

Luke 11

written and compiled by Gary Kukis (3rd draft)

Luke 11:1–54

Jesus Teaches and Corrects the People

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).

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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 11 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 first teaches His disciples about prayer. He is accused of casting out demons with the power of Beelzebub (= *prince of dung*); Jesus explains that a house divided cannot stand. He teaches about the sign of Jonah and the light of the body, which is the eye. When asked to a meal by a pharisee, He is criticized for not washing His hands. As a result, Jesus unloads on the scribes, pharisees and lawyers (experts in the Law of Moses).

Bible Summary: *Jesus said, "Pray, 'Father, your kingdom come.' Seek and you will find. Only the sign of Jonah will be given. Woe to you Pharisees!"*¹

This should be the most extensive examination of Luke 11 available, where you will be able to examine in depth every word of the original text.

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¹ From <https://biblesummary.info/luke> accessed October 10, 2020.

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Doctrines Covered or Alluded To			

Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter			
Introduction to Luke			

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.

The terms below are double-linked to their first use in the commentary for this chapter. So you can easily go back and forth between the first use of *rebound* and its definition below.

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.

Definition of Terms	
Agapê love, Christian love, mental attitude love	Agapê love (also called Christian love) is not an emotion that we have or work up; it is a mental attitude. Most often, this is used with reference to other believers. We view other believers without thinking any mental attitude sins about them (we are not jealous of them, we are not angry with them, we do not see ourselves as in competition with them, etc.). We treat them in the way that we would like to be treated. This does not mean that we go up to objectionable believers and figure out five nice things to say to them. Some believers you can <i>love</i> from afar. See the Doctrine of Love (HTML) (PDF) (WPD).
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?).
Approbation lust	Approbation lust is the desire to be noticed, admired and/or looked up to by others. Some believers are motivated to do good works by approbation lust. Some people are motivated to make money or to attain some sort of celebrity status in order to be recognized by others as admirable or as better than everyone else.
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) Church ; Local Church	The church has several different meanings today: (1) Most often, today, we understand <i>church</i> to refer to a local church that we attend. (2) At the beginning of the Church Age, this word referred to a gathering or assembly of people; their racial and gender specifics were irrelevant to their position in Christ. (3) The <i>church universal</i> refers to all of the believers (this could be all of the believers alive on earth right now or all of the believers who have lived throughout the Church Age). Grace notes "Church, the Body of Christ" (HTML) (PDF); Doctrine.org (The Church—the Body of Christ); Word of Truth Ministries (Church); Grace Bible Church of Baytown (The Church);
Church Age	The Church Age is the period of time in history where God works through the body of believers, also known as the church. This age began on the Day of Pentecost, following our Lord's resurrection and ascension, and continues today. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD). See the doctrine of Dispensations (HTML) (PDF) (WPD).
Cosmic System	The term "cosmic system" refers to Satan's plan and process for controlling the world, and his attempt, using his organization of fallen angels, to counteract the plan of God in all respects. The Cosmic System (Grace Notes) (Grace Bible Church of Baytown); Cosmic System 1 & 2 (Grace Fellowship Church) (Word of Truth Ministries)
David's Greater Son	<i>David's Greater Son</i> is a reference to the Messiah Who would come from the loins of David. In the Davidic Covenant (2Samuel 7), Nathan (speaking on behalf of God) promises the David's son would rule after David dies. Although this is clearly a prophesy about Solomon, Nathan also says, " And your house and your kingdom shall be made sure forever before me. Your throne shall be established forever. " (2Samuel 7:16; ESV; capitalized). David prophesied about his own Son in Psalm 110:1 The LORD says to my Lord: "Sit at My right hand, until I make Your enemies Your footstool." ESV (capitalized) Jesus has an exchange with the religious types over this very topic in Matt. 22:41–46. The phrase, <i>David's Greater Son</i> , is not found in the Bible.

Definition of Terms	
Devil's world, cosmos diabolicus	The devil's world (or, <i>cosmos diabolicus</i> in the Latin) is a reference to the fact that Satan is in charge of this world, subject to the limitations imposed upon him by God. Adam was originally put in charge of planet earth, which position he relinquished at the fall.
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).
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).
The Dispensation of the Hypostatic Union	This was a very short dispensation when the God-man, Jesus Christ, was on this earth. There were aspects of the Jewish Age and the Church Age which were true at this time. Jesus Christ test drove the spiritual life for us in the Church Age; His power was based upon the power of the Holy Spirit, just as ours is. Even though many of the animal sacrifices of the Old Testament were still occurring, they were in the background. What Jesus said and did took precedence over all Old Testament ritual. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD).
Divine Decree, Divine Decrees	<p>The Divine Decree of God refers to his eternal, holy, wise and sovereign purpose. God simultaneously comprehended all things that ever were or ever would be. He comprehended every event that would ever take place, along with its causes and interaction with other events, and he knew in eternity past every decision mankind would ever make.</p> <p>The Decree of God is His eternal and immutable will with regard to all future events, and the precise manner and order of their occurrence (Ephesians 1:11: Also we have obtained an inheritance, having been predestined according to His purpose Who works all things after the counsel of His will). The word 'Decree' refers to the eternal plan by which God has rendered all of the events of the universe as certain. This includes past, present and future angelic and human history. The Decree of God is the chosen and adopted plan of God for all of His works. It is His eternal purpose according to the counsels of His own will whereby, for His own glory, He has foreordained all that will ever come to pass.</p> <p>The classic definition comes from R.B. Thieme, Jr.: "The decree of God is His eternal (always existed), holy (perfect integrity), wise (the application of omniscience to creation), and sovereign purpose, comprehending simultaneously all things that ever were or will be in their causes, conditions (status), successions (interaction with others that leads to certain decisions), relations, and determining their certain futurity."</p> <p>Grace Notes on the Divine Decree (HTML) (PDF); L. G. Merritt (Divine Decree); Joe Griffin the Divine Decree; Grace Bible Church (R. McLaughlin) (Divine Decree); Brettell (HTML) (PDF) (WPD).</p>
Eternity Past	<i>Time</i> is an invention of God, and we find ourselves within the concept of time. However, prior to God inventing time, there is, what we call, eternity past, a <i>time and place</i> , if you will, before <i>time and place</i> existed. It is here when God made the Divine Decree (above).

Definition of Terms	
Evil	<i>The word “Evil” has a distinct technical and categorical meaning in the Word of God. It is not simply a generic word referring to anything that is bad or sinful. The word “Evil” refers specifically to the policy of Satan as the ruler of this world. Evil is the modus operandi of Satan from the time of his fall throughout the angelic revolution and down to the point when he became the ruler of the world.² This definition is probably right out of R. B. Thieme, Jr.’s notes. See the Doctrine of Evil (HTML) (PDF) (WPD).</i>
Fellowship (with God)	Fellowship means that we enjoy a current, active relationship with God. This is a real state of being; but it does not mean that we feel it. We lose fellowship with God by sinning; and we regain that fellowship by naming our sins to God (also known as, <i>rebound</i> ; as explained in 1John 1:9). R. B. Thieme, Jr. called the naming of your sins and the resultant restoration to fellowship as <i>rebound</i> . See <i>Rebound and Keep Moving!</i> (R. B. Thieme, Jr.) <i>Rebound</i> (Kukis).
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 Viewpoint	Man’s thinking apart from Bible doctrine. See Human Viewpoint versus Divine Viewpoint (HTML) (PDF) (WPD).
Humanism	Humanism is the fundamental belief that man, by man’s ideas and man’s efforts, can solve man’s problems and chart man’s destiny. Humanism often rejects Bible doctrine, the gospel, laws of divine establishment, God and divine revelation.
Jew, Jews, Jewish	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 .
Justice of God	The righteousness of God is the principle of God’s integrity; and the justice of God is the application or the function of God’s integrity. Our point of contact with God in this life is not His love but His justice (strictly speaking, God does not love us until we have His righteousness). We are justified before Him. We initially adjust to His justice by believing in Jesus Christ.

² From http://www.gracenotes.info/documents/topics_doc/evil.pdf accessed November 13, 2012.

Definition of Terms	
Kingdom of God	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).
The Law of Moses , The Mosaic Law	<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>
Laws of Divine Establishment	Since the world appears to be made up of mostly unbelievers, God must have some kind of plan for the unbelievers while they are alive. These are called the laws of divine establishment, and they are applicable to both believers and unbelievers. These are the laws which protect the freedom of a nation, and allow for evangelism and for the teaching of the Word of God. See the Laws of Divine Establishment (HTML) (PDF) (WPD).
Legalism , Legalistic	Legalism is the idea or philosophy that you might earn or gain something from God by means of your works or sincere efforts. Legalism is the polar opposite of grace. (Grace Notes on Legalism) (Spokane Bible Church on Legalism) The Doctrine of Legalism (HTML) (PDF) (WPD).
Logistical Grace	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).
Mental Attitude Sins	These sins would include arrogance, pride, jealousy, implacability, bitterness, vindictiveness, inordinate ambition and inordinate competition, all motivational sins, and sinful thoughts such as fear, guilt, worry, anger, judging, hatred. See the Doctrine of Mental Attitude Sins (HTML) (PDF) (WPD).
Messiah	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)

Definition of Terms	
Millennium	The Millennium is the dispensation of the 1000 year reign of Christ over the earth, following the Great Tribulation, where all unbelievers will be removed from the earth (which is known as the <i>Baptism of Fire</i>). (Grace Bible Church of Baytown: Millennial Facts , Millennial Life) (Grace Fellowship Church on the Millennium) (Maranatha Church on the Doctrine of the Millennium) (Spokane Bible Church Brief Summary of the Millennium)
Negative Volition	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).
Omniscience (of God); omniscient	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).
Pastor, Pastor-teacher	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).
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).
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.
Pre-canon Period; Pre-canon era; Post-Canon Period; Post-Canon Era	The Church Age is divided into two period of time: the pre-canon era and the post-canon era. The pre-canon period takes place before the completion of the New Testament writings; and the post-canon period takes place after the completion of the New Testament (approximately A.D. 90). Healings, tongues, and various sign gifts are found in abundance prior to this time, close to A.D. 33. As the writings of the Apostles (and others) are recognized as authoritative, the sign gifts (which establish one's authority from God) are no longer necessary.
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).

Definition of Terms	
Regenerate; Regeneration	Regeneration simply means <i>to be born again</i> . We are born physically alive at birth. At some point in our lives, many of us choose to believe in Jesus Christ (in the Old Testament, people believed in God as He revealed Himself). When we have exercised faith in Jesus Christ, we are regenerated.
Religion, Religious	Strictly speaking, <i>religion</i> is man earning God's approbation through man's efforts, works and/or piety. This is the basis of all religions. <i>Christianity</i> is a relationship with God through Jesus Christ. We are saved because we stand upon the merit of Jesus Christ; not because of any good thing in us. See the Doctrine of Religion (Bible Doctrine Resource) (Philip. 1:21) (Chart from Middletown Bible Church) (Christian Ministries International).
Sin nature	The sin nature is that part of man, passed down from father to his children, which is in rebellion to God. In the Church Age, we are either controlled by the sin nature or by the Holy Spirit. The sin nature has an area of weakness and an area of strength, as well as a lust pattern. The Doctrine of the Sin Nature (Grace Notes); Doctrine of the Old Sin Nature (Buddy Dano); Old Sin Nature (James Allen) (Michael Lemmon ³) (L. G. Merritt) (The origin of the old sin nature—McLaughlin) (Doctrine of the Old Sin Nature—Makarios —Word document) (Sin Nature)
Son of Man	<i>Son of Man</i> is a title for Jesus which emphasizes His humanity.
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, Spirituality	Spiritual (or spirituality) is being filled with the Spirit, which is a state of being that can only be achieved by the believer in Jesus Christ. The believer is either carnal (out of fellowship) or spiritual (in fellowship). The believer moves from carnality to spirituality by naming his sins to God (also called <i>rebound</i>). Sometimes the word <i>spiritual</i> is simply used as a designation of that which is related to God. See Christian Mechanics (HTML) (PDF) (WPD), and the Spiritual Life (HTML) (PDF) (WPD).
Spiritual Death , Spiritually dead	There are 3 types of spiritual death: (1) The unbeliever is said to be spiritually blind or spiritually dead; he does not understand the things of the Spirit; these things are foolish to him. (2) The believer out of fellowship is said to be spiritually dead. This means that he is temporally dead; he is not acting under the guidance of the Holy Spirit. He is operationally dead (that is, the believer is not producing divine good). (3) On the Roman cross, when bearing our sins, Jesus suffered spiritual death. That is, God poured our sins upon Him and judged those sins. We understand by the context which of these is being referred to. The phrase, <i>blood of Christ</i> , refers to the Lord's spiritual death on the cross. What is spiritual death? (Got Questions); 29 Bible Verses about Spiritual Death (Knowing Jesus); Bible Verses about Spiritual Death (Open Bible).

³ You will have to do a search on this page.

Definition of Terms	
Stages of National Discipline	God set up a series of stages that He would go through to discipline the nation Israel, which stages are laid out in Leviticus 26. These are called the <i>cycles of discipline</i> by R. B. Thieme, Jr. See the Doctrine of the Cycles of Discipline . Client nations experience similar discipline from God. The Five Cycles of Discipline (BDR—probably Thieme) (Mark Perkins) (L. G. Merritt) .
The Temple	The Temple is a permanent structure as the place of worship of the Revealed God, originally built by Solomon. Both Solomon and the Temple represent the Lord Jesus Christ and His reign in the Millennium. See the Temple, Description and Measurements (Grace Notes) ; Solomon's Temple (Redeeming Grace) ; the Temple (Redeeming Grace) .
Torah, The	The word <i>torah</i> is a Hebrew word that means <i>law</i> . This word is often applied to the first 5 books of the Bible. Occasionally, it may be used to refer to the entire Old Testament.
Some of these definitions are taken from https://www.gotquestions.org/ http://rickhughesministries.org/content/Biblical-Terms.pdf http://www.gbible.org/index.php?proc=d4d http://www.wordoftruthministries.org/terms-and-definitions/ http://www.theopedia.com/	
<div>Chapter Outline</div> <div>Charts, Graphics and Short Doctrines</div>	

An Introduction to Luke 11

Introduction: The Luke 10 chapter study is now posted online. (**HTML**) (**PDF**) (**WPD**) This is everything which we have studied along with a word-by-word exegesis of the entire tenth chapter and three original translations. Also included are verse and passage translations chosen from over 100 other sources.

As you observed in Luke 10, the commentary of Luke 11 also has specific words which appear to be links. These words are linked to definitions in the *chapter studies* (which was done on the 2nd draft) (what you are reading here actually represents the 3rd draft). What you read here will be integrated back into the text of the Luke 11 chapter study (**HTML**) (**PDF**) (**WPD**) when we complete chapter 11 in the emailed study (you are reading the emailed study). At that point, the internal links (which are primarily definitions) will work.

The chapter study is a word-by-word, chapter-by-chapter study of the book of Luke. Each chapter is a separate document (by the 3rd draft, each chapter is essentially a book with 300–500 pages). Writing and assembling this study is a process which takes place over many years, taking this study to the 3rd draft stage. It appears that I began the book of Luke in 2018 and am nearly half way through it in the year 2024 (so far, I have done the 2nd draft on every chapter; and the 3rd draft has been done for chapters 1–10). Although I will still want to make improvements to the 3rd draft, I don't know that I will have enough time left in my life to do that.

Harmony of the Gospels:

You may recall that the book of Luke chronologically followed the life of the Lord from His birth to His intention to go to Jerusalem in Luke 1:1–9:56. We appear to continue this narrative (chronologically) with Luke 9:57–62 and 10:1–37 (due to the connective words which link these narratives together; the connective words suggest that we are moving forward in time in each narrative).

Recall that there were ten or more incidents found in Matthew, Mark and in Luke 9, all in the same order, thereby establishing a common time frame (in parallel passages in Matthew and Mark, Jesus is about to set out with His disciples to travel to Jerusalem).

The very end of Luke 9 and then all of Luke 10 have no parallels with the narratives of Matthew and Mark. However, there appear to be chronological connections throughout Luke 10, suggesting that these events took place successively while Jesus was in Samaria traveling south toward Jerusalem.

Apparently, Luke had a great many incidents and teachings which he wanted to include in his book, but he did not know where to place them in the chronology of the first ten chapters. Matthew and John lived the events which they write about. Mark appears to have taken Peter's experiences and put them to writing, so the approaches of Matthew and Mark would have been chronological. However, Luke had no direct contact with the Lord. He spoke to a number of people before assembling his **gospel** (which is biography of Jesus). Therefore, Luke would not have had a chronological slot for everything that he heard during his interviews. He heard some important teachings of Jesus, but he, not living these events himself, could not place them in the chronology that he had established. Therefore, for the next 8½ chapters (beginning with Luke 10:37), Luke is going to give us a few incidents in the life of Christ along with some great teachings of Jesus. Luke's dilemma is, he has these teachings which he wants to share, but he does not know where they belong chronologically speaking. So he simply puts them all together in this middle section of his book (from Luke 10:38–18:14).

At this point, you may want to take a look at Ken Palmer's *Harmony of the Gospels* Chart, found in the **Introduction to Luke** ([HTML](#)) ([PDF](#)) ([WPD](#)). Most of what we find in Luke 11–18 is not found in the other gospels (there are some minor exceptions to this not found in his chart). This chart was once found online at <http://www.lifeofchrist.com/Life/Harmony>; however, now it is here: http://www.onthewing.org/user/Gospel_Harmony.pdf

You will see in this chart that there are large chunks of Luke (and of John) not found in Matthew or Mark. This is mostly Luke 10–18. Also, these are incidents and teachings (almost all teachings) which would not fit chronologically into Luke's gospel where it is all placed. Luke has the material to record, but not a chronological place to put it.

In other words, pretty much all of Luke 1–10 is chronological and this is picked up again in Luke 18:15 (we know that it is chronological because it is matching up with the books Matthew and Mark). So this middle section of Luke (chapters 11–18) falls under the heading, *oh, yeah, here is some other things that Jesus taught and did.*

The gospel of Luke, from Luke 10:38 and halfway through chapter 18, brings up some questions. Do these all take place in the chronological order that we find them? Based upon some of the verses, portions of these chapters did occur as Jesus went from Galilee through Samaria, ending up on the road from Jericho to Jerusalem.

The ESV; capitalized is used below:

Jesus Makes His Way to Jerusalem

The chronological section:

Luke 9:30–31 **And behold, two men were talking with him, Moses and Elijah, who appeared in glory and spoke of His departure, which He was about to accomplish at Jerusalem.**

Luke 9:51 **When the days drew near for him to be taken up, He set His face to go to Jerusalem.**

Luke 9:53 **But the people did not receive Him, because His face was set toward Jerusalem.**

Jesus Makes His Way to Jerusalem

These words clearly indicate that Jesus is going to Jerusalem for the final Passover there. That is, we are going toward the Lord's final mission, to take place in Jerusalem.

In, the middle section of Luke, there are four references to Jerusalem:

Luke 13:22 **He went on His way through towns and villages, teaching and journeying toward Jerusalem.**

Luke 13:33 **Nevertheless, I must go on my way today and tomorrow and the day following, for it cannot be that a prophet should perish away from Jerusalem.'**

Luke 13:34 **O Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often would I have gathered your children together as a hen gathers her brood under her wings, and you were not willing!**

Luke 17:11 **On the way to Jerusalem** He was passing along between Samaria and Galilee.

Luke 13:22 and 17:11 appear to have Jesus heading to Jerusalem, likely for the last time. In the other two verses in Luke 13, maybe these were said in Samaria and maybe not.

Luke returns to a strict chronological order of events:

Luke 18:31 **And taking the twelve, He said to them, "See, we are going up to Jerusalem, and everything that is written about the Son of Man by the prophets will be accomplished.**

Luke 19:11 **As they heard these things, He proceeded to tell a parable, because he was near to Jerusalem, and because they supposed that the kingdom of God was to appear immediately.**

Luke 19:28 **And when He had said these things, He went on ahead, going up to Jerusalem.**

Jesus is clearly right outside of Jerusalem, but going up to Jerusalem.

There are at least two clues which tell us that not everything in this middle section is found in chronological order:

1. The correct translation of Luke 10:38a **And during their travels,...** Unlike the connecting words between the other narratives, this does not take us chronologically from the previous narrative to the next narrative.
2. In Luke 11:1–13, Jesus will give His disciples a basic primer on prayer. He taught very similar things in the sermon on the mount. The disciples will see Jesus go off to pray to His Father on many occasions. Does it seem likely that they asked Him about how to pray near the beginning of His ministry or right at the end? Would they have asked this before the sermon on the mount, when Jesus explained this principles to a crowd, or two years later? The point I am making is, what Jesus teaches in Luke 11:1–13 is very, very early material in His public ministry. So this is not a narrative which is presented chronologically.

Therefore, let me give a few points on...

Organizing the Book of Luke

- 1) I have therefore divided the book of Luke into three sections:
 - i. Luke 1:1–10:37 is presented in chronological order. In chapter 9, it becomes known that Jesus and His disciples are going toward Jerusalem for the last time (we know this by comparing the incidents of Luke 8–9 to the gospels of Matthew and Mark).
 - ii. The middle section of Luke (Luke 10:38–18:14). Exactly where it fits chronologically is still under discussion. Maybe all of this section is the teaching that Jesus did (which would have been mostly

Organizing the Book of Luke

- in Samaria; and maybe this is material that Luke did not have a chronological place to put it, so he placed it in this middle section).
- iii. Halfway through Luke 18, events match those in Matthew and Mark where Jesus is clearly coming into Jerusalem for the last time. From Luke 18:15 and through the end of Luke, we are back to a chronological progression.
 - 2) Based upon what we read here, and the assumption that the book of Luke is basically in chronological order, it appears likely that the bulk of history recorded by Luke is Jesus and what He taught on His way to Jerusalem.
 - 3) Given all that we read between Luke 11 and 18, it seems unlikely that all of this takes place on the Lord's walk from where they are now to Jerusalem.
 - 4) A superficial glance suggests that we have Jesus going toward Jerusalem in Luke 9 :31, 51, 53 13:22 17:11 18:31 19:11, 28. However, those middle verses do not necessarily point toward the final ascent into Jerusalem.
 - 5) Two options:
 - i. One option is, some or all of the discourses presented in Luke 10:38–18:14 took place on Jesus' journey toward Jerusalem (this would be His final journey). But did all of them? The first narrative of chapter 11 will present a big problem to that viewpoint.
 - ii. Another option is, all that we read in those chapters takes place on Jesus' journey toward Jerusalem. Despite there being many chapters, it is nearly all teaching. All told, there might be a week's worth of teaching here. So, even though it would be unusual to have such concentrated teaching, it is still possible that all of this took place on Jesus' approach to Jerusalem.
 - 6) Although there are clear parallels with Chapter 9 of Luke and the first two gospels; and there are a few possible parallels in Luke 10–11, there are almost no such parallels in Luke 12–18:30 (I did not find any at first glance); but in the middle of Luke 18, the multiple parallels with the other gospels begin again.
 - 7) So far, I have been exploring some theories, but I am not so sure if they really fit and explain this middle section of Luke. At this point, I think that some of this middle section takes place when Jesus was traveling through Samaria toward Jerusalem, but not necessarily all of it. Beginning with Luke 10:38, I believe that chronology was set aside in order to include teaching that Luke knew about, but was not completely certain where to place it in the chronology of the Lord's public ministry.

This general point of view will become more clear as we cover the remaining chapters in Luke.

The books of Matthew, Mark and John are essentially eyewitness reports. Mark is writing down what Peter has told him; Matthew writes down what he personally observed; and John, decades later, writes down what he remembers. Matthew and Mark's gospels would be chronological; John's is more thematically arranged. But this is not Luke. Luke has interviewed a number of people (we don't know how many; I would guess at least five and maybe as many as twenty). Some of those interviewed by Luke (the women) were with Jesus from the beginning, and they would have provided a very detailed chronological narrative, as we have been studying in Luke 1:1–10:37. Furthermore, this chronological narrative is going to start up again after about eight chapters.

Luke is going to talk to people who remember a sermon, or a series of sermons by Jesus. Maybe they cannot exactly place it into a chronological narrative, but they might remember what happened right before the sermon; or what caused Jesus to go off in that direction. But, since Luke cannot easily fit these into his two chronological narratives (Luke 1:1–10:37 and 18:15–24:53), he places this material in the center of the book of Luke, as the center of the Lord's public ministry was teaching.

Luke could certainly ask the question, "Do you think that this took place in the first, second or third year of the Lord's public ministry?" Many of those giving a report to Luke would have no idea. Their lives may have intersected with Jesus for a few days or even a few weeks, but they would not necessarily remember the year or how long Jesus had been teaching for.

I have been under the teaching of R. B. Thieme, Jr. for most of the past 50 years. He had an early period, a middle period and a late period. Although I can tell after listening to a lesson for 15 minutes which period this comes from, most of the time, I could not tell you what my personal experiences were when listening to that teaching. Only by looking at the year of a study and thinking back to that period of time am I able to match the teaching with my own life experiences at the time. This is why believers devoted to Jesus may have heard some of His teaching, remember it clearly, yet not know exactly when He taught it.

Now here is what is happening. Up to this point, the book of Luke has been strictly chronological and we are going to pick up with that approach again once we get to the middle of Luke 18. At that point, we will ease back into the chronological approach. It is difficult to determine exactly where that happens in Luke 18, but by v. 15 at least. However, starting here and continuing for about 8½ chapters, we are stepping completely away from the chronological approach and just dealing with the teachings of Jesus. There is no way for us to fit all of these teachings and incidents into the Lord's trip through Samaria to Jerusalem (you may recall there being problems with the Mary and Martha narrative with regards to chronology based upon where they live).

Given the discussion above, we may now look at...

The Basic Outline of the Book of Luke

Luke 1:1–9:62	The Chronology of Jesus, from Birth to His Ascent into Jerusalem. This chronology may be matched with the events of Matthew and Mark.
Luke 10:1–37	Probably a continuation from Luke 9, but there are no clear parallels with Matthew or Mark.
Luke 10:38–18:14	The Teachings of Jesus. Some of these may belong here chronologically, but not everything. Similar teachings may be found in other gospels.
Luke 18:31–24:53	The Chronology of Jesus, from the Week of the Passover, to His Crucifixion, Resurrection, Post-Resurrection Ministry and Ascension. There are parallels with Matthew and Mark throughout.

My reasons for being uncertain about the chronology of Luke 11:1–18:30:

1. There are no parallels of this section in the other gospels.
2. If any of the synoptic gospel writers might be out of chronological order, it would be Luke, since he did not experience these events personally.
3. This is a long section of Luke which is mostly untethered to time.

As I have been studying this, I have changed my opinion several times. Chiefly what I was looking for is, *at what point did Luke start this new section?*

I have come across, so far, one textual clue to this change of pace, and that is Luke 10:38a, which reads: **And during their travels,...** (Kukis mostly literal translation) This seems to suggest that we are no longer following a chronology of events.

Introduction to Luke 11: Luke 11, like most of the chapters in this middle section of Luke, is all about teaching. Even when specific incidents are recorded, it leads to a teaching moment. Jesus first teaches His **disciples** what we know as the Lord's Prayer. Then He teaches the parable of the persistent friend. He tells His disciples that, if they really want something, they can keep on asking the Lord.

When Jesus is seen casting out a demon, which demon had kept a man from being able to speak, He was accused of casting out demons by the prince of dung (Beelzebub). Jesus teaches why this is not logical. However, it is remarkable that those around Him were so ready to accept this false explanation. While teaching this subject matter, Jesus teaches about the man cleaned of a demon, but who then takes in 7 more spirits into himself. The connection here may be thematic rather than chronological.

A woman interrupts Jesus while He is teaching and He does not speak very kindly towards her.

Jesus then speaks of the sign of Jonah and how the eyes are the light of the body.

The end of this chapter is devoted to the **pharisees**, the lawyers and Jesus. Jesus is asked to a meal, but He apparently is watched very carefully, so that the **pharisee** who asked Jesus to eat, notices what Jesus does wrong (in his opinion) and, apparently, points it out to others. Jesus reprimands the pharisees and, when a lawyer pipes up and tells him that he is offended too, Jesus reprimands him as well.

One of the things which stood out to me in this chapter were the words of Jesus. In many of his sermons and answers, he seemed to speak poetically. This may not always stand out, but if you read Rotherham's Emphasized Bible, that approach is quite obvious.

Going back to Luke 8, I began to discuss the organization of the book of Luke. In Luke 9, there are the nine incidents which line up with the same events in Matthew and Mark. These events all appear to take place right before the Lord goes to Jerusalem for the last time. Going from the final half-dozen verses in Luke 9 and going forward, we seem to lose all semblance of a chronological order.

Let me be more specific about the narratives and their locations in Luke 11:

An Outline of Luke 11

Passage	Brief Description
Luke 11:1–4	The first thirteen verses in Luke 11 are about prayer and they are clearly out of chronological order. This is the sort of question that His disciples would have had early on in the Lord's ministry, not one they would be wondering about in the final months. In Luke 11:1–4, the disciples ask the Lord how to pray and He responds giving them what we call, <i>the Lord's prayer</i> .
Luke 11:5–13	In Luke 11:5–8, Jesus provides a parable about prayer. "If you keep asking Me for something, I might just give it to you." In Luke 11:9–11, Jesus spells out the meaning of the parable. Interestingly enough, the first thirteen verses parallel Matthew 6:9–15 7:7–11, which passages are a part of the sermon on the mount. Whereas the teaching is the same, the circumstances are clearly different (there is no reason to assume that Jesus taught something brand new every time He opened His mouth). This appears to be the case for many of the teachings found in Luke 11.
Luke 11:14–20	This narrative is, <i>a house divided against itself cannot stand</i> (did you think that Abraham Lincoln thought that up on his own?). Luke 11:21–22 is about the strong man; v. 23 is, <i>if you are not with Me, you are against Me</i> .
Luke 11:24–26	The unclean spirit that returns.
Luke 11:27–28	The horsey woman who interrupts Jesus.
Luke 11:29–32	The sign of Jonah.
Luke 11:33–36	The light that is in us (in believers).
Luke 11:37–54	Jesus denounces the pharisees and teachers of the Law. He is particularly harsh with them because they should know Who Jesus is, but they don't.

Generally speaking, this is very similar to Luke 9–10, each chapter being a series of incidents.

If you have done some reading in the Bible or you have been a Christian for awhile, many of those brief descriptions may have sounded familiar to you. These teachings have their parallels in Matthew and in Mark, but the parallels seem to all take place prior to Luke 9. Again, this seems to be consistent with my understanding that, Luke had possession of a great many teachings presented by Jesus, but he did not really have a way to integrate them in chronologically with his narrative in Luke 1:1–10:37. So Luke 10:38–18:14 appears to be simply a set of teachings which Luke collected, but simply could not fit them into the chronology of what came before or after.

It is because of this understanding that we can put together a very accurate outline or overview for the book of Luke.

Outline for the Book of Luke		
I.	The Early Years of Jesus	Luke 1–2
II.	The Ministry of John the baptizer; Jesus Genealogy	Luke 3
III.	Jesus Public Ministry, from His Temptation to Samaria	Luke 4–10:37
IV.	The Teachings of Jesus (not presented chronologically)	Luke 10:38–18:14
V.	Jesus Entering Jerusalem; the Crucifixion; the Resurrection	Luke 18:15–24:53

A title or one or two sentences which describe Luke 11.

Titles and/or Brief Descriptions of Luke 11 (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 11 (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 11

Chapter Outline

Charts, Graphics and Short Doctrines

It is important to understand what has gone before.

The Prequel of Luke 11

Chapter Outline

Charts, Graphics and Short Doctrines

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

The Principals of Luke 11

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 11

Place	Description

Chapter Outline

Charts, Graphics and Short Doctrines

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 11

Chapter Outline

Charts, Graphics and Short Doctrines

Outlines and Summaries of Luke 11 (Various Commentators)

Chapter Outline

Charts, Maps and Short Doctrines

The ESV; capitalized is used below:

A Synopsis of Luke 11 from the Summarized Bible

Contents: Jesus' doctrine of prayer. Jesus charged with casting out demons by Beelzebub, and His answer. Woes denounced upon the Pharisees and lawyers.

A Synopsis of Luke 11 from the Summarized Bible

Characters:	Jesus, disciples, Satan, Jonah, Solomon, Queen of the South, Pharisees, lawyers, scribes, Abel, Zacharias.
Conclusion:	One great design of Christianity is to enforce upon us the duty of prayer, instruct us in it and encourage us to expect advantage by it. Prayer changes things. Our prayers are God's opportunities to do for us what He otherwise could not do. Let us therefore lay hold of God's willingness with confidence and cling to Him with persistency. Obstinate infidelity will never be at loss for something to say in its own excuse, though ever so absurd. They will yet be compelled to face Him in judgment to answer for all their absurdities and will see the emptiness of all external ceremonies.
Key Word:	Prayer, Luke 11:1 (Now Jesus was praying in a certain place, and when he finished, one of his disciples said to him, "Lord, teach us to pray, as John taught his disciples."). Evil generation, Luke 11:29 (When the crowds were increasing, he began to say, "This generation is an evil generation. It seeks for a sign, but no sign will be given to it except the sign of Jonah.") (Luke 11:14, Luke 11:54 ¹).
Strong Verses:	Luke 11:2–4 (And He said to them, "When you pray, say: "Father, hallowed be Your name. Your kingdom come. Give us each day our daily bread, and forgive us our sins, for we ourselves forgive everyone who is indebted to us. And lead us not into temptation."), Luke 11:9 (And I tell you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.), Luke 11:13 (If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask Him!), Luke 11:23 (Whoever is not with Me is against Me, and whoever does not gather with Me scatters.), Luke 11:28 (But He said, "Blessed rather are those who hear the word of God and keep it!").
Striking Facts:	Luke 11:29 (When the crowds were increasing, He began to say, "This generation is an evil generation. It seeks for a sign, but no sign will be given to it except the sign of Jonah."). The sign from God for the confirmation of our faith is the resurrection of Jesus Christ. This is the greatest and most convincing proof that He was sent from God.

¹ I am not sure exactly what these 2 verses are. They do not appear to be tied to either key word.

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Luke 11.

[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 10–12)

Scripture	Text/Commentary
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
Luke 11C	Jesus Teaching (the Unclean Spirit, the Sign of Jonah, the Light in Us)
Luke 11D	Jesus Speaks to the Pharisees and Lawyers
Luke 12A	Jesus Teaching (Leaven of the Pharisees, Fear of God, Acknowledge Christ)

The Big Picture (Luke 10–12)

Scripture	Text/Commentary
Luke 12B	Jesus Gives the Parable of the Rich Fool
Luke 12C	Jesus Teaches, Don't Be Anxious
Luke 12D	Jesus Gives the Parable of the Good and Bad Servants
Luke 12E	Jesus Teaching (He Brings Division, Discerning the Time, Make Peace with your Adversary)

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 have taken up the format and structure of Ecclesiastes model, which I am hoping is appropriate.

With Luke 11, there have been some updates and new translations added. The Modern Literal Version now has a 2020 update. *The Scriptures* have a 2009 update. The Unfolding Word Simplified Text replaces the Unlocked Dynamic Bible. The UnfoldingWord Literal Text replaces the Unlocked Literal Bible. The Literal Standard Version and A Faithful Version are new. I added in the Berean Study Bible. I have begun to do an *updated* Charles Thomson translation (I simply update some of his use of Old English).

I placed the Alpha and Omega Bible under the weird Bibles.

I moved the International Standard Version (ISV) to the *mostly literal translations* at v. 17.

I have begun to write *you+* more often than *you [all]* in many cases.

This will probably be the last time I include a Shmoop summary.

In the second draft, I 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, the New Matthew Bible and the Revised Geneva Translation

I have begun to place more material into the **Addendum**. Sometimes, these are so-so footnotes which were taking up too much space in the translation section of each verse; and sometimes these are important doctrines which are referenced in the chapter and are placed in the addendum with the intent of making the document as stand-alone as possible (so that you do not have to go searching to find more information on this or that doctrine).

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.

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 Teaches About Prayer**The Lord's Prayer***Compare Matthew 6:9–15 7:7–11*

Introduction to v. 1:

The first thirteen verses match up very closely to Jesus' teachings found in the Sermon on the mount (Matthew 5–7). However, interestingly enough, the circumstances leading up to this teaching are very different. In Luke, Jesus is praying and the disciples ask Him about how they ought to be praying (they wait for Jesus to complete His praying before they question Him).

Jesus, in the context of the sermon on the mount, teaches many of the same concepts found in Luke 11:1–13.

Because these are different incidents, what we will study in Luke appears to be something that the disciples would have asked Jesus very early on in His ministry (within the first year). Then it would not seem odd for Jesus to teach these same things in the sermon on the mount weeks or months later.

What would not make sense is for Jesus to first teach the disciples and others how to pray in the sermon on the mount, and then for them to ask how should they pray 2.5 years later (that would be based on the assumption that the book of Luke continues chronologically (which I have already argued against). The point I am making is, Luke 11:1–13 (particularly the first four verses) would not have taken place during the final months of Jesus' public ministry. His disciples did not suddenly wonder, three years into their association with the Lord, *how does one pray, Lord?* That would not make any sense.

The false interpretation of this middle section of Luke is, Jesus just did a whole lot of teaching as He walked toward Jerusalem (for the last time), and Luke records all of that teaching. There are many problems with that theory. One problem with that theory is, the material covered here in Luke 11:1–13 sounds like the kind of information that Jesus would have taught very early on in His ministry. These are questions that the disciples would have asked during the first six months of their time as disciples. The final two verses of this chapter also suggests that this is occurring in the first year of His public ministry and not in the last (go and read them if you want; do you think that it is at this point, three years into the Lord's ministry, when the religious types decide to do this?).

We have discussed the organization of Luke since Luke 9. It is logical that what we read in this middle section is not Jesus teaching near the end of His ministry, walking between Galilee and Samaria, on His way to Jerusalem for the last time. Some of this material may come from this period of time, but sections of this chapter clearly came from very early on in the Lord's public ministry.

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:

Kukis moderately literal:

And it has become in the being him in a place, one is praying, as he stopped had spoken one the disciples of his facing Him, "Lord, teach us to pray as even John taught disciples of his."

Luke
11:1

And it was, while Jesus [lit., *him*, *he*] is in a certain place praying, when He stopped. [After He stopped,] one of His disciples spoke [up], [while] facing Him, [saying], "Lord, teach us [how] to pray even as John taught his disciples."

Kukis paraphrase

And it happened, while Jesus was in a certain place praying, that He stopped, because one of His disciples was speaking to Him. The disciple said, "Lord, teach us how to pray just as John had taught his disciples to pray."

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 test 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 translation⁴ and George Lamsa's 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 it has become in the being him in a place, one is praying, as he stopped had spoken one the disciples of his facing Him, "Lord, teach us to pray as even John taught disciples of his."
Douay-Rheims 1899 (Amer.)	And it came to pass that as he was in a certain place praying, when he ceased, one of his disciples said to him: Lord, teach us to pray, as John also taught his disciples.
Holy Aramaic Scriptures	And it happened that while He prayed in a certain place, when He had finished, one from His Disciples said unto Him, "Maran {Our Lord} teach us to pray, as also Yukhanan {John} taught his Disciples."

⁴ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

James Murdock's Syriac NT	And as he was praying in a certain place, it occurred, that when he ceased, one of his disciples said to him: Our Lord, teach us to pray, as John also taught his disciples.
Original Aramaic NT ⁵	It was that when he was praying in a certain place, when he finished, one of his disciples said to him, "Our Lord*, teach us to pray, just as Yohannan also taught his disciples."
Lamsa Peshitta (Syriac)	It was that when he was praying in a certain place, when he finished, one of his disciples said to him, "Our Lord, teach us to pray, just as Yohannan also taught his disciples."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And it came about that he was in prayer in a certain place, and when he came to an end, one of his disciples said to him, Lord, will you give us teaching about prayer, as John did to his disciples?
Bible in Worldwide English	One day Jesus was in a place talking with God. When he had finished, one of his disciples said to him, Lord, teach us to talk with God as John taught his disciples.
Easy English	Jesus teaches his disciples how to pray One day, Jesus was praying in a certain place. He finished praying. Then, one of his disciples said to him, 'Master, John taught his disciples how to pray. Please teach us as he did.'
Easy-to-Read Version–2006	One time Jesus was out praying, and when he finished, one of his followers said to him, "John taught his followers how to pray. Lord, teach us how to pray too."
God's Word™	.
Good News Bible (TEV)	One day Jesus was praying in a certain place. When he had finished, one of his disciples said to him, "Lord, teach us to pray, just as John taught his disciples."
J. B. Phillips	Jesus gives a model prayer One day it happened that Jesus was praying in a certain place, and after he had finished, one of his disciples said, "Lord, teach us how to pray, as John used to teach his disciples."
The Message	Ask for What You Need One day he was praying in a certain place. When he finished, one of his disciples said, "Master, teach us to pray just as John taught his disciples."
NIRV	Jesus Teaches About Prayer One day Jesus was praying in a certain place. When he finished, one of his disciples spoke to him. "Lord," he said, "teach us to pray, just as John taught his disciples."
New Life Version	Jesus Teaches His Followers to Pray Jesus had been praying. One of His followers said to Him, "Lord, teach us to pray as John the Baptist taught his followers."
New Simplified Bible	.

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

Casual English Bible	JESUS TAKES ON THE BIBLE PROFS HOW TO PRAY One day Jesus was somewhere praying. When he got done one of his disciples went up to him and asked him, "Please sir, would you teach us to pray? John taught his disciples how to pray."
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⁵ The Aramaic English Interlinear New Testament (7th edition), translated by Rev. David Bauscher. <http://www.aramaicnt.com/> ©2006.

Contemporary English V.	When Jesus had finished praying, one of his disciples said to him, "Lord, teach us to pray, just as John taught his followers to pray."
The Living Bible	Once when Jesus had been out praying, one of his disciples came to him as he finished and said, "Lord, teach us a prayer to recite [<i>to recite</i> , implied.] just as John taught one to his disciples."
New Berkeley Version	.
New Living Translation	Teaching about Prayer Once Jesus was in a certain place praying. As he finished, one of his disciples came to him and said, "Lord, teach us to pray, just as John taught his disciples."
The Passion Translation	One day, as Jesus was in prayer, one of his disciples came over to him as he finished and said, "Would you teach us a <i>model prayer</i> that we can pray, just like John did for his disciples?"
Williams' New Testament ⁶	.

Partially literal and partially paraphrased translations:

American English Bible	Well, Jesus happened to be in a certain place praying; and when he finished, one of his disciples said to him: 'Lord, teach us how to pray, as John taught his disciples.'
Beck's American Translation	.
Breakthrough Version	And it happened during the <i>time</i> for Him to be in a certain place praying; as He stopped, a certain one of His students said to Him, "Master, teach us to be praying, just as John also taught his students."
Common English Bible	Teaching the disciples to pray Jesus was praying in a certain place. When he finished, one of his disciples said, "Lord, teach us to pray, just as John taught his disciples."
International Standard V	.
Len Gane Paraphrase ⁷	And so it happened after he was praying in a certain place, one of his disciples said to him, "Lord, teach us to pray like John also taught his disciples."
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	Once, when he had found a place to pray in, one of his disciples said to him, after his prayer was over, Lord, teach us how to pray, as John did for his disciples.
NT for Everyone	.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	One day in a place where Jesus had just finished praying, one of His disciples requested, "Lord, teach us to pray, just as John taught his disciples."
Christian Standard Bible	.
Conservapedia Translation	.
Ferrar-Fenton Bible	How to Pray. Once when He was in a private spot, praying, one of His disciples, as He paused, said to Him, "Master, teach us to pray, as John also taught his disciples." ⁸
God's Truth (Tyndale)	.
International Standard V	Teaching about Prayer (Matthew 6:9-15; 7:7-11) Once Jesus [Lit. he] was praying in a certain place. After he had finished, one of his disciples told him, Lord, teach us to pray, as John taught his disciples.
Lexham Bible	How to Pray

⁶ William's New Testament - 1937 by Charles B. Williams.

⁷ Paraphrase by Len Gane ©2006-2012 All Rights Reserved. Based on the Textus Receptus. Aka the Welcome Bible.

⁸ From www.freebibleversion.org Copyright © 2011, Free Bible Ministry.

And it happened that while he was in a certain place praying, when he stopped a certain one of his disciples said to him, "Lord, teach us to pray, just as John also taught his disciples."

NIV, ©2011

Jesus' Teaching on Prayer

One day Jesus was praying in a certain place. When he finished, one of his disciples said to him, "Lord, teach us to pray, just as John taught his disciples."

Unlocked Literal Bible
Urim-Thummim Version
Weymouth New Testament

.
.
At one place where He was praying, when He rose from His knees one of His disciples said to Him, "Master, teach us to pray, just as John taught his disciples."
At one time Jesus was praying at a particular place. When he finished, one of his disciples said to him, please teach us to pray, just like John taught his disciples."
And as He was praying in a certain retired place, as soon as He had done, one of his disciples said to Him, Lord, teach us to pray as John also taught his disciples.

Wikipedia Bible Project

Worsley's New Testament

Catholic Bibles (those having the imprimatur):

Christian Community (1988)⁹

Lord, teach us to pray

(Mt 6:9; 7:7)

• One day Jesus was praying in a certain place, and when he had finished, one of his disciples said to him, "Lord, teach us to pray, as John also taught his disciples."

• 11.1 The apostles already knew how to pray and they prayed in common, as all the Jews did, in the synagogue and at key times during the day. Yet, in living close to Jesus they discovered a new way to live in close fellowship and they felt a need to address the Father differently. Jesus waited for them to ask him to teach them how to pray. See Matthew 6:9.

The Heritage Bible

And it was, in his being in a certain place praying, as he stopped, one of his disciples said to him, Lord, teach us to pray, even as John also taught his disciples.

New American Bible (2011)

The Lord's Prayer.

^a* He was praying in a certain place, and when he had finished, one of his disciples said to him, "Lord, teach us to pray just as John taught his disciples."*

* [11:1–13] Luke presents three episodes concerned with prayer. The first (Lk 11:1–4) recounts Jesus teaching his disciples the Christian communal prayer, the "Our Father"; the second (Lk 11:5–8), the importance of persistence in prayer; the third (Lk 11:9–13), the effectiveness of prayer.

* [11:1–4] The Matthean form of the "Our Father" occurs in the "Sermon on the Mount" (Mt 6:9–15); the shorter Lucan version is presented while Jesus is at prayer (see note on Lk 3:21) and his disciples ask him to teach them to pray just as John taught his disciples to pray. In answer to their question, Jesus presents them with an example of a Christian communal prayer that stresses the fatherhood of God and acknowledges him as the one to whom the Christian disciple owes daily sustenance (Lk 11:3), forgiveness (Lk 11:4), and deliverance from the final trial (Lk 11:4). See also notes on **Mt 6:9–13**.

a. [11:1–4] Mt 6:9–15.

New English Bible–1970

Teaching about Prayer (Judæa)

[Lk.11.1-13 -] - Mt.6.9-15, Mt.7.7-11

Once, in a certain place, Jesus was at prayer. When he ceased, one of his disciples said, 'Lord, teach us to pray, as John taught his disciples.'

Jewish/Hebrew Names Bibles:

⁹ From <https://www.bibliacatolica.com.br/christian-community-bible/luke/>

Complete Jewish Bible	One time Yeshua was in a certain place praying. As he finished, one of the <i>talmidim</i> said to him, "Sir, teach us to pray, just as Yochanan taught his <i>talmidim</i> ."
Hebraic Roots Bible	And it happened as He was praying in a certain place, when He finished, one of His disciples said to Him, Master teach us to pray, as John also taught his disciples.
Hebrew Names Bible	And it came to pass, that, as He was praying in a certain place, when He ceased, one of His disciples said unto Him, Rabbi, teach us to pray, as John also taught his disciples.
The Israel Bible (beta)	One time Jesus was somewhere praying. When he stopped, one of his students said to him, "John taught his students how to pray. Lord, please teach us how to pray too."
<i>The Scriptures</i> 1998	And it came to be while He was praying in a certain place, as He ceased, one of His taught ones said to Him, "Master, teach us to pray, as Yo?anan also taught his taught ones."
Tree of Life Version	Now Yeshua was praying in a certain place. When He finished, one of His disciples said to Him, "Master, teach us to pray, just as John taught his disciples."
WEB: Messianic Edition	It happened, that when he finished praying in a certain place, one of his disciples said to him, Lord, teach us to pray, just as Yochanan also taught his disciples.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ¹⁰	...and [It] becomes in the+ to be him in place someone praying as [He] stops says Someone [of] the students [of] him to him Lord teach! us to pray as and John teaches the students [of] him...
Awful Scroll Bible	Now itself came about, from-within himself is to be wishing-with-regards-to, from-within a certain place, as himself desisted, a certain one of his disciples said, with respects to him, "Lord, be taught ourselves to wish-with-regards-to, accordingly-as-to Grace-of-Jah also taught his disciples."
Concordant Literal Version	And it occurred at His being in a certain place praying, as He ceases, a certain one of His disciples said to Him, "Lord, teach us to pray, according as John also teaches his disciples."
Holy New Covenant Trans.	One time Jesus was somewhere praying. When he stopped, one of his students said to him, "John taught his students how to pray. Lord, please teach us how to pray too."
exeGesés companion Bible	<u>THE PATTERN FOR PRAYER OF YAH SHUA</u> And so be it, as he prays in a place, when he ceases, one of his disciples say to him, Adonay, doctriate us to pray exactly as Yahn also doctriated his disciples.
Orthodox Jewish Bible	And it came about while he was in a certain place davening that, when he concluded, a certain one of his talmidim said to him, Adoneinu, teach us to daven, just as also Yochanan taught his talmidim.
Rotherham's Emphasized B.	And it came to pass <when he was in a certain place praying, as he ceased> one of his disciples said unto him— Lord! teach us to pray, As [John also] taught his disciples.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	And it happened as Jesus finished praying at a certain place that one of His disciples said to Him, "Lord, teach us [how] to pray, just like John [the Immerser] taught his disciples."

¹⁰ The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. www.lookhigher.com

The Expanded Bible

Jesus Teaches About Prayer

One time Jesus was praying in a certain place. When he finished, one of his followers [disciples] said to him, "Lord, teach us to pray as John taught his followers [disciples]."

Jonathan Mitchell NT

This happened later, on the [occasion] for Him to be within a certain place continuing in thinking, and/or speaking, with a view toward goodness, ease and well-being (or: prayer), [that] as he ceased, a certain one of His disciples said to Him, "Lord (Master), teach us [how] to be normally thinking and speaking toward goodness, ease and well-being (or: praying) – just as John also taught his disciples."

P. Kretzmann Commentary

Verses 1-4**A Lesson in Prayer.**

The Lord's Prayer:

And it came to pass that, as He was praying in a certain place, when He ceased, one of His disciples said unto Him, Lord, teach us to pray as John also taught his disciples.

Syndein/Thieme

{Instructions on Prayer }

“And it came to pass {new subject} as He {Jesus} was praying in a certain place that when He stopped, one of His disciples/students {mathetes} said to Him, "Lord, teach {didasko} us to pray . . . just as John taught his students/disciples."

Translation for Translators

Jesus taught his disciples about prayer.

Luke 11:1-13

One day Jesus was somewhere *praying*. When he finished praying, one of his disciples said to him, "Lord, teach us *what to say when we (exc) pray*, as John *the Baptizer* taught his disciples!"

The Voice

Another time Jesus was praying, and when He finished, one of His disciples approached Him.

Disciple: Teacher, would You teach us Your way of prayer? John taught his disciples his way of prayer, *and we're hoping You'll do the same.*

Bible Translations with a Lot of Footnotes:

NET Bible®

Instructions on Prayer

Now¹ Jesus² was praying in a certain place. When³ he stopped, one of his disciples said to him, "Lord, teach us to pray, just as John⁴ taught⁵ his disciples."

¹tn Grk "And it happened that while." The introductory phrase ἐγένετο (egeneto, "it happened that"), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated. Here καί (kai) has been translated as "now" to indicate the transition to a new topic.

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

³tn Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

⁴sn John refers to John the Baptist.

⁵sn It was not unusual for Jewish groups to have their own prayer as a way of expressing corporate identity. Judaism had the Eighteen Benedictions and apparently John the Baptist had a prayer for his disciples as well.

New American Bible (2011)

The Spoken English NT¹¹***Jesus teaches his Followers How to Pray (Mt. 6:9-15)***

Once Jesus was praying^a somewhere, and when he finished, his followers said to him, "Teacher, teach us to pray, like John taught his followers."

^a. Lit. "And it came about in his being praying."

¹¹ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

Wilbur Pickering's New T.

A model prayer

Then it happened, when He finished praying in a certain place, that one of His disciples said to Him, "Lord, teach us to pray, just as John also taught his disciples".

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	And it happened, while He <i>[was]</i> praying in a certain place, when He <i>[had]</i> finished, a certain one of His disciples said to Him, "Lord, teach us to pray, just as also John taught his disciples."
Charles Thomson NT	It came to pass also when he was at a certain place, praying, that soon as he had done, one of his disciples said to him, Master, teach us to pray, as John taught his disciples.
Context Group Version	As he was praying in a certain place, when he ceased, one of his apprentices said to him, Lord, teach us to pray, even as John also taught his apprentices. ¹²
Legacy Standard Bible	The Lord's Prayer And it happened that while Jesus <i>[Lit He]</i> was praying in a certain place, after He had finished, one of His disciples said to Him, "Lord, teach us to pray just as John also taught his disciples."
Modern Literal Version 2020	{Luke 11:1-13:9; Probably Judea; no parallel. This is similar teaching to different crowd.} {Similar: Mat 6:9-13; Luk 11:1-5} And it happened for him to be in a certain place praying, <i>that</i> as he ceased, a certain one of his disciples said to him, Lord, teach us to pray, just-as John also taught his disciples. {The example prayer. The Lord's prayer is for unity in John 17. Also see 11:3 note.}
New King James Version	The Model Prayer Now it came to pass, as He was praying in a certain place, when He ceased, that one of His disciples said to Him, "Lord, teach us to pray, as John also taught his disciples."
New Matthew Bible	He teaches his disciples to pray, drives out a devil, and rebukes the blasphemous Pharisees. They require signs and tokens. He eats with the Pharisee, and reproves the hypocrisy of the Pharisees, scribes, and hypocrites. And it happened as he was praying in a certain place that when he ceased, one of his disciples said to him, Master, teach us to pray, as John taught his disciples.
Niobi Study Bible	Jesus Teaches How to Pray (The Model or Method of Prayer) And it came to pass that as He was praying in a certain place, when He ceased, one of His disciples said unto Him, "Lord, teach us to pray as John also taught his disciples."
Revised Young's Lit. Trans.	And it came to pass, in his being in a certain place praying, as he ceased, a certain one of his disciples said unto him, 'Sir, teach us to pray, as also John taught his disciples.'
A Voice in the Wilderness	.

The gist of this passage: Jesus disciples ask Jesus to teach them how to pray.

Luke 11:1a			
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

¹² Online: <http://www.faraboveall.com/> by Graham Thomason.

Luke 11:1a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
Sometimes, when there is no specific subject, this can be translated, <i>and it came to pass, and it was, and so it was; and here is what happened next.</i>			
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
Many translators simply ignored these two particles. Several translated these two particles as <i>when, while</i> . I had trouble thinking of a different way to translate them.			
einai (εἶναι) [pronounced Ī-nī or Ī-nah-ee]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	present infinitive of Strong's #1510	Strong's #1511 (a form of Strong's #1510)
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
en (ἐν) [pronounced en]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
topos (τόπος) [pronounced TOP-oss]	<i>room, place, space; an inhabited place [a city, village]; a location</i>	masculine singular noun; dative, locative or instrumental case	Strong's #5117
tís (τις) [pronounced tihç]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	enclitic, indefinite pronoun; masculine singular adjective; dative, locative or instrumental case	Strong's #5100
proseúchomai (προσεύχομαι) [pronounced pros-YOU-khoh-maī]	<i>praying face to face with, praying to God</i>	masculine singular, present deponent middle/passive participle; accusative case	Strong's #4336
hōs (ὥς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as</i>	comparative particle	Strong's #5613

Luke 11:1a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
With the aorist, this can mean <i>when, after</i> ; with the present and imperfect, it can mean <i>while, when; as long as</i> ; with the subjunctive, it can mean <i>when, as soon as</i> .			
παύω (παύω) [pronounced POW-oh]	<i>to stop, to pause</i> ; in the middle voice, it means <i>to come to an end, to take one's rest, to willingly cease</i> ; it has an absolute sense where it means <i>to cease, to come to an end</i> (Luke 8:24 Acts 20:1)	3 rd person singular, aorist middle indicative	Strong's #3973

Translation: And it was, while Jesus [lit., him, he] is in a certain place praying, when He stopped.

In translating this, I took some liberties, translating two particles as *while, when*. I also inserted the proper noun *Jesus*, as He is addressed as *Lord* in this verse by one of His disciples.

When Luke writes *a certain place*, you get the impression that he would have liked to have included that bit more information here, but he just does not have the information.

Luke 11:1a Now Jesus was praying in a certain place, and when He finished,... (ESV; capitalized)

Apparently, the Lord's disciples are watching Him and He is praying.

Most of the time, Jesus would go off privately to pray and here He is said to be *in a certain place*.

The impression that I get is, His disciples found where He was and stood nearby waiting for Him to finish.

The material covered in these first thirteen verses are also found in the sermon on the mount (Matthew 6:9–15 7:7–11). This is clearly the same teaching, but it is not the same incident.

Given the introduction (v. 1a), Jesus is not in the midst of 5000 people teaching them. Given the teaching of Matthew 6 and 7, the disciples would not have asked Jesus questions about how to pray, if He has already taught them how to pray in the Sermon on the Mount. Therefore, logically, this takes place very early in the Lord's ministry, prior to Matthew 5–7. Therefore, prior to the chronological progression of Luke 7–10 (which we have previously been studying).

That Jesus taught the same material on different occasions is clear. He taught many of the same things in the sermon on the mount (in Matthew) and the sermon on the plain (in Luke); and some similar things in this first narrative of Luke 11.

That Jesus is teaching this information to His disciples based upon their questions to Him, indicates to us that Jesus taught them this material prior to the sermons on the mount and the plain.

Luke 11:1b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εἶπω (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

Luke 11:1b			
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, nominative case; enclitic, indefinite pronoun; adjective	Strong's #5100
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
mathêtês (μαθητής) [pronounced <i>math-ay-TAYç</i>]	<i>disciple, a learner, pupil</i>	masculine plural noun; genitive/ablative case	Strong's #3101
αυτου (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
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
αυτον (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: [After He stopped,] one of His disciples spoke [up], [while] facing Him,...

When Jesus came to the end of His prayer, one of His disciples spoke to Him. This is another bit of missing information. Which **disciple** asked Jesus this question?

We have a particular way of praying in our culture where we usually bow our heads and we are looking down with closed eyes. I suspect that Jesus was looking up into the air and praying—probably with His eyes open.

So that there is no confusion here, it is customary in our culture to pray looking down with our eyes closed to give people in a gathering privacy. We are shutting out the rest of the world, including those around us, and speaking to God. There is no indication that a particular posture is required for praying.

On the other hand, you would not, in a church service, all be standing up and moving or raising your arms and speaking in tongues. Why? Both the movement and the speaking aloud would be a disturbance to others, and an intrusion into their prayers. Furthermore, our God is not a God of confusion, and nothing is more confusing than 20 or 50 or 500 people talking in nonsense sounds all at once.

Luke 11:1a-b **Now Jesus was praying in a certain place, and when He finished, one of His disciples said to Him,...** (ESV; capitalized)

When Jesus refocuses His attention from prayer to what is in front of Him. In front of Him is one of His disciples asking for guidance.

Luke 11:1c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
didaskô (διδάσκω) [pronounced did-AS-koh]	<i>to teach, to instruct, to impart knowledge, to instill doctrine</i>	2 nd person singular, aorist active imperative	Strong's #1321
hêmas (ἡμᾶς) [pronounced hay-MASS]	<i>us</i>	1 st person plural pronoun; accusative case	Strong's #2248 (accusative plural of Strong's #1473)
proseúchomai (προσεύχομαι) [pronounced pros-YOU-khoh-mai]	<i>praying face to face with, praying to God</i>	masculine singular, present middle/passive deponent participle; infinitive	Strong's #4336

Translation: ...[saying], "Lord, teach us [how] to pray..."

The disciples makes a request of Jesus: "Teach us, Lord, how to pray." By using the word *us*, this disciple suggests that he is putting forth this question, but that the other disciples are with him, wondering the same thing.

Logic would tell us that a question like this would have been asked of Jesus very early on in His public ministry. His disciples had seen Him on many occasions go off by Himself to pray and He did this often enough for them to ask about it.

Luke 11:1d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kathôs (καθώς) [pronounced kath-OCE]	<i>1) according as, according to; 1a) just as, even as, inasmuch as, as; 1b) in proportion as, in the degree that, that; 2) since, seeing that, agreeably to the fact that; 3) when, how, after that</i>	adverb	Strong's #2531
kaí (καί) [pronounced kɪ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
Iōannês (Ἰωάννης) [pronounced ee-oh-AHN-nace]	<i>Jehovah is a gracious giver; transliterated, John</i>	proper singular masculine noun; nominative case	Strong's #2491
didaskô (διδάσκω) [pronounced did-AS-koh]	<i>to teach, to instruct, to impart knowledge, to instill doctrine</i>	3 rd person singular, aorist active indicative	Strong's #1321
mathêtês (μαθητής) [pronounced math-ay-TAYÇ]	<i>disciple, a learner, pupil</i>	masculine plural noun; accusative case	Strong's #3101

Luke 11:1d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autou (αὐτοῦ) [pronounced ow-TOO]	his, of him; from him, him; same	3 rd person masculine singular personal pronoun; genitive/ ablative case	Strong's #846

Translation: ...even as John taught his disciples.”

Interestingly enough, John the Herald taught his disciples how to pray (something which is not recorded elsewhere in the Bible). However, this disciple is aware of these teachings, meaning that he was originally a disciple of John's (suggesting that this might be Andrew or his brother Peter asking the question).

The fact that John the baptizer is mentioned also indicates that these questions were asked early in the Lord's ministry. John was mentioned more frequently at the beginning of Jesus' ministry than at the end.

Luke 11:1 And it was, while Jesus [lit., him, he] is in a certain place praying, when He stopped. [After He stopped,] one of His disciples spoke [up], [while] facing Him, [saying], “Lord, teach us [how] to pray even as John taught his disciples.” (Kukis mostly literal translation)

So, one of Jesus' disciples—perhaps Peter or Andrew—approached Jesus and asked Him to teach the disciples how to pray, noting that this is something which John the Herald taught his own disciples to do.

What I am struck by in the prayer that follows is just how much of it is directed towards our own thinking. God is saying, “I know what you want; I am going to tell you what I expect.” I do not mean this in a **legalistic** way, as in, “Do exactly what I want if you want Me to answer your prayers.” It is more like, “This is My character; now I want you to apply My character to your daily lives and to the things that you want to pray about.” As we go through this prayer phrase by phrase, this will become obvious.

Luke 11:1 And it happened, while Jesus was in a certain place praying, that He stopped, because one of His disciples was speaking to Him. The disciple said, “Lord, teach us how to pray just as John had taught his disciples to pray.” (Kukis paraphrase)

And He spoke to them, “When you [all] pray, say, ‘Father of ours, the [Father] in the heavens, venerate the name of You; come in the kingdom of Yours, the decree of You in heaven and in the earth; the bread of us, the needful [amount] give [that needed bread] to us according to a day. And forgive us the sins of us for even these we forgive every [one] owing us. And do not bring us into temptation but deliver us from the evil [one].’ ”	Luke 11:2–4	And He answered them, “When you [all] pray [to God], say [this]: ‘Our Father, the [Father] in the heavens; let Your name be made separate [separate from the profane]. Bring in Your kingdom, let Your decree in heaven also be [Your decree here] on the earth. Our necessary subsistence [lit., bread] give that to us daily. Also, forgive us our sins as we even forgive all [others] who have sinned against us [lit., all who are indebted to us]. And do not bring us into temptation but deliver us from the evil [one].’ ”
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Jesus answered them, saying, “When you pray to God, say a prayer similar to this: ‘Our Father, our God in the heavens, make separate Your character and essence from the profane. Bring Your kingdom to this earth, so that Your decrees in heaven will also be obeyed on this earth. Every day we have daily needs, and we ask that You provide these for us. Also, we ask for Your forgiveness of our sinful debt against You, even as we learn to forgive others who are indebted to us. Finally, do not bring us into temptation but deliver us from Satan and from his evil cosmic system.’ ”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And He spoke to them, “When you [all] pray, say, ‘Father of ours, the [Father] in the heavens, venerate the name of You; come in the kingdom of Yours, the decree of You in heaven and in the earth; the bread of us, the needful [amount] give [that needed bread] to us according to a day. And forgive us the sins of us for even these we forgive every [one] owing us. And do not bring us into temptation but deliver us from the evil [one].’ ” Several phrases here are not found in the Westcott Hort text; but they are found in many other texts (see the Greek exegesis which follows). There are a number of variant readings (mostly additions to the Westcott Hort text). See NT (Variant Readings) below.
Revised Douay-Rheims	And he said to them: When you pray, say: Father, hallowed be Your name. Your kingdom come. Give us this day our daily bread. And forgive us our sins, for we also forgive every one that is indebted to us. And lead us not into temptation.
Holy Aramaic Scriptures	Eshu {Yeshua} said unto them, “When you pray, be speaking as such, “Abun da’ b’Shmaya {Our Father who is in the Heavens}, nethqadash Shmak {hallowed be Your Name}, thithe Malkuthak {may Your Kingdom come}, nehue Tsebyanak {may Your will be done}, ayk da’ b’Shmaya aph ba’Ara {as so in the Heavens, also in the Earth}. Hab lan lakhma d’sunqanan kulum {Give us the bread of our need, daily}. Wa’shabuq lan khatahayn {And forgive us our sins}, aph khaman geyr shabaqan {for, we also have forgiven all who are indebted to us}, wa’la’tthalan l’nesyuna ela phruqayn men biysha {and don’t let us enter into testing, but rather, deliver us from evil}.”
James Murdock’s Syriac NT	Jesus said to them: When ye pray, thus speak ye: Our Father who art in heaven, hallow be thy name; thy kingdom come; thy pleasure be done, as in heaven, so on earth; give us daily the bread we need; and remit to us our sins, for we also remit to all that are indebted to us; and bring us not into trials, but deliver us from evil..
Original Aramaic NT	Yeshua said to them, "When you pray, you shall say thus: 'Our Father, who are in Heaven, 'Hallowed be your name, let your Kingdom come, let your will be done also in the earth as it is in Heaven.' 'Give us our necessary bread every day,' 'And forgive us our sins even as we forgive all who are indebted to us, and do not lead us into temptation, but save us from The Evil One.'"
Lamsa Peshitta (Syriac)	Yeshua said to them, “When you pray, you shall say thus: 'Our Father, who are in Heaven' 'Hallowed be your name, let your Kingdom come, let your will be done also in the earth as it is in Heaven. Give us our necessary bread every day,' 'And forgive us our sins even as we forgive all who are indebted to us, and do not lead us into temptation, but save us from The Evil One.'"

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he said to them, When you say your prayers, say, Father, may your name be kept holy and your kingdom come. Give us every day bread for our needs. May we have forgiveness for our sins, as we make free all those who are in debt to us. And let us not be put to the test.
Bible in Worldwide English	Jesus said, When you talk with God, say, "Our Father in heaven, may your name be kept holy. May your kingdom come. Give us our food day by day. Forgive us for the wrong things we have done. We forgive everyone who has done wrong to us. Do not lead us to be tested."
Easy English	Jesus replied, 'When you pray, you should say this: "God, our Father, we want people to give honour to you. We want the day when you rule everyone to come soon. Please give to us the food that we need each day. Forgive us for our sins, because we also forgive everyone who has done wrong things against us. And do not let us agree to do wrong things." '
Easy-to-Read Version–2008	Jesus said to the followers, "This is how you should pray: 'Father, we pray that your name will always be kept holy. We pray that your kingdom will come. Give us the food we need for each day. Forgive our sins, just as we forgive everyone who has done wrong to us. And don't let us be tempted.'"
God's Word™	Jesus told them, "When you pray, say this: Father, let your name be kept holy. Let your kingdom come. Give us our bread day by day. Forgive us as we forgive everyone else. Don't allow us to be tempted."
Good News Bible (TEV)	Jesus said to them, "When you pray, say this: 'Father: May your holy name be honored; may your Kingdom come. Give us day by day the food we need. Forgive us our sins, for we forgive everyone who does us wrong. And do not bring us to hard testing.' "
J. B. Phillips	"When you pray," returned Jesus, "you should say, 'Father, may your name be honoured—may your kingdom come! Give us each day the bread we need, and forgive us our sins, for we forgive anyone who owes anything to us; and keep us clear of temptation.'"
The Message	So he said, "When you pray, say, Father, Reveal who you are. Set the world right. Keep us alive with three square meals. Keep us forgiven with you and forgiving others. Keep us safe from ourselves and the Devil."
NIRV	Jesus said to them, "When you pray, this is what you should say. " 'Father, may your name be honored. May your kingdom come. Give us each day our daily bread. Forgive us our sins, as we also forgive everyone who sins against us. Keep us from falling into sin when we are tempted.' "
New Life Version	Jesus said to them, "When you pray, say, 'Our Father in heaven, Your name is holy. May Your holy nation come. *What You want done, may it be done on earth as it is in heaven. Give us the bread we need everyday. Forgive us our sins, as we forgive those who sin against us. Do not let us be tempted.'"
New Simplified Bible	He said: »When you pray say, Father holy sacredsanctifiedblessedconsecrated is your name. Let your kingdom come. »Give us day-by-day our daily bread. »Forgive us our sins. For we also forgive everyone who sins against us. And keep us from temptation.«

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

Casual English Bible	<p>Jesus said, "Pray like this: 'Father, I wish that everyone would respect your name and who it represents. I want you to lead us as our king now. Please provide us with the food we need each day. And forgive us for sinning, because we forgive people sinning against us. Don't test us with temptations.'^[1]</p> <p>¹11:4 Often translated, "lead us not into temptation," the Greek word can mean: trial, testing, tragedy, affliction, or temptation. In this context, after a sentence about forgiveness of sins, "temptation" seems to fit the main idea Jesus was talking about, many Bible translators agree.</p>
Contemporary English V.	<p>So Jesus told them, "Pray in this way: 'Father, help us to honor your name. Come and set up your kingdom. Give us each day the food we need. Forgive our sins, as we forgive everyone who has done wrong to us. And keep us from being tempted.' "</p>
The Living Bible	<p>And this is the prayer he taught them: "Father, may your name be honored for its holiness; send your Kingdom soon. Give us our food day by day. And forgive our sins—for we have forgiven those who sinned against us. And don't allow us to be tempted."</p>
New Berkeley Version New Living Translation	<p>.</p> <p>Jesus said, "This is how you should pray:^[a] "Father, may your name be kept holy. May your Kingdom come soon. Give us each day the food we need,^[b] and forgive us our sins, as we forgive those who sin against us. And don't let us yield to temptation."^[c]"</p> <p>[a] 11:2 Some manuscripts add additional phrases from the Lord's Prayer as it reads in Matt 6:9-13. [b] 11:3 Or Give us each day our food for the day; or Give us each day our food for tomorrow. [c] 11:4 Or And keep us from being tested.</p>
The Passion Translation	<p>So Jesus taught them this prayer: "Our heavenly Father, may the glory of your name be the center on which our life turns. May your Holy Spirit come upon us and cleanse us. Manifest your kingdom on earth. And give us our needed bread for the coming day. Forgive our sins as we ourselves release forgiveness to those who have wronged us. And rescue us every time we face tribulations."</p>
UnfoldingWord Simplified T.	<p>He said to them, "When you pray, say things like this: 'Father, may all people honor your name as holy. May you soon rule all people everywhere. Please give us each day the food that we need. Please forgive us for the wrong things that we have done, just as we ourselves forgive people for the wrong things that they do to us. Help us to not sin when we are tempted.'"</p>
William's New Testament	<p>So He said to them, "Whenever you pray, say: 'Father, Your name be revered; Your kingdom come; continue giving us day by day our daily bread, and forgive us our sins, for we ourselves forgive everyone who does us wrong, and do not let us be subjected to temptation.'"</p>

Partially literal and partially paraphrased translations:

American English Bible	<p>Then he told them: 'When you pray, you should say: 'Our Father who's in the heavens,</p>
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*'May Your Name be treated as Holy,
And may Your Kingdom arrive.
'May Your Will be done on the earth,
As it is done in the heavens.
'Give us the bread that we need for each day,
And [please] forgive all our sins,
As we forgive those [who've sinned against] us.
'Into temptation, don't let us be led,
And from the evil one, save us.'*

hagiazó: to make holy, consecrate, sanctify
Original Word: ἁγιάζω
Part of Speech: Verb
Transliteration: hagiazó
Phonetic Spelling: (hag-ee-ad'-zo)
Definition: to make holy, consecrate, sanctify
Usage: I make holy, treat as holy, set apart as holy, sanctify, hallow, purify
The entire reference: <https://biblehub.com/greek/37.htm>

Beck's American Translation .
Breakthrough Version

He said to them, "When you pray, say, Father, Your name must be made sacred. Your empire must come. Give us the "daily" thing, our bread (the following day's). And forgive us our sins. You see, we ourselves also forgive everyone who owes us. And You will not carry us into trouble."

Common English Bible

Jesus told them, "When you pray, say:
'Father, uphold the holiness of your name.
Bring in your kingdom.
Give us the bread we need for today.
Forgive us our sins,
for we also forgive everyone who has wronged us.
And don't lead us into temptation.'"

International Standard V

So he told them, "Whenever you pray you are to say,
'Father, [Other mss. read *Our Father in heaven*] may your name be kept holy.
May your kingdom come. [Other mss. read *kingdom come. May your will be done, on earth as it is in heaven.*]
Keep giving us every day our daily bread, [Or *our bread from above*]
and forgive us our sins,
as we forgive everyone who sins against us. [Lit. *is indebted to us*]
And never bring us into temptation.'" [Other mss. read *into temptation, but deliver us from the evil one*]

A. Campbell's Living Oracles .
New Advent (Knox) Bible .
NT for Everyone

'When you pray,' replied Jesus, 'this is what to say:
'Father, may your name be honoured; may your kingdom come; give us each day our daily bread; and forgive us our sins, since we too forgive all our debtors; and don't put us to the test

20th Century New Testament

"When you pray," Jesus answered, "say--'Father, May thy named be held holy, thy Kingdom come. Give us each day the bread that we shall need; And forgive us our sins, for we ourselves forgive every one who wrongs us; and take us not into temptation.'"

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible

So Jesus told them, "When you pray, say: 'Father, hallowed be Your name. Your kingdom come. Give us each day our daily bread. And forgive us our sins, for we also forgive everyone who sins against us. And lead us not into temptation.'"

Christian Standard Bible	<p>He said to them, "Whenever you pray, say, Father,^[a] your name be honored as holy. Your kingdom come.^[b] Give us each day our daily bread.^[c] And forgive us our sins, for we ourselves also forgive everyone in debt to us.^[d] And do not bring us into temptation."^[e]</p> <p>[a] 11:2 Other mss read <i>Our Father in heaven</i> [b] 11:2 Other mss add <i>Your will be done on earth as it is in heaven</i> [c] 11:3 Or <i>our bread for tomorrow</i> [d] 11:4 Or <i>everyone who wrongs us</i> [e] 11:4 Other mss add <i>But deliver us from the evil one</i></p>
Conservapedia Translation Revised Ferrar-Fenton Bible	<p>.</p> <p>In reply, He said: "When you pray, say, The Lord's Prayer. "Father Your Name must be being hallowed; "Your Kingdom must be being restored; "Give to us every day our to-morrow's bread; "And remove from us our sins, for we remove them from all who offend us; for You would not lead us into temptation, but deliver us from its evil."¹</p> <p>¹ See note on Matt. 6.10 ¹ Note:—The above is the literal translation of the original Greek, retaining the Greek moods and tenses by the clearest English I could. The old versions, having been made from a Latin translation, could not reproduce the actual sense of the Saviour as given by the Evangelists, for Latin has no Aorist of the Imperative Passive Mood used by Matthew and Luke. The force of the Imperative 1st Aorist seems to me to be that of what is called a "Standing Order," a thing to be done absolutely, and continuously.—F.F.</p>
God's Truth (Tyndale)	<p>And he said unto them: When you pray, say: O' our father which are in heaven, hallowed by your name. your kingdom come. your will be fulfilled, even in earth as it is in heaven. Our daily bread give us evermore. And forgive us our sins: For even we forgive every man that trespasses us. And lead us not into temptation. But deliver us from evil.</p>
Lexham Bible	<p>And he said to them, "When you pray, say, "Father, may your name be treated as holy. May your kingdom come. Give us each day our daily bread. And forgive us our sins, for we ourselves also forgive everyone who is indebted to us. And do not lead us into temptation."</p>
Montgomery NT	<p>So he said to them. "When you pray, say, "Father, hallowed be thy name; May thy kingdom come, "Give us day by day our bread for the coming day; "Forgive us our sins; for we also forgive everyone who has offended us; "And bring us not into temptation."</p>
NIV, ©2011	<p>He said to them, "When you pray, say: "Father,^[a] hallowed be your name, your kingdom come.^[b] Give us each day our daily bread. Forgive us our sins,</p>

for we also forgive everyone who sins against us.^[c]
 And lead us not into temptation.^[d]”

[a] Luke 11:2 Some manuscripts *Our Father in heaven*

[b] Luke 11:2 Some manuscripts come. *May your will be done on earth as it is in heaven.*

[c] Luke 11:4 Greek *everyone who is indebted to us*

[d] Luke 11:4 Some manuscripts temptation, *but deliver us from the evil one*

Riverside New Testament

He said to them, "When you pray say: Father, thy name be kept holy; Thy kingdom come; Our bread for the coming day Give us day by day; And forgive us our sins; For we ourselves forgive every one who fails toward us. And bring us not into trial."

Leicester A. Sawyer's NT

And he said to them, When you pray, say, Father, hallowed be thy name; thy kingdom come; give us daily our essential bread; and forgive us our sins, for we ourselves also forgive every one who is indebted to us; and bring us not into trial.

UnfoldingWord Literal Text

Jesus said to them, "When you pray say, ' Father, may your name be honored as holy. May your kingdom come. Give us our daily bread each day. Forgive us our sins, as we forgive everyone who is in debt to us. Do not lead us into temptation.'".

Unlocked Literal Bible

Urim-Thummim Version

.
 He replied to them, When you pray, say, Our Father that is in the cosmos, Consecrated be your Name. Your Kingdom be established. Your purposes appear in history, as in the cosmos, so on earth. Grant us day by day our bread food. And forgive us our sins; for we also forgive everyone that is indebted to us. And lead us not into trials; but deliver us from bad.

Weymouth New Testament

So He said to them, "When you pray, say, 'Father may Thy name be kept holy; let Thy Kingdom come; give us day after day our bread for the day; and forgive us our sins, for we ourselves also forgive every one who fails in his duty to us; and bring us not into temptation.'"

Wikipedia Bible Project

So Jesus said to them, "When you pray, say, Father, holy is your name. May your kingdom come, and give us the bread we need every day. Forgive us our sins, as we also forgive everyone who owes us, and keep us from temptation."

Catholic Bibles (those having the imprimatur):

Christian Community (1988) And Jesus said to them, "When you pray, say this:

Father, may your name be held holy,
 may your kingdom come;
 give us each day the kind of
 bread we need,
 and forgive us our sins, for we
 also forgive all who do us wrong;
 and do not bring us to the test."

Mt 6: 9-13; Mk 14:36; Gal 4:6

Mt 6:34

Jas 1:13

New American Bible (2011)

* He said to them, "When you pray, say:

Father, hallowed be your name,
 your kingdom come.

Give us each day our daily bread*

and forgive us our sins

for we ourselves forgive everyone in debt to us,

and do not subject us to the final test."

Further Teachings on Prayer.

* [11:2] Your kingdom come: in place of this petition, some early church Fathers record: "May your holy Spirit come upon us and cleanse us," a petition that may reflect the use of the "Our Father" in a baptismal liturgy.

* [11:3–4] Daily bread: see note on Mt 6:11. The final test: see note on Mt 6:13.

* [6:13] Jewish apocalyptic writings speak of a period of severe trial before the end of the age, sometimes called the “messianic woes.” This petition asks that the disciples be spared that final test.

New English Bible–1970

He answered,

‘When you pray, say,

“Father, Some witness read: Our Father in heaven. **thy name be hallowed;**

Thy kingdom come. One witness reads: thy kingdom come upon us; some others have: thy Holy Spirit come upon us and cleanse us; some insert: thy will be done, on earth as in heaven.

Give us each day our daily bread. Or: our bread for the morrow.

And forgive us our sins,

For we too forgive all who have done us wrong.

And do not bring us to the test.” Some witnesses add: but save us from the evil one (or: from evil).

NRSV (Anglicized Cath. Ed.)

He said to them, ‘When you pray, say:

Father,^[a] hallowed be your name.

Your kingdom come.^[b]

Give us each day our daily bread.^[c]

And forgive us our sins,

for we ourselves forgive everyone indebted to us.

And do not bring us to the time of trial.^[d]

[a] Luke 11:2 Other ancient authorities read *Our Father in heaven*

[b] Luke 11:2 A few ancient authorities read *Your Holy Spirit come upon us and cleanse us*. Other ancient authorities add *Your will be done, on earth as in heaven*

[c] Luke 11:3 Or *our bread for tomorrow*

[d] Luke 11:4 Or *us into temptation*. Other ancient authorities add *but rescue us from the evil one (or from evil)*

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

He said to them, “When you pray, say:

‘Father,

May your name be kept holy.

May your Kingdom come.

Give us each day the food we need.

Forgive us our sins, for we too forgive everyone who has wronged us.

And do not lead us to hard testing.”

Hebraic Roots Bible

And He said to them: When you pray, say, Our Father who is in Heaven, hallowed be Your name, let Your kingdom come, let Your will be done on earth as it also is in Heaven.

Give us our needed bread day by day;

and forgive us our sins, for we ourselves also forgive everyone who offended us.

And lead us not into trial, but save us from the evil one.

Holy New Covenant Trans.

Jesus said to them, “When you pray, pray like this: ‘Our Father who is in heaven, may Your name always be kept holy. May Your kingdom come. May Your will be done in earth as in heaven. Give us the food we need each day. Forgive us of the sins we have committed because we, too, forgive everyone who has done wrong to us. And don’t lead us into temptation, but rescue us from evil.”

The Scriptures 2009

And He said to them, “When you pray, say: Our Father in the heavens, let Your Name be set-apart, let Your reign come, let Your desire be done on earth as it is in heaven.

“Give us day by day our daily bread.

“And forgive us our sins, for we also forgive everyone who is indebted to us. And do not lead us into trial, but rescue us from the wicked one.”

Tree of Life Version

Then Yeshua said to them, "When you pray, say, 'Father, sanctified be Your Name, Your kingdom come.
Give us each day our daily bread.
And forgive us our sins, for we also forgive everyone indebted to us. And lead us not into temptation.'"

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...[He] says but [to] them when [You*] may pray say! Father be purified! The Name [of] you come! The Kingdom [of] you the bread [of] us the [one] daily give! [to] us the [thing] in day and release! [for] us the offenses [of] us and for We release every [man] owing us and not [You] may bring us to testing...

Alpha & Omega Bible

AND HE SAID TO THEM, "WHEN YOU PRAY, SAY: 'FATHER, SACRED BE YOUR NAME. YOUR KINGDOM COME.
'GIVE US EACH DAY OUR DAILY BREAD.
'AND FORGIVE US OUR SINS, FOR WE OURSELVES ALSO FORGIVE EVERYONE WHO IS INDEBTED TO US. AND LEAD US NOT INTO TEMPTATION.'" †(KJV adds "For thine is the kingdom, and the power, and the glory, for ever. Amen." But JESUS was NOT praying, but rather was only teaching how to pray. Luke 11 agrees that HE did not say what KJV adds.)
‡(Temptation: It doesn't say "And do not tempt us." But rather it says "do not LEAD us INTO temptation." So it wouldn't be GOD who would be tempting us in this verse, but rather JESUS is saying that we should pray that as HE always leads us and guides our direction, that HE would lead us away from temptation, rather than to allow us to be tempted. It's related to 1Cor. 6:18 "Flee immorality..." and 2Tim. 2:22 "Now flee youthful lusts...." GOD doesn't tempt us, James 1:13, but HE can LEAD us into a situation where we would be tempted, or else HE can lead us away from temptation.)

Awful Scroll Bible

Thereupon he said to them, "As-when- yous -shall wish-with-regards-to, be speaking out, 'Our Father, the One from-within the expanse, be your name came to be awful, be your rule came, be your purpose become came about, as from-within the expanse, also on the land.
(")Be granting us along the days, our existing-over-against breadstuff.
(")Also be sent-away- expelled -from us, our misses-of-the-mark, for we also send-away- expelled -from everyone owing us. Surely let us not be brought-into temptation, however be flushed-out ourselves from travails.' "

Concordant Literal Version

Now He said to them, "Whenever you may be praying, be saying, 'Our Father, Who art in the heavens, hallowed be Thy name! Thy kingdom come. Thy will be done, as in heaven, on earth also,
Give us our daily dole of bread.

exeGesés companion Bible

And pardon us our sins, for we ourselves also are pardoning everyone who is owing us. And mayest Thou not bring us into trial, but rescue us from the wicked one.'" And he says to them, whenever you pray, word,
Our Father in the heavens,
Hallowed be your name:
your sovereigndom come:
your will become -
as in the heavens, thus in earth.
Give us daily our subsistence bread:
and forgive us our sins;
for we also forgive everyone indebted to us.
And bear us not into testing
but rescue us from evil.

Orthodox Jewish Bible

And Rebbe, Melech HaMoshiach said to them, When you daven, say, Avinu, yitkadash shmecha (hallowed be Thy Name). Tavo malchutechah (Thy kingdom come).

Es lechem chukeinu ten lanu yom yom (Give us day by day the bread we need). U slach lanu es chovoteinu (And forgive us our debts, sins) ki solechim gam anachnu lekhol hachayav lanu (for also we ourselves are forgiving all that are the debtor to us) val tevieinu lidei nisayon (And lead us not into temptation).

Rotherham's Emphasized B. And he said unto them—

<Whensoever ye are praying> say—
Father!

Hallowed be thy name,
Come may thy kingdom,
|Our needful bread| be giving us, day by day;
And forgive us our sins,
For |even we ourselves| forgive every' one indebted to us;
And bring us not into temptation.

Expanded/Embellished Bibles:

The Amplified Bible

He said to them,

"When you pray, ^[a]say:

^[b]Father, ^[c]hallowed be Your name.

^[d]Your kingdom come.

'Give us each day our ^[e]daily bread.

'And forgive us our sins,

For we ourselves also forgive everyone who is indebted to us [who has offended or wronged us].

And ^[f]lead us not into temptation [^[g]but rescue us from evil]."

[a] Luke 11:2 I.e. as a model or pattern.

[b] Luke 11:2 Later mss add phrases from Matt 6:9-13 to make the two passages closely similar.

[c] Luke 11:2 I.e. set apart, keep and treat as holy, revere.

[d] Luke 11:2 A plea for God's kingdom to be inaugurated on earth.

[e] Luke 11:3 I.e. life's essentials.

[f] Luke 11:4 I.e. lead us away from situations where we are vulnerable and have the opportunity to sin. God does not tempt man (see James 1:13) but does allow man to be tested.

[g] Luke 11:4 NU omits.

An Understandable Version

And He said to them, "When you pray you should say, 'Father, may your name be highly honored. May your kingdom come *[to earth]*.'

Give us day by day our bread for each day.

And forgive us of our sins, for we ourselves also forgive everyone who has wronged us. And do not allow us to be put to the test."

The Expanded Bible

Jesus said to them, "When you pray, say:

'Father, ·may your name always be kept holy [^T hallowed be your name].

May your kingdom come [^C soon or fully].

Give us ·the food we need for each day [^T our daily bread].

Forgive us for our sins,

·because [as] we forgive everyone who ·has done wrong to us [sins against us; ^L is indebted to us; ^C sin is pictured as a debt owed].

And ·do not cause us to be tempted [or do not subject us to testing; ^T lead us not into temptation]."

[a] 'Father ... tempted.' Some Greek copies include phrases from Matthew's version of this prayer (Matthew 6:9–13).

Jonathan Mitchell NT

So He said to them, "Whenever you may be [other MSS: are] normally focused on goodness (or: praying), habitually say, 'Our Father – the One within the midst of the heavens (or: in the atmospheres)! Let your Name be separated, set-apart and kept holy (or: sacred)! Let Your reign, kingdom and sovereign influence come at once! Let Your will, purpose and intent be birthed (come to exist) at once – as in heaven (or: in [the] atmosphere), so also upon the earth!

Repeatedly give (or: Keep on giving) to us our bread – the one that has been made upon being and has reference to existence (or: the dole that is sufficient for today and the coming day), the one that corresponds to and accords with [the] day.

And then at once send away (divorce and cause to flow off; forgive) for us our failures and mistakes (sins; times and occasions of missing the target) – for we, ourselves, are also habitually sending away (causing to flow off and forgiving) for everyone continually owing and being indebted to us. And would (or: may) You not at any point lead, bring or carry us into a [time or situation of] examination, testing or trial where we are put to the proof, but to the contrary, at once bring us out of danger, away from the worthless person, or the one of malicious intent or who has bad and unprofitable qualities (or: the bad situation; the wicked person; the miserable condition; the painful labor; the unprofitable endeavor)."

P. Kretzmann Commentary

And He said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

Give us day by day our daily bread.

And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

The habit of Jesus of resorting to prayer as often as possible, but especially at times of great stress and menacing trouble, was well known to the disciples; but one of them at least had occasion also to be convinced of the power and fervency of His prayer. When Jesus, therefore, upon that occasion, had ceased praying, this disciple, one of the later ones, that had not heard the Sermon on the Mount, stated a request to the Master that He teach them to pray, just as John the Baptist had given his disciples such lessons. The questioner had probably been one of John's disciples, but had now finally been persuaded to follow Jesus. The Lord gladly yields to the wish and repeats, in a somewhat briefer form, what He had taught before. See Matthew 6:9-13. As Father we address God: He is the Father of all created beings; they are His by virtue of His creation and His providence; but Father of the believers in a special sense, through the redemption and merits of Jesus Christ, Galatians 3:26; Galatians 4:6; 1 John 3:1-2. His name, His Word, everything that in any way designates and describes His essence, shall be hallowed, not by being made holy, but by being kept untarnished, unblemished, before the world. The believers pray earnestly for power so to live from day to day, so to comport themselves, that the name of God may be praised and honored throughout the world and not in any way dishonored or blasphemed, Romans 2:24. His kingdom should come to us, by the fact of His keeping us in His Word and faith at all times; to all other people on earth, through the preaching of the glorious news of salvation in all the world. His will should be done. With the same willingness and eagerness as the angels in heaven delight in doing God's will, so glad should we be found to carry out all His precepts. At the same time we pray for patient submission, if the will of the heavenly Father should find it necessary to lay a cross upon us. He will carry out His good and gracious will against all the attempts of the enemies to frustrate the designs of mercy toward us. The bread of and for the day we ask of the Lord, enough to last us till the next morning, that we may not be concerned and worry about the things of this body and life. For the forgiveness of our sins, the greatest spiritual gift, we pray, promising incidentally to forgive every one that offends us, since the small debts of our fellow-men cannot even come into

consideration in comparison with the immense debt of our trespasses against God. We pray that He would not lead us into temptation, not permit our enemies to place traps for our unwary feet, to guard and keep us, that the devil, the world, and our own flesh may not deceive us, nor seduce us into misbelief, despair, and other great shame and vice, as Luther explains. Rather do we ask of Him and hope to receive this by faith, that God would deliver us from the devil and every evil which that evil spirit and most dangerous enemy may devise against us. The disciples of Christ of all times, who ought to be instant and expert in prayer, are still very sluggish, weak, and forgetful in spiritual things; they must always learn over again what they have once learned, they must be taught day by day what and how they should pray.

Syndein/Thieme

“Now, He said to them, “When you pray, say {an order}: “Father {all prayer is addressed to God the Father} . . . Cause Your Name to be ‘set apart as sacred and the object of veneration’/ ‘regarded as holy’ {hagiazō}.

Your kingdom {plan} . . . cause that it should come. “ Our bread for the coming day . . . be giving us daily. “{the phrasing of this is important - it goes back to the rules for receiving and eating manna from heaven in the Exodus Generation}

And forgive us our sins even as we ourselves also are in the habit of forgiving everyone who is indebted to us.

And, do not bring us into the place of testing where the circumstances in which we are tested may lead on to the place where we are solicited to do evil.”

Translation for Translators

He said to them, “When you pray, say *things like this*: ‘Father, we want you (sg) [MTY] to be honored/revered. *We want people to let you(sg) [MTY, MET] rule over their lives. Give us (exc) each day the food [SYN] that we need. Forgive us for the wrong things that we have done, because we forgive people for the wrong things that they do to us. Do not let us do wrong things when we are tempted {someone or something tempts us}.*’ ”

The Voice

Disciple: Teacher, would You teach us Your way of prayer? John taught his disciples his way of prayer, *and we’re hoping You’ll do the same.*

Jesus: Here’s how to pray:

Father [in heaven], may Your name be revered.

May Your kingdom come.

[May Your will be accomplished on earth as it is in heaven.]

Give us the food we need for tomorrow,

And forgive us for our wrongs,

for we forgive those who wrong us.

And lead us away from temptation.

[And save us from the evil one.]^[a]

[a] The earliest manuscripts omit the bracketed text.

Bible Translations with Many Footnotes:

NET Bible®

So he said to them, “When you pray,⁶ say:

Father,⁷ may your name be honored;⁸

may your kingdom come.⁹

Give us each day our daily bread,¹⁰

and forgive us our sins,

for we also forgive everyone who sins¹¹ against us.

And do not lead us into temptation.”¹²

^{6sn}When you pray. What follows, although traditionally known as the Lord’s prayer, is really the disciples’ prayer. It represents how they are to approach God, by acknowledging his uniqueness and their need for his provision and protection.

^{7tc} Most mss, including later majority (A C D W Θ Ψ 070 Ë13 33vid Ì it), add ἡμ ὁ ἐν το ῷ οὐρανῷ (Jhmwn Jo en toi" oujranoi", "our [Father] in heaven") here. This makes the prayer begin like the version in Matt 6:9. The shorter version is read by Ì75 κ B (L: + ἡμ ὁ) 1 700 pc as well as some versions and fathers. Given this more weighty external evidence, combined with the scribal tendency to harmonize Gospel parallels, the shorter reading is preferred.

^{sn} God is addressed in terms of intimacy (Father). The original Semitic term here was probably Abba. The term is a little unusual in a personal prayer, especially as it lacks qualification. It is not the exact equivalent of "Daddy" (as is sometimes popularly suggested), but it does suggest a close, familial relationship.

^{8tn} Grk "hallowed be your name."

^{9tc} Most mss (κ A C D W Θ Ψ 070 Ë13 33vid Ì it) read at the end of the verse "may your will be done on earth as [it is] in heaven," making this version parallel to Matt 6:10. The shorter reading is found, however, in weighty mss (Ì75 B L pc), and cannot be easily explained as arising from the longer reading.

^{sn} Your kingdom come represents the hope for the full manifestation of God's promised rule.

^{10tn} Or "Give us bread each day for the coming day," or "Give us each day the bread we need for today." The term ἐπιούσιος (epiousios) does not occur outside of early Christian literature (other occurrences are in Matt 6:11 and Didache 8:2), so its meaning is difficult to determine. Various suggestions include "daily," "the coming day," and "for existence." See BDAG 376 s.v.; L&N 67:183, 206.

^{11tn} Grk "who is indebted to us" (an idiom). The picture of sin as debt is not unusual. As for forgiveness offered and forgiveness given, see 1 Pet 3:7.

^{12tc} Most mss (κ1 A C D W Θ Ψ 070 Ë13 33 Ì it syc,p,h) add "but deliver us from the evil one," an assimilation to Matt 6:13. The shorter reading has better attestation (Ì75 κ*,2 B L 1 700 pc vg sa Or). Internally, since the mss that have the longer reading here display the same tendency throughout the Lord's Prayer to assimilate the Lukan version to the Matthean version, the shorter reading should be regarded as authentic in Luke.

^{tn} Or "into a time of testing."

^{sn} The request Do not lead us into temptation is not to suggest that God causes temptation, but is a rhetorical way to ask for his protection from sin.

New American Bible (2011)
The Spoken English NT

.
And he said to them, "When you pray, say,
Father, let your name be kept holy!
Let your Reign come!
Give us the food we need each day,
And forgive us our sins, because we ourselves have also forgiven those who've
done us wrong.^b
And please don't make us face temptation.^c

^b. Lit. "because we too have forgiven those who owe us." In Aramaic, Jesus' mother tongue, the word "debt" is a familiar term for sin. To a Jewish listener of the time, "those who owe us" would suggest "those who have done us wrong and so owe us amends."

^c. Lit. "And don't bring us into temptation/into a test."

Wilbur Pickering's New T.

So He said to them: "Whenever you pray, say: Our Father who is in the heavens,
your name must be revered. Your Kingdom must come. Your will must be done
on earth as it is in heaven.

Give us day by day our daily bread.

Also, forgive us our sins, because we also forgive everyone indebted to us. And, do
not lead us into testing, but deliver us from the evil one."¹

⁽¹⁾ Most modern versions, following a mere 1% of the Greek manuscripts, of
objectively inferior quality, seriously truncate this prayer by omitting: "Our . . . who

is in the heavens Your will must be done on earth as it is in heaven but deliver us from the evil one." Some versions, like NIV and NASB, have a footnote saying that "some manuscripts" add this material. How can any honest person use 'some' to refer to 99% (1,600 X 16)? 'The evil one' refers to Satan.

Literal, almost word-for-word, renderings:

A Faithful Version	And He said to them, "When you pray, say, 'Our Father Who is in heaven, hallowed be Your name; Your kingdom come; Your will be done, as in heaven, so also upon the earth. Give us our bread as needed day by day; And forgive us our sins, as we ourselves also forgive everyone who is indebted to us; and lead us not into temptation, but rescue us from the evil one.' "
Analytical-Literal Translation	Then He said to them, "Whenever you _p are praying, be saying: 'Our Father, the [One] in the heavens, let Your name be regarded as holy; Let Your kingdom come; let Your will be done, as in heaven, [so] also on the earth. 'Each day be giving us the bread sufficient for the day. 'And forgive us our sins, for also we ourselves forgive every [one] being indebted to us; and do not lead us into temptation, but deliver us from evil [or, the evil [one]].'"
C. Thomson updated NT	Whereupon he said to them, When you pray, say, Our Father, Who is in heaven; hallowed be Your name; Your reign come; Your will be done on earth, as it is in heaven; give us day by day our daily bread, and forgive us our sins, for we indeed do forgive every one who offends us: and bring us not into temptation; but deliver us from the evil one.
Context Group Version	And he said to them, When you (pl) pray, say, Father, made special be your name. Your kingdom come. Give us day by day our necessary bread. And forgive us our disgraceful acts; for we ourselves also forgive every one that is indebted to us. And bring us not into loyalty-testing.
English Standard Version	And he said to them, "When you pray, say: "Father, hallowed be your name. Your kingdom come. Give us each day our daily bread, and forgive us our sins, for we ourselves forgive everyone who is indebted to us. And lead us not into temptation."
Far Above All Translation	So he said to them, "When you pray, say, 'Our father in the heavens, May your name be sanctified. May your kingdom come. May your will be done, As in heaven, So on the earth. Give us our oncoming bread daily, And forgive us our sins, For indeed we ourselves forgive everyone indebted to us. And do not lead us into temptation, But save us from evil.' "
Literal New Testament	AND HE SAID TO THEM, WHEN YE PRAY SAY, FATHER OUR, WHO [ART] IN THE HEAVENS, SANCTIFIED BE THY NAME; LET COME THY KINGDOM; LET BE DONE THY WILL, AS IN HEAVEN, [SO] ALSO UPON THE EARTH. OUR BREAD THE NEEDED GIVE US DAILY; AND FORGIVE US OUR SINS, FOR ALSO OURSELVES WE FORGIVE EVERY ONE INDEBTED TO US; AND LEAD NOT US INTO TEMPTATION, BUT DELIVER US FROM EVIL.
Literal Standard Version	And He said to them, "When you may pray, say: Our Father who is in the heavens, hallowed be Your Name; Your kingdom come, Your will come to pass, as in Heaven also on earth; be giving us daily our appointed bread; and forgive us our sins, for we also ourselves forgive everyone indebted to us; and may You not bring us into temptation, but deliver us from the evil [one]."
Modern Literal Version 2020	Now he said to them, Whenever you° pray, say°, Our Father, the one in the heavens, let your name be made holy. Let your kingdom come. Let your will happen as in heaven, also upon the earth. Give to us our ^(F) needful every day bread. And forgive us our sins; for* we ourselves also forgive everyone who is obligated to us. And do not bring us into temptation, but rescue us from the evil one. {Footnotes: Luk 11:3, no one knows for sure what the original word means. It is only in the N.T. twice and no where else.}
NT (Variant Readings)	And he said unto them, When ye pray, say,

[Our] Father [who art in heaven],
 Hallowed be thy name.
 Thy kingdom come.
 [Thy will be done,
 As in heaven, so on earth.]
 Give us day by day our daily bread.
 And forgive us our sins;
 For we ourselves also forgive everyone that is indebted to us.
 And bring us not into temptation,
 [But deliver us from evil]. I can see from this that I need to go back into the Greek
 and add these additional lines.

Revised Young's Lit. Trans.

And he said to them, 'When you may pray, say you: Our Father who is in the heavens; hallowed be Your name: Your reign come; Your will come to pass, as in heaven also on earth; our appointed bread be giving us daily; and forgive us our sins, for also we ourselves forgive every one indebted to us; and may You not bring us into temptation; but do You deliver us from the evil.'

A Voice in the Wilderness

So He said to them, When you pray, say: Our Father in Heaven, Holy is Your name. Your kingdom come. Your will be done on earth as it is in Heaven. Give us day by day our bread sufficient for the day. And forgive us our sins, for we also forgive everyone who is indebted to us. And do not lead us into temptation, but deliver us from the evil.

Webster's Translation
 World English Bible

.
 He said to them, "When you pray, say, 'Our Father in heaven, may your name be kept holy. May your Kingdom come. May your will be done on earth, as it is in heaven. Give us day by day our daily bread. Forgive us our sins, for we ourselves also forgive everyone who is indebted to us. Bring us not into temptation, but deliver us from the evil one.'"

The gist of this passage:

Jesus gives what should be called the disciples' prayer, but is called *the Lord's prayer* instead.

2-4

Luke 11:2a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπὶ (ἐπὶ) [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
ὅταν (ὅταν) [pronounced HOH-tan]	<i>when, whenever, as long as, as soon as; until; while; inasmuch as in reference to a future event, then, at that time</i>	particle, adverb, conjunction	Strong's #3752

Luke 11:2a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
proseúchomai (προσεύχομαι) [pronounced <i>pros-YOU-khoh-mai</i>]	<i>to pray face to face with, to pray to God</i>	2 nd person plural, present (deponent) middle/passive subjunctive	Strong's #4336

Translation: And He answered them, "When you [all] pray [to God],...

Jesus disciples have asked Him how they should pray. He tells them, "When you begin a prayer to God, these are thing things which should be included in that prayer."

Jesus will say nothing about their posture.

Luke 11:2b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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>	2 nd person plural, present active imperative	Strong's #3004
patēr (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

There is text found in Robinson/Pierpont Byzantine Greek text and in the Scrivener Textus Receptus which is not found in the Westcott Hort text. This occurs 3x in this passage.

What follows is not found in the Westcott Hort text:

hēmōn (ἡμῶν) [pronounced <i>hay-MOHN</i>]	<i>us, of us, from us, our, [of] ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
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
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
tois (τοῖς) [pronounced <i>toiç</i>]	<i>for the; by this, in that</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588

Luke 11:2b

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 plural noun; dative, locative or instrumental case	Strong's #3772

Translation: ...say [this]: 'Our Father, the [Father] in the heavens;...

Our prayers are directed to the Father; to God the Father. God is the Author of the **divine decrees** (I am aware that many present this is a single decree); we are living our lives in His universe, where He has made a great number of decrees back in **eternity past**, which decrees play out throughout human history. Therefore, we should focus upon Him; we should make our requests known to Him.

It should be obvious that this is a prayer designed for the believer. Unbelievers do not have a prayer line open to God, other than the prayer of salvation. "I have heard and I have understood the good news that Jesus Christ died for my sins; and I am believing in Your Son and I am asking you to stand by Your Word and save me." What must accompany those words is the volitional choice that takes place in your **soul** to believe in Jesus. There is no magic formula prayer to be saved (that is, no specific set of words will save you). Salvation takes place as a result of an act of faith in your soul. Whatever you say to God in your salvation prayer, it should match up with the change in your thinking (you used to have one opinion about Jesus, but now you have changed that opinion).

Luke 11:2c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hagiazô (ἀγιάζω) [pronounced hawg-ee-AD-zoh]	<i>make (declare, acknowledge as) holy (sanctified, consecrated, set apart, pure, cleanse); separate from profane things and dedicate to God; (ceremonially) purify or consecrate; (mentally) venerate</i>	3 rd person singular, aorist passive imperative	Strong's #37
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
onoma (ὄνομα, ατος, τό) [pronounced OHN-oh-mah]	<i>name, title, character, reputation; person</i>	neuter singular noun; nominative case	Strong's #3686
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

Translation: ...let Your name be made separate [separate from the profane].

Here we have the 3rd person singular, aorist passive imperative of hagiazô (ἀγιάζω) [pronounced hawg-ee-AD-zoh]. This word means, in the imperative, *make (declare, acknowledge as) holy (sanctified, consecrated, set apart, pure, cleanse); separate from profane things and dedicate to God; (ceremonially) purify or consecrate; (mentally) venerate*. Strong's #37. The subject is not God (that would be the 2nd person singular), but *the name of You*. A more literal translation would be, **Let Your name be set apart (be consecrated, be sanctified, be holy)**.

The name of God is representative of His character or His essence. *Let Your Person be set apart (from the profane)...* The aorist imperative is interesting. It is the command verb form that expresses a single, completed action, using the aorist tense in the imperative mood. The present tense is not used because that would imply that God, in some way, must continue and maintain this separation. The aorist tense means that this is a fundamental reality which cannot be changed.

Why would we pray this? This helps to set to proper mindset in the thinking of the believer who is making this prayer. It is almost as if the one doing the praying is saying, *let me first understand and appreciate how your essence is separate from all else.*

Luke 11:2a-c *So he said to them, "When you pray, say, 'Our father in the heavens, May your name be sanctified.* (The Far Above All Translations)

Luke 11:2a-c *He said to them, "When you pray, say, 'Our Father in heaven, may your name be kept holy.* (World English Bible)

Luke 11:2a-c *Then He said to them, "Whenever you_p are praying, be saying: 'Our Father, the [One] in the heavens, let Your name be regarded as holy;...* (Analytical-Literal Translation)

Much of the Law (or, **Torah**) in the Old Testament concerns itself with separating the holy from the profane. It distinguishes that which belongs to God and that which belongs to the **cosmic system** (which is the world order under Satan).

No matter how we feel about it, God, due to His perfect righteousness and justice, cannot have a relationship with the profane. His righteousness cannot be associated with the profane (which includes anything that is sinful). God's justice *must* condemn unrighteousness. Apart from the cross, we are profane to God. Without the cross, we can have no close association with God.

So many gross parallels occur to me, but let's consider a rotting animal along side of the road. In most circumstances, we would not want to have any association with the animal's rotting corpse. The smell alone is hard to bear. This is what we are before God; we are rotting corpses; we stink. God is separate from all of that. It is only through the sacrifice of Jesus Christ on the cross that we have access to God. We must approach God through Jesus Christ, the Lamb of God.

Ultimately, there is only one way to finalize this separation—which separation is required by the holiness of God—and that is to cast all manner of creature into the Lake of Fire, and to save those who have believed in Jesus Christ. That is the only final solution. There are those who have chosen Jesus Christ; and those who have rejected Him. There is no complete separation until this final separation.

We live in a world where the separation between the holy and the profane is often difficult to recognize. God is not going to allow this confusion to continue on into eternity. At some point, He will separate us. At some point, God will institute the eternal division between that which is holy and that which is profane.

Within our own souls, as we pray something like this, we need to make such a separation ourselves between the holy and the profane. There are things which we should be associated with; and things which we should not be associated with. Part of our living here on earth is making those distinctions.

Just in case you try to over-apply this concept, this does not mean that you can only do business with Christians; and that you can only work for a business which has a Christian boss and Christian employees. God left us in the world, and the world before us becomes our mission field. The fact that we rub shoulders day in and day out with unbelievers is an opportunity to witness with our lives and with our verbal testimony.

Luke 11:2d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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 imperative	Strong's #2064
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
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

Translation: **Bring in Your kingdom,...**

In this era that Jesus was in—the **dispensation of the Hypostatic Union**—He offered Himself to Israel to be accepted as their King, their **Messiah**. A mass acceptance of Him as Messiah by the Jewish people would have ushered in the **Kingdom of God**. But that was not the response of the people of God (see Luke 4:16–30). They clearly rejected their Lord in Luke 4 ([HTML](#)) ([PDF](#)) ([WPD](#)).

This was the proper time for God to offer His kingdom to His people. However, there were too many among the **Jews** who rejected God—including a huge percentage of the **religious** class. As we will eventually see (even in this chapter), that *live and let live* is not an option for them. They had to get Jesus; and, at some point, they had settled upon killing Him (Matthew 12:14 Mark 3:6).

The disciples praying for this is a prayer for universal acceptance of the Lord, Who can bring in the Kingdom. However, God is a Gentleman (as R. B. Thieme, Jr. often said), meaning that He allows us our volition, even when we are on negative signals.

Luke 11:2e (from Robinson/Pierpont Byzantine Greek text; not in Westcott Hort)			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>be, become [something it was not before]; come to be [about], happen; be born; arise; be made, be created</i>	3 rd person singular, aorist (deponent) middle/passive imperative	Strong's #1096
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588

Luke 11:2e (from Robinson/Pierpont Byzantine Greek text; not in Westcott Hort)

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
thelêma (θέλημα) [pronounced THEHL-ay-mah]	<i>will, choice, inclination, desire, pleasure; volition; what one wishes or has determined shall be done; of the purpose of God to bless mankind through Christ; of what God wishes to be done by us; commands, precepts, purpose, decree</i>	neuter singular noun; nominative case	Strong's #2307
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
hōs (ὥς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as</i>	comparative particle	Strong's #5613
en (ἐν) [pronounced en]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
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; dative, locative or instrumental case	Strong's #3772
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
epí (ἐπί) [pronounced eh-PEE]	<i>on, close by, at; at the time of, during, in; [of sovereignty or oversight] over</i>	preposition of superimposition; used of motion and rest; with the genitive/ablative case	Strong's #1909
tês (τῆς) [pronounced tayç]	<i>of the; from the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
gê (γῆ, γῆς, ἡ) [pronounced gay]	<i>earth; soil, ground; land; [inhabited] earth</i>	feminine singular noun; genitive/ablative case	Strong's #1093

This is also found in Scrivener Textus Receptus; but not in Tischendorf's Greek text.

Translation: ...let Your decree in heaven also be [Your decree here] on the earth.

When the Kingdom of God is brought to this earth, then God's decrees are as powerful on earth as they are in heaven. Satan and his angels; and we are given a great deal of leeway in our life choices on this earth. We, even as believers, give in to our **sin natures** and we sin and we act against God. Right now on earth, this is allowed (although there are consequences).

This prayer is not just for God to bring His Kingdom and His will upon this earth, but it is a prayer where we learn to bend our own will in His direction.

Luke 11:2 And He answered them, “When you [all] pray [to God], say [this]: ‘Our Father, the [Father] in the heavens; make separate Your name [separate from the profane]. Bring in Your kingdom, let Your decree in heaven also be [Your decree here] on the earth. (Kukis mostly literal translation)

All prayer is directed to God the Father; and there is to be an acknowledgment of the holy and the profane (naming out sins to God prior to prayer is such an acknowledgment). Calling for and accepting God’s kingdom on this earth should also be a part of your thinking.

Luke 11:2 Jesus answered them, saying, “When you pray to God, say a prayer similar to this: ‘Our Father, our God in the heavens, make separate Your character and essence from the profane. Bring Your kingdom to this earth, so that Your decrees in heaven will also be obeyed on this earth. (Kukis paraphrase)

In your prayers, there should be an acknowledgment of God’s decrees. This provides us with a fascinating dichotomy in God’s plan. It really isn’t, but from the man-ward side, it seems to be. God, on the one hand, has decreed what will take place on this earth and when. On the other hand, God will tell us, “If you want something and you are sure of it, then you keep on praying for that. After so much time, God will get tired of it and He will just give you what you are praying for.” (Luke 11:5–9) Although I have certainly taken some liberties here with paraphrasing this passage, most believers understand what I am saying here. If God has decreed what will take place throughout human and angelic history, why exactly would we be encouraged to pray to God, and, in some instances, pester God with our prayers?

Let me give two examples from real life which might help to sort out this seeming dichotomy. When I was young and an early Christian (I believed in Jesus at age 21), there were things that I naturally wanted. I can think of several instances where I really wanted a particular woman to marry me. In retrospect, I know that, in probably every single one of those cases, had God answered my prayer the way I wanted Him to, that would have been a disaster in my life (which I was too stupid to recognize at the time). On none of those occasions did I go on a marathon prayer to get what I wanted. However, how many times have you really wanted something, and, in retrospect, you realize that would have been really bad had you gotten it? For me, I can remember many instances where I thank God that He did not give me what I asked for in my prayers or desires.

A second example of this principle is the 2024 (second) election of Donald Trump as President of the United States. I would suggest to you that overwhelming prayer from believers in the United States resulted in Trump being elected president. I believe that this is perhaps the most obvious example of God answering hundreds of thousands of prayers from nation USA (and many prayers from outside our country as well). I first wrote these words mid-November 2024, and at that point in time, there were still states that were counting votes—illegally—trying to overthrow this election of Donald Trump.

Luke 11:2 And he said to them, "When you pray, say: "Father, hallowed be Your name. Your kingdom come. (ESV; capitalized)

This translation is in line with the Westcott Hort text and Tischendorf’s Greek text.

Luke 11:2 And He answered them, “When you [all] pray [to God], say [this]: ‘Our Father, the [Father] in the heavens; make separate Your name [separate from the profane]. Bring in Your kingdom, let Your decree in heaven also be [Your decree here] on the earth. (Kukis mostly literal translation)

This additional phrase comes from the Byzantine Greek text and Scrivener Textus Receptus.

Although the ESV is dead-on accurate here, I believe that my translation above gives you a better understanding of what Jesus said to His disciples.

The disciples have asked Jesus how to pray. His answer continues.

Luke 11:3

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
artos (ἄρτος) [pronounced <i>AR-toss</i>]	<i>bread, loaf, loaves</i>	masculine singular noun; accusative case	Strong's #740
hēmōn (ἡμῶν) [pronounced <i>hay-MOHN</i>]	<i>us, of us, from us, our, ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
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
epiousios (ἐπιούσιος) [pronounced <i>eh-pee-OO-see-oss</i>]	<i>subsistence, daily, needful, necessary; sufficient</i>	masculine singular adjective; accusative case	Strong's #1967

This word is only found twice in Scripture, in the exact same context each time. Matt. 11:6 Luke 11:3.

Hence the difficulty in interpreting this word, as there is no usage to help us. It is a question, therefore, of etymology. It is the preposition ἐπί (epi), *upon*, prefixed to the participle of a verb, but which verb? It cannot be the participle of the verb εἶμι (eimi), *to be*, for its participle is spelled very differently.¹³ It must therefore be the participle of εἶμι (eimi), *to go, to come*, for its participle is οὔσα (ousa), and the combination of οὔσα and ἐπί would be ἐπιούσα, as used by our Lord. The word means, therefore, *coming upon* or *going upon*, and would refer either to bread for our *going* or *coming* or to the bread *coming* or *descending upon* us from heaven, as the manna descended and came down upon Israel (John 6:32–33).

Hence, it combines the two ideas of *heavenly* and *daily*, inasmuch as the manna not only came down from heaven, but did so every day, and on the strength of this, they journeyed. It is a word, therefore, of great fulness of meaning.

Strong: Perhaps from the same as G1966; to-morrow's; but more probably from G1909 and a derivative of the present participle feminine of G1510; *for subsistence*, that is, *needful; daily*.

Thayer: 1) word found in the phrase; 1a) the bread of our necessity; 1b) the bread that suffices for each day. Perhaps from the same as Strong's #1966

didōmi (δίδωμι) [pronounced <i>dihd-OH-mee</i>]	<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>	2 nd person singular, present active imperative	Strong's #1325
hēmin (ἡμῖν) [pronounced <i>hay-MEEN</i>]	<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)
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588

¹³ Bullinger gives the spelling, but the gist is, εἶμι is an irregular verb, so its participle is very different from what we have here.

Luke 11:3

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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This could be a masculine singular definite article, accusative case. That is very important in this context. This allows me to have it reference back to *bread* and *needful* (both masculine singular nouns).

Uses of the definite article from Greek Enchiridion: (1) It features a particular word or group of words for syntactical relations. (2) It indicates a previous mention (called the *anaphoric* use). (3) It intensifies the demonstrative adjective or pronoun. (4) It designates a class, group or a representative individual. (5) It may be a substitute for a possessive pronoun. (6) It may substitute for a personal pronoun. (7) It may emphasize the accompanying adjective. (8) It can be used as an alternative to the vocative.¹⁴

I believe that this definite article looks back to the bread and to the necessity of it (both masculine singular nouns). I would possibly translate this single article as, *this necessary bread*.

Most translations ignore this article because they rearrange the words of this sentence to make it unnecessary.

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
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Horst Balz and Gerhard Schneider offer these meanings for the accusative: Of place: *throughout, over, in, at; to toward, up to; for, by*; of time: *during; in, at; about; by*; figuratively: *only, after, like*; final: *for (the purpose of); according to, corresponding to*; of homogeneity, similarity, correspondence, manner: *according to, in accordance with, corresponding to, like*; of reason: *on the basis of, because, from*; of direction or relationship: *with respect to, in relation to*.¹⁵ I have given you the streamlined version of nearly 2 full columns.

hêmera (ἡμέρα) [pronounced hay-MEH-raw]	day, daytime; 24-hour day; period of time	feminine singular noun; accusative case	Strong's #2250
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Translation: Our necessary subsistence [lit., bread] give that to us daily.

I went with the more complex sentence structure to preserve most of the Greek. It would be okay to translate this, Give us our necessary provisions [lit., bread] each day.

This verse, despite some of its complications (see the Greek exegesis), is all about **logistical grace**.

We need food, shelter and clothing—all represented by the word *bread* in this verse. We need these things daily. This is a prayer for God to provide for us each day our needs. It is also a call for us to recognize that God is providing for us, day in and day out, of the things which are necessary for our continued lives.

There is one thing I want you to notice here: Jesus does not include the word *please*. He does not even include the words, *if it be Your will, O Father*. This is God's guarantee to the Jews. They can simply point to God's promises throughout the Scriptures and say, "Give us our daily sustenance." When something is affixed to God's promises, we don't have to ask nicely for it. We can demand God give to us according to His Word, because this is our promise.

Luke 11:3 Our necessary subsistence [lit., bread] give that to us daily. (Kukis mostly literal translation)

¹⁴ Greek Enchiridion; by William Graham MacDonald; ©1986 by Hendrickson Pub. Inc.; pp. 115–116.

¹⁵ Balz and Schneider's *Exegetical Dictionary of the New Testament*; ©1978–1980; Eerdmans Publishing Company; Vol. 2; pp. 253–254.

Although I have maintained the word order and the additional definite article (translated *that*), most translators opted to rearrange the words in the English, making a translation of the additional definite article unnecessary.

Luke 11:3 **Give us each day our daily bread**,... (ESV; capitalized)

The word *bread* represents our necessary subsistence. Calling upon God to provide our daily needs for us means that we understand logistical grace and God's post-salvation relationship with us.

Luke 11:4a			
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
aphiêmi (ἀφίημι) [pronounced <i>af-EE-ay-meef</i>]	<i>to pardon, to forgive; to send [forth, away], to dismiss; to let go [free]; metaphorically, to release from an obligation, to forgive a debt [to let go of a debt]</i>	2 nd person singular, aorist active imperative	Strong's #863
hêmin (ἡμῖν) [pronounced <i>hay-MEEN</i>]	<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)
tas (τάς) [pronounced <i>tahss</i>]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
hamartia (ἁμαρτία, ας, ῆ) [pronounced <i>hahm-ahr-TEE-ah</i>]	<i>sins, transgressions, [intentional] failures, wrongs, errors, mistakes, offenses, violations [of a divine law]; guilt or consequences of sin</i>	feminine plural noun, accusative case	Strong's #266
hêmōn (ἡμῶν) [pronounced <i>hay-MOHN</i>]	<i>us, of us, from us, our, ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

Translation: **Also, forgive us our sins...**

When it comes to forgiveness of sins, there is the ultimate forgiveness, promised us by Jesus' death on the cross; and there is temporal forgiveness, which is our day-to-day walk as believers. When we sin, we no longer enjoy fellowship with God. We name this sin to God and we are back in fellowship.

In order for us to have any **fellowship** with God, our recent sins must not be an issue. God must temporally forgive us our sins. However, God's interactions with us are based upon His justice. God cannot simply look at us and say, "Now, that Charley Brown, he is such a nice man. I really like that guy, except for that sin he committed on Tuesday. Since he is such a nice guy, I will forgive him that sin." God cannot do that with us. That would violate His justice and righteousness, which are His points of contact with us.

Illustration: I suggested the idea of forgiving someone because they are a *good guy*. This is what politicians do; this is how both sides of the aisle act. So many of them are dirty; and if there is a way that they can protect themselves by protecting others, they will do it. They do not act out of justice and righteousness; they act out of self-preservation. "You cover me and I will cover you." Can you imagine if Congress was legally subjected to the

consequences of the crimes each one has committed? We might have 15 members of Congress unindicted. But they cover for one another; even Democrats for Republicans and vice versa.

Illustration (continued): However, when the politics dictates, they will use another's wrongdoing to their own advantage. During the time I have been writing this, a Matt Gaetz was up for a cabinet position and it has been suggested that he made use of Congressional fund to pay off people who had accused him of wrongdoing. Even former colleagues of him have turned against him for this reason, when, I can guarantee you that they, or people close to them, have enjoyed the same payoffs. Justice and righteousness requires that, since this is public monies, that all of this be revealed (for all Congressmen and women). But the fact of these payoffs is used (or ignored) when politically convenient. This is the exact opposite of being just and righteous.

God does not forgive us our sins based upon some political connection to Him. He forgives us because Jesus Christ died for our sins and we have believed that. We have accepted God's forgiveness in His Son. Therefore, we are forgiven. God's just requirements have been met. All of the sins that we have committed have been paid for.

Jesus is teaching this prior to His death on the cross. The Jews knew that God would forgive them of their sins, but they may have had some difficulty explaining why. However, the reason why is in their Scriptures. Isaiah explained how this took place: *Surely He took on our infirmities and carried our sorrows; yet we considered Him stricken by God, struck down and afflicted. But He was pierced for our transgressions, He was crushed for our iniquities; the punishment that brought us peace was upon Him, and by His stripes we are healed. We all like sheep have gone astray, each one has turned to his own way; and the LORD has laid on Him the iniquity of us all.* (Isaiah 53:4–6; BSB) Even in the Old Testament, it was clear that our iniquity was placed upon Him. Exactly how this was to take place would have been difficult for Old Testament saints to explain, but the punishment due us had to go somewhere. This is a theme of God's perfect justice, found in both the Old and New Testaments.

Luke 11:4a *...and forgive us our sins...* (ESV; capitalized)

To sum up, God forgives us our sins based upon His perfect righteousness and justice. In the context of this prayer, this would be temporal forgiveness (forgiveness in our daily spiritual walk).

Luke 11:4b			
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</i>	conjunction	Strong's #2532
γάρ (γάρ) [pronounced <i>gahr</i>]	<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
Gar is a causative particle standing always after one or more words in a clause and expressing the reason for what has been before, affirmed or implied. ¹⁶			
Gar has an elliptical use, where the clause to which it refers is omitted and is to be supplied in thought. ¹⁷			
Gar can be used intensively, and strengthens a clause. It may be translated <i>then, truly</i> . This can act as a strong affirmation or a negation. ¹⁸			

¹⁶ Spiros Zodhiates, *The Complete Word Study Dictionary New Testament*; AMG Publishers; ©1992, p. 357.

¹⁷ Spiros Zodhiates, *The Complete Word Study Dictionary New Testament*; AMG Publishers; ©1992, p. 358.

¹⁸ Spiros Zodhiates, *The Complete Word Study Dictionary New Testament*; AMG Publishers; ©1992, p. 358.

Luke 11:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autoi (αὐτοί) [pronounced ow-TOY]	<i>they; same; these</i>	3 rd person masculine plural personal pronoun; nominative case	Strong's #846
aphiêmi (ἀφίημι) [pronounced af-EE-ay-meef]	<i>to pardon, to forgive; to send [forth, away], to dismiss; to let go [free]; metaphorically, to release from an obligation, to forgive a debt [to let go of a debt]</i>	1 st person plural, present active indicative	Strong's #863
panti (παντί) [pronounced pahn-TEE]	<i>each, every, any; all, entire; anyone, all things, everything; some [of all types]</i>	masculine singular adjective, locative, dative and instrumental cases	Strong's #3956
opheilô/opheileô (ὀφείλω/ὀφειλέω) [pronounced of-Ī-low, of-Ī-LEH-oh]	<i>one owing; owing money, being in debt; debt being due; metaphorically, being under obligation, being bound by debt</i>	masculine singular, present active participle; dative, locative or instrumental case	Strong's #3784
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)

Translation: ...as we even forgive all [others] who have sinned against us [lit., all who are indebted to us].

Jesus is teaching here that this forgiveness needs to come from us as well. There are many people who have wronged us; many who have sinned against us. You may have even prayed for the **justice of God** to come down upon Lucy Van Pelt because of the **evil** that she has fashioned against you. I know I have.

However, Jesus is telling us here, "Do not hold a grudge. Forgive those who are in your debt due to the evil things that they have done against you." Jesus also died for their sins.

Especially if you are holding onto a grudge or anger toward another person. You must let that go. You must forgive them, otherwise you remain out of fellowship for as long as you cannot forgive them. Your hatred and anger are sins, no matter how much these emotions are justified.

Luke 11:4b ...for we ourselves forgive everyone who is indebted to us. (ESV; capitalized)

Application: If you are a normal person living a normal life, you can think of people who have done you wrong. That is a part of life. It is up to us to forgive them, to continue in our own spiritual walk.

Luke 11:4c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532

Luke 11:4c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
eispherô (εἰσφέρω) [pronounced <i>ice-FER-oh</i>]	<i>to bring [into, in or to]; to lead into</i>	2 nd person singular, aorist active subjunctive	Strong's #1533
hêmas (ἡμᾶς) [pronounced <i>hay-MASS</i>]	<i>us</i>	1 st person plural pronoun; accusative case	Strong's #2248 (accusative plural of Strong's #1473)
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
peirasmos (πειρασμός) [pronounced <i>pie-rahs-MOSS</i>]	<i>temptation, provocation, solicitation; testing; a putting to proof (by experiment) [of good]</i>	masculine singular noun; accusative case	Strong's #3986

Translation: And do not bring us into temptation...

Finally, we are to pray for God not to lead us into temptation; which I would understand as not to put testing before us that we are unable to bear.

The word found here is the masculine singular noun peirasmos (πειρασμός) [pronounced *pie-rahs-MOSS*], and it means, *temptation, provocation, solicitation; testing; a putting to proof (by experiment)*. Strong's #3986.

I believe that we can depend upon the fact that God will not tempt us beyond what we are able to resist. In fact, God does not tempt us at all; but He does allow us freedom of movement and choice in this life.

I have areas of strength and areas of weakness, like anyone else. Put me in a room filled with drunks and alcoholics, and I am not the least bit tempted to join them in a drunken binge. That is not because I am a great person; it is because that is an area of strength for me (at this point in time). If I never had another drink again, I would not miss it (well, I would miss beer with pizza or with Mexican food or wine with Italian food, but I could easily survive even that loss).

However, there are other areas where I could be tempted. We pray not to be put into a situation where temptation would overcome our better judgment.

Luke 11:4d (not in Westcott Hort text but in Scrivener Textus Receptus)			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced <i>ahl-LAH</i>]	<i>but, but rather, but on the contrary</i>	adversative particle	Strong's #235
rhuomai (ρύομαι) [pronounced <i>RHOO-ohm-ahee</i>]	<i>to draw to one's self, to rescue, to deliver, to save; as a participle: savior, deliverer</i>	2 nd person singular, aorist (deponent) middle imperative	Strong's #4506

Luke 11:4d (not in Westcott Hort text but in Scrivener Textus Receptus)

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hêmas (ἡμᾶς) [pronounced hay- MASS]	<i>us</i>	1 st person plural pronoun; accusative case	Strong's #2248 (accusative plural of Strong's #1473)
ἀπό (ἀπό) [pronounced aw-PO]	<i>from, away from, by</i>	preposition or separation or of origin	Strong's #575
του (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
πονῆρος (πονηρός) [pronounced pon-ay- ROS]	<i>hurtful, evil (in its effect or influence on others), bad, grievous, harm [ful], malicious, wicked</i>	masculine singular comparative adjective, genitive/ablative case	Strong's #4190

Many understand this to mean *the evil one*.

This final phrase is also found in Robinson/Pierpont's Byzantine Greek New Testament but not in Tischendorf's Greek text.

Translation: ...but deliver us from the evil [one].’ ”

Luke 11:4d ...but deliver us from the evil [one].’ ”.(Kukis mostly literal translation from the Byzantine Greek text and from Scrivener Textus Receptus) (not found in the ESV; not found in the Westcott Hort text, and not found in Tischendorf's Greek text)

The verb is the 2nd person singular, aorist (deponent) middle imperative of rhuomai (ῥύομαι) [pronounced RHOO-ohm-ahee], and it means, *to draw to one's self, to rescue, to deliver, to save*; as a participle: *savior, deliverer*. We are demanding from God (imperative mood) what He has promised us. Strong's #4506.

The word for *evil* is ponêros (πονηρός) [pronounced pon-ay-ROS], and it means, *hurtful, evil (in its effect or influence on others), bad, grievous, harm [ful], malicious, wicked*. Strong's #4190.

This short phrase is not found in translations which primarily follow the Westcott Hort text (like the ESV).

Luke 11:4d ...but deliver us from the evil [one].’ ”.(Kukis mostly literal translation from the Byzantine Greek text and from Scrivener Textus Receptus)

Finally, we ask to be delivered from Satan and from his cosmic system. We are tempted from within, from our own sin nature; and we are tempted from without, by Satan (which temptations often appeal to our sin nature).

Matthew 6:13 reads: **And lead us not into temptation, but deliver us from evil.** (ESV) As mentioned earlier, the prayers given here and in Matthew 6:13 are nearly equivalent, although the circumstances surrounding the prayers are different. It would be reasonable for Jesus to privately teach this prayer to His disciples and later to teach this prayer to a large crowd of believers. There is no reason for these prayers to be the same, word-for-word.

Did Jesus leave off this last phrase or did the person telling Luke about this incident leave off this last phrase. We don't know. Since it is found in Matthew, in the context of the same prayer, it is not wrong to include it here (it is found in the Byzantine Greek text and in the Scrivener Textus Receptus; but not in the Westcott Hort text or in Tischendorf's Greek text).

There are passages in the New Testament which clearly do not belong there (like the false ending to Mark). However, there are passages like this where it is possible that text was added, but we do not know for certain (and it is far more likely that text has dropped out rather than text has been added).

Tangent: Allow me to say a few words about textual criticism, which would help explain that parenthetical statement. Copyists for hundreds of years very carefully transcribed each letter from an old manuscript to a newly prepared writing medium. There are two principle ways that text is dropped out. One is, the original manuscript becomes damaged or worn to the point where portions of it cannot be read. If you cannot read something, you cannot copy it. A second way that text is dropped out occurs like this: the word *orange* occurs two times close together in a manuscript (*orange* is just an arbitrary word that pops into my head). The copyist is copying along and copies the word *orange*; and then looks back up to to the original manuscript and his eyes fix upon that second occurrence of the word *orange*. He picks up copying from that point, so that all the words in between *orange* and *orange* are unintentionally dropped out.

Is there a way for this text to be added in? Certainly. Let me propose two ways: (1) the text is mostly unreadable, so that the copyist writes down what he knows from memory, accidentally confounding the texts from Matthew and Luke. (2) The copyist believes that this additional text ought to be here and simply adds it in (that is much more rare; copyists typically did not add any text to the Word of God¹⁹).

Those who copied the Old and New Testament texts were extremely dedicated and well-trained. Most of them believed that they were copying the very words of God. Therefore, did not intentionally add or remove text. However, being human, sometimes errors crept in.

The claim has been made that the accuracy of the Bible manuscripts is actually superior to that of the preservation of Shakespear's writings (which were preserved after the advent of the printing press).

Back to Luke 11. All of v. 4 reads:

Luke 11:4 *...and forgive us our sins, for we ourselves forgive everyone who is indebted to us. And lead us not into temptation [but deliver us from the evil (one)].*" (ESV; capitalized; with the addition from the Byzantine Greek text)

There are three or four things which we are to pray to God. Temporal forgiveness of sins, guidance and ability to forgive others, not to be led into testing which is beyond our ability to pass the test, and to be delivered from evil and/or the evil one (few if any believers are pestered by Satan directly, but demons are certainly assigned to us, some of whom seek to inspire our enemies).

Luke 11:4 *Also, forgive us our sins as we even forgive all [others] who have sinned against us [lit., all who are indebted to us]. And do not bring us into temptation but deliver us from the evil [one].'*" (Kukis mostly literal translation)

The entire prayer is found in vv. 2–4:

Luke 11:2–4 *And He answered them, "When you [all] pray [to God], say [this]: 'Our Father, the [Father] in the heavens; let Your name be made separate [separate from the profane]. Bring in Your kingdom, let Your decree in heaven also be [Your decree here] on the earth. Our necessary subsistence [lit., bread] give that to us daily. Also, forgive us our sins as we even forgive all [others] who have sinned against us [lit., all who are indebted to us]. And do not bring us into temptation but deliver us from the evil [one].'*" (Kukis mostly literal translation)

The disciples have asked Jesus how to pray, and this is His answer to them.

Luke 11:2–4 *Jesus answered them, saying, "When you pray to God, say a prayer similar to this: 'Our Father, our God in the heavens, make separate Your character and essence from the profane. Bring Your kingdom to this*

¹⁹ There are exceptions to this, like the ending of the book of Mark. That appears to be an addition.

earth, so that Your decrees in heaven will also be obeyed on this earth. Every day we have daily needs, and we ask that You provide these for us. Also, we ask for Your forgiveness of our sinful debt against You, even as we learn to forgive others who are indebted to us. Finally, do not bring us into temptation but deliver us from Satan and from his evil cosmic system.’ ” (Kukis paraphrase)

Parable of the Persistent Friend

Compare Matthew 6:9–13

Jesus taught similar material in a variety of circumstances.

Jesus continues speaking about prayer, but about a different aspect of it. Perseverance is an important aspect related to prayer and one which may seem counterintuitive.

And He says face to face with them, “Who from you [all] will have a friend and you will go face to face with him [at] midnight, and you have said to him, ‘Friend, lend me three [loaves of] bread. Because a friend of mine has come from a journey face to face with me. And nothing I keep on having which I will set out before him.’ And he from within is answering; he said, ‘Not to me trouble you present. Already the door has been shut and the children of mine with me in the bed are. I am unable, rising up, to have given to you.’

Luke
11:5–7

Then He said directly to them, “Who from among you+ has a friend and you go to him [at] midnight and you say to him, ‘Friend, lend me three [loaves of] bread. [This is] because a friend of mine has come to me from a journey and I have nothing to place before him [for a meal].’ And the man [lit., *he*] from within [his home] answers, saying, ‘Do not present to me [this] trouble. Already my door has been shut [and bolted] and my children are with me in our bed. I am unable to rise up and give [this bread] to you.’

Jesus then spoke a parable to them about prayer. He said to His disciples, “Let’s say that a friend of yours has come to you at midnight from a long journey and you have no food to serve him. So you go to the home of another friend and bang on his front door, saying, ‘Listen, I have a friend here from out of town and I am out of food. Could I borrow 3 loaves of bread from you?’ But your friend from inside the home answers you by saying, ‘Listen, this is too much trouble for me. My door is shut and bolted; my children are here with me in bed. There is no way I can get up and find this bread to give to you.’

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And He says face to face with them, “Who from you [all] will have a friend and you will go face to face with him [at] midnight, and you have said to him, ‘Friend, lend me three [loaves of] bread. Because a friend of mine has come from a journey face to face with me. And nothing I keep on having which I will set out before him.’ And he from within is answering; he said, ‘Not to me trouble you present. Already the door has been shut and the children of mine with me in the bed are. I am unable, rising up, to have given to you.’
Revised Douay-Rheims	And he said to them: Which of you will have a friend and will go to him at midnight and will say to him: Friend, lend me three loaves, Because a friend of mine is come off his journey to me and I have not what to set before him. And he from within should answer and say: Trouble me not; the door is now shut, and my children are with me in bed. I cannot rise and give you.

Holy Aramaic Scriptures	<p>And He said unto them, "Who from you, who has a rakhma {a friend}, and would go unto him in the middle of the lilya {the night} and say unto him, 'Rakhmi {My friend}, lend me three griysan {loaves}, because a friend has come to me from a journey, and I have nothing that I might set for him.'</p> <p>And that one, his friend from within, would answer and would say unto him, 'Don't be arguing with me, for, behold, the thara {the door} is closed and my sons are with me in bed. I am not able that I might rise and should give it unto you.'</p>
James Murdock's Syriac NT	<p>And he said to them: Which of you shall have a friend, that shall come to him at midnight and say to him, My friend, lend me three cakes; for a friend hath come to me from a journey, and I have nothing to set before him? And his friend within shall answer, and say to him: Do not disturb me, for lo, the door is closed, and my children with me in bed; I cannot rise and give thee.</p>
Original Aramaic NT	<p>And he said to them, "Who among you has a friend and will go to him at midnight and will say to him, "My friend, lend me three loaves",</p> <p>"For my friend has come to me from the road and I have nothing that I can set before him,"</p> <p>"And his friend from within will answer and will say to him, 'Do not disturb me, for behold, the door is bolted and my children are in bed with me; I cannot rise and give to you?'"</p>
Lamsa Peshitta (Syriac)	<p>And he said to them, "Who among you has a friend and will go to him at midnight and will say to him, "My friend, lend me three loaves",</p> <p>"For my friend has come to me from the road and I have nothing that I can set before him,"</p> <p>"And his friend from within will answer and will say to him, 'Do not disturb me, for behold, the door is bolted and my children are in bed with me; I cannot rise and give to you?' "</p>

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>And he said to them, Which of you, having a friend, would go to him in the middle of the night and say to him, Friend, let me have three cakes of bread; Because a friend of mine has come to me on a journey, and I have nothing to put before him; And he, from inside the house, would say in answer, Do not be a trouble to me; the door is now shut, and my children are with me in bed; it is not possible for me to get up and give to you?</p>
Bible in Worldwide English	<p>Jesus said to them, Maybe one of you has a friend. You go to him in the middle of the night and say to him, "Friend, lend me three loaves of bread. A friend has come to my house. He has been on the road. I have no food to give him to eat." Maybe the friend in the house answers you and says, "Do not trouble me. The door is locked. And my children and I are in bed. I cannot get up and give you anything."</p>
Easy English	<p>Jesus then told a story to teach them how to pray. He said, 'Let me tell you about someone who goes to a friend's home at midnight. "My friend," he says, "please give me three loaves of bread. A friend of mine is on a journey and he has arrived at my house. But I have no food to give him." But his friend answers from inside his house. He says, "Do not cause problems for me! I have locked my door. My children and I have gone to bed. So I cannot get up and give you any bread." '</p>
Easy-to-Read Version–2008	<p>Then Jesus said to them, "Suppose one of you went to your friend's house very late at night and said to him, 'A friend of mine has come into town to visit me. But I have nothing for him to eat. Please give me three loaves of bread.'</p>

	<p>Your friend inside the house answers, 'Go away! Don't bother me! The door is already locked. My children and I are in bed. I cannot get up and give you the bread now.'</p>
God's Word™	<p>Jesus said to his disciples, "Suppose one of you has a friend. Suppose you go to him at midnight and say, 'Friend, let me borrow three loaves of bread. A friend of mine on a trip has dropped in on me, and I don't have anything to serve him.' Your friend might answer you from inside his house, 'Don't bother me! The door is already locked, and my children are in bed. I can't get up to give you anything.'</p>
Good News Bible (TEV) J. B. Phillips	<p>.</p> <p>The willingness of the Father to answer prayer</p> <p>Then he added, "If any of you has a friend, and goes to him in the middle of the night and says, 'Lend me three loaves, my dear fellow, for a friend of mine has just arrived after a journey and I have no food to put in front of him'; and then he answers from inside the house, 'Don't bother me with your troubles. The front door is locked and my children and I have gone to bed. I simply cannot get up now and give you anything!'</p>
The Message	<p>Then he said, "Imagine what would happen if you went to a friend in the middle of the night and said, 'Friend, lend me three loaves of bread. An old friend traveling through just showed up, and I don't have a thing on hand.'</p> <p>"The friend answers from his bed, 'Don't bother me. The door's locked; my children are all down for the night; I can't get up to give you anything.'</p>
NIRV	<p>Then Jesus said to them, "Suppose you have a friend. You go to him at midnight and say, 'Friend, lend me three loaves of bread. A friend of mine on a journey has come to stay with me. I have no food to give him.' And suppose the one inside answers, 'Don't bother me. The door is already locked. My children and I are in bed. I can't get up and give you anything.'</p>
New Life Version	<p>A Picture-Story about How to Ask</p> <p>Jesus said to them, "If one of you has a friend and goes to him in the night and says, 'Friend, give me three loaves of bread, for a friend of mine is on a trip and has stopped at my house. I have no food to give him.' The man inside the house will say, 'Do not trouble me. The door is shut. My children and I are in bed. I cannot get up and give you bread.'</p>
New Simplified Bible	<p>.</p>
Thought-for-thought translations; dynamic translations; paraphrases:	
Casual English Bible	<p>WHY PRAY</p> <p>Then Jesus said, "Let's say you go to your friend's house at midnight. Standing outside the door you say, 'Buddy, can you spare three loaves of bread? A friend of mine on a trip has stopped by, and I don't have any food to serve him.'</p> <p>So your friend calls out from inside the house, 'What are you doing bothering me this late? My door is already barred up for the night and my children are settled into bed with me. I can't get up now to get you anything.'</p>
Contemporary English V.	<p>Then Jesus went on to say: Suppose one of you goes to a friend in the middle of the night and says, "Let me borrow three loaves of bread. A friend of mine has dropped in, and I don't have a thing for him to eat." And suppose your friend answers, "Don't bother me! The door is bolted, and my children and I are in bed. I cannot get up to give you something."</p>
The Living Bible	<p>Then, teaching them more about prayer, [Some ancient manuscripts add at this point additional portions of the Lord's Prayer as recorded in Matthew 6:9-13.] he used this illustration: "Suppose you went to a friend's house at midnight, wanting to borrow three loaves of bread. You would shout up to him, 'A friend of mine has just arrived for a visit and I've nothing to give him to eat.' He would call down from his</p>

New Berkeley Version New Living Translation	<p>bedroom, 'Please don't ask me to get up. The door is locked for the night and we are all in bed. I just can't help you this time.'</p> <p>.</p> <p>Then, teaching them more about prayer, he used this story: "Suppose you went to a friend's house at midnight, wanting to borrow three loaves of bread. You say to him, 'A friend of mine has just arrived for a visit, and I have nothing for him to eat.' And suppose he calls out from his bedroom, 'Don't bother me. The door is locked for the night, and my family and I are all in bed. I can't help you.'</p>
The Passion Translation	<p>Then Jesus gave this illustration: "Imagine what would happen if you were to go to one of your friends in the middle of the night and pound on his door and shout, 'Please! Do you have some food you can spare? A friend just arrived at my house unexpectedly and I have nothing to serve him.' But your friend says, 'Why are you bothering me? The door's locked and my family and I are all in bed. Do you expect me to get up and give you our food?'</p>
UnfoldingWord Simplified T.	<p>Then he said to them, "Suppose that one of you goes to the house of a friend at midnight. Suppose that you stand outside and call out to him, 'My friend, please lend me three loaves of bread! Another friend of mine who is traveling has just arrived at my house, but I have no food ready to give to him!' Suppose that he answers you from inside the house, 'Do not bother me! The door has been locked and all my family are in bed. So I cannot get up and give you anything!'</p>
William's New Testament	<p>Then He said to them: "Suppose one of you has a friend, and you go to him in the middle of the night and say to him, 'Friend, lend me three loaves; for a friend of mine has just come to my house on a journey, and I have nothing to set before him to eat.'</p> <p>And suppose he answers from inside, 'Stop bothering me; the door is now locked, and my children are packed about me in bed; I cannot get up and give you any.'</p>

Partially literal and partially paraphrased translations:

American English Bible	<p>Then he asked:</p> <p>'Which of you has a friend to whom you could go at midnight and say:</p> <p>'Friend, loan me three loaves [of bread] because another friend of mine has arrived after a long journey, and I don't have anything [to feed him]?'</p> <p>'Wouldn't he call to you from inside [his house] and say:</p> <p>'Don't give me any trouble! My door is already locked and my kids are here in bed with me, so I can't get up and give you anything!'</p>
Beck's American Translation . Breakthrough Version	<p>.</p> <p>And He said to them, "Who among you will have a friend, will travel to him in the middle of the night, and might say to him, 'Friend, loan me three <i>loaves</i> of bread since my friend showed up to me from a trip and I don't have <i>anything</i> that I will place beside him'? And when that <i>person</i> from inside answers, he might say, 'Don't bother me. The door has already been closed, and my young children are with me in the bed. I am not able after standing up to give <i>it</i> to you.'</p>
Common English Bible	<p>He also said to them, "Imagine that one of you has a friend and you go to that friend in the middle of the night. Imagine saying, 'Friend, loan me three loaves of bread because a friend of mine on a journey has arrived and I have nothing to set before him.' Imagine further that he answers from within the house, 'Don't bother me. The door is already locked, and my children and I are in bed. I can't get up to give you anything.'</p>
International Standard V	<p>Then he told them, "Suppose one of you has a friend, and you go to him at midnight and say to him, 'Friend, let me borrow three loaves of bread. A friend of mine on a trip has dropped in on me, and I don't have anything to serve him.'</p>

Suppose he answers from inside, 'Stop bothering me! The door is already locked, and my children are here with us in the bedroom. [Lit. with me in the bed] I can't get up and give you anything!'

A. Campbell's Living Oracles	Moreover, he said to them, Should one of you have a friend, and go to him at midnight, and say, Friend, lend me three loaves; for a friend of mine is come off his road to see me, and I have nothing to set before him; and he, from within, should answer, Do not disturb me; the door is now locked; I and my children are in bed; I can not rise to give you:...
New Advent (Knox) Bible	Let us suppose that one of you has a friend, to whom he goes at dead of night, and asks him, Lend me three loaves of bread, neighbour; a friend of mine has turned in to me after a journey, and I have nothing to offer him. And suppose the other answers, from within doors, Do not put me to such trouble; the door is locked, my children and I are in bed; I cannot bestir myself to grant thy request.
NT for Everyone	.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	Ask, Search, Knock He also said to them, "Suppose one of you [Lit <i>Who of you</i>] has a friend and goes to him at midnight and says to him, 'Friend, lend me three loaves of bread, because a friend of mine on a journey has come to me, and I don't have anything to offer him.' Then he will answer from inside and say, 'Don't bother me! The door is already locked, and my children and I have gone to bed. I can't get up to give you anything.'
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	Jesus went on to tell them, "Say you have a friend and you go to him in the middle of the night and ask, 'My friend, lend me three loaves of bread because a friend of mine has come to visit me, and I don't have any food to give him.' Your friend in the house might reply, 'Don't bother me—I've already locked the door, and I and my children have gone to bed. I can't get up to give you anything now.'
God's Truth (Tyndale)	.
UnfoldingWord Literal Text	esus said to them, "Which of you will have a friend, and will go to him at midnight, and say to him, ' Friend, lend to me three loaves of bread, since a friend of mine just came in from the road, and I do not have anything to set before him'? Then the one inside who answered him may say, ' Do not bother me. The door is already shut, and my children, along with me, are in bed. I am not able to get up and give bread to you.'
Unlocked Literal Bible	.
Urim-Thummim Version	.
Weymouth New Testament	And He said to them, "Which of you shall have a friend and shall go to him in the middle of the night and say, ""Friend, lend me three loaves of bread; for a friend of mine has just come to my house from a distance, and I have nothing for him to eat'? "And he from indoors shall answer, ""Do not pester me. The door is now barred, and I am here in bed with my children. I cannot get up and give you bread.'
Wikipedia Bible Project	Jesus said to them, "If you have a friend and you go to him in the middle of the night and say, 'My friend, lend me three loaves of bread because a friend of mine has come to visit me and I don't have anything to give him,' mightn't your friend say from inside the house, 'I've finished my work and locked the door, and my children are in bed with me—I can't get up to give you anything now'?

Catholic Bibles (those having the imprimatur):

Christian Community (1988) • 5 Jesus said to them, “Suppose one of you has a friend, and goes to his house in the middle of the night and says, ‘Friend, lend me three loaves, for a friend of mine who is traveling has just arrived, and I have nothing to offer him.’ Maybe your friend will answer from inside, ‘Don’t bother me now; the door is locked, and my children and I are in bed, so I can’t get up and give you anything.’

• 5. Jesus urges us to ask with perseverance without ever getting tired of asking but, rather, “tiring” God. God will not always give us what we ask for, nor in the way we ask, since we do not know what is good for us. He will give us a holy spirit, or a clearer vision of his will and, at the same time, the courage to follow it.

Knock and it will be opened to you (v. 9). A page from Father Molinie is a commentary on this verse. “If God does not open up at once, it is not because he enjoys making us wait. If we must persevere in prayer, it is not because we need a set number of invocations, but rather because a certain quality, a certain way of prayer is required. If we were able to have that at the beginning, our prayer would be heard immediately.

“Prayer is the groaning of the Holy Spirit in us as Saint Paul says. Yet, we need repetition for this groaning to open a path in our stony heart, just as the drop of water wastes away the hardest rocks. When we have repeated the Our Father and the Hail Mary with perseverance, one day we can pray them in a way that is in perfect harmony with God’s will. He himself was waiting for this groaning, the only one which can move him since, in fact, it comes from his own heart.

“As long as we have not played this note, or rather, drawn it from within, God cannot be conquered. It is not that God defends himself since he is pure tenderness and fluidity, but as long as there is nothing similar in us, the current cannot pass between him and us. Man gets tired of praying, yet if he perseveres instead of losing heart, he will gradually let go of his pride until being exhausted and overcome, he obtains much more than he could have wished for.”

PETITIONS—THE SAINTS

Jesus invites us to ask with perseverance: persevering petitions cease being self-centered and become prayer, that is, they lift us up and bring us closer to God.

What about asking the saints? We must admit that, very often, the person who begs from the saints takes a road opposed to real prayer. Such a person is not interested in discovering God’s mercy, but in obtaining some favor. She does not care whom she addresses as long as she finds an efficient and automatic dispenser of benefits. So begins the search for saints, shrines and devotions.

The Church is a family. Just as we ask our friends to pray for us, so too and much more should we ask our brothers and sisters, the saints. No one will criticize us if, at times, we show our confidence in their intercession, especially the intercession of those whom we admire more because we know their lives and their deeds. This “petition” to the saints should not, however, be confused with perseverance in asking, which introduces us into God’s mystery.

Only Mary, the mother of God can accompany us in that prayer because God made her our mother; because he deposited in her all the compassion he has for us; and because he united her to himself in such a way that when we look at her, we always find the living presence of God. [Kukis note: For the most part, even the notes from these Catholic Bible have been reasonable. How, Mary is not the mother of God (she is the mother of Jesus’ humanity) and she has absolutely nothing to do with our prayer life. That is strictly incorrect Catholic doctrine.]

And he said to them, Who of you will have a friend, and will come to him at midnight, and say to him, Friend, lend me three loaves, Since now a friend of mine has arrived to me out of a journey, and I have absolutely not a thing to set before him?

And that one from within answering, said, Do not afford me toil; even now the door has been shut, and my children are with me to bed; I absolutely do not have the power to stand up to give to you.

New American Bible (2011) **Further Teachings on Prayer.**

^b And he said to them, "Suppose one of you has a friend to whom he goes at midnight and says, 'Friend, lend me three loaves of bread, for a friend of mine has arrived at my house from a journey and I have nothing to offer him,' and he says in reply from within, 'Do not bother me; the door has already been locked and my children and I are already in bed. I cannot get up to give you anything.'

b. [11:5–8] 18:1–5.

New Catholic Bible

The Parable of the Persistent Friend.^[b] He also said to them, "Suppose one of you has a friend, and he goes to him at midnight and says: 'My friend, lend me three loaves of bread, for a friend of mine has arrived at my house from a journey, and I have nothing to offer him,' and the friend answers from inside: 'Do not bother me. The door is already locked, and my children and I are in bed; I cannot get up now to give you anything.'

[b] In the Palestine of that time, people went to bed early; moreover, the entire family slept in a single room, and the door was secured from inside with a heavy bar. Thus, awakening a neighbor caused a great deal of inconvenience, but the latter would be ashamed to remain insensitive. And since God is mercy itself, could he refuse the request of believers when it concerns essentials (see Lk 18:1-8; 22:44)?

New Jerusalem Bible

He also said to them, 'Suppose one of you has a friend and goes to him in the middle of the night to say, "My friend, lend me three loaves, because a friend of mine on his travels has just arrived at my house and I have nothing to offer him;" and the man answers from inside the house, "Do not bother me. The door is bolted now, and my children are with me in bed; I cannot get up to give it to you."

NRSV (Anglicized Cath. Ed.) **Perseverance in Prayer**

And he said to them, 'Suppose one of you has a friend, and you go to him at midnight and say to him, "Friend, lend me three loaves of bread; for a friend of mine has arrived, and I have nothing to set before him." And he answers from within, "Do not bother me; the door has already been locked, and my children are with me in bed; I cannot get up and give you anything."

Revised English Bible—1989

Then he said to them, "Suppose one of you has a friend who comes to him in the middle of the night and says, 'My friend, lend me three loaves, for a friend of mine on a journey has turned up at my house, and I have nothing to offer him'; and he replies from inside, 'Do not bother me. The door is shut for the night; my children and I have gone to bed; and I cannot get up and give you what you want.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

He also said to them, "Suppose one of you has a friend; and you go to him in the middle of the night and say to him, 'Friend, lend me three loaves of bread, because a friend of mine who has been travelling has just arrived at my house, and I have nothing for him to eat.' Now the one inside may answer, 'Don't bother me! The door is already shut, my children are with me in bed — I can't get up to give you anything!'

Holy New Covenant Trans.

Then Jesus said to them, "Suppose one of you went to your friend's house in the middle of the night and said to him, 'A friend of mine has come into town to visit me but I have nothing for him to eat. Please give me three loaves of bread.'

Your friend inside the house answers, 'Go away! Don't bother me! The door is already locked. My children and I are in bed. I cannot get up and give it to you.'

The Scriptures 2009

And He said to them, "Which of you shall have a friend, and go to him at midnight and say to him, 'Friend, lend me three loaves, since a friend of mine has come to

me on his journey, and I do not have food to set before him,' then the one inside answering, says, 'Do not trouble me, the door is already locked, and my children with me are in bed. I am unable to get up and give to you'?

Tree of Life Version Then Yeshua said to them, "Which of you has a friend and will go to him in the middle of the night and say to him, 'Friend, lend me three loaves of bread, because a friend of mine has come to me on his journey and I have nothing to set before him.' Then from within he may answer, saying, 'Don't bother me. The door is already locked, and my children and I are in bed. I can't get up to give you anything.'

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...and [He] says to them Who? from you* will have [man] liked and [He] will go to him [of] midnight and [He] may say [to] him [Man] Liked lend! [to] me three breads since [Man] Liked [of] me comes from way to me and not [I] have what [I] will present [to] him (And) That within Answering may say not [to] me troubles offer! already The Door has been shut and The Children (Young) [of] me with me to the bed are not [I] have (ability) Standing (Up) to give {them} [to] you...

Awful Scroll Bible Then he said, with regards to them, "Which out of yours will hold a friend, and will himself proceed with respects to him at mid-night, and shall be said to him, 'Friend, be lent me three loaves of breadstuff.
(" 'If-for-but then a friend of mine, out of his journey, himself came-near with respects to me, and I hold not what I will place-before him.'
(")Even-he inside being came to be resolved-away, shall be said, 'Be not holding-me -with grief! The door assuredly-then has become shut, indeed with me are my children in bed. I myself am not able, being risen-up, to be gave them to you.'

Concordant Literal Version And He said to them, "Who of you will be having a friend and will be going to him at midnight and may be saying to him, 'Friend, let me use three cakes of bread, since, in fact, a friend of mine came along out of the road to me, and I have nothing that I should be placing before him';"
and he, inside, answering, may be saying, Do not afford me weariness; already the door is locked, and my little children with me are in bed; I can not rise to give to you'? "

exeGesés companion Bible **YAH SHUA ON PERSISTENCE**
And he says to them,
Who of you has a friend
and goes to him at midnight, and says to him,
Friend, lend me three breads;
since a friend of mine in his journey comes to me
and I have naught to set by him?
- and he answers from inside, saying,
Embarrass me not:
the portal is already shut
and my children lie down with me;
I cannot rise and give you.

Orthodox Jewish Bible And Rebbe Melech HaMoshiach said to them, Who among you will have a chaver and will come to him at chatzot halailah (midnight), and say to him, Chaver, lend me shalosh kikrot (loaves);
Because a chaver of mine has come from a journey to me and I have nothing to set before him;
And from inside he shall reply, saying, Do not bother me; the delet has already been shut, and my yeladim and I are already in bed; I cannot get up and give to you anything.

Rotherham's Emphasized B. And he said unto them—

[Who from among you] shall have a friend, and shall go unto him at midnight, and say unto him—
 Friend! supply me with three' loaves,
 forasmuch as [a friend of mine] hath come off a journey unto me, and I have not what I can set before him;
 and ||he|| [from within] shall answer, and say—
 Be not disturbing me,—[already] the door hath been fastened, and ||my children, with me|| are [in bed]: I cannot rise and give thee?

Expanded/Embellished Bibles:

The Amplified Bible

Parable of Persistence

Then He said to them, "Suppose one of you has a friend, and goes to him at midnight and says, 'Friend, lend me three loaves [of bread]; for a friend of mine who is on a journey has just come to *visit* me, and I have nothing to serve him'; and from inside he answers, 'Do not bother me; the door has already been shut and my children and I are in bed; I cannot get up and give you *anything*.'

An Understandable Version

And Jesus said to His disciples, "Suppose one of you would go to his friend at midnight and say to him, '[*Please*] lend me three loaves of bread, for a friend of mine has come to [*visit*] me while on a trip and I do not have anything to feed him' Then the man will answer from inside [*his house*], 'Do not bother me. My door is [*already*] locked, my children are [*already*] in bed with me and I cannot get up to give you anything.'

The Expanded Bible

Continue to Ask

Then Jesus said to them, "Suppose one of you went to your friend's house at midnight and said to him, 'Friend, loan me three loaves of bread. A friend of mine has come ·into town [^Lfrom the road] to visit me, but I have nothing ·for him to eat [to offer him; ^Lto set before him].' Your friend inside the house answers, 'Don't bother me! The door is already ·locked [shut], and my children ·and I are [^Lare with me] in bed [^Ca small Palestinian home where everyone slept in one room]. I cannot get up and give you anything.'

Lexham Bible

Ask, Seek, Knock

And he said to them, "Who of you will have a friend, and will go to him at midnight and say to him, 'Friend, lend me three loaves, because a friend of mine has come to me on a journey, and I do not have anything to set before him.' And that one will answer from inside and [*Here "and" is supplied because the previous participle ("will answer") has been translated as a finite verb] say, 'Do not cause me trouble! The door has already been shut and my children are with me in bed! I am not able to get up to give you anything .' [*Here the direct object is supplied from context in the English translation].

Jonathan Mitchell NT

Then He said to them, "Which person from among you folks will proceed in having a friend (someone you are fond of and care about), and you will from time-to-time go your way to him [at] midnight and then say, 'Friend, let me use (= borrow) three loaves of bread,

"since, in fact, a friend (or: loved one) of mine happened along to me from out of the road (path; way), and I am not presently having something which I will proceed putting at the side for him (= serving him to eat).'

"And that person giving a decided reply from inside may be saying, 'Do not continue providing and holding out troubles and weariness for me (= Stop bothering me)! The door has already been shut and locked, and my young children are now [put] into bed with me – I am now unable [to be] rising up to give [something] to (or: for) you.'

P. Kretzmann Commentary

Verses 5-10

The importunity of prayer:

And He said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves,

Syndein/Thieme	<p>for a friend of mine in his journey is come to me, and I have nothing to set before him; and he from within shall answer and say, Trouble me not; the door is now shut, and my children are with me in bed; I cannot rise and give thee? `And He {Jesus} said face to face with them, "Who is there of you who shall have a friend {philos} . . . and you would go to him at midnight and possibly say to him, 'Friend, lend me three loaves of bread {an order} . . . 11:6` 'seeing that' {epeide} a friend of mine on a journey is come and I have absolutely nothing {ouk} to set before him.' `And then he, from within {does not even open the door} will reply, 'Do not bother me {idiom: literally 'stop furnishing me with troubles'}. The door is already shut, and my little children {paidion} are with me in bed. I absolutely do not {ouk} have the power to 'rise up' {anistemi} and give you {anything}.' "</p>
Translation for Translators	<p>Then he said to them, "Suppose that one of you goes to the house of a friend at midnight. Suppose that you (sg) <i>stand outside and</i> call out to him, 'My friend, please lend me three buns! Another friend of mine who is traveling has just arrived <i>at my house</i>, but I have no food ready to give to him!' Suppose that he answers you from inside <i>his house</i>, 'Do not bother me! The door has been locked {We(exc) have locked the door} and all my family are in bed. So I cannot get up and give you (sg) anything!'</p>
The Voice	<p>Jesus: Imagine that one of your friends comes over at midnight. He bangs on the door and shouts, "Friend, will you lend me three loaves of bread? A friend of mine just showed up unexpectedly from a journey, and I don't have anything to feed him." Would you shout out from your bed, "I'm already in bed, and so are the kids. I already locked the door. I can't be bothered"?</p>

Bible Translations with Many Footnotes:

NET Bible®	<p>Then¹³ he said to them, "Suppose one of you¹⁴ has a friend, and you go to him¹⁵ at midnight and say to him, 'Friend, lend me three loaves of bread,¹⁶ because a friend of mine has stopped here while on a journey,¹⁷ and I have nothing to set before¹⁸ him.' Then¹⁹ he will reply²⁰ from inside, 'Do not bother me. The door is already shut, and my children and I are in bed.²¹ I cannot get up and give you anything.'²²</p> <p>^{13tn} Here καί (kai) has been translated as "then" to indicate the implied sequence of events within the narrative.</p> <p>^{14tn} Grk "Who among you will have a friend and go to him."</p> <p>^{15tn} Grk "he will go to him."</p> <p>^{16tn} The words "of bread" are not in the Greek text, but are implied by ἄρτους (artou", "loaves").</p> <p>^{17tn} Grk "has come to me from the road."</p> <p>^{18sn} The background to the statement I have nothing to set before him is that in ancient Middle Eastern culture it was a matter of cultural honor to be a good host to visitors.</p> <p>^{19tn} Καὶ ἐκεῖνος (kakeino") has been translated "Then he."</p> <p>^{20tn} Grk "answering, he will say." This is redundant in contemporary English and has been simplified to "he will reply."</p> <p>^{21tn} Grk "my children are with me in the bed." In Jewish homes in the time of Jesus, the beds were often all together in one room; thus the householder may be speaking of individual beds (using a collective singular) rather than a common bed.</p> <p>^{22tn} The syntax of vv. 6-7 is complex. In the Greek text Jesus' words in v. 6 begin as a question. Some see Jesus' question ending at v. 6, but the reply starting in v. 8 favors extending the question through the entire illustration. The translation breaks</p>
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up the long sentence at the beginning of v. 7 and translates Jesus' words as a statement for reasons of English style.

New American Bible (2011)
The Spoken English NT

The Parable of the Friend at Midnight (Mt. 7:7-11)

Jesus said to them, "Let's say one of you will have a friend, and you'll to come to them in the middle of the night and say to them, 'Please lend me^d three loaves of bread! A friend of mine who's traveling has just come to visit me, and I don't have anything to put in front of them.'^e That friend might reply from inside, 'Don't bother me! The door is already locked for the night, and the children are with me in bed. I can't get up and give it to you.'^f

d. Lit. "Friend, lend me."

e. Lit. "Because my friend has visited from the road to me, and I don't have something to put in front of him."

f. Often in those days, as in many places in the world today, whole families slept in the same bed. The friend is complaining that getting up may well disturb more than one person's sleep.

Wilbur Pickering's New T.

A request at midnight

Then He said to them: "Who among you will have a friend and go to him at midnight and say to him, 'Friend, lend me three loaves, because a friend has come to me from a journey, and I have nothing to set before him'; and he will answer from within and say, 'Don't bother me; the door is now shut, and my children are with me in bed; I cannot get up and give to you'?"

Literal, almost word-for-word, renderings:

A Faithful Version

Then He said to them, "Who among you has a friend that he shall go to at midnight, and say to him, 'Friend, lend me three loaves; For a friend of mine has come to me on a journey, and I do not have anything to set before him'; And from within he shall answer, saying, 'Do not disturb me. The door has already been shut, and my children are in bed with me. I cannot get up to give to you.'"

Analytical-Literal Translation

And He said to them, "Which of you_p will have a friend and will go to him at midnight and say to him, 'Friend, lend me three loaves of bread, since a friend came to me from a journey, and I do not have what I would set before him;' and that [one] answering from within shall say, 'Stop causing me troubles! The door has already been shut, and my young children are with me in bed. I am not able, having gotten up, to give to you.'"

Context Group Version

And he said to them, Which of you (pl) shall have a confidant, and shall go to him at midnight, and say to him, Confidant, lend me three loaves; for a confidant of mine has come to me from a journey, and I have nothing to set before him; and he from inside shall answer and say, Don't trouble me: the door is now shut, and my children are with me in bed; I can't rise and give you.

Far Above All Translation

Then he said to them, "Who among you has a friend, and would go to him in the middle of the night and say to him, 'My friend, lend me three loaves, because a friend has arrived at my house from a journey, and I do not have anything to serve him'? Then from indoors he would reply and say, 'Do not give me trouble. The door has already been shut and my children are with me in bed. I can't get up and give you *any*.'"

Legacy Standard Bible

Then He said to them, "Which of you has a friend and will go to him at midnight and say to him, 'Friend, lend me three loaves, for a friend of mine has come to me from a journey, and I have nothing to set before him'; and from inside he answers and says, 'Do not bother me; the door has already been shut and my children and I [Lit *with me*] are in bed; I cannot rise up and give you *anything*.'"

Literal Standard Version

And He said to them, "Who of you will have a friend, and will go on to him at midnight, and may say to him, Friend, lend me three loaves, seeing a friend of mine

came out of the way to me, and I have not what I will set before him, and he from within answering may say, Do not give me trouble, the door has already been shut, and my children are with me in the bed, I am not able, having risen, to give to you.

Modern Literal Version 2020	And he said to them, Who out-of you ^o will have a friend, and will be traveling to him at midnight and might say to him, Friend, lend me three loaves, since a friend came* to me, a friend from a journey, and I have nothing as to what I will be placing beside him. And he having answered from inside, might say, Do not be harassing me. The door has already been locked and my children are in the bunk with me. I am not able to give to you bread, even if I had stood up.
New King James Version	A Friend Comes at Midnight And He said to them, "Which of you shall have a friend, and go to him at midnight and say to him, 'Friend, lend me three loaves; for a friend of mine has come to me on his journey, and I have nothing to set before him'; and he will answer from within and say, 'Do not trouble me; the door is now shut, and my children are with me in bed; I cannot rise and give to you'?"
Niobi Study Bible	A Friend Comes at Midnight And He said unto them, "Which of you shall have a friend and shall go unto him at midnight and say unto him, 'Friend, lend me three loaves, for a friend of mine in his journey is come to me, and I have nothing to set before him'; and he from within shall answer and say, 'Trouble me not; the door is now shut and my children are with me in bed, and I cannot rise and give to you'?"
Restored Holy Bible 6.0	[Parable of the friend at night]. And He said to them, Which of you shall have a friend, and shall go to him at midnight, and may say to him, Friend, lend me three loaves: for a friend of mine in his journey is come to me, and I have nothing to set before him? And he within, answering, should say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot standing up and give Thee.
Revised Young's Lit. Trans.	And he said unto them, 'Who of you shall have a friend, and shall go on unto him at midnight, and may say to him, Friend, lend me three loaves, seeing a friend of mine came out of the way unto me, and I have not what I shall set before him, and he from within answering may say, Do not give me trouble, already the door has been shut, and my children with me are in the bed, I am not able, having risen, to give to you.

The gist of this passage:
5-7

Luke 11:5a			
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
εἶπὲ (εἶπω) [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

Luke 11:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
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
tī (τί) [pronounced <i>tee</i>]; tīs (τίς) [pronounced <i>tihç</i>]	<i>who, what [one], which, how; whether, why</i>	masculine singular pronoun; interrogative particle; nominative case	Strong's #5101
ek (ἐκ) [pronounced <i>ehk</i>]	<i>out of, out from, from, by, of</i>	preposition	Strong's #1537
Here, spelled ex (ἐξ) [pronounced <i>ehks</i>], because it comes before a vowel.			
humôn (ὕμῶν) [pronounced <i>hoo-MONE</i>]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
echô (ἔχω) [pronounced <i>EHKH-oh</i>]	<i>to have [and/or] hold; to own, to posses, to adhere to, to cling to</i>	3 rd person singular, future active indicative	Strong's #2192
philos (φίλος) [pronounced <i>FEE-loss</i>]	<i>[dear] friend, an associate; neighbor actively fond, that is, friendly</i>	masculine singular adjective; accusative case	Strong's #5384

Translation: Then He said directly to them, "Who from among you+ has a friend...

The context of this parable is about prayer. The disciples of Jesus have asked Him how to pray. He gave an example of a prayer to give; but He is going to address some other aspects of prayer.

Obviously, we address God in prayer. However, Jesus is going to give us a parallel circumstance. Let's say we really needed something from a friend; how could we get that thing?

In a parable, Jesus sets up a situation which is either familiar to His audience or they understand it, even if they have not experienced this exact situation themselves.

Every one of the disciples has a friend. When you have a friend, you often ask a favor of them. That is what is happening here.

Luke 11:5b			
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
poreuomai (πορεύομαι) [pronounced <i>po-ROO-oh-my</i>]	<i>to traverse, to travel, to depart, to go way, to go forth</i>	3 rd person singular, future (deponent) middle indicative	Strong's #4198
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
αυτον (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
mesonuktion (μεσονύκτιον) [pronounced <i>mehs-on-OOK-tee-on</i>]	<i>midnight</i>	neuter singular noun; genitive/ablative case	Strong's #3317

Translation: ...and you go to him [at] midnight...

The time that this favor is going to be asked is an inopportune time. You go to your friend at midnight to ask this particular favor.

The general concept is, what you are asking of your friend is inconvenient. The timing in particular is off. The favor itself might not be difficult for your friend to respond to, but you are asking for this at midnight, and that does not bring an immediate positive response.

You have a friend and you ask him to lend you \$500. For many friends, this is not a big deal (I speak as an adult; this is a much bigger ask from a teen friend). However, let's say you go to a friend's house and make this request at midnight, after he and his family are in bed. That is a much bigger ask.

Luke 11:5c			
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
ἐπὶ (ἐπὶ) [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

Luke 11:5c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
philos (φίλος) [pronounced FEE-loss]	<i>[dear] friend, an associate; neighbor actively fond, that is, friendly</i>	masculine singular adjective; vocative	Strong's #5384
chraô (χράω) [pronounced KHRAH-oh]	<i>to loan, to lend</i>	2 nd person singular, aorist active imperative	Strong's #5531
This probably has the same base as Strong's #5530.			
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
treis/tria (τρεῖς/τρία) [pronounced trice/TREE-ah]	<i>three</i>	masculine plural noun; accusative case	Strong's #5140
artos (ἄρτος) [pronounced AR-toss]	<i>bread, loaf, loaves</i>	masculine plural noun; accusative case	Strong's #740

Translation: ...and you say to him, 'Friend, lend me three [loaves of] bread.

So, you go near to the bedroom and call in, "I need three loaves of bread."

Ancient world homes were much smaller than our homes today. You might yell at the top of your lungs today from the front door, and, if all the bedrooms are in back, the occupants might not hear a thing. In the ancient world, the family might be sleeping right on the other side of their front door; or they might be near to it.

The focus here is upon a favor being asked—the favor itself is not difficult to grant—but your timing is bad (timing itself, is an interesting parallel to prayer).

Luke 11:5 Then He said directly to them, "Who from among you+ has a friend and you go to him [at] midnight and you say to him, 'Friend, lend me three [loaves of] bread. (Kukis mostly literal translation)

I think we will set aside for the moment whether or not the friend actually has this bread on hand. I am assuming that he does because the friend does not say, "Listen, we have no bread prepared. Sorry."

Luke 11:6a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epeidê (ἐπειδὴ) [pronounced ep-ih-DAY]	<i>when [now], since [now]; after that; because, whereas, since, seeing that, forasmuch as</i>	a conjunction of time or cause	Strong's #1894

Luke 11:6a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
philos (φίλος) [pronounced FEE-loss]	<i>[dear] friend, an associate; neighbor actively fond, that is, friendly</i>	masculine singular adjective; nominative case	Strong's #5384
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)
paraginomai (παράγινομαι) [pronounced pah-ahg- EEN-ohm-ai]	<i>to come [arrive, be present]; to appear, to make a public appearance; to come near, to approach; to stand by, to come to the aid of</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #3854
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.			
hodos (ὁδός, οὗ, ἡ) [pronounced ho- DOSS]	<i>a way, road; a journey; traveling; a course of conduct; a way [of thinking, feeling, deciding]</i>	feminine singular noun; genitive/ablative case	Strong's #3598
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
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: [This is] because a friend of mine has come to me from a journey...

It's midnight, you are outside of a friend's house, and you explain your situation. Another friend of yours has come to you from a journey. Obviously, he came to you in the middle of the night.

In the parable, there must be a pressing reason for making such a request late at night, so Jesus puts together a backstory for troubling a friend so late at night.

Luke 11:6b

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
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756

Luke 11:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
echô (ἔχω) [pronounced EHKh-oh]	<i>to have [and/or] hold; to own, to posses, to adhere to, to cling to</i>	1 st person singular, present active indicative	Strong's #2192
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
paratithêmi (παράτιθμι) [pronounced pahr-aht-IHTH-ay-me]	<i>1) to place beside or near or set before; 1a) food, i.e. food placed on a table; 1b) to set before (one) in teaching; 1c) to set forth (from one's self), to explain; 2) to place down (from one's self or for one's self) with any one; 2a) to deposit; 2b) to intrust, commit to one's charge</i>	1 st person singular, future active indicative	Strong's #3908
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

Translation: ...and I have nothing to place before him [for a meal].'

The problem is, your traveling friend has come to you at the middle of the night from a long journey, but you have no food to offer him. We will reasonably assume that your traveling friend is quite hungry.

Again, this is not something that we can easily relate to today. In most American homes, you open up the refrigerator and there is a lot of food there. In the ancient world, storage of food was much more of a problem; and there was no way to store prepared food for any period of time. Therefore, food was not kept around for a long period of time. Maybe a day, maybe, in rare cases, two or three days.

The conveniences which we have are relatively new, even though we all take them for granted. That is, when you are born, and you have X, Y and Z around the house; you take those items for granted. As far as you are concerned, those things have always been around the house (in the kitchen, there is a stove, a refrigerator and plates and silverware. From the moment of your birth, those things were in your house. Therefore, the invention of and the accumulation of those items is not any sort of an issue to you.

In the from the mid 1800s to the early 1900s people had literal *ice boxes*. That is, they had a place for food, and someone often delivered a big block of ice to place in that box to keep things fresher (this is before my time even). When I was born, we had what was called an ice box, but it was really a refrigerator. It retained that name for awhile from its previous incarnation which was an actual ice box.

So, even though this parable is somewhat dated to the modern reader, the idea is, you have a favor that you need to ask of a friend and your timing is bad. You are asking this favor in the middle of the night and he has no interest in granting you that wish at that time. Six hours earlier or sox hours later, and the favor would be no problem.

Luke 11:6 [This is] because a friend of mine has come to me from a journey and I have nothing to place before him [for a meal].' (Kukis mostly literal translation)

In v. 6, the person making the request makes his case for asking such a big ask in the middle of the night.

Luke 11:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaheinōs (κακεῖνος) [pronounced kahk-l-noss]	and he, he also, and him (other, them), even he, him also, them (also), (and) they	masculine singular demonstrative pronoun; contraction; nominative case	Strong's #2548
esōthen (ἐσωθεν) [pronounced EHS-oh-thehn]	from within; within, that which is within, (from) the inside; from within [your soul]	adverb	Strong's #2081
apokrinomai (ἀποκρίνομαι) [pronounced ahp-oh-KREE-noh-mai]	answering, responding; a reply; speaking [after someone else]; continuing [speaking, a discourse]	masculine singular, aorist (deponent) passive participle, nominative case	Strong's #611
légō (λέγω) [pronounced LEH-goh]	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	3 rd person singular, aorist active subjunctive	Strong's #3004
mē (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
emoi, moi (ἐμοι, μοι) [pronounced eh-MOY; moy]	to me, of me, by me; for me; my	1 st person singular pronoun; locative, dative or instrumental case	Strong's #1473
kopos (κόπος) [pronounced KOP-oss]	a beating; a beating of the breast with grief, sorrow; labour, weariness [from working]; trouble; to cause one trouble, make work for him; intense labour united with trouble and toil	masculine plural noun, accusative case	Strong's #2873
parechō (παρέχω) [pronounced par-EHK-oh]	to present, offer, afford, exhibit, furnish occasion; to hold near; to bring, to do, to give, to keep, to minister	2 nd person singular, present active imperative	Strong's #3930

Translation: And the man [lit., he] from within [his home] answers, saying, 'Do not present to me [this] trouble.

The friend inside the house at midnight tells his friend outside of the house, "Listen, you are really putting me out here. This is a lot of trouble. Don't bother me."

Then he explains why. These are things that his friend on the outside is aware of, but they are repeated for us, the reader.

Luke 11:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
êdê (ἤδη) [pronounced AY-day]	<i>[even] now, already, by this time</i>	adverb of time, immediacy	Strong's #2235
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)
thura (θύρα) [pronounced THOO-rah]	<i>door, gate, portal, entrance (the opening or the closure, literally or figuratively)</i>	femine singular noun; nominative case	Strong's #2374
kleiô (κλείω) [pronounced KLIE-oh]	<i>to shut [up], to close; metaphorically; to cause the heavens to withhold rain; to shut up compassion so that it is like a thing inaccessible to one, to be devoid of pity towards one; to obstruct the entrance into the kingdom of heaven</i>	3 rd person singular, perfect passive indicative	Strong's #2808

Translation: *Already my door has been shut [and bolted]...*

My guess is, when the door of a home was secured for the evening, that this may have been a more complicated process than it is today. Today, we flip the deadbolt; and we may set the alarm; and, in under 30 seconds, our home has been made relatively secure.

In the ancient world, this would have been more of a process; it would have taken time to close and lock the door; and it will be time to undo all of that.

Furthermore, they could not simply turn on a light in order to see what they are doing (there would have been candles which could be lit, but bear in mind, they did not have matches back then). So they would have to fumble in the dark to get enough light to see what they are doing.

Luke 11:7c			
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
ta (τά) [pronounced taw]	<i>the; this, that</i>	neuter plural definite article; nominative case	Strong's #3588
paidion (παιδίον) [pronounced pi-DEE-on]	<i>a young child, little boy or girl; infant, children, little ones</i>	neuter plural noun, nominative case	Strong's #3813

Luke 11:7c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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)
meta (μετά) [pronounced <i>meht-AH</i>]	<i>with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
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)
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
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)
Uses of the definite article from Greek Enchiridion: (1) It features a particular word or group of words for syntactical relations. (2) It indicates a previous mention (called the <i>anaphoric</i> use). (3) It intensifies the demonstrative adjective or pronoun. (4) It designates a class, group or a representative individual. (5) It may be a substitute for a possessive pronoun. (6) It may substitute for a personal pronoun. (7) It may emphasize the accompanying adjective. (8) It can be used as an alternative to the vocative. ²⁰			
koitê (κοίτη) [pronounced <i>KOY-tay</i>]	<i>bed; couch; euphemistically: marriage bed; bed of adultery; cohabitation, sex, male sperm; conception, pregnancy</i>	feminine singular noun; accusative case	Strong's #2845
eisi (εἰσί) [pronounced <i>i-SEE</i>] eisin (εἰσίν) [pronounced <i>i-SEEN</i>]	<i>are, be, were</i>	3 rd person plural, present indicative	Strong's #1526 (a form of #1510)

Translation: ...and my children are with me in our bed.

Also, the friend inside the house complains, "All of my kids are in bed." In that era (and in many cultures even today) the children and the adults are all sleeping together. For someone to get up and rustle about will wake up everyone in the household.

How many of the children might wake up and not go back to sleep? So granting this request upsets many apple carts, as it were.

²⁰ Greek Enchiridion; by William Graham MacDonald; ©1986 by Hendrickson Pub. Inc.; pp. 115–116.

Luke 11:7d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
dunamai (δύναμαι) [pronounced DOO-nam-ah-ee]	<i>to be able, to have power to; to be able to do something; to be capable, strong and powerful</i>	1 st person singular, present {deponent} middle or passive indicative	Strong's #1410
With the negative, this means, <i>unable to do, without the power to do, lacking the capability to act.</i>			
anistēmi (ἀνίστημι) [pronounced ahn-ISS-tay-mee]	<i>raising [up], standing erect; causing to appear; being born; rising, standing, getting up; coming; getting ready; setting out</i>	masculine singular, aorist active participle, nominative case	Strong's #450
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>	aorist active infinitive	Strong's #1325
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: I am unable to rise up and give [this bread] to you.'

The friend inside of the house says, "Listen, given the circumstances which I have outlined to you, it is a big problem for me to get up right now and grant you your request."

Luke 11:7 and he will answer from within, 'Do not bother me; the door is now shut, and my children are with me in bed. I cannot get up and give you anything'? (ESV; capitalized)

The question mark at the end of v. 7 (in the ESV) is explained by the entire context.

Luke 11:7 And the man [lit., *he*] from within [his home] answers, saying, 'Do not present to me [this] trouble. Already my door has been shut [and bolted] and my children are with me in our bed. I am unable to rise up and give [this bread] to you.' (Kukis mostly literal translation)

Luke 11:5–7 Then He said directly to them, "Who from among you+ has a friend and you go to him [at] midnight and you say to him, 'Friend, lend me three [loaves of] bread. [This is] because a friend of mine has come to me from a journey and I have nothing to place before him [for a meal].' And the man [lit., *he*] from within [his home] answers, saying, 'Do not present to me [this] trouble. Already my door has been shut [and bolted] and my children are with me in our bed. I am unable to rise up and give [this bread] to you.' (Kukis mostly literal translation)

Jesus asks, "If you were in a situation like this, where you have a friend showing up in the middle of the night who is hungry, which of you has a friend who you might call upon, even though it is midnight?"

The context of this passage is prayer. Jesus has already suggested a prayer for the disciples to make. Now He is going onto a different aspect of prayer—perseverance on the part of the disciples.

Luke 11:5–7 Jesus then spoke a parable to them about prayer. He said to His disciples, “Let’s say that a friend of yours has come to you at midnight from a long journey and you have no food to serve him. So you go to the home of another friend and bang on his front door, saying, ‘Listen, I have a friend here from out of town and I am out of food. Could I borrow 3 loaves of bread from you?’ But your friend from inside the home answers you by saying, ‘Listen, this is too much trouble for me. My door is shut and bolted; my children are here with me in bed. There is no way I can get up and find this bread to give to you.’ (Kukis paraphrase)

This is the set up for what Jesus is attempting to teach His disciples about persistence in prayer.

I keep on saying to you [all], if even he will not give to him, having raised up on account of indeed the [one] is a friend of his, on account indeed the persistence of him. Being awoken, he will give to him as much as he keeps on wanting.	Luke 11:8	I tell you+ [that] he will not provide [the bread] for him, having been raised up because he is his friend; [but he will give this bread to him] on account of his persistence. [Now] awake, he will give him as much as he wants.
Despite their friendship, the man inside was not going to give you the loaves of bread. However, because you outside persisted in your request, your friend finally got up and gave you as much bread as you wanted, simply because you were persistent.		

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	I keep on saying to you [all], if even he will not give to him, having raised up on account of indeed the [one] is a friend of his, on account indeed the persistence of him. Being awoken, he will give to him as much as he keeps on wanting.
Revised Douay-Rheims	Yet if he shall continue knocking, I say to you, although he will not rise and give him because he is his friend; yet, because of his importunity, he will rise and give him as many as he needs.
Holy Aramaic Scriptures	I say unto you that if he will not give unto him, because of friendship, because of his audacity he will arise and give unto him as much as he asks him for.
James Murdock’s Syriac NT	I say to you: If he give him not, on account of friendship, yet on account of [his] importunity, he will arise and give [him] as much as he asketh.
Original Aramaic NT	"I say to you that if because of friendship he will not give to him, because of his persistence he will arise and he will give him as much as he needs."
Lamsa Peshitta (Syriac)	"I say to you that if because of friendship he will not give to him, because of his persistence he will arise and he will give him as much as he needs."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	I say to you, Though he will not get up and give to him, because he is his friend, still, if he keeps on making his request, he will get up and give him as much as he has need of.
Bible in Worldwide English	I tell you this. Maybe he will not give him anything because he is his friend. But he will get up and give him what he needs because he keeps on asking for it.
Easy English	Then Jesus said, ‘I will tell you what will happen. Perhaps your friend will not give you anything just because you are good friends. But if you continue to knock and ask for bread, your friend will get up. He will give you bread, as much as you need.

Easy-to-Read Version–2008	I tell you, maybe friendship is not enough to make him get up to give you the bread. But he will surely get up to give you what you need if you continue to ask.
God's Word™	I can guarantee that although he doesn't want to get up to give you anything, he will get up and give you whatever you need because he is your friend and because you were so bold.
Good News Bible (TEV)	Well, what then? I tell you that even if he will not get up and give you the bread because you are his friend, yet he will get up and give you everything you need because you are not ashamed to keep on asking.
J. B. Phillips	Yet, I tell you, that even if he won't get up and give him what he wants simply because he is his friend, yet if he persists, he will rouse himself and give him everything he needs."
The Message	"But let me tell you, even if he won't get up because he's a friend, if you stand your ground, knocking and waking all the neighbors, he'll finally get up and get you whatever you need.
NIRV	I tell you, that person will not get up. And he won't give you bread just because he is your friend. But because you keep bothering him, he will surely get up. He will give you as much as you need.
New Life Version	I say to you, he may not get up and give him bread because he is a friend. Yet, if he keeps on asking, he will get up and give him as much as he needs.
New Simplified Bible	.

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

Casual English Bible	Listen, I'm telling you that even though this man won't get up and help his friend at first, he will eventually. He'll do it because he doesn't want to get publicly embarrassed by his friend's shameless persistence.
Contemporary English V.	He may not get up and give you the bread, just because you are his friend. But he will get up and give you as much as you need, simply because you are not ashamed to keep on asking.
The Living Bible	"But I'll tell you this—though he won't do it as a friend, if you keep knocking long enough, he will get up and give you everything you want—just because of your persistence.
New Berkeley Version	.
New Living Translation	But I tell you this—though he won't do it for friendship's sake, if you keep knocking long enough, he will get up and give you whatever you need because of your shameless persistence. [<i>Or in order to avoid shame, or so his reputation won't be damaged.</i>]
The Passion Translation	But listen—because of your shameless impudence, even though it's the middle of the night, your friend will get up out of his bed and give you all that you need.
UnfoldingWord Simplified T.	I tell you, he may not want to get up and give you any food even though you are his friend. But because you keep persisting in asking him, he will certainly get up and give you whatever you need.
William's New Testament	I tell you, although he will not get up and give you any because he is your friend, yet because of your persistence he will get up and give you all your needs.

Partially literal and partially paraphrased translations:

American English Bible	'But I tell you the truth – although he won't get up to give you anything because he's your friend, he will get up and give you what you need if you keep on bothering him!
Beck's American Translation	.
Breakthrough Version	I tell you, even if he will not give to him after standing up because of the <i>fact for him</i> to be his friend, because of his brazenness, he definitely after getting up will give him as much as he needs.

Common English Bible	I assure you, even if he wouldn't get up and help because of his friendship, he will get up and give his friend whatever he needs because of his friend's brashness.
International Standard V	I tell you, even though that man [Lit. though he] doesn't want to get up and give him anything because he is his friend, he will get up and give him whatever he needs because of his persistence.
Len Gane Paraphrase	"I say to you, Even though he will not get up and give him because he is his friend, yet because of his bold insistence, he will get up and give to him as many as he needs.
A. Campbell's Living Oracles	I tell you, though he will not rise and supply him, because he is his friend; he will, because of his importunity, get up, and give him as many as he wants.
New Advent (Knox) Bible NT for Everyone	. Let me tell you, even if he won't get up and give you anything just because you're his friend, because of your shameless persistence he will get up and give you whatever you need.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	I tell you, even though he will not get up to provide for him because of his friendship, yet because of the man's persistence, he will get up and give him as much as he needs.
Christian Standard Bible	.
Conservapedia Translation	Let's face it, he will not get up and help because he is a friend, but because of the persistence he will get out of bed and turn over whatever is needed. [tighten up wording further]
Revised Ferrar-Fenton Bible	I tell you that although he will not get up to oblige him because of friendship, yet, at last, because of his persistence, he will get up and give him as much as he needs.
Free Bible Version	I tell you, even though he refuses to get up and give you anything, despite you being his friend, if you are persistent, your friend will get up and give you everything you need.
God's Truth (Tyndale) Montgomery NT	. "I tell you that, though he will not rise and give to him because he is his friend, yet because of his importunate persistence he will rise and give him whatever he needs.
Leicester A. Sawyer's NT	I tell you if he will not arise and give him on account of being his friend, yet, on account of his importunity, he will arise and give him as many as he needs.
Urim-Thummim Version Weymouth New Testament	. "I tell you that even if he will not rise and give him the loaves because he is his friend, at any rate because of his persistency he will rouse himself and give him as many as he requires.
Wikipedia Bible Project	I tell you, even though he won't get up and give you anything, despite being a friend—if you insist, your friend will get up and give you everything you need.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	But I tell you, even though he will not get up and attend to you because you are a friend, yet he will get up because you are a bother to him, and he will give you all you need.
The Heritage Bible	I say to you, Even if he absolutely will not stand up to give to him because of his being a friend, yet because of his impudence rising he will give him as many as he needs.
New American Bible (2011)	.
New Catholic Bible	I tell you, even though he will not get up and give you the bread because of friendship, yet because of your shameless audacity ^[e] he will surely get up and give you as much as you need.

[e] Or yet to preserve his good name

New English Bible—1970	I tell you that even if he will not provide for him out of friendship, the very shamelessness of the request will make him get up and give him all he needs.
New Jerusalem Bible	I tell you, if the man does not get up and give it to him for friendship's sake, persistence will make him get up and give his friend all he wants.
Revised English Bible—1989	I tell you that even if he will not get up and provide for him out of friendship, his very persistence will make the man get up and give him all he needs.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But I tell you, even if he won't get up because the man is his friend, yet because of the man's <i>hutzpah</i> he will get up and give him as much as he needs.
Hebraic Roots Bible	I say to you, Even if rising up he will not give to him because he is a friend, yet because of his urgent insisting, rising up he will give him as many as he needs.
Holy New Covenant Trans.	I tell you, perhaps friendship is not enough to make him get up to give you the bread. However, he will surely get up to give you what you need because you are not ashamed to continue asking.
Tree of Life Version	I tell you, even if the friend will not get up and give him anything out of friendship, yet because of the man's persistence he will get up and give him as much as he needs.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...[I] say [to] you* if and not [He] will give {them} [to] him Standing (Up) because of the+ {him} to be liked [of] him because of yet the persistence [of] him Being Raised [He] will give [to] him whom* [He] needs...
Awful Scroll Bible	(")I instruct to yous, indeed even-if he being came about roused-up, will not give it to him because of he is to be his friend, surely being because of his being against-his -un-perceivings, being risen-up, will give him as much as he needs.
Concordant Literal Version	I am saying to you, even if he will not rise to give to him because of his being his friend, surely because of his pestering, being roused, he will be giving him whatever he needs."
exeGesés companion Bible	I word to you, Though he not rise and give him because he is his friend, yet indeed because of his impudence he rises and gives him as much as he needs.
Orthodox Jewish Bible	I say to you, even if he will not get up and give him anything, because he is his chaver, at least because of his keseder (constantly) persistent importunity he will get up and give to him as much as he needs.
Rotherham's Emphasized B.	I say unto you—<Even though he will not give him\ rising because of his being a friend of his> [because\ at least\ of his importunity] he will rouse himself, and give him as many as he needeth.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	I tell you, even though he will not get up and give him <i>anything just</i> because he is his friend, yet because of his persistence <i>and</i> boldness he will get up and give him whatever he needs.
An Understandable Version	I tell you, even though he will not get up and give him something because he is a friend, yet because of his friend's persistence, he will <i>[eventually]</i> get up and give him whatever he needs.
The Expanded Bible	I tell you, [¹ even] if friendship is not enough to make him get up to give you the bread, ·your boldness will make him [your shameless persistence will make him; or

	in order not to be shamed before the community he will] get up and give you whatever you need.
Jonathan Mitchell NT	"I am now saying to you folks, [that] although he will not, after getting up, proceed in giving [something] to him because of the [situation of] him being his friend, [yet] because of the fact of his bold and shameless persistence (or: chutzpah), upon getting up he will proceed giving to him as much as he is presently needing.
P. Kretzmann Commentary Lexham Bible	. I tell you, even if he does not give him anything [*Here the direct object is supplied from context in the English translation] after he [*Here "after" is supplied as a component of the participle ("gets up") which is understood as temporal] gets up because he is his friend, at any rate because of his impudence [Or "shamelessness"; some translate as "persistence" based on the context, though this is not the normal meaning of the word] he will get up and [*Here "and" is supplied because the previous participle ("will get up") has been translated as a finite verb] give him whatever he needs.
Syndein/Thieme	` I {Jesus} tell you, even though the man inside will absolutely not {ouk} get up and give him {anything} . . . because he is his friend, yet on account of his {the asking friend's} 'bold persistence' {anaideia} he will 'rise up' and give him as much/many as he is needing. {Note: This parable is part of the students asking Jesus 'about how to pray'. It is a story using actual life's experiences to explain a spiritual fact. If you persistently ask in prayer (Paul will tell us to pray with the frequency of a smoker's cough) . . . believing . . . you shall receive - what you NEED - which may or may not be the same as 'for what you LUST' - God knows what you need!}
Translation for Translators	I will tell you that even if he does not want to get up and give you any food, to avoid being ashamed for not helping you because you are his friend (OR, if without being ashamed you continue asking him to do that), he certainly will get up and give you whatever you need.
The Voice	Jesus: You know this as well as I do: even if you didn't care that this fellow was your friend, if he keeps knocking long enough, you'll get up and give him whatever he needs simply because of his brash persistence!.

Bible Translations with Many Footnotes:

NET Bible®	<p>I tell you, even though the man inside²³ will not get up and give him anything because he is his friend, yet because of the first man's²⁴ sheer persistence²⁵ he will get up and give him whatever he needs.</p> <p>^{23tn} Grk "he"; the referent (the man in bed in the house) has been specified in the translation for clarity.</p> <p>^{24tn} Grk "his"; the referent (the first man mentioned) has been specified in the translation for clarity.</p> <p>^{25tn} The term ἀναιδεία (anaideia) is hard to translate. It refers to a combination of ideas, a boldness that persists over time, or "audacity," which comes close. It most likely describes the one making the request, since the unit's teaching is an exhortation about persistence in prayer. Some translate the term "shamelessness" which is the term's normal meaning, and apply it to the neighbor as an illustration of God responding for the sake of his honor. But the original question was posed in terms of the first man who makes the request, not of the neighbor, so the teaching underscores the action of the one making the request</p>
New American Bible (2011) The Spoken English NT	<p>.</p> <p>I'm telling you, even if they won't get up and give it to you because you're friends,⁹ they'll at least get up and give you whatever you need because of your shamelessness in asking.</p> <p>^{9.} Lit. "because he's his friend"—but it's impossible to tell which person is being referred to.</p>

Wilbur Pickering's New T. .

Literal, almost word-for-word, renderings:

A Faithful Version	I say to you, even if he will not rise to give to him on account of being his friend, yet because of his importunity he will rise and give him as much as he needs.
Analytical-Literal Translation	"I say to you _p , even if he will not give to him, having gotten up, because of him being a friend, yet because of his shameless persistence, having gotten up, he will give to him as much as he needs.
Context Group Version	I say to you (pl), Though he will not rise and give him because he is his confidant, yet because of his shamelessness he will arise and give him as much as he needs.
English Standard Version	I tell you, though he will not get up and give him anything because he is his friend, yet because of his impudence he will rise and give him whatever he needs.
Far Above All Translation	I tell you, even if he will not get up and give him <i>something</i> because he is <i>his</i> friend, he will get up anyway and give him what he needs because of his shameless <i>behaviour</i> .
Green's Literal Translation	I say to you, Even if rising up he will not give to him because he is a friend, yet because of his shameless insisting, rising up he will give him as many as he needs.
Legacy Standard Bible	.
Modern Literal Version 2020	I say to you°, Even if he has not stood up yet, he will be giving to him because it is so to be his friend, yet because of his irreverence, when he has raised himself up, he will be giving him as many as he needs.
Revised Geneva Translation	"I say to you that though he would not rise and give to him because he is his friend, yet he would undoubtedly rise and give him as many as he needed because of his persistence.
Revised Young's Lit. Trans.	'I say to you, even if he will not give to him, having risen, because of his being his friend, yet because of his importunity, having risen, he will give him as many as he does need;...

The gist of this passage: The friend will not get up and give you what you need out of friendship; but simply from giving in to your persistence.

Luke 11:8a			
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 (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
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]... or if [and we are assuming that this is true]...</i>			

Luke 11:8a			
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
οὐ (οὐ) [pronounced <i>oo</i>]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
didōmi (δίδωμι) [pronounced <i>dihd-OH-mee</i>]	<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, future active indicative	Strong's #1325
αὐτὸ (αὐτῷ) [pronounced <i>ow-TOH</i>]	<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
anistēmi (ἀνίστημι) [pronounced <i>ahn-ISS-tay-mee</i>]	<i>raising [up], standing erect; causing to appear; being born; rising, standing, getting up; coming; getting ready; setting out</i>	masculine singular, aorist active participle, nominative case	Strong's #450
διά (διά) [pronounced <i>dee-AH</i>]	<i>through; with; in; of time; throughout; during; by the means of; by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
γε (γέ) [pronounced <i>geh</i>]	<i>indeed, truly, at least; even; if indeed, seeing that</i>	particle	Strong's #1065
το (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588

Uses of the definite article from Greek Enchiridion: (1) It features a particular word or group of words for syntactical relations. (2) It indicates a previous mention (called the *anaphoric* use). (3) It intensifies the demonstrative adjective or pronoun. (4) It designates a class, group or a representative individual. (5) It may be a substitute for a possessive pronoun. (6) It may substitute for a personal pronoun. (7) It may emphasize the accompanying adjective. (8) It can be used as an alternative to the vocative.²¹

einai (εἶναι) [pronounced <i>ī-nī</i> or <i>ī-nah-ee</i>]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	present infinitive of Strong's #1510	Strong's #1511 (a form of Strong's #1510)
philos (φίλος) [pronounced <i>FEE-loss</i>]	<i>[dear] friend, an associate; neighbor actively fond, that is, friendly</i>	masculine singular adjective; accusative case	Strong's #5384

²¹ Greek Enchiridion; by William Graham MacDonald; ©1986 by Hendrickson Pub. Inc.; pp. 115–116.

Luke 11:8a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
αὐτοῦ (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: I tell you+ [that] he will not provide [the bread] for him, having been raised up because he is his friend;...

Jesus then points out something interesting. The friend inside the house at midnight is not raised up on account of his friendship with the man outside. That is not the primary motivating factor.

Luke 11:8b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
διά (διά) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by the means of; by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
γε (γέ) [pronounced geh]	<i>indeed, truly, at least; even; if indeed, seeing that</i>	particle	Strong's #1065

These two particles are placed together twice. I wonder if they have a particular combined meaning?

τὴν (τὴν) [pronounced tayn]	<i>the, to the</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
ἀναίδεια (ἀναίδεια) [pronounced ahn-ah'ee-die-AH]	<i>persistence, shamelessness, impudence, importunity</i>	feminine singular noun; accusative case	Strong's #335
αὐτοῦ (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...[but he will give this bread to him] on account of his persistence.

The word found here is *anaideia* (ἀναίδεια) [pronounced ahn-ah'ee-die-AH], and it means, *persistence, shamelessness, impudence, importunity*. Strong's #335. The key meaning is *persistence*.

The friend inside will give the bread to the man outside because of the man's persistence. He just does not want to keep hearing his voice and his banging on the door. He gives in.

The man inside does not get up and answer the call because of friendship; he does so because of the persistence of the man outside his door.

Luke 11:8c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
egeirō (ἐγείρω) [pronounced ehg-Ī-row]	<i>being awoken (transitively or intransitively), waking [rousing] [up] (literally from sleep, from sitting or lying, from disease, from death; or figuratively from obscurity, inactivity, ruins, nonexistence): lifting (up), raising (again, up), rearing up, arising (again, up), standing, taking up</i>	masculine singular, aorist passive participle, nominative case	Strong's #1453
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>	3 rd person singular, future active indicative	Strong's #1325
autō (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
hosos (ὅσος) [pronounced HOS-os]	<i>as great as, as far as, as much [many, long] as; all that; inasmuch as; how much, how many, whoever</i>	masculine plural, correlative pronoun; genitive/ablative case	Strong's #3745
chrêzō (χρηρίζω) [pronounced KHRADÉ-zoh]	<i>to need, to want; to have need of, to be in want of</i>	3 rd person singular, present active indicative	Strong's #5535

Translation: [Now] awake, he will give him as much as he wants.

The man inside is awake, roused from his sleep, and because his friend outside was so persistent, he will give his friend whatever he requests. That is the only way to get him to cease making this request and to go away.

The homeowner decides, "Do I listen to him banging on my door for the rest of the night, or do I get up, give him what he wants, and then go back to bed?" The latter approach seems to be the most reasonable.

Application: The parallel is this. There are times, apparently, when God answers your prayers simply because you keep praying for the same thing. One might be cautioned to recognize God's sovereignty and **omniscience** and to also pray, "If this is Your will."

Illustration: There have been things in my life which I have wanted. However, considering such things years later, it was a good thing that God did not fulfill all of my desires in life. How many times did you want something, and you prayed for it, but did not get it—and then, five, ten or twenty years later, you remember that desire and thank God that He did not give it to you? For me, this is many times. God has, on many occasions, given me a glimpse of what my future could have been,²² had He given me what I wanted in life.

²² I am not saying that God gave me a vision or anything like that. Through normal human experience, I discovered that there were things that I wanted that I was lucky not to get. God knew better than me.

Luke 11:8 I tell you+ [that] he will not provide [the bread] for him, having been raised up because he is his friend; [but he will give this bread to him] on account of his persistence. [Now] awake, he will give him as much as he wants. (Kukis mostly literal translation)

Jesus says that this man gets up and honors the request not out of friendship but because of the other person's persistence.

Luke 11:8 Despite their friendship, the man inside was not going to give you the loaves of bread. However, because you outside persisted in your request, your friend finally got up and gave you as much bread as you wanted, simply because you were persistent. (Kukis paraphrase)

Keep on Asking, Seeking and Knocking

Compare Matthew 7:7–11

And I to you [all] say, ask and it will be given to you [all]; seek after and you [all] will find; knock and it will be opened for you [all]. For everyone who keeps asking, he keeps on receiving; and the one seeking keeps on finding; and the one knocking he will be opened up.

Luke
11:9–10

I say [this] to you+: ask and it will be given to you+; seek after [it] and you+ will find [what you are looking for]; knock, and [the door] will be opened for you+. For everyone who keeps on asking will keep on receiving; and the one seeking will keep on finding; and the one who knocks, [the door] will be opened up.

I say this to all of you: ask God and He will give you what you ask for; seek after what He has planned for you, and you will find what you are looking for; knock and God will open up opportunities and options for you. Listen, the one who keeps on asking will continue to receive; the one who keeps seeking will keep on finding; and the one who knocks at the door, that door will be opened for him.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And I to you [all] say, ask and it will be given to you [all]; seek after and you [all] will find; knock and it will be opened for you [all]. For everyone who keeps asking, he keeps on receiving; and the one seeking keeps on finding; and the one knocking he will be opened up.
Revised Douay-Rheims	And I say to you: Ask, and it will be given you: seek, and you will find: knock, and it will be opened to you. For every one that asks receives: and he that seeks finds: and to him that knocks it will be opened:...
Holy Aramaic Scriptures	I also say unto you, 'Ask, and it will be given unto you, seek, and you will find, qushu {knock} and it will be opened unto you. For, all who asks, receives, and who seeks, finds, and who knocks, it is opened unto him.
James Murdock's Syriac NT	I say also to you: Ask, and it will be given you; seek, and ye will find; knock, and it will be opened to you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it is opened.
Original Aramaic NT	"I am also saying to you, Ask and it shall be given to you, seek and you shall find, knock and it will be opened to you." "For everyone who asks receives, and whoever seeks finds, and whoever knocks, it is opened to him."
Lamsa Peshitta (Syriac)	"I am also saying to you, Ask and it shall be given to you, seek and you shall find, knock and it will be opened to you."

“For everyone who asks receives, and whoever seeks finds, and whoever knocks, it is opened to him.”

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	.
Bible in Worldwide English	And I tell you, ask and you will get what you ask for. Look and you will find what you look for. Knock and the door will be opened for you. Everyone who asks will get. The one who looks will find. And the one who knocks will have the door opened for him.
Easy English	So I tell you this. Continue to ask God for what you need. Then God will give it to you. Continue to look for what you need. Then you will find it. Continue to knock at the door and God will open it for you. Everyone that asks for something will receive it. Everyone that looks for something will find it. God will open the door for everyone that knocks on it.
Easy-to-Read Version—2008	So I tell you, continue to ask, and God will give to you. Continue to search, and you will find. Continue to knock, and the door will open for you. Yes, whoever continues to ask will receive. Whoever continues to look will find. And whoever continues to knock will have the door opened for them.
God's Word™	.
Good News Bible (TEV)	.
J. B. Phillips	And so I tell you, ask and it will be given you, search and you will find, knock and the door will be opened to you. The one who asks will always receive; the one who is searching will always find, and the door is opened to the man who knocks.”
The Message	“Here's what I'm saying: Ask and you'll get; Seek and you'll find; Knock and the door will open. “Don't bargain with God. Be direct. Ask for what you need. This is not a cat-and-mouse, hide-and-seek game we're in.
NIRV	“So here is what I say to you. Ask, and it will be given to you. Search, and you will find. Knock, and the door will be opened to you. Everyone who asks will receive. The one who searches will find. And the door will be opened to the one who knocks.
New Life Version	I say to you, ask, and what you ask for will be given to you. Look, and what you are looking for you will find. Knock, and the door you are knocking on will be opened to you. For everyone who asks, will receive what he asks for. Everyone who looks, will find what he is looking for. Everyone who knocks, will have the door opened to him.
New Simplified Bible	.

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

Casual English Bible	So I'm telling you this about prayer: ask if you want to get something, and you'll get it. Look if you want to find something, and you'll find it. Knock if you want someone to open a door for you, and the door will open. Everyone who asks will receive. Everyone who looks will find. Everyone who knocks will see a door open up.
Contemporary English V.	So I tell you to ask and you will receive, search and you will find, knock and the door will be opened for you. Everyone who asks will receive, everyone who searches will find, and the door will be opened for everyone who knocks.
The Living Bible	And so it is with prayer—keep on asking and you will keep on getting; keep on looking and you will keep on finding; knock and the door will be opened. Everyone

	who asks, receives; all who seek, find; and the door is opened to everyone who knocks.
New Berkeley Version	.
New Living Translation	“And so I tell you, keep on asking, and you will receive what you ask for. Keep on seeking, and you will find. Keep on knocking, and the door will be opened to you. For everyone who asks, receives. Everyone who seeks, finds. And to everyone who knocks, the door will be opened.
The Passion Translation	So it is with your prayers. Ask and you’ll receive. Seek and you’ll discover. Knock on heaven’s door, and it will one day open for you. Every persistent person will get what he asks for. Every persistent seeker will discover what he needs. And everyone who knocks persistently will one day find an open door.
UnfoldingWord Simplified T.	So I tell you this: Keep asking God for what you need, and he will give it to you. Keep seeking his will and he will show it to you. Keep on praying urgently to God, like someone knocking on a door, and he will open the way for you to receive what you pray for. Remember that anyone who asks will receive and anyone who seeks will find, and anyone who knocks will have the door opened for him.

Partially literal and partially paraphrased translations:

American English Bible	‘Therefore: ‘If you keep asking, you’ll receive, If you keep searching, you’ll find, And if you keep knocking, it’ll be opened. ‘For, those who keep asking, will [get what they ask], Those who keep searching will find [what they want], And for all that keep knocking, the door will be opened.
Beck’s American Translation	.
Breakthrough Version	.
Common English Bible	.
International Standard V	Ask, Search, Knock (Matthew 7:7-12) So I say to you: Keep asking, and it will be given you. Keep searching, and you will find. Keep knocking, and the door [Lit. it] will be opened for you, because everyone who keeps asking will receive, and the person who keeps searching will find, and the person who keeps knocking will have the door [Lit. it] opened.
A. Campbell's Living Oracles	I likewise tell you, ask, and you shall obtain; seek, and you shall find; knock, and the door shall be opened to you: for whosoever asks, obtains; whosoever seeks, finds; and to every one who knocks, the door is opened.
New Advent (Knox) Bible	And I say the same to you; ask, and the gift will come, seek, and you shall find; knock, and the door shall be opened to you. Everyone that asks, will receive, that seeks, will find, that knocks, will have the door opened to him.
NT for Everyone	.
20 th Century New Testament	And so I say to you--Ask, and your prayer shall be granted: search, and you shall find; knock, and the door shall be opened to you. For he that asks receives, he that searches finds, and to him that knocks the door shall be opened.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	.
Conservapedia Translation	I urge you, "Ask, and you shall receive, seek, and you shall find; knock, and it shall be opened for you. ἀνοίγω: open, but the "it" lacks an antecedent; this needs improvement

Everyone who asks shall receive; all who seek shall find; and those who knock shall be welcomed. tentative solution to lack of antecedent for "it" in "shall be opened": use "welcome"

Revised Ferrar-Fenton Bible	And to you I also say, Ask, and it shall be given to you; search, and you shall find; knock, and it shall be opened to you. For every asker receives; and every searcher finds; while to the one who knocks, it shall be opened.
God's Truth (Tyndale)	.
Urim-Thummim Version	.
Weymouth New Testament	"So I say to you, 'Ask, and what you ask for shall be given to you; seek, and you shall find; knock, and the door shall be opened to you.' For every one who asks, receives; and he who seeks, finds; and to him who knocks, the door shall be opened.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	And so I say to you, 'Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For the one who asks receives, and the one who searches finds, and to him who knocks the door will be opened. Mt 7: 7-11; Jn 14: 13-14
New American Bible (2011)	The Answer to Prayer. c ^c "And I tell you, ask and you will receive; seek and you will find; knock and the door will be opened to you. ^d For everyone who asks, receives; and the one who seeks, finds; and to the one who knocks, the door will be opened. c. [11:9-13] Mt 7:7-11. d. [11:9] Mt 21:22; Mk 11:24; Jn 14:13; 15:7; 1 Jn 5:14-15.
NRSV (Anglicized Cath. Ed.)	I say to you, Ask, and it will be given to you; search, and you will find; knock, and the door will be opened for you. For everyone who asks receives, and everyone who searches finds, and for everyone who knocks, the door will be opened.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"Moreover, I myself say to you: keep asking, and it will be given to you; keep seeking, and you will find; keep knocking, and the door will be opened to you. For everyone who goes on asking receives; and he who goes on seeking finds; and to him who continues knocking, the door will be opened.
exeGesés companion Bible	And I word to you, Ask, and it is given you: seek, and you you find: knock, and it opens to you. For everyone who asks, takes; and whoever seeks, finds; and knocks, and it opens.
Holy New Covenant Trans.	So I tell you, continue asking and it will be given to you. Keep searching and you will find. Knock and the door will open for you. You will receive if you will always ask. You will find if you keep looking. And the door will open for you if you continue knocking.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...(And) I [to] you* say ask! {something} and [It] will be given [to] you* seek! {something} and [You*] will find {it} knock! {someone} and [She] will be opened [for]
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Awful Scroll Bible	<p>you* Every for The [Man] Asking {something} receives {it} and The [Man] Seeking {something} finds {it} and [for] the [man] knocking {someone} [She] is opened...</p> <p>(")Indeed-I instruct to yous, be asking, and it will occur being given to yous, be seeking, and yous will find, be knocking, and it will become opening-up to yous.</p> <p>(")For everyone asking obtains, and he seeking finds, and he knocking it will become opening-up.</p>
Concordant Literal Version	<p>And I to you am saying, Request, and it shall be given to you. Seek, and you shall find. Knock, and it shall be opened to you."</p> <p>For everyone who is requesting is obtaining and who is seeking is finding, and to the one knocking it shall be opened."</p>
Orthodox Jewish Bible	<p>And I tell you [when you daven], ask, and it shall be given to you; seek and you shall find; knock and it shall be opened to you.</p> <p>For everyone asking receives; and he who is seeking, finds; and to the one knocking, it shall be opened.</p>
Rotherham's Emphasized B.	<p> therefore, unto you say—</p> <p>Be asking, and it shall be given to you,</p> <p>Be seeking, and ye shall find,—</p> <p>Be knocking, and it shall be opened unto you.</p> <p>For [whosoever asketh] receiveth,</p> <p>And [he that seeketh] findeth,—</p> <p>And [to him that knocketh] shall it be opened.^a</p> <p>^a Mt. vii. 7–11.</p>

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>"So I say to you, ask and keep on asking, and it will be given to you; seek and keep on seeking, and you will find; knock and keep on knocking, and the door will be opened to you. For everyone who ^[h]keeps on asking [persistently], receives; and he who keeps on seeking [persistently], finds; and to him who keeps on knocking [persistently], the door will be opened.</p> <p>[h] Here the use of Greek present imperatives (asking, seeking, knocking; vv 9, 10) emphasizes persistent, constant prayer.</p>
An Understandable Version	<p>And I tell you, ask [God for something] and it will be given to you; look [to God for something] and you will find it; knock [on the door of opportunity] and it will be opened up to you. For every person who asks will [certainly] receive; and the one who looks will [certainly] find; and to the person who knocks, the door will [certainly] be opened up.</p>
The Expanded Bible	<p>So I tell you, ·ask [keep on asking], and God will give to you. ·Search [Keep on searching/seeking], and you will find. ·Knock [Keep on knocking], and the door will open for you. ·Yes, [^LFor; Because] everyone who asks will receive. The one who ·searches [seeks] will find. And everyone who knocks will have the door opened.</p>
Jonathan Mitchell NT	<p>"And so I, Myself, continue saying to you folks, Be continuously asking – and it will continue being given to you. Be constantly seeking and trying to find – and you folks will be constantly finding. Repeatedly knock (or: Keep on knocking) and it will repeatedly be (or: proceed in being) opened up to (or: for; in; among) you people.</p> <p>"You see, everyone continuously asking is continuously receiving; and the person constantly seeking is constantly finding; and to (or: for; in) the person repeatedly and continually knocking it will repeatedly be (or: proceed in being) opened up.</p>
P. Kretzmann Commentary	<p>And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.</p> <p>For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.</p> <p>An effective admonition to be instant and persistent in prayer. Note the vividness, but also the chasteness of the narrative: The friend, presuming upon the rights of</p>

friendship; the midnight call; the urgent pleading for three loaves of bread to set a meal before an unexpected guest; the displeasure of the other at the disturbance and his unwillingness to disturb the children that shared the same room with him; his pleading inconvenience and grumbling over the matter, protesting that he cannot fulfill his request. All this is true to life. But just as true to average experience is the final yielding of the house father, not so much on account of the demands of friendship as for the purpose of quieting the importunate disturber. The picture is strongly drawn, and purposely so, on account of the lesson the Lord wishes to convey. The importunity of the Christian's prayer must verge on impudence; it must be characterized by an unwearied perseverance, by an endurance which refuses to be discouraged, by a shameless disregard of God's apparent indifference. There is a climax in Christ's admonition. The asking must be followed by an earnest seeking, and this eager searching by persistent knocking at the door of God's heart. The result must finally be that the pleader will see his petition fulfilled; the searcher will find his quest rewarded; he whose knocking reverberates through the house again and again will find the doors opened unto him. This is the holy importunity of prayer which Jesus here recommends to us, enjoins upon us; for it is a praying, an urging, a storming which comes out of faith and therefore cannot fail of its object. "If even a man that loves his night's rest more than his friend can be moved to yield, since he cannot sleep on account of the importunate pleading: how much more the best Friend in heaven, who is all love toward His friends on earth?"

Syndein/Thieme

{Passage on the Age of Israel - See Also II Kings Chapter 2: 9-10}

~~"And again, I {Jesus} say unto you,

"Ask {for the enduement of God the Holy Spirit}, and it {God the Holy Spirit - His title Pneuma is a neuter word so this is in the neuter} will be given to you; seek, and you will find {the Spirit} . . . knock {be persistent}, and it {the door} will be opened for you."

{Note: This is BEFORE the Church Age. This was a dissertation to the disciples/students of Christ that they could be endued with the Spirit to support them (as it was given to a few others in the Age of Israel - David for example. See also John 14:14.)}

~~"For whoever asks . . . receives, and the one who seeks . . . finds, and to the one who knocks . . . it {the door} will be opened."

{Note: RBT says this is secondarily a prayer promise. But primarily - because of the context of the text following, we know this had to do with receiving God the Holy Spirit in the only fashion possible in the Jewish Dispensation.}

Translation for Translators

So I tell you this: Keep asking *God for what you need*. If you do that, *he will give it to you (pl)*. Confidently keep expecting *God to give you the things that you need*, and he will give them to you [MET]. *It will be like* looking for what you need and finding it. Keep on *praying urgently to God*. Then *God will answer you*. *It will be like* knocking on a door so that *God will open the way for you to get what you pray for*. Remember that *God will give things to everyone who continues to ask him for them*. He will give things to whoever confidently keeps asking. *He will open the way for people to get the things that they keep urgently praying for*.

The Voice

Jesus: So listen: Keep on asking, and you will receive. Keep on seeking, and you will find. Keep on knocking, and the door will be opened for you. All who keep asking will receive, all who keep seeking will find, and doors will open to those who keep knocking.

Bible Translations with Many Footnotes:

NET Bible®

"So²⁶ I tell you: Ask,²⁷ and it will be given to you; seek, and you will find; knock, and the door²⁸ will be opened for you. For everyone who asks²⁹ receives, and the one who seeks finds, and to the one who knocks, the door³⁰ will be opened.

^{26tn} Here καί (kai, from καγ [kagw]) has been translated as “so” to indicate the conclusion drawn from the preceding parable.

^{27sn} The three present imperatives in this verse (Ask...seek...knock) are probably intended to call for a repeated or continual approach before God.

^{28tn} Grk “it”; the referent (a door) is implied by the context and has been specified in the translation for clarity.

^{29sn} The actions of asking, seeking, and knocking are repeated here from v. 9 with the encouragement that God does respond.

^{30tn} Grk “it”; the referent (a door) is implied by the context and has been specified in the translation for clarity.

New American Bible (2011)
Rotherham's Emphasized B.

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||| therefore, unto you say—
Be asking, and it shall be given to you,
Be seeking, and ye shall find,—
Be knocking, and it shall be opened unto you.
For [whoever ever asketh] receiveth,
And [he that seeketh] findeth,—
And [to him that knocketh] shall it be opened.^a

^a Mt. vii. 7–11.

The Spoken English NT

So^h I'm telling you: ask, and it'll be given to you. Search, and you'll find. Knock, and it'll be opened for you. Because everybody who asks receives, the person who searches finds, and the person who knocks has itⁱ opened for them.

^{h.} Lit. “And.”

^{i.} Many mss have “will have it.”

Wilbur Pickering's New T.

“So I say to you: ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. Because everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened.”²

(2) I take it that the Lord is speaking generically here; He is not promising a 100% success rate.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation "And I say to you_p, be asking, and it will be given to you_p; be seeking, and you_p will find; be knocking, and it will be opened to you_p.

"For every [one] asking receives, and the one seeking finds, and to the one knocking it will be opened.

C. Thomson updated NT

Now I say to you, Ask, and you will obtain: seek, and you will find: knock, and the door will be opened to you. For every one who asks obtains: and he who seeks, finds: and to him who knocks, the door will be opened.

Context Group Version

.

Legacy Standard Bible

.

Modern Literal Version 2020 {Similar: Mat 7:7-11, Luk 11:9-13}

And I say to you°, Ask° and it will be given to you°; seek° and you° will be finding; knock° and it will be opened to you°. For* everyone who asks, receives; and he who is seeking, finds; and it will be opened to the one who knocks.

New King James Version

Keep Asking, Seeking, Knocking

“So I say to you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened.

Niobi Study Bible

Keep (Continue) Asking, Seeking, Knocking (A.S.K.)

And I say unto you: ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened unto you. For everyone that asks receives, and he that seeks finds, and to him that knocks it shall be opened.

Restored Holy Bible 6.0

[Asking and limits of evilness].

And I say to you,
 Ask, and it shall be given you;
 seek, and ye shall find;
 knock, and it shall be opened to you!
 For every one that asking, receives;
 and he who seeking, finds;
 and to him that knocking, it shall be opened.

Revised Young's Lit. Trans.

...and I say to you, Ask, and it shall be given to you; seek, and you shall find; knock, and it shall be opened to you; for every one who is asking does receive; and he who is seeking does find; and to him who is knocking it shall be opened.

Webster's Translation
 World English Bible

.
 "I tell you, keep asking, and it will be given you. Keep seeking, and you will find. Keep knocking, and it will be opened to you. For everyone who asks receives. He who seeks finds. To him who knocks it will be opened.

The gist of this passage:

The believer who keeps on asking will receive; the person who keeps on seeking will find; the Christian who keeps on knocking, that door will be opened for you.

9-10

Luke 11:9a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kagô/kamoi/kame (κάγω/κάμοι/κάμέ) [pronounced <i>kag-OH</i>]	<i>and I; I also, even I, I as well, I likewise, in like manner I; even I, this selfsame I; me, me also</i>	conjunction; 1 st person singular, nominative case	Strong's #2504
humin (ὁμῖν) [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
légô (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>	1 st person singular, present active indicative	Strong's #3004
aiteô (αἰτέω) [pronounced <i>ahee-THE-oh</i>]	<i>to ask, to beg, to call for; to crave, to desire; to require</i>	2 nd person plural, present active imperative	Strong's #154
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
didômi (δίδωμι) [pronounced <i>dihd-OH-mee</i>]	<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, future passive indicative	Strong's #1325
humin (ὁμῖν) [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: I say [this] to you+: ask and it will be given to you+;...

Jesus is speaking to His disciples and he continues telling them about prayer. I would think that most of them when given the *Lord's prayer* probably thought that was enough. But Jesus goes into much more detail.

Jesus is actually encouraging persistence. If Jesus said to ask one time, He would have used the aorist active imperative; but He instead used the present tense, which often means to *keep on doing* something (which is perfectly in line with the parable He just gave).

Illustration: God answers our prayers and He wants to answer our prayers, as this glorifies Him. In the early 1980's, I took my girlfriend at the time over to a house just built by a former roommate of mine, and I was amazed. I was totally knocked out by this house and loved it. Fast forward 10 years later and I find myself living in that same house. I don't think that I prayed to live in this house, but it was pretty obviously in my own soul that I absolutely loved it. It was so far outside of my range that it was never a serious consideration. Yet, God had other plans.

Luke 11:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
zêteô (ζητέω) [pronounced zay-TEH-oh]	<i>to seek after [to find]; to seek by thinking [reasoning, inquiring]; to seek for, to aim at, to strive after; to require [demand]; to crave, to desire from someone</i>	2 nd person plural, present active imperative	Strong's #2212
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
heuriskô (εὕρισκω) [pronounced hyoo-RIHS-ko]	<i>to find (literally or figuratively); to discover, to get, to obtain; to perceive, to see</i>	2 nd person plural, future active indicative	Strong's #2147

Translation: ...seek after [it] and you+ will find [what you are looking for];...

There are things that we might seek after; and these might be material things, but not necessarily.

Again, there is some persistence involved, as Jesus uses a present active imperative, which suggests one continues seeking.

Now, this does not mean that, no matter what it is, if you keep asking and asking, God will give it to you. But, in some instances He will.

The more **Bible doctrine** that you know, the better your prayers will be and the more in line you will be with God's plan. And the more doctrine that you seek after, the more you will receive.

Illustration: One of my consistent prayers—something I may pray for once or twice a week—is for the health and well-being of a person I know who has struggled with health problems for much of her life. I believe that God has, over the period of many years, answered this prayer (and continues to answer this prayer). I pray for this because I know that she is a blessing to many people that she has contact with.

Luke 11:9c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
krouô (κρούω) [pronounced KROO-oh]	<i>to knock, to rap [on a door]</i>	2 nd person plural, present active imperative	Strong's #2925
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
anoigô (ἀνοίγω) [pronounced an-OY-go]	<i>to open [up]</i>	3 rd person singular, future passive indicative	Strong's #455
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: ...knock, and [the door] will be opened for you+.

There is a door, you want to have it opened; so you knock on it. Jesus said, "Keep on knocking and it will be opened to you." These words hearken back to what He just taught about the persistent friend. He really needed the bread for a guest and he kept on knocking until his friend on the other side of the door acquiesced.

We might understand this to be a door of opportunity or an option which we might like in our lives or this can be intercessory prayer.

Luke 11:9 I say [this] to you+: ask and it will be given to you+; seek after [it] and you+ will find [what you are looking for]; knock, and [the door] will be opened for you+. (Kukis mostly literal translation)

Jesus encourages His disciples to remain in communion with God and to make all of their requests known to Him. And if it is an important enough prayer, you might find yourself repeating it many times to God.

Luke 11:10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pás (πάς) [pronounced pahs]	<i>each, every, any; all, entire; anyone</i>	masculine singular adjective, nominative case	Strong's #3956
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

Luke 11:10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aiteô (αἰτέω) [pronounced ahee- THE-oh]	<i>asking for, having begged for, calling for; craving, one who desires; one who requires</i>	masculine singular, present active participle; nominative case	Strong's #154
lambánô (λαμβάνω) [pronounced lahm- BAHN-oh]	<i>to take, to receive, to have, to hold; to obtain; to get a hold of</i>	3 rd person singular, present active indicative	Strong's #2983

Translation: For everyone who keeps on asking will keep on receiving;...

Jesus assures His disciples that anyone who keeps on asking will keep on receiving.

I don't know if there is a nuanced difference between this and v. 9a. It appears to be confirmation of what Jesus has just said.

Let me suggest this. You keep on asking for something, but God considers two things regarding your prayer. God is concerned about what are you praying for and also, what is the desire behind your prayer. For instance, you may pray to become a millionaire (or more); but your desire in this is to become financially stable. God may not make you a millionaire, but He may give to you the financial stability which you have requested.

Luke 11:10b			
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
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
zêteô (ζητέω) [pronounced zay-TEH- oh]	<i>seeking after [to find]; seeking by thinking [reasoning, inquiring]; seeking for, aiming at, striving after; requiring [demanding]; craving, desiring from someone</i>	masculine singular, present active participle, nominative case	Strong's #2212
heuriskô (εὕρισκω) [pronounced hyoo- RIHS-ko]	<i>to find (literally or figuratively); to discover, to get, to obtain; to perceive, to see</i>	3 rd person singular, present active indicative	Strong's #2147

Translation: ...and the one seeking will keep on finding;...

The person who keeps on seeking will keep on finding.

Again, this appears to simply confirm what Jesus has already said.

Luke 11:10c			
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
tô (τῷ) [pronounced <i>toh</i>]	<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
krouô (κρούω) [pronounced <i>KROO-oh</i>]	<i>knocking, rapping [on a door]</i>	masculine singular, present active participle, dative, locative or instrumental case	Strong's #2925
anoigô (ἀνοίγω) [pronounced <i>an-OY-go</i>]	<i>to open [up]</i>	3 rd person singular, future passive indicative	Strong's #455

Translation: ...and the one who knocks, [the door] will be opened up.

The one who keeps on knocking, will see that door opened for him.

This appears to be equivalent to v. 9c.

Luke 11:10 For everyone who keeps on asking will keep on receiving; and the one seeking will keep on finding; and the one who knocks, [the door] will be opened up. (Kukis mostly literal translation)

Jesus indicates to us that God will reward persistence. Or, God will honor our persistence. However, bear in mind that we may ask for one thing, but there is a desire behind that request. Many times, God answers the desire, but not the actual prayer.

Luke 11:9–10 I say [this] to you+: ask and it will be given to you+; seek after [it] and you+ will find [what you are looking for]; knock, and [the door] will be opened for you+. For everyone who keeps on asking will keep on receiving; and the one seeking will keep on finding; and the one who knocks, [the door] will be opened up. (Kukis mostly literal translation)

Constant contact with God through prayer and persistence are keys to what Jesus is teaching His disciples.

One additional bit of information: when you pray for something, you may find that God provides you information which changes you. Again, with the praying to be a millionaire as an illustration: you may experience spiritual growth to a point where you realize that the amount of money that you have on your balance sheet is not necessarily a key asset in your life. At that point, you would probably cease making that prayer. However, you got something better than a million dollars—you received a doctrinal understanding of yourself and money.

Luke 11:9–10 I say this to all of you: ask God and He will give you what you ask for; seek after what He has planned for you, and you will find what you are looking for; knock and God will open up opportunities and options for you. Listen, the one who keeps on asking will continue to receive; the one who keeps seeking will keep on finding; and the one who knocks at the door, that door will be opened for him. (Kukis paraphrase)

In v. 11, there are several problems with the text. In the Byzantine Greek text (or the Scrivener Textus Receptus), Jesus asks three very similar questions in vv. 11–12. In the Westcott Hort text, there are only two questions being asked. The ESV has the second and third questions.

There are 3 sets of different text for this passage; see the Greek exegesis if you are interested in this.

For who from you [all] the father will ask the son [for] bread not a stone he will give to him; or even a fish, not in place of a fish a snake to him he will give. Or, even, he will ask [for] an egg, he will not give to him a scorpion.

Luke
11:11–12

For who from among you [all], [if] the son will ask his father [for] bread, he will not give his son [lit., *him*] a stone [will he]? Or [if the son asks for] a fish, the father [lit., *he*] will not give him a snake instead of a fish [will he]? Or [if] the son [lit., *he*] asks for an egg, the father [lit., *he*] will not give him a scorpion.

Is there any father among you that, if his son asked for bread, you would give him a stone instead? If your son asked for fish, would you, the father, give him a snake? Or if your son asked for an egg, would you give him a scorpion?

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	For who from you [all] the father will ask the son [for] bread not a stone he will give to him; or even a fish, not in place of a fish a snake to him he will give. Or, even, he will ask [for] an egg, he will not give to him a scorpion.
Douay-Rheims 1899 (Amer.)	And which of you, if he ask his father bread, will he give him a stone? Or a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he reach him a scorpion?
Holy Aramaic Scriptures	For, which father from you, if his son should ask for lakhma {bread}, would hand to him a kepha {a rock}? And if he should ask for a nuna {a fish}, would hand to him a khuwya {a serpent}, instead of a nuna {a fish}?
James Murdock's Syriac NT	And if he asks for a bartha {an egg}, would he hand an eqarba {a scorpion} to him?
Original Aramaic NT	For which of you being a father, if his son shall ask him for bread, will he reach to him a stone? Or, if he ask of him a fish, will he, instead of a fish, reach to him a serpent? Or, if he ask of him an egg, will he reach to him a scorpion?
Lamsa Peshitta (Syriac)	Which of you is a father whose son will ask him for bread and would hand him a stone, and if he asks him for a fish will, instead of a fish, hand him a snake," "And if he would ask of him an egg, would give him a scorpion?"

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And which of you, being a father, will give a stone to his son, who makes request for bread? or for a fish, will give him a snake? Or for an egg, will give him a scorpion?
Bible in Worldwide English	Which of you fathers will give your son a snake if he asks for a fish? Will you give him a scorpion [an insect with a sting] if he asks for an egg?
Easy English	Some of you are fathers. If your son asks you for a fish, you would not give him a snake instead. If he asks you for an egg, you would not give him something dangerous.

Easy-to-Read Version—2008	Do any of you have a son? What would you do if your son asked you for a fish? Would any father give him a snake? Or, if he asked for an egg, would you give him a scorpion? Of course not!
God's Word™	"If your child asks you, his father, for a fish, would you give him a snake instead? Or if your child asks you for an egg, would you give him a scorpion?"
Good News Bible (TEV)	Would any of you who are fathers give your son a snake when he asks for fish? Or would you give him a scorpion when he asks for an egg?
J. B. Phillips	"Some of you are fathers, and if your son asks you for some fish, would you give him a snake instead, or if he asks you for an egg, would you make him a present of a scorpion?"
The Message	"Don't bargain with God. Be direct. Ask for what you need. This is not a cat-and-mouse, hide-and-seek game we're in. If your little boy asks for a serving of fish, do you scare him with a live snake on his plate? If your little girl asks for an egg, do you trick her with a spider?"
NIRV	"Fathers, suppose your son asks for a fish. Which of you will give him a snake instead? Or suppose he asks for an egg. Which of you will give him a scorpion?"
New Life Version	"Would any of you fathers give your son a stone if he asked for bread? Or would you give a snake if he asked for a fish? Or if he asked for an egg, would you give him a small animal with a sting of poison?"
New Simplified Bible	.

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

Casual English Bible	Let me put it this way, suppose you ask your dad for a fish. Do any of you have a father so miserable that he would give you a snake instead?
Contemporary English V.	And what if you asked for an egg? Would he give you a scorpion? Which one of you fathers would give your hungry child a snake if the child asked for a fish? Which one of you would give your child a scorpion if the child asked for an egg?
The Living Bible	"You men who are fathers—if your boy asks for bread, do you give him a stone? If he asks for fish, do you give him a snake? If he asks for an egg, do you give him a scorpion? Of course not! [<i>Of course not</i> , implied.]
New Berkeley Version	.
New Living Translation	"You fathers—if your children ask ^[e] for a fish, do you give them a snake instead? Or if they ask for an egg, do you give them a scorpion? Of course not! [e] Some manuscripts add <i>for bread, do you give them a stone? Or [if they ask]</i> ."
The Passion Translation	"Let me ask you this: Do you know of any father who would give his son a snake on a plate when he asked for a serving of fish? Of course not! Do you know of any father who would give his daughter a spider when she had asked for an egg? Of course not!"
UnfoldingWord Simplified T.	If one of you had a son who asked you for a fish to eat, you certainly would not give him a poisonous snake instead, would you? And if he asked you for an egg, you certainly would not give him a scorpion instead, would you?

Partially literal and partially paraphrased translations:

American English Bible	'Now, which father among you would hand his son a snake when he asks for a fish? Or if he asks for an egg, who would hand him a scorpion?"
Beck's American Translation	.
Breakthrough Version	Whom among you (the father) will the son ask for a fish? And in place of a fish, will he give a snake over to him? Or he will also ask for an egg. Will he give a scorpion over to him?"
Common English Bible	"Which father among you would give a snake to your child if the child asked for a fish? If a child asked for an egg, what father would give the child a scorpion?"

International Standard V	"What father among you, if his son asks for bread, would give him a stone, or if he asks for a fish, [Other mss. read What father among you, if his son asks for a fish] would give him a snake instead of the fish? Or if he asks for an egg, would he give him a scorpion?
Len Gane Paraphrase	"If a son will ask for bread from any of you who is a father, will he give him a stone? If [he ask] for a fish, will he instead of a fish give him a snake? "Or is he will ask for an egg, will he give him a scorpion?
A. Campbell's Living Oracles	What father amongst you, would give his son a stone when he asks bread; or, when he asks a fish, would, instead of a fish, give him a serpent; or, when he asks an egg, would give him a scorpion?
New Advent (Knox) Bible	.
NT for Everyone	.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	What father among you, if his son ^[h] asks for a fish, will give him a snake instead of a fish? Or if he asks for an egg, will give him a scorpion? [h] Other mss read <i>son asks for bread, would give him a stone? Or if he</i>
Conservapedia Translation	Those of you that are fathers, if your son asks you for bread, do you give a stone? Or if he asks for a fish, would you give him a snake instead? And if he asks for an egg, would you offer him a scorpion?
Revised Ferrar-Fenton Bible	.
Free Bible Version	Which of you fathers, if your son asks for a fish, won't give him a fish but a snake instead? Or if he asks for an egg, will you give him a scorpion?
God's Truth (Tyndale)	If the son shall ask bread of any of you that is a father: will he give him a stone? Or if he ask fish, will he for a fish give him a serpent? Or if he ask an egg: will he offer him a scorpion?
UnfoldingWord Literal Text	Which father among you, if your son asks for a fish, will give him a snake instead of a fish? [The best ancient copies have the shorter reading, which we follow here. Some ancient copies have a longer reading, which also is found in Matthew 7:9: Which father among you, if your son asks for a loaf of bread, will give him a stone? Or a fish, will give him a snake?] Or if he asks for an egg, will you give a scorpion to him?
Unlocked Literal Bible	.
Urim-Thummim Version	.
Weymouth New Testament	And what father is there among you, who, if his son asks for a slice of bread, will offer him a stone? or if he asks for a fish, will instead of a fish offer him a snake? or if he asks for an egg, will offer him a scorpion?

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And what if your son asks bread of you, the father, will he give him a stone? And if a fish, instead he will not for a fish give upon him a snake! Or also if he asks an egg, he will not give upon him a scorpion!
New American Bible (2011)	.
New Catholic Bible	The Parable of the Good Father. "Is there any father among you who would hand his son a snake when he asks for a fish, or hand him a scorpion when he asks for an egg?
New English Bible—1970	'Is there a father among you who will offer his son Some witness insert: a stone when he asks for bread, or ... a snake when he asks for fish, or a scorpion when he asks for an egg?

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Holy New Covenant Trans.	.
Israeli Authorized Version	"Do any of you have a son? What would you do if your son asked you for a fish? Would any father give his son a snake? No, you would give him a fish. Or if your son asks for an egg, would you give him a scorpion?
Tree of Life Version	If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? What father, if his son asks for a fish, will give him a snake instead? And if he asks for an egg, will he give him a scorpion?

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...What*? but {are} from you* the father will ask The Son fish and for fish serpent [to] him [He] will give or and [He] will ask egg [He] will give [to] him scorpion...
Alpha & Omega Bible	"NOW SUPPOSE ONE OF YOU DADS IS ASKED BY HIS SON FOR A FISH; HE WILL NOT GIVE HIM A SNAKE INSTEAD OF A FISH, WILL HE? "OR IF HE IS ASKED FOR AN EGG, HE WILL NOT GIVE HIM A SCORPION, WILL HE?
Awful Scroll Bible	(")Moreover, a son will ask for breadstuff, of you fathers, who will nonetheless give-before him a stone? Even a fish, will nonetheless give-before him a serpent? (")Or even if- he -shall be asked an egg, will nonetheless give-before him a scorpion?
Concordant Literal Version	Now of some father of you a son will be requesting bread. No stone will he be handing him! Or a fish, also. Not, instead of a fish, a serpent will he be handing him!" Or he will also be requesting an egg. He will not be handing him a scorpion!
exeGesese companion Bible	And what father, if a son asks bread of you, gives him a stone? Or if a fish, for a fish gives a serpent? Or whenever he asks an egg, gives him a scorpion?
Orthodox Jewish Bible	And what Abba among you is there who, if his ben asks for a dag (fish), instead of a dag (fish) will give to him a nachash (snake)? Or if the ben will ask for a beytzah (egg), will the av give him an akrav (scorpion)?
Rotherham's Emphasized B.	But which' is the father [from among yourselves], Whom the son will ask ^b for [a fish], Who [instead of a fish] will give him [a serpent]? Or shall also ask [an egg], Who will give him [a scorpion]? ^b Or (WH): "for a loaf will give him a stone; or [also] for a fish," &c.

Expanded/Embellished Bibles:

The Amplified Bible An Understandable Version	.
The Expanded Bible	And what father among you, whose son asks [him] {Some ancient manuscripts add} "for a loaf of bread, will give him a stone [instead]? Or, [if he asks]" for a fish, will give him a snake [instead]? Or, if he asks [him] for an egg, will give him a scorpion [instead]? [Note: While at rest a scorpion rolls up in a ball that resembles an egg]. If your ·children ask [or son asks] for[b] a fish, which of you fathers would give them a snake instead? Or, if ·your children ask [or he asks] for an egg, would you give them a scorpion?
Jonathan Mitchell NT	"Now [for] a certain [situation] from among you folks: the son will ask the father for bread – he will not give him a stone; or even a fish – will he instead proceed to be giving a snake (serpent) to him?

"Or further, he will [other MSS add: if he should] ask for an egg – will he proceed giving a scorpion to him?

P. Kretzmann Commentary

Verses 11-13

A further admonition:

If a son shall ask bread of any of you that is a father, will he give him. a stone? Or if he ask a fish, will he for a fish give him a serpent?

Or if he shall ask an egg, will he offer him a scorpion?

Lexham Bible

But what father from among you, if his [*Literally "the"; the Greek article is used here as a possessive pronoun] son will ask for a fish, instead of a fish will give him a snake? Or also, if he will ask for an egg, will give him a scorpion?

Syndein/Thieme

{Illustration By the Ludicrous Examples}

~~"If a son shall ask of any one of you . . . who is a father . . . for bread . . . will give him a stone? {bread is used for 'substance' - all fathers know this really refers to MONEY}

Or if . . . {your son asks} for a fish . . . will give him a serpent/snake?" {this is food here, so would you give your son something dangerous instead of the food?}

~~Or if he asks for an egg, {RBT says this is probably continuing the analogy to the Mother with the son asking for cooked food - with similar ludicrous results} will give him a scorpion?"

Translation for Translators

If one of you had a son who asked you (sg) for a fish to eat, ◀you (sg) certainly would not give him a *poisonous* snake instead!/would you give him a poisonous snake instead?▶ [RHQ] If he asked you for an egg, ◀you (sg) certainly would not give him a scorpion!/would you give him a scorpion?▶ [RHQ]

The Voice

Jesus: Some of you are fathers, so ask yourselves this: if your son comes up to you and asks for a fish for dinner, will you give him a snake instead? If your boy wants an egg to eat, will you give him a scorpion?

Bible Translations with Many Footnotes:

NET Bible®

What father among you, if your³¹ son asks for³² a fish, will give him a snake³³ instead of a fish? Or if he asks for an egg, will give him a scorpion?³⁴

^{31tn} Grk "the"; in context the article is used as a possessive pronoun (ExSyn 215).

^{32tc} Most mss (x A C D L W Θ Ψ Ë1,13 33 İ lat syc,p,h bo) have "bread, does not give him a stone instead, or" before "a fish"; the longer reading, however, looks like a harmonization to Matt 7:9. The shorter reading is thus preferred, attested by 145,75 B 1241 pc sys spiritual advance.

^{33sn} The snake probably refers to a water snake.

^{34sn} The two questions of vv. 11-12 expect the answer, "No father would do this!"

New American Bible (2011)

Rotherham's Emphasized B.

. But which' is the father [from among yourselves],
Whom the son will ask^b for [a fish],
Who [instead of a fish] will give him [a serpent]?
Or shall also ask [an egg],
Who will give him [a scorpion]?

^b Or (WH): "for a loaf will give him a stone; or [also] for a fish," &c.

The Spoken English NT

And is there any father out there^j whose son will ask for a fish-but instead of a fish, he'll give him a snake? Or suppose^k he's going to ask for an egg-will he hand him a scorpion?

^{j.} Lit. "among you."

^{k.} Lit. "Or also."

Wilbur Pickering's New T.

And which father among you, if your son asks for bread, will give him a stone? Or if³ a fish, will he give him a snake instead of a fish? Or if he asks for an egg, will he give him a scorpion?

⁽³⁾ Just four known Greek manuscripts (0.2%) omit “bread will give him a stone? Or if” (to be followed by NIV, NASB, LB, TEV, etc.).

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	"Now which father [among] you, [if] his son will ask [for] a loaf of bread, he will not give to him a stone, will he? Or also [if he asks for] a fish, he will not give to him a serpent instead of a fish, will he? "Or also if he asks [for] an egg, he will not give to him a scorpion, will he?
Context Group Version	And of which of you (pl) that is a father shall his son ask for a fish, and he for a fish gives him a serpent? Or [if] he shall ask an egg, will he give him a scorpion?
Legacy Standard Bible	But what father among you, <i>if</i> his son asks for a ^[f] fish, will give him a snake instead of a fish? Or, <i>if his son</i> asks for an egg, will give him a scorpion?
Literal Standard Version	[i] Two early mss insert loaf, he will not give him a stone, will he, or for a... And of which of you—the father—[if] the son will ask [for] a loaf, will present to him a stone? And [if] a fish, instead of a fish, will present to him a serpent? And [if] he may ask [for] an egg, will present to him a scorpion?
Modern Literal Version 2020	Now which father of you° will the son ask for a loaf; he will not be giving him a stone, will he? Or even a fish, he will not giving him a serpent instead of a fish, will he? Or if he also asks for an egg, he will not be giving him a scorpion, will he?
New American Standard	Now ^[f] which one of you fathers will his son ask for a ^[m] fish, and instead of a fish, he will give him a snake? Or he will even ask for an egg, <i>and his father</i> will give him a scorpion? [l] Lit <i>which of you, the father, will the son ask</i> [m] One early ms inserts <i>loaf, he will not give him a stone, will he, or for a</i>
NT (Variant Readings)	And of which of you that is a father shall his son ask [a loaf, and he give him a stone? or] a fish, and he for a fish give him a serpent? °Or[if] he shall ask an egg, will he give him a scorpion?
Revised Young's Lit. Trans.	'And of which of you -- the father -- if the son shall ask a loaf, a stone will he present to him? and if a fish, will he instead of a fish, a serpent present to him? And if he may ask an egg, will he present to him a scorpion?
A Voice in the Wilderness	If a son asks for bread from any father among you, he will not give him a stone, will he? Or if he asks for a fish, he will not give him a serpent instead of a fish, will he? Or if he asks for an egg, he will not give him a scorpion, will he?
Webster's Translation World English Bible	. Which of you fathers, if your son asks for bread, will give him a stone? Or if he asks for a fish, he won't give him a snake instead of a fish, will he? Or if he asks for an egg, he won't give him a scorpion, will he?

The gist of this passage: Jesus asks, “If your son asked you for some bread, would you give him a stone? Of would you give him a scorpion if he asks you for an egg?”

11-12

Luke 11:11a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ti (τί) [pronounced <i>tee</i>]; tis (τίς) [pronounced <i>tihç</i>]	<i>who, what [one], which, how; whether, why</i>	masculine singular pronoun; interrogative particle; accusative case	Strong's #5101
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161

Luke 11:11a

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.			
humôn (ὑμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
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
Uses of the definite article from Greek Enchiridion: (1) It features a particular word or group of words for syntactical relations. (2) It indicates a previous mention (called the <i>anaphoric</i> use). (3) It intensifies the demonstrative adjective or pronoun. (4) It designates a class, group or a representative individual. (5) It may be a substitute for a possessive pronoun. (6) It may substitute for a personal pronoun. (7) It may emphasize the accompanying adjective. (8) It can be used as an alternative to the vocative. ²³			
patêr (πατήρ) [pronounced pat-AYR]	<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; accusative case	Strong's #3962
aiteô (αἰτέω) [pronounced ahee-THE-oh]	<i>to ask, to beg, to call for; to crave, to desire; to require</i>	3 rd person masculine singular, future active indicative	Strong's #154
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, οὗ, ὁ) [pronounced hwee-OSS]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, nominative case	Strong's #5207
The following text is found in the Scrivener Textus Receptus and in Robinson/Pierpont Byzantine Greek New Testament; it is not found in the Westcott Hort text.			
artos (ἄρτος) [pronounced AR-toss]	<i>bread, loaf, loaves</i>	masculine singular noun; accusative case	Strong's #740
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

²³ Greek Enchiridion; by William Graham MacDonald; ©1986 by Hendrickson Pub. Inc.; pp. 115–116.

Luke 11:11a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
lithos (λίθος) [pronounced LEE-thos]	<i>a stone; of small stones; of building stones; metaphorically of Christ</i>	masculine plural noun, accusative case	Strong's #3037
epididōmi (ἐπιδίδωμι) [pronounced ep-ee-DIHD-oh-meet]	<i>to give over; to deliver [over] to, to surrender); to offer</i>	3 rd person singular, future active indicative	Strong's #1929
autō (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

Translation: For who from among you [all], [if] the son will ask his father [for] bread, he will not give his son [lit., him] a stone [will he]?

Jesus appeals to the men around Him—the fathers—to consider their own dealings with their sons. “If your son asks you for bread, would you give him a stone?” is the question Jesus is asking, if we put all of this into the 2nd person.

In the Greek, we have the negative mē (μή) [pronounced may]. We may insert this into the sentence as a negative; or we can answer the question posed with a negative.

Let me give you three translation examples:

A Voice in the Wilderness	If a son asks for bread from any father among you, he will not give him a stone, will he? The VW asks the question, and a negative answer is expected, but not stated.
Wilbur Pickering's New T.	And which father among you, if your son asks for bread, will give him a stone? Note that Pickering leaves out the negative altogether, but his question demands a negative response.
Jonathan Mitchell NT	"Now [for] a certain [situation] from among you folks: the son will ask the father for bread – he will not give him a stone; Mitchell gives a fairly literal rendering, retaining the negative, but not posing this as a question.

Luke 11:11 What father among you, if his son asks for a fish, will instead of a fish give him a serpent;... (ESV; capitalized; taken from the Westcott Hort text)

The ESV text, taken primarily from the Westcott Hort text, has one question in v. 11 and one question in v. 12. This is the second question in v. 11 for the Byzantine Greek text, Scrivener Textus Receptus and Tischendorf's Greek text.

Luke 11:11b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
I work with 3 different manuscripts, as provided in e-sword. All 3 have the text, sans the diacritical markings, and the Strong's #. 2 of them have the full morphology provided.			
This particle is found in the Robinson/Pierpont Byzantine Greek New Testament, but not in the Scrivener Textus Receptus or in the Westcott Hort text.			

Luke 11:11b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ê (ἥ) [pronounced ā]	<i>or; either, rather; than; but; save</i>	disjunctive particle	Strong's #2228
This particle is found in the Scrivener Textus Receptus, but not in the Robinson/Pierpont Byzantine Greek New Testament or in the Westcott Hort text.			
ei (εἰ) [pronounced I]	<i>if; whether; that; though</i>	conditional conjunction	Strong's #1487
This particle is found in both the Robinson/Pierpont Byzantine Greek New Testament and in the Scrivener Textus Receptus but not in the Westcott Hort text.			
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
This pair of particles (ê (ἥ) + kaí (καί) or ei (εἰ) + kaí (καί)) provide us with a transition from the first example to the second example. We find none of them in the Westcott Hort text because the bread and stone section is not found in the Westcott Hort text; therefore, no transition is needed. I will give examples of all 3 options at the end of v. 11.			
What follows is in all 3 manuscripts:			
ichthus (ἰχθύς) [pronounced ikh-THOOS]	<i>fish</i>	masculine singular noun; accusative case	Strong's #2486
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
anti (ἀντί) [pronounced an-TEE]	<i>1) over against, opposite to, before, in the presence of; 2) for, instead of, in place of (something); 2a) instead of, in lieu of, in addition to [rare]; 2b) for; 2c) for that, because; 2d) wherefore, for this cause; 3) therefore, so that; 4) for the benefit of, for the sake of</i>	appositional preposition	Strong's #473
ichthus (ἰχθύς) [pronounced ikh-THOOS]	<i>fish</i>	masculine singular noun; genitive/ablative case	Strong's #2486
ophis (ὄφις) [pronounced OFF-iss]	<i>serpent, snake, figuratively as a type of sly cunning; an artful malicious person, used especially Satan</i>	masculine singular noun, accusative case	Strong's #3789
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
epididômi (ἐπιδίδωμι) [pronounced ep-ee-DIHD-oh-meet]	<i>to give over; to deliver [over] to, to surrender); to offer</i>	3 rd person singular, future active indicative	Strong's #1929

Luke 11:11b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
This may have been difficult to follow, but there appear to be 3 possible sets of text:			
Context Group Version	And of which of you (pl) that is a father shall his son ask for a fish, and he for a fish gives him a serpent? (Westcott Hort text; the loaf and stone text is missing)		
Modern Literal Version 2020	Now which father of you ^o will the son ask for a loaf; he will not be giving him a stone, will he? Or even a fish, he will not giving him a serpent instead of a fish, will he? (This would be the Robinson/Pierpont Byzantine Greek New Testament; note the very literally translation <i>or even</i>)		
World English Bible	Which of you fathers, if your son asks for bread, will give him a stone? Or if he asks for a fish, he won't give him a snake instead of a fish, will he? (This is the Scrivener Textus Receptus; despite the use of the disjunctive <i>or</i> to smooth the English text out)		

Translation: Or [if the son asks for] a fish, the father [lit., *he*] will not give him a snake instead of a fish [will he]?

My apologies, if you struggled through the Greek exegesis above. I may have made it more complicated than it needed to be. Nevertheless, despite the sometimes difficult text, the idea behind this passage is quite simple.

The Lord's question continues to the fathers among His disciples: "Let's say that your son asks for a fish from you; would you give him a snake instead?" The obvious answer is *no*.

Here is the translation with the two questions:

Luke 11:11 For who from among you [all], [if] the son will ask his father [for] bread, he will not give his son [lit., *him*] a stone [will he]? Or [if the son asks for] a fish, the father [lit., *he*] will not give him a snake instead of a fish [will he]? (Kukis mostly literal translation)

There are two questions which appear to be repetitive (which is reasonable, because Jesus is teaching a principle which can be given a multitude of illustrations).

Luke 11:12

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ê (ἢ) [pronounced <i>ā</i>]	<i>or; either, rather; than; but; save</i>	disjunctive particle	Strong's #2228
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
In case you are wondering (most of you won't be), these 2 particles are found in all 3 texts.			
The following article is found in the Scrivener Textus Receptus and in Robinson/Pierpont Byzantine Greek New Testament; it is not found in the Westcott Hort text.			
eán (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
aiteô (αἰτέω) [pronounced <i>ahee-THE-oh</i>]	<i>to ask, to beg, to call for; to crave, to desire; to require</i>	3 rd person masculine singular, future active indicative	Strong's #154

Luke 11:12			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ὄον (ὄον) [pronounced oh-ON]	egg	neuter singular noun, accusative case	Strong's #5609
The following article is found in the Scrivener Textus Receptus and in Robinson/Pierpont Byzantine Greek New Testament; it is not found in the Westcott Hort text.			
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
epididōmi (ἐπιδίδωμι) [pronounced ep-ee-DIHD-oh-meet]	to give over; to deliver [over] to, to surrender; to offer	3 rd person singular, future active indicative	Strong's #1929
αὐτῷ (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
skorprios (σκορπίος) [pronounced skohr-PEE-oss]	scorpion	masculine plural noun, accusative case	Strong's #4651

Translation: Or [if] the son [lit., he] asks for an egg, the father [lit., he] will not give him a scorpion.

The third statement/question is very much like the first two. The sons asks for something (an egg), and Jesus asks the fathers, "Would you give your son a scorpion instead?"

An Understandable Version gives us the note: *While at rest a scorpion rolls up in a ball that resembles an egg.* Now, I don't know if that is true, but it may help with my interpretation below, which may not be what you are expecting. Would the father hand the son something which *looks* like an egg, but suddenly, it unravels and it is a scorpion instead? Obviously no father would do this.

The interpretation here can get quite tricky. Remember, the context is prayer and Jesus is setting up a common analogy between a father and son, comparing them to God the Father and the believer.

On the surface, it sounds as if when you pray for X, God is not going to give you Y. But that is not the way to understand this. Sometimes you will pray for, let's say, an egg; but God realizes that egg would be a scorpion in your life. For that reason, He would not answer your prayer exactly as you would want.

Let me give you a situation that many of us can relate to: we are young, we meet a person of the opposite sex, and we decide, "This is it; I am head over heels in love." And then, you start praying for that person. You pray like there is no tomorrow that God will give you that person as a husband or wife. Now, you may think that she is a tasty egg; but God knows that she is a scorpion. Do you really want to be married for the rest of your life to a scorpion? God knows that you don't; and so, He sometimes answers your prayers with a firm and final *no*.

Obviously, this circumstance of being asked for an egg by your son has never come up in your life (where handing him a scorpion was some kind of option); but let me offer an up-to-date parallel, which would fit with the interpretation that I have offered. You are a father (or mother) and your child has just asked you for something

sugary before dinner (cookies, candy, a piece of cake), and you offer him a carrot or an apple instead. You don't want to kill his appetite; and you do not want him eating empty calories before a healthy meal.

Have you ever prayed for something; or simply thought that, you would really like to have something, and then it turns out that getting that thing could be quite problematic? Or maybe you get it, and it causes you no end grief. Have you been married to a scorpion and this was someone that you, at one time, believed that you truly loved?

My point being, sometimes when God answers your prayer with a solid *no*, that is the best thing that could ever have happened to you.

Illustration: I recall once applying for two possible jobs, but the job I was offered was my second choice—by a lot. God gave me my second choice. Many years later, I found out that my second choice was a much better fit and the best thing for me. In fact, during that period of my life, the location of the second job was my third choice of where I wanted to live. God gave me my second choice for a job (I had two potential choices for the job) which was in the city of my third choice in terms of location (I had three potential choices). God knew and I did not. God put me where He wanted me; and God put me where my life experiences would be best. This was a long time ago, so I forget exactly what I prayed, but to this day, I remember how I rated my options. God, being omniscient, knew what my best options would be.

In any case, I hope that these illustrations give you a more nuanced understanding of how to interpret this passage.

Luke 11:12 Or [if] the son [lit., *he*] asks for an egg, the father [lit., *he*] will not give him a scorpion. (Kukis mostly literal translation)

As a father, would you give your son a scorpion instead of the egg? Of course not!

Luke 11:11–12 For who from among you [all], [if] the son will ask his father [for] bread, he will not give his son [lit., *him*] a stone [will he]? Or [if the son asks for] a fish, the father [lit., *he*] will not give him a snake instead of a fish [will he]? Or [if] the son [lit., *he*] asks for an egg, the father [lit., *he*] will not give him a scorpion. (Kukis mostly literal translation)

As you see, one set of manuscripts has two very similar questions here.

Luke 11:11–12 Is there any father among you that, if his son asked for bread, you would give him a stone instead? If your son asked for fish, would you, the father, give him a snake? Or if your son asked for an egg, would you give him a scorpion? (Kukis paraphrase)

Another set of ancient manuscripts has three similar questions.

Jesus continues teaching His disciples about prayer. Jesus has just asked His disciples these questions:

Luke 11:11–12 Is there any father among you that, if his son asked for bread, you would give him a stone instead? If your son asked for fish, would you, the father, give him a snake? Or if your son asked for an egg, would you give him a scorpion? (Kukis paraphrase)

At this point, Jesus brings the substance of his answer to a conclusion. He does this by asking another question.

If then you [all] evil are, [yet] you [all] know gifts—good [ones]—to give to the children of yours; how much more the Father the [One] from the heavens will give a Spirit, Holy, to those asking Him?”

Luke
11:13

If then, you+, being evil, know to give good gifts to your children, [then] how much more the Father from the heavens will give the Holy Spirit to those who ask Him?”

Given that you are evil—each one of you has a sin nature—yet you know how to give good gifts to your own children. How much more is the Father from Heaven able to give the gift of the Holy Spirit to those who has Him?”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	If then you [all] evil are, [yet] you [all] know gifts—good [ones]—to give to the children of yours; how much more the Father the [One] from the heavens will give a Spirit, Holy, to those asking Him?”
Douay-Rheims 1899 (Amer.)	If you then, being evil, know how to give good gifts to your children, how much more will your Father from heaven give the good Spirit to them that ask him?
Holy Aramaic Scriptures	And if you who are biyshe {evil ones}, you know to give muhabatha tabatha {good gifts} unto your sons, how much more abundantly your Father from the Shmaya {the Heavens} will give The Rukha d’Qudsha {The Spirit of Holiness} unto those who ask Him?”
James Murdock’s Syriac NT	And if ye, who are evil, know how to give good gifts to your children, how much more will your Father from heaven give the Holy Spirit to them that ask him?
Original Aramaic NT	"And if you, who are evil, know to give good gifts to your children, how much more will your Father in Heaven give The Spirit of Holiness to those who ask him?"
Lamsa Peshitta (Syriac)	“And if you, who are evil, know to give good gifts to your children, how much more will your Father in Heaven give The Spirit of Holiness to those who ask him?”

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	If, then, you who are evil are able to give good things to your children, how much more will your Father in heaven give the Holy Spirit to those who make request to him?
Bible in Worldwide English	You are wrong and yet you know how to give good things to your children. Much more, the Father in heaven will give the Holy Spirit to those who ask him.
Easy English	You are bad. But even you know how to give good things to your children. Your Father in heaven knows much better than you do how to give good things to his children. So he will give the Holy Spirit to everyone who asks him.’

Jesus is telling us that we must pray. We must continue to pray, and then God will listen to us. He will give us the good things that we ask for. The most important thing to ask for is the gift of his Holy Spirit. He sends him to those that ask for him.

Easy-to-Read Version–2008
God’s Word™

Even though you’re evil, you know how to give good gifts to your children. So how much more will your Father in heaven give the Holy Spirit to those who ask him?”

Good News Bible (TEV)
J. B. Phillips

So, if you, for all your evil, know how to give good things to your children, how much more likely is it that your Heavenly Father will give the Holy Spirit to those who ask him!”

<i>The Message</i>	As bad as you are, you wouldn't think of such a thing—you're at least decent to your own children. And don't you think the Father who conceived you in love will give the Holy Spirit when you ask him?"
NIRV	Even though you are evil, you know how to give good gifts to your children. How much more will your Father who is in heaven give the Holy Spirit to those who ask him!"
New Life Version	You are sinful and you know how to give good things to your children. How much more will your Father in heaven give the Holy Spirit to those who ask Him?"
New Simplified Bible	.

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

Casual English Bible	Come on now, compared to God you people are downright wicked. But if wicked humans can give wonderful gifts to your children, how much more will your Father in heaven give you? He will even give you the Holy Spirit if you ask him."
Contemporary English V.	As bad as you are, you still know how to give good gifts to your children. But your heavenly Father is even more ready to give the Holy Spirit to anyone who asks.
The Living Bible	"And if even sinful persons like yourselves give children what they need, don't you realize that your heavenly Father will do at least as much, and give the Holy Spirit to those who ask for him?"
New Berkeley Version	.
New Living Translation	So if you sinful people know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask him."
The Passion Translation	If imperfect parents know how to lovingly take care of their children and give them what they need, how much more will the perfect heavenly Father give the Holy Spirit's fullness when his children ask him."
UnfoldingWord Simplified T.	Even though you people are sinful, you know how to give good things to your children. So it is even more certain that your Father in heaven will give the Holy Spirit to you if you ask him to do that."

Partially literal and partially paraphrased translations:

American English Bible	'Therefore, if you – in your wicked condition – know to give good gifts to your children... How much more will your Father in heaven give Holy Breath to those who keep asking Him?'
Beck's American Translation	.
Breakthrough Version	So if you <i>all</i> who are evil know to be giving good presents to your children, how much more will the Father, the <i>One</i> from heaven, give the Sacred Spirit to the <i>people</i> who ask Him?"
Common English Bible	.
International Standard V	So if you who are evil know how to give good gifts to your children, how much more will the Father in heaven give the Holy Spirit to those who keep asking him!"
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	Why then, if you, evil as you are, know well enough how to give your children what is good for them, is not your Father much more ready to give, from heaven, his gracious Spirit to those who ask him?[1] [1] vv. 2-4, 9-13: Mt. 6.9; 7.7.
NT for Everyone	Face it: you are evil. And yet you know how to give good presents to your children. How much more will your heavenly father give the holy spirit to those who ask him!"
20 th Century New Testament	If you, then, naturally wicked though you are, know how to give good gifts to your children, how much more will the Father in Heaven give the Holy Spirit to those that ask him!"

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible Conservapedia Translation	. You are imperfect and know how to give good gifts to your children: how much more will your Father in heaven give spiritual inspiration to those who ask him? difficult translating the equivalent of the "Holy Spirit" in the context of this verse
Revised Ferrar-Fenton Bible	If you, therefore, who are subject to wickedness, know how to give good gifts to your children, how much rather will your Father from heaven give good gifts to those who ask Him!"
God's Truth (Tyndale)	If you then which are evil, can give good gifts unto your children, how much more shall the father of heaven give an holy spirit to them, that desire it of him?
Urim-Thummim Version	If you then, being bad, know how to give good gifts to your children: how much more will your cosmic Father give the Sacred Spirit to them that ask him?
Weymouth New Testament	If you then, with all your human frailty, know how to give your children gifts that are good for them, how much more certainly will your Father who is in Heaven give the Holy Spirit to those who ask Him!"

Catholic Bibles (those having the imprimatur):

The Heritage Bible	If therefore you, being evil, see how to give inherently good gifts to your children, how much more will your Father give out of heaven the Holy Spirit to the ones asking him? ¹³ ¹³ 11:13 By comparing Luke 11:13 with Matthew 7:11 you realize that all good things come to us through the Holy Spirit.
New American Bible (2011)	If you then, who are wicked, know how to give good gifts to your children, how much more will the Father in heaven give the holy Spirit* to those who ask him?" * [11:13] The holy Spirit: this is a Lucan editorial alteration of a traditional saying of Jesus (see Mt 7:11). Luke presents the gift of the holy Spirit as the response of the Father to the prayer of the Christian disciple. [Kukis: Luke did not edit the Lord's words.]
New Catholic Bible	If you, then, despite your evil nature, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!"
New English Bible—1970	If you, then, bad as you are, know how to give your children what is good for them, how much more will the heavenly Father give the Holy Spirit Some witnesses read: a good gift; some others read: good things. to those who ask him!"
NRSV (Anglicized Cath. Ed.)	If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit ^[f] to those who ask him!" [f] Other ancient authorities read the Father give the Holy Spirit from heaven

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	So if you, even though you are bad, know how to give your children gifts that are good, how much more will the Father keep giving the <i>Ruach HaKodesh</i> from heaven to those who keep asking him!"
Holy New Covenant Trans.	You are evil men, yet you know how to give good gifts to your children. Surely your heavenly Father knows how to give the Holy Spirit to those people who ask Him."
The Scriptures 2009	"If you then, being wicked, know how to give good gifts to your children, how much more shall your Father from heaven give the Set-apart Spirit to those asking Him!"
Tree of Life Version	If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Ruach ha-Kodesh to those who ask Him!"

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...if so You* Evil Becoming have seen gifts good to give [to] the children [of] you* [by] (how) much more The Father The [One] from heaven will give spirit pure [to] the [men] asking him...
Awful Scroll Bible	(")If yous then being malicious, have perceived how to give good gifts to you all's children, how much by far, the father of the expanse, will grant a granting of the awful breath, to those asking him?"
Concordant Literal Version	If you, then, being inherently wicked, are aware how to give good gifts to your children, how much rather will the Father Who is out of heaven, be giving holy spirit to those requesting Him!"
exeGeses companion Bible	So if you, being evil, know how to give good gifts to your children: how much more your Father in the heavenlies gives the Holy Spirit to them who ask him?
Orthodox Jewish Bible	If, therefore, you, though you are ra'im (evil ones), have da'as (knowledge) of how to give matanot tovot (good gifts) to your yeladim, how much more will HaAv shbaShomayim give the Ruach Hakodesh to the ones asking him.
Rotherham's Emphasized B.	<If therefore [ye] being [evil] know how to be giving ^c [good gifts] unto your children> [How much rather] will [the heavenly Father] give Holy Spirit unto them that ask him! ^c Ever more and more: a constant supply.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	If you, then, being evil [that is, sinful by nature], know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask <i>and</i> continue to ask Him!"
An Understandable Version	If then you know how to give good gifts to your children, even though you are sinful [human beings], how much more [likely] is it that your Father in heaven will give the Holy Spirit to those who ask Him?"
The Expanded Bible	Even though you are ·bad [sinful; evil], you know how to give good ·things [gifts] to your children. How much more your heavenly Father will give the Holy Spirit to those who ask him!"
Jonathan Mitchell NT	"If then, you folks, continuously subsisting being inherently worthless, malicious and evil, have seen and thus know to be habitually giving good (virtuous) gifts to your children, to how much greater an extent will the Father – the One from out of heaven (or: from [the] atmosphere) – be continuously giving a set-apart Breath-effect (or: [the] Holy Spirit; or: a separated attitude; consecrated life-force) to the people habitually asking Him!"
P. Kretzmann Commentary	If ye, then, being evil, know how to give good, gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him! Jesus draws a final lesson from the love which parents bear to their children. Whom of you, being a father, shall his son ask for bread, surely he will not give him a stone! Or also a fish, surely he will not give him, instead of the fish, a serpent! Or also an egg, surely he will not give a scorpion (the latter being a lobster like animal lurking in stone walls). A parent that would act as Jesus describes would be inhuman. No normal, sane father would be capable of such cruelty. And now Jesus makes the conclusion from the smaller to the greater. If human parents, whose disposition of heart is by nature evil, will show so much affection toward their children, surely the Father from heaven, in His merciful goodness and grace, will give the Holy Ghost, the highest and most wonderful gift from above, the gift which includes all other spiritual gifts, to them that ask Him! God wants the Christians to pray, and He intends to give them the spiritual gifts which they have need of without condition. But He insists upon being asked, lest the gifts lose their value in the eyes of men, and lest the Christians become careless about working out their own

salvation with fear and trembling. He does not force His gifts upon unwilling and indifferent hearts.

Lexham Bible **Therefore if you, although you** [*Here “although” is supplied as a component of the participle (“are”) which is understood as concessive] **are evil, know how to give good gifts to your children, how much more will the Father from heaven give the Holy Spirit to those who ask him?”**

Syndein/Thieme **" If - and it is true {1st class condition} - therefore, you "being evil"/"having an 'old sin nature'/ 'an evil behavior pattern'" {poneros} . . . have inherent knowledge {oida} . . . how to give 'intrinsically good' {agathis} gifts to your children {teknon} . . . {then} how much 'greater in quantity' {mallon} will your Father in heaven give the 'Holy Spirit'/Breath {hagios pneum.} to those who ask Him?"**
 {goes with the knocking above - keep asking - keep knocking}
 {Note: Pneuma is the Greek word for 'spirit'. It is the noun form of pneo (Matthew 7:25), which means to blow - 'a wind blows' or to breathe - 'a person breathes'. Pneuma means breathe and is used for God and angels who have no material form.}

Translation for Translators **Even though you people are evil, you know how to give good things to your children. So your Father in heaven will certainly give good things to those who ask him, including giving the Holy Spirit, who is the best gift."**

The Voice **Jesus:** Look, all of you are flawed in so many ways, yet in spite of all your faults, you know how to give good gifts to your children. How much more will your Father in heaven give the Holy Spirit to all who ask!

Bible Translations with Many Footnotes:

NET Bible® **If you then, although you are³⁵ evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit³⁶ to those who ask him!"**

^{35tn} The participle ὑπάρχοντες (Juparconte") has been translated as a concessive participle.

^{36sn} The provision of the Holy Spirit is probably a reference to the wisdom and guidance supplied in response to repeated requests. Some apply it to the general provision of the Spirit, but this would seem to look only at one request in a context that speaks of repeated asking. The teaching as a whole stresses not that God gives everything his children want, but that God gives the good that they need. The parallel account in Matthew (7:11) refers to good things where Luke mentions the Holy Spirit.

New American Bible (2011) .
 Rotherham's Emphasized B. **<If therefore ||ye|| being |evil| know how to be giving^c |good gifts| unto your children> ||How much rather|| will |the heavenly Father| give Holy Spirit unto them that ask him!**

^c Ever more and more: a constant supply.

The Spoken English NT .
 Wilbur Pickering's New T. **If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask Him!"⁴**
⁽⁴⁾ Does this apply to true believers who have the indwelling Holy Spirit? Did this 'rule' change at Pentecost? If not, how does it apply to us today?

Literal, almost word-for-word, renderings:

Analytical-Literal Translation **"If you_p then being evil know [how] to be giving good gifts to your_p children, how much more will the Father of heaven [fig., your_p heavenly Father] give [the] Holy Spirit to the ones asking Him?"**

Charles Thomson NT	If you, then, bad as you are, know how to give good gifts to your children; how much more will your heavenly father give a holy spirit to them who ask him?
Context Group Version	If you (pl) then, being evil, know how to give good gifts to your (pl) children, how much more shall [your (pl)] Father from the sky give the Special Spirit to those that ask him.
Legacy Standard Bible	.
Modern Literal Version 2020	Therefore if you°, being* evil, know how to give good presents to your° children, how-much more will your° Father from heaven give the Holy Spirit to the ones asking him?
New American Standard	So if you, despite being evil [i.e., as sinful mankind], know how to give good gifts to your children, how much more will your heavenly Father [Lit <i>the Father from heaven</i>] give the Holy Spirit to those who ask Him?"
Revised Geneva Translation	"If you, then, who are evil, can give good gifts to your children, how much more shall your Heavenly Father give the Holy Ghost to those who desire Him?"
Revised Young's Lit. Trans.	If, then, you, being evil, have known good gifts to be giving to your children, how much more shall the Father who is from heaven give the Holy Spirit to those asking Him!"
Updated Bible Version 2.17	If you + then, being evil, know how to give good gifts to your + children, how much more will [your +] heavenly Father give good [things] to those who ask him.
A Voice in the Wilderness	.

The gist of this passage: Jesus logically explains, "If you all are evil, and yet you can give good gifts to your son, how much more can God your Father give you the good gift of the Holy Spirit?"

Luke 11:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced /]	<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]... or if [and we are assuming that this is true]...</i>			
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
humeis (ὁμεῖς) [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
ponêros (πονηρός) [pronounced pon-ay-ROS]	<i>hurtful, evil (in its effect or influence on others), bad, grievous, harm [ful], malicious, wicked</i>	neuter plural comparative adjective, genitive/ablative case	Strong's #4190
huparchô (ὑπάρχω) [pronounced hoop-AR-khoh]	<i>living, being, beginning under (quietly), coming, existing</i>	masculine plural, present active participle; nominative case	Strong's #5225
eidô (εἶδω) [pronounced Ī-doh]	<i>to see, to perceive, to discern, to know</i>	2 nd person plural, perfect active indicative	Strong's #1492

Luke 11:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
doma (δόμα) [pronounced DOHM-ah]	<i>gift, present</i>	neuter plural noun, accusative case	Strong's #1390
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>	neuter plural adjective; accusative case	Strong's #18
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>	present active infinitive	Strong's #1325
tois (τοίς) [pronounced toyce]	<i>the; these [things]; in these; to those; by all of this</i>	neuter plural definite article; dative, locative or instrumental case	Strong's #3588
teknon (τέκνον) [pronounced TEK-non]	<i>child, daughter, son; metaphorically, citizens; those produced</i>	neuter plural noun; dative, locative or instrumental case	Strong's #5043
humōn (ὑμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)

Translation: If then, you+, being evil, know to give good gifts to your children,...

Every person to whom Jesus spoke has a sin nature; all of them have sinned. Yet, despite their shortcomings, they know how to give good gifts to their own children. The right treatment of their own children is inherent in them. So, can we not depend upon our own heavenly Father to give us what is best for our lives?

Luke 11:13b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
posos (πόσος) [pronounced POHS-oss]	<i>how much (large, long or [plural] many): - how great (long, many), what</i>	interrogative pronoun of amount	Strong's #4214
mallon (μᾶλλον) [pronounced MAL-lon]	<i>more, to a greater degree, rather; much [more], better, by far; rather, sooner; more willingly, more readily, sooner</i>	adverbial comparative	Strong's #3123
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588

Luke 11:13b

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
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
Uses of the definite article from Greek Enchiridion: (1) It features a particular word or group of words for syntactical relations. (2) It indicates a previous mention (called the <i>anaphoric</i> use). (3) It intensifies the demonstrative adjective or pronoun. (4) It designates a class, group or a representative individual. (5) It may be a substitute for a possessive pronoun. (6) It may substitute for a personal pronoun. (7) It may emphasize the accompanying adjective. (8) It can be used as an alternative to the vocative. ²⁴			
ek (ἐκ) [pronounced <i>ehk</i>]	<i>out of, out from, from, by, of</i>	preposition	Strong's #1537
Here, spelled ex (ἐξ) [pronounced <i>ehks</i>], because it comes before a vowel.			
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
didômi (δίδωμι) [pronounced <i>dihd-OH-mee</i>]	<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, future active indicative	Strong's #1325
pneuma (πνεῦμα) [pronounced <i>PNYOO-mah</i>]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, accusative case	Strong's #4151
hagios (ἅγιος) [pronounced <i>HA-gee-oss</i>]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	neuter singular adjective; accusative case	Strong's #40
tois (τοῖς) [pronounced <i>toyce</i>]	<i>the; these [things]; in these; to those; by all of this</i>	neuter plural definite article; dative, locative or instrumental case	Strong's #3588
aiteô (αἰτέω) [pronounced <i>ahee-THE-oh</i>]	<i>asking for, having begged for, calling for; craving, one who desires; one who requires</i>	masculine plural, present active participle; dative, locative or instrumental case	Strong's #154

²⁴ Greek Enchiridion; by William Graham MacDonald; ©1986 by Hendrickson Pub. Inc.; pp. 115–116.

Luke 11:13b

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

Translation: ...[then] how much more the Father from the heavens will give the Holy Spirit to those who ask Him?"

Then Jesus goes in a direction that His disciples did not expect.

Jesus then asks the question, "How much more is the Heavenly Father able to answer your prayers, even to send you the Holy Spirit, if requested?"

The disciples have not asked for God the Holy Spirit; although the Holy Spirit is their provision as disciples, to draw upon. So Jesus is speaking about more than just prayer here. He is telling His disciples, "You need to ask for the Holy Spirit." The Holy Spirit would empower the disciples during this period of time, and they could ask for the Spirit.

Just so there is no misunderstanding, even though we are God's disciples, we do *not* ask Him for the Holy Spirit. We are given the Holy Spirit at the point of salvation (1Corinthians 3:16 12:13). When we are out of fellowship, we have quenched the Spirit; but when we name our sins to God, He restores us to fellowship and the Holy Spirit (1John 1:9).

In the Church Age, we can quench the Holy Spirit, but we cannot lose the Holy Spirit (as was possible in previous ages—Psalm 51:11).

Luke 11:13 If then, you+, being evil, know to give good gifts to your children, [then] how much more the Father from the heavens will give the Holy Spirit to those who ask Him?" (Kukis mostly literal translation)

Jesus, speaking specifically to His disciples, points out that they, being evil, know how to give good gifts to their own children. "How much more will God the Father give you the Holy Spirit if you ask Him!" Hint: you need to ask for the Holy Spirit (Jesus' disciples need to, not us).

What About the Parallel Passage in Matthew?

Among the translations, one of them in a footnote suggests that Luke edited Jesus' words in order to make a point. I can guarantee you that Luke did not ever edit the Lord's words. If Luke was given the report that Jesus said, "X, Y and Z," Luke would not have decided to write, Jesus said, "X and Y." Luke never had the thought, "No one really needs to know about that Z thing that the Lord talked about."

This passage in Luke is similar to, but not the same as what is found in Matthew 7:7–11 "Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks receives, and the one who seeks finds, and to the one who knocks it will be opened. Or which one of you, if his son asks him for bread, will give him a stone? Or if he asks for a fish, will give him a serpent? If you then, who are evil, know how to give good gifts to your children, how much more will your Father Who is in heaven give good things to those who ask Him! (ESV; capitalized)

Now let's compare to this passage: Luke 11:9–13 And I tell you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks receives, and the one who seeks finds, and

to the one who knocks it will be opened. What father among you, if his son asks for a fish, will instead of a fish give him a serpent; or if he asks for an egg, will give him a scorpion? If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!" (ESV; capitalized)

Jesus is teaching the same principle, but to two difference audiences. In Matthew 7, Jesus is speaking to those gathered around Him for the sermon on the mount. In Luke 11, He is teaching His disciples, to whom He would give the Holy Spirit (He continues to answer the question asked of Him by one of His disciples in Luke 11:1). Quite obviously, like any other **pastor-teacher**, Jesus repeated Himself. Obviously, He could have spoken just about nonstop throughout His public ministry without repeating Himself, but repetition is necessary in teaching.

Application: On many occasions, I have gone back and listened to lessons by R. B. Thieme, Jr. 30 and 40 years after the first time I heard that same lesson. There is always a wealth of information to be found—and always material that I did not understand as well the first time through.

Luke 11:13 Given that you are evil—each one of you has a sin nature—yet you know how to give good gifts to your own children. How much more is the Father from Heaven able to give the gift of the Holy Spirit to those who has Him?" (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

Jesus Casts Out a Demon, and Then Teaches Those Who Falsely Accuse Him

Compare Matthew 12:22–32 Mark 3:22–30

We suddenly go from Jesus speaking to His disciples about prayer to this next narrative. The two narratives are not really tied together in any way. Luke simply uses the kai conjunction, which means, *and, even, also; but*. Strong's #2532.

In other words, this is a brand new narrative, unrelated to the previous narrative in sequence or subject matter.

This new narrative is parallel to an incident described in Matthew 12:22–30, 43–45. When we complete this particular narrative in Luke, we will look back on the Matthew narrative.

This is a rare circumstance where a passage in this middle section of Luke (Luke 10–18) has parallels to passages in Matthew and Mark. Therefore, why didn't Luke place this where it belonged? If Luke ordered his biography based upon Matthew and Mark, he may have missed this set of passages. I think he chronologically set up his gospel according to what his sources told him (for the most part).

This is a section which I think confused Ken Palmer, whose Harmony of the Gospel Chart has a problem here. He matches up the passages in Matthew and Mark on this chart, but not the parallel passage in Luke. These three authors intersect in at least ten places (matching up with Matthew 12:22–50) (sometimes, this is just a pair-wise intersection). With that many areas of intersection, all three authors must be talking about the same series of incidents and teachings, but Palmer seems to be unwilling to match them up (showing the harmony between the gospels is a very big undertaking, so I am not trying take away from the excellent work that Palmer did). However, when Palmer looked to match these incidents up, he could plainly see that the book of Luke (on his chart) would progress through chapter 7, start chapter 8, suddenly have a big chunk of Luke 11, and then he would return to Luke 8. If Luke is written in mostly chronological order, then this makes no sense. However, if we understand this middle section of Luke to be primarily teaching, without any attempt to make it chronological, then it fits in quite well. We know in retrospect where this section of Luke belongs, chronologically: between Luke 8:3 and 8:4.

This would suggest to me that, even if Luke read Matthew and Mark, he was not sitting down at a table with those two gospels open before him as he wrote his gospel. Had those books been right before him when writing his gospel, then Luke would not have placed Luke 11:14–32 where he did. When we come to the end of this section of Luke, I will lay out an improved section from Palmer’s chart.

Interestingly enough, in his [Harmony of the Gospels](#) (also in the introduction to this book), Ken Palmer does not place these passages together (the Matthew and Mark passage are placed together, but not with the Luke passage). So there is the possibility that these are similar incidents (Jesus did cast out a lot of demons) with similar teachings; but not parallel incidents. I have not set these passages down next to one another to make a determination here. See the [Introduction to Luke \(HTML\)](#) ([PDF](#)) ([WPD](#)).

Based upon further study, the Luke and the Matthew passages appear to match up so close as to indicate that they are the same event—see A Demon is Cast Out (Matthew, Mark and Luke comparison) and [The Demon Returns with Seven More](#) (Matthew and Luke comparison) in the [Addendum](#) (you may want to complete this passage in Luke first). The passage in Mark (which include *a house divided against itself cannot stand, plundering a strong man’s house* and *blasphemy against the Holy Spirit*) may have been a part of this same event; but it could have occurred at a different time as well (it seems to be close enough to indicate that it is the same event as well).

Another possibility is, Luke did not put the first third of his book in order according to Matthew or Mark, but perhaps much of what we read in that section came from one or two eyewitnesses, which allowed him to put everything in order from the beginning (everything from the first section). One of the women, like Mary Magdalene—anyone who was with Him from the beginning—may have been Luke’s chief witness for Luke 1–9.

One must bear in mind that, if I want to move a section of text from point A to B, I simply cut and paste. This was not nearly as easy in that era. These were possibly written on clay tablets or parchment, which materials were so expensive and cumbersome that rewrites and revisions were unlikely.

As you can see from above, this incident may have been recorded in all three of the synoptic [gospels](#). We will discuss this further at the end of this section. This entire passage extends from vv. 14–26 (which I break down into three subsections).

In this passage, the people who have come to see Jesus can be divided into three groups.

And He was casting out a demon—a mute [man]. And he was of the demon going out spoke the mute [man]. And marveled the crowd. But some out from them spoke, “By Beelzebub, the ruler of the demons, He is casting out the demons.” And others tempting [Him], a sign from heaven they were seeking from Him.

Luke
11:14–16

Jesus [lit., He] was casting out a demon [from] a mute, and it happened [that] the mute spoke [as] the demon was going out. The crowd [of people] were amazed [by this]. But some from among them spoke [out, saying], “He is casting out the demons by Beelzebub, the prince of the demons.” Then others [began to] test [Him], demanding a sign from heaven.

Jesus was casting out a demon from a man who was mute, while a crowd of people watched. They heard the man speak as the demon went out of him. At first, the people were quite impressed by what they saw, but then, a few persons from that group spoke out, saying, “He is casting out demons by the power of Beelzebub, the prince of demons.” Then others began to tempt the Lord, actually believing this accusation, and then demanding that He provide them a sign from heaven.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And He was casting out a demon—a mute [man]. And he was of the demon going out spoke the mute [man]. And marveled the crowd. But some out from them spoke, “By Beelzebub, the ruler of the demons, He is casting out the demons.” And others tempting [Him], a sign from heaven they were seeking from Him.
Douay-Rheims 1899 (Amer.)	And he was casting out a devil: and the same was dumb. And when he had cast out the devil, the dumb spoke: and the multitudes, were in admiration at it. But some of them said: He casteth out devils by Beelzebub, the prince of devils. And others tempting, asked of him a sign from heaven.
Holy Aramaic Scriptures	And when He was casting out a shida {a demon/devil} who was karsha {mute}, it happened that when that shida {demon/devil} went out, that karsha {mute man} spoke, and the kenshe {the crowds} were amazed. Then some from them said, ‘by belzebub, the head of the daywe {the demons/devils}, this one is casting out the daywe {the demons/devils}!’ But, others, while testing Him, were asking Him for an atha {a miraculous sign} from the Shmaya {the Heavens}.
James Murdock’s Syriac NT	And as he was casting out a demon that was dumb, it occurred, that when the demon had gone out, the dumb [man] conversed: and the multitudes admired. But some of them said: It is by Beelzebub, the prince of demons, that he casteth out demons. And others, to tempt him, asked of him a sign from heaven.
Original Aramaic NT	And when he was casting out a demon that was making a person mute, it happened that when that demon went out, the mute spoke, and the crowds were astonished. But men among them said, "This one exorcises devils by Beelzebub the Chief of devils*."
Lamsa Peshitta (Syriac)	But others were testing him, and they were asking him for a sign from Heaven. And when he was casting out a demon that was making a person mute, it happened that when that demon went out, the mute spoke, and the crowds were astonished. But men among them said, “This one exorcises devils by Beelzebub the Chief of devils.” But others were testing him, and they were asking him for a sign from Heaven.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he was sending an evil spirit out of a man who was without the power of talking. And it came about that when the spirit had gone the man had the power of talking; and the people were full of wonder. But some of them said, He sends out evil spirits by Beelzebul, the ruler of evil spirits. And others, testing him, were looking for a sign from heaven from him.
Bible in Worldwide English	Jesus was driving a bad spirit out of a man who could not talk. When the spirit left him, the man could talk. The people were surprised. But some of them said, This man drives out bad spirits by the help of Beelzebub, the chief of bad spirits. Other people wanted to test Jesus. They asked him to show them a sign from heaven.
Easy English	Jesus teaches about the Devil One day, Jesus was telling a bad spirit to go out of a man. Because of the bad spirit, the man could not speak. But after it had gone out of him, the man could speak again. All the people that were watching were surprised at this. But some people in the crowd were not happy with Jesus and they said, ‘This man can send bad spirits out of people because Beelzebul gives him authority. That is Satan, the one who rules all the bad spirits.’

People used the name Beelzebul when they spoke about the Devil. This is another name for the Devil.

Some other people wanted to test Jesus to see what he would do. So they asked him, 'Do something powerful for us to see. Then we will know that God has really sent you.'

Jesus only used the power that he had from God to help people. He only did something special when his Father asked him to. He would not use it to cause people to believe in him. He had already done many powerful works. But they chose not to believe that he was the Messiah.

Easy-to-Read Version—2001 .

Easy-to-Read Version—2008

One time Jesus was sending a demon out of a man who could not talk. When the demon came out, the man was able to speak. The crowds were amazed.

But some of the people said, "He uses the power of Satan to force demons out of people. Satan is the ruler of demons."

Some others there wanted to test Jesus. They asked him to do a miracle as a sign from God.

God's Word™

Jesus was forcing a demon out of a man. The demon had made the man unable to talk. When the demon had gone out, the man began to talk. The people were amazed.

But some of them said, "He can force demons out of people only with the help of Beelzebul, the ruler of demons."

Others wanted to test Jesus and demanded that he show them some miraculous sign from heaven.

Good News Bible (TEV)

Jesus was driving out a demon that could not talk; and when the demon went out, the man began to talk. The crowds were amazed, but some of the people said, "It is Beelzebul, the chief of the demons, who gives him the power to drive them out." Others wanted to trap Jesus, so they asked him to perform a miracle to show that God approved of him.

J. B. Phillips

Jesus shows the absurdity of "his being in league with the devil"

Another time, Jesus was expelling an evil spirit which was preventing a man from speaking, and as soon as the evil spirit left him, the dumb man found his speech, to the amazement of the crowds.

But some of them said, "He expels these spirits because he is in league with Beelzebub, the chief of the evil spirits."

Others among them, to test him, tried to get a sign from Heaven out of him.

The Message

No Neutral Ground

Jesus delivered a man from a demon that had kept him speechless. The demon gone, the man started talking a blue streak, taking the crowd by complete surprise. But some from the crowd were cynical. "Black magic," they said. "Some devil trick he's pulled from his sleeve." Others were skeptical, waiting around for him to prove himself with a spectacular miracle.

NIRV

Jesus and Beelzebub

Jesus was driving out a demon. The man who had the demon could not speak. When the demon left, the man began to speak. The crowd was amazed. But some of them said, "Jesus is driving out demons by the power of Beelzebul, the prince of demons." Others tested Jesus by asking for a sign from heaven.

New Life Version

A Nation That Cannot Stand

Jesus was putting a demon out of a man who could not speak. When the demon was gone, the man could speak. All the people were surprised and wondered about it. Some of them said, "He puts out demons through Satan, the king of demons." Others tried to trap Jesus. They asked for something special to see from heaven.

New Simplified Bible .

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

Casual English Bible

ACCUSING JESUS OF BEING A DEMON

One day Jesus performed an exorcism. He cast out the demon of a man who couldn't talk. When the demon came out, suddenly the man could talk. People were astonished. But some of the people in the crowd said, "Beelzebul, the Prince of Demons^[2] gives him the power to cast out demons." Others wanted to test his power, so they started badgering him—insisting that he call down some kind of miracle from heaven.

²11:15 The Greek word describing Satan is the title Beelzeboul. But it's better known as Beelzebub, which is how it shows up in ancient Latin, the language of the Roman Empire. The word is one of Satan's titles. It literally translates as "lord of flies," which sounds like a good book title.

Contemporary English V.

Jesus forced a demon out of a man who could not talk. And after the demon had gone out, the man started speaking, and the crowds were amazed.

But some people said, "He forces out demons by the power of Beelzebul, the ruler of the demons!"

Others wanted to put Jesus to the test. So they asked him to show them a sign from God.

The Living Bible

Once, when Jesus cast out a demon from a man who couldn't speak, his voice returned to him. The crowd was excited and enthusiastic, but some said, "No wonder he can cast them out. He gets his power from Satan,^[d] the king of demons!" Others asked for something to happen in the sky to prove his claim of being the Messiah.^[e]

[d] Luke 11:15 *from Satan*, literally, "from Beelzebub."

[e] Luke 11:16 *Others asked for something to happen in the sky to prove his claim of being the Messiah*, implied; literally, "Others, tempting, sought of him a sign from heaven."

New Berkeley Version
New Living Translation**Jesus and the Prince of Demons**

One day Jesus cast out a demon from a man who couldn't speak, and when the demon was gone, the man began to speak. The crowds were amazed, but some of them said, "No wonder he can cast out demons. He gets his power from Satan,^[f] the prince of demons." Others, trying to test Jesus, demanded that he show them a miraculous sign from heaven to prove his authority.

[f] Greek *Beelzeboul*; also in 11:18, 19. Other manuscripts read *Beezeboul*; Latin version reads *Beelzebub*.

The Passion Translation

One day there was a crowd gathered around Jesus, and among them was a man who was mute. Jesus drove out of the man the spirit that made him unable to speak. Once the demon left him, the mute man's tongue was loosed and he was able to speak again. The stunned crowd saw it all and marveled in amazement over this miracle!

But there were some in the crowd who protested, saying, "He casts out demons by the power of Satan, the demon king."

Others were skeptical and tried to persuade Jesus to perform a spectacular display of power *to prove that he was the Messiah*.

UnfoldingWord Simplified T.

One day a man came to Jesus who was not able to speak because a demon controlled him. After Jesus forced out the demon, the man began to talk, and crowds of people were amazed.

But some of them said, "It is Beelzebul, the ruler of the demons, who enables this man to force out demons!"

William's New Testament

Other people there asked him to perform a miracle to prove he was from God.

Now He was driving a dumb demon out of a man, and when the demon went out of him, the dumb man spoke. The crowds were astonished.

But some of them said, "It is with the help of Beelzebub, the prince of demons, that He is driving the demons out."

But others, to test Him, were demanding from Him a spectacular sign from heaven.

Partially literal and partially paraphrased translations:

American English Bible	Well, [Jesus] had once cast out a demon that was causing a man to be unable to talk. And after the demon came out, the man spoke, which amazed the crowds. But some of [the Pharisees] said: 'He's throwing out the demons with the help of BeElZebub, the ruler of the demons!' And at this same time, others were trying to tempt him by asking him to give them a sign from heaven.
Beck's American Translation Breakthrough Version	And He was throwing a demon out, and it was speech-impaired. It happened when the demon came out; the speech-impaired man spoke, and the crowds were amazed. Some from them said, "He throws the demons out with Beelzebub, the head of the demons." Others, trying to cause trouble, were looking for an indicator from heaven from the side of Him.
Common English Bible	Controversy over Beelzebub Jesus was throwing out a demon that causes muteness. When the demon was gone, the man who couldn't speak began to talk. The crowds were amazed. But some of them said, "He throws out demons with the authority of Beelzebub, the ruler of demons." Others were testing him, seeking a sign from heaven.
International Standard V	<i>Jesus is Accused of Working with Beelzebub (Matthew 12:22-30; Mark 3:20-27)</i> Jesus [Lit. He] was driving a demon out of a man who was [Lit. driving out a demon that was] unable to talk. When the demon had gone out, the man [Lit. the man who was unable to talk] began to speak, and the crowds were amazed. But some of them said, "He drives out demons by Beelzebub, the ruler of the demons." Others, wanting to test Jesus, [Lit. him] kept asking him for a sign from heaven.
Len Gane Paraphrase	He was driving out a devil that was unable to talk, and it came to pass when the devil had left, the man was able to speak, and the people were awe stricken. But some of them said, "He drives out devils by Beelzebub, the chief of the devils." Others tempting [him] sought a sign from heaven from him.
A. Campbell's Living Oracles	Again, he was expelling a demon, which caused dumbness; and when the demon was gone out, the dumb spake, and the people wondered. Some, however, said, He expels demons by Beelzebub, the prince of demons. Others, to try him, asked of him a sign from heaven.
New Advent (Knox) Bible	He had just cast out a devil, which was dumb; and no sooner had the devil gone out than the dumb man found speech. The multitudes were filled with amazement;[2] but some of them said, It is through Beelzebub, the prince of the devils, that he casts the devils out, while others, to put him to the test, would have him shew a sign out of heaven. [2] vv. 14-22: Mt. 12.22; Mk. 3.22.
NT for Everyone	Jesus and Beelzebub Jesus was casting out a demon that prevented speech. When the demon had gone out, the man who had been silent spoke, and the crowd were amazed. But some of them said, 'He casts out demons by Beelzebub, the prince of demons!' Others, trying to test him out, asked him to produce a sign from heaven.
20 th Century New Testament	Once Jesus was driving out a dumb demon, and, when the demon had gone out, the dumb man spoke. The people were amazed at this; But some of them said: "He drives out demons by the help of Baal-zebub, the chief of the demons";

While others, to test him, asked him for some sign from the heavens.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	<p>A House Divided</p> <p>Now he was driving out a demon that was mute. When the demon came out, the man who had been mute spoke, and the crowds were amazed. But some of them said, "He drives out demons by Beelzebul, the ruler of the demons." And others, as a test, were demanding of him a sign from heaven.</p>
Conservapedia Translation	<p>And he was exorcising a demon, which was dumbstruck. When the demon was exorcised, it spoke; and the people were surprised. But some complained, "He exorcises demons through Beelzebub, the chief of the demons." While others tempted Him by demanding a heavenly miracle. Translate the demand as a "miracle", and what Jesus provided as a "sign".</p>
Revised Ferrar-Fenton Bible	<p>A Warning Against Dissension.</p> <p>When He was expelling a demon from one who was dumb, it resulted that when the demon had departed, the dumb man spoke; and the crowd were astonished. But some of them said, "He casts out demons by the help of Beelzebub, the prince of the demons."</p> <p>Others, in order to test, demanded a sign out of Heaven from Him.</p>
Free Bible Version	<p>Jesus was driving out a demon that had made a man dumb. When the demon had left, the man who was dumb spoke, and the crowds were amazed. But some of them said, "He is driving out demons using the power of Beelzebub, the ruler of demons."</p> <p>Others were trying to test Jesus by demanding a miraculous sign from heaven.</p>
God's Truth (Tyndale) NIV, ©2011	.
Riverside New Testament	<p>He was casting out a demon and it was dumb. After the demon had gone out, the dumb man spoke and the crowds wondered. But some of them said, "By Beelzebul, the chief of the demons, he casts out the demons."</p> <p>Others, by way of test, demanded of him a sign from heaven.</p>
Leicester A. Sawyer's NT	<p>AND he cast out a demon, and it was dumb. And when the demon had gone out, the dumb spoke; and the multitudes wondered. But some of them said, He casts out demons by Beelzebul, the ruler of demons; and others, trying him, asked of him a sign from heaven.</p>
Urim-Thummim Version	<p>Then he was casting out a demon, and it was dumb. And it came to pass, when the demon was gone out, the dumb spoke; and the people wondered. But some of them said, he casts out demons through Beelzebub the chief of the demons.</p> <p>And others, testing him, sought of him a sign from the cosmos.</p>
Weymouth New Testament	<p>On once occasion He was expelling a dumb demon; and when the demon was gone out the dumb man could speak, and the people were astonished. But some among them said, "It is by the power of Baal-zebul, the Prince of the demons, that he expels the demons."</p> <p>Others, to put Him to the test, asked Him for a sign in the sky.</p>
Wikipedia Bible Project	<p>Jesus was driving out a demon that caused dumbness. When the demon was gone, the man that was dumb spoke, and the crowds were astonished. But some of them said, "He casts out demons in the name of Beelzebub, the ruler of demons," while others wanted to test Jesus by asking him to give a miraculous sign from heaven.</p>

Catholic Bibles (those having the imprimatur):

Christian Community (1988) **Jesus and Beelzebub**

(Mk 3:22; Mt 12:23; Mk 4:21; 9:40)

• One day Jesus was driving out a demon, which was mute. When the demon had been driven out, the mute person could speak, and the people were amazed. Yet some of them said, "He drives out demons by the power of Beelzebub, the chief of the demons." Others wanted to put him to the test, by asking him for a heavenly sign.

Mt 12: 22-29; Mk 3: 22-27; Mt 9: 32-34

Mt 16:1; Mk 8:11; Lk 11:29

• 14. See commentary on Mark 3:22 and Matthew 12:23. [See **Christian Community Bible** in the **Addendum**.]

The Heritage Bible

And he was throwing out a demon, and he was mute.¹⁴ And it was, the demon going out, the mute spoke, and the crowd marveled.

And some of them said, He throws out demons in Beelzebub, the ruler of the demons.

And others, tempting him, sought of him a sign out of heaven.

¹⁴ 11:14 mute, kophos, blunted speech and/ or hearing. The demon was the kind of spirit who caused the person to be unable to speak, possibly also unable to hear.

New American Bible (2011) **Jesus and Beelzebub.**

^e He was driving out a demon [that was] mute, and when the demon had gone out, the mute person spoke and the crowds were amazed. Some of them said, "By the power of Beelzebub, the prince of demons, he drives out demons."^f Others, to test him, asked him for a sign from heaven.^g

e. [11:14–23] Mt 12:22–30; Mk 3:20–27.

f. [11:15] Mt 9:34.

g. [11:16] Mt 12:38; 16:1; Mk 8:11; 1 Cor 1:22.

New Catholic Bible

For or against Jesus^[c]

Jesus and Beelzebub.^[d] Jesus was driving out a demon that was mute, and when the demon had gone out, the man who was mute spoke, and the crowd was amazed. But some of them said, "He casts out demons by Beelzebub, the prince of demons." Others, to test him, demanded a sign from heaven.

[c] The suspicion with which his adversaries regard Jesus becomes accusation and snare; they treat him as an agent of Satan and demand signs of him. In this confrontation that is more and more manifest, Jesus does not soften his message in any way; rather he demands that one choose for or against him. The time of waiting is over; the time of decision is at hand.

[d] There are groups who claim to cast out demons—the word "children" designates the members or disciples of a group. Why then should his opponents be suspicious of Jesus, especially since he actually heals sicknesses? The miracles that he works manifest the power of God, for in order to conquer Satan who is reputedly at work in sicknesses one must be stronger than he is.

New English Bible—1970

Jesus and Beelzebub (Judæa)

[Lk.11.14-23 →] - Mt.12.22-32, Mk.3.20-30, Lk.12.10

HE WAS DRIVING OUT a devil which was dumb; and when the devil had come out, the dumb man began to speak. The people were astonished, but some of them said, 'It is by Beelzebub prince of devils that he drives the devils out.' Others, by way of a test, demanded of him a sign from heaven.

New Jerusalem Bible

He was driving out a devil and it was dumb; and it happened that when the devil had gone out the dumb man spoke, and the people were amazed.

But some of them said, 'It is through Beelzebub, the prince of devils, that he drives devils out.'

Others asked him, as a test, for a sign from heaven;

but, knowing what they were thinking, he said to them, 'Any kingdom which is divided against itself is heading for ruin, and house collapses against house. V. 17 is included for context.

NRSV (Anglicized Cath. Ed.) **Jesus and Beelzebub**

Now he was casting out a demon that was mute; when the demon had gone out, the one who had been mute spoke, and the crowds were amazed. But some of them said, 'He casts out demons by Beelzebul, the ruler of the demons.' Others, to test him, kept demanding from him a sign from heaven.

Revised English Bible—1989 **Opposition and questioning**

HE was driving out a demon which was dumb; and when the demon had come out, the dumb man began to speak. The people were astonished, but some of them said, "It is by Beelzebul prince of demons that he drives the demons out."

Others, by way of a test, demanded of him a sign from heaven.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

He was expelling a demon that was mute. When the demon had gone out, the man who had been mute spoke; and the people were astounded. But some of them said, "It is by Ba'al-Zibbul" — the ruler of the demons — "that he expels the demons." And others, trying to trap him, demanded from him a sign from Heaven.

Holy New Covenant Trans.

One time Jesus was casting a demon out of a man who couldn't talk. When the demon came out, the man was able to speak. The crowds were amazed. But some of the people said, "Jesus throws demons out by using the power of Beelzebub, the ruler of demons."

Other people were trying to make Jesus prove that he came from God.

The Scriptures 2009

And He was casting out a demon, and it was dumb. And it came to be, when the demon had gone out, that the dumb spoke. And the crowds marvelled.

But some of them said, "He casts out demons by Be'elzebul, the ruler of the demons," and others, trying Him, were seeking from Him a sign from heaven.

Tree of Life Version

Now Yeshua was driving out a demon, and it was mute. When the demon had gone out, the mute one spoke and the crowds were amazed.

But some among them said, "By beelzebul, the ruler of demons, He drives out demons."

Others, testing Him, were demanding from Him a sign from heaven.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...and [He] was Removing demon and It was Mute [It] becomes but the demon proceeding speaks The [Man] Mute and wonder The Crowds (Some) Ones but from them say in beelzebul the ruler [of] the demons [He] removes the demons Other [Men] but Testing {him} sign from heaven sought from him...

Awful Scroll Bible

Now he was casting-out a demon, even was he dumb. Moreover itself happened, the demon being came-out, he dumb spoke, and they of the adjoining area wondered.

But some out of them said, "He casts-out demons by-within Lord-of-the-fly the ruler of the demons."

But others testing, persist to seek from him a sign out of the expanse.

Concordant Literal Version

And he was casting out a demon, and it was a mute one. Now it occurred, at the coming out of the demon, that the mute man speaks. And the throngs marvel."

Yet some of them said, "By Beelzeboul, the chief of the demons, is he casting out the demons. Yet He, answering, said, "How can Satan be casting out Satan?"

Yet others, trying Him, sought a sign out of heaven from Him."

exeGeser's companion Bible	<p><u>YAH SHUA CASTS OUT A DEMON</u> And he casts a demon, and it is mute: and so be it, the demon goes and the mute speaks. - and the multitude marvels.</p> <p><u>YAH SHUA ACCUSED OF BLASPHEMY</u> And some of them say, He casts out demons by Baal Zebub the arch of the demons. And others, testing him, seek a sign from the heavens from him.</p>
Orthodox Jewish Bible	<p>And Rebbe Melech HaMoshiach was casting out a shed from an ish illem (mute man). And it came to pass when the shed had come out, the ish illem spoke, and the multitudes were amazed. But some of them said, He casts out the shedim by Baal-zibbul Sar HaShedim. And others, to test him, were demanding of Rebbe, Melech HaMoshiach an ot (sign) from Shomayim.</p>
Rotherham's Emphasized B.	<p>§ 50. <i>Jesus accused of casting out Demons in Beelzebub.</i> Mt. xii. 22–37; Mk. iii. 20–30. And he was casting out a demon that was dumb; and it came to pass [when the demon' went out] the dumb began speaking. And the multitudes marvelled; but [some from among them] said— In^d Beelzebul^e the ruler of the demons is he casting out the demons; and others [putting him to the test] a sign out of heaven were seeking from him. ^d Cp. Mk. i. 23, n. ^e Ap: "Beelzebul."</p>

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>Pharisees' Blasphemy And [at another time] Jesus was casting out a demon, and it was [controlling a man so as to make him] mute; when the demon had gone out, the mute man spoke. And the crowds were awed. But some of them said, "He drives out demons by [the power of] ^[i]Beelzebul (Satan), the ruler of the demons." Others, trying to test Him, were demanding of Him a sign from heaven. [i] I.e. a deity worshiped in the Philistine city of Ekron: Baal Zebul, lord of the high places or Baal Zebub, lord of the flies.</p>
An Understandable Version	<p>[Once] Jesus was driving out an evil spirit from a [man who was] mute. And it happened when the evil spirit left [him] that the [former] mute began to speak. And the crowds were amazed. But some of the people said, "He is driving out evil spirits by [the power of] Beelzebub, the chief of evil spirits." Then others, trying to test Him, asked Him to perform a [supernatural] sign from heaven.</p>
The Expanded Bible	<p>Jesus' Power Is from God One time Jesus was ·sending [driving; casting] out a demon ·who could not talk [or who was making a man mute]. When the demon came out, the man who had been unable to speak, then spoke. The ·people were [crowd was] amazed. But some of them said, "Jesus uses the power of Beelzebul [^Canother name for Satan], the ruler of demons, to ·force [drive; cast] demons out of people." Other people, wanting to test Jesus, asked him to give them a sign from heaven.</p>
Jonathan Mitchell NT	<p>Later, He was proceeding in expelling (casting out) a blunt, dull, mute demon (Hellenistic concept and term: = animistic influence). Now with the coming out of the demon, the [previously] mute and dull person spoke. And so the crowds marveled and wondered.</p>

But certain ones of them said, "He continues casting out the demons in union with Beelzebul, the chief and ruler of the demons (= animistic influences)." But He, giving a discerning reply, said, "How does the adversary (satan) continue able and with power to continue casting out the adversary (satan)?"

Yet different folks (= another group), repeatedly testing and examining [Him], kept on seeking from His presence (or: beside Him) a sign out of [the] sky (or: atmosphere; heaven).

P. Kretzmann Commentary

Verses 14-16

Christ Casts Out a Devil and Rebukes the Pharisees.

The miracle and its effect:

And He was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.

But some of them said, He casteth out devils through Beelzebub, the chief of the devils.

And others, tempting Him, sought of Him a sign from, heaven.

Luke makes the historical setting of this story very meager, stating merely the fact that Jesus cast out a demon that was dumb, but omitting to mention the Pharisees and scribes, since his readers would not have known what these persons represented in this connection. The evangelist's purpose is to bring out the words of Jesus upon this occasion. Three classes of people are mentioned as being influenced by the miracle of casting out the demon. The great majority of the common people wondered; that was their usual status after some extraordinary proof of Christ's power. Had they but searched the Scriptures and believed what Jesus said of Himself, their astonishment might have had some value. Their direct descendants are the modern persons that want to bear the Christian name, that marvel at the beauty and power of the Gospel, but are not interested in its deeper meaning, in the salvation of their souls. The second class was much smaller. It was recruited from the ranks of the Pharisees, and their feeling toward Christ was that of implacable, malignant hatred. Sneeringly they remarked that in and through the power of Beelzebub (the god of flies) or Beelzebub (the god of dung), the prince and foremost of the demons, He cast out the demons. That was infamous, base slander, against their own knowledge and conviction. And the third class, agreeing with, the second in their hatred of Jesus, tempted Him, tried to draw Him on, sought a sign from heaven from Him, as though the many signs and wonders which had been done before the people were not sufficient evidence of the Lord's divine mission. To this day the enemies of the Lord resort to lies and slanders to harm the work of the Gospel; their object is to suppress the truth at all costs.

Lexham Bible

A House Divided Cannot Stand

And he was expelling a mute demon. [Some manuscripts have "a demon, and it was mute"]

Now it happened that when [*Here "when" is supplied as a component of the temporal genitive absolute participle ("came out")] the demon came out, the man who had been mute spoke, and the crowds were astonished.

But some of them said, "By Beelzebul the ruler of demons he expels demons!"

And others, in order to [*Here "in order to" is supplied as a component of the participle ("test") which is understood as purpose] test him, [*Here the direct object is supplied from context in the English translation] were demanding from him a sign from heaven.

Syngein/Thieme

{Example of What the Indwelling of God the Holy Spirit could Do for Them}

~~Now He kept on throwing/casting out {ekballo} a demon/'fallen angel' {daimonion} who {the possessed man} was mute. {the demon controlled his vocal cords and would not let him speak}

And, it came to pass, when the demon had gone out, the speechless man spoke, and the crowds were astounded/amazed.

{Note: Here the people were astounded, but the disciples were not as quick. They should have been astounded at Jesus' implication and asked for the Spirit

themselves right then, but they did not. In the Age of Israel, they only receive the Spirit by asking for it/Him.)

“But some of them said, “He throws/casts out demons {daimonion} by Beelzebub {Beelzeboul - a name for Satan - means 'lord of the house'}, the prince/ruler {archon} of demons {daimonion}”.

“While others . . . to test {peirazo} Him {Jesus} . . . began demanding {zeteo} from Him a sign {semeion} from heaven.

{Note: Jews are always asking for signs. That is the reason Jesus performed miracles - it was His 'calling card' to the Jews that He was the Messiah.}

Translation for Translators

Jesus taught people various things about demons.

Luke 11:14-28

One day there was a man there who, because a demon controlled him [MTY], was unable to speak. After Jesus expelled the demon, the man began to talk. Most of the people there were amazed. But some of them said, “It is Beelzebub, the ruler of the demons, who enables this man to expel demons!” Other people there asked Jesus to perform a miracle to prove “he was the Messiah/that he had come from God” [MTY/EUP]. They wanted to trap him into not being able to perform a miracle or into doing something ridiculous.

The Voice

Picture this:

Jesus is exorcising a demon that has long kept a man from speaking. When the demon is expelled, the man starts talking and the people are amazed. *But then controversy erupts.*

Some People: Do you know why He can cast out demons? It’s because He’s in league with the demon prince, Beelzebub.

Other people want to see more, so they challenge Jesus to give them another miraculous sign.

Bible Translations with Many Footnotes:

NET Bible®

Jesus and Beelzebub

Now³⁷ he was casting out a demon that was mute.³⁸ When³⁹ the demon had gone out, the man who had been mute began to speak,⁴⁰ and the crowds were amazed. But some of them said, “By the power of Beelzebul,⁴¹ the ruler⁴² of demons, he casts out demons.” Others, to test⁴³ him,⁴⁴ began asking for⁴⁵ a sign⁴⁶ from heaven.

^{37tn} Here καί (kai) has been translated as “now” to indicate the transition to a new topic.

^{38tn} The phrase “a demon that was mute” should probably be understood to mean that the demon caused muteness or speechlessness in its victim, although it is sometimes taken to refer to the demon’s own inability to speak (cf. TEV, “a demon that could not talk”).

^{39tn} Grk “And it happened that when.” The introductory phrase ἐγένετο (egeneto, “it happened that”), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated. Here δέ (de) has not been translated either.

^{40sn} This miracle is different from others in Luke. The miracle is told entirely in one verse and with minimum detail, while the response covers several verses. The emphasis is on explaining what Jesus’ work means.

^{41tn} Grk “By Beelzebub.”

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

^{42tn} Or “prince.”

^{43tn} Grk “testing”; the participle is taken as indicating the purpose of the demand.

^{44tn} The pronoun “him” is not in the Greek text, but is implied. Direct objects were frequently omitted in Greek when clear from the context.

^{45tn} Grk “seeking from him.” The imperfect ἐζ τουv (ezhtoun) is taken ingressively. It is also possible to regard it as iterative (“kept on asking”).

^{46sn} What exactly this sign would have been, given what Jesus was already doing, is not clear. But here is where the fence-sitters reside, refusing to commit to him.

New American Bible (2011) .
Rotherham's Emphasized B.

§ 50. Jesus accused of casting out Demons in Beelzebub.
Mt. xii. 22–37; Mk. iii. 20–30.

And he was casting out a demon that was dumb; and it came to pass [when the demon' went out] the dumb began speaking. And the multitudes marvelled; 15 but [some from among them] said—

||In^d Beelzebul^e the ruler of the demons|| is he casting out the demons; and ||others|| [putting him to the test] ||a sign out of heaven|| were seeking from him.

^d Cp. Mk. i. 23, n.

^e Ap: “Beelzebul.”

The Spoken English NT

Jesus Kicks Out a Demon and is Accused of Being with the Devil (Mt. 12:22–32; Mk 3:19b-30)

Once^l Jesus was kicking out a demon that that was mute.^m And when the demon had gone out, the mute person spoke, and the crowds were amazed.

But some of them said, “He’s kicking out demons by the power of the devil,ⁿ the ruler of the demons.”

Others were trying to test Jesus out by asking him for^o a miracle^p from heaven.

^l. Lit. “And.”

^m. I.e. unable to speak; lit. “a mute demon”; some mss have “a demon, and it was mute.”

ⁿ. Lit. “by Beelzebul,” prn. beh-el-zubul, which appears to be an insulting name for the devil, meaning “The Lord of Dung.”

^o. Lit. “seeking from him.”

^p. Traditionally: “a sign” (see “Bible Words”).

Wilbur Pickering's New T.

A divided house

Then He was casting out a demon, and it was mute. As a result, when the demon had gone out the mute spoke! And the crowds marveled.

But some of them said, “It’s by Beelzebul,⁵ the ruler of the demons, that he casts out demons”.

While others kept asking Him for a sign from heaven, testing.

⁽⁵⁾ The familiar spelling ‘Beelzebub’ was presumably brought over from the Latin, since all the Greek manuscripts have ‘Beelzebul’ (with variations).

Literal, almost word-for-word, renderings:

Analytical-Literal Translation And He was casting out a demon, and it was mute. Then it happened, the demon having gone out, the mute [person] spoke, and the crowds marveled. But some of them said, "By Beelzebul [i.e. a Philistine deity, used as a name for the devil], ruler of the demons, He casts out demons." But others, testing [Him], were seeking a sign from Him from heaven.

C. Thomson updated NT Again, when he was expelling a demon, which was dumb, and as soon as the demon went out the dumb man spoke, and the people expressed admiration, but some of them said, By Beelzebub, the prince of the demons, he expelles the demons; and others, to try him, demanded of him a sign from heaven; he, knowing their thoughts, said to them, Every kingdom divided against itself is brought to desolation, and house after house falls. V. 17 is included for context.

Context Group Version And he was casting out an unseen entity, and it was mute. When the unseen entity was gone out, the mute man spoke; and the multitudes marveled. But some of them said, By Beelzebul the prince of the unseen entities he casts out unseen entities. And others, trying [him], sought of him a sign from the sky.

Far Above All Translation	Subsequently he was casting out a demon, and it was dumb. And it came to pass that when the demon had come out, the dumb man spoke, and the crowds were amazed. But some of them said, "He casts out demons by Beelzebul, the ruler of the demons," whereas others, tempting him, wanted a sign from heaven from him.
Legacy Standard Bible	A Kingdom Divided And He was casting out a demon, and it was mute. Now it happened that when the demon had gone out, the mute man spoke, and the crowds marveled. But some of them said, "He casts out demons by Beelzebul, the ruler of the demons." And others, testing Him, were seeking from Him a sign from heaven [Or <i>an attesting miracle</i>].
Modern Literal Version 2020	{Similar: Mat 12:22-37, Mar 3:22-26, Luk 11:14-23} Now he was casting forth a demon and it was mute. And it happened, after the demon went forth, the mute man spoke, and the crowds marveled. But some out-of them said, He is casting forth demons in Beelzebub the ruler of the demons. But others, testing him, were seeking a sign out-of heaven from him.
New American Standard	Pharisees' Blasphemy And He was casting out a mute demon; when the demon had gone out, the man who was previously unable to speak talked, and the crowds were amazed. But some of them said, "He casts out the demons by Beelzebul, the ruler of the demons." Others, to test [Lit <i>testing</i>] Him, were demanding of Him a sign from heaven [I.e., confirming miracle].
New European Version	The controversy about Beelzebub And he was casting out a demon that was dumb. And it came to pass, when the demon had gone out, the dumb man spoke and the crowds marvelled. But some of them said: By Beelzebub the prince of the demons he casts out demons. And others, testing him, sought from him a sign from heaven.
Niobi Study Bible	A House Divided Cannot Stand And He was casting out a devil, and it was dumb. And it came to pass when the devil had gone out, the dumb one spoke; and the people wondered. But some of them said, "He casts out devils through Beelzebub, the chief of the devils." And others, testing Him, sought from Him a sign from Heaven.
Restored Holy Bible 6.0	[A demon casted out]. And He was casting out a demon, and it was dumb. And it came to pass when the demon was gone out, the dumb spoke; and the multitudes wondered. But some of them said, He casts out demons through Beelzebul, the ruler of the demons. And others tempting Him, sought from Him a sign from Heaven.
Revised Young's Lit. Trans.	And he was casting forth a demon, and it was dumb, and it came to pass, the demon having gone forth, the dumb man spake, and the multitudes wondered, and certain of them said, 'By Beelzeboul, ruler of the demons, he does cast forth the demons;' and others, tempting, a sign out of heaven from him were asking.

The gist of this passage: Jesus casts out a demon, and there are three general responses to this miracle.
14-16

Luke 11:14a

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

Luke 11:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ên (ἦν) [pronounced ayn]	<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)
ekballô (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, present active participle, nominative case	Strong's #1544
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 singular noun, accusative case	Strong's #1140
kôphos (κωφός) [pronounced Kingdom of Heaven-FOSS]	<i>blunted, dull; blunted in tongue, that is, speechless, mute, unable to speak dumb; blunted or dull in hearing, that is deaf</i>	neuter singular adjective, nominative case	Strong's #2974

This is also in the nominative in the Scrivener Textus Receptus.

Translation: Jesus [lit., He] was casting out a demon [from] a mute,...

The construction of this phrase is quite interesting. The word *mute* is an adjective taking the place of a substantive, referring to a mute person. However, where we would expect the ablative case, we have the nominative case. The ablative case would mean that this reads, *from a mute person*. The nominative case is the case of the subject, but the mute is clearly not the subject; Jesus is the One acting on this man, casting out the demon from him. It is an odd way to construct the sentence. Perhaps this is the way that narrative was originally recounted to Luke (recall that Luke put together his biography of Jesus based upon people who were there and recounted these events).

This is how I translated this verse:

Luke 11:14a Jesus [lit., He] was casting out a demon [from] a mute,... (The word *from* would have been inserted had this been an ablative case.)

We might understand this to mean, *Jesus was casting out a demon [who made his human host] mute...*

Less-than-literal translations filled in some of these words:

Bible in Worldwide English Jesus was driving a bad spirit out of a man who could not talk.
Easy-to-Read Version–2008 One time Jesus was sending a demon out of a man who could not talk.

Luke 11:14b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
Sometimes, when there is no specific subject, this can be translated, <i>and it came to pass, and it was, and so it was; and here is what happened next.</i>			
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative 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 singular noun, genitive/ablative case	Strong's #1140
exerchomai (ἐξέρχομαι) [pronounced ex-EHR-khoh-mai]	<i>going out, coming out, exiting; going away; retiring; proceeding from, being descended from</i>	neuter singular, aorist active participle; genitive/ablative case	Strong's #1831
laléō (λαλέω) [pronounced lah-LEH-oh]	<i>to speak, to talk, to utter; the voice, or the sound, or the vocal cords are emphasized</i>	3 rd person singular, aorist active indicative	Strong's #2980
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
kôphos (κωφός) [pronounced Kingdom of Heaven-FOSS]	<i>blunted, dull; blunted in tongue, that is, speechless, mute, unable to speak dumb; blunted or dull in hearing, that is deaf</i>	masculine singular adjective, nominative case	Strong's #2974

Here, the adjective is acting as a substantive.

Translation: ...and it happened [that] the mute spoke [as] the demon was going out.

The verb ginomai can simply refer to something that is taking place. This word can be translated, *and it came to pass, and it was, and so it was; and here is what happened next.*

My first thought was, the is a nominative noun just hanging out there, not attached to anything; could it belong to this verb? But, we do not really have a complete thought. *And the mute was, but the mute man became...*

The verb ginomai is followed by the postpositive particle dé (δέ), so that is an indication to us that this is a new phrase (which separates it from the word *mute*). The ESV and WEB translations simply translate these two words

when. Others (MLV and Green's literal translation) translate this phrase, *and it happened*. The LSV and Webster translate this, *and it came to pass* (which is the most literal rendering).

There is a main verb in this phrase (*to speak*) along with a present active participle; so there are enough verbs in this very short phrase (3 of them). At the end of this phrase are the words *the mute*, the same words which ended the previous phrase. Therefore, I translated this phrase: *...and it happened [that] the mute spoke [as] the demon was going out*. (Kukis mostly literal translation)

Luke 11:14b *...and it happened [that] the mute spoke [as] the demon was going out*. (Kukis mostly literal translation)

It appears that there are a crowd of people near there, observing what is happening. They are not mentioned until the next phrase. The idea is, their thoughts, opinions and observations are just not very important. They will appear to be on positive signals at first, and then one of them will suggest something absurd, and the others will all grab on to his absurd theory. That reaction reveals that the people are negative toward Jesus Christ.

The other idea here is, Jesus is not doing this for a crowd. He did not look over at this crowd and say, "Hey, guys, look over here; watch this!" What He was doing was separate from the crowd, people who happen to be nearby.

Nearly everyone knows that this mute is mute. He is well-known among the crowd that is watching Jesus. So that is why they have the reaction that they do.

Luke 11:14c			
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
thaumázō (θαυμάζω) [pronounced <i>thau-MAUd-zoh</i>]	<i>to wonder, to marvel, to be struck with admiration or astonishment</i>	3 rd person plural, aorist active indicative	Strong's #2296
hoi (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
ochlos (ὄχλος) [pronounced <i>OKH-loss</i>]	<i>a crowd, company, multitude, number (of people), people, throng (as borne along); by implication the rabble; by extension a class of people; figuratively a riot; press</i>	masculine plural noun, nominative case	Strong's #3793

Translation: *The crowd [of people] were amazed [by this].*

A crowd of people are watching what Jesus is doing—apparently unsolicited by the Lord—and when they see the demon go out of the man (we don't know exactly what they see, but they seem to understand that a demon is cast out of the man) and then the man speaks. This amazes them. In fact, there are three responses to this miracle of casting out a demon, and the first response recorded are those who are amazed. We don't know if they responded by believing in Jesus—it seems likely that some of them did. But simply the fact that these people are amazed is not the same as saying, *they then placed their faith in Jesus*. If you have ever seen Penn and Teller perform, you might be amazed. But this does not mean that you place your trust in them.

Now, I suspect that there is a lot more going on than what Luke records here. The man was possessed by a demon, so it is my guess that his actions were often unusual and off-putting. He probably exhibited some unusual

behavior, but all that Luke mentions is the fact that this man is mute and, suddenly, he speaks. There may be a change in other behaviors, but Luke focuses on this particular one.

The crowd is amazed when they see this man speak. Obviously, they know that the man is a mute. And, if there was any unusual behavior, that has also stopped.

In many instances of Jesus casting out demons, the person has the demon for a long enough time for that to define him. This man could have been like this for months or even years. Everyone who knows this man knows that he is mute and that this is a demon-induced ailment.

Luke 11:14 **Now He was casting out a demon that was mute. When the demon had gone out, the mute man spoke, and the people marveled.** (ESV; capitalized)

Even though the ESV provides a confusing translation, the original text is somewhat confusing.

Luke 11:14 **Jesus [lit., He] was casting out a demon [from] a mute, and it happened [that] the mute spoke [as] the demon was going out. The crowd [of people] were amazed [by this].** (Kukis mostly literal translation)

People are there, observing this, and they are quite surprised when the man speaks. It is not clear if anything else was actually observed, but what caught the attention of the people there was that this man spoke.

The False Accusation Matthew 12:24 Mark 3:22

Luke 11:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tines (τινες) [pronounced <i>tihn-ehs</i>]; tina (τινα) [pronounced <i>tihn-ah</i>]	<i>ones, some, certain ones; any, any of those; some things; some times, awhile; only</i>	masculine plural enclitic, indefinite pronoun; adjective; nominative case	Strong's #5100
This is commonly used for a person or thing whom one cannot or does not wish to name or specify particularly.			
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ek (ἐκ) [pronounced <i>ehk</i>]	<i>out of, out from, from, by, of</i>	preposition	Strong's #1537
Here, spelled ex (ἐξ) [pronounced <i>ehks</i>], because it comes before a vowel.			
autôn (αὐτῶν) [pronounced <i>ow-TOHN</i>]	<i>their, theirs; of them; from them; same</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846
epô (ἐπῶ) [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 plural, aorist active indicative	Strong's #2036

Translation: **But some from among them spoke [out, saying],...**

There is something else which is going to be illustrated here. This is a crowd of people—we don't know why they are there, but they are probably not followers of Jesus (given the things that they say). They might be more

curiosity seekers or people who like to see magic. So, they hear that Jesus is in town and they go over to watch Him *perform*, so to speak.

This could indicate **positive volition**, but not necessarily. We all come to the Lord in a variety of ways, so even a curiosity seeker might believe in Him and be converted. However, as some of these men are looking on with interest and wonderment, one of them speaks.

He is going to say something which has no foundation in fact. There is no evidence whatsoever for what he says. However, his assertion is enough to tip the balance of the crowd. They saw Jesus do something that was amazing, they are wowed; but, they will hear this false accusation, and, their minds are no longer captivated by the Lord.

This is as if a crowd is wowed by a trick performed by Penn and Teller, and then someone says, “Here’s how they did it.” And suddenly, all of the magic is gone.

The observer’s false accusation is this:

Luke 11:15b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
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
The next word is not declined.			
Beelzeboul (Βεελζεβούλ) [pronounced <i>beh-ehl-zehb-OOL</i>]	<i>prince (god) of dung; lord of the house; transliterated, Beelzebul, Beelzebub (a name for Satan)</i>	indeclinable proper masculine singular noun	Strong’s #954
tô (τῷ) [pronounced <i>toh</i>]	<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
archôn (ἄρχων, ἄρχοντος, ὁ) [pronounced <i>AHR-khohn</i>]	<i>ruler, commander, chief, leader, first-in-rank; prince, magistrate</i>	masculine singular noun; dative, locative or instrumental case	Strong’s #758 (present participle of Strong’s #757)
tôn (τῶν) [pronounced <i>tohn</i>]	<i>the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	neuter plural definite article; genitive and ablative cases	Strong’s #3588
daimonion (δαιμόνιον) [pronounced <i>die-MON-ee-on</i>]	<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, genitive/ablative case	Strong’s #1140
ekballô (ἐκβάλλω) [pronounced <i>ehk-BAHL-loh</i>]	<i>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]</i>	3 rd person plural, present active indicative	Strong’s #1544

Luke 11:15b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ta (τά) [pronounced taw]	<i>the; to this, towards that</i>	neuter plural definite article; accusative 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, accusative case	Strong's #1140

Translation: ...*“He is casting out the demons by Beelzebub, the prince of the demons.”*

“Listen,” the unnamed man says, “here is what is happening: Jesus is having Satan cast out these demons to get our attention and to sway us.”

Is there any evidence of this? Does the man have a specific reason that he makes this claim? No and no.

Illustration: Have you ever seen a well-known person brought down by an accusation? Have you ever heard anyone accused of something, and, after that, you could not look at him or view him the same way? All of a sudden, the sheen is gone off this person. People make such accusations and sometimes these accusations completely destroy the reputation of a person; and the accusations are made without any foundation whatsoever.

Illustration: This is done in politics all of the time. Huge numbers of people vote for or against a person based upon general impressions (such impressions do not have to be true in order to influence an election). Politicians adopt meaningless slogans and, if the slogan is good enough, many will attach themselves to that politician. I asked a friend of mine, a college-educated woman, why she had voted for Barack Obama, and she gave me the explanation, “Hope and change.” Along the same lines, if a person can be labeled or associated with a strong negative, there are many who will not vote for him (or her). Sarah Palin, a very influential vice presidential candidate, became associated with the words, “I can see Russia from my house.” A comedian said those words, not Palin (Palin knew exactly where Russia was in relationship to Alaska, and they are much closer than most people realize). What the comedian said was based upon Palin accurately pointing out that you can see Russia from the state of Alaska. This and one or two other things attached themselves to Palin, and I can guarantee that many sway voters voted against her because of those associations.

In this case, this is all that was needed to sway the people there. Someone makes the claim, “Here is how He cast out that demon; He just told his buddy Satan to do it.”

Another illustration: In 2016 (I write this in 2020/2023/2024), our president (President Trump) was accused of having a close relationship with President Putin of Russia. The accusation was, Putin had something on Trump, to blackmail him with, and Trump would do Putin's bidding. MSNBC notwithstanding, there was absolutely no proof of this, and an investigation was launched without having any foundation for the investigation in the first place. What happened was one of the most un-American things I have ever seen. The president was accused, without any evidence whatsoever (the evidence that was presented was phony and developed by the opposite party), and a year and a half was devoted to trying to find *anything* at all that would damage the President. Even though these were the actions of the opposite party, the primary news outlets presented the case with great bias. I don't know what the percentages are, but I suspect that at least a third of the population of the United States takes it as a fact that Putin had some sort of control or undue influence over President Trump—although millions of dollars and hundreds (?) of witnesses were brought forth, none of whom could verify any of the accusations.

Illustration: So one party accused the leader of the other party of things he did not do, and I have no doubt that this swayed millions of people against the President.

Illustration: What is clear to me in United States elections is, a person's competence or record affects the opinion of some people (I personally changed my own mind about Donald Trump when I began to see what he actually did as president). However, for many elections, the most minor thing which is said; the most outlandish accusation is made, and such loose talk is often rewarded with enough of a vote swing to change an election.

Illustration: I have heard the absurd comment that some people would vote for a president if he is the kind of guy you would like to get a beer with. This has so little to do with a president's function; and yet, there are people who actually make a choice based upon this silly metric.

Luke 11:15 **But some from among them spoke [out, saying], "He is casting out the demons by Beelzebub, the prince of the demons."** (Kukis mostly literal translation)

This is what happened here. A few people stood up, and made this accusation—an accusation which has no foundation in fact. Suddenly, all of those who were just amazed by what Jesus had done, were now skeptical about Who He is and what He did.

This absurd claim came right out of left field, with absolutely no evidence at all. It was simply an accusation.

Luke 11:16			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
héteros (ἕτερος) [pronounced HEH-ter-os]	<i>another [of a different kind], other; different, altered</i>	correlative pronoun; masculine plural adjective; nominative case	Strong's #2087
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
peirazô (πειράζω) [pronounced pi-RAD-zoh]	<i>being tempted, being enticed; testing (objectively), scrutinizing, assaying, examining, going about, the one proving; trying; endeavoring to</i>	masculine plural, present active participle; nominative case	Strong's #3985
sêmeíon (σημεῖον) [pronounced say-MY-on]	<i>sign, mark, token, miracle</i>	neuter singular noun; accusative case	Strong's #4592
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.			
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

Luke 11:16

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
zêteô (ζητέω) [pronounced zay-TEH-oh]	<i>to seek after [to find]; to seek by thinking [reasoning, inquiring]; to seek for, to aim at, to strive after; to require [demand]; to crave, to desire from someone</i>	3 rd person plural, imperfect active indicative	Strong's #2212
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
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

In the Scrivener Textus Receptus, *of Him* is placed right after *a sign*.

Translation: Then others [began to] test [Him], demanding a sign from heaven.

A few persons got the crowd fired up, and then those in the crowd began to demand that Jesus provide them a sign—from heaven—to prove that He was not in league with Satan.

What Jesus did at this point was quite amazing; even though the accusation made had no foundation whatsoever. These men saying, “Give us another sign from heaven,” were not there prepared to change their minds. They simply wanted more to see. There is no indication in this record that Jesus obliged them.

Another way to express what is happening here is, *a little leaven, leavens the whole lump*. All it took was a few people expressing some off-handed idea, and the crowd turned against the Lord. In their opinion, He now owed them proof that His power is from God.

Application: Let's say, one day, you begin to doubt God. If you look up in the sky and say, “Okay, God, if You are real, I want to see the tree over there fall down. You've got 5 seconds.” What's going to happen? About 99.999% of the time, nothing. You are being an idiot. We don't get to tempt God; we don't get to tell God that He must prove Himself to us or to those we know. That is what was happening with this crowd.

Luke 11:16 Then others [began to] test [Him], demanding a sign from heaven. (Kukis mostly literal translation)

Although the people were amazed that a formerly mute person was made able to speak, the off-handed remark of a few of the observers was enough to turn people against the Lord.

Luke 11:14–16 Jesus [lit., He] was casting out a demon [from] a mute, and it happened [that] the mute spoke [as] the demon was going out. The crowd [of people] were amazed [by this]. But some from among them spoke [out, saying], “He is casting out the demons by Beelzebub, the prince of the demons.” Then others [began to] test [Him], demanding a sign from heaven. (Kukis mostly literal translation)

Luke 11:14–16 Jesus was casting out a demon from a man who was mute, while a crowd of people watched. They heard the man speak as the demon went out of him. At first, the people were quite impressed by what they saw, but then, a few persons from that group spoke out, saying, “He is casting out demons by the power of Beelzebub, the prince of demons.” Then others began to tempt the Lord, actually believing this accusation, and then demanding that He provide them a sign from heaven. (Kukis paraphrase)

Jesus legitimately cast a demon out from a man who was previously mute. He began to talk and many people who observed this were quite impressed. However, all it took was an unsubstantiated remark to turn their piqued interest into misgiving. That is because the people there were negative toward God and toward His Son. So even witnessing a great work was not enough to change them.

So far, this is what we have read and studied:

Luke 11:14–16 **Jesus [lit., He] was casting out a demon [from] a mute, and it happened [that] the mute spoke [as] the demon was going out. The crowd [of people] were amazed [by this]. But some from among them spoke [out, saying], “He is casting out the demons by Beelzebub, the prince of the demons.” Then others [began to] test [Him], demanding a sign from heaven.** (Kukis mostly literal translation)

Despite being amazed by a great work, the people there were easily swayed by the words of some others who are there. They saw a miracle with their own eyes, and yet, chose to believe the words of a few bystanders (these bystanders were pharisees, which Matthew points out in Matthew 12:24).

Illustration: You may be listing the achievements of President Trump to a skeptic, and then that skeptic, in a rebuttal states, “Well, he’s in league with Putin.” And that silly remark—which is completely weird and untrue—is equivalent in that person’s mind to any good thing that Trump has ever done.

"A House Divided Against Itself"

Matthew 12:25–29 Mark 3:23–27

And He, knowing of them the thoughts, spoke to them, “Every kingdom against herself being divided, keeps on being laid waste; and a house against a house will keep on falling down. But if also the Satan against himself has been split apart, [then] how will stand the kingdom of his? For you keep on saying by Beelzebub, I keep on casting out the demons. But if I by Beelzebub keep on casting out the demons, the sons of you [all] cast out? Through this they of you [all] judges they will be. But if by a finger of God I keep on casting out the demons, then has come to you [all] the kingdom of the God.

Luke
11:17–20

Jesus [lit., He], knowing their reasoning, said to them, “Every kingdom [that is] divided against itself will be laid to waste; a house [divided] against itself [lit., house] will collapse. So if Satan is separated from [and at odds with] himself, how will his kingdom stand? You keep saying that I cast out demons by means of Beelzebub; but if I cast out demons by Beelzebub, [by whom] do your+ sons cast out [demons]? Through this [simple reasoning], they will be your judges. However, if I cast out demons by the finger of God, then the Kingdom of God has come to you [all].

Jesus, understanding their reasoning, said to them, “Every kingdom that is divided against itself will be laid waste; any house divided against itself cannot stand. So, if Satan is separated from himself and he is at odds with himself, how can his kingdom stand? You keep alleging that I cast out demons by means of Beelzebub, but if I cast out demons using Satan’s power, by whose power do your sons cast them out? Your sons, based upon this simple logic, judge you and your negative volition. On the other hand, if I am casting out demons by the power of God, then the Kingdom of God has come to you (and, in fact, it has).

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) **And He, knowing of them the thoughts, spoke to them, “Every kingdom against herself being divided, keeps on being laid waste; and a house against a house will**

keep on falling down. But if also the Satan against himself has been split apart, [then] how will stand the kingdom of his? For you keep on saying by Beelzebub, I keep on casting out the demons. But if I by Beelzebub keep on casting out the demons, the sons of you [all] cast out? Through this they of you [all] judges they will be. But if by a finger of God I keep on casting out the demons, then has come to you [all] the kingdom of the God.

Douay-Rheims 1899 (Amer.) But he seeing their thoughts, said to them: Every kingdom divided against itself shall be brought to desolation; and house upon house shall fall.

And if Satan also be divided against himself, how shall his kingdom stand? Because you say that through Beelzebub I cast out devils.

Now if I cast out devils by Beelzebub, by whom do your children cast them out? Therefore, they shall be your judges.

But if I by the finger of God cast out devils, doubtless the kingdom of God is come upon you.

Holy Aramaic Scriptures

But, Eshu {Yeshua}, who was aware of their thoughts, said unto them, "Every Malku {Kingdom} that is divided against naphshah {itself} will become desolate, and a baytha {a house} that is divided against its qnumeh {own nature}, will fall.

And if satana is divided against naphsheh {his soul/himself}, how will malkutheh {his kingdom} stand, because you say that I cast out the daywe {the demons} by beelzebub.

And if I cast out the daywe {the demons} by belzebub, by whom do your sons cast them out? Because of this, they will be your judges!

But, if I cast out the daywe {the devils/demons} by the Tseba d'Alaha {the Finger of God}, to you The Malkutheh d'Alaha {The Kingdom of God} has come upon you.

James Murdock's Syriac NT

But Jesus, as he knew their thoughts, said to them: Every kingdom that is divided against itself, will become a desolation: and a house that is divided against itself, will fall.

And if Satan be divided against himself, how will his kingdom stand ? since ye say, that I by Beelzebub cast out demons.

And if I, by Beelzebub, cast out demons, by whom do your sons cast [them] out? Therefore will they be to you judges.

But if I, by the finger of God, cast out demons, the kingdom of God hath come near to you.

Original Aramaic NT

But because Yeshua knew their thoughts he said to them, "Every realm that is divided against itself will be laid waste, and the home that is divided against its nature falls."

And if Satan is divided against himself, how will his Kingdom stand?; for you say that by Beelzebub I cast out devils."

"And if I am exorcising devils by Beelzebub, by whom are your children exorcising? Because of this they will be your judges."

"But if I cast out devils by the finger of God, the Kingdom of God has come near to you."

Lamsa Peshitta (Syriac)

But because Yeshua knew their thoughts he said to them, "Every realm that is divided against itself will be laid waste, and the home that is divided against its nature falls."

And if Satan is divided against himself, how will his Kingdom stand?; for you say that by Beelzebub I cast out devils."

"And if I am exorcising devils by Beelzebub, by whom are your children exorcising? Because of this they will be your judges."

"But if I cast out devils by the finger of God, the Kingdom of God has come near to you."

Significant differences:

Limited Vocabulary Translations:**Bible in Basic English**

But he, having knowledge of their thoughts, said to them, Every kingdom in which there is division is made waste; and a house in which there is division comes to destruction.

If, then, Satan is at war with himself, how will he keep his kingdom? because you say that I send evil spirits out of men by the help of Beelzebul.

And if I, by Beelzebul, send out evil spirits, by whose help do your sons send them out? so let them be your judges.

But if I, by the finger of God, send out evil spirits, then the kingdom of God has overtaken you.

Bible in Worldwide English

But Jesus knew what they were thinking. So he said, If one part of any country fights against the other part of the country, that country is spoiled. And if one part of any family fights against the other part of the family, it cannot stand. If Satan fights against himself, how will his kingdom stand? You say I drive out bad spirits by the help of Beelzebub. If I drive out bad spirits by the help of Beelzebub, by whose help do your own people drive them out? Your own people will judge you for this! But if I drive out bad spirits by the help of God, then know this, Gods kingdom is here with you now.

Easy English

But Jesus knew what those people were thinking. He said to them, 'If armies in a country start to fight each other, they will destroy their own country. If people in one family fight against each other, they will destroy their own family. So Satan would not fight against himself. If he did that, it would be the end of his kingdom. But you say that Beelzebul helps me to destroy bad spirits. If that is true, what do you say about your own disciples? They also send bad spirits out of people. You would not say that it is Satan's power that helps them. So your own people show that you are wrong about this. When I send bad spirits out of people, I use the power of God. This shows that God has come to rule among you.

Easy-to-Read Version—2008

But he knew what they were thinking. So he said to them, "Every kingdom that fights against itself will be destroyed. And a family that fights against itself will break apart. So if Satan is fighting against himself, how will his kingdom survive? You say that I use the power of Satan to force out demons. But if I use Satan's power to force out demons, then what power do your people use when they force out demons? So your own people will prove that you are wrong. But I use the power of God to force out demons. This shows that God's kingdom has now come to you.

God's Word™

Since Jesus knew what they were thinking, he said to them, "Every kingdom divided against itself is ruined. A house divided against itself falls. Now, if Satan is divided against himself, how can his kingdom last? I say this because you say Beelzebul helps me force demons out of people. If I force demons out with the help of Beelzebul, who helps your followers force them out? That's why they will be your judges. But if I force out demons with the help of God's power, then the kingdom of God has come to you.

Good News Bible (TEV)

But Jesus knew what they were thinking, so he said to them, "Any country that divides itself into groups which fight each other will not last very long; a family divided against itself falls apart. So if Satan's kingdom has groups fighting each other, how can it last? You say that I drive out demons because Beelzebul gives me the power to do so. If this is how I drive them out, how do your followers drive them out? Your own followers prove that you are wrong! No, it is rather by means of God's power that I drive out demons, and this proves that the Kingdom of God has already come to you.

J. B. Phillips

Others among them, to test him, tried to get a sign from Heaven out of him. But he knew what they were thinking and told them, "Any kingdom divided against itself is doomed and a disunited household will collapse. And if Satan disagrees with Satan, how does his kingdom continue?—for I know you are saying that I expel evil spirits

	because I am in league with Beelzebub. But if I do expel devils because I am an ally of Beelzebub, who is your own sons' ally when they do the same thing? They can settle that question for you. But if it is by the finger of God that I am expelling evil spirits, 'then the kingdom of God has swept over you unawares'!
<i>The Message</i>	Jesus knew what they were thinking and said, "Any country in civil war for very long is wasted. A constantly squabbling family falls to pieces. If Satan cancels Satan, is there any Satan left? You accuse me of ganging up with the Devil, the prince of demons, to cast out demons, but if you're slinging devil mud at me, calling me a devil who kicks out devils, doesn't the same mud stick to your own exorcists? But if it's God's finger I'm pointing that sends the demons on their way, then God's kingdom is here for sure.
NIRV	Jesus knew what they were thinking. So he said to them, "Any kingdom that fights against itself will be destroyed. A family that is divided against itself will fall. If Satan fights against himself, how can his kingdom stand? I say this because of what you claim. You say I drive out demons by the power of Beelzebub. Suppose I do drive out demons with Beelzebub's help. With whose help do your followers drive them out? So then, they will be your judges. But suppose I drive out demons with the help of God's powerful finger. Then God's kingdom has come upon you.
New Life Version	But He knew their thoughts and said to them, "Every nation divided into groups that fight each other will be destroyed. Every family divided into groups that fight each other will not stand. If Satan is divided against himself, how will his nation stand? And yet you say I put out demons through Satan! If I put out demons through Satan, by whose help do your sons put them out? Your own sons will say if you are guilty or not. But if I put out demons by the power of God, then the holy nation of God has come to you.
New Simplified Bible	He knew their thoughts. So he told them: »Every kingdom that is divided is destroyed. A house divided against itself falls. »If Satan is divided against himself how will his kingdom stand? You say I cast out demons with the help of Beelzebub. »If Beelzebub helps me cast out demons, who helps your sons cast them out? They will be your judges. »If I use the finger power Spirit (Exodus 31:18) (2 Corinthians 3:3) of God to cast out demons, then the kingdom of God has come upon you?

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

Casual English Bible	He knew what they were thinking. He said, "A nation split in two can't survive when one side fights the other. Feuds do the same thing to families, absolutely destroying them. So what sense would it make for Satan to fight against himself? If demon fought demon, how could Satan possibly keep his kingdom from collapsing? And oh, by the way, if it's the Prince of Demons who gives me the power to perform exorcisms, who gives your people the power to do it? Those exorcists are going to condemn what you said about me. But if the hand of God himself is giving me the power to exorcise demons, you can count on this: the kingdom of God has come—and it's right here, now.
Contemporary English V.	Jesus knew what they were thinking, and he said: A kingdom where people fight each other will end up in ruin. And a family that fights will break up. If Satan fights against himself, how can his kingdom last? Yet you say that I force out demons by the power of Beelzebub. If I use his power to force out demons, whose power do your own followers use to force them out? They are the ones who will judge you. But if I use God's power to force out demons, it proves that God's kingdom has already come to you.
The Living Bible	He knew the thoughts of each of them, so he said, "Any kingdom filled with civil war is doomed; so is a home filled with argument and strife. Therefore, if what you say is true, that Satan is fighting against himself by empowering me to cast out his demons, how can his kingdom survive? And if I am empowered by Satan, what

New Berkeley Version New Living Translation	<p>about your own followers? For they cast out demons! Do you think this proves they are possessed by Satan? Ask them if you are right! But if I am casting out demons because of power from God, it proves that the Kingdom of God has arrived.</p> <p>He knew their thoughts, so he said, "Any kingdom divided by civil war is doomed. A family splintered by feuding will fall apart. You say I am empowered by Satan. But if Satan is divided and fighting against himself, how can his kingdom survive? And if I am empowered by Satan, what about your own exorcists? They cast out demons, too, so they will condemn you for what you have said. But if I am casting out demons by the power of God, [Greek <i>by the finger of God</i>.] then the Kingdom of God has arrived among you.</p>
The Passion Translation	<p>Jesus, well aware of their every thought, said to them, "Every kingdom that is split against itself is doomed to fail and will eventually collapse. If it is true that Satan casts out his own demons through me, how could his kingdom remain intact? Yet if I am casting out demons by God's mighty power, God's kingdom realm is now released upon you—<i>but you still reject it!</i></p>
UnfoldingWord Simplified T.	<p>But he knew what they were thinking. So he said to them, "If the people in one nation fight against each other, their nation will be destroyed. If the people in one household oppose each other, their family will fall apart. Similarly, if Satan and his demons were fighting against each other, his rule over them would certainly not last! I say this because you are saying that I force out demons by the power of the ruler of demons! Now, if it is really true that Satan is enabling me to force out demons, is it also true that your disciples who force out demons do so by Satan's power? Of course not! So they prove that you are wrong. But since it is actually by the power of God that I force out demons, I am showing you that God has begun to rule over you."</p>
William's New Testament	<p>But He knew what they were thinking, and so said to them, "Any kingdom that is not united is in the process of destruction, and one house falls after another. And if Satan is really disunited, how can his kingdom last? Yet you say that I am driving the demons out with Beelzebub's help. Now if I with Beelzebub's help am driving the demons out, with whose help do your sons drive them out? But if I by the finger of God am driving the demons out, then the kingdom of God has come to you.</p>

Partially literal and partially paraphrased translations:

American English Bible	<p>But knowing what they were thinking, Jesus said this:</p> <p>'A kingdom that's divided can be conquered, And a house that's [divided] can fall. 'So if the Opposer is opposing himself, How can his kingdom survive? 'Now, you say that I'm casting out demons by the power of BeElZebub; but if I'm casting out demons by BeElZebub, whose [power] are your sons using when they do the same thing? 'It's over things such as this that you're going to be condemned! 'For if I'm really casting out demons by the finger of God, then you've been overrun by His Kingdom!</p>
Beck's American Translation Breakthrough Version	<p>He, realizing their thoughts, said to them, "Every empire that is divided against itself becomes uninhabited, and a house divided against a house falls. If the Opponent also was divided against himself, how will his empire be established? Because you say for Me with Beelzebub to be throwing the demons out. If I throw the demons out with Beelzebub, your sons, with whom do they throw them out? Because of this, they will be judges of you. But if I with a finger of God throw the demons out, clearly God's empire already came on you.</p>

Common English Bible	Because Jesus knew what they were thinking, he said to them, "Every kingdom involved in civil war becomes a wasteland, and a house torn apart by divisions will collapse. If Satan is at war with himself, how will his kingdom endure? I ask this because you say that I throw out demons by the authority of Beelzebul. If I throw out demons by the authority of Beelzebul, then by whose authority do your followers throw them out? Therefore, they will be your judges. But if I throw out demons by the power [Or <i>finger</i>] of God, then God's kingdom has already overtaken you.
A. Campbell's Living Oracles	But he, knowing their thoughts, said to them, By intestine broils, any kingdom may be desolated, one family falling after another. Now, if there be intestine broils in the kingdom of Satan; how can that kingdom subsist? for, you say, that I expel demons by Beelzebub. Moreover, if I by Beelzebub expel demons; by whom do your sons expel them? Wherefore they shall be your judges. But if I, by the finger of God, expel demons, the Reign of God has overtaken you.
New Advent (Knox) Bible	But he could read their thoughts, and said to them, No kingdom can be at war with itself without being brought to desolation, one house falling upon another. And how do you suppose that Satan's kingdom can stand firm if he is at war with himself, that you should accuse me of casting out devils through Beelzebub? Again, if it is through Beelzebub that I cast out devils, by what means do your own sons cast them out? It is for these, then, to pronounce judgement on you. But if, when I cast out devils, I do it through God's power, then it must be that the kingdom of God has suddenly appeared among you.
NT for Everyone	Jesus knew what they were thinking. 'Every kingdom split down the middle goes to ruin,' he said. 'If a house turns in on itself, it falls. Well then: if even the satan is split down the middle, how can his kingdom last? This', he added, 'is because you say that I cast out demons by Beelzebub! 'Now look: supposing I do cast out demons by Beelzebul, whose power are your own people using when they cast them out? Think about it: they will be your judges. But if it's by God's finger that I cast out demons, then God's kingdom has come upon you.
20 th Century New Testament	Jesus himself, however, was aware of what they were thinking, and said to them: "Any kingdom wholly divided against itself becomes a desolation; and a divided house falls. So, too, if Satan is wholly divided against himself, how can his kingdom last? Yet you say that I drive out demons by the help of Baal-zebub. But, if it is by Baal-zebub's help that I drive out demons, by whose help is it that your own sons drive them out? Therefore they shall themselves be your judges. But, if it is by the hand of God that I drive out demons, then the Kingdom of God must already be upon you.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	Knowing their thoughts, he told them, "Every kingdom divided against itself is headed for destruction, and a house divided against itself falls. If Satan also is divided against himself, how will his kingdom stand? For you say I drive out demons by Beelzebul. And if I drive out demons by Beelzebul, by whom do your sons drive them out? For this reason they will be your judges. If I drive out demons by the finger of God, then the kingdom of God has come upon you.
Conservapedia Translation	But Jesus, aware of their skepticism [the term "skepticism" should be used more to describe the naysayers; use "warned" more often], warned them, "Every kingdom that is divided within ultimately fails; a house divided against itself collapses. If Satan were self-conflicted [try "self-conflicted" here?], how could he have any power? Yet you complain that I cast out devils through Beelzebub. If I somehow [use "somehow" to express hypothetical nature of question.] used Beelzebub to expel devils, by whom do your people exorcise them? Thus they shall be your

	judges. If I use the finger of God to cast out devils, then undeniably the glory of God is upon you.
Revised Ferrar-Fenton Bible	But He, knowing their machinations, said to them: "Every kingdom divided against itself is desolated; and house divided against house, falls. If, then, Satan is divided against himself, how can his kingdom be strengthened? Yet you assert that I expel demons through the help of Beelzebub. But if I by Beelzebub expel the demons, by whose power do your own sons expel them? By this they shall be your judges. If I, however, by a Divine finger, expel the demons, then, indeed, the Kingdom of God has anticipated you.
Free Bible Version	Jesus knew what they were thinking and said, "Any kingdom divided against itself will be destroyed. A family [Literally, "house."] divided against itself will fall. If Satan is divided against himself, how can his kingdom stand? You say that I cast out demons using the power of Beelzebub. But if I drive out demons by the power of Beelzebub, by whose power do your own people [Literally, "sons."] drive them out? They themselves will condemn you as wrong! "However, if I am driving out demons by the power of God, then this proves God's kingdom has arrived. It's right here among you!
God's Truth (Tyndale)	But he knew their thoughts, and said unto them: Every kingdom divided with in itself shall be desolate: and one house shall fall upon another. So if Satan be divided with in himself: how shall his kingdom endure? Because you say that I cast out devils by the power of Belzebub. If I, by the power of Belzebub cast out devils: by whom do your children cast them out? Therefore shall they be your judges. But if I, with the finger of God cast out devils, no doubt the kingdom of God is come upon you.
International Standard V	Since he knew what they were thinking, he told them, "Every kingdom divided against itself is devastated, and a divided household collapses. [Lit. and house falls on house] Now, if Satan is divided against himself, how can his kingdom last? After all, you say that I drive out demons by Beelzebub. If I drive out demons by Beelzebub, by whom do your own followers [Lit. sons] drive them out? That is why they will be your judges! But if I drive out demons by the power [Lit. finger] of God, then the kingdom of God has come to you.
Montgomery NT	He knew their intentions and said to them. "Every kingdom divided against itself is laid waste and house falls upon house. "And if Satan also is divided against himself, how shall his kingdom stand? "Do you say that I am casting out demons by the power of Beelzebub? If I then am casting out demons by Beelzebub, by whom are your sons casting them out? They therefore shall be your judges. "But if it is by the finger of God that I am casting out demons, then the kingdom of God is come upon you.
NIV, ©2011 Riverside New Testament	. But he, knowing their reasonings, said to them, "Every kingdom divided against itself comes to desolation, and a house divided against itself falls. If Satan is divided against himself, how will his kingdom stand? You say that I am casting out demons by Beelzebub; but if I am casting out demons by Beelzebub, by whom do your sons cast them out? Therefore let them be your judges. But if I am casting out demons by the finger of God, then the kingdom of God has already reached you.
Leicester A. Sawyer's NT Urim-Thummim Version	. But he, knowing their thoughts said to them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falls. If Satan also is divided against himself, how will his kingdom stand? because you say that I cast out demons through Beelzebub. And if I by Beelzebub cast out demons, by who do your sons cast them out? therefore they will be your judges. But if I with the finger of Elohim cast out demons, no doubt the Kingdom of Elohim has come upon you.

Weymouth New Testament	And, knowing their thoughts, He said to them, "Every kingdom in which civil war rages goes to ruin: family attacks family and is overthrown. And if Satan really has engaged in fierce conflict with himself, how shall his kingdom stand? --because you say that I expel demons by the power of Baal-zebul. And if it is by the power of Baal-zebul that I expel the demons, by whom do your disciples expel them? They therefore shall be your judges. But if it is by the power of God that I drive out the demons, it is evident that the Kingdom of God has come upon you.
Wikipedia Bible Project	Jesus, knowing what they were thinking, said, "Any kingdom that's divided against itself is destroyed, and a house divided against itself falls. If Satan was divided against himself, how would his kingdom stand? You say that I cast out demons in the name of Beelzebub. But if I cast out demons in the name of Beelzebub, in whose name do your sons cast them out? They'll be your judges for what you've said! "But if I cast out demons by the 'finger of God,' then God's kingdom has arrived, right here with you!

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	But Jesus knew their thoughts, and said to them, "Every nation divided by civil war is on the road to ruin, and will fall. If Satan also is divided, his empire is coming to an end. How can you say that I drive out demons by calling upon Beelzebub? If I drive them out by Beelzebul, by whom do your sons drive out demons? They will be your judges, then. But if I drive out demons by the finger of God, would not this mean that the kingdom of God has come upon you? 8:15; Lk 17:21
The Heritage Bible	And he, seeing their thoughts, said to them, Every kingdom divided against itself is laid waste, and a house against a house falls. And if Satan is divided against himself, how will his kingdom stand, since you say I am throwing out demons in Beelzebub? And if I in Beelzebub throw out demons, in whom do your sons throw <i>them</i> out? Therefore they shall be your judges. And if I in the finger of God throw out demons, no doubt the kingdom of God already arrived upon you.
New American Bible (2011)	But he knew their thoughts and said to them, "Every kingdom divided against itself will be laid waste and house will fall against house. And if Satan is divided against himself, how will his kingdom stand? For you say that it is by Beelzebul that I drive out demons. If I, then, drive out demons by Beelzebul, by whom do your own people* drive them out? Therefore they will be your judges. But if it is by the finger of God that [I] drive out demons, then the kingdom of God has come upon you. ^h * [11:19] Your own people: the Greek reads "your sons." Other Jewish exorcists (see Acts 19:13–20), who recognize that the power of God is active in the exorcism, would themselves convict the accusers of Jesus. See also note on Mt 12:27. h. [11:20] Ex 8:19.
New English Bible—1970	But he knew what was in their minds, and said, 'Every kingdom divided against itself goes to ruin, and a divided household falls. Equally if Satan is divided against himself, how can his kingdom stand?—since, as you would have it, I drive out the devils by Beelzebub. If it is by Beelzebub that I cast out devils, by whom do your own people drive them out? If this is your argument, they themselves will refute you. But if it is by the finger of God that I drive out the devils, then be sure the kingdom of God has already come upon you.
New Jerusalem Bible	So, too, with Satan: if he is divided against himself, how can his kingdom last? - since you claim that it is through Beelzebul that I drive devils out. Now if it is through Beelzebul that I drive devils out, through whom do your own sons drive

them out? They shall be your judges, then. But if it is through the finger of God that I drive devils out, then the kingdom of God has indeed caught you unawares. V. 17 is placed with the previous passage for context.

Revised English Bible—1989 But he knew what was in their minds, and said, “Every kingdom divided against itself is laid waste, and a divided household falls.
And if Satan is divided against himself, how can his kingdom stand -- since, as you claim, I drive out the demons by Beelzebub?
If it is by Beelzebul that I drive out demons, by whom do your own people drive them out? If this is your argument, they themselves will refute you.
But if it is by the finger of God that I drive out the demons, then be sure the kingdom of God has already come upon you.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible But he, knowing what they were thinking, said to them, “Every kingdom divided against itself will be ruined, with one house collapsing on another. So if the Adversary too is divided against himself, how can his kingdom survive? I’m asking because you claim it is by Ba’al-Zibbul that I drive out the demons. If I drive out demons by Ba’al-Zibbul, by whom do your people drive them out? So, they will be your judges! But if I drive out demons by the **finger of God**, [Exodus 31:18] then the Kingdom of God has come upon you!

Hebraic Roots Bible But Yahshua who was aware of their thoughts said to them, Every kingdom that is divided against itself will become desolate, and a house that is against its own nature will fail.

And also if Satan is divided against himself, how shall his kingdom stand? Because you say I cast out the demons by Beelzebub.

And if I cast out the demons by Beelzebub, by whom do your sons cast them out? Because of this they shall be your judges.

But if I cast out the demons by the finger of Elohim, then the Kingdom of YAHWEH is drawing near to you.

Holy New Covenant Trans. But Jesus knew what they were thinking. He said to them, “Every kingdom which is divided against itself will be ruined. And a family that does not work together will break apart. So if Satan is fighting against himself, then he is divided. How could his kingdom stay together? You claim that I throw out demons by using the power of Beelzebub; but if I cast out demons by using the power of Beelzebub, than by whose power do your own sons cast them out? Because of this, your own people prove you are wrong. However, if it is true that I use the finger of God to cast out demons, then God’s kingdom has come upon you!

The Scriptures 2009 And He, knowing their thoughts, said to them, “Every reign divided against itself is laid waste, and a house *divided* against a house falls.

“So if Satan also is divided against himself, how shall his reign stand? Because you say I cast out demons by Be’elzebul.

“Now if I cast out demons by Be’elzebul, by whom do your sons cast them out? Because of this they shall be your judges.

“But if I cast out demons by the finger of Elohim,^a then the reign of Elohim has come upon you.

^aSee Exodus 31:18.

Tree of Life Version But Yeshua, knowing their thoughts, said to them, “Every kingdom divided against itself is destroyed, and a house against a house falls.

Now if satan is divided against himself, how will his kingdom stand? For you say by beelzebul I drive out the demons. But if by beelzebul I drive out demons, by whom do your sons drive them out? For this reason, they will be your judges. But if by the finger of God I drive out demons, then the kingdom of God has come to you.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...He but Having Seen [of] them the thoughts says [to] them Every Kingdom to herself Being Divided is wasted and House to house falls if but and The Satan to himself is divided how? will be stood The Kingdom [of] him for [You*] say in beelzebul to remove me the demons if but I in beelzebul remove the demons The Sons [of] you* in whom? remove {them} because of this They [of] you* Judges will be if but in finger [of] god I remove the demons then arrives to you* The Kingdom [of] the god...
Alpha & Omega Bible	BUT HE KNEW THEIR THOUGHTS AND SAID TO THEM, "ANY KINGDOM DIVIDED AGAINST ITSELF IS LAID WASTE; AND A HOUSE divided AGAINST ITSELF FALLS. "IF SATAN ALSO IS DIVIDED AGAINST HIMSELF, HOW WILL HIS KINGDOM STAND? FOR YOU SAY THAT I CAST OUT DEMONS BY BEELZEBUL. "AND IF I BY BEELZEBUL CAST OUT DEMONS, BY WHOM DO YOUR SONS CAST THEM OUT? SO THEY WILL BE YOUR JUDGES. "BUT IF I CAST OUT DEMONS BY THE FINGER OF THEOS (<i>The Alpha & Omega</i>), THEN THE KINGDOM OF THEOS (<i>The Alpha & Omega</i>) HAS COME UPON YOU. †(<i>"Finger of Theos" points to the time of the 10 Commandments when the Israelites blasphemed Him.</i>)
Awful Scroll Bible	But he having perceived their thorough-thoughts, said to them, "Every rule, being came to be divided-throughout against itself, becomes desolate, and a house against a house falls. (")If- furthermore -even the Adversary, is being divided-throughout against himself, how will his rule occur to stand sure a standing? -- certainly-of-which yous confirm, I am to cast-out demons by-within Lord-of-the-fly (")What is more, if I by-within Lord-of-the-fly cast-out demons, by-within whom you all's sons cast- them -out a casting-out? Because of this-same thing, they will be you all's judges. (")But if by-within the finger of God, I cast-out demons, then the rule of God attains to yous.
Concordant Literal Version	Yet He, aware of their cogitations, said to them, "Every kingdom divided against itself is being desolated, and house against house is falling." Now if Satan, also, is divided against himself, how shall his kingdom stand-seeing that you are saying, I am casting out the demons by Beelzeboul? Now If I, by Beelzeboul, am casting out demons, by whom are your sons casting them out? Therefore they shall be your judges." Now if I, by the finger of God, am casting out demons, consequently the kingdom of God outstrips in time to you."
exeGesés companion Bible	But he, knowing their thoughts, says to them, Every sovereigndom divided against itself desolates; and a house against a house falls. And also, if Satan divides against himself, how stands his sovereigndom? - because you word that I cast out demons by Baal Zebub. And if I by Baal Zebub cast demons, by whom do your sons cast them? because of this they become your judges. But if by the finger of Elohim I cast out demons, then the sovereigndom of Elohim approaches you.
Orthodox Jewish Bible	But Rebbe Melech HaMoshiach, having had daas of their machshavot (thoughts), said to them, Every Malchut divided against itself is laid waste; and a bais (household) divided against itself falls.

And if Hasatan also was divided against himself, how shall Hasatan's Malchut (Kingdom) stand? Because you say by Baal-zibbul I cast out shedim. But if I by Baal-zibbul cast out the shedim, by whom do your banim cast them out? Oib azoi (consequently), they shall be your shofetim (judges). But, if I, by the finger of Hashem, cast out the shedim, then the Malchut Hashem has come upon you. [SHEMOT 8:19]

Expanded/Embellished Bibles:

The Amplified Bible

But He, well aware of their thoughts and purpose, said to them, "Every kingdom divided against itself is doomed to destruction; and a house divided against itself falls. If Satan also is divided against himself, how will his kingdom stand and continue to survive? For you are saying that I drive out demons by [the power of] Beelzebul. Now if I drive out the demons by Beelzebul, by whom do your sons [the Jewish exorcists] drive them out? For this reason they will be your judges. But if I drive out the demons by the finger of God, then [□]the kingdom of God has already come upon you.

[j] I.e. in the person and ministry of Jesus.

An Understandable Version

But, knowing their thoughts, Jesus said to them, "Every kingdom [plagued] with internal division will end in ruin. And a household divided from within will fall. And if Satan also is divided against himself, how [then] can his kingdom stand? I tell you this because you are saying that I drove out evil spirits by [the power of] Beelzebub. But, if I drive out evil spirits by [the power of] Beelzebub, by whom do your followers drive them out? So, they will be your judges. But, if I drive out evil spirits by the finger of God [i.e., by God's direct, supernatural intervention], then [that is evidence that] the kingdom of God has come into your midst [i.e., by my presence and ministry].

The Expanded Bible

But knowing their thoughts, he said to them, "Every kingdom that is ·divided against [at war with] itself ·will be destroyed [is doomed/heading for ruin]. And a ·family [·house] that is ·divided against [at war with] itself will ·not continue [·fall]. So if Satan is divided against himself, ·his kingdom will not continue [·how will his kingdom stand?]. [·For] You say that I use the power of Beelzebul [v. 15] to ·force [drive; cast] out demons. But if I use the power of Beelzebul to ·force [drive; cast] out demons, what power do your ·people [own exorcists; followers; ·sons] use to ·force [drive; cast] demons out? So they will ·be your judges. But if I use the ·power [·finger] of God to ·force [drive; cast] out demons, then the kingdom of God has ·come to [arrived among] you.

Jonathan Mitchell NT

So He, seeing and knowing the results of their thoughts and imaginations (what had gone through their minds), said to them, "Every government (reign; kingdom) being divided in two, or into parts, upon itself is being progressively brought to desolation (made to be an uninhabited wilderness or a desert), and house is one after another falling upon house.

So if the adversary (satan) is (or: were) divided in two, into parts, upon itself (or: himself), how will its (or: his) reign (government; kingdom) continue standing (or: being firm and enduring) – since you folks continue saying [that] I continue, in union with Beelzebul, to cast out the demons (= animistic influences)?

"Now if I, Myself – in union with Beelzebul – am constantly expelling the demons, in union with whom are your sons normally expelling [them]? Because of this, they will proceed being your judges (or: critics).

"Yet if I, Myself – in union with 'God's finger' [Ex. 31:18] – continue casting out the demons (Hellenistic concept and term: = animistic influences), consequently God's reign (sovereign influence and activity; imperial rule; government; kingdom) really makes progress and has advanced to be beforehand upon you folks (or: has really

made its way to and has overtaken you, so as to have arrived; or: outstrips [to be now] upon you people).

P. Kretzmann Commentary **Verses 17-23**

Christ's defense:

But He, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth.

If Satan also be divided against himself, how shall his kingdom stand? Because ye say that I cast out devils through Beelzebub.

But if I by Beelzebub cast out devils, by whom do your sons cast them out? Therefore shall they be your judges.

But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

Lexham Bible

But he, knowing their thoughts, said to them, "Every kingdom divided against itself is laid waste, and a divided household [Literally "house against house"] falls. So if Satan also is divided against himself, how will his kingdom stand? For you say that I expel demons by Beelzebub. But if I expel demons by Beelzebub, by whom do your sons expel them? [*Here the direct object is supplied from context in the English translation] For this reason they will be your judges! But if I expel demons by the finger of God, then the kingdom of God has come upon you!

Syndein/Thieme

`` But He {Jesus} having known their thoughts {oida - perfect tense - He always did know their thoughts} and said to them, "Every kingdom divided against itself is destroyed, and a divided household falls.`` So if Satan too is divided against himself, how will his kingdom stand?

I ask you this because you claim that I cast out demons by Beelzebub. `` Now if I cast out demons by Beelzebub, by whom do your sons {huios} cast them out? Therefore they will be your judges."

`` But if I {humanity of Christ} by the finger {daktulos} of God cast out demons . . . then the kingdom {plan} of God has come to you.

{Note: Finger-work is used for the 'easy stuff' for God, like creating the universe was finger-work to Him. It was salvation that was difficult, that is 'arm-work' and is much more difficult for Him (but nothing is impossible for Him!).}

Translation for Translators

But Jesus knew what they were thinking. So he said to them, "If *the people in one nation* fight against each other, their nation will be destroyed {they will destroy their nation}. If *the people in [MTY] one house* are divided, they will cease to remain as one family. Similarly, if Satan and his demons were fighting against each other, <his rule over them would certainly not last!/how would his rule over them last?>

[RHQ] I say *this* because you are saying that I am expelling demons by *the power of the ruler of his own demons*. Furthermore, if *it is true that* Satan enables me to expel demons, *is it also true that* your disciples who expel demons *do so by Satan's power* [RHQ]? No, *that is not true*. So they will show that you *are not thinking logically*. But because it is by the power [MTY] of God *that I expel demons*, I am showing you *that the power of God to [MET] rule people's lives* has come to you."

The Voice

Jesus knows what they're thinking.

Jesus: *People, be logical.* If a kingdom is divided against itself, it will collapse. If a ruling family is divided against itself, it will fall apart.

So if Satan's kingdom is divided against itself, won't his whole enterprise collapse? Does it make any sense to say I'm casting out demons by Beelzebub? Besides, if you're saying it takes satanic power to cast out Satan, by whose power do your own exorcists work? If you condemn Me for an exorcism, you'll have to condemn them. But if I by the power of God cast out demonic spirits, then *face this fact*: the kingdom of God is here, *just as I've been saying*.

But Jesus,⁴⁷ realizing their thoughts, said to them,⁴⁸ “Every kingdom divided against itself is destroyed,⁴⁹ and a divided household falls.⁵⁰ So⁵¹ if⁵² Satan too is divided against himself, how will his kingdom stand? I ask you this because⁵³ you claim that I cast out demons by Beelzebul. Now if I cast out demons by Beelzebul, by whom do your sons⁵⁴ cast them⁵⁵ out? Therefore they will be your judges. But if I cast out demons by the finger⁵⁶ of God, then the kingdom of God⁵⁷ has already overtaken⁵⁸ you.

⁴⁷tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

⁴⁸sn Jesus here demonstrated the absurdity of the thinking of those who maintained that he was in league with Satan and that he actually derived his power from the devil. He first teaches (vv. 17-20) that if he casts out demons by the ruler of the demons, then in reality Satan is fighting against himself, with the result that his kingdom has come to an end. He then teaches (v. 21-22) about defeating the strong man to prove that he does not need to align himself with the devil because he is more powerful. Jesus defeated Satan at his temptation (4:1-13) and by his exorcisms he clearly demonstrated himself to be stronger than the devil. The passage reveals the desperate condition of the religious leaders, who in their hatred for Jesus end up attributing the work of the Holy Spirit to Satan.

⁴⁹tn Or “is left in ruins.”

⁵⁰tn Grk “and house falls on house.” This phrase pictures one house collapsing on another, what is called today a “house of cards.”

⁵¹tn Here δέ (de) has been translated as “so” to indicate that the clause that follows is a logical conclusion based on the preceding examples.

⁵²tn This first class condition, the first of three “if” clauses in the following verses, presents the example vividly as if it were so. In fact, all three conditions in these verses are first class. The examples are made totally parallel. The expected answer is that Satan’s kingdom will not stand, so the suggestion makes no sense. Satan would not seek to heal.

⁵³tn Grk “because.” “I ask you this” is supplied for the sake of English.

⁵⁴sn Most read your sons as a reference to Jewish exorcists (cf. “your followers,” L&N 9.4; for various views see D. L. Bock, Luke [BECNT], 2:1077-78), but more likely this is a reference to the disciples of Jesus themselves, who are also Jewish and have been healing as well (R. J. Shirock, “Whose Exorcists are they? The Referents of οἱ υἱοὶ ὑμῶν at Matthew 12:27/Luke 11:19,” JSNT 46 [1992]: 41-51). If this is a reference to the disciples, then Jesus’ point is that it is not only him, but those associated with him whose power the hearers must assess. The following reference to judging also favors this reading.

⁵⁵tn The pronoun “them” is not in the Greek text, but is implied. Direct objects were frequently omitted in Greek when clear from the context.

⁵⁶sn The finger of God is a figurative reference to God’s power (L&N 76.3). This phrase was used of God’s activity during the Exodus (Exod 8:19).

⁵⁷sn 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.

⁵⁸tn The phrase ἐφθασεν ἐφ’ ὑμῶν (efqasen ef’ Juma) is important. Does it mean merely “approach” (which would be reflected in a translation like “has come near to you”) or actually “come upon” (as in the translation given above, “has already overtaken you,” which has the added connotation of suddenness)? The issue here is like the one in 10:9 (see note there on the phrase “come on”). Is the arrival of the kingdom merely anticipated or already in process? Two factors favor arrival over anticipation here. First, the prepositional phrase “upon you” suggests arrival (Dan 4:24, 28 Theodotion). Second, the following illustration in vv. 21-23 looks at the healing as portraying Satan being overrun. So the presence of God’s authority has arrived. See also L&N 13.123 for the translation of φθάνω (fqanw) as “to happen to already, to come upon, to come upon already.”

New American Bible (2011) .

Rotherham's Emphasized B. But [he] knowing their thoughts, said unto them—
 ||Every' kingdom, against itself' divided|| is laid waste,
 And ||a house, against a house [divided]|| falleth;
 And <if [even Satan] against himself' hath become divided> how shall his kingdom stand'?
 Because ye are saying that [in Beelzebul] am I casting out the demons.
 But <if [||||] [in Beelzebul] am casting out the demons>
 In whom are ||your sons|| casting them out?
 Wherefore ||they|| shall be [your' judges].
 But <if [with the finger of God] [||||]^f am casting out the demons>
 Then doubtless unawares hath come upon you [the kingdom of God].
^fOr (WH): "I" (unemphatic).

The Spoken English NT

But he knew what they were thinking. He said to them, "Every kingdom that's divided against itself is ruined,^q and every house that's against itself falls. So^r if Satan is divided against himself too, how is his kingdom going to hold up? Because you're saying that I kick out the demons by the power of the devil.^s But if I kick out the demons by the devil's power,^t whose power do your folks use to kick them out?^u So they're the ones who'll be your judges. But if I kick out the demons by the finger of God, then God's Reign has just come to you
^q. Or "becomes deserted."
^r. Lit. "And," or "But."
^s. Lit. "by Beelzebub."
^t. Lit. "by Beelzebub."
^u. Lit. "by whom do your sons kick out?"

Wilbur Pickering's New T. .

Literal, almost word-for-word, renderings:

A Faithful Version

But He, knowing their thoughts, said to them, "Every kingdom divided against itself is brought to desolation; and a house divided against a house falls. And if Satan also is divided against himself, how shall his kingdom stand? Consider now, because you are saying that I cast out demons by Beelzebub. And if I by Beelzebub cast out demons, by whom do your sons cast them out? Because of this, they shall be your judges. But if I by the finger of God cast out demons, then the kingdom of God has come upon you.

Analytical-Literal Translation

But knowing their thoughts, He said to them, "Every kingdom having been divided against itself is laid waste, and a house [divided] against a house falls.
 "So if Satan also was divided against himself, how will his kingdom be made to stand? Because you_p say [that] I am casting out demons by Beelzebub.
 "But if I cast out demons by Beelzebul, by whom do your_p sons [fig., disciples] cast [them] out? For this reason they will be your_p judges.
 "But if I cast out demons by the finger of God, in that case, the kingdom of God came upon you_p.

Charles Thomson NT

Now if Satan be divided against himself, how can his kingdom subsist? Because you say that I expel the demons by Beelzebub; therefore if I expel the demons by Beelzebub, by whom do your sons expel them? Let them therefore be your judges. But if I, with the finger of God, expel the demons, then indeed the kingdom of God hath reached you. V. 17 was placed with the previous passage.

Context Group Version

But he, knowing their thoughts, said to them, Every kingdom divided against itself is brought to desolation; and a house [divided] against a house falls. And if the Adversary also is divided against himself, how shall his kingdom stand? Because you (pl) say that I cast out unseen entities by Beelzebub. And if I by Beelzebul cast out unseen entities, by whom do your (pl) sons cast them out? Therefore they shall

	be your (pl) judges. But, if by the finger of God I cast out unseen entities, then has God's kingdom come on you (pl).
Far Above All Translation	But he, knowing their cogitations, said to them, "Every kingdom <i>which is</i> divided against itself is made desolate, and a house <i>divided</i> against a house falls. So then, if Satan is divided against himself, how can his kingdom stand? For you say that I cast out the demons by Beelzebub. And if I cast out the demons by Beelzebul, by whom do your people cast them out? By this logic, they themselves will be judges over you. But if I cast out the demons by the finger of God, then the kingdom of God has come upon you.
Literal New Testament	BUT HE KNOWING THEIR THOUGHTS SAID TO THEM, EVERY KINGDOM AGAINST ITSELF DIVIDED IS BROUGHT TO DESOLATION; AND A HOUSE AGAINST A HOUSE FALLS. AND IF ALSO SATAN AGAINST HIMSELF BE DIVIDED, HOW SHALL STAND HIS KINGDOM? BECAUSE YE SAY, BY BEELZEBUB I CAST OUT THE DEMONS. AND IF I BY BEELZEBUB CAST OUT THE DEMONS, YOUR SONS BY WHOM DO THEY CAST OUT? ON ACCOUNT OF THIS JUDGES OF YOU THEY SHALL BE. BUT IF BY [THE] FINGER OF GOD I CAST OUT THE DEMONS, THEN IS COME UPON YOU THE KINGDOM OF GOD.
Literal Standard Version	And He, knowing their thoughts, said to them, "Every kingdom having been divided against itself is desolated; and house against house falls; and if Satan was also divided against himself, how will his kingdom be made to stand? For you say by Beelzebul is My casting forth the demons. But if I by Beelzebul cast forth the demons—your sons, by whom do they cast forth? Because of this they will be your judges; but if by the finger of God I cast forth the demons, then the Kingdom of God came unaware on you.
Modern Literal Version 2020	But he, knowing their minds, said to them, Every kingdom which was divided against itself is made desolate, and a house <i>divided</i> against a house falls. But if the Adversary was also divided against himself, how will his kingdom be established? Because you° say <i>that it is me who is able</i> to cast forth demons in Beelzebub. But if I cast forth demons in Beelzebub, by whom do your° sons cast them forth? Because of this, they themselves will be your° judges. But if I cast forth demons by the finger of God; consequently*, the kingdom of God has arrived-unexpectedly upon you°.
New American Standard	But He knew their thoughts and said to them, "Every kingdom divided against itself is laid waste; and a house <i>divided</i> against ^[r] itself falls. And if Satan also has been divided against himself, how will his kingdom ^[s] stand? For you claim that I cast out the demons by Beelzebul. Yet if by Beelzebul I cast out the demons, by whom do your sons cast <i>them</i> out? Therefore, they will be your judges. But if I cast out the demons by ^[t] the finger of God, then the kingdom of God has come upon you. [r] Luke 11:17 Lit a house [s] Luke 11:18 I.e., remain stable [t] Luke 11:20 I.e., an undeniable act of God
New Matthew Bible	But Jesus knew their thoughts and said to them, Every kingdom divided within itself will be brought to desolation, and one house will fall upon another. So if Satan is divided within himself, how shall his kingdom endure? For you say that I cast out devils by the power of Beelzebub. If I cast out devils by the power of Beelzebub, by whom do your children cast them out? Therefore they will be your judges. But if I with the finger of God cast out devils, without question the kingdom of God has come upon you.
Revised Young's Lit. Trans.	And he, knowing their thoughts, said to them, 'Every kingdom having been divided against itself is desolated; and house against house does fall; and if also the Adversary against himself was divided, how shall his kingdom be made to stand? for you say, by Beelzeboul is my casting forth the demons.

'But if I by Beelzeboul cast forth the demons -- your sons, by whom do they cast forth? because of this your judges they shall be; but if by the finger of God I cast forth the demons, then come unawares upon you did the reign of God.

The gist of this passage: Jesus argues logically against the idea that He is in league with the demons.
17-20

Luke 11:17a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autos (αὐτός) [pronounced ow-TOSS]	<i>he; same; this</i>	3 rd person masculine singular personal pronoun; nominative 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
eidô (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, perfect active participle; nominative case	Strong's #1492
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
ta (τά) [pronounced taw]	<i>the; to this, towards that</i>	neuter plural definite article; accusative case	Strong's #3588
dianoêma (διανόημα) [pronounced dee-ahn-OH-ay-mah]	<i>thought, something thought through, reasoning, cogitation; that is, a sentiment</i>	neuter plural noun	Strong's #1270

This word is found only here in the New Testament; however, forms of this word are found in the LXX (Proverbs 15:24 Isaiah 55:9 Ezek. 14:3-4 Proverbs 14:14). There is a feminine version of this noun (Strong's #1271) which is much more common. The feminine version appears to allow for more of a person's inner emotions, whereas, the neuter noun focuses more on a person's reasoning.

The word in question is the masculine noun dianoêma (διανόημα) [pronounced dee-ahn-OH-ay-mah], which is a compound noun made up from two Greek words: (1) diá (διά) [pronounced dee-AH], which means, *through; with; in; of time; throughout; during; by the means of; by reason of; on account of; because of; for this reason; therefore; on this account*. Strong's #1223; and (2) noéô (νοέω) [pronounced noh-EH-oh], which means *to think, to understand, to perceive*. Strong's #3539. Putting the two words together, this is *something which is thought through; that is, reasoning, logic, deductive thinking*. There already is a noun which means *thinking*; but this has more to it than just that.

Translation: Jesus [lit., He], knowing their reasoning,...

Jesus has just cast a demon out of a mute man, and the man has begun to speak. There were some people watching Jesus, and, at first it appeared as if they were responding to this miracle with positive volition. But some pharisees suggested that Jesus was operating under the power of Satan himself. Then others wanted Jesus to show additional signs from heaven, so that they might be assured of His divine power.

Whereas the first objection was raised verbally, we do not know about the request which followed. It seems logical that a desire for another sign would have been voiced aloud.

Luke 11:17a **But He, knowing their thoughts, said to them,...** (ESV; capitalized)

Nevertheless, the idea that Jesus used the power of Satan—that accusation was voiced aloud. Therefore, in order to make the argument that Jesus makes, it is not necessary for Him *to know the hidden thoughts* of the persons making that accusation. It is, however, necessary for Jesus to understand the reasoning of these people, which is not something that is supernatural. Jesus simply listened to what was said and He fully understood the argument that was made (this was more of an accusation than an actual argument). This argument, without any basis in fact, was accepted at face value by many of the others who are there.

Only a few people made this false allegation; but many others there have now accepted this accusation as probably being true. Because this was said by pharisees, many of the people there simply accepted their opinion on the matter.

Accordingly, Jesus is going to respond to the reasoning or thinking of them all. However, He is not going to perform better miracles for them. He is simply going to provide a better and more logical counter-argument.

At this point, let me suggest that I know *your reasoning*. You have read these statements, but then you read your Bible (whatever translation that you like) and it says, *thoughts*. So, to your way of thinking, Jesus is reading their minds. Well, first of all, He does not have to read their minds, because the allegation was made out loud (v. 15). Jesus can look at the people there, having heard the accusation, and He can tell that they are buying into that accusation. That does not require Him to read minds; it simply requires Him to listen and to be people-smart, which Jesus is.

The word in question is the masculine noun *dianoêma* (διανόημα) [pronounced *dee-ahn-OH-ay-mah*], which is a compound noun made up from two Greek words: (1) *diá* (διὰ) [pronounced *dee-AH*], which means, *through; with; in; of time; throughout; during; by the means of; by reason of; on account of; because of; for this reason; therefore; on this account*. Strong's #1223; and (2) *noêô* (νοέω) [pronounced *noh-EH-oh*], which means *to think, to understand, to perceive*. Strong's #3539. Putting the two words together, this is *something which is thought through; that is, reasoning, logic, deductive thinking*. There already is a noun which means *thinking*; but this has more to it than just thinking. The people had to be leaning in one direction, they hear a simple explanation, and this tilts them in the other direction. Strong's #1270.

In order for Jesus to refute this false argument, He must first understand what the argument is (which He does, as we are told that **Jesus knows their reasoning**). He must understand their reasoning, their logic, their deduction which has allowed these men to be swayed by a false statement. By first understanding their argument, He can present the opposing view (which is the truth).

Luke 11:17a **Jesus** [lit., *He*], **knowing their reasoning,...** (Kukis mostly literal translation)

Application: On occasion, we will be called upon to defend our faith. This requires two things of us: we must first understand our faith and how it is rooted in history and reality; but secondly, if we are defending our faith to someone else, it is also important to understand their arguments, their point-of-view. In many cases, it is legitimate to think about what the other person has said and then respond to that.

This is what Jesus does:

Luke 11:17b			
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
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
pasa (πάσα) [pronounced PAH-sah]	<i>each, every, any; all, entire; anyone, some</i>	feminine singular adjective; nominative case	Strong's #3956
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
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
heautên (ἐαυτήν) [pronounced hey-ou-TAYN]	<i>her, herself</i>	3 rd person feminine singular reflexive pronoun; accusative case	Strong's #1438
diamerizô (διαμερίζω) [pronounced dee-am-er-ID-zoh]	<i>being split apart, being cut in pieces, being divide asunder; being divided into opposing parts, breaking up, being at variance, being in dissension; distributing</i>	feminine singular, aorist passive participle, nominative case	Strong's #1266
erēmóō (ἐρημόω) [pronounced ehr-ay-MOE-oh]	<i>to make desolate, to lay waste; to ruin, to bring to desolation; to despoil one, to strip her of her treasures, to rob; to come to nothing</i>	3 rd person singular, present passive indicative	Strong's #2049

Translation: ...said to them, "Every kingdom [that is] divided against itself will be laid to waste;...

Kingdom might be a somewhat dated term. It might be better to understand this as meaning, *a nation that is in opposition to itself will fall*.

Illustration: It has been argued by many that the United States will not fall simply because it is attacked by an outside power, but that it will fall apart from the inside first. Despite the great blessings our nation enjoys, it is clear that there are a considerable number of people living in the United States who believe that this is an unjust nation founded upon racist principles. That sort of thinking could not be more foreign to the believer with Bible doctrine in his (or her) soul. This is insane thinking to the person who thinks with a divine establishment point of view. Hence, we may be a nation divided against itself.

As an aside, I believe those who oppose and hate the United States are a relatively small number of people; but large enough at this time to be disconcerting.

Luke 11:17c			
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
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, nominative case	Strong's #3624
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
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, accusative case	Strong's #3624
πτίτῳ (πίπτω) [pronounced PIHP-toh]	<i>to fall [down, from, upon]; to be thrust down; to fall under judgment [or, condemnation]; to be cast down [from a higher state]; to fall [from a more virtuous state]</i>	3 rd person singular, present active indicative	Strong's #4098

Translation: ...a house [divided] against itself [lit., house] will collapse.

Jesus then argues something more close to home: “A household divided against itself will fall.” He is not talking about the physical structure of a household, but the people who make up that household. If they are at odds with one another all of the time, that family will split apart. They will sever ties with one another. Some American families have experienced this split.

Luke 11:17 Jesus [lit., He], knowing their reasoning, said to them, “Every kingdom [that is] divided against itself will be laid to waste; a house [divided] against itself [lit., house] will collapse. (Kukis mostly literal translation)

Abraham Lincoln, our 14th president, used these very words in a speech. I am assuming that he followed the King James Version.

This is only the first portion of the speech.

Lincoln's “House Divided” Speech (Abraham Lincoln, on June 16, 1858)

"A house divided against itself, cannot stand."

I believe this government cannot endure permanently half slave and half free.

Lincoln's "House Divided" Speech (Abraham Lincoln, on June 16, 1858)

I do not expect the Union to be dissolved — I do not expect the house to fall — but I do expect it will cease to be divided.

It will become all one thing or all the other.

Either the opponents of slavery will arrest the further spread of it, and place it where the public mind shall rest in the belief that it is in the course of ultimate extinction; or its advocates will push it forward, till it shall become lawful in all the States, old as well as new — North as well as South.

From https://en.wikipedia.org/wiki/Lincoln%27s_House_Divided_Speech accessed September 23, 2020. The entire speech may be found here: <http://www.abrahamlincolnonline.org/lincoln/speeches/house.htm>

Abraham Lincoln, knowing the Scriptures, made his argument from the Scriptures.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Luke 11:17 **But He, knowing their thoughts, said to them, "Every kingdom divided against itself is laid waste, and a divided household falls.** (ESV; capitalized)

If Satan has one set of demons entering into people; but then has other of his workers casting demons out, does that make sense? His would be a kingdom divided against itself.

Remember that Jesus is responding to an unsubstantiated accusation with reason and logic.

Application: When presented the gospel message, God allows us to use reason and logic to advance our propositions. Even though the unbeliever is encouraged to exercise faith alone in Christ alone, that does not mean that your presentation of the gospel should be devoid of logic.

Luke 11:18a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced /]	<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
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Satanas (Σατανᾶς) [pronounced sat-an-AS]	<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 *Satan*, that form only occurs once in the NT.

Luke 11:18a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
heauton (ἐαυτόν) [pronounced heh-ow-TOHN]	<i>him, himself, to him</i>	3 rd person masculine singular reflexive pronoun; accusative case	Strong's #1438
diamerizō (διαμερίζω) [pronounced dee-am-er-ID-zoh]	<i>to split apart, cut in pieces, to divide asunder; to be divided into opposing parts, to break up, to be at variance, in dissension; to distribute</i>	3 rd person singular, aorist passive indicative	Strong's #1266

Translation: So if Satan is separated from [and at odds with] himself,...

Jesus then takes this same reasoning—suppositions which He has presented as axiomatic—and applies that to this false allegation.

The people there likely accepted the Lord's premise, that a house cannot stand divided against itself. This has been accepted as so fundamentally true, that Abraham Lincoln, in 1858, included that thought near the beginning of a speech which he gave.

Tangent: Allow me a tangent here: people in the **Church Age** are often confused by our power. There are some who want to do miracles of some sort; and speak in tongues at the very least. But this is not God's plan for the Church Age, **post-canon period**. God's plan for our time is to learn and know Bible doctrine, and to be filled with the Holy Spirit. Having doctrine in our souls while being filled with the Spirit will be our impact in this life.

How did I jump to this tangent? Bible doctrine is an assemblage of words, which words represent thoughts and principles. We, as believers, are to have these principles in our souls. This thinking and these principles are our great power (as guided by God the Holy Spirit). It is the words that we have in our souls which is key to the Christian life. In the narrative we are studying, recall that just a few unsubstantiated words turns an audience against Jesus, despite just witnessing a great work. These words represent thoughts, and such thoughts give the skeptics reason to doubt Jesus.

Illustration: Why do you think that the United States is a great nation? It is based, in part, upon two very important assemblages of words. Our Declaration of Independence and our Constitution; along with the speeches of many presidents over the years. Now, on the one hand, certainly the nation is greatly blessed on the say-so of God. However, the thoughts and words which created this nation are based upon fundamental principles found in the Word of God (based either upon Bible doctrine or upon the **laws of divine establishment**). The great founding principles of this nation are completely in line with the laws of divine establishment. This is why the United States is great. We are not great because we have great wheat exports, or great technology, or we have elected these wonderful and great politicians. Our nation's foundation was an alignment between the thinking of God and the thinking of our founders. When we adopt this same thinking, we are empowered. The correct assemblage of words is great power.

Illustration: Let me give you a simple example: Isaiah 33:22 **For the LORD is our judge; the LORD is our lawgiver; the LORD is our king; He will save us.** (ESV; capitalized) Compare to this our three branches of

government (judicial, legislative, executive) created in the Constitution. God, of course, is able to do all three, because He is perfectly just. However, in the most practical terms, it is best of these three functions are kept separate in the design of our government (which is fundamental to the United States Constitution). I believe that some of our founders read these words and believed these to be the best division of powers among our leaders.

Illustration: Another founding principle of the United States is freedom. How many people have come to the United States simply to enjoy the freedom which we enjoy here? We can speak our minds; we can think our thoughts; and we can attend the **church** we believe is correct. Freedom in the Bible (aka volition) is key; remove man's volition and he no longer is able to play a part in the Angelic Conflict.

Illustration: Sometimes it is the will of a single person that makes all the difference in the world. We are all certainly aware of the will of Ronald Reagan (whose will was bolstered by the will of his wife, without whom, it is doubtful the Reagan would have charted the path that he did). There is the will of Donald Trump, who began a movement simply on the strength of his will; and had four years in office which was all about his will and where he was going to take the country (I write this is January of 2025, so President Trump has not yet begun his second term). I named two presidents; but there is also R. B. Thieme, Jr. When he began as a preacher, he was nearly disowned by his father (who eventually did believe in Jesus); and he was, in my opinion, the greatest Bible teacher of the 20th century. Who has ever taught the book of Revelation, or the Assyrian Crisis, or the Life of Abraham or the Life of David like Thieme did? Although Bob had a lot of support from his deacons and his congregation, he also faced a lot of opposition from those in his congregation. Another person comes to mind: Ruth Gruber, who brought nearly 1000 Jews from Europe into the United States in order to protect them from the evil that was taking place there. She had opposition come from everywhere, even from his closest allies, and yet she had a clear vision and understanding, and she did exactly the right thing, based upon her will alone (and her will was often pitted against much more powerful men in government).

Illustration: Now let's take this full circle. Slavery is anathema to the founding principles of the United States because the free will of the slaves is taken from them. This was not always complete and total destruction of their freedom; but it certainly was not a pleasant experience. So Abraham Lincoln brought in the words of Jesus to speak to a great injustice that still existed during his time.

Tangent: No matter what you have heard from skeptics, the sort of slavery practiced in the early United States was against some fundamental Biblical principles. If a person was simply taken from his life and made into a slave (this is called kidnaping or man-stealing in the Bible), that act was illegal and punishable by death. Exodus 21:16

Illustration: Allow me another tangent: you will note that in many anti-American movements, the leaders of such a movement often attack statues of people who died a long time ago. The ancient sin of having slaves nullified anything that person did in his life. Therefore, anything that these people have said or did can be discounted. "Well, it does not matter that Jefferson said that; that bastard owned slaves!" This way, the thoughts and ideas of our founders can be dismissed without considering the content of their thoughts. One of the successes of this anti-American movement is, many of their adherents can be convinced that so-and-so was a terrible person because he owned slaves or his family owned slaves, and therefore, everything that person ever said or did is neutralized. This is one way a country can be destroyed from the inside out. Our country is founded upon great ideas; our country is founded upon principles which align with the laws of divine establishment; despite the fact that these founding principles came from the mouths and pens of imperfect men. Our internal enemies seek to eliminate grand thoughts and ideals of this nation and to paint its greatest men as being flawed. That is easy to do, because **all men have sinned and fall short of the glory of God.**

Let's return to the context of this passage:

Luke 11:18a **And if Satan also is divided against himself,...** (ESV; capitalized)

Jesus has been accused of casting out demons by the power of Satan. This would make Satan divided against himself, where some with his power are indwelling men as spirits; and others are casting these same spirits out.

Luke 11:18b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pōs (πῶς) [pronounced pohç]	<i>how, in what manner, in what way</i>	interrogative particle	Strong's #4459
histēmi (ἵστημι) [pronounced HIHS-tay-mee]	<i>to stand [up, by]; to set up; to place, to make firm; to keep intact; to stop</i>	3 rd person singular, future passive indicative	Strong's #2476
hē (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
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...how will his kingdom stand?

Jesus' reasoning is simple. If Jesus is casting out demons by the power of Satan, then Satan's house is divided against itself. Satan would have his servants working at cross-purposes with one another. How does such a kingdom stand?

Jesus is saying, "This is not how Satan operates."

Luke 11:18a-b **And if Satan also is divided against himself, how will his kingdom stand?** (ESV; capitalized)

Jesus is saying, "You have accused Me of casting out demons using Satan's power. Why would Satan use his power to have spirits indwell men, and also use his power to cast out the same spirits?"

Luke 11:18c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
Hōti can also mean <i>because (that), for (that), how (that), (in) that, though, why.</i>			
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 indicative	Strong's #3004

Luke 11:18c			
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
The next word is not declined.			
Beelzeboul (Βεελζεβούλ) [pronounced beh-ehl-zehb-OOL]	<i>prince (god) of dung; lord of the house; transliterated, Beelzebub, Beelzebub (a name for Satan)</i>	indeclinable proper masculine singular noun	Strong's #954
ekballô (ἐκβάλλω) [pronounced ehk-BAHL-loh]	<i>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]</i>	present active infinitive	Strong's #1544
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
ta (τά) [pronounced taw]	<i>the; to this, towards that</i>	neuter plural definite article; accusative 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, accusative case	Strong's #1140

Translation: You keep saying that I cast out demons by means of Beelzebub;...

Jesus repeats the false allegation. This is important for Him to understand fully the argument being made, to be able to express that argument, and then He specifically refutes that argument.

"You are alleging that I use Satan's power to cast out demons..." Jesus is quoting back their argument to them.

Luke 11:18 So if Satan is separated from [and at odds with] himself, how will his kingdom stand? You keep saying that I cast out demons by means of Beelzebub;... (Kukis mostly literal translation)

Jesus states the counter-argument in full: "You are saying that I cast out demons by the power of Satan, but if his kingdom is divided and working at cross-purposes, how will it continue? Nevertheless, you illogically allege that I cast out demons by Beelzebub."

Those who should have believed in Jesus had their minds swayed by an accusation, an assemblage of words impugning the Lord. Jesus responds with an assemblage of words, refuting such a position.

There are two words used which reference Satan. What do they mean?

You may read *Beelzebub* in your translation. In fact, Luke 11:18 reads *Beelzebub* in A Faithful Version, An Understandable Version, the Modern Literal Version 2020, Green's literal translation, the Voice of the Wilderness and Webster's translation (among others). What is that all about?

Beelzebub v. Beelzebul

1. First of all, Beelzebub and Beelzebul are transliterations from the Greek. Baalzebub and Baalzebul are transliterations from the Hebrew. In some translations, you will find both words, depending upon whether you are in the Old or New Testament. In other translations, so that you know that we are (more or less) speaking of the *same person*, you will see only one of the four words above in both testaments.
2. There are two words which are very similar; and both are transliterated from the Hebrew into Greek (and then into our English).
3. The Beel part is actually comes from the Hebrew word ba'al (לַעֲבָד) [pronounced BAH-ġah], which means, *owner, lord, prince, husband; master*; transliterated *Baal* when referencing the heathen god. Strong's #1167 BDB #127.
4. To put a finer point on it, the original Hebrew word is actually Ba'al (לַעֲבָד) [pronounced BAH-ġah], which means, *lord, master*; transliterated *Baal* when referencing the heathen god. Strong's #1168 BDB #127.
5. You may look at these two words and notice that there is not a bit of difference, except for the Strong's #. There is no difference between Strong's #1167 and Strong's #1168. Strong's #1167 is used for individuals. The latter word is used in reference to heathen god. Context determines which is which. There is not a dime's worth of difference between the words.
6. So the key to their meanings comes down to Zebub v. Zebul.
7. The first is the masculine noun zēbūwb (זְבוּב) [pronounced zehb-OOB], which means, *fly*. Strong's #2070. I believe the idea is, this is the sort of fly which flies over dung.
8. The second is a more common masculine noun zēbul/zēbūwl (זְבוּל/זְבוּל) [pronounced zeh-BOOL] which means *a residence, habitation; an elevation, height, lofty abode, an exalted place*. Strong's #2073 BDB #259.
9. So, Beelzebub is a take-off on Beelzebul. The first refers to the *lord of flies, the prince of dung*; and latter word means, *lord of height; a prince of a lofty place*.
10. When a person used the word *Beelzebub*, they were making fun of the heathen god *Beelzebul*.
11. I refer primarily to four Greek manuscripts, and all of them have Beelzeboul (Βεελζεβούλ) [pronounced beh-ehl-zehb-OOL].

Sometimes, keeping a consistent proper noun in the Old and New Testaments is helpful; and sometimes it is not.

Chapter Outline

Charts, Graphics and Short Doctrines

Luke 11:19a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced /]	<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
egô (ἐγώ) [pronounced ehg-OH]	/	1 st person singular pronoun, nominative case	Strong's #1473

Luke 11:19a

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
The next word is not declined.			
Beelzeboul (Βεελζεβούλ) [pronounced beh-ehl-zehb-OOL]	<i>prince (god) of dung; lord of the house; transliterated, Beelzebul, Beelzebub (a name for Satan)</i>	indeclinable proper masculine singular noun	Strong's #954
ekballô (ἐκβάλλω) [pronounced ehk-BAHL-loh]	<i>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]</i>	1 st person singular, present active indicative	Strong's #1544
ta (τά) [pronounced taw]	<i>the; to this, towards that</i>	neuter plural definite article; accusative 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, accusative case	Strong's #1140

This is very similar to v. 18c.

Translation: ...but if I cast out demons by Beelzebul,...

“So, for the sake of argument,” Jesus says, “let’s assume that I am casting out demons by Satan’s power and authority.” Jesus will take this approach to its logical conclusion.

Luke 11:19a **And if I cast out demons by Beelzebul,...** (ESV; capitalized)

Jesus begins with their argument. “Let just say that I cast out demons by Beelzebul...”

Luke 11:19b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
huios (υἱός, οὗ, ὅ) [pronounced hwee-OSS]	<i>children, sons, descendants; pupils; followers; attendants</i>	masculine plural noun; nominative case	Strong's #5207
humôn (ὕμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)

Luke 11:19b			
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
tini (τίνι) [pronounced TEE-nee]	<i>in whom, by whom, to what [one], in which, how; whether, why</i>	neuter singular pronoun; interrogative particle; dative, locative or instrumental case	Strong's #5101
This particle confirms the pairing of the en preposition with the dative, locative or instrumental case.			
ekballô (ἐκβάλλω) [pronounced ehk-BAHL-loh]	<i>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]</i>	3 rd person plural, present active indicative	Strong's #1544

Translation: ...[by whom] do your+ sons cast out [demons]?

If there were those in the **Jewish** community who cast out demons, through whose power do they act?

This is an interesting approach because there are two ways to understand this: (1) such exorcists existed among the people of God and they did cast out demons, or (2) there were no people casting out demons apart from the Lord.

"If there are people out there casting out demons," Jesus proposes, "are you saying that they all operate by the power of Satan?" Of course not! This would be an unacceptable point of view by the Lord's critics.

However, there is also the second possibility that no one is casting out demons except for Jesus. Jesus by making this statement would be saying, "Listen, you do realize that I am the only Person doing this, right?"

Again, we defer to the *house divided* argument.

Luke 11:19c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diá (διά) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by the means of; by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
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)

Luke 11:19c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autoi (αὐτοί) [pronounced ow-TOY]	<i>they; same; these</i>	3 rd person masculine plural personal pronoun; nominative case	Strong's #846
humôn (ὕμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
kritês (κριτής) [pronounced kree-TACE]	<i>a judge; one who passes or arrogates to himself, judgment on anything; an arbiter; of a Roman procurator administering justice; of God passing judgment on men; of the leaders or rulers of the Israelites</i>	masculine plural noun; nominative case	Strong's #2923
esomai (ἔσομαι) [pronounced EHS-om-ahēe]	<i>future tense of "to be"</i>	3 rd person plural, future indicative	Strong's #2071 (a form of #1510)

Translation: Through this [simple reasoning], they will be your judges.

Jesus seems to be arguing the first proposition that such men exist. These men who do cast out demons stand in judgment over the argument that was spoken by His critics. "Your argument is invalid; otherwise, everyone who casts out demons can be accused of the same thing...working by the power of Satan."

Luke 11:19 ...but if I cast out demons by Beelzebul, [by whom] do your+ sons cast out [demons]? Through this [simple reasoning], they will be your judges. (Kukis mostly literal translation)

These men who cast out demons—they would be the judges of the people making these false accusations against Jesus. If such men exist, they are judges in the sense where, if their works are accepted as legitimate, then why aren't the Lord's? And if such men do not exist, that is also a judgment against the people falsely accusing the Lord.

You will note that Jesus makes a reference to their sons. So, the people there believe that, in the future, their sons will be able to cast out demons. "If you say that I am casting out demons by Beelzebul, how about your sons in the future?"

Luke 11:20a			
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]... or 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

Luke 11:20a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
daktulos (δάκτυλος) [pronounced <i>DAHK-too-loç</i>]	<i>finger</i>	masculine singular noun; dative, locative or instrumental case	Strong's #1147
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
egô (ἐγώ) [pronounced <i>ehg-OH</i>]	<i>I</i>	1 st person singular pronoun, nominative case	Strong's #1473
This pronoun is not found in all manuscripts. The 1 st person is contained in the verb.			
ekballô (ἐκβάλλω) [pronounced <i>ehk-BAHL-loh</i>]	<i>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]</i>	1 st person singular, present active indicative	Strong's #1544
ta (τά) [pronounced <i>taw</i>]	<i>the; to this, towards that</i>	neuter plural definite article; accusative case	Strong's #3588
daimonion (δαιμόνιον) [pronounced <i>die-MON-ee-on</i>]	<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, accusative case	Strong's #1140

Translation: However, if I cast out demons by the finger of God,...

"There is an alternative view," Jesus tells them, "And it is this..."

In the alternative, Jesus is acting by the power of God (this power is not God's arm or even God's hand, but God's finger—indicating that very little divine power was required here).

Throughout the ministry of Jesus, He credits His power and function to God, His Father. At this point in time, it is my opinion that all miracles done by Jesus were done by the power of God the Father or God the Holy Spirit; but not by any inherent power in Jesus.

Luke 11:20b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ára (ἄρα) [pronounced <i>AHR-ah</i>]	<i>consequently, then, therefore, so then, wherefore</i>	illative particle, expressing a more subjective or informal inference	Strong's #686

Luke 11:20b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
phthánō (φθάνω) [pronounced FTHAHN-oh]	<i>to come before, precede, anticipate; to come to (upon), arrive at; to reach, attain to</i>	3 rd person singular, aorist active indicative	Strong's #5348
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
humas (ὕμᾱς) [pronounced hoo-MAHÇ]	<i>you [all]</i>	2 nd person plural reflexive pronoun; accusative case	Strong's #5209, from Strong's #5210; a form of Strong's #4771
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-I-ah]	<i>kingdom, rule, reign; royalty; a realm (literally or figuratively)</i>	feminine singular noun; nominative case	Strong's #932
του (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: ...then the Kingdom of God has come to you [all].

Jesus tells these men, "If I am operating under the most minuscule power of God, then the Kingdom of God is in your midst. It has come to you."

This is a very sobering assertion. Jesus, standing before them, is the promised King, the **Greater Son of David**. He is offering the Kingdom of God to them. But do they understand that?

Luke 11:20 **However, if I cast out demons by the finger of God, then the Kingdom of God has come to you [all].** (Kukis mostly literal translation)

Jesus is saying, "If I cast out demons by the finger of God, do you not realize that the kingdom of God has come to you?"

Let me remark on one more thing. Many people seem to think that Jesus, by His power as God, performed miracles, healed the sick and cast out demons. Jesus here is not saying, "I cast out these demons," He is saying, "By the finger of God, I cast out these demons." I would suggest to you that Jesus operated almost entirely within the confines of His humanity during his incarnation (and quite possibly, entirely). Don't misunderstand me—I am

not arguing that Jesus is not God—I am simply asserting that He did not resort to calling upon His Own Deity in order to do this or that. In staying with the plan of God, Jesus only did what God the Father foreordained.

The Lord's entire argument is laid out here:

Luke 11:17–20 Jesus [lit., *He*], knowing their reasoning, said to them, “Every kingdom [that is] divided against itself will be laid to waste; a house [divided] against itself [lit., *house*] will collapse. So if Satan is separated from [and at odds with] himself, how will his kingdom stand? You keep saying that I cast out demons by means of Beelzebub; but if I cast out demons by Beelzebul, [by whom] do your+ sons cast out [demons]? Through this [simple reasoning], they will be your judges. However, if I cast out demons by the finger of God, then the Kingdom of God has come to you [all]. (Kukis mostly literal translation)

Luke 11:17–20 Jesus, understanding their reasoning, said to them, “Every kingdom that is divided against itself will be laid waste; any house divided against itself cannot stand. So, if Satan is separated from himself and he is at odds with himself, how can his kingdom stand? You keep alleging that I cast out demons by means of Beelzebub, but if I cast out demons using Satan's power, by whose power do your sons cast them out? Your sons, based upon this simple logic, judge you and your negative volition. On the other hand, if I am casting out demons by the power of God, then the Kingdom of God has come to you (and, in fact, it has). (Kukis paraphrase)

A house divided against itself cannot stand, is Jesus' assertion. And some loudmouth in the crowd just said, “You are casting out demons by the power of Satan.” Jesus tells him, “Do you not see how illogical that statement is?”

We have been studying Luke 11:14–20, which says, *Now He was casting out a demon that was mute. When the demon had gone out, the mute man spoke, and the people marveled. But some of them said, "He casts out demons by Beelzebul, the prince of demons," while others, to test Him, kept seeking from Him a sign from heaven.*

In a parallel passage, we find out that these making such a comment are pharisees.

But He, knowing their thoughts, said to them, “Every kingdom divided against itself is laid waste, and a divided household falls. And if Satan also is divided against himself, how will his kingdom stand? For you say that I cast out demons by Beelzebul. And if I cast out demons by Beelzebul, by whom do your sons cast them out? Therefore they will be your judges. But if it is by the finger of God that I cast out demons, then the kingdom of God has come upon you. (ESV capitalized)

Jesus asks these pharisees, “Why would Satan act against himself?” Jesus' conditional statement indicates to the crowd that the kingdom of God has come to them.

Jesus now continues approach their faulty objection with logic.

Unlike what we read on the internet, Jesus does not toss out some great insults, with the idea that penetrating insults win the argument. He continues to employ logic.

When the strong (man), fully-armed, has guarded the dwelling, his own; in peace are the possession of him. But when a stronger (man) from him attacking, he might conquer him. The full armor of him he keeps on carrying upon which he had been persuaded; and the spoils of him he keeps on giving out. The [one] not being with Me, against Me he keeps on being; and the [one] not gathering with Me he keeps on scattering.

Luke
11:21–23

When a fully-armed strong man guards his own dwelling, his possessions are protected [lit., *are at peace*]. But when a stronger man than him comes in, he might subdue him. His armor upon which the first man [lit., *he*] trusted, he carries off; and he [then] distributes his plunder. The [one who] is not with Me, keeps on being against Me; and the [one who] does not gather with Me, [that one] scatters.

When a fully-armed strong man guards his own dwelling and courtyard, his possessions and household are protected. However, if a stronger man than him comes in, then this stronger man might prevail over him. Even the armor upon which the first man trusted, the stronger man will carry off, along with the rest of his valued possessions, which the stronger man will then sell or give away. Anyone who is not with Me is against Me; and the person who does not gather alongside Me, he scatters instead.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	When the strong (man), fully-armed, has guarded the dwelling, his own; in peace are the possession of him. But when a stronger (man) from him attacking, he might conquer him. The full armor of him he keeps on carrying upon which he had been persuaded; and the spoils of him he keeps on giving out. The [one] not being with Me, against Me he keeps on being; and the [one] not gathering with Me he keeps on scattering.
Douay-Rheims 1899 (Amer.)	When a strong man armed keepeth his court, those things are in peace which he possesseth. But if a stronger than he come upon him and overcome him, he will take away all his armour wherein he trusted and will distribute his spoils. He that is not with me is against me; and he that gathereth not with me scattereth.
Holy Aramaic Scriptures	When a strong man, while armed, keeps watch over his courtyard, his property is in shayna {tranquility}. But, if there should come one who is stronger than him, he will overcome him, taking all his armor; that which he had been confident about. And he will divide his spoil. He who isn't with Me, is against Me, and he who doesn't gather with Me, scattering, he scatters.
James Murdock's Syriac NT	When a strong man armed keepeth his doorway, his property rests securely. But if a stronger than he come and overpower him, he taketh away all his arms on which he relied, and divideth the spoil of him. He that is not for me, is against me; and he that gathereth not with me, actually scattereth.
Original Aramaic NT	"Whenever an armed strongman keeps his homestead, his property is at peace." "But if one who is stronger than he will come to overpower him, he takes all his weapons in which he was trusting and he divides his spoil." "Whoever is not with me is against me and whoever does not gather with me is scattering."
Lamsa Peshitta (Syriac)	"Whenever an armed strongman keeps his homestead, his property is at peace." "But if one who is stronger than he will come to overpower him, he takes all his weapons in which he was trusting and he divides his spoil."

"Whoever is not with me is against me and whoever does not gather with me is scattering."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>When the strong man armed keeps watch over his house, then his goods are safe: But when one who is stronger makes an attack on him and overcomes him, he takes away his instruments of war, in which he had put his faith, and makes division of his goods.</p> <p>He who is not with me is against me, and he who will not give me help in getting people together is driving them away.</p>
Bible in Worldwide English	<p>A strong man has something in his hand to fight. He guards his place. He will not lose his things. But when a stronger man comes, he catches the man who guards his house. He will take away what is in the mans hand. And he will take his things and give them to his friends. Anyone who is not with me is against me. Anyone who does not work with me, works against me.</p>
Easy English	<p>When a strong man has all the weapons he needs to fight with, he can take care of his own house. Nobody will be able to rob him of the things inside his house. But someone may come who is stronger than he is. That man will attack him and beat him. The strong man believed his weapons would keep him safe. But the stronger man will take his weapons away. He will take the strong man's things and give them to other people.</p> <p>The strong person is the Devil. The stronger person that comes is Jesus. He fights the Devil and he beats him. When he commands bad spirits to leave people, they do. This shows that he is stronger than the Devil. So it was wrong to think that the Devil was helping him.</p> <p>If someone does not agree to help me, he is working against me. You should work with me to bring people to me for help. If you do not do that, you are making people run away from me.'</p> <p>People are either helping Jesus, or they are helping the Devil. They are helping the Devil if they do nothing to help Jesus.</p>
Easy-to-Read Version–2001	.
Easy-to-Read Version–2008	<p>"When a strong man with many weapons guards his own house, the things in his house are safe. But suppose a stronger man comes and defeats him. The stronger man will take away the weapons that the first man trusted to keep his house safe. Then the stronger man will do what he wants with the other man's things.</p> <p>"Whoever is not with me is against me. And anyone who does not work with me is working against me.</p>
God's Word™	<p>"When a strong man, armed, guards his own mansion, his property is safe. But a stronger man than he may attack him and defeat him. Then the stronger man will take away all the weapons in which the strong man trusted and will divide the loot.</p> <p>"Whoever isn't with me is against me. Whoever doesn't gather with me scatters.</p>
Good News Bible (TEV)	<p>"When a strong man, with all his weapons ready, guards his own house, all his belongings are safe. But when a stronger man attacks him and defeats him, he carries away all the weapons the owner was depending on and divides up what he stole.</p> <p>"Anyone who is not for me is really against me; anyone who does not help me gather is really scattering.</p>
J. B. Phillips	<p>"When a strong man armed to the teeth guards his own house, his property is in peace. But when a stronger man comes and conquers him, he removes all the arms on which he pinned his faith and divides the spoils among his friends.</p>

	<p>“Anyone who is not with me is against me, and the man who does not gather with me is really scattering.</p> <p>“When a strong man, armed to the teeth, stands guard in his front yard, his property is safe and sound. But what if a stronger man comes along with superior weapons? Then he’s beaten at his own game, the arsenal that gave him such confidence hauled off, and his precious possessions plundered.</p> <p>“This is war, and there is no neutral ground. If you’re not on my side, you’re the enemy; if you’re not helping, you’re making things worse.</p>
<i>The Message</i>	
NIRV	<p>“When a strong man is completely armed and guards his house, what he owns is safe. But when someone stronger attacks, he is overpowered. The attacker takes away the armor the man had trusted in. Then he divides up what he has stolen.</p> <p>“Whoever is not with me is against me. And whoever does not gather with me scatters.</p>
New Life Version	<p>“When a strong man watches his house and is ready to fight, his things are safe. When a stronger man comes along, he wins the fight. He takes away all the things to fight with that the man of the house had put his trust in. Then the stronger man takes anything he wants from the house. Whoever is not with Me is against Me. Whoever does not gather with Me is sending them everywhere.</p>
New Simplified Bible	.

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

Casual English Bible	<p>A strong man bulked up with weapons can guard his palace and protect everything he owns. But when someone stronger comes along, attacking and defeating him, the man loses everything to the intruder—including the weapons that gave him so much confidence.</p> <p>Either you’re for me, or you’re against me. Either you’re rallying around me, or you’re blocking my way.</p>
Contemporary English V.	<p>When a strong man arms himself and guards his home, everything he owns is safe. But if a stronger man comes and defeats him, he will carry off the weapons in which the strong man trusted. Then he will divide with others what he has taken.</p> <p>If you are not on my side, you are against me. If you don’t gather in the crop with me, you scatter it.</p>
The Living Bible	<p>“For when Satan, [literally, “the Strong.”] strong and fully armed, guards his palace, it is safe— until someone stronger and better armed attacks and overcomes him and strips him of his weapons and carries off his belongings.</p> <p>“Anyone who is not for me is against me; if he isn’t helping me, he is hurting my cause.</p>
New Berkeley Version	.
New Living Translation	<p>For when a strong man is fully armed and guards his palace, his possessions are safe— until someone even stronger attacks and overpowers him, strips him of his weapons, and carries off his belongings.</p> <p>“Anyone who isn’t with me opposes me, and anyone who isn’t working with me is actually working against me.</p>
The Passion Translation	<p>“Satan’s belongings are undisturbed as he stands guard over his fortress kingdom, strong and fully armed with an arsenal of many weapons. But when one stronger than he comes to attack and overpower him, the stronger one will empty the arsenal in which he trusted. The conqueror will ransack his kingdom and distribute all the spoils of victory. <i>This is a war</i>, and whoever is not on my side is against me, and whoever does not gather the spoils with me will be forever scattered.</p>
UnfoldingWord Simplified T.	<p>Jesus continued, "When a strong man who has many weapons guards his own house, no one can steal the things in his house. But when someone else who is stronger attacks that man and subdues him, he is able to take away the weapons in which the man trusted. Then he can take from that man's house anything he</p>

wants to. Anyone who is not supporting me is opposing me, and anyone who does not bring people to me causes them to go away from me."

William's New Testament When a strong man well armed keeps guard over his dwelling, his property is secure. But when a man stronger than he attacks him and overcomes him, he strips him of all his arms on which he relied, and distributes his goods as spoils. Whoever is not in partnership with me is against me, and whoever does not gather in partnership with me, scatters.

Partially literal and partially paraphrased translations:

American English Bible 'When a strong, well-armed man guards his mansion, All of his things will be safe. 'But if someone who's stronger should come there, And take the weapons in which he put trust... He will divide up the loot. 'Now, those who aren't with me are against me, And those not with me are scattering!

Beck's American Translation .
Breakthrough Version When the fully armed strong person guards his own courtyard, the *things* that are his are in peace. But whenever a *person* stronger than him comes up, he conquers him. He takes his full body armor on which he had been confident and passes out his spoils. The *person* who is not with Me is against Me, and the *person* who does not gather with Me scatters.

Common English Bible .
Len Gane Paraphrase "When a strong man, who is armed, guards his house, his belongings are safe. "But when someone stronger than he comes upon him and overcomes him, he takes away all his armor from him in which he trusted and divides the stolen property. "He that is not with me is against me, and he who doesn't gather with me, scatters.

A. Campbell's Living Oracles When the strong one armed, guards his palace, his effects are secure. But if he who is stronger, shall attack and overcome him, he will strip him of his armor, on which he relied, and dispose of his spoils. He who is not for me, is against me; and he who gathers not with me, scatters.

New Advent (Knox) Bible When a strong man, fully armed, mounts guard over his own palace, his goods are left in peace; but when a man comes who is stronger still, he will take away all the armour that bred such confidence, and divide among others the spoils of victory. He who is not with me, is against me; he who does not gather his store with me, scatters it abroad.

NT for Everyone 'Imagine a strong man, armed to the teeth, guarding his palace. Everything he owns is safe and sound. But supposing someone stronger comes and overpowers him, and takes away the armour he was trusting in – then he can help himself and start giving the booty away! If you're not with me, you're against me. If you're not gathering with me, you're scattering.

20th Century New Testament When a strong man is keeping guard, fully armed, over his own mansion, his property is in safety; But, when one still stronger has attacked and overpowered him, he takes away all the weapons on which the other had relied, and divides his spoil. He who is not with me is against me, and he who does not help me to gather is scattering.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	When a strong man, fully armed, guards his house, his possessions are secure. But when someone stronger attacks and overpowers him, he takes away the armor on which the man relied, and then he divides up his plunder. He who is not with Me is against Me, and he who does not gather with Me scatters.
Christian Standard Bible	When a strong man, fully armed, guards his estate, his possessions are secure. But when one stronger than he attacks and overpowers him, he takes from him all his weapons ^[i] he trusted in, and divides up his plunder. Anyone who is not with me is against me, and anyone who does not gather with me scatters.
Conservapedia Translation	[i] Gk <i>panoplia</i> , the armor and weapons of a foot soldier; Eph 6:11,13 When an armed [note juxtaposition of "armed"; this implicates right to keep and bear arms in contemporary debate], strong man guards his palace, his goods are secure: But when a stronger opponent arrives and overcomes him, the new man takes from him all his trusted armor, and grabs the treasures [alternative translations to last phrase: "loots the palace," "plunders the place."]. He who is not with me is against me, and he who does restore order causes disorder [tentative: use order/disorder scientific metaphor here rather than farming analogy].
Revised Ferrar-Fenton Bible	When the strong, fully-armed, guards his own castle, his possessions are in peace; but when one more powerful than himself advances, and conquers him, he despoils him of the whole of the armament upon which he depended, and shares the plunder. Whoever is not upon My side is against Me; and whoever does not collect for Me, scatters.
Free Bible Version	When a strong man who is fully armed guards his house, all he owns is safe. But if a stronger man comes and defeats him, taking from him all his weapons that he depended on, then he can carry off all his possessions. "Anyone who is not with me is against me, and anyone who doesn't build together with me is breaking it all apart.
God's Truth (Tyndale)	When a strong man armed watches his house: that he possesses is in peace. But when a stronger than he comes upon him and overcomes him: he takes from him his harness wherein he trusted and divides his goods. He that is not with me, is against me. And he that gathers not with me, scatters.
International Standard V	"When a strong man, fully armed, guards his own mansion, his property is safe. But when a stronger man than he attacks and defeats him, the stronger man [Lit. him, he] strips off that man's armor in which he trusted and then divides his plunder. "The person who isn't with me is against me, and the person who doesn't gather with me scatters."
Montgomery NT	"When the strong man fully aroused keeps guard over his homestead, his property is undisturbed; "but when the stronger man attacks him, he takes away from the strong armor in which he was trusting and divides up the spoil. "He who is not for me is against me, and he who is not gathering with me is scattering.
Leicester A. Sawyer's NT	When a strong man armed keeps his court, his goods are in peace; but when a stronger man than he comes upon him, and overcomes him, he takes away all his arms in which he trusted, and distributes his spoils. He that is not with me is against me; and he that gathers not with me scatters.
Urim-Thummim Version	.
Weymouth New Testament	"Whenever a strong man, fully armed and equipped, is guarding his own castle, he enjoys peaceful possession of his property; but as soon as another stronger than he attacks him and overcomes him, he takes away that complete armour of his in which he trusted, and distributes the plunder he has collected. Whoever is not with me is against me, and whoever is not gathering with me is scattering abroad.

Wikipedia Bible Project

"But if I cast out demons by the 'finger of God,' then God's kingdom has arrived, right here with you! When a strong, fully-armed man guards his house, everything he has is safe. But if a stronger man comes and overpowers him, then the stronger takes from him all his weapons that he relied on, and shares out all his possessions. "Whoever is not on my side is against me, and whoever doesn't work together with me is working to break it apart.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) As long as a man, strong and well armed, guards his house, his goods are safe. But when a stronger man attacks and overcomes him, the challenger takes away all the weapons he relied on, and disposes of his spoils.

- Whoever is not with me is against me, and whoever does not gather with me, scatters.

- 23. Whoever is not with me... This phrase seems to contradict Luke 9:50: Whoever is not against you is with you. In fact, in Luke 9:50 Jesus admits that his spiritual family goes much beyond the visible group of his disciples: those who, without belonging to the church, work for the same goals, must be considered as friends.

In Luke 11:23, on the other hand, Jesus speaks of people who refuse to stand with him and his message and who want to remain uncommitted: they do not join him, and later they will criticize him.

Mt 12:30; Lk 9:50

New American Bible (2011) When a strong man fully armed guards his palace, his possessions are safe. But when one stronger* than he attacks and overcomes him, he takes away the armor on which he relied and distributes the spoils. Whoever is not with me is against me, and whoever does not gather with me scatters.ⁱ

* [11:22] One stronger: i.e., Jesus. Cf. Lk 3:16 where John the Baptist identifies Jesus as "mightier than I."

i. [11:23] 9:50; Mk 9:40.

New Catholic Bible

"When a strong man is fully armed and guards his palace, his possessions are safe. But when someone who is stronger than he is attacks and overpowers him, he carries off all the weapons upon which the owner relied and distributes the plunder. **No Compromise.** "Whoever is not with me is against me, and whoever does not gather with me scatters.

New English Bible—1970

'When a strong man fully armed is on guard over his castle his possessions are safe. But when someone stronger comes upon him and overpowers him, he carries off the arms and armour on which the man had relied and divides the plunder.

'He who is not with me is against me, and he who does not gather with me scatters.

Some witnesses add: me.

New Jerusalem Bible

So long as a strong man fully armed guards his own home, his goods are undisturbed; but when someone stronger than himself attacks and defeats him, the stronger man takes away all the weapons he relied on and shares out his spoil.

'Anyone who is not with me is against me; and anyone who does not gather in with me throws away.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible
Holy New Covenant Trans.

.
"When a strong man guards his own house with many weapons, his house is safe. But suppose a stronger man comes and defeats him. The stronger man will take away the weapons in which the first man had trusted to keep his house safe. Then the stronger man will keep the things he wants.

The Scriptures 2009	<p>If a person is not with me, he is against me. The person, who does not work with me, scatters.</p> <p>"When a strong man, having been well armed, watches over his own court, his possessions are in peace.</p> <p>"But when a stronger than he comes upon him and overcomes him, he takes from him all his armour in which he trusted, and divides his booty.</p>
Tree of Life Version	<p>"He who is not with Me is against Me, and he who does not gather with Me scatters.</p> <p>"When a strong one, fully-armed, protects his own estate, his possessions are safe. But as soon as someone stronger than he attacks and overpowers him, then he takes away the armor that he had trusted in and divides up his plunder.</p> <p>He who is not with Me is against Me, and he who does not gather with Me scatters.</p>

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	<p>...when The [Man] Strong Having Been Armed may keep the [of] himself courtyard in peace is~ The [Things] Possessing [of] him when but [Man] Stronger [than] him Coming may overcome him the armor [of] him [He] takes at whom [He] had convinced and the spoils [of] him [He] distributes The [Man] not Being with me against me is and The [Man] not Gathering with me scatters...</p>
Alpha & Omega Bible	<p>"WHEN A STRONG man, FULLY ARMED, GUARDS HIS OWN HOUSE, HIS POSSESSIONS ARE UNDISTURBED.</p> <p>"BUT WHEN SOMEONE STRONGER THAN HE ATTACKS HIM AND OVERPOWERS HIM, HE TAKES AWAY FROM HIM ALL HIS ARMOR ON WHICH HE HAD RELIED AND DISTRIBUTES HIS PLUNDER.</p> <p>"HE WHO IS NOT WITH ME IS AGAINST ME; AND HE WHO DOES NOT GATHER WITH ME, SCATTERS.</p>
Awful Scroll Bible	<p>(")As-when-shall a strong one having become accordingly-armed, guard his courtyard, that beginning-under him is from-within wholeness.</p> <p>(")But over-against-shall one stronger than he, be coming-against him shall be conquered him, he takes away his entire-armor in which he had relied on, and extends-throughout of that being stripped.</p> <p>(")He being not with me, is against me, and he drawing- not -together with me, scatters.</p>
Concordant Literal Version	<p>Whenever the strong one, armed, may be guarding his own courtyard, his possessions are in peace."</p> <p>Yet if ever a stronger than he, coming on, should be conquering him, he is taking away his panoply, in which he had confidence, and is distributing his spoils."</p> <p>He who is not with Me is against Me, and he who is not gathering with Me is scattering."</p>
exeGesés companion Bible	<p>Whenever the mighty armed guards his courtyard, his holdings are in shalom: but when a mightier than he comes upon him and triumphs over him, he takes from him all his panoply wherein he confided and distributes his booty.</p> <p>Whoever is not with me is against me: and whoever gathers not with me scatters.</p>
Orthodox Jewish Bible	<p>When a Gibbor (Strong Man), fully armed, is shomer over his armon (palace), his possessions are left in shalom;</p> <p>But when someone stronger than he overpowers him, he takes away from him all his shiryon kaskasim (coat of scale armor) on which he had depended, and distributes his plunder.</p>

The one who is not with me is against me (anti-Moshiach); and he who does not gather with me, scatters.

Expanded/Embellished Bibles:

The Amplified Bible

When the strong man, fully armed, guards his own house, his belongings are undisturbed and secure. But when someone stronger than he attacks and overpowers him, he robs him of all his armor on which he had relied and divides his [goods as] spoil. He who is not with Me [believing in Me as Lord and Savior] is against Me [there is no impartial position]; and he who does not gather with Me [assisting in My ministry], scatters.

An Understandable Version

When a fully armed strong man guards his own courtyard [*i.e., homestead*], his possessions are safe. But when someone stronger than he attacks him and overpowers him, he takes away all the armament the strong man relied on, and [then] divides up his storehouse of possessions. [Note: The word here translated "possessions" may be translated "arms," so the meaning could be "divides up his armament"].

The Expanded Bible

The person who is not on my side is [actually] against me. And the person who does not gather [people to me] is [actually] driving them away [from me].

"When a strong person ·with many weapons [fully armed] guards his own ·house [villa; or palace; ^ca large building with a courtyard], his possessions are safe. But when someone stronger comes and ·defeats [overpowers; conquers] him, the stronger one will take away the ·weapons [armor] ·the first man trusted [on which he relied] and will ·give away the possessions [^Ldivide his plunder].

"Anyone who is not with me is against me, and anyone who does not ·work [^Lgather] with me ·is working against me [scatters; ^cthe metaphor is probably to gathering or scattering a flock; John 10:12].

Jonathan Mitchell NT

"Whenever the strong person – being one that has fully armed and completely equipped himself – may habitually watch over, guard and protect his own courtyard, his possessions and the things that sustain him continue being in peace.

"Yet as soon as (or: if ever) a person stronger than him, after coming upon [him], can conquer (or: may overcome) him, he progressively lifts up and carries off his full armament (all the armor and weaponry) upon which he had trusted and placed his confidence – and now progressively distributes his spoils (booty).

"The person not continuing in being with Me is down on Me (or: The one not existing accompanied by Me exists being out of line and out of step with Me, and is thus against what is Mine) – and the person not habitually gathering or presently leading [folks] together with Me is constantly scattering and dispersing.

P. Kretzmann Commentary

When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils.

He that is not with Me is against Me; and he that gathereth not with Me scattereth. See Matthew 12:25-30; Mark 3:23-27. Jesus, by His divine omniscience, knew the thoughts of His enemies, even though He did not hear them, and proceeds to give them a line of argument that leaves them and their slanderous blasphemy in well-deserved disgrace. Every kingdom that is divided against itself is destroyed: the natural result of revolution is dissolution. And, under those circumstances, one house will fall against the next, one tumbling house knocking down its neighbor, and so everything be drawn into the general desolation. This fact being universally acknowledged as in harmony with the experience of mankind, the application to the present situation is easily made. If Jesus be in league with the prince of the devils, and yet cast out devils to their own harm and disgrace, then it follows that there is a division in the kingdom of the devil, and how will his kingdom then stand? Then there is another argument. If that accusation were true and the power of Jesus over

the demons were derived from Satan, how were they going to explain the fact that their own sons, their disciples, were acting as exorcists, going about through the country and attempting to cast out devils? See Acts 19:13-14. By insisting upon their explanation of Christ's ability, they were condemning themselves, their own disciples becoming their judges. But, on the other hand, if the miracles of casting out devils which Jesus performed were due to the finger of God, the power of God which was necessary in true exorcising, it was an incontrovertible proof that in and with Christ, the Prophet of Nazareth, the kingdom of God had reached them, come upon them. In His person and in His message they had the means of obtaining everlasting life if they would but accept the grace of God. In a kindly, but comprehensive way Jesus now tries to show His audience what His coming into the world signified and included, so far as the rule of Satan was concerned. The latter, indeed, was a strong and mighty spirit, and was at all times fully armed, guarding his court, his palace, his castle, with all his power. For he is the prince of this world and has his work in the children of unbelief. And up till now he had held his own in peace, without any trouble to speak of; all his subjects had been willing and obedient. But now the Stronger one had come, in the person of Jesus of Nazareth, the promised Messiah. He came upon the devil and vanquished him. And not only that, but He reduced him to utter subjection and helplessness by taking from him his panoply, his armor, his practically unlimited power in which he placed his trust, and dividing the spoils among His own followers, Colossians 2:15. But these spoils, victory over death and the devil, belong only to such as have chosen this Champion as their own Lord; for those that are not with Christ, on His side, taking His part at all times, are against Him and must be reckoned with His enemies; and he that is not working with Him in every respect must be considered as belonging to those that disperse and scatter the fruit of His ministry and labor.

Lexham Bible

When a strong man, fully armed, guards his own palace, his possessions are safe. [Literally "in peace"] **But when a stronger man attacks him and** [*Here "and" is supplied because the previous participle ("attacks") has been translated as a finite verb] **conquers him, he takes away his full armor in which he trusted and distributes his plunder. The one who is not with me is against me, and the one who does not gather with me scatters.**

Syndein/Thieme

“ **But if that strong man {ischuros - strong in wisdom and alertness} has been completely armed {kathoplizo}, he guards {phulasso} his home. Therefore, his possessions and loved ones remain undisturbed.**
 “ **But when a stronger man attacks and conquers him, he takes away his {the first man's} armor on which the man relied and divides up his plunder.**
 “ **The one who is not with Me {Jesus} . . . is against Me. And the one not gathering with Me . . . scatters.**

Translation for Translators

Then, to show that by expelling evil spirits he was making it clear that he was much more powerful than Satan, Jesus said [MET], “When a strong man who has many weapons guards his own house, no one can steal the things in his house. But when someone else who is stronger attacks that man and subdues him, he is able to take away the weapons in which the man trusted. Then he can take from that man’s house anything he wants to. No one can be neutral. Those who do not help me are opposing me, and those who do not gather people to become my disciples are causing those people to go away from me.”

The Voice

Jesus: When a man of power with his full array of weapons guards his own palace, everything inside is secure. But when a new man who is stronger *and better armed* attacks the palace, the old ruler will be overcome, his weapons and trusted defenses will be removed, and his treasures will be plundered. Can you see that I’m asking you to choose whose side you’re on—working with Me or fighting against Me?.

Bible Translations with Many Footnotes:

NET Bible®

When a strong man,⁵⁹ fully armed, guards his own palace,⁶⁰ his possessions are safe.⁶¹ But⁶² when a stronger man⁶³ attacks⁶⁴ and conquers him, he takes away the first man's⁶⁵ armor on which the man relied⁶⁶ and divides up⁶⁷ his plunder.⁶⁸ Whoever is not with me is against me,⁶⁹ and whoever does not gather with me scatters.⁷⁰

^{59tn} The referent of the expression "a strong man" is Satan.

^{60tn} The word αὐλή (aulh) describes any building large and elaborate enough to have an interior courtyard, thus "dwelling, palace, mansion" (L&N 7.6).

^{61tn} Grk "his goods are in peace."

^{62tn} Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

^{63tn} The referent of the expression "a stronger man" is Jesus.

^{64tn} Grk "stronger man than he attacks."

^{65tn} Grk "his"; the referent (the first man mentioned) has been specified in the translation for clarity.

^{66tn} Grk "on which he relied."

^{67tn} Or "and distributes."

^{68sn} Some see the imagery here as similar to Eph 4:7-10, although no opponents are explicitly named in that passage. Jesus has the victory over Satan. Jesus' acts of healing mean that the war is being won and the kingdom is coming.

^{69sn} Whoever is not with me is against me. The call here is to join the victor. Failure to do so means that one is being destructive. Responding to Jesus is the issue.

^{70sn} For the image of scattering, see Pss. Sol. 17:18.

New American Bible (2011)

Rotherham's Emphasized B.

<Whensoever [the mighty one, armed] may be guarding his own' dwelling>⁹ [in peace] are his goods;

But <whensoever [a mightier than he] shall come upon and vanquish him>

[His panoply] he taketh away [wherein he was trusting],

And [his spoils] he distributeth.

||He that is not with me|| is [against me];

And ||he that gathereth not with me|| scattereth.

⁹ Or: "court."

The Spoken English NT

Suppose^v a strong man, who is fully armed, is guarding his property. His things are left in peace.

But suppose^w somebody stronger than him comes along and defeats him. That person takes the armor that he relied on, and gives out his things to others.

Whoever isn't with me is against me, and whoever doesn't gather with me scatters.

^{v.} Lit. "Whenever." I've shortened the sentences.

^{w.} Lit. "when."

Wilbur Pickering's New T.

"When a strong man, fully armed, guards his own dwelling, his possessions are safe. But when someone stronger than he attacks, he overcomes him, takes away all his armor in which he trusted, and distributes his spoils.

"He who is not with me is against me, and he who does not gather with me scatters."⁶

⁽⁶⁾ Notice that the Lord does not allow for neutrality; either you are for Him, or against Him. Even what we do is not neutral; if we are not gathering, we are scattering.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

"When the strong [man] having been fully armed is guarding his own palace, his possessions are in peace [fig., undisturbed].

	"But when the [one] stronger than he, having come upon [him], overcomes him, he takes away his complete suit of armor in which he had relied on, and he distributes his spoils.
C. Thomson updated NT	"The [one] not with Me is against Me, and the [one] not gathering with Me scatters. While the strong one armed guards his court, his goods are safe. But when one stronger than he attacks and overcomes him, he takes from him his armour on which he relied. Then he divides his spoils. He who is not with me is against me. And he who does not gather with me scattered!
Context Group Version	When the strong [man] fully armed guards his own court, his goods are in peace: but when a stronger than he shall come on him, and overcome him, he takes from him his entire armor in which he had confidence, and divides his plunders. He who is not with me is against me; and he who does not gather with me scatters.
Far Above All Translation	As long as a strong man, fully armed, guards his estate, his possessions are in peace, but as soon as one stronger than he arrives and overcomes him, he <i>will</i> take his weaponry, in which he trusted, and <i>will</i> divide his spoils. He who is not with me is against me, and he <i>who does</i> not gather with me scatters.
Green's Literal Translation	When the strong one, having been armed, guards his dwelling, his goods are in peace. But as soon as one stronger than he having come, he overcomes him; he takes away his armor on which he relied, and deals out his arms. The one not being with Me is against Me. And the one not gathering with Me scatters.
Literal New Testament	WHEN THE STRONG [MAN] BEING ARMED MAY KEEP HIS OWN DWELLING, IN PEACE ARE HIS GOODS; BUT AS SOON AS THE STRONGER THAN HE COMING UPON [HIM] SHALL OVERCOME HIM, PANOPLY HIS HE TAKES AWAY IN WHICH HE HAD TRUSTED, AND HIS SPOILS HE DIVIDES. HE THAT IS NOT WITH ME AGAINST ME IS, AND HE THAT GATHERS NOT WITH ME SCATTERS.
Literal Standard Version	When the strong man may keep his hall armed, his goods are in peace; but when the stronger than he, having come on [him], may overcome him, he takes away his whole armor in which he had trusted, and he distributes his spoils; he who is not with Me is against Me, and he who is not gathering with Me scatters.
Modern English Version	"When a strong man, fully armed, guards his own palace, his goods are peacefully kept. But when a stronger man than he attacks and overpowers him, he seizes all the armor in which the man trusted and divides his spoils.
Modern Literal Version 2020	"He who is not with Me is against Me, and he who does not gather with Me scatters. Whenever the strong man has been fully armed guards his own courtyard, the possessions, <i>he has</i> , are in peace. But whenever the <i>one</i> mightier <i>than</i> he came upon <i>him</i> and <i>then</i> , overcomes him, he takes away his full-armor upon which he had confidence in, and distributes his various hauls. He who is not with me is against me, and he who is not gathering with me, scatters.
New King James Version	When a strong man, fully armed, guards his own palace, his goods are in peace. But when a stronger than he comes upon him and overcomes him, he takes from him all his armor in which he trusted, and divides his spoils [<i>plunder</i>]. He who is not with Me is against Me, and he who does not gather with Me scatters.
New Matthew Bible	When a strong man armed guards his house, that which he possesses is in peace. But when one stronger than he comes upon him and overcomes him, he takes from him his weapons in which he trusted, and divides up his goods. He who is not with me, is against me. And he who does not gather with me, scatters.
Revised Young's Lit. Trans.	"When the strong man armed may keep his hall, in peace are his goods; but when the stronger than he, having come upon him, may overcome him, his whole-armour he does take away in which he had trusted, and his spoils he distributes; he who is not with me is against me, and he who is not gathering with me does scatter.

The gist of this passage: Jesus uses the strong man parable to explain His interaction with Satan.

21-23

Luke 11:21a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hótan (ὅταν) [pronounced HOH-tan]	<i>when, whenever, as long as, as soon as; until; while; inasmuch as in reference to a future event, then, at that time</i>	particle, adverb, conjunction	Strong's #3752
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
ischuros (ἰσχυρός) [pronounced is-khoo-ROSS]	<i>strong (-er, man), mighty (-ier), powerful, forcible (literally or figuratively); boisterous, valiant</i>	masculine singular comparative adjective; nominative case	Strong's #2478
kathoplízō (καθοπλίζω) [pronounced kath-op-LIHD-zoh]	<i>being fully equipped with armor, being furnished with arms/armor, fully-armed</i>	masculine singular, perfect passive participle, nominative case	Strong's #2528
phulassô (φυλάσσω) [pronounced foo-LAHS-soh]	<i>to keep, to guard, to watch; to observe, to not violate [precepts, laws]</i>	3 rd person, present active subjunctive	Strong's #5442
tên (τήν) [pronounced tayn]	<i>the, to the</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
heautou (ἐαυτοῦ) [pronounced]	<i>his, his own; himself, of himself, from himself</i>	3 rd person masculine singular reflexive pronoun; genitive/ablative case	Strong's #1438
aulê (αὐλή) [pronounced ow-LAY]	<i>a yard (as open to the wind); by implication, a mansion, palace; dwelling; courtyard [about which a home is built]; sheepfold, hall</i>	feminine singular noun	Strong's #833

Thayer definitions: 1) among the Greeks in Homer's time, an uncovered space around the house, enclosed by a wall, in which the stables stood, hence among the Orientals that roofless enclosure by a wall, in the open country in which the flocks were herded at night, a sheepfold; 2) the uncovered courtyard of the house. In the O.T. particularly of the courts of the tabernacle and of the temple in Jerusalem. The dwellings of the higher classes usually had two, one exterior, between the door and the street; the other interior, surrounded by the buildings of the dwelling itself. The latter is mentioned Matt. 26:69.; 3) the house itself, a palace.

Translation: When a fully-armed strong man guards his own dwelling,...

This is a parable. First, we have to understand what Jesus is saying, on the surface; and then we interpret that parable. A parable has two meanings: (1) it means exactly what it says; but also (2) there is a deeper, parallel meaning for every parable, and that deeper meaning is actually the point the Jesus is making. Everyone understands and agrees with the surface meaning (1). However, Jesus' actual point is the parallel behind the story (2). Therefore, a person must think about (1) for awhile and then logically follow that to the parallel meaning. Then he understands what Jesus is saying.

Most of the time that Jesus teaches by parables, those who hear Him usually understand only the surface narrative. At a later time, if they are so motivated, they might think, "Okay, just exactly what was His point?" Positive volition would consider what Jesus said and probe it for the deeper meaning.

So, on the surface, we have a fully-armed, strong man is guarding over his dwelling and the possessions which are contained therein.

Luke 11:21b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
eirênê (εἰρήνη, ης, ἡ) [pronounced <i>eye-RAY-nay</i>]	<i>peace, harmony, order, welfare</i>	feminine singular noun; dative, locative or instrumental case	Strong's #1515
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)
ta (τά) [pronounced <i>taw</i>]	<i>the; this, that</i>	neuter plural definite article; nominative case	Strong's #3588
hupárchonta (ὑπάρχοντα) [pronounced <i>hoop-HR-khon-tah</i>]	<i>possessions, goods, wealth, property, substance, things one has [owns]</i>	neuter plural noun; nominative case	Strong's #5224
This is the present active participle, neuter plural of the verb hupárchō (ὑπάρχω) [pronounced <i>hoop-AHR-khoh</i>] (Strong's #5225).			
autou (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...his possessions are protected [lit., are at peace].

When the strong man guards his own dwelling—particularly when he is fully armed—then his possessions are safe. They are protected. This keeps on being true as long as the strong man is there guarding.

At this point, we do not proceed to some tangent or go down some blind alley; we simply accept the story at face value. We need to hear the entire story first.

Luke 11:21 **When a fully-armed strong man guards his own dwelling, his possessions are protected** [lit., *are at peace*]. (Kukis mostly literal translation)

Jesus states what is common sense. A strong man may have many possessions, so that he protects them, guarding his palace, fully armed. Generally speaking, his possessions are safe.

But then something happens.

Luke 11:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εἰς (ἐπάν) [pronounced <i>ehp-AHN</i>]	<i>after, when, whenever, as soon as</i>	conjunction; a particle of indefinite contemporaneousness	Strong's #1875; (from G1909 and G302)
δέ (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
Do this have a combined meaning?			
ischuros (ἰσχυρός) [pronounced <i>is-khoo-ROSS</i>]	<i>strong (-er, man), mighty (-ier), powerful, forcible (literally or figuratively); boisterous, valiant</i>	masculine singular comparative adjective; nominative case	Strong's #2478
I don't know why there is a different spelling in the Greek text.			
αὐτοῦ (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
επερχομαι (ἐπέρχομαι) [pronounced <i>ehp-EHR-khom-ahee</i>]	<i>supervening, arriving, occurring, attacking, (figuratively) one having influence; coming (in, upon)</i>	masculine singular, aorist active participle; nominative case	Strong's #1904
νικάω (νικάω) [pronounced <i>nihk-AH-oh</i>]	<i>to conquer, to subdue, to prevail (over), to be victorious (over)</i>	3 rd person singular, aorist active subjunctive	Strong's #3528
αὐτόν (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 when a stronger man than him comes in, he might subdue him.**

However, let's say that a stronger man comes along. He may come into the man's dwelling (courtyard or palace) and he might subdue him. The subjunctive mood here suggests that the stronger man can choose whether or not to do this.

Luke 11:22b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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)
panoplia (πανοπλία) [pronounced <i>pan-op-LEE-ah</i>]	<i>full (whole, complete) armor (includes shield, sword, lance, helmet, greaves, and breastplate)</i>	feminine singular noun, accusative case	Strong's #3833
autou (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
airô (αἶρω) [pronounced <i>Ī-row</i>]	<i>to bear (up), to carry, to lift up, to loose, to make to doubt, to put away, to remove, to take (away, up)</i>	3 rd person singular, present active indicative	Strong's #142
epí (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
hê (ἥ) [pronounced <i>hey</i>]	<i>to whom, in which, by what, to that, by whose</i>	feminine singular relative pronoun; dative, locative or instrumental case	Strong's #3739 (relative pronoun)
peithô (πείθω) [pronounced <i>PIE-thoh</i>]	<i>to convince (by argument, true or false), to persuade; to agree, to assure, to believe, to have confidence in, to trust; to obey; to be content, by analogy to pacify or conciliate (by other fair means); reflexively or passively to assent (to evidence or authority), to rely (by inward certainty); to yield to</i>	3 rd person singular, pluperfect active indicative	Strong's #3982

Translation: His armor upon which the first man [lit., *he*] trusted, [the other man] carries off;...

The stronger man will carry away the armor, upon which the original man trusted. If we are looking at this parable today, the strong man may guard his home with an AR15; but the stronger man is able to come in and take that away from him. Maybe the stronger intruder has a more powerful weapon.

The stronger man makes off with the protection that the strong man had along with all of his prized possessions which he was guarding.

Luke 11:22c			
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
τα (τά) [pronounced <i>taw</i>]	<i>the; this, that</i>	neuter plural definite article; nominative case	Strong's #3588
skulon (σκῦλον, ου, τό) [pronounced <i>SKOO-lohn</i>]	<i>a (beast's) skin stripped off, a pelt; the weapons and valuables stripped off from an enemy, haul, spoils, plunder; ill-gotten gain</i>	neuter singular noun	Strong's #4661
This is one of several words found only in this chapter and nowhere else.			
αυτου (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
diadídōmi (διαδίδωμι) [pronounced <i>dee-ad-IHD-oh-meef</i>]	<i>to give out, to deal out; to deliver over (as to a successor); to distribute, to divide spoils</i>	3 rd person singular, present active indicative	Strong's #1239

Translation: ...and he [then] distributes his plunder.

The stronger man has overpowered the strong man, and he can take whatever he wants and do with it whatever he pleases.

Jesus is not speaking as to the morality of this. He is approaching the argument of the pharisees with some logic.

Luke 11:22 But when a stronger man than him comes in, he might subdue him. His armor upon which the first man [lit., he] trusted, [the other man] carries off; and he [then] distributes his plunder. (Kukis mostly literal translation)

The stronger man can take away whatever he chooses to take away, and then give those things to his own friends. He is able to distribute these spoils (that is, the stuff he has taken).

Let's take a look at the entire parable and explain it.

Luke 11:21–22 When a fully-armed strong man guards his own dwelling, his possessions are protected [lit., are at peace]. But when a stronger man than him comes in, he might subdue him. His armor upon which the first man [lit., he] trusted, he carries off; and he [then] distributes his plunder. (Kukis mostly literal translation)

A fully-armed strong man is watching over his home and he is protecting the things within it. Everything is fine, and everything is safe because of this. However, if a stronger man comes along, he can take whatever he wants away from the first man. He can even take away what he was using as protection (in the ancient world, this may have been a full set of armor and weapons; in the modern world, in the USA, this might be an AR15). The stronger man can do whatever he wants with what he has taken.

That is what is taking place on the surface, and those listening to Jesus must admit, "All of this sounds reasonable." But what is Jesus actually talking about?

Who is the fully-armed strong man? Satan. This is his world. Satan is in charge of the earth. Man was given dominion over the earth and all that was in it, but man succumbed to the temptations of Satan; and thus, Satan took over control of the earth. Satan has his own power and he employs the power of demons (such as the one who took over that man and made him mute). Satan also has the help of his apologists, like that man who accused Jesus of using Satan to cast out a demon.

Who is the stronger man? Jesus Christ. Jesus has come into the world and Jesus can choose to subdue Satan and his allies. Jesus did not cast out all demons; but He chose to cast out some of them (likely, demons that had control of those who would choose to believe in Jesus). Casting out this demon was an example of the stronger man (Jesus) plundering the strong man (Satan). Jesus is able to do whatever he wants with Satan's demons and with the things over which Satan has dominion. Casting out this demon should have been proof of that.

At some point, all things will be placed under the control of Jesus, including all of His enemies (who will be made a footstool for the Lord's feet).

The people there attempted to set up some sort an alliance between Jesus and Beelzebul; so Jesus tells them what the true alliance is:

Luke 11:23a			
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
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
ôn/ousa/on (ὢν/οὔσα/ὄν) [pronounced own/OO-sah/on]	<i>being, be, is, are; come; have</i>	masculine singular, present participle; nominative case	Strong's #5607 (present participle of Strong's #1510)
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
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)
katá (κατά) [pronounced kaw-TAW]	<i>down, down from, down into, down upon; through, throughout, in; against [in a hostile sense]; by</i>	preposition with the genitive case	Strong's #2596
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 11:23a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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)

Translation: The [one who] is not with Me, keeps on being against Me;...

Who or what is Jesus speaking about here? He is addressing those who witnessed this great demonstration of power—that He threw the demon out of the mute man (more accurately, God cast out this demon at Jesus' request). This power only required the finger of God.

Now, these men may think that they are on the side of righteousness; and that they oppose Satan and his demon hordes, but they are not. If they are not with Jesus, then they are against Jesus (thereby, they have aligned themselves with Satan and his demon corps).

The LORD is warning those who believe that He is harnessing the power of Satan to work against Satan. To take this one step further, those who are against Jesus are for Satan. They align themselves with Beelzebub in opposing the Lord.

Luke 11:23b

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
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
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
sunagō (συνάγω) [pronounced <i>soon-AG-oh</i>]	<i>collecting, assembling (selves, together), gathering (selves together, up, together); convening; specifically entertaining (hospitably); bestowing, coming together, leading into, resorting, taking in</i>	masculine singular, present active participle; nominative case	Strong's #4863
meta (μετά) [pronounced <i>meht-AH</i>]	<i>with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
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)

Luke 11:23b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
skorpízō (σκορπίζω) [pronounced skohr-PIHD-zoh]	<i>to scatter; to dissipate, (figuratively) put to flight, to waste; to be liberal with; to disperse abroad</i>	3 rd person singular, present active indicative	Strong's #4650

Translation: ...and the [one who] does not gather with Me, [that one] scatters.

The word translated *gathering* had quite a variety of meanings. We choose *gathering* because it is the opposite of *scattering*, the verb which is in apposition to *gathering*. *Gathering* here could refer to the gathering of anything. However, here, the specific application would be the gathering of people who have chosen to believe in the Lord.

Luke 11:23 The [one who] is not with Me, keeps on being against Me; and the [one who] does not gather with Me, [that one] scatters. (Kukis mostly literal translation)

Jesus has gathered one man as a convert—the mute man. A demon was cast out of him and we might reasonably assume that man now believes in Jesus. There are a crowd of onlookers, and you will recall, some of them said, “You cast out that demon by Satan’s power!” That man is not gathering souls for God, he is scattering them. The people with him—at first amazed by what Jesus did—now are reconsidering, based upon the allegations of a few. Those making the false allegations are scattering while Jesus is gathering. And those who align themselves with the ones scattering (by taking his allegations against Jesus seriously) are also scattering.

Luke 11:21–23 When a fully-armed strong man guards his own dwelling, his possessions are protected [lit., *are at peace*]. But when a stronger man than him comes in, he might subdue him. His armor upon which the first man [lit., *he*] trusted, [the other man] carries off; and the other man [lit., *he*] distributes his plunder. The [one who] is not with Me, keeps on being against Me; and the [one who] does not gather with Me, [that one] scatters. (Kukis mostly literal translation)

Luke 11:21–23 When a fully-armed strong man guards his own dwelling and courtyard, his possessions and household are protected. However, if a stronger man than him comes in, then this stronger man might prevail over him. Even the armor upon which the first man trusted, the stronger man will carry off, along with the rest of his valued possessions, which the stronger man will then sell or give away. Anyone who is not with Me is against Me; and the person who does not gather alongside Me, he scatters instead. (Kukis paraphrase)

Jesus gives a parable here, and I think that some of these parables are designed for people to remember, even if they do not get the gist of what Jesus is saying.

The strong man guarding his dwelling and courtyard is Satan. He is guarding cosmos diabolicus. The stronger man who will prevail over him is Jesus. Jesus will plunder the earth and prevail over Satan. Jesus demonstrated His power over Satan by casting the spirit out of the man who was mute.

Those who are not with Jesus are against Him. Those who do not gather up along side the Lord scatters instead.

Jesus either goes on to a different topic or the next passage is a different teaching session.

First, let’s look at the parallels this passage in Luke has with Matthew and Mark. Even though Luke was unable to chronologically place this passage, we have enough information to determine where it belongs. There are enough parallels so that we are assured these three authors describe the same incident.

This incident finds its parallels in the other synoptic gospels. Recall that Matthew appears to be in chronological order and that most of Luke is in chronological order except for this middle section (where Luke 11:14–32 comes from). Even though Luke could not properly place this incident in time, we are able to match it up with Matthew and Mark.

All of Luke 11:14–32 is contained in the parallel Matthew passage. Some of it is also contained in the parallel passage in Mark 3.

Harmony of the Gospels from Life of Christ (Ken Palmer/Gary Kukis)			
Event	Matthew	Mark	Luke
Jesus casts out a demon from a demon-possessed man. The man was previously a mute, but now he can speak.	12:22		11:14
The people react to Jesus healing the demon-possessed man, with some pharisees suggesting that Jesus casts out the demon by the power of Beelzebul.	12:23–24	3:22	11:15–16
Jesus' counter-argument is, <i>a house divided cannot continue to stand</i> .	12:25–26	3:23–25	11:17–18
Jesus' second counter-argument: by whose power will your sons cast out demons?	12:27		11:19
If Jesus is casting out demons by the finger of God, then the Kingdom of Heaven has come to the people of God. If the Kingdom of Heaven has come to the Jews, then Satan is defeated.	12:28	3:26	11:20
Parable of the strong man	12:29	3:27	11:21–22
Being with Jesus or against Him	12:30		11:23
Blasphemy against the Holy Spirit	12:31–32	3:28–30	12:31
Jesus may have taught this (as well as many other concepts) on several different occasions. When we find three or more parallels given in the same order (Matthew 12:22–30 Mark 3:22–30 Luke 11:14–23), this suggests that these are parallel incidents/teachings.			
If we were motivated to place Luke into chronological order, we have enough information to relocate this particular passage.			
Good fruit/good tree.	12:33		
"You brood of vipers! How can you speak good, when you are evil? For out of the abundance of the heart the mouth speaks."	12:34		
Jesus called the pharisees a <i>brood of vipers</i> on many occasions.			
"The good person out of his good treasure brings forth good, and the evil person out of his evil treasure brings forth evil."	12:35		
"I tell you, on the day of judgment people will give account for every careless word they speak, for by your words you will be justified, and by your words you will be condemned."	12:36–37		
The sign of Jonah; the condemnation from the Queen of the South	12:38–42		11:29–32

Harmony of the Gospels from Life of Christ (Ken Palmer/Gary Kukis)

Event	Matthew	Mark	Luke
The return of the unclean spirit (is this a parallel?)	12:43–45		11:24–26
The order of the sign of Jonah and the return of the unclean spirit are reversed in the books of Matthew and Luke. The information found in Luke—in this section—is more or less in chronological order taken by itself.			

We have not yet covered the final two sections in Luke 11.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The Berean Study Bible translation is used below. This is what we have just studied, but from Matthew's point of view.

A Brief Exegesis of Matthew 12:22–30

Scripture	Text/Commentary
Matthew 12:22 <i>Then a demon-possessed man who was blind and mute was brought to Jesus, and He healed the man so that he could speak and see.</i>	Luke was not there. He spoke of the man being mute because that was how his source remembered the story. However, the man was both mute and blind.
Matthew 12:23 <i>The crowds were astounded and asked, "Could this be the Son of David?"</i>	Jesus casts out the demon in this man, and the people wonder among themselves, " <i>Could this Man be the Son of David?</i> "
Matthew 12:24 <i>But when the Pharisees heard this, they said, "Only by Beelzebul, the prince of the demons, does this man drive out demons."</i>	We find out in Matthew that it is several pharisees who make the argument that Jesus has cast out these demons by the prince of demons, Beelzebul.
Matthew 12:25 <i>Knowing their thoughts, Jesus said to them, "Every kingdom divided against itself will be laid waste, and every city or household divided against itself will not stand."</i>	Jesus can hear what has been said. He is not reading their thoughts. He listened to them and He provides a strong counter-argument. "A kingdom divided against itself will not stand."
Matthew 12:26 <i>If Satan drives out Satan, he is divided against himself. How then can his kingdom stand?</i>	Jesus reasons, "If Satan is against Satan, how does his kingdom continue?"
Matthew 12:27 <i>And if I drive out demons by Beelzebul, by whom do your sons drive them out? So then, they will be your judges.</i>	Then Jesus asks, "If I drive out demons by Beelzebul, by whom do your sons drive them out?" The pharisees believe that, at some point, their descendants will cast out demons. Can't their descendants be accused of acting under the power of Beelzebul?
Matthew 12:28 <i>But if I drive out demons by the Spirit of God, then the kingdom of God has come upon you.</i>	Jesus straight out tells them, " <i>If I am driving out these demons by the Spirit of God, then the kingdom of God has come to you.</i> "

A Brief Exegesis of Matthew 12:22–30

Scripture	Text/Commentary
Matthew 12:29 How can anyone enter a strong man's house and steal his possessions, unless he first ties up the strong man? Then he can plunder his house.	Then Jesus tells a parable. Everyone will understand the parable and its surface meaning. It will take some time before they think about and understand the points that Jesus is making. "If the strong man is guarding his home, how do you get past him unless you first subdue him and tie him up?" Once that is done, the man's home can be plundered.
Jesus apparently gave two different strong man parables. Luke's text is different.	
Matthew 12:30 He who is not with Me is against Me, and he who does not gather with Me scatters.	"Here is what you need to know," Jesus says, "If you are not with Me, then you are against Me. If you are not gathering, then you are scattering."
These passages appear to be parallel: Matthew 12:22–30 Mark 3:22–30 Luke 11:14–23	
Chapter Outline	Charts, Graphics and Short Doctrines

We might consider what follows to be somewhat of a bonus section. This section is not found in Luke, but it is in Matthew. Since we have already established the context, we will briefly view the next few verses.

A Brief Exegesis of Matthew 12:31–38

Scripture	Text/Commentary
Matthew 12:31 Therefore I tell you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven.	In the context of Matthew, blasphemy against the Holy Spirit is attributing the power and function of the Holy Spirit to Satan. This is exactly what the pharisees had done.
Matthew 12:32 Whoever speaks a word against the Son of Man will be forgiven, but whoever speaks against the Holy Spirit will not be forgiven, either in this age or in the one to come.	Generally speaking, when an unregenerate person comes into contact with the Holy Spirit, he is being given the gospel. When he rejects the acts of the Holy Spirit, he is simultaneously rejecting the gospel message.
Matthew 12:33 Make a tree good and its fruit will be good, or make a tree bad and its fruit will be bad; for a tree is known by its fruit.	You can inspect the fruit of a tree and determine whether that tree is good or bad by its fruit. The Holy Spirit just healed this man. How could that be considered bad fruit? That is, how could the casting out of this demon be considered a bad result?
Matthew 12:34 You brood of vipers, how can you who are evil say anything good? For out of the overflow of the heart, the mouth speaks.	Jesus called the pharisees a <i>brood of vipers</i> on numerous occasions. They are not regenerate (born again), so all that they can speak is evil.
Matthew 12:35 The good man brings good things out of his good store of treasure, and the evil man brings evil things out of his evil store of treasure.	This is parallel to the good tree bringing forth good fruit. Jesus, by healing this man, brought forth good. The pharisees, by blaspheming the Holy Spirit, have brought forth evil.
Matthew 12:36 But I tell you that men will give an account on the day of judgment for every careless word they have spoken.	The careless words spoken are these where they have accused Jesus of acting by the power of Satan. People were swayed by their words.

A Brief Exegesis of Matthew 12:31–38	
Scripture	Text/Commentary
Matthew 12:37 For by your words you will be acquitted, and by your words you will be condemned.”	The people who spoke these words are pharisees and, therefore, very self-righteous. But their words condemn them.
Matthew 12:38 Then some of the scribes and Pharisees said to Him, “Teacher, we want to see a sign from You.”	This appears to match up with Luke 11:15–16 But some of them said, "He casts out demons by Beelzebul, the prince of demons," while others, to test him, kept seeking from him a sign from heaven. After all of these things have been said, the pharisees continue to ask Jesus for another sign.
This passage in Matthew follows what we have studied in Luke.	
The Berean Literal Bible translation was used.	
Chapter Outline	Charts, Graphics and Short Doctrines

A Man Out of Whom a Demon is Cast, Takes on Seven More Demons
Matthew 12:43–45

Between vv. 24–36, there are four recorded vignettes. The unclean spirit, the horsey woman, the sign of Jonah, and Jesus’ discussion of light. Each narrative is approximately four typewritten pages.

The first three vignettes took place at the same time; the fourth could have been an entirely separate incident (it was Jesus teaching, using the illustration of light).

We are in the middle section of Luke, where a number of Jesus’ teachings are gathered and presented. This middle section is not in any sort of chronological order. However, portions of it can be placed in a chronological order after the fact (we can place the next three narratives²⁵ in parallel with the same narratives in Matthew 12).

Considering the text of this passage suggests to me that, at first, the mute man did not believe in Jesus. He heard what the critic said and he, along with the others there, gave some credence to the words of the man who criticized Jesus, claiming that he removed a demon using the power of Satan.

The First Narrative: the Unclean Spirit

What has taken place is, Jesus has done what is clearly a good work. He cast a demon out of a man who was previously mute. Now that man is able to speak. Although some unbelievers developed an interest in the Lord’s claims, this interest was derailed when some of the pharisees made the false claim that this miracle was done in the power of Satan.

Jesus has reasoned with the people on this topic, but He does not choose to try to outdo the first miracle with another better miracle. He has determined that doing that would be futile. Those around Him, for the most part, have chosen not to believe in Him

Then the Lord speaks of the unclean spirit.

²⁵ To be precise, the first two narratives match up nicely with portions of Matthew 12, and the third narrative can therefore be placed there as well (the third narrative has no parallel in the other gospels).

When the unclean spirit has gone out from the man, it was going through barren places seeking rest and not finding [it]. Then it says, 'I will return to the house of mine from where I went out.' And going, it keeps on finding an empty [house], swept and made ready. Then it keeps on going and it keeps on receiving other spirits—evil [ones] [more than] itself [and] seven [of them]. And entering, it resides there. And has become the last [state] of the man from him worse than the first."

Luke
11:24–26

[Consider this possibility:] after the unclean spirit went out from the man, it was going through barren places, seeking rest but not finding [it]. Then the unclean spirit [lit., *it*] says, 'I will return to my [previous] residence from where I came out.' And going [to the man], he finds an empty [residence], swept out and made ready. Then the spirit [lit., *it*] goes and takes [with him] seven additional spirits, [more] evil than itself. Then they enter into [the man] and the spirit [lit., *it*] resides there. As a result [lit., *and*], the latter [state] of the man is worse than the first.

You also need to consider this: after an unclean spirit goes out from a man, it finds itself going through some weary and barren places. It sought out some sort of rest, but it could not find it. The unclean spirit then said, 'I will return to my previous residence from where I came.' When it returns to the man, he finds his soul empty of other spirits, swept out and made ready. The spirit does not simply enter into the man, but it gathers with it seven more spirits more evil than itself, and they all enter into the man. As a result, the latter state of the man is far worse than the first.

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) When the unclean spirit has gone out from the man, it was going through barren places seeking rest and not finding [it]. Then it says, 'I will return to the house of mine from where I went out.' And going, it keeps on finding an empty [house], swept and made ready. Then it keeps on going and it keeps on receiving other spirits—evil [ones] [more than] itself [and] seven [of them]. And entering, it resides there. And has become the last [state] of the man from him worse than the first."
- Douay-Rheims 1899 (Amer.) When the unclean spirit is gone out of a man, he walketh through places without water, seeking rest: and not finding, he saith: I will return into my house whence I came out.
And when he is come, he findeth it swept and garnished.
Then he goeth and taketh with him seven other spirits more wicked than himself: and entering in they dwell there. And the last state of that man becomes worse than the first.
- Holy Aramaic Scriptures After a rukha tanphtha {an unclean spirit} departs from a barnasha {a son of man}, it goes and wanders around in places where there is no maya {waters}, in which to seek rest for itself, and when it doesn't find it, it says, 'I will return unto my house from where I went out.'
And if it comes and has found that it is swept and adorned,
then it goes and takes seven other rukhiyn {spirits} which are worse than itself, and they enter and dwell there, and the end of that person becomes worse than the first."
- James Murdock's Syriac NT An unclean spirit, when he goeth out of a man, goeth wandering in places where no water is, in order to find rest; and, as he cannot find [it] he saith: I will return to my habitation, from which I came.
And when he cometh, he findeth it swept clean and set in order.
Then he goeth and taketh seven other spirits, worse than himself, and they enter in and dwell there; and the last state of that man is worse than the first.

Original Aramaic NT	<p>"Whenever a vile spirit has gone out from a man, it goes traveling around in places where there is no water to seek rest for itself; Whenever it does not find it, it says, 'I shall return to my house from whence I came.' "</p> <p>"And when it has come, it finds it swept and decorated."</p> <p>"And it goes bringing seven others spirits which are more evil than itself, and they are entering and dwelling there, and the end of that man will be worse than his beginning."</p>
Lamsa Peshitta (Syriac)	<p>"Whenever a vile spirit has gone out from a man, it goes traveling around in places where there is no water to seek rest for itself; Whenever it does not find it, it says, 'I shall return to my house from whence I came.' "</p> <p>"And when it has come, it finds it swept and decorated."</p> <p>"And it goes bringing seven others spirits which are more evil than itself, and they are entering and dwelling there, and the end of that man will be worse than his beginning."</p>

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>The unclean spirit, when he has gone out of a man, goes through dry places, looking for rest; and when he does not get it, he says, I will go back to my house from which I came.</p> <p>And when he comes, he sees that it has been made fair and clean.</p> <p>Then he goes and gets seven other spirits more evil than himself, and they go in, and take their places there: and the last condition of that man is worse than the first.</p>
Bible in Worldwide English	<p>When a bad spirit has gone out of a man, he goes through dry places. He looks for a place to rest, but he does not find any. Then he says, "I will go back to my house from where I came." When he comes back, he finds it clean and all fixed up. Then he goes and brings seven other spirits who are worse than he is. They go in and live there. Now the man is worse than he was at first.</p>
Easy English	<p>Jesus then said, 'When a bad spirit goes out of a person, it travels through dry places. It looks for a new place to live. But maybe it does not find anywhere. So it says to itself, "I will return to the place where I lived before." Then it goes back to that person. It finds that the place is empty. Everything there is now good and clean. So the bad spirit goes out and it brings back seven other spirits. They are even worse than itself. They all go into the person and they live there. Now the person's life is even worse than it was before.'</p> <div style="border-left: 1px solid black; padding-left: 10px; margin-left: 20px;"> <p>When the Jewish leaders commanded a bad spirit to leave a person, it often came out. But later it went back to live inside the person again. Because the Holy Spirit did not fill him, there was room for bad spirits to come in.</p> </div>
Easy-to-Read Version–2001	.
Easy-to-Read Version–2008	<p>"When an evil spirit comes out of someone, it travels through dry places, looking for a place to rest. But it finds no place to rest. So it says, 'I will go back to the home I left.' When it comes back, it finds that home all neat and clean. Then the evil spirit goes out and brings back seven other spirits more evil than itself. They all go and live there, and that person has even more trouble than before."</p>
God's Word™	<p>"When an evil spirit comes out of a person, it goes through dry places looking for a place to rest. But it doesn't find any. Then it says, 'I'll go back to the home I left.' When it comes, it finds the house swept clean and in order. Then the spirit goes and brings along seven other spirits more evil than itself. They enter and take up permanent residence there. In the end the condition of that person is worse than it was before."</p>
Good News Bible (TEV)	<p>"When an evil spirit goes out of a person, it travels over dry country looking for a place to rest. If it can't find one, it says to itself, 'I will go back to my house.' So it</p>

goes back and finds the house clean and all fixed up. Then it goes out and brings seven other spirits even worse than itself, and they come and live there. So when it is all over, that person is in worse shape than at the beginning."

J. B. Phillips

The danger of a spiritual vacuum in a man's soul

"When the evil spirit comes out of a man, it wanders through waterless places looking for rest, and when it fails to find any, it says, 'I will go back to my house from which I came.' When it arrives, it finds it cleaned and all in order. Then it goes and collects seven other spirits more evil than itself to keep it company, and they all go in and make themselves at home. The last state of that man is worse than the first."

The Message

"When a corrupting spirit is expelled from someone, it drifts along through the desert looking for an oasis, some unsuspecting soul it can bedevil. When it doesn't find anyone, it says, 'I'll go back to my old haunt.' On return, it finds the person swept and dusted, but vacant. It then runs out and rounds up seven other spirits dirtier than itself and they all move in, whooping it up. That person ends up far worse than if he'd never gotten cleaned up in the first place."

NIRV

"What happens when an evil spirit comes out of a person? It goes through dry areas looking for a place to rest. But it doesn't find it. Then it says, 'I will return to the house I left.' When it arrives there, it finds the house swept clean and put in order. Then the evil spirit goes and takes seven other spirits more evil than itself. They go in and live there. That person is worse off than before."

New Life Version

A Person Filled with Bad or Good

"When a demon is gone out of a man, it goes through dry places to find rest. If it finds none, it says, 'I will go back to my house I came from.' When the demon comes back, it finds the house cleaned and looking good. Then the demon goes out and comes back bringing seven demons worse than itself. They go in and live there. In the end that man is worse than at the first."

New Simplified Bible

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

Casual English Bible

When an evil spirit leaves a person, it goes into the desert looking for a place to rest. When it doesn't find one, it says, 'I'll go back to where I came from.' When the demon returns, it finds the house cleaned up with everything nicely reorganized. So when it moves back in, it takes seven other roommates with it—demons even more evil than the first one. When they all get in there, they just settle down and take over. Now all of a sudden the demon-possessed man is worse off than he was before."

Contemporary English V.

When an evil spirit leaves a person, it travels through the desert, looking for a place to rest. But when it doesn't find a place, it says, "I will go back to the home I left." When it gets there and finds the place clean and fixed up, it goes off and finds seven other evil spirits even worse than itself. They all come and make their home there, and that person ends up in worse shape than before.

The Living Bible

"When a demon is cast out of a man, it goes to the deserts, searching there for rest; but finding none, it returns to the person it left, and finds that its former home is all swept and clean. [But empty, since the person is neutral about Christ.] Then it goes and gets seven other demons more evil than itself, and they all enter the man. And so the poor fellow is seven times [implied.] worse off than he was before."

New Berkeley Version
New Living Translation

"When an evil [Greek *unclean*.] spirit leaves a person, it goes into the desert, searching for rest. But when it finds none, it says, 'I will return to the person I came from.' So it returns and finds that its former home is all swept and in order. Then the spirit finds seven other spirits more evil than itself, and they all enter the person and live there. And so that person is worse off than before."

The Passion Translation	“When a demon is cast out of a person, it goes to wander in the waterless realm, searching for rest. But finding no place to rest it says, ‘I will go back to the body of the one I left.’ When it returns, it finds the person like a house that has been swept clean and made tidy but is empty. Then it goes and enlists seven demons more evil than itself, and they all enter and possess the person, leaving that one with a much worse fate than before.”
UnfoldingWord Simplified T.	Then Jesus said this: "Sometimes when an evil spirit leaves someone, it wanders around in desolate areas seeking relief. If it does not find any, it says to itself, 'I will return to the person in whom I used to live!' So it goes back and finds that the person is like a house that has been swept clean and put in order, but is still empty. Then this evil spirit goes and gets seven other spirits that are even more evil than it is. They all enter that person and begin living there. So, although that person's condition was bad before, it became much worse."
William's New Testament	"When the foul spirit goes out of a man, it wanders about in deserts in search for rest, and since it finds none, it says, 'I will go back to my house which I left.' And it goes and finds it unoccupied, swept, and ready for use. Then it goes and gets seven other spirits more wicked than itself, and they go in and make their home there, and so the end of that man is worse than the beginning."

Partially literal and partially paraphrased translations:

American English Bible	<p>‘When an unclean spirit comes out of a man, It travels through [many] dry places In search of a [good] place to rest. And when it doesn’t find one, it says: <i>‘I’ll go back to the house that I moved from.’</i> ‘Then, when he sees it swept and arranged, He goes back with seven more spirits That are even more wicked than him! ‘And after they get back inside, They’ll all continue to live there. And so, the end result for that man, Is worse than it was at the start.’</p> <p>See the AEB note on <i>demons</i> in the Addendum.</p>
Beck’s American Translation Breakthrough Version	<p>. When the spirit that is not clean comes out from the person, it passes through places without water looking for a break and does not find it. Then it says, 'I will return back into my house from where I went out.' And when it comes, it finds that it has been swept and decorated. Then it travels and takes along seven different spirits more evil than itself. And when it goes in, it resides there, and the last of that person becomes worse than the first."</p>
Common English Bible A. Campbell's Living Oracles	<p>. The unclean spirit, when he is gone out of a man, wanders over parched deserts, in search of a resting place. But not finding any, he says, I will return to my house, whence I came. Being come, he finds it swept and embellished. Then he goes and brings seven other spirits more wicked than himself; and having entered, they dwell there; and the last state of that man becomes worse than the first.</p>
New Advent (Knox) Bible	<p>The unclean spirit which has possessed a man, and then goes out of him, walks about the desert looking for a resting-place, and finds none; and it says, I will go back to my own dwelling, from which I came out. And it comes back, to find that dwelling swept out, and neatly set in order. Thereupon, it goes away and brings in seven other spirits more wicked than itself to bear it company, and together they enter in and settle down there; till the last state of that man is worse than the first.</p>
NT for Everyone	<p>‘When the unclean spirit goes out of a person, it roams through desert landscapes looking for a place to rest. When it doesn’t find anywhere, it says to itself, “I shall go back to the house I left behind.” And it finds the place neat and tidy. So it sets off</p>

and brings along seven other spirits more evil than itself, and goes back to live there. That person will end up worse off than he began.'

20th Century New Testament No sooner does a foul spirit leave a man, than it passes through places where there is no water, in search of rest; and finding none, it says 'I will go back to the home which I left'; But, on coming there, it finds it unoccupied, swept, and put in order. Then it goes and brings with it seven other spirits more wicked than itself, and they go in, and make their home there; and the last state of that man proves to be worse than the first."

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible When an unclean spirit comes out of a man, it passes through arid places seeking rest and does not find it. Then it says, 'I will return to the house I left.' On its return, it finds the house swept clean and put in order. Then it goes and brings seven other spirits more wicked than itself, and they go in and dwell there. And the final plight of that man is worse than the first."

Christian Standard Bible **An Unclean Spirit's Return**
 "When an unclean spirit comes out of a person, it roams through waterless places looking for rest, and not finding rest, it then [Other mss omit *then*] says, 'I'll go back to my house that I came from.' Returning, it finds the house swept and put in order. Then it goes and brings seven other spirits more evil than itself, and they enter and settle down there. As a result, that person's last condition is worse than the first."

Conservapedia Translation When a devil leaves a man, he wanders through deserts seeking rest; finding none, he says, "I shall return to my house from which I came." But upon return, he found it in order and garnished [use order/disorder metaphor again (even the NASB does also); the "garnish" reference is fascinating]. But then he grabs seven other demons even more wicked than himself, and they all enter and dwell there, such that the man's final state is worse than his first [an unusual statement that seems to defeat the purpose of exorcising and ordering one's spirituality ... is this authentic or a later addition?].

Revised Ferrar-Fenton Bible "When the foul spirit goes out of the man, he wanders through waterless places in search of rest; but, finding none, he says, 'I will return to my house, out of which I came.'
 And upon his return, should he find it swept up and decorated, he then goes and takes seven other spirits more wicked than himself; and, entering, they live there: so the last condition of that man is worse than the first."

Free Bible Version When an evil spirit leaves someone, it goes through the desert looking for a place to stay. When it doesn't find anywhere, it says, 'I'll return to the house I left.' When it returns, it finds its old home is swept and tidy. So it goes and finds seven other spirits more evil than itself, and they go in and live there. In the end that man is worse off than before."

God's Truth (Tyndale) When the unclean spirit is gone out of a man, he walks through waterless places, seeking rest. And when he finds none, he says: I will return again unto my house from where I came out. And when he comes, he finds it swept and garnished. Then goes he and takes to him seven other spirits worse than him self: and they enter in, and dwell there. And the end of that man, is worse than the beginning.

International Standard V **The Return of the Unclean Spirit**
(Matthew 12:43-45)
 "Whenever an unclean spirit goes out of a person, it wanders through dry places looking for a place to rest but doesn't find any. So it says, 'I will go back to my home that I left.' When it gets back home, it finds it swept clean and put in order. Then it goes and brings with it seven other spirits more evil than itself, and they all go in and settle there. And so the final condition of that person is worse than the first."

Montgomery NT	"Whenever a foul spirit is gone out of a man, it roams through waterless places, in search of rest; but when it can find none, it says, 'I will go back to the house which I have left.' When it comes and finds the house completely swept and garnished. "Then it goes off and fetches seven other spirits more wicked than itself, and they go in and live there. And the last state of that man is worse than the first."
Leicester A. Sawyer's NT	When an impure spirit has gone out of a man, it passes through places destitute of water, seeking a rest; and not finding one, says, I will return to my house from which I came out. And coming, it finds it swept and adorned. Then it goes and takes seven other spirits more evil than itself; and they come and dwell there; and the last condition of that man is worse than the first.
Urim-Thummim Version Weymouth New Testament	. "When a foul spirit has left a man, it roams about in the Desert, seeking a resting-place; but, unable to find any, it says, 'I will return to the house I have left,'" and when it comes, it finds the house swept clean and in good order. Then it goes and brings with it seven other spirits more malignant than itself, and they enter and dwell there; and in the end that man's condition becomes worse than it was at first.
Wikipedia Bible Project	When an evil spirit leaves someone, it goes through barren places looking for somewhere to stay. Finding nowhere to stay, it says, "I'll go back to the house I left.' When it returns, it finds its old home all clean and tidy. So it goes and finds seven other spirits even more evil than itself, and they go in and live there—and the final state of that man is worse than where he started.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	<ul style="list-style-type: none"> • When the evil spirit goes out of a person, it wanders through dry lands, looking for a resting place; and finding none, it says, 'I will return to my house from which I came.' When it comes, it finds the house swept and everything in order. Then it goes to fetch seven other spirits, even worse than itself. They move in and settle there, so that the last state of that person is worse than the first." • 24. The Jews believed that evil spirits preferred to live in the desert or, rather, that God had banished them there (Tb 8:3). Here Jesus is speaking of people who only believe for a while because they do not repent enough of their past sins. They enjoyed listening to the word, but they did not take the costly measures that would have allowed them to heal the root of evil. See commentary on Matthew 12:43. <p>[Matthew 12:43:] The story of the unclean spirit, meaning the devil, is directed towards the contemporaries of Jesus. They accepted John's call to conversion and for a while changed their way of life. Theirs was not a real experience of God, neither did they discover the inner power that would have enabled them to persevere, and so their blindness remained.</p>
The Heritage Bible	<p>Whenever the unclean spirit goes out from the man, he goes through dry places seeking rest, and not finding it, says, I will turn back into my house from where I came out.</p> <p>And coming, he finds it swept and adorned.</p> <p>Then he goes, and takes to his side seven other spirits more evil than himself, and entering in, they permanently house themselves there, and the last things of that man become worse than the first.</p>
New American Bible (2011)	<p>The Return of the Unclean Spirit.</p> <p>^j "When an unclean spirit goes out of someone, it roams through arid regions searching for rest but, finding none, it says, 'I shall return to my home from which I came.' But upon returning, it finds it swept clean and put in order. Then it goes and brings back seven other spirits more wicked than itself who move in and dwell there, and the last condition of that person is worse than the first."^k</p> <p>j. [11:24–26] Mt 12:43–45.</p> <p>k. [11:26] Jn 5:14.</p>

New Catholic Bible

New Offensive from the Evil Spirit. "When an unclean spirit goes out of a person, it wanders through waterless regions seeking a place to rest, and if it finds none it says, 'I will return to the home from which I departed.' However, when it returns, it finds that home swept and put in order. Then it goes off and brings back seven other spirits more wicked than itself, and they enter and settle there. As a result, the plight of that person is worse than before."

New English Bible—1970

The Return of the Unclean Spirit
[Lk.11.24-26 –] - Mt.12.43-45

"When an unclean spirit comes out of a man it wanders over the deserts seeking a resting-place; and if it finds none, it says, 'I will go back to the home I left.' So it returns and finds the house Some witnesses insert: unoccupied. swept clean, and tidy. Off it goes and collects seven other spirits more wicked than itself, and they all come in and settle down; and in the end the man's plight is worse than before."

New Jerusalem Bible

"When an unclean spirit goes out of someone it wanders through waterless country looking for a place to rest, and not finding one it says, 'I will go back to the home I came from.'"

But on arrival, finding it swept and tidied, it then goes off and brings seven other spirits more wicked than itself, and they go in and set up house there, and so that person ends up worse off than before."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

"When an unclean spirit comes out of a person, it travels through dry country seeking rest. On finding none, it says, 'I will return to the house I left.' When it arrives, it finds the house swept clean and put in order. Then it goes and takes seven other spirits more evil than itself, and they come and live there — so that in the end the person is worse off than he was before."

Holy New Covenant Trans.

"When an evil spirit comes out of a man, it goes through dry places looking for a place to rest. If the spirit does not find a place, it says, 'I will go back to the house from which I came.' And so it goes and finds that house cleaned up and orderly. Then the evil spirit goes and brings seven other spirits worse than itself. They go into that man and live there. And that man has even more trouble than he had before."

Tree of Life Version

"When an unclean spirit goes out of a man, it passes through waterless places looking for rest. Not finding any, it says, 'I will return to my house where I came from.' And when it comes, it finds the house swept and put in order. Then it goes and takes along seven other spirits more evil than itself, and they go in and settle there. And that man's last condition becomes worse than the first."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...when The Unclean Spirit may proceed from the man [It] passes through waterless places Seeking rest and not Finding {her} then [It] says [I] will return to the house [of] me wherefrom [I] proceed and Coming [It] finds [him] having been swept and having been arranged then [It] goes and [It] takes other spirits evil (more) [than] itself seven and Entering [Things] dwells~ there and becomes~ The [Things] Last [of] the man that Worse [than] the [things] first...

Awful Scroll Bible

(")As-when- an un-clean breath -shall be came-out, from he of the aspects-of-man, himself thoroughly goes-through water-less places, seeking ceasing-up. Even finding none, speaks out, 'I will turn-back-by to my house, from where I came-out.' (")Surely being came, he comes upon it, having come to be swept and adorned. (")As-when-at-that time, himself proceeds and takes-near seven other breaths, more malicious than himself. Indeed being came-in dwells-along there, and the last of he of the aspects-of-man, itself comes about worse than the first."

Concordant Literal Version	Whenever the unclean spirit may be coming out from a man, it is passing through waterless places, seeking rest, and not finding it. Then it is saying, 'I will be returning into my home whence I came out.'" And coming, it is finding it unoccupied, swept and decorated." Then it is going and taking along with itself seven other spirits more wicked than itself, and entering, it is dwelling there. And the last state of that man is becoming worse than the first."
exeGesés companion Bible	Whenever the impure spirit goes from a human he passes through waterless places seeking repose: and finding none, he words, I return to my house whence I come. And when he comes, he finds it swept and adorned. Then he goes, and takes seven other spirits more evil than himself; and they enter and settle there: and the finality of that human becomes worse than the first.
Orthodox Jewish Bible	When the ruach hatameh (unclean spirit) goes out from the ben Adam, it goes through waterless places seeking a menuchah (resting place) and, not finding any, it says, I will return to my bais from where I came out. And when it comes, it finds the bais having been swept and put be seder. Then it goes and takes another sheva shedim more ra'ot (evil) than itself, and they enter it and dwell there; and the acharit (last) condition of that ish becomes worse than the reshit (first).

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	"When the unclean spirit comes out of a person, it roams through waterless places in search [of a place] of rest; and not finding any, it says, 'I will go back to my house (person) from which I came.' And when it comes, it finds the place swept and put in order. Then it goes and brings seven other spirits more evil than itself, and they go in [the person] and live there; and the last state of that person becomes worse than the first."
An Understandable Version	"When an evil spirit has been driven out of a man, it roams through desert regions trying to find rest, but <i>[when it]</i> cannot find any, it says <i>[to itself]</i> , 'I will return to my house from which I came <i>[i.e., the body of the person it dominated]</i> .' But when it returns <i>[to that body]</i> it finds it cleaned out and <i>[newly]</i> decorated. Then it goes and takes with it seven other spirits, more evil than itself, and they reenter <i>[the body]</i> and <i>[begin]</i> to live there, so that the latter state of that person becomes worse than the former state."
The Expanded Bible	The Empty Person "When an ·evil [defiling; ^L unclean; 4:33] spirit comes out of a person, it ·travels [wanders] through ·dry [waterless; arid] places, looking for a place to rest. But when it finds no place, it says, 'I will go back to the house [^C meaning the person] I left.' And when it comes back, it finds that house swept clean and ·made neat [in order; fixed up]. Then ·the evil spirit [^L it] goes out and brings seven other spirits more evil than it is, and they go in and live there. So ·the person has even more trouble than before [^L the last state of that person is worse than the first]."
Jonathan Mitchell NT	"Whenever the unclean or culturally unpruned breath-effect (spirit; attitude; life-force) can (or: should; may; would) go out from the midst, away from the person (human), it is progressively (or: constantly) passing through waterless places, continuing to seek (constantly trying to find) a place or situation to rest (cease-back;

refresh; be still again) – and yet habitually not finding [one] – it at that point is saying, 'I shall proceed returning into my house from where I came (or: went) out.' "And then, upon coming, it is presently finding [it] continuing at leisure, in idleness, unemployed and not occupied – having been swept and cleaned with a broom, as well as having been put in order and adorned (or: decorated).

"At that point it continues going on its way and then proceeds taking along seven different breath-effects (spirits; attitudes; life-forces) more worthless, bad and malicious than itself, and upon entering, it proceeds settling down in the house and continues dwelling there – and the last [conditions and situations] of the person (human) progressively comes to be (or: exist) worse than the first ones."

P. Kretzmann Commentary

Verses 24-26

An impressive warning:

When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.

And when, he cometh, he findeth it swept and garnished.

Then goeth he and taketh to him seven other spirits more wicked than himself; and they enter in and dwell there; and the last state of that man is worse than the first.

We have here an exact and fitting description of the average "sawdust trail" and "New Year's reformation" and its results, where resolutions are made under the influence of a temporary fear or an attack of civic righteousness, without the power of God in the Gospel. It was even thus with many of the Pharisees, with their outward righteousness and their inward filthiness. By a proud resolution they banished forever, as they thought, some special vice which had ruled them, intemperance, uncleanness, blasphemy. And the banished spirit found no congenial company, finally deciding, therefore, to return to his former home. See Matthew 12:43-45. In the meantime the proud maker of resolutions has long ago regretted the hasty words, and when the spirit of his favorite vice returns, the house of that person's heart is fully swept and ornamented for his reception. In great glee will such a spirit then go out and hunt companions, more wicked than himself, for now there is little danger of a second banishment. And thus it happens that the last state of that person is worse than the first. It is only by understanding the nature of sin and transgression as an offense against God that repentance can be worked; and it is only through the power of God in the Gospel that a change of heart can truly occur and remain permanent.

Lexham Bible

An Unclean Spirit Returns

"Whenever an unclean spirit has gone out of a person, it travels through waterless places searching for rest, and does not find it . [*Here the direct object is supplied from context in the English translation] It says, [Some manuscripts have "Then it says"] 'I will return to my house from which I came out.'

And when it [*Here "when " is supplied as a component of the participle ("arrives") which is understood as temporal] arrives it finds the house [*Here the direct object is supplied from context in the English translation] swept and put in order.

Then it goes and brings along seven other spirits more evil than itself, and they go in and [*Here "and " is supplied because the previous participle ("go in") has been translated as a finite verb] live there. And the last state of that person becomes worse than the first!"

Syndein/Thieme

{Response to Jesus' Work}

"When the unclean spirit {a fallen angel} may be gone out of a man {anthropos}, he {the fallen angel} passes/journeys through waterless places . . . seeking/desiring rest . . . and discovering none.

He {the fallen angel} says, 'I will return to my house I left {back to the previously possessed man}.'

``And coming, he {the fallen angel} discovers . . . {it} swept and 'in order and decorated' {cosmo}.

“Then ‘proceeding on his journey’, also ‘taking with himself’ seven ‘of a different kind of’ {heteros} spirits more evil {ponerotos} than himself. And entering in and living there . . . and the ‘last state’ of that man becomes worse than the first.”

Translation for Translators

Then Jesus said this: “Sometimes when an evil spirit leaves someone, it wanders around in desolate areas seeking someone in whom it can rest. If it does not find anyone, it says to itself, ‘I will return to the person in whom I used to live!’ So it goes back and finds that the Spirit of God is not in control of that person’s life. The person’s life is like a house that has been {that someone has} swept clean and everything put {put everything} in order, but a house that is empty. Then this evil spirit goes and gets seven other spirits that are even more evil than it is. They all enter that person and begin living there. So, although that person’s condition was bad before, it became much worse.”.

The Voice

These people think they are experts on demonic spirits, but Jesus instructs them in how these things actually work.

Jesus: When a demonic spirit is expelled from someone, he wanders through waterless wastelands seeking rest. But there is no rest for him anywhere, so he says, “I’m going back to my old house.” He returns and finds the old house has been swept clean and fixed up again. So he goes and finds seven other spirits even worse than he is, and they make themselves at home in the man’s life so that he’s worse off now than he was before.

Bible Translations with Many Footnotes:

NET Bible®

Response to Jesus’ Work

“When an unclean spirit⁷¹ goes out of a person,⁷² it passes through waterless places⁷³ looking for rest but⁷⁴ not finding any. Then⁷⁵ it says, ‘I will return to the home I left.’⁷⁶ When it returns,⁷⁷ it finds the house⁷⁸ swept clean and put in order.⁷⁹ Then it goes and brings seven other spirits more evil than itself, and they go in and live there, so⁸⁰ the last state of that person⁸¹ is worse than the first.”⁸²

^{71sn} This is a reference to an evil spirit. See Luke 4:33.

^{72tn} Grk “man.” This is a generic use of ἄνθρωπος (anqrwpōs), referring to both males and females.

^{73sn} The background for the reference to waterless places is not entirely clear, though some Jewish texts suggest spirits must have a place to dwell, but not with water (Luke 8:29-31; Tob 8:3). Some suggest that the image of the desert or deserted cities as the places demons dwell is where this idea started (Isa 13:21; 34:14).

^{74tn} Here καί (kai) has been translated as “but” to indicate the contrast present in this context.

^{75tc} ‡ Most mss, including a few early and important ones (I45 x* A C D W Ψ E1,13 I lat), lack τότε (tote, “then”). Other mss, including some early and important ones (I75 x2 B L Θ Ξ 070 33 579 892 1241 pc co), have the adverb. Although the external evidence better supports the longer reading, the internal evidence is on the side of the shorter, for conjunctions and adverbs were frequently added by copyists to remove asyndeton and to add clarification. The shorter reading is thus preferred. The translation, however, adds “Then” because of English stylistic requirements. NA27 has τότε in brackets indicating doubts as to its authenticity.

^{76tn} Grk “I will return to my house from which I came.”

^{77tn} Grk “comes.”

^{78tn} The words “the house” are not in Greek but are implied.

^{79sn} The image of the house swept clean and put in order refers to the life of the person from whom the demon departed. The key to the example appears to be that no one else has been invited in to dwell. If an exorcism occurs and there is no

response to God, then the way is free for the demon to return. Some see the reference to exorcism as more symbolic; thus the story's only point is about responding to Jesus. This is possible and certainly is an application of the passage.
^{80tn} Here καί (kai) has been translated as "so" to indicate the concluding point of the story.

^{81tn} Grk "man." This is a generic use of ἄνθρωπος (anqrwpo), referring to both males and females.

^{82sn} The point of the story is that to fail to respond is to risk a worse fate than when one started.

New American Bible (2011)

Rotherham's Emphasized B. <Whensoever [the impure' spirit] goeth out from the man> it passeth through waterless' places, seeking rest; and [not finding it] {then} it saith—

I will return unto my house [whence I came out];—

and [coming] findeth it {empty} swept, and adorned. [Then] goeth it, and taketh along with itself, other^h spirits, more wicked than itself—[seven], and, entering in, fixeth its dwelling there; and [the last state of that man] becometh ||worse than the first||.

^h Or: "different," "diverse."

The Spoken English NT

The Return of the Wandering Unclean Spirit (Mt. 12:43-45)

"When an unclean spirit goes out of a person, it wanders around dry desert places looking for someplace to rest. When there isn't any,^x it says, 'I'm going to go back to my house, that I left.' And when it comes back, it finds it all swept and neat. Then it goes and gets seven other spirits more evil than itself. They go in and live there, and it turns out that the person's final condition is worse than they started.^y It'll be the same way with this evil generation."

^x Lit. "when none is discovered."

^y Lit. "the person's last things are worse than the first."

Wilbur Pickering's New T.

An empty house

"Whenever an unclean spirit goes out from a man,⁷ it passes through waterless places seeking rest; and not finding any it says, 'I will return to my house from which I came out'. And coming it finds it swept and put in order. Then it goes and picks up seven other spirits, more malignant than itself, and they go in and live there; so the last state of that man becomes worse than the first."⁸

⁽⁷⁾ The Lord does not say why the spirit left. If it had been expelled by someone who knew how to send it to the Abyss, it could not comeback.

⁽⁸⁾ Although we certainly have the authority to expel demons from people, if the person we help does not then commit himself to Jesus, he remains an empty house, vulnerable to something worse.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation "When the unclean [or, defiling] spirit goes out from the person, it goes through waterless places seeking rest, and not finding [any], it says, 'I will return to my house from where I came out.'

"And having come, it finds [it] having been swept and having been put in order.

"Then it goes and takes along seven different spirits more evil [than] itself. And having come, they dwell there, and the last [state] of that person becomes worse [than] the first."

Berean Literal Bible

C. Thomson updated NT

When the unclean spirit has gone out of the man; it walk about through dry places, seeking rest: and finding none, it says, I will return to my house from which I came out. And when it is come, it findes the house swept and garnished. Then it goes and takes along seven other spirits worse than itself; and they having entered in, dwell there. So the last state of that man is worse than the first.

Context Group Version	When the unclean spirit goes out of the man, it passes through waterless places seeking rest and not finding [any]. Then it says, I will turn back to my house from where I came out. And when it comes, it finds it swept and decorated. Then it goes and takes seven other spirits more evil than itself; and they enter in and dwell there: and the last state of that man becomes worse than the first.
Far Above All Translation	Whenever an unclean spirit comes out of a man, it traverses arid places seeking a resting place, and if it does not find it, it says, 'I will return to my house from where I came out,' and when it has arrived there, it finds it swept clean and tidied up. Then it goes and takes seven other spirits more wicked than itself along with it, and they go and dwell there, and the latter state of that man becomes worse than the first."
Literal New Testament	WHEN THE UNCLEAN SPIRIT IS GONE OUT FROM THE MAN, HE GOES THROUGH DRY PLACES, SEEKING REST; AND NOT FINDING [ANY] HE SAYS, I WILL RETURN TO MY HOUSE WHENCE I CAME OUT. AND HAVING COME HE FINDS [IT] SWEEPED AND ADORNED. THEN HE GOES AND TAKES SEVEN OTHER SPIRITS MORE WICKED THAN HIMSELF, AND HAVING ENTERED THEY DWELL THERE; AND BECOMES THE LAST MAN OF THAT WORSE THAN THE FIRST.
Modern English Version	The Return of the Unclean Spirit "When an unclean spirit goes out of a man, it goes through dry places seeking rest. Finding none, it says, 'I will return to my house, from which I came.' When it comes, it finds it swept and furnished. Then it goes and brings seven other spirits more wicked than itself, and they enter and dwell there. And the last state of that man is worse than the first."
Modern Literal Version 2020	The unclean spirit, whenever it has gone forth from the man, it goes through waterless places, seeking rest, and is not finding any, it says, I will return to my house from where I came forth. And having gone back, it finds that it has been swept and has been adorned. Then it travels and takes with it seven other spirits more evil than itself. And after it came back, it is dwelling there and the last state of that man becomes worse than the first. {Similar: Mat 12:43-45, Luk 11:14-28}
New Matthew Bible	When the unclean spirit has gone out of a man, he walks through waterless places, seeking rest. And when he finds none, he says, I will return again to my house from which I came out. And when he comes back, he finds it swept and set in order. Then he goes and gets seven other spirits worse than himself, and they enter in and dwell there, and the end of that man is worse than the beginning.
Niobi Study Bible	An Unclean Spirit Returns "When the unclean spirit is gone out of a man, he walks through dry places seeking rest; and finding none, he says, 'I will return unto my house where I came out.' And when he cometh, he finds it swept and garnished. Then he goes and takes to him seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first."
Revised Young's Lit. Trans.	'When the unclean spirit may go forth from the man it walks through waterless places seeking rest, and not finding, it says, I will turn back to my house whence I came forth; and having come, it finds it swept and adorned; then does it go, and take to it seven other spirits more evil than itself, and having entered, they dwell there, and the last of that man becomes worst than the first.'

The gist of this passage:

24-26

Luke 11:24a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hótan (ὅταν) [pronounced HOH-tan]	<i>when, whenever, as long as, as soon as; until; while; inasmuch as in reference to a future event, then, at that time</i>	particle, adverb, conjunction	Strong's #3752
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
akathartos (ἀκάθαρτος) [pronounced ak-ATH-ar-toss]	<i>not cleansed, unclean; in a ceremonial sense: that which must be abstained from according to the levitical law; in a moral sense: unclean in thought and life; impure, foul</i>	neuter singular adjective; nominative case	Strong's #169
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, nominative case	Strong's #4151
exerchomai (ἐξέρχομαι) [pronounced ex-EHR-khoh-mai]	<i>to go out, to come out, to go away; to retire; to proceed from, to be descended from</i>	3 rd person singular, aorist active subjunctive	Strong's #1831
apó (ἀπό) [pronounced aw-PO]	<i>from, away from, by</i>	preposition or separation or of origin	Strong's #575
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
anthrôpos (ἄνθρωπος) [pronounced ANTH-row-pos]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; genitive/ablative case	Strong's #444

Translation: [Consider this possibility:] after the unclean spirit went out from the man,...

At this point, Jesus is not specifically speaking of the man there—the mute from whom He just dispelled a demon. However, this general circumstance is probably given because the man who has just been cleansed has not yet accepted Jesus as his Savior.

The situation described is a general one, but, quite obviously, quite similar to what just happened. “There is this man, and an unclean spirit exits him,” He says.

Luke 11:24b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dierchomai (διέρχομαι) [pronounced dee-AIR-khom-mai]	<i>to go through, pass through; to go, walk, journey, pass through a place; to travel the road which leads through a place, go, pass, travel through a region; to go abroad</i>	3 rd person singular, imperfect (deponent) middle/passive indicative	Strong's #1330
diá (διά) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by the means of; by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
ánydros (ἄνυδρος) [pronounced AN-oo-dross]	<i>water less, dry, barren, without water</i>	masculine plural adjective; genitive/ablative case	Strong's #504
topos (τόπος) [pronounced TOP-oss]	<i>room, place, space; an inhabited place [a city, village]; a location</i>	masculine plural noun, genitive/ablative case	Strong's #5117

Translation: ...it was going through barren places,...

The unclean spirit finds no rest. Fallen angels are inherently restless and unhappy. They cannot stay away from mankind. There is no place in the universe where they would rather be but around us. No group of fallen angels are hiding out in a galaxy five billion light years away, thinking that they might hang out there, separate from God. There is nothing for them anywhere. These spirits have a desire to change and affect man for the worse. No matter where this unclean spirit goes, it will seem barren to him, as if being without water (water is not necessary for angels, but Jesus says this for the benefit of those hearing Him, who now better understand what the fallen angel is going through).

I could not tell you exactly how this feels to a spirit,. But, you can imagine being in a desert region without water, while your dream is to be in the middle of an oasis or to be drinking a massive glass of cold, clean water. This is more or less the way a fallen spirit feels, on whatever level they experience their own existence.

Luke 11:24c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
zêteô (ζητέω) [pronounced zay-TEH-oh]	<i>seeking after [to find]; seeking by thinking [reasoning, inquiring]; seeking for, aiming at, striving after; requiring [demanding]; craving, desiring from someone</i>	neuter singular, present active participle, nominative case	Strong's #2212
anápau-sis (ἀνάπαυσις) [pronounced an-AP-ow-sis]	<i>rest, cessation [of any motion, business or labour], intermission; by implication, recreation</i>	feminine singular noun, accusative case	Strong's #372
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532

Luke 11:24c

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
heuriskô (εὕρισκω) [pronounced hyoo-RIHS-ko]	<i>finding (literally or figuratively); discovering; getting, the one obtaining; perceiving, seeing</i>	neuter singular, present active participle; nominative case	Strong's #2147

Notice how this matches the morphology of *seeking*.

Translation: ...seeking rest but not finding [it].

The fallen spirit looks everywhere and it cannot find any rest. There is no place a fallen spirit can go where it feels happy and refreshed. I would suggest that this is true for all fallen spirits.

Luke 11:24a-c "When the unclean spirit has gone out of a person, it passes through waterless places, seeking rest and finding none... (ESV; capitalized)

Fallen angels can easily go off and be a part of some static experience. If they go to a planetary system with a sun and various planets and moons, they can observe natural phenomenon take place. It might be interesting for a few hours or even a few hundred years; but there is nothing to keep them there. They must involve themselves with man.

Let me try to explain why. No doubt, you have binge watched a portion of a series. Perhaps you watched three episodes back-to-back, and half of your day is gone. But the episodes were so involving that you had to watch the next one and then the one after that. This is what is taking place with angels here on earth. They are watching the greatest miniseries ever written—the history of mankind. They cannot stop watching.

Having all of this unrest, the spirit says...

Luke 11:24d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tôte (τότε) [pronounced TOH-teh]	<i>then, at that time, when</i>	adverb	Strong's #5119
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>	3 rd person singular, present active indicative	Strong's #3004
hupostrophô (ὑποστρέφω) [pronounced hoop-os-TREF-oh]	<i>to turn back; to turn about; to return</i>	1 st person singular, future active indicative	Strong's #5290

Luke 11:24d			
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
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
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, accusative case	Strong's #3624
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)
hóthen (ὁθεν) [pronounced HOH-th-ehn]	<i>from which [place, source or cause], from where; therefore</i>	adverb	Strong's #3606
exerchomai (ἐξέρχομαι) [pronounced ex-EHR-khoh-mai]	<i>to go out, to come out, to go away; to retire; to proceed from, to be descended from</i>	1 st person singular, aorist active indicative	Strong's #1831

Translation: Then the unclean spirit [lit., *it*] says, 'I will return to my [previous] residence from where I came out.'

The unclean spirit takes stock of its own existence and realizes that he had it pretty good inhabiting the person that he went out of.

Now, if that person is **regenerate**, then this is not an option for the unclean spirit. Anyone who is regenerate could not be inhabited by a fallen spirit. A person who was previously possessed and had the spirit cast out and then believed in Jesus—that person cannot be inhabited again. However, if such a person did not choose to believe in Jesus after the spirit was thrown out, that person's body is potentially inhabitable.

I would assume that Jesus is saying this with the mute standing right there, nearby. Even though this portion of Scripture is not clearly associated with a time and place by Luke, what we are studying is parallel to Matthew 12:43–45. Matthew is likely in Chronological order throughout, and we have seen recently on a chart how this portion of Luke is in parallel with Matthew 12. See the **Harmony of the Gospels Chart** in the Luke Introduction. ([HTML](#)) ([PDF](#)) ([WPD](#)).

The method by which the unclean spirit reenters the body of this man is not given. I would assume that this requires the volition of the victim as well.

Luke 11:24 [Consider this possibility:] after the unclean spirit went out from the man, it was going through barren places, seeking rest but not finding [it]. Then the unclean spirit [lit., *it*] says, 'I will return to my [previous] residence from where I came out.' (Kukis mostly literal translation)

Jesus explains that the restlessness of an unclean spirit would be like a thirsty man traveling through a desert region where there is no water to be found. He has to move on and find water; he cannot remain in this waterless place.

Luke 11:25			
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
έρchomai (ἔρχομαι) [pronounced <i>AIR-khoh-my</i>]	<i>going, coming (in a great variety of applications, literally and figuratively); the ones accompanying; appearing; bringing, those entering</i>	neuter singular, aorist active participle, nominative case	Strong's #2064
heuriskō (εὕρισκω) [pronounced <i>hyoo-RIHS-ko</i>]	<i>to find (literally or figuratively); to discover, to get, to obtain; to perceive, to see</i>	3 rd person singular, present active indicative	Strong's #2147
scholázō (σχολάζω) [pronounced <i>skhohl-AD-zoh</i>]	<i>ceasing from labor, being free of labor; taking a holiday, i.e. being at leisure for; by implication, devote oneself wholly to; figuratively, being vacant, empty (of a house)</i>	masculine singular, present active participle; accusative case	Strong's #4980
sarōō (σαρώω) [pronounced <i>sahr-OH-oh</i>]	<i>sweeping, cleaning by sweeping</i>	masculine singular, perfect passive participle, accusative case	Strong's #4563
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
kosméō (κοσμέω) [pronounced <i>kohç-MEH-oh</i>]	<i>putting in proper order, arranged, making ready, preparing; decorated (literally or figuratively); specifically snuffing out (a wick); adorning, garnishing, trimming; metaphorically embellishing with honour, gaining honour</i>	masculine singular, perfect passive participle; accusative case	Strong's #2885

Translation: And going [to the man], he finds an empty [residence], swept out and made ready.

The unclean spirit returns to the man and inspects his soul. We do not know exactly how a spirit is able to inhabit a person, but this appears to be similar to you or I going into a house. The spirit looks the situation over. The man has not been re-infested by another demon; and he is relatively clean inside, as if the house had been swept out and made ready.

Luke 11:25 And going [to the man], he finds an empty [residence], swept out and made ready. (Kukis mostly literal translation)

What has taken place is the fallen spirit was cast out by Jesus; and the previously-possessed man has put some of his life in order, but he is not born again. A born again believer cannot be possessed by an unclean spirit.

Luke 11:26a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tóte (τότε) [pronounced TOH-teh]	<i>then, at that time, when</i>	adverb	Strong's #5119
poreuomai (πορεύομαι) [pronounced po-ROO-oh-my]	<i>to traverse, to travel, to depart, to go way, to go forth</i>	3 rd person singular, present (deponent) middle/passive indicative	Strong's #4198
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
paralambanō (παραλαμβάνω) [pronounced pahr-al-am-BAHN-oh]	<i>to receive, to take (unto, with); figuratively, to learn; by analogy, to assume [an office]</i>	3 rd person singular, present active indicative	Strong's #3880
héteros (ἕτερος) [pronounced HEH-ter-os]	<i>another [of a different kind], other; different, altered</i>	correlative pronoun; neuter plural adjective; accusative case	Strong's #2087
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter plural noun, accusative case	Strong's #4151
ponēros (πονηρός) [pronounced pon-ay-ROS]	<i>hurtful, evil (in its effect or influence on others), bad, grievous, harm [ful], malicious, wicked</i>	neuter plural comparative adjective, accusative case	Strong's #4190
heautou (ἐαυτοῦ) [pronounced]	<i>his, his own; himself, of himself, from himself</i>	3 rd person masculine singular reflexive pronoun; genitive/ablative case	Strong's #1438
hepta (ἑπτά) [pronounced hep-TAH]	<i>seven</i>	indeclinable singular noun	Strong's #2033

Translation: Then the spirit [lit., it] goes and takes [with him] seven additional spirits, [more] evil than itself.

The unclean spirit does not simply enter into this man; it finds seven more spirits, more evil than himself, and they all enter in together.

This is also an interesting statement. This suggests that there is some sort of relative evil among fallen angels.

In order for this to take place, the man from whom the demon had been cast must not be regenerate. That is, despite having a demon cast out of him, he has not believed in Jesus. Therefore, by whatever means, he remains susceptible to the demon re-entering him. In fact, the demon returns with seven additional demons who are even worse than he is.

When we believe in Jesus Christ, then we cannot be indwelt by anything other than the Holy Spirit. No demon can indwell a believer (but demons can influence believers in their thinking).

Luke 11:26b			
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
eiserchomai (εἰσερχομαι) [pronounced <i>ice-ER-khom-ah-ee</i>]	<i>entering [in]; going in [through]; coming in [through]</i>	neuter plural, aorist active participle; nominative case	Strong's #1525
katoikéō (κατοικέω) [pronounced <i>kah-toy-KEH-oh</i>]	<i>to live, to reside, to dwell; this is a word which usually refers to one's semi-permanent dwelling</i>	3 rd person singular, present active indicative	Strong's #2730
ekei (ἐκεῖ) [pronounced <i>ehk-ē</i>]	<i>there, in or to that place</i>	adverb	Strong's #1563

Translation: Then they enter into [the man] and the spirit [lit., *it*] resides there.

The original fallen spirit and these seven unclean spirits all enter into the man. Because the man is unregenerate, he is apparently fair game. That is, fallen spirits, under certain conditions, can reenter the unregenerate person.

Luke 11:26c			
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
gínomai (γίνομαι) [pronounced <i>GIN-oh-mī</i>]	<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/passive indicative	Strong's #1096
ta (τά) [pronounced <i>taw</i>]	<i>the; this, that</i>	neuter plural definite article; nominative case	Strong's #3588
éschatos (ἐσχάτος) [pronounced <i>EHS-khaht-oss</i>]	<i>last, farthest, final (of place or time); ends of, latter end, lowest, uttermost</i>	neuter plural, superlative adjective; nominative case	Strong's #2078
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
anthrōpos (ἄνθρωπος) [pronounced <i>ANTH-row-pos</i>]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; genitive/ablative case	Strong's #444

Luke 11:26c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ekeinou (ἐκείνου) [pronounced ehk-ĭ-noo]	him [it]; of him [it]; from him [it]; that	3 rd person masculine singular pronoun or remote demonstrative; genitive/ablative case	Strong's #1565
cheirōn (χείρων) [pronounced KHEE-rohn]	worse; more evil or aggravated (physically, mentally or morally)	neuter plural, irregular comparative adjective; nominative case	Strong's #5501
tōn (τῶν) [pronounced tohn]	the; of this, from that, [away, out] from the; from the source of; by the; than the	neuter plural definite article; genitive and ablative cases	Strong's #3588
prōtos (πρῶτος) [pronounced PROT-oss]	first [in place, order or time; in any succession of things or persons]; first [in rank]; influence, honour; chief; principal, foremost; at the first	neuter plural adjective; genitive/ablative case	Strong's #4413

Translation: As a result [lit., and], the latter [state] of the man is worse than the first.

This man's state of being is now worse than it was before. He is now indwelt by eight demons.

I would think that this previously mute man might speak up and say, "Jesus, how can I keep this from happening?" However, that is not a part of this narrative.

Luke 11:26 Then the spirit [lit., it] goes and takes [with him] seven additional spirits, [more] evil than itself. Then they enter into [the man] and the spirit [lit., it] resides there. As a result [lit., and], the latter [state] of the man is worse than the first. (Kukis mostly literal translation)

We do not know exactly the process involved in a demon spirit entering into a person, but it seems that the volition of the man must be somehow engaged to allow for this. God would have to allow this to take place as well.

Luke 11:24–26 [Consider this possibility:] after the unclean spirit went out from the man, it was going through barren places, seeking rest but not finding [it]. Then the unclean spirit [lit., it] says, 'I will return to my [previous] residence from where I came out.' And going [to the man], he finds an empty [residence], swept out and made ready. Then the spirit [lit., it] goes and takes [with him] seven additional spirits, [more] evil than itself. Then they enter into [the man] and the spirit [lit., it] resides there. As a result [lit., and], the latter [state] of the man is worse than the first. (Kukis mostly literal translation)

Luke 11:24–26 You also need to consider this: after an unclean spirit goes out from a man, it finds itself going through some weary and barren places. It sought out some sort of rest, but it could not find it. The unclean spirit then said, 'I will return to my previous residence from where I came.' When it returns to the man, he finds his soul empty of other spirits, swept out and made ready. The spirit does not simply enter into the man, but it gathers with it seven more spirits more evil than itself, and they all enter into the man. As a result, the latter state of the man is far worse than the first. (Kukis paraphrase)

Maybe I should do a side-by-side with the parallel passages? I have reviewed the passage in Matthew 12:22–32, 43–45 and there are no glaring differences (Matthew presents the healed man as blind and mute; Luke only mentions that he is mute). Whereas, these passages in Luke seem to fit together well, Matthew has Jesus

speaking on two other topics in between. When examining the Luke passage, there is no reason for these two passages to be place together, apart from them both dealing with demonism.

I will do a side-by-side comparison in the **addendum**; but I don't think that there will be any radical differences between the passages, apart from what I have described above.

This entire narrative is Jesus speaking after having cleansed a man of a demon.

At this point, we may want to take a look at the parallel passage in Matthew 12:43–45.

The Berean Study Bible translation is used below.	
A Brief Exegesis of Matthew 12:43–45	
Scripture	Text/Commentary
Matthew 12:43 When an unclean spirit comes out of a man, it passes through arid places seeking rest and does not find it.	This is a fascinating look at the existence of the unclean spirit. It comes out of the man—likely as a result of being cast out—but then has no rest after being cast out.
Matthew 12:44 Then it says, ‘I will return to the house I left.’ On its return, it finds the house vacant, swept clean and put in order.	The person has reformed himself, but he has not been regenerated. Therefore, under certain circumstances, the demon may reenter his body.
Matthew 12:45 Then it goes and brings with it seven other spirits more wicked than itself, and they go in and dwell there; and the final plight of that man is worse than the first. So will it be with this wicked generation.”	<div>The original spirit reenters the man and he brings with him several other spirits.</div> <div>The last few words of Jesus are very significant. He has come to Israel and Israel can choose to believe in Him or reject Him. If they reject Him, their lives after this rejection will become much worse.</div>
Because this is Jesus speaking, there is little difference between the texts of Matthew and Luke.	

Chapter Outline	Charts, Graphics and Short Doctrines
Jesus Continues to Teach The Disruptive Woman	

The Second Narrative: the Horsey Woman

This was certainly R. B. Thieme, Jr.'s favorite passage (or one of them). He taught it many times. This flies in the face of those who are involved in Mary worship in any way. Essentially, this horsey, loudmouthed woman stands up while Jesus is teaching and says, “Let’s hear it for Your mother! Obviously, she is a great woman who ought to be revered!” And Jesus essentially responds with, “Nay, woman!”

And he is also, in the saying him these things; lifting up, a certain one, a voice, a woman, out of the crowd. She says to Him, "Blessed the womb carrying You and breasts that are nursing [You]." But He said, "Indeed certainly, seeing that, blessings [to] the [ones] hearing a word of the God and those keeping [it]."

Luke
11:27–28

And it happens, while He is saying these things, [that] a certain woman, out of the crowd, shouts out [lit., *lifts up (her) voice*], saying to Him, "Happy [and blessed] is the womb that carried you and the breasts which nursed [You]." But He said, "Nay, rather, happinesses [and blessings] to those hearing the Word of God and [to] those keeping [or, guarding] [it]."

Then, right in the middle of Jesus teaching, a woman from the crowd shouted out, so that everyone might hear her, saying, "Happy and blessed is the womb that carried You and the breasts which nursed You." But He said, "On the contrary, happinesses and blessing are for those who hear the Word of God and who keep it."

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And he is also, in the saying him these things; lifting up, a certain one, a voice, a woman, out of the crowd. She says to Him, "Blessed the womb carrying You and breasts that are nursing [You]." But He said, "Indeed certainly, seeing that, blessings [to] the [ones] hearing a word of the God and those keeping [it]."
Douay-Rheims 1899 (Amer.)	And it came to pass, as he spoke these things, a certain woman from the crowd, lifting up her voice, said to him: Blessed is the womb that bore thee and the paps that gave thee suck. But he said: Yea rather, blessed are they who hear the word of God and keep it.
Holy Aramaic Scriptures	And while He was speaking these things, a certain woman raised up her voice from the kensha {the crowd} and said unto Him, "Blessed is the karsa {the womb} that bore you, and the thadaya {breasts} that nursed you!" He said unto her, "Tubayhun {Blessed} are they who hear The Miltheh d'Alaha {The Word of God}, and keep it!"
James Murdock's Syriac NT	And while he was saying these things, a certain woman from the crowd, lifted up her voice, and said to him: Blessed is the womb that carried thee, and the breasts that nursed thee. He said to her: Blessed are they who hear the word of God, and keep it.
Original Aramaic NT	And while he was speaking these things, a woman raised her voice from the crowd and she said to him, "Blessing to the womb that carried you and to the breasts that suckled you." He said to her, "Blessings to those who have heard the word of God and keep it."
Lamsa Peshitta (Syriac)	And while he was speaking these things, a woman raised her voice from the crowd and she said to him, "Blessing to the womb that carried you and to the breasts that suckled you." 28He said to her, "Blessings to those who have heard the word of God and keep it."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And it came about that when he said these things, a certain woman among the people said in a loud voice, Happy is the body which gave you birth, and the breasts from which you took milk. But he said, More happy are they who give hearing to the word of God and keep it.
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Bible in Worldwide English	As he said this, a woman among the people called out, Happy is your mother who gave birth to you, and fed you as a baby.
Easy English	But Jesus said, Happy are those who hear Gods word and obey it! While Jesus was saying this, a woman in the crowd shouted out. 'How happy is the woman that gave birth to you! How happy is the woman that fed you from her breasts!'
Easy-to-Read Version–2008	Jesus replied, 'It is the people who hear God's message who are happy. They are happy if they obey it.'
God's Word™	As Jesus was saying these things, a woman with the people there called out to him, "Blessings from God belong to the woman who gave birth to you and fed you!" But Jesus said, "The people who hear the teaching of God and obey it--they are the ones who have God's blessing."
Good News Bible (TEV)	While Jesus was speaking, a woman in the crowd shouted, "How blessed is the mother who gave birth to you and the breasts that nursed you." Jesus replied, "Rather, how blessed are those who hear and obey God's word."
J. B. Phillips	When Jesus had said this, a woman spoke up from the crowd and said to him, "How happy is the woman who bore you and nursed you!" But Jesus answered, "Rather, how happy are those who hear the word of God and obey it!"
The Message	Jesus brings sentimentality down to earth And while he was still saying this, a woman in the crowd called out and said, "Oh, what a blessing for a woman to have brought you into the world and nursed you!" But Jesus replied, "Yes, but a far greater blessing to hear the word of God and obey it."
NIRV	While he was saying these things, some woman lifted her voice above the murmur of the crowd: "Blessed the womb that carried you, and the breasts at which you nursed!" Jesus commented, "Even more blessed are those who hear God's Word and guard it with their lives!"
New Life Version	As Jesus was saying these things, a woman in the crowd called out. She shouted, "Blessed is the mother who gave you birth and nursed you." He replied, "Instead, blessed are those who hear God's word and obey it."
New Simplified Bible	As Jesus was talking, a woman of the group said with a loud voice, "The woman is happy who gave You birth and who fed You." But He said, "Yes, but those who hear the Word of God and obey it are happy."

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

Casual English Bible	Jesus was still talking when a woman in the crowd interrupted him. She cried out, "Happy is the mother who brought you into this world and who nursed you through your childhood."
Contemporary English V.	Jesus answered, "Actually, the people who are happy are the ones who hear the message God is sending them, and then obey the message."
The Living Bible	While Jesus was still talking, a woman in the crowd spoke up, "The woman who gave birth to you and nursed you is blessed!" Jesus replied, "That's true, but the people who are really blessed are the ones who hear and obey God's message!"
New Berkeley Version	As he was speaking, a woman in the crowd called out, "God bless your mother—the womb from which you came, and the breasts that gave you suck!" He replied, "Yes, but even more blessed are all who hear the Word of God and put it into practice."

New Living Translation	As he was speaking, a woman in the crowd called out, "God bless your mother—the womb from which you came, and the breasts that nursed you!" Jesus replied, "But even more blessed are all who hear the word of God and put it into practice."
The Passion Translation	While he was saying all this, a woman shouted from the crowd, "God bless the one who gave you birth and nursed you as a child!" "Yes," said Jesus. "But God will bless all who listen to the word of God and carefully obey everything they hear."
UnfoldingWord Simplified T.	When Jesus said that, a woman who was listening called out to him loudly, "How greatly blessed by God is the woman who gave birth to you and who nursed you at her breasts!" Then he replied, "Even more blessed by God are those who hear his message and obey it!"
William's New Testament	Just as He was saying this, a woman in the crowd lifted her voice and said, "Blessed is the mother who bore you and nursed you!" But He said, "Yes, but better still, blessed are those who listen to God's message and practice it!"

Partially literal and partially paraphrased translations:

American English Bible	Now, as he was saying these things, a certain woman in the crowd shouted: 'Blest is the womb that carried you – and the breasts that you fed from!' But he replied: 'No, blest are those who hear the word of God and obey it!'
Beck's American Translation .	
Breakthrough Version	It happened during the time for Him to be saying these <i>things</i> ; when a certain woman from the crowd raised <i>her</i> voice, she said to him, "The belly that hauled You and <i>the</i> breasts that nursed <i>You</i> are blessed." He said, "So of course the <i>people</i> hearing God's message and observing <i>it</i> are blessed."
Common English Bible	On seeking signs While Jesus was saying these things, a certain woman in the crowd spoke up: "Happy is the mother who gave birth to you and who nursed you." But he said, "Happy rather are those who hear God's word and put it into practice."
Len Gane Paraphrase	So it came about as he spoke those things, a certain woman of that crowd, spoke out and said to him, "Blessed is the womb that bore you and the breasts from which you nursed." But he said, "Even more than that, blessed are those who hear the word of God and obey it."
A. Campbell's Living Oracles	While he was saying these things, a woman, raising her voice, cried to him, from amidst the crowd, Happy the womb which bore you! and the breast which suckled you! Say, rather, replied he, Happy they who hear the word of God, and obey.
New Advent (Knox) Bible	When he spoke thus, a woman in the multitude said to him aloud, Blessed is the womb that bore thee, the breast which thou hast sucked. And he answered, Shall we not say, Blessed are those who hear the word of God, and keep it?
NT for Everyone .	
20 th Century New Testament	As Jesus was saying this, a woman in the crowd, raising her voice, exclaimed: "Happy was the mother who bore you and nursed you!" But Jesus replied: "Rather, happy are those who listen to God's Message and keep it."

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible
Conservapedia Translation

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From out of the blue, as Jesus preached, a particular woman in his group raised her voice and said, "Blessed is the womb that carried You [reference here to the unborn child, Greek word is "βαστάζω" (meaning "carry" or "bear"); the "particular woman" could well have been Mark's mom, and exemplifies the best of the public here. A bit idiomatic with "from out of the blue" and may want to revisit], and the breasts at which You nursed!" But Jesus replied, "Amen [discrepancy with modern versions here, which treat Jesus's introductory phrase as more of a contradiction than an affirmation; but Greek "μέν" is an unmistakable affirmation of the woman's outburst and "ο ν" means the next statement follows from the first. Concerning Mary, this was once a rare translation conflict between Catholics and Protestant; the NAB adopts the Protestant view ("rather") while the New Jerusalem Bible adheres to the more Catholic "[m]ore blessed still."], but blessed are those who hear the word of God, and keep it!" [Kukis: regarding the second note, I don't think so.]

Revised Ferrar-Fenton Bible

The More Excellent Blessing.

While He was speaking in this way, it happened that a woman in the crowd, raising her voice, exclaimed, "Happy is the womb which gave You birth, and the breast at which You sucked!"

"Much more," He replied, "are they blest who listen to the message of God, and obey it."

Free Bible Version

As he was speaking, a woman in the crowd called out, "Blessed is the womb from where you came and the breasts that nursed you."

But Jesus said, "Even more blessed are those who hear God's word, and follow what it says."

God's Truth (Tyndale)

And it fortun'd as he spoke those things, a certain woman of the company lifted up her voice, and said unto him: Happy is the womb that bare you, and the paps which gave you suck. But he said: Ye, happy are they that hear the word of God, and keep it.

International Standard V

True Blessedness

As Jesus [Lit. he] was saying this, a woman in the crowd raised her voice and told him, "How blessed is the womb that gave birth to you and the breasts that nursed you!"

But he said, "Rather, how blessed are those who hear God's word and obey it!"

Montgomery NT

It happened while he was saying this, that a certain woman out of the crowd shouted to him, saying, "Blessed is the womb that bore you, and the breast that you have sucked."

"No, rather," he answered, "blessed are those who listen to the word of God, and keep it."

UnfoldingWord Literal Text

It happened that, as he said these things, a certain woman raised her voice above the crowd and said to him, "Blessed is the womb that bore you and the breasts that nursed you."

But he said, "Rather, blessed are they who hear the word of God and keep it."

Urim-Thummim Version

And it came about as he spoke these things, a certain woman from the crowd lifted up her voice and said to him, blessed is the womb that gendered you, and the nipples that you have suckled.

But he replied, Yes rather, blessed are they that hear the Word of Elohim, and observe it.

Weymouth New Testament

As He thus spoke a woman in the crowd called out in a loud voice, "Blessed is the mother who carried you, and the breasts that you have sucked."

"Nay rather," He replied, "they are blessed who hear God's Message and carefully keep it."

Wikipedia Bible Project

While Jesus was speaking, a woman in the crowd shouted out, "Blessed is the womb you came from and the breasts that nursed you."

But Jesus said, "Better to say blessed are those who hear God's word, and do what it says."

Catholic Bibles (those having the imprimatur):

- Christian Community (1988) • As Jesus was speaking, a woman spoke from the crowd and said to him, "Blessed is the one who gave you birth and nursed you!"
Jesus replied, "Truly blessed are those who hear the word of God, and keep it as well."
• 27. Blessed is the one who gave you birth! This woman envies the mother of Jesus and is full of admiration for his way of speaking. She is mistaken if she thinks that Jesus' relatives can be proud on his account, and she is wasting her time if she admires his words instead of making them her own. So Jesus turns her towards the Father, whose word he gives, and to herself, whom God invites to the family of his sons and daughters.
As for Mary, the mother of Jesus, the one who believed (1:45), she kept all the words and deeds of the Lord in her heart (Lk 2:51).
8:21; 1:45; 2:19; Rev 1:3
- The Heritage Bible And it was, in his saying these things, a certain woman out of the crowd lifting up her voice, said to him, Blessed is the womb that bore you, and the breasts you sucked.
And he said, Yes rather, blessed are those hearing the word of God, and keeping it.
- New American Bible (2011) **True Blessedness.***
While he was speaking, a woman from the crowd called out and said to him, "Blessed is the womb that carried you and the breasts at which you nursed." He replied, "Rather, blessed are those who hear the word of God and observe it."
* [11:27–28] The beatitude in Lk 11:28 should not be interpreted as a rebuke of the mother of Jesus; see note on Lk 8:21. Rather, it emphasizes (like Lk 2:35) that attentiveness to God's word is more important than biological relationship to Jesus. [Kukis: Yes, it should.]
I. [11:27] 1:28, 42, 48.
- New Catholic Bible **True Blessedness.^[e]** While he was speaking, a woman in the crowd called out to him and said, "Blessed is the womb that bore you and the breasts that nursed you!" Jesus replied, "Blessed, rather, are those who hear the word of God and obey it!"
[e] The happiness of the kingdom of God is open to those who accept the Word of Jesus. This is a warning to adversaries who reject it. Thus, the true grandeur of Mary is not in having given Jesus his body but in having welcomed the message (see Lk 1:38; 8:21).
- New English Bible—1970 **True Blessedness (Judæa)**
While he was speaking thus, a woman in the crowd called out, 'Happy the womb that carried you and the breasts that suckled you!' He rejoined, 'No, happy are those who hear the word of God and keep it.'
- New Jerusalem Bible It happened that as he was speaking, a woman in the crowd raised her voice and said, 'Blessed the womb that bore you and the breasts that fed you!' But he replied, 'More blessed still are those who hear the word of God and keep it!'

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible As Yeshua was saying these things, a woman in the crowd raised her voice to call out, "How blessed is the mother that gave birth to you and nursed you from her breast!" But he said, "Far more blessed are those who hear the word of God and obey it!"

Holy New Covenant Trans.	When Jesus said these things, a woman from the crowd spoke up, "Your mother, who gave birth to you and nursed you, must be very happy!" But Jesus said, "The people who hear the message of God and keep it are the ones who are truly happy!"
The Scriptures 2009	And it came to be, as He was saying this, a certain woman from the crowd raised her voice and said to Him, "Blessed is the womb that bore You, and the breasts which You sucked!" But He said, "Blessed rather are those hearing the Word of Elohim and watching over it!" ^b ^b See Luke 8:21 (And He answering, said to them, "My mother and My brothers are those who are hearing the Word of Elohim and doing it."—The Scriptures 2009).
Tree of Life Version	Then as Yeshua was saying these things, a certain woman in the crowd, raising her voice, said to Him, "Blessed is the womb that carried You and the breasts that nursed You!" But He said, "Rather, blessed are those who hear the word of God and obey it."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...[It] becomes but in the+ to say him these Lifting Someone sound Woman from the crowd says [to] him Blessed {is} The Belly The [One] Carrying you and {Blessed are} Breasts whom* [You] nurse He but says then Blessed {are} The [Men] Hearing the word [of] the god and Keeping {him}...
Alpha & Omega Bible	WHILE JESUS WAS SAYING THESE THINGS, ONE OF THE WOMEN IN THE CROWD RAISED HER VOICE AND SAID TO HIM, "BLESSED IS THE WOMB THAT BORE YOU AND THE BREASTS AT WHICH YOU NURSED." BUT HE SAID, "ON THE CONTRARY, BLESSED ARE THOSE WHO HEAR THE WORD OF THEOS (<i>The Alpha & Omega</i>) AND DOES IT."
Awful Scroll Bible	What is more itself happened, from-within he is to instruct these things, a certain woman from the adjoining area, being raised- her voice -up, said to him, "Happy is the womb being borne you, and the breasts which you suckled!" But he said, "Certainly-then, happy are they hearing the word of God and are observing it!"
Concordant Literal Version	Now it occurred as He is saying these things, a certain woman out of the throng, lifting up her voice, said to Him, "Happy the womb which bears Thee, and the breasts which Thou didst suckle!" Yet He said, "Indeed then, happy are those who are hearing the word of God and maintaining it!"
exeGesés companion Bible	And so be it, as he words these, a woman of the multitude lifts her voice and says to him, Blessed - the womb that birthed you, and the breasts you nipped. But he says, Still rather, blessed - whoever hear the word of Elohim and guard it.
Orthodox Jewish Bible	And it came about while Rebbe Melech HaMoshiach was saying these shiurim, a certain isha in the multitude, having lifted up her voice, said to him, Ashrey is the womb having carried you and the breasts that nursed you. But Rebbe Melech HaMoshiach said, Aderaba (to the contrary); ashrey are the ones hearing the dvar Hashem and being shomer mitzvot! [T.N. Notice refusal here of Moshiach to allow his Em to be given Goyishe veneration]
Rotherham's Emphasized B.	Now it came to pass [while he was saying these things] that a certain woman out of the multitude [lifting up her voice] said unto him— Happy the womb that bare thee!

And the breasts which thou didst suck!
 But [he] said—
 Yea rather!—
 Happy they who hear the word of God, and observe it!

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Now while Jesus was saying these things, one of the women in the crowd raised her voice and said to Him, "Blessed (happy, favored by God) is the womb that gave birth to You and the breasts at which You nursed!" But He said, "On the contrary, blessed (happy, favored by God) are those who hear the word of God and continually observe it."
An Understandable Version	And it happened as He said these things that a certain woman called out to Him from the crowd, saying, "The woman who gave you birth and nursed you is [certainly] blessed." But Jesus said, "Yes, but those who listen to God's message and obey it are [more] blessed."
The Expanded Bible	People Who Are Truly Blessed As Jesus was saying these things, a woman in the crowd called out to Jesus, "Blessed is the ·mother who gave birth to you [the womb that bore you] and [the breasts that] nursed you." But Jesus said, "·No [Rather; On the contrary], blessed are those who hear the ·teaching [word] of God and ·obey [practice; keep] it." Now it happened, during the [situation for] Him to be proceeding in saying these things, [that] a certain woman from the crowd, raising [her] voice, said to Him, "The womb [is] happy (blessed; privileged) that was carrying You, as well as the breasts which You sucked [when nursing]." Yet He said, "On the contrary, the people continually listening to and habitually hearing [so as to obey] – as well as watching over, guarding and keeping – God's Word (Logos; Thought; idea; message) [are the] happy, blessed and privileged folks."
Jonathan Mitchell NT	
P. Kretzmann Commentary	Verses 27-28 A woman's judgment of Christ: And it came to pass, as He spake these things, a certain woman of the company lifted up her voice and said unto Him, Blessed is the womb that bare Thee, and the paps which Thou hast sucked. But He said, Yea, rather, blessed are they that hear the Word of God and keep it. The words of Christ may not have had much influence upon the hard-hearted Pharisees, but they certainly did make a deep impression upon an, certain woman in the crowd. Raising her voice, she called out, calling the mother that had borne and nourished such a Son happy and blessed. She thought and spoke like a mother, and one that would have counted herself lucky in having such a Son. But Jesus corrected her. True happiness, true blessedness, has a different basis a different reason. Rather let this be known and acted upon, that they that hear the Word of God and keep it are the truly blessed. Hearing alone is not sufficient, as He has shown in the Parable of the Fourfold Soil, but to this must be added the observing and keeping of the Word and the bringing forth of fruit in accordance with their profession. "Therefore let us thank God for such grace that to aid us He sent His Son against the devil to cast him out, and left His Word with us, through which to this day such work is carried on, the kingdom of the devil destroyed, and the kingdom of God is established and increased."
Lexham Bible	Now it happened that as he said these things , a certain woman from the crowd raised her voice and [*Here "and" is supplied because the previous participle ("raised") has been

Syndein/Thieme

translated as a finite verb] said to him, "Blessed is the womb that bore you, and the breasts at which you nursed!"

But he said, "On the contrary, blessed are those who hear the word of God and follow it!" [*Here the direct object is supplied from context in the English translation]

{Arrogant believer - Rude and Mixed up on doctrine}

And it came to pass while He {Jesus} was teaching these things, a certain woman from the audience, having interrupted with a loud voice, said unto Him,

"Happy is the womb that carried you!

Happy are the breasts that gave You food."

{Note: This woman is trying to belittle Jesus by shrinking him down to the status of a baby dependent upon its mother for everything. And, she is not even correct about happiness in a womb because the woman having children is part of the curse of Eve for her sin.}

But He . . . Himself . . . replied, "On the contrary {WRONG!}, happinesses to those who keep hearing the Word of God and retain/guard it."

{Note: Retain here is the same use of guard in the sense of a 'retainer' placed on your teeth to keep them in place. The 3 R's of Grace Apparatus for Perception:

1) Reception - you must concentrate on doctrine taught for it to be RECEIVED. This is the gnosis stage. It is heard but not accepted as truth. When accepted as truth, it becomes epignosis.

2) Retention - When you are positive at the hearing of the Word, it is transferred to your soul and becomes epignosis where it is useable. Remember only a small percentage of what you hear will actually be retained. So, you must be consistent in your hearing, and the pastor-teacher must be consistent in his repetition.

3) Recall - This is applying doctrine to your daily life experiences. In James 'faith without works is dead'. The 'works' to which James is referring is 'recalling and applying doctrine as the need arises - under the influence and guidance of the Filling of the Holy Spirit'.}

Translation for Translators

When Jesus said that, a woman who was listening called out to him, "God is pleased with the woman who gave birth to you (sg) and let you nurse at her breasts!" But he replied, "God is much more pleased with those who hear his message and obey it!"

The Voice

As He is speaking, a woman shouts out from the crowd and interrupts Him.

Woman: How blessed is Your mother's womb for bearing You! How blessed are her breasts for nursing You!

Jesus: No, how blessed are those who hear God's voice and make God's message their way of life.

Bible Translations with Many Footnotes:

NET Bible®

As⁸³ he said these things, a woman in the crowd spoke out⁸⁴ to him, "Blessed is the womb⁸⁵ that bore you and the breasts at which you nursed!"⁸⁶ But he replied,⁸⁷ "Blessed rather are those who hear the word of God and obey⁸⁸ it!"

^{83tn} Grk "And it happened that as." The introductory phrase ἐγένετο (egeneto, "it happened that"), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated. Here δέ (de) has not been translated.

^{84tn} Grk "lifted up her voice and said." This idiom is somewhat redundant in contemporary English and has been simplified to "spoke out."

^{85tn} For this term see L&N 8.69.

^{86sn} Both the reference to the womb and the breasts form a figure of speech called metonymy. In this case the parts are mentioned instead of the whole; the meaning is "Blessed is your mother!" The warnings seem to have sparked a little nervousness that brought forth this response. In the culture a mother was valued

for the accomplishments of her son. So this amounts to a compliment to Jesus.
[Kukis: No it doesn't.]

^{87tn} Grk "said."

^{88sn} This is another reference to hearing and doing the word of God, which here describes Jesus' teaching; see Luke 8:21.

New American Bible (2011)

The Spoken English NT

Wilbur Pickering's New T.

True blessedness

And then, as He was saying these things, a woman in the crowd raised her voice and said to Him, "Blessed is the womb that bore you, and the breasts that you sucked!"

But He said, "More than that, blessed are those who hear the word of God and obey it!"⁹

⁽⁹⁾ Since the Text declares the Virgin Mary to be blessed, Jesus was not denying that blessedness. To hear and obey God's Word is even more blessed.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	Now it happened, while He [was] saying these [things], a certain woman from the crowd having raised [her] voice, said to Him, "Happy [is] the womb, the one having carried You, and [the] breasts [from] which You nursed!" But He said, "But rather, happy [are] the ones hearing the word of God and keeping [fig., obeying] [it]!"
Berean Literal Bible	.
Charles Thomson NT	As he was thus speaking, it happened that a woman among the crowd, raising her voice, said to him, Happy the womb which bore thee and the breasts which thou hast sucked!
Context Group Version	Whereupon he said, Nay, rather happy they who hear the word of God and keep it.. As he said these things, a certain woman from the multitude lifted up her voice, and said to him, Esteemed is the womb that bore you, and the breasts that nursed you. But he said, On the contrary, esteemed are those that hear the word of God, and keep it.
Far Above All Translation	And it came to pass as he was saying these <i>things that</i> a certain woman from the crowd raised <i>her</i> voice and said to him, "Blessed is the womb which carried you and the breasts which you sucked."
Legacy Standard Bible	But he said, "Rather, blessed are those who hear the word of God and keep it." Now it happened that while Jesus [Lit <i>He</i>] was saying these things, one of the women in the crowd raised her voice and said to Him, "Blessed is the womb that bore You and the breasts at which You nursed." But He said, "On the contrary, blessed are those who hear the word of God and keep it."
Modern English Version	True Blessedness As He spoke these things, a woman from the crowd raised her voice and said to Him, "Blessed is the woman who gave You birth and nursed You." But He said, "Indeed, blessed are those who hear the word of God and keep it."
Modern Literal Version 2020	Now it happened, while* he was speaking these things, a certain woman out-of the crowd lifted up her voice and said to him, The womb which bore you, and the breasts which you nursed, are fortunate. But he himself said, But-rather, the ones hearing the word of God and observing it, are fortunate.
New King James Version	Keeping the Word And it happened, as He spoke these things, that a certain woman from the crowd raised her voice and said to Him, "Blessed is the womb that bore You, and the breasts which nursed You!"

New Matthew Bible	But He said, "More than that, blessed are those who hear the word of God and keep it!"
Niobi Study Bible	And it happened, as he spoke those things, a certain woman of the company lifted up her voice and said to him, Happy is the womb that bore you, and the paps that gave you suck. But he said, Yea, happy are those who hear the word of God and keep it.
Revised Young's Lit. Trans.	Keeping the Word And it came to pass, as He spoke these things, a certain woman of the company lifted up her voice and said unto Him, "Blessed is the womb that bore You and the breasts which You have sucked." But He said, "Yea rather, blessed are they that hear the Word of God and keep it." And it came to pass, in his saying these things, a certain woman having lifted up the voice out of the multitude, said to him, 'Happy the womb that carried you, and the paps that you did suck!' And he said, 'Yea, rather, happy those hearing the word of God, and keeping it!'

The gist of this passage:
27-28

Luke 11:27a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
Sometimes, when there is no specific subject, this can be translated, <i>and it came to pass, and it was, and so it was; and here is what happened next.</i>			
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</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
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
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>	present active infinitive	Strong's #3004

Luke 11:27a

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
tauta (ταῦτα) [pronounced TAU-taw]	<i>these, these things</i>	intermediate demonstrative pronoun; neuter plural; nominative case	Strong's #3778 (also known as Strong's #5023)

Translation: And it happens, while He is saying these things,...

Jesus is teaching. This is the God of the universe conveying accurate information. Jesus spoke as a man, but accurately, about the Law of God.

What would you think of someone who suddenly interrupts Him, to give her opinion? There is a woman in the crowd who wants to give her take on what she is observing. She has got a point of view, and she believes that she needs to share it with everyone there.

Often, people came from all over to hear Jesus speak. No one had gathered to hear this woman.

Luke 11:27b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epairō (ἐπαίρω) [pronounced ep-AHEE-row]	<i>lifting up, taking up, raising [up, on high]; metaphorically: being lifted up with pride, exalting one's self</i>	feminine singular, aorist active participle; nominative case	Strong's #1869
tís (τις) [pronounced tihç]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	enclitic, indefinite pronoun; feminine singular adjective; nominative case	Strong's #5100
phônê (φωνή) [pronounced foh-NAY]	<i>sound, voice; language</i>	feminine singular noun; accusative case	Strong's #5456
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
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, of</i>	preposition	Strong's #1537
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

Luke 11:27b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ochlos (ὄχλος) [pronounced OKH-loss]	<i>a crowd, company, multitude, number (of people), people, throng (as borne along); by implication the rabble; by extension a class of people; figuratively a riot; press</i>	masculine singular noun; genitive/ablative case	Strong's #3793

Translation: ...[that] a certain woman, out of the crowd, shouts out [lit., lifts up (her) voice],...

Despite Jesus being one of the greatest teachers of all time; and being the most accurate teacher of all time; a woman interrupts Him, shouting out. Jesus did not look to the crowd and say, "Do any of you have an opinion that you would like to share now?" The women just believed it was time to call out what was on her mind.

Luke 11:27c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
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

Translation: ...saying to Him,...

This woman—R. B. Thieme, Jr. referred to her as a *horsey woman*—starts speaking directly to Jesus.

The greatest authority on the Law of God is speaking to this crowd, but this woman believes that she needs to stop everything, and give her opinion. She has a important piece of doctrine that she believes she needs to share.

Luke 11:27d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
makarios (μακάριος) [pronounced mahk-AHR-ee-oss]	<i>blessed, happy; being fortunate, well off; one possessing the favor (grace) of God</i>	feminine singular, adjective; nominative case	Strong's #3107
The singular is used here to emphasize that a blessing specifically goes to the mother of Jesus.			
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)

Luke 11:27d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
koilia (κοιλία) [pronounced koy-LEE-ah]	<i>cavity; womb, belly, abdomen; heart (as the seat of thinking or emotion); the inner man; appetite, desire</i>	feminine singular noun; nominative case	Strong's #2836
bastazō (βαστάζω) [pronounced bas-TAD-zoh]	<i>bearing, carrying, taking up, lifting [up], also: enduring, declaring, sustaining, receiving</i>	feminine singular, aorist active participle; nominative case	Strong's #941
se (σέ) [pronounced seh]	<i>you, to you, towards you</i>	2 nd person singular personal pronoun; accusative case	Strong's #4771 (Strong's #4571)

Translation: ...“Happy [and blessed] is the womb that carried you...”

She says loudly, “Happy and blessed is the womb that carried You...”

The woman wants to give a shout out to Mary (she likely does not know who Mary is and could not pick her out of a crowd). The implication here is, “Now, this is who we ought to be celebrating right now, the woman who gave birth to you. She is the real star of this show.”

So apparently, even before Catholicism existed, there was a Catholic in the crowd. Before women's lib existed, there was a women's libber in the crowd. Before feminism existed, there was a feminist in the crowd. I say these things, but with the knowledge that, these points-of-view have always existed. What and how this woman expresses herself is not some brand new thing; this is not a point of view that no one has thought about before; this is not some brand new opinion. This horsey woman embodied all of these philosophies.

Luke 11:27e

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
mastós (μαστός) [pronounced mas-TOSS]	<i>the breasts (nipples) of a man; breasts of a women</i>	masculine plural noun; nominative case	Strong's #3149
hous (οὗς) [pronounced hooz]	<i>whom, which, what, that, whose</i>	masculine plural relative pronoun; accusative case	Strong's #3739
thēlázō (θηλάζω) [pronounced thay-LAD-zoh]	<i>nursing, giving the breast; sucking, suckling</i>	masculine plural, present active participle, nominative case	Strong's #2337

Translation: ...and the breasts which nursed [You].”

And the woman adds, “Happy and blessed are the breasts which nursed You.”

This woman is not specifically calling those particular parts of Jesus' mother's body blessed; but they stand in for the mother herself. The womb and the breasts are metonyms for the mother of Jesus. Who is happy and blessed (or who *should* be happy and blessed) is Mary.

Let me suggest again that this woman did not know Mary. She does not use Mary's name; she does not refer to anything which could be directly tied to Mary specifically. The woman simply makes reference to those two things that were required in order for Jesus to be born, and then to be fed: a womb and two breasts.

It is as if she is saying, "Listen, Mister, You drew a large crowd here who want to hear You speak, but You would be nothing without Your mother."

Luke 11:27 **And it happens, while He is saying these things, [that] a certain woman, out of the crowd, shouts out [lit., lifts up (her) voice], saying to Him, "Happy [and blessed] is the womb that carried you and the breasts which nursed [You]."** (Kukis mostly literal translation)

So Jesus is teaching, and this woman interrupts Him in order to give a shout out to His mother.

So, does Jesus agree? Does He respond with, "O woman, right you are, to cite My mother. She is the reason I stand before you today." Well, no. Jesus did not say this:

Luke 11:28a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autos (αὐτός) [pronounced ow-TOSS]	<i>he; same; this</i>	3 rd person masculine singular personal pronoun; nominative case	Strong's #846
This is an extra word, and the speaker is built into the verb. This puts emphasis upon the speaking done by Jesus.			
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
epô (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
We would understand these first words to read: But He, even He, said... Interestingly enough, the woman is not addressed in the passage.			
menoûnge (μενοῦνγε) [pronounced mehn-OON-geh]	<i>no, nay but, wrong; yea doubtless; rather, verily</i>	disjunctive particle	Strong's #3304
Other spellings include: μενοῦνγε, μενοῦν, μενοῦν, μενοῦνγε.			
This is made up of the following particles:			
1) mén (μέν) [pronounced men], which means, <i>indeed, truly, certainly, surely</i> . Strong's #3303.			
2) oun (οὖν) [pronounced oon], which means, <i>so [then], certainly; then, therefore, accordingly, consequently</i> . Strong's #3767.			
3) ge (γέ) [pronounced geh], which means, <i>indeed, truly, at least; even; if indeed, seeing that</i> . Strong's #1065.			

Translation: But He said, "Nay, rather,...

Jesus does not say, *thank you, sister Lucy, for your profound thoughts; can I get an amen for sister Lucy?* Instead, Jesus says to her, *mehn-OON-geh*.

Essentially, Jesus is saying this to get her attention, and the attention of the crowd, and bring them around to the proper set of values. Jesus is going to state a fact, and none of it will have anything to do with the womb and breasts of his mother Mary.

The ESV (capitalized) will be used below (unless otherwise noted).

The way μένοῦνγε is used elsewhere

The word used by Jesus is menoûnge (μενοῦνγε) [pronounced *mehn-OON-geh*]. It actually has several other spellings.

Romans 9:19–20 is a very similar use.

Romans 9:19 *You will say to me then, "Why does He [God] still find fault? For who can resist His will?"*

Romans 9:20 *But who are you, O man, to answer back to God? Will what is molded say to its molder, "Why have you made me like this?"*

The word in question is pretty much impossible to uncover in the English of the ESV. The most common renderings of this word, in that passage, are: *(but) rather, on the contrary, nay*. On occasion, *yea, yes* and *indeed* are found. But the general idea is, you, as the thing molded, do not get to question the molder by saying, "What did You make me like that?"

The bolded words tell us where menoûnge (μενοῦνγε) [pronounced *mehn-OON-geh*] is to be found in Romans 9:20.

Romans 9:20 **On the contrary**, O man, who are you that reply against God? Will the thing formed say to him who formed it, Why did you make me thus? (UPDV)

Romans 9:20 **But rather**, O human, who are you, the one answering back to God? The thing formed will not say to the one having formed [it], "Why did you make me like this?" will it? (ALT)

Romans 9:20 **Yes, rather**, O man, who are you answering against God? Shall the thing formed say to the One forming it, Why did You make me like this? (Green's literal translation)

Romans 9:20 **But indeed**, O man, who are you to reply against God? Will the thing formed ask him who formed it, "Why did you make me like this?" (WEB)

As a young man, I built a few model planes (not flying planes, but those made of plastic parts to be glued together). The model planes did not get to question how I made them.

Romans 10:18 clearly has a positive use:

Romans 10:18 *But I ask, have they not heard? **Indeed** they have, for "Their voice has gone out to all the earth, and their words to the ends of the world."*

This verse is somewhat tricky. There are two negatives in the first sentence, and the use of μένοῦνγε contradicts what is alleged (that they have not heard the gospel message). On the contrary, they have.

Romans 10:18 *But I say, Is it the case that they have not heard? **On the contrary**, Their sound went out into all the earth, And their words to the ends of the world.* (UPDV)

μενοῦνγε is used to contradict the first sentence.

Philippians is an interesting case, and the particle is broken down into its component parts in Philippians 3:8. To be more specific, it is broken down into its three component parts in the Westcott Hort text; it is represented with two of those parts in the Byzantine Greek text; and it is represented by the compound particle in Scrivener Textus Receptus and in Tischendorf's Greek text.

Philippians 3:8 **Indeed**, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ.

The conclusion would be to use this word in a negative sense in context, meaning that Jesus says to the woman, *but rather, on the contrary, nay*. In other words, “Listen, lady, you’ve got this wrong.” Jesus is able to say this in such a way as to not disparage the mother of His humanity; but He needed to shut this horsey woman down.

Chapter Outline

Charts, Graphics and Short Doctrines

Luke 11:28b			
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
akoúō (ἀκούω) [pronounced ah-KOO-oh]	<i>those hearing; hearing and paying attention to; listeners; those who hear and understand</i>	masculine plural, present active participle; nominative case	Strong's #191
logos (λόγος, ου, ό) [pronounced LOHG-ohss]	<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
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: ...happinesses [and blessings] to those hearing the Word of God...

Jesus speaks of blessings and happinesses, the very word that this woman used. However, he uses this word in the plural, indicating multiferous blessings, and they will go to a specific class of people—those who hear the Word of God (being taught). This is what Jesus was doing. Everyone there potentially can have happiness and blessings *because* they are listening carefully to the teaching of our Lord.

Jesus, by His teaching, right then and there—teaching which this woman interrupted—was providing the basis for happiness and blessings to the people who are there. Even this woman, if she could have kept her mouth shut, would be on her way to a better life with a better attitude. But, she needed to listen to the teaching of the Word of God. That was the teaching which she rudely interrupted.

No one there is hearing the words of this woman and being edified by them. They are, however, as a group, being built up by Jesus' words (at least, His teaching has the potential, depending upon their response to it).

Luke 11:28c			
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
phulassô (φυλάσσω) [pronounced <i>foo-LAHS-soh</i>]	<i>those who are keeping, the ones guarding [watching, observing], not violating [precepts, laws]</i>	masculine plural, present active participle; nominative case	Strong's #5442

Translation: ...and [to] those keeping [or, guarding] [it].”

This happiness and blessing continues to those who *keep this teaching*, meaning that they listen carefully to what Jesus is saying and remember it. This is the very opposite of this woman, who is not paying attention. She has something to say, and she waits for the one or two seconds that Jesus takes a breath, and then she shouts out what she thinks. She has been thinking about this for awhile, not concentrating on the Lord's message, and she thinks this point is important enough to interrupt the Lord's teaching.

Luke 11:28 But He said, “Nay, rather, happinesses [and blessings] to those hearing the Word of God and [to] those keeping [or, guarding] [it].” (Kukis mostly literal translation)

Jesus tells her, “The great blessings come to those who are hearing Me teach the words and thoughts of My Father.” We might add that, had Jesus' mother been in the audience, she could be blessed as well by Jesus' teachings and not by the words of this horsey woman.

Luke 11:27–28 And it happens, while He is saying these things, [that] a certain woman, out of the crowd, shouts out [lit., *lifts up (her) voice*], saying to Him, “Happy [and blessed] is the womb that carried you and the breasts which nursed [You].” But He said, “Nay, rather, happinesses [and blessings] to those hearing the Word of God and [to] those keeping [or, guarding] [it].” (Kukis mostly literal translation)

Jesus is teaching, and this woman has a thought. She waits for Jesus to take a breath, and she shouts out her own thoughts. “Your mother is blessed,” she calls out. But Jesus responds by saying, “Wrong; those who are hearing My words are blessed!”

Luke 11:27–28 Then, right in the middle of Jesus teaching, a woman from the crowd shouted out, so that everyone might hear her, saying, “Happy and blessed is the womb that carried You and the breasts which nursed You.” But He said, “On the contrary, happinesses and blessing are for those who hear the Word of God and who keep it.” (Kukis paraphrase)

The Sign of Jonah is Given to this Evil Generation

Matthew 12:38–42 compare Mark 8:11–12

The Third Narrative: the Sign of Jonah and the Testimony of the Queen of Sheba

Between vv. 24–36, there are four recorded narratives. This is the third one, There is the sign of Jonah and the testimony of the Queen of the South. .

And the crowds were gathering [as] He began to speak: “The generation this generation evil [it] is. A sign it keeps on seeking and a sign will not be given to it, if not the sign of Jonah [the prophet]. For even as became the Jonah for the Ninevites a sign, accordingly [so] will be also the Son of the Man to the generation this [one]. Queen of [the] south will awaken in the in the judgment with the men of the generation this [one] and she will condemn them. For she comes out from the ends of the earth to hear the wisdom of Solomon; and behold, greater than Solomon [is] here! Men, Ninevites, will rise up in the judgment with the generation this [one], and they will condemn it. For they changed their thinking to the proclamation of Jonah; and behold, greater than Jonah [is] here!

Luke
11:29–32

As the crowds were gathering [around Jesus], He began to speak, [saying], “This [particular] generation is evil. They keep on seeking a sign, but a sign will not be given to them, except the sign of Jonah the prophet. Just as Jonah become a sign for the Ninevites, so also will the Son of Man [be a sign] to this generation. The Queen of the South will awaken for the [great end time and] judgment along with the men of this generation and she will condemn them. She came from the ends of the earth to hear the wisdom of Solomon, and listen, [there is] One greater than Solomon [standing right] here [before you]! The men of Nineveh will rise up with this generation [at that final] judgment and they condemn them. You see, they changed their thinking [at hearing] the proclamation of Jonah; but listen, [there is] One greater than Jonah [standing right] here [before you]!

More and more people began to gather around Jesus. He began to speak once again, saying, “This generation of men—you people standing all around Me—is evil. You keep on asking for a sign, but I will not give you a sign, except for the sign of Jonah the ancient prophet. Just as Jonah was a sign to the Ninevites, so also the Son of Man will be a sign to you. The Queen of the South will awaken at the last judgment, along with the men of this present generation, and she will condemn them, based upon what she did in life. She came from the ends of the earth to meet Solomon and to hear his wisdom; and listen to Me, there is One greater than Solomon standing right in front of you! The men of Nineveh will also rise up with you in the final judgment and they will condemn you! When Jonah came to them and spoke the message of God, they changed their minds and they believed in the Revealed God. However, there is One standing right before you right now, and He is greater than Jonah.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) And the crowds were gathering [as] He began to speak: “The generation this generation evil [it] is. A sign it keeps on seeking and a sign will not be given to it, if not the sign of Jonah [the prophet]. For even as became the Jonah for the Ninevites a sign, accordingly [so] will be also the Son of the Man to the generation this [one]. Queen of [the] south will awaken in the in the judgment with the men of the generation this [one] and she will condemn them. For she comes out from the ends of the earth to hear the wisdom of Solomon; and behold, greater than Solomon [is] here! Men, Ninevites, will rise up in the judgment with the generation this [one], and they will condemn it. For they changed their thinking to the proclamation of Jonah; and behold, greater than Jonah [is] here!

Douay-Rheims 1899 (Amer.) And the multitudes running together, he began to say: This generation is a wicked generation. It asketh a sign: and a sign shall not be given it, but the sign of Jonas the prophet.
For as Jonas was a sign to the Ninivites; so shall the Son of man also be to this generation.

	<p>The queen of the south shall rise in the judgment with the men of this generation and shall condemn them: because she came from the ends of the earth to hear the wisdom of Solomon. And behold more than Solomon here.</p> <p>The men of Ninive shall rise in the judgment with this generation and shall condemn it; Because they did penance at the preaching of Jonas. And behold more than Jonas here.</p>
Holy Aramaic Scriptures	<p>And when the kenshe {the crowds} were gathered, He began to say, "This evil sharbtha {generation} seeks an atha {miraculous sign}, and an atha {a miraculous sign} will not be given unto it, except the Atheh d'Yawnan Nabiya {the sign of Jonah, the Prophet}.</p> <p>For, as Yawnan {Jonah} was an atha {a miraculous sign} unto the Niynuye {the Ninevites}, thus also will The Son of Man be unto this sharbtha {generation}.</p> <p>The Malkatha d'Thaymana {The Queen of the South} will arise at The Judgement with the men of this generation, and condemn them, because she came from the ends of the Ara {the Earth} to hear the khekmatheh d'Shlimun {the wisdom of Solomon}, and look, a greater one than Shlimun {Solomon} is here!</p> <p>The gabre of Niynuye {the men of Ninevites} will arise at The Judgement with this generation, and will condemn it, because they repented at the preaching of Yawnan {Jonah}, and look, a greater one than Yawnan {Jonah} is here!</p>
James Murdock's Syriac NT	<p>And when multitudes were assembled, he began to say: This evil generation seeketh a sign; and no sign will be given it, but the sign of Jonah the prophet.</p> <p>For as Jonah was a sign to the Ninevites, so also will the Son of man be a sign to this generation.</p> <p>The queen of the south will stand up in the judgment with the men of this generation, and will condemn them; for she came from the other side of the earth, to hear the wisdom of Solomon, and lo, one superior to Solomon is here.</p> <p>The men of Nineveh will stand up in the judgment with this generation, and will condemn it; for they repented at the preaching of Jonah, and lo, one superior to Jonah is here.</p>
Original Aramaic NT	<p>And when the crowds were assembling he began to say, "This wicked generation seeks for a sign and a sign will not be given to it except the sign of Jonah the Prophet."</p> <p>"For just as Jonah was a sign to the Ninevites thus also The Son of Man shall be to this generation."</p> <p>"The Queen of The South shall stand in judgment with the people of this generation, and she shall condemn them, for she came from the far side of the land that she might hear the wisdom of Solomon and behold, he who is greater than Solomon is here."</p> <p>"The Ninevite men will rise in judgment with this generation and they shall condemn it because they repented at the preaching of Jonah and behold, he who is greater than Jonah is here."</p>
Lamsa Peshitta (Syriac)	<p>And when the crowds were assembling he began to say, "This wicked generation seeks for a sign and a sign will not be given to it except the sign of Jonah the Prophet."</p> <p>"For just as Jonah was a sign to the Ninevites thus also The Son of Man shall be to this generation."</p> <p>The Queen of The South shall stand in judgment with the people of this generation, and she shall condemn them, for she came from the far side of the land that she might hear the wisdom of Solomon and behold, he who is greater than Solomon is here."</p> <p>"The Ninevite men will rise in judgment with this generation and they shall condemn it because they repented at the preaching of Jonah and behold, he who is greater than Jonah is here."</p>

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And when a great number of people came together to him, he said, This generation is an evil generation: it is looking for a sign and no sign will be given to it but the sign of Jonah.

For even as Jonah became a sign to the Ninevites, so will the Son of man be to this generation.

The queen of the South will come up on the day of judging and give her decision against the men of this generation: for she came from the ends of the earth to give ear to the wisdom of Solomon; and now something greater than Solomon is here.

The men of Nineveh will come up in the day of judging and give their decision against this generation: for they were turned away from their sins at the preaching of Jonah; but now something greater than Jonah is here.

Bible in Worldwide English

More and more people were coming. He started to talk. He said, People today are bad. They want a sign. No sign will be given them but the sign of Jonah the prophet of God. Jonah was a sign to the men in the city of Nineveh. In the same way the Son of Man will be a sign to the people today. When the people are judged, the Queen from the South will stand up and speak against men who live today. She came a long way to hear the wise words of Solomon. The one who is here is greater than Solomon. When people are judged, the men of Nineveh will stand up and speak against the people of today. They stopped their wrong ways when Jonah told them Gods word. And the one who is here is greater than Jonah.

Easy English

Jesus talks about Jonah

The crowd around Jesus was growing very large, so he began to speak to them. 'The people that are alive today are very bad,' he said. 'They want God to show them something powerful. But God will not do this for them. They will only see the same powerful thing that God did for Jonah. Jonah showed God's power to the people who lived in Nineveh. They knew that God had sent him. In the same way the Son of Man will show God's power to the people that are living today. Then they will know that God has sent me.'

We can read about Jonah in the book of Jonah in the Old Testament of the Bible. God sent him to a town called Nineveh. He told the people there that they must stop doing bad things. He had been inside a big fish for three days. They could see that God had made him alive again. Jesus also would become alive again, three days after he died.

Also, the queen of Sheba travelled a long way to see King Solomon. She wanted to hear his wise words. When God judges everyone, she will stand up. She will speak against you who are alive today. She will show that you are bad people. She listened to King Solomon. But look! There is someone here now who is greater than Solomon was.

We can read about this queen in 1 Kings 10:1-10. The Queen of Sheba came to visit Solomon. He was a wise and important king.

When God judges everyone, the people who lived in Nineveh will be there. They will stand up and they will speak against you. They will show that the people who are alive today are bad. When Jonah spoke to the people in Nineveh long ago, they stopped doing bad things. But look! There is someone here now who is greater than Jonah was.'

Easy-to-Read Version—2008

The crowd grew larger and larger. Jesus said, "The people who live today are evil. They ask for a miracle as a sign from God. But no miracle will be done to prove anything to them. The only sign will be the miracle that happened to Jonah. Jonah

was a sign for those who lived in Nineveh. It is the same with the Son of Man. He will be a sign for the people of this time.

"On the judgment day, you people who live now will be compared with the Queen of the South, and she will be a witness who shows how guilty you are. Why do I say this? Because she traveled from far, far away to listen to Solomon's wise teaching. And I tell you that someone greater than Solomon is right here, but you won't listen!

"On the judgment day, you people who live now will also be compared with the people from Nineveh, and they will be witnesses who show how guilty you are. I say this because when Jonah preached to those people, they changed their hearts and lives. And you are listening to someone greater than Jonah, but you refuse to change!

God's Word™

As the people were gathering around him, Jesus said, "The people living today are evil. They look for a miraculous sign. But the only sign they will get is the sign of Jonah. Just as Jonah became a miraculous sign to the people of Nineveh, so the Son of Man will be a miraculous sign to the people living today.

The queen from the south will stand up at the time of judgment with the men who live today. She will condemn them, because she came from the ends of the earth to hear Solomon's wisdom. But look, someone greater than Solomon is here!

The men of Nineveh will stand up at the time of judgment with the people living today. Since the men of Nineveh turned to God and changed the way they thought and acted when Jonah spoke his message, they will condemn the people living today. But look, someone greater than Jonah is here!

Good News Bible (TEV)

As the people crowded around Jesus, he went on to say, "How evil are the people of this day! They ask for a miracle, but none will be given them except the miracle of Jonah. In the same way that the prophet Jonah was a sign for the people of Nineveh, so the Son of Man will be a sign for the people of this day.

On the Judgment Day the Queen of Sheba will stand up and accuse the people of today, because she traveled all the way from her country to listen to King Solomon's wise teaching; and there is something here, I tell you, greater than Solomon.

On the Judgment Day the people of Nineveh will stand up and accuse you, because they turned from their sins when they heard Jonah preach; and I assure you that there is something here greater than Jonah!

J. B. Phillips

His scathing judgment in his contemporary generation

Then as the people crowded closely around him, he continued, "This is an evil generation! It looks for a sign and it will be given no sign except that of Jonah. Just as Jonah was a sign to the people of Nineveh, so will the Son of Man be a sign to this generation. When the judgment comes, the Queen of the South will rise up with the men of this generation and she will condemn them. For she came from the ends of the earth to listen to the wisdom of Solomon, and there is more than the wisdom of Solomon with you now! The men of Nineveh will stand up at the judgment with this generation and will condemn it. For they did repent when Jonah preached to them, and there is something more than Jonah's preaching with you now!"

The Message

Keep Your Eyes Open

As the crowd swelled, he took a fresh tack: "The mood of this age is all wrong. Everybody's looking for proof, but you're looking for the wrong kind. All you're looking for is something to titillate your curiosity, satisfy your lust for miracles. But the only proof you're going to get is the Jonah-proof given to the Ninevites, which looks like no proof at all. What Jonah was to Nineveh, the Son of Man is to this age. "On Judgment Day the Ninevites will stand up and give evidence that will condemn this generation, because when Jonah preached to them they changed their lives. A far greater preacher than Jonah is here, and you squabble about 'proofs.' On Judgment Day the Queen of Sheba will come forward and bring evidence that condemns this generation, because she traveled from a far corner of the earth to

listen to wise Solomon. Wisdom far greater than Solomon's is right in front of you, and you quibble over 'evidence.'

NIRV

The Sign of Jonah

As the crowds grew larger, Jesus spoke to them. "The people of today are evil," he said. "They ask for a sign from God. But none will be given except the sign of Jonah. He was a sign from God to the people of Nineveh. In the same way, the Son of Man will be a sign from God to the people of today. The Queen of the South will stand up on judgment day with the people now living. And she will prove that they are guilty. She came from very far away to listen to Solomon's wisdom. And now something more important than Solomon is here. The men of Nineveh will stand up on judgment day with the people now living. And the Ninevites will prove that those people are guilty. The men of Nineveh turned away from their sins when Jonah preached to them. And now something more important than Jonah is here.

New Life Version

Jesus Tells about Jonah

When the people were gathered near Jesus, He said, "The people of this day are sinful. They are looking for something special to see. They will get nothing special to see, except what Jonah the early preacher did. As Jonah was something special to the people of the city of Nineveh, the Son of Man will be to the people of this day also. The queen of the south will stand up on the day men stand before God. She will say the people of this day are guilty because she came from the ends of the earth to listen to the wise sayings of Solomon. And look, Someone greater than Solomon is here! The men of Nineveh will stand up on the day men stand before God. They will say the people of this day are guilty because the men of Nineveh were sorry for their sins and turned from them when Jonah preached. And look, Someone greater than Jonah is here!

New Simplified Bible

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

Casual English Bible

JESUS TAKES A PAGE FROM JONAH'S BOOK

The crowds got bigger. Jesus told the people, "What an awful generation this is. It wants to see a sign, but I'm telling you the only real sign they're going to get from me is what I'm calling the Sign of Jonah.[3] Jonah's story and ministry convinced the people of Nineveh [4] that God sent him. I'm going to do that for this generation. The queen of the southern kingdom[5] will stand up on Judgment Day and condemn the people of this generation. She came a good long way from a distant land to find out for herself if King Solomon was as wise as people claimed.[6] Look, I'm telling you that something far greater than Solomon is here right now.

The men of Nineveh will condemn this generation, too. They repented when they heard the preaching of Jonah. Yet today, someone greater than Jonah is here.

³11:29 Matthew reports Jesus explaining the Sign of Jonah in more detail. Jesus says that just as Jonah lay in the belly of the fish for three days, Jesus will lay in a grave for three days (Matthew 12:40).

⁴11:30 The ruins of Nineveh lie in what is now Mosul, a large city in northern Iraq.

⁵11:311 Kings 10 tells the story of the queen of Sheba. It's uncertain where Sheba was located. But based on the gifts she brought in her caravan, one guess is the southern part of the Arabian Peninsula, Yemen, which is south of Saudi Arabia.

⁶11:311 Kings 10:1.

Contemporary English V.

As crowds were gathering around Jesus, he said: You people of today are evil! You keep looking for a sign from God. But what happened to Jonah is the only sign you will be given. Just as Jonah was a sign to the people of Nineveh, the Son of Man will be a sign to the people of today. When the judgment comes, the Queen of the South will stand there with you and condemn you. She traveled a long way to hear Solomon's wisdom, and yet here is something far greater than Solomon. The

The Living Bible

people of Nineveh will also stand there with you and condemn you. They turned to God when Jonah preached, and yet here is something far greater than Jonah.

As the crowd pressed in upon him, he preached them this sermon: "These are evil times, with evil people. They keep asking for some strange happening in the skies to prove I am the Messiah, [*to prove I am the Messiah*, implied.] but the only proof I will give them is a miracle like that of Jonah, whose experiences proved to the people of Nineveh that God had sent him. My similar experience will prove that God has sent me to these people.

"And at the Judgment Day the queen of Sheba [literally, "the queen of the south"; see 1 Kings 10.] shall arise and point her finger at this generation, condemning it, for she went on a long, hard journey to listen to the wisdom of Solomon; but one far greater than Solomon is here and few pay any attention.

"The men of Nineveh, too, shall arise and condemn this nation, for they repented at the preaching of Jonah; and someone far greater than Jonah is here, but this nation won't listen. [*but this nation won't listen*, implied.]

New Berkeley Version
New Living Translation**The Sign of Jonah**

As the crowd pressed in on Jesus, he said, "This evil generation keeps asking me to show them a miraculous sign. But the only sign I will give them is the sign of Jonah. What happened to him was a sign to the people of Nineveh that God had sent him. What happens to the Son of Man ["Son of Man" is a title Jesus used for himself.] will be a sign to these people that he was sent by God.

"The queen of Sheba [Greek *The queen of the south*.] will stand up against this generation on judgment day and condemn it, for she came from a distant land to hear the wisdom of Solomon. Now someone greater than Solomon is here—but you refuse to listen. The people of Nineveh will also stand up against this generation on judgment day and condemn it, for they repented of their sins at the preaching of Jonah. Now someone greater than Jonah is here—but you refuse to repent.

The Passion Translation

As the crowds swelled even more, Jesus went on to say, "How evil is this generation! For when you demand a mighty display of power simply to prove who I am, *you demonstrate your unbelief*. The only sign given you will be a repeat of the miracle of Jonah. For in the same way Jonah became a sign to the people of Nineveh, so the Son of Man will be a sign to this generation.

"The Queen of Sheba will rise up on the day of judgment to accuse and condemn this generation for its unbelief. She journeyed from a far and distant land just to listen to the wisdom of King Solomon. There is one greater than Solomon speaking with you today, *but you refuse to listen*. Yes, the people of Nineveh will also rise up on the day of judgment to accuse and condemn this generation. For they all repented when they heard the preaching of Jonah, but you refuse to repent. Yet there is one greater than Jonah who is preaching to you today."

UnfoldingWord Simplified T.

As more and more people were coming to join the crowd around Jesus, he said, "The people living at this time are evil people. Many of you want me to perform a miracle as proof that I have come from God. But the only proof that you will receive is a miracle like what happened to Jonah. Just as the miracle that God did for Jonah long ago was a testimony to the people from the city of Nineveh, so God will do a similar miracle for the Son of Man that will be a testimony to you people living now.

Long ago the Queen of Sheba traveled a very long distance to hear Solomon speak wise things. And now someone who is much greater than Solomon is here, but you have not really listened to what I say. Therefore, at the time when God will judge all people, this queen will stand there and condemn the people alive now.

The men who lived in the ancient city of Nineveh turned from their sinful ways when Jonah preached to them. And now I, who am greater than Jonah, have come and preached to you, but you have not turned from your sinful ways. Therefore, at the

time when God judges all people, the men who lived in Nineveh long ago will stand there and condemn the people alive now."

William's New Testament Now as the crowds continued to throng upon Him, He began to say: "This is a wicked age. It is looking for a spectacular sign, but none will be given it but the sign of Jonah. For just as Jonah became a sign to the people of Nineveh, so the Son of Man will be a sign to this age. The queen of the south will rise at the judgment with the men of this age and will condemn them, for she came from the very ends of the earth to listen to Solomon's wisdom; and yet, One who is more than Solomon is here. The men of Nineveh will rise at the judgment with the men of this age and will condemn them, for they turned to the message preached by Jonah, and yet One who is more than Jonah is here.

Partially literal and partially paraphrased translations:

American English Bible Well, a crowd was starting to form, so he said:
 'This is a wicked people that's always looking for signs. But no sign will be given to it other than the sign of Jonah... For just as Jonah was a sign to the people of Nineveh, so the Son of Man will be to this people.
 'Why, the Queen of the South will be raised in the Judgment, Along with this people, And she will speak in judgment against it.
 'For she came from the ends of the earth to listen to Solomon's wisdom. But look! Something more than Solomon is here!
 'The people of Nineveh will be raised in the Judgment, Along with this people, And they'll also condemn it.
 'For they repented at what Jonah preached. But look! Something more than Jonah is here!
This people, rather than *this generation*: See an extended [footnote](#) in the [Addendum](#).

Beck's American Translation . Breakthrough Version As the crowds accumulated more, He began to be saying, "This generation is an evil generation. An indicator it is looking for, and an indicator will not be given to it except the indicator of Jonah. You see, just as Jonah became an indicator to the Ninevites, so will the Human Son also be to this generation. A queen of the south will get up during the judgment with the men of this generation and find them guilty because she came from the ends of the earth to hear Solomon's insight and, look, *something* better than Solomon is here. Ninevite men will stand up during the judgment with this generation and find it guilty because they changed their ways into the public speaking of Jonah and, look, *something* better than Jonah is here.

Common English Bible When the crowds grew, Jesus said, "This generation is an evil generation. It looks for a sign, but no sign will be given to it except Jonah's sign. Just as Jonah became a sign to the people of Nineveh, so the Human One [*Or Son of Man*] will be a sign to this generation. The queen of the South will rise up at the judgment with the people of this generation and condemn them, because she came from a distant land to hear Solomon's wisdom. And look, someone greater than Solomon is here. The people of Nineveh will rise up at the judgment with this generation and condemn it, because they changed their hearts and lives in response to Jonah's preaching—and one greater than Jonah is here.

Len Gane Paraphrase When the people had gathered together, he started to talk, "This is an evil generation. They seek for a sign, but no sign will be given to it, except the sign of Jonah the prophet.
 "For as Jonah was a sign to the Ninevites, so also will the Son of Man be to this generation.

"The queen of the south will rise up in the judgment with the people of this generation, and condemn them, for she came from the uttermost parts of the earth to hear the wisdom of Solomon, and behold, a greater than Solomon is here.

"The men of Nineveh will rise up in the judgment with this generation, and they will condemn it, for they repented at the preaching of Jonah, and behold, a greater than Jonah is here.

A. Campbell's Living Oracles When the people crowded together, he said, This is an evil generation. They demand a sign; but no sign shall be given them, only the sign of Jonah. For, as Jonah was a sign to the Ninevites, so shall the Son of Man be to this generation. The queen of the south country will arise in the judgment against the men of this generation, and cause them to be condemned: because she came from the extremities of the earth, to hear the wise discourses of Solomon: and behold, here is something greater than Solomon. The men of Nineveh will stand up in the judgment against this generation, and cause it to be condemned: because they reformed when warned by Jonah: and behold, here is something greater than Jonah.

New Advent (Knox) Bible The multitudes gathered round him, and he began speaking to them thus; This is a wicked generation; it asks for a sign, and the only sign that will be given to it is the sign of the prophet Jonas. Jonas was the sign given to the men of Nineve; the sign given to this generation will be the Son of Man. The queen of the south will rise up with the men of this generation at the judgement, and will leave them without excuse; for she came from the ends of the earth to hear the wisdom of Solomon, and behold, a greater than Solomon is here. The men of Nineve will rise up with this generation at the judgement, and will leave it without excuse; for they did penance when Jonas preached to them, and behold, a greater than Jonas is here.[4]

[4] vv. 24-32: Mt. 12.38.

NT for Everyone .

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible .

Conservapedia Translation As the crowd overflowed, Jesus declared, "You are part of an evil generation that seeks a miracle as proof. No miracle shall be provided, but the sign of the prophet Jonah.

The Greek σημεον is inadequate in distinguishing between "miracle", which violates natural order, and a "sign", which reveals it. Jesus did provide signs, not miracles. The same Greek word must be translated differently depending on context.

Just as Jonah was a sign for the Ninevites, so shall the Son of man be a sign to you. The faithful people shall rise up in the judgment of the men of this generation, and condemn them; for they came from distant lands to hear the wisdom of Solomon and, alas, we have something greater than Solomon here.

The term "queen" is used by most translators because the Greek is the feminine form of βασιλεύω, and the "queen of the south" is presumptively a reference to the "Queen of Sheba" in 1 Kings. But note that βασιλεύω means "kingly power" as in "the reign of Christians in the millennium," and the feminine form could be used to describe a collection of people; νότος means "south wind", not merely "south", and could be a metaphor for spirit.

The men of Nineveh will stand aside this generation at judgment, and shall condemn it because they repented at Jonah's preaching and, alas, something greater than Jonah is here.

Revised Ferrar-Fenton Bible **Jonah and the Queen of the South as Examples.**

And when the crowd were densely collecting around Him, He began to say: "This generation is depraved—it seeks for a sign; and no sign will be granted to it, except the sign of the prophet Jonah.

For as Jonah was a sign to the Ninevites, so also shall the Son of Man be to this race.

The Queen of the South shall rise against the men of this generation in the Judgment, and shall condemn them; for she came from the extremities of the earth to listen to the philosophy of Solomon: and yet a greater than Solomon is here!

Men from Nineveh shall stand up in the Judgment against this race, and shall convict it; because they were converted by the preaching of Jonah: and now a greater than Jonah is here!

Free Bible Version

As people crowded around him, Jesus started by saying, "This is an evil generation for it's looking for some miraculous sign, but no sign will be given to it except the sign of Jonah. In the same way that Jonah was a sign to the people of Nineveh, so will the Son of man be a sign to this generation. The queen of the south will rise in the judgment together with the people of this generation and will condemn them, for she came from the ends of the earth to hear Solomon's wisdom, and now there is someone greater than Solomon here! The people of Nineveh rise in the judgment together with this generation, and will condemn it, for they repented when they heard Jonah's message, and now there's someone greater than Jonah here!

God's Truth (Tyndale)

When the people were gathered thick together: he began to say. This is an evil nation: they seek a sign, and there shall no sign be given them, but the sign of Jonas the prophet. For as Jonas was a sign to the Ninivites, so shall the son of man be to this nation.

The queen of the south shall rise at judgement, with the men of this generation, and condemn them: for she came from the end of the world, to hear the wisdom of Salomon. And behold a greater than Salomon is here. The men of Nineveh shall rise at the judgement with this generation: and shall condemn them: for they repented at the preaching of Jonas. And behold a greater than Jonas is here.

International Standard V

The Sign of Jonah

(Matthew 12:38-42; Mark 8:12)

Now as the crowds continued to throng around Jesus, [Lit. him] he went on to say, "This people living today are [Lit. This generation is] an evil generation. It craves a sign, but no sign will be given to it except the sign of Jonah, because just as Jonah became a sign [The Gk. lacks a sign] to the people of Nineveh, so the Son of Man will be a sign to this generation. The queen of the south will stand up at the judgment and condemn the people living today, [Lit. condemn this generation] because she came from the ends of the earth to hear the wisdom of Solomon. But look, something greater than Solomon is here! The men of Nineveh will stand up at the judgment and condemn the people living today, [Lit. condemn this generation] because they repented at the preaching of Jonah. But look, something greater than Jonah is here!"

Montgomery NT

When the crowd were beginning to throng about him he proceeded to say. "This is an evil generation! It seeks a sign, and there shall be no sign be given to it except the sign of Jonah; "for as Jonah became a sign to the Ninevites, so shall the Son of man be to this generation.

"The queen of the South shall rise up in Judgment with the men of this generation, and shall condemn them; because she came from the ends of the earth to listen to the wisdom of Solomon, and lo, one greater than Solomon is here!

"The men of the Nineveh shall stand up in the judgment with his generation and shall condemn it, for they repented at the preaching of Jonah, and lo! one greater than Jonah is here!

NIV, ©2011

Riverside New Testament

As the crowds were thronging about him, he began and said, "This generation is an evil generation. It seeks for a sign, but no sign will be given to it except the sign of Jonah. For just as Jonah became a sign to the Ninevites so the Son of Man will be to this generation. The queen of the South will rise in the judgment with the men of this generation and will condemn them. For she came from the ends of the earth to hear the wisdom of Solomon, and more than a Solomon is here. The men of Nineveh will stand up in the judgment with this generation and will condemn it. For they repented at the proclamation of Jonah, and indeed more than a Jonah is here.

Leicester A. Sawyer's NT
Urim-Thummim Version

. And when the crowd was gathered tightly together, he began to say, This is a bad generation: they seek a sign; and there will no sign be given it, except the sign of the prophet Jonah. For as Jonah was a sign to the Ninevites, so will also the Son of Man be to this generation. The queen of the south will rise up in the Judgment with the men of this generation, and condemn them: for she came from the outer parts of the earth to hear the Wisdom (Sophia) of Solomon; and behold, a Greater One than Solomon is here. The men of Nineveh will rise up in the Judgment with this generation, and will condemn it: for they changed their minds at the heralding of Jonah; and behold, a Greater One than Jonah is here.

Weymouth New Testament

Now when the crowds came thronging upon Him, He proceeded to say, "The present generation is a wicked generation: it requires some sign, but no sign shall be given to it except that of Jonah. For just as Jonah became a sign to the men of Nineveh, so the Son of Man will be a token to the present generation. The Queen of the South will awake at the Judgement together with the men of the present generation, and will condemn them; because she came from the extremity of the earth to hear the wisdom of Solomon; but mark! One greater than Solomon is here. There will stand up men of Nineveh at the Judgement together with the present generation, and will condemn it; because they repented at the preaching of Jonah; and mark! One greater than Jonah is here.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

- As the crowd increased, Jesus began to speak in this way, "People of the present time are troubled people. They ask for a sign, but no sign will be given to them except the sign of Jonah. As Jonah became a sign for the people of Nineveh, so will the Son of Man be a sign for this generation. The Queen of the South will rise up on Judgment Day with the people of these times and accuse them, for she came from the ends of the earth to hear the wisdom of Solomon; and here there is greater than Solomon. The people of Nineveh will rise up on Judgment Day with the people of these times and accuse them, for Jonah's preaching made them turn from their sins, and here there is greater than Jonah.

- 29. The Ninevites, being sinners, received no other divine sign than the coming of Jonah, who invited them to repent. Jesus' contemporaries believe they are "good" because they belong to the people of God, and they do not realize that the hour has come for them to repent as well.

The people of Nineveh will rise up with these people and accuse them (v. 32). Jesus again uses the traditional image of collective judgment where each one excuses himself by pointing out that others have done worse. This image retains a deep truth: all that God has given to each one of us should produce fruits for all humanity.

Mt 12: 38-42; Lk 12: 54-56; Mt 16:4; Mk 8:11; Jn 6: 30-31; 1Cor 1:22 Jon 3

1K 10:1

Jon 3:1

The Heritage Bible

And the crowd gathering additional people, he began to say, This is an evil generation; it seeks a sign, and absolutely no sign will be given to it, except the sign of Jonah the prophet,

Because just as Jonah was a sign to the Ninevites, so shall also the Son of Man be to this generation.

The queen of the south will rise up in the judgment with the men³¹ of this generation, and condemn them, because she came out of the extremities of the earth to hear the wisdom of Solomon, and behold, a greater than Solomon is here.

The men of Nineveh will stand up in the judgment with this generation, and shall condemn it, because they repented at the preaching of Jonah, and behold, a greater than Jonah is here.

³¹ 11:31 men, aner, individual males; individual males are used in this statement because a queen, a woman, acknowledged the truth in Solomon's day, and these men (males) in Jesus' day who are supposed to be leaders for God, never acknowledged the truth in Jesus the Messiah.. In verse 32 aner is used also.

New American Bible (2011) **The Demand for a Sign.***

While still more people gathered in the crowd, he said to them,^m "This generation is an evil generation; it seeks a sign, but no sign will be given it, except the sign of Jonah.ⁿ Just as Jonah became a sign to the Ninevites, so will the Son of Man be to this generation. At the judgment the queen of the south will rise with the men of this generation and she will condemn them, because she came from the ends of the earth to hear the wisdom of Solomon, and there is something greater than Solomon here.^o At the judgment the men of Nineveh will arise with this generation and condemn it, because at the preaching of Jonah they repented, and there is something greater than Jonah here.^p

* [11:29–32] The "sign of Jonah" in Luke is the preaching of the need for repentance by a prophet who comes from afar. Cf. Mt 12:38–42 (and see notes there) where the "sign of Jonah" is interpreted by Jesus as his death and resurrection.

* [12:39] Unfaithful: literally, "adulterous." The covenant between God and Israel was portrayed as a marriage bond, and unfaithfulness to the covenant as adultery; cf. Hos 2:4–14; Jer 3:6–10.

* [12:40] See Jon 2:1. While in Q the sign was simply Jonah's preaching to the Ninevites (Lk 11:30, 32), Matthew here adds Jonah's sojourn in the belly of the whale for three days and three nights, a prefigurement of Jesus' sojourn in the abode of the dead and, implicitly, of his resurrection.

* [12:41–42] The Ninevites who repented (see Jon 3:1–10) and the queen of the south (i.e., of Sheba; see 1 Kgs 10:1–13) were pagans who responded to lesser opportunities than have been offered to Israel in the ministry of Jesus, something greater than Jonah or Solomon. At the final judgment they will condemn the faithless generation that has rejected him.

m. [11:29–32] Mt 12:38–42; Mk 8:12.

n. [11:29] Mt 16:1, 4; Jn 6:30; 1 Cor 1:22.

o. [11:31] 1 Kgs 10:1–10; 2 Chr 9:1–12.

p. [11:32] Jon 3:8, 10.

New Catholic Bible

The Sign of Jonah.^[f] As the crowd continued to increase in number, Jesus said to them, "This is an evil generation. It asks for a sign, but the only sign it will be given is the sign of Jonah. For just as Jonah became a sign to the inhabitants of Nineveh, so will the Son of Man be to this generation.

"On the day of judgment the queen of the south will rise up with the men of this generation and condemn them, because she came from the farthest reaches of the earth to hear the wisdom of Solomon, and now one greater than Solomon is here. On the day of judgment, the men of Nineveh will rise up with this generation and condemn it, because they repented at the preaching of Jonah, and now one greater than Jonah is here.

[f] Many long for prodigies that would forcibly remove the need for faith. Their desire is vain. The true sign that attests the mission of Jesus is the totality of his work and the force of his person as well as his call to conversion. Thus, past generations had seen messages for them in the wisdom of Solomon (see 1 Ki 10:1-11) and the word of Jonah (Jon 3).

New English Bible—1970

The Demand for a Sign (Judæa)

[Lk.11.29-32 →] - Mt.12.33-37, Mk.8.11-12

With the crowds swarming round him he went on to say: 'This is a wicked generation. It demands a sign, and the only sign that will be given to it is the sign of Jonah. For just as Jonah was a sign to the Ninevites, so will the Son of Man be to this generation. At the Judgement, when the men of this generation are on trial, the Queen of the South will appear against Or: will be raised to life together with ... them and ensure their condemnation, for she came from the ends of the earth to hear the wisdom of Solomon; and what is here is greater than Solomon. The men of Nineveh will appear at the Judgement when this generation is on trial, and ensure Or: At Judgement the men of Nineveh will rise again together with this generation and will ensure ... its condemnation, for they repented at the preaching of Jonah; and what is here is greater than Jonah.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

As the people crowded around him, Yeshua went on to say, "This generation is a wicked generation! It asks for a sign, but no sign will be given to it — except the sign of Yonah. For just as Yonah became a sign to the people of Ninveh, so will the Son of Man be for this generation. The Queen of the South will appear at the Judgment with the people of this generation and condemn them; for she came from the ends of the earth to hear the wisdom of Shlomo, and what is here now is greater than Shlomo. The people of Ninveh will stand up at the Judgment with this generation and condemn it, for they turned to God from their sins when Yonah preached, and what is here now is greater than Yonah. **Tribe**

Holy New Covenant Trans.

The group of people grew larger and larger. Jesus said, "The people living today are evil. They ask for proof from God but no proof will be given to them except the Jonah miracle. Jonah's coming was a warning to those people who lived in the city of Nineveh. It is the same with me. I am the warning to the people of this time.

"The Queen of Sheba will rise up on the Judgment Day with the men of this time and she will condemn them. Why? Because she came a very long way to listen to the wisdom of Solomon, yet I am greater than Solomon! On the Judgment Day the men from the city of Nineveh will condemn the people of this time because when Jonah preached to them, they changed their hearts. I am greater than Jonah!.

The Scriptures 2009

And while the crowds were thronging, He began to say, "This generation is wicked. It seeks a sign, and no sign shall be given to it except the sign of Yonah the prophet.

"For as Yonah became a sign to the Ninewites, so also the Son of Adam shall be to this generation.

"The sovereignty of the South shall rise up in the judgment with the men of this generation and shall condemn them, for she came from the ends of the earth to hear the wisdom of Shelomoh, and look, a greater than Shelomoh is here.

"The men of Ninewēh shall rise up in the judgment with this generation and condemn it, for they repented at the preaching of Yonah, and look, a greater than Yonah is here.

Tree of Life Version

With the crowds increasing, Yeshua began to say, "This generation is a wicked generation. It demands a sign, yet no sign will be given to it except the sign of Jonah. For just as Jonah became a sign to the Ninevites, so also the Son of Man will be to this generation. The Queen of the South will rise up at the Judgment with

the men of this generation and condemn them, for she came from the ends of the earth to hear the wisdom of Solomon. And behold, something greater than Solomon is here. The men of Nineveh will rise at the judgment with this generation and will condemn it, because they repented at Jonah's proclamation. And indeed, one greater than Jonah is here.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...the but crowds being gathered [He] begins to say The Generation This Generation Evil is sign [She] seeks and Sign not will be given [to] her if not The Sign [of] jonah {will be given} as for becomes Jonah [to] the ninevites Sign so will be [One] and The Son [of] the man [to] the generation this Queen [of] south will be raised in the judgment with the men [of] the generation this and [She] will condemn them for [She] comes from the ends [of] the earth to hear the wisdom [of] solomon and look! [Thing] More [than] solomon {is} here Men Ninevites will stand (up) in the judgment with the generation this and [They] will condemn her for [They] rethink to the preaching [of] jonah and look! [Thing] More [than] jonah {is} here...

Alpha & Omega Bible

AS THE CROWDS WERE INCREASING, HE BEGAN TO SAY, "THIS GENERATION IS A WICKED GENERATION; IT SEEKS FOR A SIGN, AND YET NO SIGN WILL BE GIVEN TO IT EXCEPT THE SIGN OF JONAH.

"FOR JUST AS JONAH BECAME A SIGN TO THE NINEVITES, SO WILL THE SON OF MANKIND BE TO THIS GENERATION.

"THE QUEEN OF THE SOUTH WILL RISE UP WITH THE MEN OF THIS GENERATION AT THE JUDGMENT (*2nd Resurrection*) AND CONDEMN THEM, BECAUSE SHE CAME FROM THE ENDS OF THE EARTH TO HEAR THE WISDOM OF SOLOMON; AND BEHOLD, SOMETHING GREATER THAN SOLOMON IS HERE.

"THE MEN OF NINEVEH WILL STAND UP WITH THIS GENERATION AT THE JUDGMENT (*2nd Resurrection*) AND CONDEMN IT, BECAUSE THEY REPENTED AT THE PREACHING OF JONAH; AND BEHOLD, SOMETHING GREATER THAN JONAH IS HERE.

Awful Scroll Bible

Besides this they of the adjoining area, occurring to be assembled-over-against, Himself began to instruct, "This-same is a malicious generation. It seeks-for a sign, and there will become no sign given a giving to it, if- it is -not the sign of Dove the exposser-to-light-beforehand.

(")For accordingly-as-to Dove himself came about a sign to the Ninevites, the same-as-this will even the son of the aspects-of-man, be to this generation.

(")The queen from the south, will come about rising up from-within the judgment, with the men of this generation, and will pass-judgment-against them, certainly-of-which herself came from the extreme ends of the land, to be heard the wisdom of Wholeness Even be yourself looked, he preferred over Wholeness is yet-in-this place!

(")The men of Nineve themselves will rise-up from-within the judgment, with this generation, and will pass-judgment-against it, certainly-of-which they after-thought from the proclamation of Dove even be yourself looked, he preferred over Dove is yet-in-this place!

Concordant Literal Version

Now, the throngs being convened, He begins to be saying, "This generation is a wicked generation. A sign it is seeking, and a sign shall not be given to it except the sign of Jonah the prophet."

For, according as Jonah became a sign to the Ninevites, thus the Son of Mankind, also, will be to this generation."

The queen of the south will be roused in the judging with the men of this generation and will be condemning them, for she came from the ends of the earth to hear the wisdom of Solomon, and lo! more than Solomon is here!"

Men, Ninevites, will be rising in the judging with this generation and they will be condemning it, for they repent at the heralding of Jonah, and lo! more than Jonah is here! "

exeGeses companion Bible **THE SIGN OF YONAH**

And the multitude throngs, and he begins to word,
This is an evil generation:
they seek a sign; and no sign is given
except the sign of Yonah the prophet:
for exactly as Yonah
became a sign to the Nineviym
thus also the Son of humanity to this generation.
A sovereignty of the south
rises in the judgment with the men of this generation,
to condemn them:
for she came from the extremities of the earth
to hear the wisdom of Sholomoh;
and behold, much more than Sholomoh is here.
The men of Nineveh
rise in the judgment with this generation
to condemn it:
for they repented at the preaching of Yonah;
and behold, much more than Yonah is here.

Orthodox Jewish Bible

And as the multitudes are gathering even more, Rebbe Melech HaMoshiach began to say, HaDor HaZeh (this generation) is a Dor Rah! It is seeking an ot, and an ot will not be given to it except the Ot HaYonah (the Sign of Jonah).
For just as Yonah became to the Ninevites an ot, so also the Ben HaAdam will be an ot to HaDor HaZeh.
The Queen of the South will be made to stand up alive at the [Yom HaDin] Mishpat (Judgment) with the men of HaDor HaZeh and she will declare a gezar din (verdict) of harshaah (condemnation as guilty), because she came from the ends of the earth to hear the chochmah of Shlomo, and one greater than Shlomo is here.
[MELACHIM ALEF 10:1; DIVREY HAYAMIM BAIS 9:1; Ro 8:1]
Men of Nineveh will stand up at the Mishpat (Judgment of the Yom HaDin) with HaDor HaZeh and will condemn it, because they made teshuva at the preaching of Yonah, and one greater than Yonah is here.

Expanded/Embellished Bibles:

The Amplified Bible

The Sign of Jonah

Now as the crowds were increasing [in number], He began to say, "This [present] generation is a wicked generation; it seeks a sign (attesting miracle), but no sign will be given to it except the sign of Jonah [the prophet]. For just as ^[k]Jonah became a sign to the people of Nineveh, so will the Son of Man also be [a sign] to this generation. The Queen of the South (the kingdom of Sheba) will rise up in the judgment with the men of this generation and condemn them, because she came from the ends of the earth to listen to the wisdom of Solomon, and look, something greater than Solomon is here. The men of Nineveh will stand up [as witnesses] at the judgment with this generation and condemn it, because they repented at the preaching of Jonah, and look, something greater than Jonah is here.
[k] Jonah spent three days in the belly of the great fish; Christ was resurrected three days after His death.

An Understandable Version

And when the crowds thronged around Jesus, He began saying, "This generation of people is evil, [for] it is looking for a [supernatural] sign. But no [such] sign will be given to it except the sign [demonstrated in the life] of Jonah. For just like Jonah

became a sign to the people of Nineveh [Note: Nineveh was the capital of ancient Assyria], so the Son of man will also be [a sign] to this generation of people. The queen of the South [Note: This queen was from Sheba, which was probably in Arabia. See 1 Kings 10:1] will stand up on the judgment day, along with the people of this generation, and will condemn them because she came from a great distance to hear [and see] Solomon's wisdom [1 Kings 10:1ff] and [now] Someone greater than Solomon is here [i.e., Jesus]. The people of Nineveh will stand up on the judgment day with the people of this generation and will condemn them because they repented [i.e., changed their hearts and lives] when hearing the preaching of Jonah [Jonah 3:5-10] and [now] Someone greater than Jonah is here [i.e., Jesus].

The Expanded Bible

The People Want a Miracle

As the crowd grew larger, Jesus said [began to say], "The people who live today are evil [^LThis generation is an evil/wicked generation]. They want to see [seek] a miracle for a sign [^Lsign], but no sign will be given them, except the sign of Jonah [Matt. 12:39–40]. As Jonah was a sign for those people who lived in Nineveh, the Son of Man will be a sign for the people of this time [this generation]. On the judgment day [At the judgment] the Queen of the South [^Cthe Queen of Sheba] will stand up with the people who live now [of this generation]. She will show they are guilty [condemn them], because she came from far away [^Lthe ends of the earth] to listen to Solomon's wise teaching [1 Kin. 10:1–13]. And I tell you that [^Llook; T behold] someone [or something; ^Ceither Jesus or his message of the Kingdom of God] greater than Solomon is here. On the judgment day [At the judgment] the people [or men; ^Cthe Greek term usually refers to males] of Nineveh will stand up with the people who live now [this generation], and they will show that you are guilty [condemn it]. [^LBecause] When Jonah preached to them, they were sorry and changed their lives [repented]. And I tell you that someone [or something; v. 31] greater than Jonah is here.

Jonathan Mitchell NT

Now with the progressive assembling (collecting; convening) of the crowds into a thick mass (or: a throng), He began to go on to say, "This generation is, and continues being, a worthless (unsound; miserable; wicked; depraved; evil; malicious; disadvantaged; unprofitable; painfully bad; toil-bringing) generation. It is constantly seeking a sign (= insisting on a proof of My claims) – and yet no sign will proceed being given to it except Jonah's sign (or: the sign of Jonah; the sign which is Jonah; the sign pertaining to or in relation to Jonah).

"You see, just and correspondingly as Jonah came to be a sign to (for; among) the Ninevites, in the same way the Son of the Man (the Son of mankind; = Adam's son; = the Human Being; = the eschatological Messianic figure) will also proceed being [a sign] to (for; among) this generation.

"A (or: [The]) 'Queen of [the] South' will proceed being aroused and raised up in union with the decision (or: in the judging; in the midst of the separation for discerning) with (or: accompanying) the adult men of this generation, and she will continue making a corresponding decision about (condemn; bring a down-judgment upon) them, because she came from out of the limits (or: boundaries) of the Land (or: earth) to listen to and to hear the wisdom of Solomon, and – look and take note! – something more that Solomon [is] here (or: in this place and situation)!

"The Ninevite adult men will proceed standing up (arising) in union with the separation for deciding (in the judging) with this generation and they will be proceed to commensurately decide about (condemn; bring a down-verdict upon) them, because they changed their thinking into [alignment with] the public proclamation (or: the result of the heralding) of Jonah, and – look and take note! – something more than Jonah [is] here!

P. Kretzmann Commentary

Verses 29-32

A Warning to the Jews.

And when the people were gathered thick together, He began to say, This is an evil generation; they seek a sign, and there shall no sign be given it but the sign of Jonas the Prophet.

For as Jonas was a sign unto the Ninevites, so shall also the Son of Man be to this generation.

The queen of the South shall rise up in the Judgment with the men of this generation and condemn them; for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

The men of Nineveh shall rise up in the Judgment with this generation and shall condemn it; for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

The altercation with the Pharisees and scribes after the healing of the dumb demoniac had drawn a large crowd, and, as always under such circumstances, the crowd was quickly augmented and enlarged. And so Jesus took the opportunity of speaking to them all, taking His cue from the request that some of them wanted to see a sign from heaven. The entire generation, the whole race of the people that were here represented, were evil, wicked, far from knowing wherein true morality consists. They sought a sign, but they should not receive any in the sense which they had in mind. Only the sign of the Prophet Jonah would be set before them, just as the sign of the brazen serpent was placed before the children of Israel in the wilderness. The resurrection of Jesus is the one great sign from heaven before the people of all times. See Matthew 12:38-42. Altogether, in his whole ministry, Jonah had been a sign to the inhabitants of Nineveh, as a preacher of righteousness unto salvation. And so Jesus was a sign to the people of His generation and times, proclaiming before them all the coming of the kingdom of God through faith in His ministry and work. But the results would not even measure up to those of Jonah, a fact which would redound to their own condemnation. For in the Judgment, on the day when God will judge the quick and the dead, the queen of the South, the rich and powerful queen that had come to visit Solomon, would appear with them, as their accuser, before the throne of the Judge. For she, for the sake of hearing the wisdom of a mere man, came from the extreme ends of the earth, 1 Kings 10:1; but here, in the person of Jesus, stood one that was far greater than the ancient king, whose wisdom was immeasurably greater than that of Solomon. Instead of having people come to Him for the words of eternal life, He was obliged to go out and seek the people. And the queen of Sheba would be joined by the men of Nineveh, who would also arise to condemn this generation on the Day of Judgment; for when Jonah preached his sermon of repentance to them, they gave heed and turned from the error of their ways. And here, in the person of Jesus, was a greater man than Jonah, Jonah's God and Lord, in fact.

The Sign of Jonah

And as [*Here "as" is supplied as a component of the temporal genitive absolute participle ("were increasing")] **the crowds were increasing, he began to say, "This generation is an evil generation! It demands a sign, and no sign will be given to it except the sign of Jonah! For just as Jonah became a sign to the Ninevites, so also the Son of Man will be to this generation. The queen of the south will rise up at the judgment with the people of this generation and condemn them, because she came from the ends of the earth to hear the wisdom of Solomon, and behold, something** [*Here "something" is supplied in the translation because the adjective is neuter gender] **greater than Solomon is here! The people of Nineveh will stand up at the judgment with this generation and condemn it, because they repented at the proclamation of Jonah, and behold, something** [*Here "something" is supplied in the translation because the adjective is neuter gender] **greater than Jonah is here!**

{Verses 29-30: The Sign of Jonah}

Now, while the crowds were increasing, {Jesus exerted His teaching authority over the arrogant woman disturbing His teaching . . . and now we see that caused the crowds to GROW!} He {Jesus} began to speak/communicate, "This generation keeps on being an evil generation . . . it keeps on seeking/looking for a sign/miracle {semeion}, but/'in reality' absolutely no {ouk} sign will be given to it . . . except the 'miracle sign' of Jonah.

{Note: From the 1976 Assyrian Crisis series, RBT says that Jonah, of the book of Jonah, was a prophet who despised the nation of Assyria whose headquarters was in Nineveh. God commanded Jonah to evangelize Nineveh because He knew there was strong positive volition there to Him and His Word. Jonah ran and we all know the story of God returning him by submarine (in the stomach of a big fish). The second time Jonah did go to Nineveh because God explained that he could tell them they were going to Hell if they did not repent! That sounded good to Jonah . . . but they DID repent and come to God! The sign/miracle offered by Jonah was the tremendous opportunity to believe and then study doctrine to replace human viewpoint thinking with divine viewpoint. That is what Jonah offered a decadent nation and they responded. Jesus offered the same to Israel, but they rejected Him.}

For just as Jonah became a 'miracle sign' to the Ninevites {people of Nineveh}, so shall also the Son of Man become a 'miracle sign' to this generation.

{Note: Miracles stimulate the emotions. The key to Jesus was His Teaching His followers/students. It is doctrine in the soul that is important. Jesus did NOT cure all the blind in Palestine. He could have. He performed His miracles to focus attention to what He said/taught.}

“The queen of the south {Sheba} shall rise with the men of this generation {she became a mature believer}, at the judgment {evaluation of believers at the 2nd Advent} and condemn them . . . because she came from the ends of the earth {extreme positive volition} to hear the wisdom {doctrine's taught} of Solomon.

And behold, here is something {doctrine} greater than the wisdom of Solomon.

“The 'noble men' {aner} of Nineveh will 'rise up'/'stand up' {anistemi} at the judgment with this generation and condemn it . . . because they repented at the preaching of Jonah, and behold {beware} - something greater than Jonah is here!

Translation for Translators

Jesus rebuked the people for wanting more miracles.

Luke 11:29-36

When the group of people around Jesus got larger, he said, “Many of you people who have been observing my ministry are evil. You want *me to perform* a miracle to prove that I have come from God, but the only miracle that I will perform for you is one like happened to Jonah. After Jonah was inside a huge fish for three days, God performed a miracle to restore Jonah. Jonah then went and testified about that to the people in Nineveh city. God will perform a similar miracle for me, the one who came from heaven. When you people have seen that miracle, you will believe my message. Long ago the queen from Sheba, far south of Israel, traveled a long distance to hear Solomon speak many wise things. But now I, a man who is much greater and wiser than Solomon, am here, but you have not listened to what I have told you. Therefore, at the time when God judges all people, the queen from Sheba will stand there, along with you people, and will condemn you. The people who lived in Nineveh city turned from their sinful ways when Jonah preached to them. But now I, who am greater than Jonah, have come and preached to you, but you have not turned from your sinful ways. Therefore, at the time when God judges all people, the people who lived in Nineveh will stand there with you and condemn you.”

The Voice

Jesus was becoming more and more popular, and the crowds swelled wherever He went. He wasn't impressed.

Jesus: This generation is evil. These people are seeking signs and spectacles, but I'm not going to play their game. The only sign they will be given is the sign of

Jonah. Just as Jonah became a sign to the people of Nineveh, so will the Son of Man be to this generation.

The queen of Ethiopia will stand to condemn the people of this generation on the day of judgment. She, *an outsider*, came from so far away to hear the wisdom given to Solomon, but now, something greater than Solomon is here: *how are the people of this generation responding?*

Similarly, the people of Nineveh will stand to condemn the people of this generation on the day of judgment. They, *outsiders*, responded and changed because of the preaching of Jonah, but now, something greater than Jonah is here: *how are the people of this generation responding?*

Bible Translations with Many Footnotes:

NET Bible®

The Sign of Jonah

As⁸⁹ the crowds were increasing, Jesus⁹⁰ began to say, “This generation is a wicked generation; it looks for a sign,⁹¹ but no sign will be given to it except the sign of Jonah.⁹² For just as Jonah became a sign to the people of Nineveh,⁹³ so the Son of Man will be a sign⁹⁴ to this generation.⁹⁵ The queen of the South⁹⁶ will rise up at the judgment⁹⁷ with the people⁹⁸ of this generation and condemn them, because she came from the ends of the earth to hear the wisdom of Solomon – and now,⁹⁹ something greater¹⁰⁰ than Solomon is here! The people¹⁰¹ of Nineveh will stand up at the judgment with this generation and condemn it, because they repented when Jonah preached to them¹⁰² – and now,¹⁰³ something greater than Jonah is here!

^{89tn} Here δέ (de) has not been translated.

^{90tn} Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

^{91sn} The mention of a sign alludes back to Luke 11:16. Given what Jesus had done, nothing would be good enough. This leads to the rebuke that follows.

^{92sn} As the following comparisons to Solomon and Jonah show, in the present context the sign of Jonah is not an allusion to Jonah being three days in the belly of the fish, but to Jesus’ teaching about wisdom and repentance.

^{93tn} Grk “to the Ninevites.” What the Ninevites experienced was Jonah’s message (Jonah 3:4, 10; 4:1).

^{94tn} The repetition of the words “a sign” are not in the Greek text, but are implied and are supplied here for clarity.

^{95tc} Only the Western ms D and a few Itala mss add here a long reference to Jonah being in the belly of the fish for three days and nights and the Son of Man being three days in the earth, apparently harmonizing the text to the parallel in Matt 12:40.

^{96sn} On the queen of the South see 1 Kgs 10:1-3 and 2 Chr 9:1-12, as well as Josephus, Ant. 8.6.5-6 (8.165-175). The South most likely refers to modern southwest Arabia, possibly the eastern part of modern Yemen, although there is an ancient tradition reflected in Josephus which identifies this geo-political entity as Ethiopia.

^{97sn} For the imagery of judgment, see Luke 10:13-15 and 11:19. The warnings are coming consistently now.

^{98tn} Grk “men”; the word here (ἄνρ, anhr) usually indicates males or husbands, but occasionally is used in a generic sense of people in general, as is the case here (cf. BDAG 79 s.v. 1, 2). The same term, translated the same way, occurs in v. 32.

^{99tn} Grk “behold.”

^{100sn} The message of Jesus was something greater than what Solomon offered. On Jesus and wisdom, see Luke 7:35; 10:21-22; 1 Cor 1:24, 30.

^{101tn} See the note on the word “people” in v. 31.

^{102tn} Grk “at the preaching of Jonah.”

^{sn} The phrase repented when Jonah preached to them confirms that in this context the sign of Jonah (v. 30) is his message.

^{103tn} Grk “behold.”

New American Bible (2011)

Rotherham’s Emphasized B. § 51. *The Sign of Jonah and The Wisdom Solomon.*

Mt. xii. 38–42.

And [as the multitudes were thronging together] he began to be saying—

||This generation|| is [a wicked generation]:

[A sign] it is seeking,

And [a sign] shall not be given it,—

||Save the sign of Jonah||.

For <according as [Jonah] became [unto the Ninevites] a sign>ⁱ

[So] shall be [the Son of Man also] ||unto this generation||.

[The queen of the south] will rise up, in the judgment, with the men of this generation, and will condemn them;

Because she came out of the ends of the earth to hear the wisdom of Solomon,—

And lo! [something more than Solomon] ||here||.

[Men of Nineveh] will rise up, in the judgment, with this generation, and will condemn it;

Because they repented into the proclamation of Jonah,—

And lo! [something more than Jonah] ||here||.

ⁱ Note how the word “sign” rings through this passage.

The Sign of Jonah the Prophet (Mt. 12:38-42)

When the crowds got bigger, Jesus started saying, “This is an evil generation. It’s looking for a sign-and one’s not going to be given to it, except for the sign of Jonah. Because Jonah became a sign to the people of Nineveh.^z In just the same way, the Human One is going to be a sign to this generation. The Queen of Sheba^{aa} will be called to testify^{bb} against the men of this generation, and she’s going to condemn them. Because she came from the far corners of the earth to hear the wisdom of Solomon. And look, there’s something bigger than Solomon here. The men of Nineveh are going to rise up in the judgment along with this generation and condemn it. Because they changed their hearts^{cc} on the basis of Jonah’s preaching-and look, there’s something bigger than Jonah here.”

^z Prn. ninn-a-va.

^{aa} Lit. “the South.” 1Kings 10:1-10; 2Chronicles 9:1-12.

^{bb} Lit. “will be raised up in judgment.” Interestingly, the words used here for “to stand up” and “be raised up” can also mean “will be resurrected.”

^{cc} Traditionally: “would have repented” (see “Bible Words”).

Jonah is a sign

Now as the crowds were increasing, He began to say: “This is a malignant generation. It keeps wanting a sign, but no sign will be given to it except the sign of the prophet Jonah. Just as Jonah became a sign to the Ninevites, so also will the Son of Man be to this generation. The queen of the South will be raised up in the judgment with the men of this generation, and she will condemn them, because she came from the ends of the earth to hear the wisdom of Solomon, and indeed a greater than Solomon is here. The men of Nineveh will rise up in the judgment with this generation, and they will condemn it, because they repented at the preaching of Jonah, and indeed a greater than Jonah is here.¹⁰

⁽¹⁰⁾ Notice that Jesus declares Himself to be greater than Solomon and Jonah (a king and a prophet).

The Spoken English NT

Wilbur Pickering’s New T.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation Now [as] the crowds gathered even more, He began to be saying, “This generation is evil. It seeks a sign, and a sign will not be given to it, except the sign of Jonah the prophet.

"For just as Jonah became a sign to the Ninevites, so also will the Son of Humanity be to this generation. [Jonah 1:17]

"[The] Queen of [the] South will be raised up in the judgment with the men of this generation and will condemn them, because she came from the ends of the earth to hear the wisdom of Solomon. And listen! [One] greater than Solomon [is] here! [1Kings 10:1-29]

"Men, Ninevites, will rise up in the judgment with this generation and will condemn it, because they repented at [or, because of] the proclamation of Jonah. And listen! [One] greater than Jonah [is] here! [Jonah 3:5]

Berean Literal Bible
Bond Slave Version

. Pressed

And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there will no sign be given it, but the sign of Jonas the prophet. For as Jonas was a sign to the Ninevites, so will also the Son of man be to this generation. The queen of the south will rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. The men of Nineve will rise up in the judgment with this generation, and will condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

Charles Thomson NT

Now the crowds being collected in a body, he took occasion to say, This is a wicked generation. It seeketh a sign; but to it no sign shall be given, save the sign of the prophet Jonas. For as Jonas was a sign to the Ninevites, so will the son of man be to this generation. The queen of the south will be raised up at the judgment with the men of this generation, and will condemn them; because she came from the extreme parts of the earth to hear the wisdom of Solomon, and behold something greater than Solomon is here. The men of Nineve will stand up at the judgment with this generation, and will condemn it, because they repented at the proclamation of Jonas, and behold something greater than Jonas is here.

Context Group Version

And when the multitudes were gathering together to him, he began to say, This generation is an evil generation: it seeks after a sign; and there shall be no sign given to it but the sign of Jonah. For even as Jonah became a sign to the Ninevites, in the same way shall also the Son of man be to this generation. The queen of the south shall rise up in the judgment with the men of this generation, and shall condemn them: for she came from the ends of the land to hear the wisdom of Solomon; and look, a greater than Solomon is here. The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it: for they reoriented their lives at the proclamation of Jonah; and look, a greater than Jonah is here.

Green's Literal Translation

But the crowds pressing on Him, He began to say, This is an evil generation. It seeks a miraculous sign, and a sign will not be given to it, except the sign of Jonah the prophet. For even as Jonah became a *miraculous* sign to the Ninevites, so also the Son of Man will be to this generation. The queen of the south will be raised in the Judgment with the men of this generation and will condemn them because she came from the ends of the earth to hear the wisdom of Solomon. And, behold, a Greater-than-Solomon *is* here. Men, Ninevites will rise up in the Judgment with this generation, and will condemn it, because they repented at the preaching of Jonah. And, behold, a Greater-than-Jonah *is* here.

Legacy Standard Bible

The Sign of Jonah

Now as the crowds were increasing, He began to say, "This generation is a wicked generation; it seeks a sign [*Or an attesting miracle*], and yet no sign [*Or an attesting miracle*] will be given to it but the sign [*Or an attesting miracle*] of Jonah. For just as Jonah became a sign [*Or an attesting miracle*] to the Ninevites, so will the Son of Man be to this generation. The Queen of the South will rise up at the judgment with the men of this generation and condemn them, because she came from the

Literal New Testament

ends of the earth to hear the wisdom of Solomon. And behold, something greater than Solomon is here. The men of Nineveh will stand up at the judgment with this generation and condemn it, because they repented at the preaching of Jonah. And behold, something greater than Jonah is here.

BUT THE CROWDS BEING THRONGED TOGETHER HE BEGAN TO SAY, GENERATION THIS WICKED IS; A SIGN IT SEEKS AFTER, AND A SIGN NOT SHALL BE GIVEN TO IT EXCEPT THE SIGN OF JONAH THE PROPHET.

FOR AS WAS JONAH A SIGN TO THE NINEVITES, THUS SHALL BE ALSO THE SON OF MAN TO THIS GENERATION.

A QUEEN OF [THE] SOUTH SHALL RISE UP IN THE JUDGMENT WITH THE MEN OF THIS GENERATION, AND SHALL CONDEMN THEM; FOR SHE CAME FROM THE ENDS OF THE EARTH TO HEAR THE WISDOM OF SOLOMON, AND BEHOLD, MORE THAN SOLOMON HERE.

MEN OF NINEVEH SHALL STAND UP IN THE JUDGMENT WITH THIS GENERATION AND SHALL CONDEMN IT, BECAUSE THEY REPENTED AT THE PROCLAMATION OF JONAH : AND BEHOLD, MORE THAN JONAH HERE.

Literal Standard Version

And the multitudes crowding together on Him, He began to say, "This generation is evil, it seeks after a sign, and a sign will not be given to it, except the sign of Jonah the prophet, for as Jonah became a sign to the Ninevites, so also will the Son of Man be to this generation. A queen of the south will rise up in the judgment with the men of this generation, and will condemn them, because she came from the ends of the earth to hear the wisdom of Solomon; and behold, [One] greater than Solomon [is] here! Men of Nineveh will stand up in the judgment with this generation, and will condemn it, because they converted at the proclamation of Jonah; and behold, [One] greater than Jonah [is] here!

Modern English Version

The Demand for a Sign

When the crowds pressed upon Him, He began to say, "This is an evil generation. It looks for a sign, but no sign will be given it except the sign of Jonah the prophet. For as Jonah was a sign to the Ninevites, so will the Son of Man be to this generation. The Queen of the South will rise up in the judgment with the men of this generation and condemn them, for she came from the ends of the earth to hear the wisdom of Solomon. And now one greater than Solomon is here. The men of Nineveh will rise up in the judgment with this generation and will condemn it, for they repented at the preaching of Jonah. And now one greater than Jonah is here.

Modern Literal Version 2020

{Similar: Matt. 12:38–42, Luke 11:29–32}

Now after the crowds accumulated, he began to say, This generation is an evil generation. It is seeking after a sign, and no sign will be given to it except the sign of Jonah the prophet. For* just-as Jonah became a sign to the Ninevites, so the Son of Man will also be to this generation. The queen of the south will be arisen up with the men of this generation in the judgment, and will be condemning them, because she came from the limits of the earth to hear the wisdom of Solomon, and behold, more-than Solomon is here. The men of Nineveh will rise* up in the judgment with this generation, and will be condemning it, because they repented at the preaching of Jonah, and behold, more-than Jonah is here.

New American Standard
New European Version.
Jesus criticizes the Jews

And when the crowds were gathering together to him, he began to say: This generation is an evil generation. It seeks after a sign, but there shall no sign be given to it, except the sign of Jonah. For even as Jonah became a sign to the Ninevites, so shall also the Son of Man be to this generation. The queen of the south shall rise up in the judgment with the men of this generation, and shall condemn them. For she came from the ends of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here. The men of Nineveh shall

Niobi Study Bible

stand up in the judgment with this generation and shall condemn it; for they repented at the preaching of Jonah, and behold, a greater than Jonah is here.

Seeking a Sign

And when the people were gathered thick together, He began to say, "This is an evil generation. They seek a sign, and there shall no sign be given it, but the sign of Jonah the prophet. For as Jonah was a sign unto the Ninevites, so shall also the Son of Man be to this generation. The queen of the south shall rise up in the Judgment with the men of this generation and condemn them, for she came from the utmost parts of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here. The men of Nineveh shall rise up in the Judgment with this generation and shall condemn it, for they repented at the preaching of Jonah; and behold, a greater than Jonah is here.

Revised Young's Lit. Trans.

And the multitudes crowding together upon him, he began to say, 'This generation is evil, a sign it does seek after, and a sign shall not be given to it, except the sign of Jonah the prophet, for as Jonah became a sign to the Ninevites, so also shall the Son of Man be to this generation.

'A queen of the south shall rise up in the judgment with the men of this generation, and shall condemn them, because she came from the ends of the earth to hear the wisdom of Solomon; and lo, greater than Solomon here!

'Men of Nineveh shall stand up in the judgment with this generation, and shall condemn it, because they reformed at the proclamation of Jonah; and lo, greater than Jonah here!

The gist of this passage:

Jesus speaks of the prophet Jonah and the Queen of Sheba (the South), who testify against this generation which is seeking a sign.

29-32

Luke 11:29a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ochlos (ὄχλος) [pronounced OKH-loss]	<i>a crowd, company, multitude, number (of people), people, throng (as borne along); by implication the rabble; by extension a class of people; figuratively a riot; press</i>	masculine plural noun, genitive/ablative case	Strong's #3793
epathroízō (ἐπαθροίζω) [pronounced eh-p-ath-ROID-zoh]	<i>gathering [together], assembling [next to], accumulating [with those already present]</i>	masculine plural, present passive participle; genitive/ablative case	Strong's #1865
archomai (ἄρχομαι) [pronounced AR-khom-ahee]	<i>to begin; to be the first [to do something], to commence (in order of time); to rehearse [from the beginning]</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #756

Luke 11:29a

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>	present active infinitive	Strong's #3004

Translation: *As the crowds were gathering [around Jesus], He began to speak, [saying],...*

Things started to get interesting. Jesus cured a man by casting a demon from him, and He was countermanded by some religious types there, who just made up something right there on the spot.²⁶ They claimed that Jesus accessed the power of Beelzebul (Satan) in order to do the miracle which they all observed.

Jesus danced logical circles around His accusers, all of whom attempted to sway the crowd. It is unclear whether Jesus convinced the crowd or not, but his logic was spot on.

Then a woman stood up in the crowd, apropos of nothing, and she began declaring the glory of Jesus' human mother. Jesus shut her down as well.

People had not seen anything quite like this before, so they began to gather around. There was already a number of people in Jesus' periphery, but more began to gather.

Notice how the Voice embellishes this short narrative setting: *Jesus was becoming more and more popular, and the crowds swelled wherever He went. He wasn't impressed.* Jesus was beginning to have large crowds. What pastor or evangelist would not take this as a great sign that he was doing good? In fact, often they would understand this to mean that they are doing great things for God! But Jesus understands why many of these people are here—they want to be entertained. Or they want something from Jesus (a cure). But they are not recognizing Who He is or what His message is.

How many people go to church today to feel good? To have an emotional experience that they are not ashamed of? That is not the purpose of church. We do not go to church to get worked up or even inspired (even though that can legitimately happen on occasion).

We attend church to learn the Word of God. Ideally speaking, the people gathered in great crowds around Jesus are there to hear the Word of God and to see their Savior. If you were to eliminate those who were not motivated by either of those things, and who would have been left?

Luke 11:29b

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)

²⁶ Or, maybe they planned to use this objection.

Luke 11:29b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
genea (γενεά) [pronounced ghen-eh-AH]	age, generation, nation, [period of] time	feminine singular noun; nominative case	Strong's #1074
autê (αὐτή) [pronounced OW-tay]	this, this one, this thing	intermediate demonstrative pronoun; feminine singular, nominative form	Strong's #3778
genea (γενεά) [pronounced ghen-eh-AH]	age, generation, nation, [period of] time	feminine singular noun; nominative case	Strong's #1074
ponêros (πονηρός) [pronounced pon-ay-ROS]	hurtful, evil (in its effect or influence on others), bad, grievous, harm [ful], malicious, wicked	feminine singular comparative adjective, nominative case	Strong's #4190
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	is, are, to be	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)

Translation: ...*"This [particular] generation is evil.*

Jesus had treated both sets of people that He spoke to rather harshly. But now, He goes full on against those listening to Him. "This generation is evil," He says. The people that He is talking about are all around Him. So, this takes in the religious type with their made-up, unsolicited opinion, and takes in the loud-mouthed woman; but by saying, *this generation*, Jesus is including many or all of those who are now listening to Him.

Now, Jesus could, by appropriating the powers of His Deity, read the minds of everyone there and process this information in a split second, but I do not believe that He is doing that. I believe that He is looking into the crowd, reading their expressions, listening to the things which they say, and evaluating them based upon how He reads the crowd. It is even possible that people are shouting out other things to Him as well (the religious types and this woman all shouted out their false and evil opinions). We have been given two examples, but were these the only people to express an opinion?

Luke 11:29b ...*"This generation is an evil generation.* (ESV; capitalized)

Everyone in the crowd is now thinking, *okay, smart Guy, just why are we evil?*

Jesus is not going to make such a statement without backing it up.

Luke 11:29c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sêmeíon (σημεῖον) [pronounced say-MY-on]	sign, mark, token, miracle	neuter singular noun; accusative case	Strong's #4592

Luke 11:29c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Thayer definitions: 1) a sign, mark, token: 1a) that by which a person or a thing is distinguished from others and is known; 1b) a sign, prodigy, portent, i.e. an unusual occurrence, transcending the common course of nature; 1b1) of signs portending remarkable events soon to happen; 1b2) of miracles and wonders by which God authenticates the men sent by him, or by which men prove that the cause they are pleading is God's			
zêteō (ζητέω) [pronounced zay-TEH-oh]	<i>to seek after [to find]; to seek by thinking [reasoning, inquiring]; to seek for, to aim at, to strive after; to require [demand]; to crave, to desire from someone</i>	3 rd person singular, present active indicative	Strong's #2212
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
sêmeion (σημεῖον) [pronounced say-MY-on]	<i>sign, mark, token, miracle</i>	neuter singular noun; nominative case	Strong's #4592
οὐ (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
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>	3 rd person singular, future active indicative	Strong's #1325
αὐτὴ (αὐτή) [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

The negative, the same verb and morphology, followed by a pronoun (different morphology) is found back in v. 8.

Translation: They keep on seeking a sign, but a sign will not be given to them,...

Recall was has recently taken place. Jesus cast out a demon from a man, and the people there all acknowledge that this took place. However, some religious types in the crowd suggested that Jesus performed this spirit-dismissal by the power of Satan (they called him *Beelzebul*). Some in the crowd then said, "Show us another sign. Do something even more amazing to convince us."

This is how Jesus responds:

"You all, in this generation," Jesus says, "want a sign." After being accused of depending upon Satan to do a miracle, Jesus set those men straight. So, what did they want? "Give us a sign from heaven," they requested.

"You want some kind of sign or miracle," Jesus tells them, "but you are not getting one!"

Why not? These men are on negative signals. Jesus could do something, and one of the more recalcitrant of the group might pop up and say, "Listen, this is how He just did that. He is not from God." And, because of their

negative volition, they would believe the man (just as they accepted that Jesus cast out a demon by the power of Beelzebub).

Jesus will give them this sign:

Luke 11:29d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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, <i>nevertheless, only not, except</i> . Literally, these words mean, <i>if not</i> .			
to (τό) [pronounced <i>toh</i>]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
sêmeíon (σημεῖον) [pronounced <i>say-MY-on</i>]	<i>sign, mark, token, miracle</i>	neuter singular noun; nominative case	Strong's #4592
Could this be the accusative case?			
lōnas (ὄνωας) [pronounced <i>ee-oh-NAHS</i>]	<i>dove (in the Hebrew); transliterated, Jonah, Jonas, John</i>	masculine singular proper noun; genitive/ablative case	Strong's #2495
Thayer: 1) the fifth minor prophet, the son of Amittai, and a native of Gath-hepher and lived during the reign of Jeroboam II, king of Israel; 2) Jonas, the father of Peter. ²⁷			
This is found in the Scrivener Textus Receptus and the Byzantine Greek text but not in the Westcott Hort text or in Tischendorf's Greek text.			
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
prophêtês (προφήτης) pronounced <i>prof-AY-tace</i>	<i>prophet, one who foretells events; one who spoke via divine inspiration</i>	masculine singular noun; genitive/ablative case	Strong's #4396

Translation: ...except the sign of Jonah the prophet.

"Here's your sign," Jesus said, "consider the sign of Jonah!"

They all knew who Jonah was, and they would have known the whole story. It was an unusual story. Jonah came to Nineveh to proclaim judgment upon them (he did not want to go to these Assyrians in the first place; he hated them). Nevertheless, the men responded positively. They believed in the Revealed God of Jonah, and, therefore, were saved. Not the outcome that Jonah wanted.

²⁷ Thayer's Greek English Lexicon of the Old Testament, American Book Company, ©1889, Strong's #2495.

Jonah is the sign Jesus wants all of these people to consider.

Luke 11:29 **As the crowds were gathering [around Jesus], He began to speak, [saying], “This [particular] generation is evil. They keep on seeking a sign, but a sign will not be given to them, except the sign of Jonah the prophet.** (Kukis mostly literal translation)

The generation of people before Jesus are evil because they have rejected Him and have ascribed His works as being empowered by Beelzebul.

Luke 11:30a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kathôs (καθώς) [pronounced <i>kath-OCE</i>]	1) <i>according as, according to; 1a) just as, even as, inasmuch as, as; 1b) in proportion as, in the degree that, that;</i> 2) <i>since, seeing that, agreeably to the fact that;</i> 3) <i>when, how, after that</i>	adverb	Strong's #2531
gár (γάρ) [pronounced <i>gahr</i>]	<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
gínomai (γίνομαι) [pronounced <i>GIN-oh-mī</i>]	<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
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
This is listed in brackets in the Westcott Hort text. It is not found in Scrivener Textus Receptus.			
lônas (ὁ ὠνάς) [pronounced <i>ee-oh-NAHS</i>]	<i>dove (in the Hebrew); transliterated, Jonah, Jonas, John</i>	masculine singular proper noun; nominative case	Strong's #2495
tois (τοῖς) [pronounced <i>toiç</i>]	<i>for the; by this, in that</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
Nineuítēs (Νινευίτης) [pronounced <i>nihn-yoo-EE-tace</i>]	<i>an inhabitant of Nineveh, of Nineve; transliterated, Ninevite</i>	masculine plural proper noun; dative, locative or instrumental case	Strong's #3536
sêmeíon (σημεῖον) [pronounced <i>say-MY-on</i>]	<i>sign, mark, token, miracle</i>	neuter singular noun; nominative case	Strong's #4592

Translation: Just as Jonah become a sign for the Ninevites,...

“Jonah was a sign for the Ninevites,” Jesus explains. Jonah had come to give them the good news of the God of Israel. Much to Jonah’s chagrin, they responded to Jonah with positive volition (yes, you read that right, Jonah did not want them to respond with positive volition).

Luke 11:30b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
hoútô (οὗτω) [pronounced HOO-toh]	<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 HOO-tohç].			
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)
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong’s #2532
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, οὗ, ὁ) [pronounced hwee-OSS]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, nominative case	Strong’s #5207
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
anthrôpos (ἄνθρωπος) [pronounced ANTH-row-pos]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; genitive/ablative case	Strong’s #444
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
genea (γενεά) [pronounced ghen-eh-AH]	<i>age, generation, nation, [period of] time</i>	feminine singular noun; dative, locative or instrumental case	Strong’s #1074
tautê (ταύτῃ) [pronounced TAO-tay]	<i>this, this one, this thing; to this, in this one, by this thing</i>	intermediate demonstrative pronoun; feminine singular, dative, locative or instrumental case	Strong’s #3778

Translation: ...so also will the Son of Man [be a sign] to this generation.

Just as Jonah was a sign to that generation of Ninevites, so the **Son of Man** will be a sign to this generation (Jesus is the Son of Man).

Did Jonah do any miracles or amazing signs for the people there? As far as I can remember, *no, he did not*.

Jonah spoke to these people and they were ready to hear him. They believed in his God.

“I, the Son of Man, am a sign to you in much the same way,” Jesus is saying to them.

Luke 11:30 **Just as Jonah become a sign for the Ninevites, so also will the Son of Man [be a sign] to this generation.** (Kukis mostly literal translation)

The New American Bible has an excellent observation at this point: *The “sign of Jonah” in Luke is the preaching of the need for repentance by a prophet who comes from afar.*²⁸ Repentance, by the way, is a change of mind. These people did not believe in Jesus, and Jesus is telling them, “Change your mind about Me.” (He is not telling them, *change your minds about sin.*)

The study of Jonah is a fascinating one.

Links to Jonah Studies

See Robert H. Kreger’s *Notes on the Book of Jonah* ([HTML](#)) ([PDF](#)) ([WPD](#)).

See also [Jonah](#), an expositional Bible Study, by Dr. Grant C. Richison

I was hoping to make reference to the old series that R. B. Thieme, Jr. did on Jonah, which series was placed into a booklet; however, I do not see either of those available anymore. There was also an excellent booklet, *The Worm and the Gourd*, which is all about the book of Jonah. Unfortunately, that book is now out of print. Kreger, above, references Bob’s book.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Apparently, I will need to do a study of this book as well. I may put that into my schedule over the next few years.

Got Questions appears to be an excellent site where questions are answered by the guy who runs the site.

What is the sign of Jonah? (from Got Questions?)

The phrase “sign of Jonah” was used by Jesus as a typological metaphor for His future crucifixion, burial, and resurrection. Jesus answered with this expression when asked by the Pharisees for miraculous proof that He was indeed the Messiah. The Pharisees remained unconvinced of Jesus’ claims about Himself, despite His having just cured a demon-possessed man who was both blind and mute. Shortly after the Pharisees accused Jesus of driving out demons by the power of Satan, they said to Him, “Teacher, we want to see a sign from you.” He answered, “A wicked and adulterous generation asks for a sign! But none will be given it except the sign of the prophet Jonah. For as Jonah was three days and three nights in the belly of a huge fish, so the Son of Man will be three days and three nights in the heart of the earth. The men of Nineveh will stand up at the judgment with this generation and condemn it; for they repented at the preaching of Jonah, and now something greater than Jonah is here” (Matthew 12:38–41).

To fully appreciate the answer that Jesus gave, we must go to the Old Testament book of Jonah. In its first chapter, we read that God commanded the prophet Jonah to go to the city of Nineveh and warn its people that He was going to destroy it for its wickedness. Jonah disobediently ran from the Lord and headed for the city of Tarshish by boat. The Lord then sent a severe storm that caused the crew of the ship to fear for their lives. Jonah was soon thrown overboard and swallowed by a great fish where he remained for “three days and three nights” (Jonah 1:15–17). After the three-day period, the Lord caused the great fish to vomit Jonah out onto dry

²⁸ From <https://bible.usccb.org/bible/luke/11?27=#50011027> accessed March 9, 2023.

What is the sign of Jonah? (from Got Questions?)

land (Jonah 2:10).

It is this three days that Jesus was referring to when He spoke of the sign of Jonah. Jesus had already been producing miracles that were witnessed by many. Jesus had just performed a great sign in the Pharisees' presence by healing a deaf man who was possessed of a demon. Rather than believe, they accused Jesus of doing this by the power of Satan. Jesus recognized their hardness of heart and refused to give them further proof of His identity. However, He did say that there would be one further sign forthcoming, His resurrection from the dead. This would be their final opportunity to be convinced.

Jesus' paralleling of the Pharisees with the people of Nineveh is telling. The people of Nineveh repented of their evil ways (Jonah 3:4–10) after hearing Jonah's call for repentance, while the Pharisees continued in their unbelief despite being eyewitnesses to the miracles of Jesus. Jesus was telling the Pharisees that they were culpable for their unbelief, given the conversion of the people of Nineveh, sinners who had received far less evidence than the Pharisees themselves had witnessed.

But what are we to make of the phrase “three days and three nights”? Was Jesus saying that He would be dead for three full 24-hour periods before He would rise from the dead? It does not appear so. The phrase “three days and three nights” need not refer to a literal 72-hour period. Rather, according to the Hebrew reckoning of time, the days could refer to three days in part or in whole. Jesus was probably crucified on a Friday (Mark 15:42). According to the standard reckoning, Jesus died at about 3:00 PM (Matthew 27:46) on Friday (day 1). He remained dead for all of Saturday (day 2) and rose from the dead early on Sunday morning (day 3). Attempts to place Jesus' death on Wednesday to accommodate a literal 72-hour period are probably unnecessary once we take into account the Hebrew method of reckoning of each day as beginning at sundown. So it seems that the expression “three days and three nights” was used as a figure of speech meant to signify any part of three days.

God would often use signs (or miracles) in the Bible to authenticate His chosen messenger. The Lord provided Moses with several miraculous signs in order to prove to others that he was appointed by God (Exodus 4:5–9; 7:8–10; 19:20). God sent down fire on Elijah's altar during Elijah's contest with the prophets of Baal (1 Kings 18:36–39). He performed this miracle to prove that the God of Israel was the one true God. Jesus Himself would perform many miracles (or “signs”) to demonstrate His power over nature (Matthew 4:23; Mark 6:30–44; Luke 8:22–24; John 6:16–24). The “sign of Jonah” would turn out to be Jesus' greatest miracle of all. Jesus' resurrection from the dead would be God's chief sign that Jesus was Israel's long-awaited Messiah (Acts 2:23–32) and establish Christ's claims to deity (Romans 1:3–4).

Let me suggest that at least one man there remembered the sign of Jonah, and when Jesus arose from the dead, he was aware that this fulfilled these words of Jesus.

From <https://www.gotquestions.org/sign-of-Jonah.html> accessed March 9, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Jesus has thrown an evil spirit out of a possessed man. The pharisees observing this credited this powerful act to Beelzebul (Satan). These words convince many who observed the miracle. Jesus has already told them that they should consider the sign of Jonah.

Jesus' response to this accusation continues to something else this crowd needs to think about.

Luke 11:31a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
basíssa (βασίλισσα) [pronounced <i>bahs-IHL- ih-s-SAH</i>]	queen; feminine form of Strong's #936	feminine singular noun	Strong's #938
nótos (νότος) [pronounced <i>NOHT- oss</i>]	south, southwest; southern quarter; southern wind	masculine singular noun; genitive/ablative case	Strong's #3558
egeirō (ἐγείρω) [pronounced <i>ehg-Ī- row</i>]	to waken (transitively or intransitively), to wake [rouse] [up] (literally from sleep, from sitting or lying, from disease, from death; or figuratively from obscurity, inactivity, ruins, nonexistence): to awaken, to lift (up), to raise (again, up), to rear up, to (a-) rise (again, up), to stand, to take up	3 rd person singular, future passive indicative	Strong's #1453
en (ἐν) [pronounced <i>en</i>]	in, by means of, with; among	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῇ) [pronounced <i>tay</i>]	to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
krisis (κρίσις) [pronounced <i>KREE- sihs</i>]	a tribunal; by implication justice (specifically divine law); an accusation, condemnation, damnation, judgment	feminine singular noun; dative, locative, instrumental case	Strong's #2920
meta (μετά) [pronounced <i>meht-AH</i>]	with, among, in the company of, in the midst of	preposition with the genitive/ablative case	Strong's #3326
tôn (τῶν) [pronounced <i>tohn</i>]	the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the	masculine plural definite article; genitive and ablative cases	Strong's #3588
anêr (ἀνὴρ) [pronounced <i>ah-NAIR</i>]	man, male; adult male; husband, betrothed; [a group of] men and women [generic use]	masculine plural noun; genitive/ablative case	Strong's #435
tês (τῆς) [pronounced <i>tayc</i>]	of the; from the, [away, out] from the; from the source of; by the; than the	feminine singular definite article; genitive and ablative cases	Strong's #3588
genea (γενεά) [pronounced <i>ghen-eh- AH</i>]	age, generation, nation, [period of] time	feminine singular noun; genitive/ablative case	Strong's #1074

Luke 11:31a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tautês (ταύτης) [pronounced TAO-tace]	<i>this, that, of this one, from this thing</i>	intermediate demonstrative pronoun; feminine singular, genitive/ablative case	Strong's #3778

Translation: The Queen of the South will awaken for the [great end time and] judgment along with the men of this generation...

Jesus momentarily leaves the illustration of Jonah and speaks of the Queen of Sheba. She will awaken at the final judgment, right along with the people who will rise up in resurrection bodies at the same time.

Luke 11:31b

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
katakρίnō (κατακρίνω) [pronounced kaht-ak-REE-noh]	<i>to judge (against) (as worthy of punishment), to judge according to a norm or standard; to pronounce a sentence (on, against), to give judgment (against), to condemn, to damn</i>	3 rd person singular, future active indicative	Strong's #2632
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 she will condemn them.

The Queen of Sheba will condemn that generation. She responded with positive volition to the teaching of God (embodied in the teaching of Solomon). She has believed in Solomon's God. The people standing before Jesus at this moment are not really that interested in what He had to say. They would certainly like some signs, just as I would enjoy watching some of Penn and Teller's magic. But they did not believe Him to be the Messiah.

Luke 11:31c

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

Hóti can also mean *because (that), for (that), how (that), (in) that, though, why*.

Luke 11:31c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, of</i>	preposition	Strong's #1537
tôn (τῶν) [pronounced tohn]	<i>the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	neuter plural definite article; genitive and ablative cases	Strong's #3588
péras (πέρας) [pronounced PER-as]	<i>extremity, bound, end; of a portion of space; boundary; frontier; the ends of the earth; the remotest lands, uttermost land; of a thing extending through a period of time (termination)</i>	neuter plural noun, genitive/ablative case	Strong's #4009
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
gê (γῆ, γῆς, ἡ) [pronounced gay]	<i>earth; soil, ground; land; [inhabited] earth</i>	feminine singular noun; genitive/ablative case	Strong's #1093
akoúô (ἀκούω) [pronounced ah-KOO-oh]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	aorist active infinitive	Strong's #191
tên (τὴν) [pronounced tayn]	<i>the, to the</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
sophia (σοφία) [pronounced soh-f-EE-ah]	<i>wisdom [spiritual, human, cosmic]</i>	feminine singular noun; accusative case	Strong's #4678
Solomôn (Σολομών) [pronounced sohl-ohm-OHM]	<i>peaceful (of Hebrew derivation); transliterated, Solomon, Shelomoh</i>	proper singular noun; transliterated from the Hebrew	Strong's #4672

Translation: She came from the ends of the earth to hear the wisdom of Solomon,...

This woman came from the ends of the earth in order to hear the wisdom of Solomon. There was no one like Solomon of that generation. He wrote a great deal of the Old Testament (Proverbs, Song of Songs, and Ecclesiastes).

Luke 11:31d			
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
idou (ἰδοῦ) [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)
pleiōn/pleione/pleon (πλείων/πλείον/πλέον) [pronounced <i>PLI-own, PLI-on, PLEH-on</i>]	<i>greater in quantity; more in number, very many; the major portion; greater in quality, superior, more excellent</i>	neuter singular adjective; comparative; nominative case	Strong's #4119
I translated this more like a masculine singular adjective. However, the comparison is being made to Solomon (obviously, a person).			
Solomōn (Σολομών) [pronounced <i>sohl-ohm-OHN</i>]	<i>peaceful (of Hebrew derivation); transliterated, Solomon, Shelomoh</i>	proper singular noun; transliterated from the Hebrew	Strong's #4672
hōde (ὧδε) [pronounced <i>HO-deh</i>]	<i>here, [in, to] this place, in this same spot; there</i>	adverb	Strong's #5602

Translation: ...and listen, [there is] One greater than Solomon [standing right] here [before you]!

Then Jesus tells them, "Right now, right in front of you, is someone who is greater than Solomon."

Jesus, as a person, is greater than Solomon. But what He will do is far, far greater than Solomon. The neuter singular comparative adjective here speaks of what Jesus will do in dying for our sins.

The Queen came from far away to hear Solomon's wisdom; but Jesus is even wiser than Solomon and He stands before this people right now. Yet, they don't see it; they do not get it. They certainly have no idea what He is going to do.

Luke 11:31 The Queen of the South will awaken for the [great end time and] judgment along with the men of this generation and she will condemn them. She came from the ends of the earth to hear the wisdom of Solomon, and listen, [there is] One greater than Solomon [standing right] here [before you]! (Kukis mostly literal translation)

The Queen of Sheba, called here, the queen of the South, will rise up in judgment of the men to whom Jesus is speaking (to those who choose not to believe in Him). She will be a part of the redeemed but they will not be. Most of those in the crowd before Jesus have rejected Him.

Luke 11:32a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anēr (ἀνὴρ) [pronounced <i>ah-NAIR</i>]	<i>man, male; adult male; husband, betrothed; [a group of] men and women [generic use]</i>	masculine plural noun; nominative case	Strong's #435

Luke 11:32a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Nineuítēs (Νινευίτης) [pronounced <i>nihn-yoo-EE-tace</i>]	<i>an inhabitant of Nineveh, of Nineve; transliterated, Ninevite</i>	masculine plural proper noun; nominative case	Strong's #3536
anistêmi (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 plural, future middle indicative	Strong's #450
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
meta (μετά) [pronounced <i>meht-AH</i>]	<i>with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
tês (τῆς) [pronounced <i>tayc</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
genea (γενεά) [pronounced <i>ghen-eh-AH</i>]	<i>age, generation, nation, [period of] time</i>	feminine singular noun; genitive/ablative case	Strong's #1074
tautês (ταύτης) [pronounced <i>TAO-tace</i>]	<i>this, that, of this one, from this thing</i>	intermediate demonstrative pronoun; feminine singular, genitive/ablative case	Strong's #3778

This is similar to v. 31a.

Translation: The men of Nineveh will rise up with this generation [at that final] judgment...

At the final judgment, the men of Nineveh—those who responded to Jonah's teaching—will rise up in judgment of the unbelieving Jews standing before Jesus. They will stand up in resurrection bodies at the final judgment. They will go into the **Millennium**; but many of the people standing before Jesus right now would not. Many of the people who had come to see Jesus did not believe in Him. They did not see Him as their Savior.

Luke 11:32b

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
katakρίνω (κατακρίνω) [pronounced <i>kaht-ak-REE-noh</i>]	<i>to judge (against) (as worthy of punishment), to judge according to a norm or standard; to pronounce a sentence (on, against), to give judgment (against), to condemn, to damn</i>	3 rd person plural, future active indicative	Strong's #2632
αὐτὴν (αὐτήν) [pronounced ow-TAYN]	<i>her, to her, towards her; it; same</i>	3 rd person feminine singular pronoun, accusative case	Strong's #846

This is similar to v. 31b.

Translation: ...and they condemn them.

"Those men condemn you," Jesus tells them. They believed Jonah; they believed in Jonah's God; and they are saved.

This is actually quite insulting. The Queen of Sheba is a gentile. She will rise up and she will condemn the Jewish men standing before Jesus. This gentile will condemn these Jews. So will the gentiles of Nineveh.

Luke 11:32c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ὅτι (ὅτι) [pronounced <i>HOH-tee</i>]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
Hóti can also mean <i>because (that), for (that), how (that), (in) that, though, why.</i>			
μετανοέω (μετανοέω) [pronounced <i>meh-tah-noh-EH-oh</i>]	<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
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
το (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588

Luke 11:32c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kêrugma (κήρυγμα) [pronounced KAY-roog-mah]	<i>that which is proclaimed by a herald or public crier, a proclamation by herald; the message or proclamation of the heralds of God or Christ; preaching</i>	neuter singular noun; accusative case	Strong's #2782
lônas (ὁ ὠνάς) [pronounced ee-oh-NAHS]	<i>dove (in the Hebrew); transliterated, Jonah, Jonas, John</i>	masculine singular proper noun; genitive/ablative case	Strong's #2495

Translation: You see, they changed their thinking [at hearing] the proclamation of Jonah;...

"Here is what they did," Jesus explains, "They heard Jonah's teaching and they changed their minds. They considered what Jonah was saying and they believed in the God of Jonah."

Repentance means, they used to think one way, and now they have chosen to think differently. They were previously heathen gentiles believing whatever such men believed in the past; but having heard Jonah, they believe in his God.

Luke 11:32d

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
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)
pleiôn/pleione/pleon (πλείων/πλεῖον/πλέον) [pronounced PLI-own, PLI-on, PLEH-on]	<i>greater in quantity; more in number, very many; the major portion; greater in quality, superior, more excellent</i>	neuter singular adjective; comparative; nominative case	Strong's #4119
lônas (ὁ ὠνάς) [pronounced ee-oh-NAHS]	<i>dove (in the Hebrew); transliterated, Jonah, Jonas, John</i>	masculine singular proper noun; genitive/ablative case	Strong's #2495
hōde (ὧδε) [pronounced HO-deh]	<i>here, [in, to] this place, in this same spot; there</i>	adverb	Strong's #5602

Almost identical to v. 31d.

Translation: ...but listen, [there is] One greater than Jonah [standing right] here [before you]!

"But right now," Jesus tells them, "There is someone greater than Jonah standing before you. Listen to Me and change your minds about Me!"

Luke 11:32 The men of Nineveh will rise up with this generation [at that final] judgment and they condemn them. You see, they changed their thinking [at hearing] the proclamation of Jonah; but listen, [there is] One greater than Jonah [standing right] here [before you]! (Kukis mostly literal translation)

The men of Nineveh will rise up and stand in judgment against those Jews who are standing before Jesus, rejecting what God did through Him.

Luke 11:29–32 More and more people began to gather around Jesus. He began to speak once again, saying, “This generation of men—you people standing all around Me—is evil. You keep on asking for a sign, but I will not give you a sign, except for the sign of Jonah the ancient prophet. Just as Jonah was a sign to the Ninevites, so also the Son of Man will be a sign to you. The Queen of the South will awaken at the last judgment, along with the men of this present generation, and she will condemn them, based upon what she did in life. She came from the ends of the earth to meet Solomon and to hear his wisdom; and listen to Me, there is One greater than Solomon standing right in front of you! The men of Nineveh will also rise up with you in the final judgment and they will condemn you! When Jonah came to them and spoke the message of God, they changed their minds and they believed in the Revealed God. However, there is One standing right before you right now, and He is greater than Jonah. (Kukis paraphrase)

The crowds gathering around Jesus have rejected the fact that he cast out a demon by the power of God, right in front of them. They did not doubt the miracle, but they decided that Jesus did not do this by the power of God but by the power of Beelzebul (Satan). Jesus calls these men an evil generation, and He warns them that the Queen of Sheba and the men of Nineveh will be raised from the dead by God and blessed; but these Jews will be judged instead.

The gentile Assyrians and the gentile Queen will all condemn the people to whom Jesus is speaking, because they responded with positive volition to the Hebrew God. And right now, the God of Israel is standing before this crowd of Jews, and they are not believing in Him.

Translation for Translators does a nice job with this passage, except for their misunderstanding of the word *repent* (which I fixed in this slightly altered translation): *When the group of people around Jesus got larger, he said, “Many of you people who have been observing my ministry are evil. You want me to perform a miracle to prove that I have come from God, but the only miracle that I will perform for you is one like happened to Jonah. After Jonah was inside a huge fish for three days, God performed a miracle to restore Jonah. Jonah then went and testified about that to the people in Nineveh city. God will perform a similar miracle for me, the one who came from heaven. When you people have seen that miracle, you will believe my message. Long ago the queen from Sheba, far south of Israel, traveled a long distance to hear Solomon speak many wise things. But now I, a man who is much greater and wiser than Solomon, am here, but you have not listened to what I have told you. Therefore, at the time when God judges all people, the queen from Sheba will stand there, along with you people, and will condemn you. The people who lived in Nineveh city changed their minds when Jonah preached to them. But now I, who am greater than Jonah, have come and preached to you, but you have not changed your minds. Therefore, at the time when God judges all people, the people who lived in Nineveh will stand there with you and condemn you.”*

The key was not how these people felt, nor was the problem not turning from their wicked ways (these were Jews and they tended to be very moral). The problem is, they were not believing in Jesus; they did not recognize Who He is and why He was there speaking to them.

The Berean Study Bible translation is used below.

A Brief Exegesis of Matthew 12:39–42	
Scripture	Text/Commentary
Matthew 12:39 Jesus replied, “A wicked and adulterous generation demands a sign, but none will be given it except the sign of the prophet Jonah.	The people to whom Jesus is speaking is this wicked and adulterous generation. They have revealed their negative volition by rejecting how Jesus is empowered (they claim that Satan allowed Him to throw out a demon). Therefore, Jesus says, “No other sign will be given to it apart from the sign of Jonah.”
Matthew 12:40 For just as Jonah was three days and three nights in the belly of the great fish, so the Son of Man will be three days and three nights in the heart of the earth.	Matthew supplies a much more complete picture of what happened than what is found in Luke. Jesus says that He will be in the heart of the earth for three days and three nights, just as Jonah was in the belly of the great fish. This refers to His body being in a state of physical death after the crucifixion.
Matthew 12:41 The men of Nineveh will stand at the judgment with this generation and condemn it; for they repented at the preaching of Jonah, and now One greater than Jonah is here.	The men of Nineveh will stand in judgment over the people to whom Jesus is speaking, because the men of Nineveh believed the words of Jonah. The people hearing Jesus do not believe in Him (for the most part). Jesus tells them, “Someone greater than Jonah is speaking to you.” Everyone listening to Jesus recognized Jonah as a prophet. Yet, they did not know Who Jesus is.
Matthew 12:42 The queen of the south will rise at the judgment with this generation and condemn it; for she came from the ends of the earth to hear the wisdom of Solomon, and now One greater than Solomon is here.	This generation (the people to whom Jesus is speaking) are condemned by the Queen of the South, the Queen of Sheba. She went to visit with the great king Solomon and to hear his wisdom. Jesus tells them, “Someone greater than Solomon is speaking to you.”
Chapter Outline	Charts, Graphics and Short Doctrines

The Eye is the Light of the Body
Compare Matthew 5:14–16 6:22–23

The Fourth Narrative: the Children of Light

Jesus makes several points here, all related to light, the eye and the body.

Because there was a fair amount of repetition in this passage, I did take a look at other translations as I translated these verses.

No one, a lamp having lighted, in a vault he keeps on placing [it], nor under the basket, but to the lampstand that the ones going in the light they might keep on seeing. The lamp of the body is the eye of yours; when the eye of yours whole is, the body of yours light is. But when bad it is, also the body of yours [is] dark. See, therefore, not the light that is in you—darkness is. If then, the body of yours whole [is] light, not having a part any darkness, will be light wholly, as when the lamp, by the glare, might give light to you.

Luke
11:33–36

No one, having lighted a lamp, places [that] lamp in a hidden place or under a basket, but [upon] a lampstand, so that the ones going [near] the light might be able to see. Your eye is the lamp of your body; when your eye is whole, your body is [full of] light. However, when it is bad, your body is [in] darkness. Therefore, be careful that the light that is in you is not darkness. If then, your entire body [is] light, not having any amount of darkness, [then] it will be completely light; just as when the lamp, by its illumination, gives light to you.

No one lights a lamp, but then places that lamp someplace where it cannot be seen. They place the lighted lamp on a lampstand, so that anyone who happens to be near the light can easily see their surroundings. Your eye is the light of your body; when your eye is clear and whole, your body appears to be filled with light. However, if your eye is bad, then your body appears to be in darkness. Therefore, be certain that the light which is in you is not darkness. If your entire body is light, without any amount of darkness, then you are completely illumined, just as when a bright lamp near you provides light for you.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	No one, a lamp having lighted, in a vault he keeps on placing [it], nor under the basket, but to the lampstand that the ones going in the light they might keep on seeing. The lamp of the body is the eye of yours; when the eye of yours whole is, the body of yours light is. But when bad it is, also the body of yours [is] dark. See, therefore, not the light that is in you—darkness is. If then, the body of yours whole [is] light, not having a part any darkness, will be light wholly, as when the lamp, by the glare, might give light to you.
Revised Douay-Rheims	No man lightes a candle and puts it in a hidden place, nor under a bushel: but upon a candlestick, that they that come in may see the light. The light of your body is your eye. If your eyou [all] be single, your whole body will be lightsome: but if it be evil, your body also will be darksome. Take heed therefore that the light which is in you be not darkness. If then your whole body be lightsome, having no part of darkness: the whole will be lightsome and, as a bright lamp, will enlighten you.
Holy Aramaic Scriptures	No one lights a shraga {a lamp} and places it in a hidden place, or under a satha {a basket/a grain measure}, but rather, on a manartha {a lampstand}, so that those who enter will see its light. The shrageh d'phagrak {the lamp of your body} is aynak {your eye}. Therefore, when aynak {your eye} is clear, all phagrak {your body} will also be enlightened. But, if it should be biysha {evil}, phagrak {your body} will also be kheshuk {dark}. Therefore, beware, lest the nuhra {the light} that is in you, is kheshuka {darkness}. But, if your whole body is nahiyr {enlightened} and doesn't have in it any dark portion, all of it will be enlightened, as a shraga {a lamp} by its flame, enlightening you."
James Murdock's Syriac NT	No one lighteth a lamp, and putteth it in a secret place, or under a bushel, but upon a light-stand; that they who come in, may see its light. The lamp of thy body is thy eye. Therefore, when thy eye is sound, thy whole body will be enlightened; but if it be bad, thy body also will be dark. See to it, therefore, lest the light that is in thee, be darkness.

Original Aramaic NT	<p>For if thy whole body be enlightened, and no part in it be dark, the whole will be luminous, as if a lamp enlightened thee by its radiance.</p> <p>"No man lights a lamp and sets it in a hidden place or under a bushel but over a lamp stand, that those who enter may see its light."</p> <p>"The lamp of the body is your eye; when therefore your eye is clear your whole body shall be illuminated, but if it should be bad, your body also shall be darkened."</p> <p>"Take care therefore lest the light that is in you is darkness"</p> <p>"But if your whole body is enlightened, and there is no darkened part, it shall be shining entirely like a lamp giving you light by its flame."</p>
Lamsa Peshitta (Syriac)	<p>"No man lights a lamp and sets it in a hidden place or under a bushel but over a lamp stand, that those who enter may see its light."</p> <p>"The lamp of the body is your eye; when therefore your eye is clear your whole body shall be illuminated, but if it should be bad, your body also shall be darkened."</p> <p>"Take care therefore lest the light that is in you is darkness"</p> <p>"But if your whole body is enlightened, and there is no darkened part, it shall be shining entirely like a lamp giving you light by its flame"</p>

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>No man, when the light has been lighted, puts it in a secret place, or under a vessel, but on its table, so that those who come in may see the light.</p>
Bible in Worldwide English	<p>The light of the body is the eye: when your eye is true, all your body is full of light; but when it is evil, your body is dark.</p> <p>So take care that the light which is in you is not dark.</p> <p>If, then, all your body is light, with no part of it dark, it will be completely full of light, as when a flame with its bright shining gives you light.</p>
Easy English	<p>No person lights a lamp and hides it in a hole or puts it under a basket. But he puts it on a place for a lamp. Then people who come in can see the light. Your body gets its light through your eyes. When you have good eyes, all your body has light. But when your eyes are bad, your body is in darkness. So be sure that it is not dark in you where it should be light. If no part of your body is dark, it will all be light. It will be like a lamp that shines to give you light.</p> <p>Jesus talks about light</p> <p>Then Jesus said, 'When someone lights a lamp, he does not hide it. Nor does he put it under a pot. Instead, he puts it in a high place. Then other people who come into the room can see the light from the lamp. Your eyes are like lamps and your body is like a room. Be careful that your eyes are like a clean lamp, then your whole body will have light. But if your eyes are dirty, your whole body will be completely in the dark. So you must be careful. Be sure that you really have light in you. Be sure that you are not still in the dark. Your whole body needs to have lots of light. Nothing dark should be there. It will be as if a lamp is shining its bright light on you.'</p> <p>If a person lets Jesus rule his life, there will be nothing dark or hidden. Those that do not believe the messages of Jesus are like a person in the dark.</p>
Easy-to-Read Version–2008	<p>"No one takes a light and puts it under a bowl or hides it. Instead, they put it on a lampstand so that the people who come in can see. The only source of light for the body is the eye. When you look at people and want to help them, you are full of light. But when you look at people in a selfish way, you are full of darkness. So be careful! Don't let the light in you become darkness. If you are full of light, and there is no part of you that is dark, then you will be all bright, as though you have the light of a lamp shining on you."</p>

God's Word™

"No one lights a lamp and hides it or puts it under a basket. Instead, everyone who lights a lamp puts it on a lamp stand so that those who come in will see its light. "Your eye is the lamp of your body. When your eye is unclouded, your whole body is full of light. But when your eye is evil, your body is full of darkness. So be careful that the light in you isn't darkness. If your whole body is full of light and not darkness, it will be as bright as a lamp shining on you."

Good News Bible (TEV)

"No one lights a lamp and then hides it or puts it under a bowl; instead, it is put on the lampstand, so that people may see the light as they come in. Your eyes are like a lamp for the body. When your eyes are sound, your whole body is full of light; but when your eyes are no good, your whole body will be in darkness. Make certain, then, that the light in you is not darkness. If your whole body is full of light, with no part of it in darkness, it will be bright all over, as when a lamp shines on you with its brightness."

J. B. Phillips

The need for complete sincerity

"No one takes a lamp and puts it in a cupboard or under a bucket, but on a lamp-stand, so that those who come in can see the light."

"The lamp of your body is your eye. When your eye is sound, your whole body is full of light, but when your eye is evil, your whole body is full of darkness. So be very careful that your light never becomes darkness. For if your whole body is full of light, with no part of it in shadow, it will all be radiant—it will be like having a bright lamp to give you light."

The Message

"No one lights a lamp, then hides it in a drawer. It's put on a lamp stand so those entering the room have light to see where they're going. Your eye is a lamp, lighting up your whole body. If you live wide-eyed in wonder and belief, your body fills up with light. If you live squinty-eyed in greed and distrust, your body is a musty cellar. Keep your eyes open, your lamp burning, so you don't get musty and murky. Keep your life as well-lighted as your best-lighted room."

NIRV

The Eye Is the Lamp of the Body

"No one lights a lamp and hides it. No one puts it under a bowl. Instead, they put a lamp on its stand. Then those who come in can see the light. Your eye is like a lamp for your body. Suppose your eyes are healthy. Then your whole body also is full of light. But suppose your eyes can't see well. Then your body also is full of darkness. So make sure that the light inside you is not darkness. Suppose your whole body is full of light. And suppose no part of it is dark. Then your body will be full of light. It will be just as when a lamp shines its light on you."

New Life Version

Jesus Teaches about Light

"No man lights a lamp and then hides it under a pail. He puts the light on a lamp-stand so those who come in can see it. The eye is the light of the body. When your eye is good, your whole body is full of light. When your eye is sinful, your whole body is full of darkness. Be careful that the light in you is not dark. If your whole body is full of light, with no dark part, then it will shine. It will be as a lamp that gives light."

New Simplified Bible

»No man lights a lamp and puts it in a cellar or under a bushel. He puts it on a table so those who enter may see the light. »The lamp of your body is your eye. When your eye is clear your entire body is full of light. When it is evil your body is full of darkness. »Make sure the light that is in you is not darkness. If your entire body is full of light and has no darkness you will have no part of the dark. Just as a lamp when shining brightly gives plenty of light.«

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

Casual English Bible

LET THE LIGHT IN

People, no one lights a lamp and then stuffs it in a hole in the ground or under a basket. We raise the lamp high, on top of a lampstand. We do this so people can

see the light and find us. Open your eyes. They are your lamp. If your eyes are working right, your life^[7] is full of light. But if your eyes are sick, your life is full of darkness.

Make sure your life is filled with light, and not with darkness that you only think is light. If you do this, your whole life is filled with light. There is no darkness in you. There is nothing but light like the glow of a lamp.”

⁷11:34 More literally “body.”

Contemporary English V.

No one lights a lamp and then hides it or puts it under a clay pot. A lamp is put on a lampstand, so that everyone who comes into the house can see the light. Your eyes are the lamp for your body. When your eyes are good, you have all the light you need. But when your eyes are bad, everything is dark. So be sure that your light isn't darkness. If you have light, and nothing is dark, then light will be everywhere, as when a lamp shines brightly on you.

The Living Bible

“No one lights a lamp and hides it! Instead, he puts it on a lampstand to give light to all who enter the room. Your eyes light up your inward being. A pure eye lets sunshine into your soul. A lustful eye shuts out the light and plunges you into darkness. So watch out that the sunshine isn't blotted out. If you are filled with light within, with no dark corners, then your face will be radiant too, as though a floodlight is beamed upon you.”.

New Berkeley Version
New Living Translation

Receiving the Light

“No one lights a lamp and then hides it or puts it under a basket. [Some manuscripts do not include *or puts it under a basket.*] Instead, a lamp is placed on a stand, where its light can be seen by all who enter the house.

“Your eye is like a lamp that provides light for your body. When your eye is healthy, your whole body is filled with light. But when it is unhealthy, your body is filled with darkness. Make sure that the light you think you have is not actually darkness. If you are filled with light, with no dark corners, then your whole life will be radiant, as though a floodlight were filling you with light.”

The Passion Translation

“No one would think of lighting a lamp and then hiding it in the basement where no one would benefit. A lamp belongs on a lampstand, where all who enter may see its light. The eyes of your spirit allow revelation-light to enter into your being. When your heart is open the light floods in. When your heart is hard and closed, the light cannot penetrate and darkness takes its place. Open your heart and consider my words. Watch out that you do not mistake your opinions for revelation-light! If your spirit burns with light, fully illuminated with no trace of darkness, you will be a shining lamp, reflecting rays of truth by the way you live.”

UnfoldingWord Simplified T.

"People who light a lamp do not then hide it or put it under a basket. Instead, they put it on a lampstand so that those who enter the room or house can see the light. Your eye is the lamp of your body. If your eye is healthy, then your whole body is full of light. If, on the other hand, it is unhealthy, then your body will be full of darkness. Therefore, be careful that the light in you is not darkness. If your whole body is full of light and no part of it is darkened, all of your body will be full of light like the light of a lamp that enables you to see everything clearly."

William's New Testament

No one lights a lamp and puts it in a cellar or under a peck-measure, but he puts it on the lampstand, that the people who come in may enjoy the light. Your eye is the very lamp of your body. When your eye is sound, your whole body is full of light. But if your eye is unsound, your body is full of darkness. So be on your guard that the very source of light in you is not darkness. If then your whole body is full of light with no part of it in darkness, it will all be as light for you as it is when a lamp makes it light for you by its shining."

Partially literal and partially paraphrased translations:

American English Bible	<p>'No one lights a lamp and then hides it, And they don't put it under a basket. They set it on a lampstand instead, So people can see where they're going. 'Now, the body's lamps are your eyes. And when you keep your eyes simple, They'll make your whole body bright; But, if you have eyes that are wicked, They'll make your whole body dark. 'So be sure that your light isn't darkness. For if your whole body is bright, It'll serve a lamp to shine on your way.'</p>
Beck's American Translation Breakthrough Version	<p>No one, after lighting a lamp, places it into a hidden place or under the two gallon measuring bowl, but on the lampstand so that the people traveling in may see the light. The lamp of the body is your eye. When your eye is dedicated, your whole body also is illuminated, but whenever it is evil, your body <i>is</i> also dark. So keep an eye out for <i>this, that</i> the light in you is not darkness. So if your whole body is illuminated, not having any dark part, <i>the</i> whole will be illuminated as when the lamp for the lightning illuminates you."</p>
Common English Bible	<p>"People don't light a lamp and then put it in a closet or under a basket. Rather, they place the lamp on a lampstand so that those who enter the house can see the light. Your eye is the lamp of your body. When your eye is healthy, your whole body is full of light. But when your eye is bad, your whole body is full of darkness. Therefore, see to it that the light in you isn't darkness. If your whole body is full of light—with no part darkened—then it will be as full of light as when a lamp shines brightly on you."</p>
Len Gane Paraphrase	<p>"No man when he has lit a candle, puts it in a hidden place, nor under a basket but on a candlestick, so that those who come in can see the light. "The light of the body is the eye, so then when your eye is sound, your whole body is also full of light, but when [it] is not sound, your body is then full of darkness. "Pay careful attention therefore that the light that is in you isn't darkness. "If your whole body is therefore full of light, not being part dark, the whole will be full of light, as when the bright shining of a candle give you light."</p>
A. Campbell's Living Oracles	<p>A lamp is lighted, not to be concealed, or put under a vessel, but on a stand; that they who enter may have light. The lamp of the body is the eye: when, therefore, your eye is sound, the whole body is enlightened; but when your eye is distempered, your body is in darkness. Take heed, then, lest the light which is in you, be darkness. If your whole body, therefore, be enlightened, having no part dark; the whole will be so enlightened, as when a lamp lights you by its flame.</p>
New Advent (Knox) Bible	<p>Nobody lights a lamp, and then puts it away in a cellar or under a bushel measure; it is put on the lamp-stand, so that its light may be seen by all who come in. Thy body has the eye for its lamp; and if thy eye is clear, the whole of thy body will be lit up; when it is diseased, the whole of thy body will be in darkness. Take good care then, that this principle of light which is in thee is light, not darkness; then, if thy whole body is in the light, with no part of it in darkness, it will all be lit up as if by a bright lamp enlightening thee.</p>
NT for Everyone	<p>'Nobody lights a lamp in order to hide it or put it under a jug. They put it on a lampstand, so that people who come in can see the light. 'Your eye is the lamp of your body. If your eye is focused, your whole body is full of light. But if it's evil, your body is in darkness. Watch out, then, in case the light inside you turns to darkness. If your whole body is illuminated, with no part in darkness, everything will be illuminated, just as you are by a flash of lightning.'</p>

20th Century New Testament No one sets light to a lamp, and then puts it in the cellar or under the corn-measure, but he puts it on the lamp-stand, so that any one who comes in may see the light. The lamp of the body is your eye. When your eye is unclouded, your whole body, also, is lit up; but, as soon as your eye is diseased, your body, also, is darkened. Take care, therefore, that the inner Light is not darkness. If, then, your whole body is lit up, and no corner of it darkened, the whole will be lit up, just as when a lamp gives you light by its brilliance."

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible No one lights a lamp and puts it in a cellar or under a basket. Instead, he sets it on a lampstand, so those who enter can see the light. Your eye is the lamp of your body. When your vision is clear, your whole body also is full of light. But when it is poor, your body is full of darkness. Be careful, then, that the light within you is not darkness. So if your whole body is full of light, and no part of it in darkness, you will be radiant, as though a lamp were shining on you."

Christian Standard Bible
Conservapedia Translation .
No man [stick with "no man" rather than modern gender neutral "no one," because Luke used the masculine form here and did use the feminine form when he meant that (e.g., Luke 6:6).], when he has lit a candle, hides it out of view or under a basket, but puts it on a candlestick so that others can see the light. The mind is the window to the body. Thus when you are open-minded [avoid the archaic terms here, convey the concept of open-mindedness], your body is full of light; but when you are closed-minded, your body is filled with darkness. Hence make sure that your mind [Most translations are physically self-contradictory here: "light is not darkness," reflecting the non-scientific background of Bible translators. The Greek φ ζ can mean "light", but also the "mind". σκοτός can mean "darkness", but also spiritual ignorance.] is not spiritually ignorant Thus if your entire body is filled with light, with no darkness [σκοτεινός means darkness and so it is unambiguous, but the NASB renders a very awkward translation of the concept of light here; φωτεινός means of "bright character" or "well lit."], then your whole being shall have brightness, as when a strong candle lights up a region.

Revised Ferrar-Fenton Bible **Inward Illumination.**
"No one having lit a lamp places it in a cellar, nor underneath the corn-measure; but upon the lamp-stand, so that those entering the house may see the light. The eye is the lamp of the body: when your eye is in good condition, your whole body also is enlightened; but when it is diseased, then your body is darkened. Take care, therefore, lest the light which is in yourself should be darkness. If, then, your whole body is light, having no part dark, all will be light; just as you are illuminated by the bright shining of the lamp."

God's Truth (Tyndale) No man lights a candle, and puts it in a privy (private, hidden) place, neither under a bushel: but on a candlestick, that they that come in may see the light. The light of your body is the eye. Therefore when your eye is single: then is all your body full of light. But if your eye be evil: then shall your body also be full of darkness. Take heed therefore that the light which is in you, be not darkness. For if all your body shall be light, having no part dark: then shall all be full of light, even as when a candle does light you with his brightness.

International Standard V **The Lamp of the Body**
(Matthew 5:15; 6:22-23)
"No one lights a lamp and puts it in a hiding place [Or cellar] or under a basket, [Other mss. lack or under a basket] but on a lamp stand, so that those who enter may see its light. Your eye is the lamp of your body. When your eye is healthy, your whole body is full of light. But when it is evil, your body is full of darkness. Therefore, be careful that the light in you isn't darkness. Now if your whole body is full of light, with no

	part of it in darkness, it will be as full of light as when a lamp gives you light with its rays."
Montgomery NT	"When one lights a lamp he does not put it in a cellar nor under the bushel, but on a lamp-stand that those who enter may see the light. "The lamp of the body is your eye; when your eye is single then your whole body is full of light; but when it is evil your whole body is full of darkness. "Look carefully! Perhaps that very light of yours is darkness. "If, however, your whole body is full of light, without having any part dark, it will be wholly radiant with light, as when the lamp illumines you with its bright rays."
Leicester A. Sawyer's NT	No one lights a candle and puts it in a secret place, or under a modius [<i>1.916 gallon measure</i>], but on a candlestick, that all who go in may see the light. The light of the body is the eye; when, therefore, your eye is sound, your whole body is light; but when your eye is evil, your whole body is dark. See, therefore, that the light which is in you be not darkness. If, therefore, your whole body is light, not having any part dark, the whole will be light, as when a candle lights you clearly.
Weymouth New Testament	"When any one lights a lamp, he never puts it in the cellar or under the bushel, but on the lampstand, that people who come in may see the light. The lamp of the body is the eye. When your eyesight is good, your whole body also is lighted up; but when it is defective, your body is darkened. Consider therefore whether the light that is in you is anything but mere darkness. If, however, your whole body is penetrated with light, and has no part dark, it will be so lighted, all of it, as when the lamp with its bright shining gives you light."
Wikipedia Bible Project	No one lights a lamp and puts it under a bucket. No, you put it on a lampstand so that everyone coming into the house can see the light. The light of your body is your eye. When your eye is healthy, your whole body is lit up. But when your eye is evil, your whole body is in the dark. So watch out that the light you have in you is not really the darkness. If your whole body is lit up, with no dark parts, then it will be completely full of light, just like a lamp shining brightly gives you light.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	<p>You do not light a lamp to hide it; rather you put it on a lampstand, so that people coming in may see the light.</p> <p>Your eye is the lamp of your body. If your eye sees clearly, your whole person benefits from the light; but if your eyesight is poor, your whole person is without light. So be careful, lest the light inside you become darkness. If your whole person receives the light, having no part that is dark, you will become light, as when a lamp shines on you."</p> <p>Mt 5:15; Mk 4:21; Lk 8:16 Mt 6: 22-23</p>
The Heritage Bible	<p>And no one, having lit a lamp, places it in a secret place, and absolutely not under a measuring container, but upon a lamp stand, that those entering may see the light.</p> <p>The lamp of the body is the eye; therefore when your eye is single, your whole body also is full of light, and when your eye is evil, your body also is dark.</p> <p>Scope it out³⁵ therefore lest the light which is in you is darkness.</p> <p>If therefore your whole body is full of light, having no part dark, the whole will be full of light, as when the bright lamp shines for you.</p> <p>³⁵ 11:35 scope it out, skopeo, spy out, to take aim at the territory involved, as you do with a scope.</p>
New American Bible (2011)	<p>The Simile of Light.</p> <p>"No one who lights a lamp hides it away or places it [under a bushel basket], but on a lampstand so that those who enter might see the light.^q The lamp of the body is your eye.^r When your eye is sound, then your whole body is filled with light, but</p>

when it is bad, then your body is in darkness. Take care, then, that the light in you not become darkness. If your whole body is full of light, and no part of it is in darkness, then it will be as full of light as a lamp illuminating you with its brightness.”

q. [11:33] 8:16; Mt 5:15; Mk 4:21.

r. [11:34–36] Mt 6:22–23.

New Catholic Bible

The Parable of the Lighted Lamp. ^[g]“No one lights a lamp and then puts it in a cellar or under a basket; rather, he places it upon a lampstand so that people may see the light when they come in.

The Lamp of the Body. “Your eyes are the lamp of your body. If your eyes are sound, your whole body will be filled with light. However, if your eyes are diseased, your whole body will be in darkness. See to it then that the light inside you is not darkness. Therefore, if your whole body is full of light, with no part of it in darkness, it will be as full of light as when a lamp illuminates you with its rays.”

[g] Luke here brings together two sentences that have a theme of the lamp. It is a call to throw off blindness and be open to the light that is Jesus (see Lk 8:16). The light of faith transforms one’s life.

New English Bible—1970

The Light of the Body (Judæa)

[Lk.11.33-36 –] - Mt.5.15, Mt.6.22-23

‘No one lights a lamp and puts it in a cellar, ^{Some witnesses insert: or under the meal-tub.} but rather on the lamp-stand so that those who enter may see the light. The lamp of your body is the eye. When your eyes are sound, you have light for your whole body; but when the eyes are bad, you are in darkness. See to it then that the light you have is not darkness. If you have light for your whole body with no trace of darkness, it will all be as bright as when a lamp flashes its rays upon you.’

New Jerusalem Bible

‘No one lights a lamp and puts it in some hidden place or under a tub; they put it on the lamp-stand so that people may see the light when they come in.

The lamp of the body is your eye. When your eye is clear, your whole body, too, is filled with light; but when it is diseased your body, too, will be darkened.

See to it then that the light inside you is not darkness.

If, therefore, your whole body is filled with light, and not darkened at all, it will be light entirely, as when the lamp shines on you with its rays.’

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

“No one who has kindled a lamp hides it or places it under a bowl; rather, he puts it on a stand, so that those coming in may see its light. The lamp of your body is the eye. When you have a ‘good eye,’ [that is, when you are generous,] your whole body is full of light; but when you have an ‘evil eye,’ [when you are stingy,] your body is full of darkness. So take care that the light in you is not darkness! If, then, your whole body is filled with light, with no part dark, it will be wholly lighted, as when a brightly lit lamp shines on you.”

Holy New Covenant Trans.

"No one puts a light under a basket and hides it. Instead, a person puts the light on the table so that everyone who comes in may see. Your eye is like a lamp for the body. When your eye sees clearly, the whole body is made bright. However, if your eye is dark with sin, then your whole body is dark. So be careful! Don't let the light in you become dark. If your whole body is bright, and none of it is dark, then you will shine brightly as lightning does."

The Scriptures 2009

“And no one, when he has lit a lamp, puts it in a hidden place or under a basket, but on a lampstand, that those who come in shall see the light.

“The lamp of the body is the eye. Therefore, when your eye is good, all your body also is enlightened. But when your eye is evil,^c your body also is darkened.

^cThis is Hebrew idiom – a good eye means to be generous, while an evil eye means to be stingy. Also see Proverbs 22:9, Proverbs 23:6 and Proverbs 28:22

“See to it therefore that the light which is in you is not darkness.

Tree of Life Version

"If then all your body is enlightened, having no part dark, all shall be enlightened, as when the bright shining of a lamp gives you light."

"No one lighting a lamp puts it in a cellar or under a basket, but on the lampstand so that those entering may see the light. Your eye is the lamp of your body. When your eye is healthy, your whole body is full of light. But when it is sick, your body is full of darkness. Therefore, watch out that the light in you is not darkness. If then your body is full of light, with no part of it dark, it will be as full of light as when a lamp gives you light with its gleam."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...No [Man] lamp Lighting to place (hidden) places {him} not under the basket but {He places him} to the lampstand that The [Men] Entering the light may see The Lamp [of] the body is The Eye [of] you when The Eye [of] you Single may be and All The Body [of] you Shining is when but Evil [He] may be and The Body [of] you Dark {is} watch! so not The Light The [Thing] in you Darkness is if so The Body [of] you All {is} Shining not Having portion something dark [It] will be Shining All as when The Lamp [by] the light may illuminate you...

Awful Scroll Bible

(")Moreover, yet-not-one being lit a lamp, puts it down in a concealed place, yet-neither under the basket, however on a lampstand, in order that, himself proceeding-in may discern the light.

(")The lamp of the body, is the eye. Therefore, upon- your eye -shall be plaited-together, your whole body also is enlightened, but as-when- it -shall be unhealthy, your body also is darkened.

(")Be marking therefore, the light that is from-within you is not darkness.

(")If your whole body therefore is enlightened, holding not any part darkened, the whole will be enlightened, like as-when- the gleam of a lamp -shall enlighten you an enlightening."

Concordant Literal Version

Now no one, lighting a lamp, is placing it in hiding, nor yet under a peck measure but on a lampstand, that those going in may be observing the light."

The lamp of the body is your eye. Whenever, then, you eye may be single, your whole body, also, is luminous, yet if ever it may be wicked, your body, also is dark." Be noting, then, that the light in you is not darkness."

If, then, your whole body is luminous, not having any part dark, luminous will be the whole, as whenever a lamp, in its flashing, may be illuminating you."

exeGesés companion Bible

YAH SHUA ON CANDLES AND MENORAH

No one lights a candle and puts it in a secret place

neither under a measure;

but on a menorah

that whoever enters sees the brilliance.

The candle of the body is the eye:

so whenever your eye is clear,

your whole body also is brightly lighted;

but when evil, your body also is dark.

So scope out;

that the light within you be not darkness.

So if your whole body is brightly lighted

having no part dark,

the whole is brightly lighted,

as whenever the lightning of a candle lights you.

Orthodox Jewish Bible

No one having lit a menorah puts it in a hidden place, nor under the measuring bucket, but on the shulchan, in order that the ones entering may see the ohr.

The menorah of the basar is your ayin (eye). When your ayin is sound, then your entire basar is full of ohr. But when it is rah, then your basar is full of choshech.

See to it, then, that the ohr in you is not choshech (darkness).
If therefore, your whole basar is full of ohr and not having any part choshech, it will be all full of ohr as when the menorah with the ohr (light) shines on you.

Expanded/Embellished Bibles:

The Amplified Bible

"No one lights a lamp and then puts it in a cellar nor under a basket [hiding the light], but [instead it is put] on the lampstand, so that those who come in may see the light. The eye is the lamp of your body. When your eye is clear [spiritually perceptive, focused on God], your whole body also is full of light [benefiting from God's precepts]. But when it is bad [spiritually blind], your body also is full of darkness [devoid of God's word]. Be careful, therefore, that the light that is in you is not darkness. So if your whole body is illuminated, with no dark part, it will be entirely bright [with light], as when the lamp gives you light with its bright rays."

An Understandable Version

"No one lights an *[olive oil]* lamp and *[then]* places it in a hidden place or under a bushel-sized container, but on its stand, so that those who enter *[the room]* can see *[by]* the light. Your eye is *[like]* a lamp to your body *[i.e., your life]*. When your eye sees things correctly, *[then]* your whole body *[i.e., your entire life]* is illuminated *[i.e., directed into proper conduct]*. But when it sees things wrongly, *[then]* your body *[i.e., your life]* is also full of darkness *[i.e., is not being lived properly]*. Look therefore, *[to see]* whether or not the light that is in you *[i.e., your perspective on things]* might *[actually]* be darkness *[i.e., a distorted perspective]*. If therefore your whole body *[i.e., your entire life]* is full of light *[i.e., sees and responds to things correctly]*, with no blind spots *[i.e., areas where you do not see and act correctly]*, your body *[i.e., your life]* will be fully illuminated *[i.e., directed into proper conduct]* just like a bright, shining lamp illuminating you *[i.e., enabling you to see and respond to things properly]*."

The Expanded Bible

Be a Light for the World

"No one lights a lamp and puts it in a ·secret place [cellar] or under a ·bowl [or basket], but on a lampstand so the people who come in can see [·the light; Matt. 5:15; Mark 4:21]. Your eye is ·a light [·the lamp] for the body. When your eyes are ·good [healthy; clear], your whole body will be full of light. But when your eyes are ·evil [unhealthy; bad], your whole body will be full of darkness. So be careful ·not to let the light in you become [or that the light in you is not actually] darkness. If your whole body is full of light, and none of it is dark, then you will ·shine bright [be radiant; be filled with light], as when a lamp shines [brightly; ·with its rays] on you."

Jonathan Mitchell NT

"No one, upon lighting a lamp, normally puts [it] into hiding in a cellar or vault, nor under the measuring basket, but rather upon the lampstand, so that folks coming in on their way can see (or: may observe) the light and its radiance.

"The body's lamp is your eye. Whenever your eye may exist being (or: be) single (simple; = has focus that is not complex or compounded; not given to taking voyages), the whole body is also flooded with light (illuminated; shining and radiant). Yet, whenever it may be worthless (unsound; miserable; wicked; depraved; evil; malicious; disadvantaged; unprofitable; painfully bad; toil-bringing), your body also [is] dark (or: in the dark; full of darkness; shrouded with darkness).

"Continue alert and be habitually watchful, continually taking careful notice, therefore, [that] the light within you is not darkness (does not continue being dimness from shadows).

"If, therefore, your whole body [is] illuminated (flooded with light; or: luminous; composed of and full of light) – not having any part in the dark (or: full of darkness) – [the] whole will continue being illuminated (luminous; composed of light) just as whenever the lamp can (or: may) shine light on (enlighten; give light to) you by (or: in; with) [its] beam (ray; flashing)."

P. Kretzmann Commentary

Verses 33-36

Parabolic warnings:

No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

The light of the body is the eye; therefore, when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness.

Take heed therefore that the light which is in thee be not darkness.

If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

These proverbial, parabolic sayings of the Lord were favorite remarks of His when He wanted to drive home the great truth of the necessity of harmony between profession and practice of Christian morality. To light a lamp or a light of any kind, and then to place it into a cellar or vault or under a measure, where it cannot be seen and cannot serve as a guide for him that comes into the house, is foolish; for the purpose of the light is not realized. But equally foolish it is for a person professing faith to give no evidence of that faith in outward visible deeds. If there were any present on that day that had gained the conviction of His Messiahship, they should come out boldly for Him and stand up before the whole world. What disastrous results follow the method of being convinced in the heart and yet not daring to confess Christ openly, He shows by a comparison. If the eye of the body, which is its light, is single, healthy, properly fitted for its work, then it serves as the instrument for conveying light to the whole body; but if the eye is evil, unhealthy, not in proper condition, it cannot serve its purpose; and the person possessing such an eye is in darkness though he stand in a flood of sunlight. If then, the light in any person "be darkness, if what he considered to be light be the opposite, then the double darkness of such a person will be appalling. But if the whole body be in bright light and no part in darkness, then the brightness will be like that of lightning. The eye of a Christian is his Christian understanding; it enables the believer to walk in the light of God's Word, makes him ready for every good work. When the light of Christ dwells fully in the heart, it extends its influence to every thought, word, and action, and directs its possessor how he is to comport himself in all places and circumstances. "It is of the utmost importance to have the soul properly influenced by the wisdom that comes down from above. The doctrine that is contrary to the Gospel may say, Ignorance is the mother of devotion; but Christ shows that there can be no devotion without heavenly light. Ignorance is the mother of superstition; but with this the heavenly light has nothing to do."

Light and Darkness

"No one after [*Here "after " is supplied as a component of the participle ("lighting") which is understood as temporal] lighting a lamp puts it [*Here the direct object is supplied from context in the English translation] in a cellar or under a bushel basket, but on a lampstand, so that those who come in can see the light. Your eye is the lamp of the body. When your eye is sincere, your whole body is full of light also. But when it is evil, your body is dark also. Therefore pay careful attention that the light in you is not darkness! If therefore your whole body is full of light, not having any part dark, it will be completely full of light, as when the lamp with its light gives light to you."

{Internal Light}

`` "No one, lighting a candle/lamp puts it in a cellar/crypt/'hidden place' {krupte} or under a grain-basket/bushel {modios}, rather {alla}, on a lampstand/ candelabrum {luchnia} . . . so that those coming in can see/'glance at' {blepo} the light.

``Your eye is the lamp {luchnos} of your body. When your eyes may work well {idiom: literally 'when your eyes may be single {of single focus}'}, your whole body is full of light.

But when they {your eyes} do not {work well in bringing in light} . . . your body is full of darkness.

Lexham Bible

Syndein/Thieme

{Note: In Revelation, the hero elect angels are said to wear a 'coat of eyes'. This apparently is like their medal of honor. Eyes represent perception. And light represents God's divine viewpoint. When you take in God's Word and voluntarily replace your own human viewpoint with doctrinal divine viewpoint, then your soul is being filled with light! Otherwise, it is full of human viewpoint, which is called 'darkness'. One of Satan's titles is the 'dark one'. God did create Satan perfect, but from his own free will, deviated from God's thinking into his own - thereby creating 'creature viewpoint'. We start in our soul human viewpoint. We can 1) live all our lives with human viewpoint or 2) fall into Satan's form of darkness through demon possession or demon influence, or 3) move up to the Light of the World - have the Mind of Christ in our soul. Those are our choices.}

“Be constantly scrutinizing yourself {skopeo - an order} therefore, that the 'light in you' {your viewpoint} is not darkness {anything but divine viewpoint - human or Satanic viewpoint are two of which we know}.

“If {ei} your whole body is 'full of light' {photeinos} with no part in the dark {skoteinos} - and assuming it is true {1st class condition of assumption} - it will be as 'full of light' {photeinos} like when the 'bright light' {astrape} of a lamp shines on you.”

Translation for Translators

Then, to show them that they did not need more miracles, but that they needed only to understand better what he had already told them, he said to them [MET], “People who light a lamp do not then hide it, or put it under a basket. Instead, they put it on a lampstand so that those who enter their house can see things from its light. Similarly, I have not concealed God’s truth. I have revealed it to you. Your eyes [MET] are like a lamp for your body, because they enable you to see things. If your eyes are healthy, you are able to see everything well [MET]. Similarly, if you(sg) accept my teaching, you will be able to know all that God wants you to know. But if your eyes are bad, you are not able to see anything. It is like being in darkness [MET]. And similarly, if you(pl) do not accept what I teach, you will not be able to know all the things that God wants you to know. Therefore, you(pl) do not need to see more miracles. You need to think carefully about what I have already told you, so that the things that you have heard from others do not cause you to remain in spiritual darkness [MET]. If you live completely according to God’s truth, you will be able to know everything that God wants you to know. It will be like being in a room with a lamp shining brightly, enabling you to see everything clearly.”

The Voice

Jesus: *You need a light to see. Only an idiot would light a lamp and then put it beneath the floor or under a bucket. No, any intelligent person would put the lamp on a table so everyone who comes in the house can see. Listen, your eye, your outlook, the way you see is your lamp. If your way of seeing is functioning well, then your whole life will be enlightened. But if your way of seeing is darkened, then your life will be a dark, dark place. So be careful, people, because your light may be malfunctioning. If your outlook is good, then your whole life will be bright, with no shadowy corners, as when a radiant lamp brightens your home.*

Bible Translations with Many Footnotes:

NET Bible®

Internal Light

“No one after lighting a lamp puts it in a hidden place¹⁰⁴ or under a basket,¹⁰⁵ but on a lampstand, so that those who come in can see the light. Your eye is the lamp of your body. When your eye is healthy,¹⁰⁶ your whole body is full of light, but when it is diseased,¹⁰⁷ your body is full of darkness. Therefore see to it¹⁰⁸ that the light in you¹⁰⁹ is not darkness. If¹¹⁰ then¹¹¹ your whole body is full of light, with no part in the dark,¹¹² it will be as full of light as when the light of a lamp shines on you.”¹¹³

^{104tn} Or perhaps “in a cellar” (L&N 28.78). The point is that the light of Jesus’ teaching has been put in public view.

^{105tc} The phrase “or under a basket” is lacking in some important and early mss (i45,75 L Γ Ξ 070 Ë1 700* 1241 2542 pc sys sa). It is hard to decide in this case, since the inclusion of “or under a basket” is widely attested by some early and decent witnesses, as well as the overwhelming majority of mss (x A B C D W Θ Ψ Ë13 İ latt). The parallel passage in Luke 8:16 does not include “under a basket.” If the phrase “under a basket” were added as a harmonization with Mark 4:21 and Matt 5:15, it is perhaps surprising that scribes did not add the phrase at Luke 8:16 as well. It seems somewhat more likely that a scribe copying Luke would be inclined to harmonize 11:33 with 8:16 by omitting the phrase here. Thus, the words “or under a basket” seem to have the marks of authenticity.

tn Or “a bowl”; this refers to any container for dry material of about eight liters (two gallons) capacity. It could be translated “basket, box, bowl” (L&N 6.151).

^{106tn} Or “sound” (so L&N 23.132 and most scholars). A few scholars take this word to mean something like “generous” here (L&N 57.107), partly due to the immediate context of this saying in Matt 6:22 which concerns money, in which case the “eye” is a metonymy for the entire person (“if you are generous”).

^{107tn} Or “when it is sick” (L&N 23.149).

^{sn} There may be a slight wordplay here, as this term can also mean “evil,” so the figure uses a term that points to the real meaning of being careful as to what one pays attention to or looks at.

^{108tn} This is a present imperative, calling for a constant watch (L&N 24.32; ExSyn 721).

^{109sn} Here you is a singular pronoun, individualizing the application.

^{110tn} This is a first class condition in the Greek text, so the example ends on a hopeful, positive note.

^{111tn} Grk “Therefore”; the same conjunction as at the beginning of v. 35, but since it indicates a further inference or conclusion, it has been translated “then” here.

^{112tn} Grk “not having any part dark.”

^{113tn} Grk “it will be completely illumined as when a lamp illumines you with its rays.”

New American Bible (2011) .

Rotherham’s Emphasized B. **§ 52. The Lighted Lamp.**

Cp. chap. viii. 16; Mt. v. 15; Mk. iv. 21.

||No one|| having lighted |a lamp| ||into a covered place||^a putteth it, nor |under the measure|; but upon the lampstand, that they who enter may see |the light|.

||The lamp of thy body|| is thine eye:

<Whensoever ||thine eye|| may be |single|>

||Even the whole’ of thy body|| is |lighted up|;

But <whensoever it may be |useless|>

|Even thy body| is darkened.

Be looking to it, therefore, lest ||the light that is in thee|| be |darkness|.

<If, therefore, |thy whole body| is lighted up,

Not having any part darkened>

The whole |shall be lighted up| as whensoever |the lamp, with its radiance| may be giving thee light.^b

^a Or: “vault,” “crypt.”

^b Mt. vi. 22, 23.

The Spoken English NT

Sayings about Light (Mt. 6:22-23)

“No one lights a lamp to put it in a hiding place.^{dd} No, they put it on the lamp stand, so people who come in the room can see its light. Your eye is the lamp of your body. When your eye is healthy, your whole body is full of light inside. But when your eye is evil,^{ee} then your body is dark inside as well. So be careful that the light in you isn’t darkness. In other words, if your whole body is full of light inside, without any dark part, then your whole body will be full of light just like when a lamp shines its light on you.”

dd. Many mss. add, 'or under a basket.'

ee. The "evil eye" is an expression for ill will towards others.

Wilbur Pickering's New T.

Light inside the body

"No one, having lit a lamp, puts it in hiding or under a basket, but on its stand, so that those who come in may see the light. The lamp of the body is the eye.¹¹ Therefore, whenever your 'eye' is good, your whole body is illuminated. But when it is malignant, your body also is darkened. So see to it that the 'light' in you not be darkness. If then your whole body is full of light, not having any part dark, the whole will be illuminated, as when the bright shining of a lamp gives you light."

⁽¹¹⁾ Of course we have two eyes, but the Text has "eye" in the singular. I take it that the reference is to the way we interpret what we see (which is our real 'eye')—two people, one pure and one vile, observing the same scene will give very different interpretations to it. 'malignant' means aggressively evil. Someone with a malignant mind will give an evil interpretation to everything he sees, and in consequence his being will be filled with unrelenting darkness. Cf. Titus 1:15.

Literal, almost word-for-word, renderings:

A Faithful Version

Now no one who lights a lamp sets it in a secret place or under a bushelbasket, but on a lampstand, so that those who are entering may see the light. The light of the body is the eye. Therefore, when your eye is without guile, your whole body is light; but when your eye is evil, your body also is dark. Therefore, beware that the light that is in you is not darkness. Now then, if your whole body is light, not having any part dark, it shall be full of light, as when a lamp shining brightly gives you light."

Analytical-Literal Translation

"But no one having lit a lamp puts [it] in a hidden place [or, a cellar] nor under the basket, but on the lamp-stand, so that the one coming in shall be seeing the light. "The lamp of the body is the eye. Therefore, when your eye is healthy, your whole body is also full of light. But when it is bad, your body is also dark. "Therefore, be watching out lest the light, the [one] in you, is darkness.

Charles Thomson NT

"So if your whole body is full of light, not having any part darkened, the whole will be full of light, like when the lamp by its brightness shall be giving you light."

No one having lighted a lamp putteth it in a secret place, or under the corn measure, but on a stand, that they who come in may see the light. The eye is the lamp of the body; therefore when the eye is clear, the whole body is enlightened; but when it is distempered, the whole body is dark. See therefore that the light which is in thee be not darkness. Is then thy whole body enlightened? To one who hath no part dark, the whole, being enlightened.

Context Group Version

No man, when he has lit a lamp, puts it in a cellar, neither under the bushel, but on the stand, that those which enter in may see the light. The lamp of your body is your eye: when your eye is functional, your entire body also is full of light; but when it is evil, your body also is full of darkness. Look therefore whether the light that is in you is not darkness. If therefore your entire body is full of light, having no dark part, it shall be wholly full of light, as when the lamp with its bright shining gives you light.

Far Above All Translation

And no-one lights a lamp and puts it in a vault, or under a bushel of corn, but on a lamp-stand, so that those coming in can see its glow. The light of the body is the eye. So when your eye is clear-sighted then the whole of your body will be bright, but if it is bad then your body is dark. So watch out that the light in you is not actually darkness. Therefore, if the whole of your body is bright, not having any dark part, it will be bright all over, as when a lamp lights you up with its brilliance."

Green's Literal Translation

But no one having lit a lamp places it in secret, nor under the grain-measure, but on the lampstand, that the ones entering may see the light. The lamp of the body is the eye. Then when your eye is sound, also all your body is light. But when it is evil, also your body is dark. Watch, then, that the light in you is not darkness. If, then,

Literal New Testament

your whole body is light, not having any part dark, all will be light, as when the lamp enlightens you with its shining.

BUT NO ONE A LAMP HAVING LIT IN SECRET SETS IT, NOR UNDER THE CORN MEASURE, BUT UPON THE LAMPSTAND, THAT THEY WHO ENTER IN THE LIGHT MAY SEE.

THE LAMP OF THE BODY IS THE EYE : WHEN THEREFORE THINE EYE SINGLE BE, ALSO WHOLE THY BODY LIGHT IS; BUT WHEN EVIL IT BE, ALSO THY BODY [IS] DARK.

SEE THEREFORE LEST THE LIGHT THAT [IS] IN THEE DARKNESS IS.

IF THEREFORE BODY THY WHOLE [IS] LIGHT, NOT HAVING ANY PART DARK, IT SHALL BE LIGHT ALL, AS WHEN THE LAMP WITH [ITS] BRIGHTNESS MAY LIGHT THEE.

Modern Literal Version 2020

{Similar: Mat 5:5, 6:22-23, Luk 11:33-36}

No one, having lit a lamp, places it in a cellar, nor under the peck-container, but upon the lamp-stand, in-order-that the ones who travel in may see the radiance of it. The lamp of the body is the eye; therefore, whenever your eye is clear, your whole body is also radiant, but whenever it is evil, your body is also dark. Therefore, note that the light which is in you is not darkness. Therefore, if your whole body is radiant, not having any part dark, it will be entirely radiant, as whenever the lamp illuminates you with its glow.

Niobi Study Bible

The Lamp of the Body

"No man, when he has lighted a candle, puts it in a secret place, neither under a bushel, but on a candlestick, that they that come in may see the light. The light of the body is the eye. Therefore, when your eye is single, your whole body also is full of light. But when your eye is evil, your body also is full of darkness. Take heed therefore that the light which is in you be not darkness. If your whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle does give you light."

Revised Young's Lit. Trans.

'And no one having lighted a lamp, does put it in a secret place, nor under the measure, but on the lamp-stand, that those coming in may behold the light.

'The lamp of the body is the eye, when then your eye may be simple, your whole body also is lightened; and when it may be evil, your body also is darkened; take heed, then, lest the light that is in you be darkness; if then your whole body is lightened, not having any part darkened, the whole shall be lightened, as when the lamp by the brightness may give you light.'

The gist of this passage:

33-36

Luke 11:33a

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>	masculine singular adjective; nominative case; used as an absolute denial; emphatic negation; designates exclusivity	Strong's #3762
luchnos (λύχνος) [pronounced LOOKH-oss]	<i>a lamp, candle; light; that is placed on a stand or candlestick</i>	masculine singular noun, accusative case	Strong's #3088

Luke 11:33a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
haptô (ἅπτω) [pronounced <i>HAHP-toh</i>]	<i>fastening to, adhering to; fastening fire to a thing, kindling, setting fire, lighting</i>	masculine singular, aorist active participle; nominative case	Strong's #681
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
kruptē (κρύπτῃ) [pronounced <i>kroop-TAY</i>]	<i>crypt, a covered way, vault, cellar; hidden place, secret room</i>	feminine singular noun, accusative case	Strong's #2926
tithēmi (τίθημι) [pronounced <i>TITH-ā-mee</i>]	<i>to set [put, place] [a person or thing; to lay [something] down; to set [something in its proper place]; to assign to a place; to appoint, to make; to constitute</i>	3 rd person singular, present active indicative	Strong's #5087
oude (οὐδέ) [pronounced <i>oo-DEH</i>]	<i>but not, neither, never, nor, not even, no more, not yet</i>	negative conjunction	Strong's #3761
hupó (ὑπό) [pronounced <i>hoop-OH</i>]	<i>under, underneath, beneath, through</i>	preposition with the accusative	Strong's #5259
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
módios (μόδιος) [pronounced <i>MOHD-ee-oss</i>]	<i>a dry measure holding 16 sextarii (or 1/6 of the Attic medimnus), about a peck (9 liters); bushel basket</i>	masculine singular noun, accusative case	Strong's #3426

Translation: No one, having lighted a lamp, places [that] lamp in a hidden place or under a basket, but [upon] a lampstand,...

We must interpret this in the era in which it was written. When we think of lighting up a light, we walk through the door into a dark room, hit the light switch, and there is light. That was not the case in the time that this was written. The Bible must be interpreted in the light of the time during which it was written and, once that is understood, then it could be apply to us today.

In order to light up a room, a lamp or a candle was lit, and typically, that candle was placed into a holder and placed in a prominent spot in the room, that its light might go all over the room.

No one lights a lamp in the ancient world, and then puts that lamp in an unoccupied room nor would they place it underneath something like a basket or a crockery pot. The purpose of lighting a lamp was to provide light, not to hide it. The light is provided for those in the room.

Israel, through its unique relationship with God, had the light of the Word. God had given Israel knowledge and wisdom. God had revealed Himself to the Israelites in the Scriptures. When you know this information, it is not designed for you to know it and hide it.

Jesus, Who is standing before them, is filled with light. That is, He has assimilated all of the Scriptures; they are in His soul. Therefore, He is teaching them. He is making this light known to those around Him.

Luke 11:33b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced <i>ahl-LAH</i>]	<i>but, but rather, but on the contrary</i>	adversative particle	Strong's #235
epí (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
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)
luchnia (λυχνία) [pronounced <i>lookh-EE-ah</i>]	<i>lampstand, lamp and lampstand, candelabrum</i>	feminine singular noun, accusative case	Strong's #3087
hina (ἵνα) [pronounced <i>HEE-na</i>]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
hoi (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
eisporenomai (εἰσπορεύομαι) [pronounced <i>ice-pohr-YOU-om-ahee</i>]	<i>those coming in, the ones going into, those who enter in</i>	masculine plural, present (deponent) middle/passive participle, nominative case	Strong's #1531
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
phôs (φῶς) [pronounced <i>fohç</i>]	<i>a light; daylight, dazzling light; that which emits light (star, torch, lamp, fire); perfection, truth; a dispenser of truth; splendor, glory; purity</i>	neuter singular noun, accusative case	Strong's #5457
blepô (βλέπω) [pronounced <i>BLEHP-oh</i>]	<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>	3 rd person plural, present active subjunctive	Strong's #991

Translation: ...so that the ones going [near] the light might be able to see.

A lamp, in the ancient world, would be lighted, and then placed on a lampstand, which would be in a prominent place in a room. This is so that, people near the light will be able to see the light and all that it has illumined.

Sometime ago, I put two long rows of floor to ceiling shelves in my garage, with a walkway between them. Nearly all garages have but one light, a lone bulb in the middle of the room, and the walkway on one side of the far shelves and in the midst of these shelves was dark. Given how cheap it is to provide additional lights, I connected two additional lights on separate circuits, so that a person inside of the garage, with the garage door closed, has light and can see where he is going.

The Jews had the Word of God; this was light. The idea was, if someone was associated with a Jew, there should be light provided (**spiritual** light); there should be wisdom in their souls that they could share.

Jesus knew the Old Testament Scriptures perfectly, and during His public ministry, He was sharing the correct understanding of them. He was providing light for the people around Him by teaching them.

Although many Jews in that era were misinformed about their laws and regulations, they knew the Scriptures themselves, and should have recognized when Jesus taught them correctly.

It would have been wrong for Jesus to understand all of this information, and then, not to share it. He had this light and he shared the light with the world.

Luke 11:33 **No one, having lighted a lamp, places [that] lamp in a hidden place or under a basket, but [upon] a lampstand, so that the ones going [near] the light might be able to see.** (Kukis mostly literal translation)

Jesus is filled with light. He is going to teach them truth. He is not going to hide His light from them. His disciples should have the same mental attitude. Just as a lampstand lights up a room, believers with the light of the Word of God should also be providing light to others.

The people of Israel had God's light. They should not place this light in a cellar or under a basket. They should share the light of God's Word with other nations and other peoples.

Jesus has just given two examples of the light of His Word being shared: Solomon shared his wisdom with the Queen of Sheba and Jonah shared his message from God with the Ninevites. In the latter case, God had to guide Jonah to the right path because he did not want to go to Nineveh. He did not want those people to hear God's Word and be converted. However, what Jonah wanted was not what God wanted. It is God's preference that every man believe in Him. God wanted them to have light and Jonah was to be the provider of that light.

Next, Jesus moves on to a new, but related topic.

Luke 11:34a			
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
luchnos (λύχνος) [pronounced LOOKH-oss]	<i>a lamp, candle; light; that is placed on a stand or candlestick</i>	masculine singular noun, nominative case	Strong's #3088
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588

Luke 11:34a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sōma (σῶμα) [pronounced SOH-mah]	body, both of man and animals, living or dead; of the planets and other heavenly bodies; <i>group of men, family</i>	neuter singular noun, genitive/ablative case	Strong's #4983
Even though this is a very common word, it is its first occurrence in the book of Luke.			
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)
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
ophthalmos (ὀφθαλμός) [pronounced opf-thahl-MOSS]	<i>eye; perception, knowledge, understanding</i>	masculine singular noun; nominative case	Strong's #3788
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

Translation: Your eye is the lamp of your body;...

The eye of man is the lamp of his body.

Jesus explains what this means:

Luke 11:34b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hótan (ὅταν) [pronounced HOH-tan]	<i>when, whenever, as long as, as soon as; until; while; inasmuch as in reference to a future event, then, at that time</i>	particle, adverb, conjunction	Strong's #3752
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
ophthalmos (ὀφθαλμός) [pronounced opf-thahl-MOSS]	<i>eye; perception, knowledge, understanding</i>	masculine singular noun; nominative case	Strong's #3788

Luke 11:34b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
ἀπλοῦς: (haplous) [pronounced hap-LOOSE]	<i>simple, single; whole; good (fulfilling its office), sound, clear; used of the eye</i>	masculine singular adjective, nominative case	Strong's #573
ὁ, ἐς, ἐ (ὦ, ἦς, ἦ) [pronounced oh, ace, ay] (there are other forms)	<i>to be, will be, is</i>	3 rd person singular, present subjunctive	Strong's #5600 (subjunctive of Strong's #1510)
καί (καί) [pronounced ki]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
holos (ὅλος, η, ον) [pronounced HOH-loss]	<i>whole, entire, complete; altogether, wholly, all</i>	neuter singular adjective; nominative case	Strong's #3650
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
sōma (σῶμα) [pronounced SOH-mah]	<i>body, both of man and animals, living or dead; of the planets and other heavenly bodies; group of men, family</i>	neuter singular noun, nominative case	Strong's #4983
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
phōteinos (φωτεινός) [pronounced foh-ti-NOSS]	<i>light; composed of light; of a bright character; full of light; well lit; shining, bright, radiant, illuminated</i>	neuter singular adjective, nominative case	Strong's #5460
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)

Translation: ...when your eye is whole, your body is [full of] light.

When a person's eye is clear and whole, then his body is filled with light. That is, the eyes provide the ability for a person to walk about in the world without bumping into things. However, that is what Jesus' teaching here means on the surface.

Now, what is Jesus talking about? The Jews have been given the Scriptures and they have been given the ability to read and understand them. As long as their perception is *not* distorted by religion. When one's thinking is distorted by religion (the eye is not whole), then they cannot understand the Scriptures that God has given to them.

Luke 11:34c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epan (ἐπάν) [pronounced ehp-AHN]	<i>after, when, whenever, as soon as</i>	conjunction; a particle of indefinite contemporaneousness	Strong's #1875; (from G1909 and G302)
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
Do this have a combined meaning?			
ponēros (πονηρός) [pronounced pon-ay-ROS]	<i>hurtful, evil (in its effect or influence on others), bad, grievous, harm [ful], malicious, wicked</i>	neuter singular comparative adjective, nominative case	Strong's #4190
ō, ês, ê (ὦ, ἦς, ἦ) [pronounced oh, ace, ay] (there are other forms)	<i>to be, will be, is</i>	3 rd person singular, present subjunctive	Strong's #5600 (subjunctive of Strong's #1510)
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
sōma (σῶμα) [pronounced SOH-mah]	<i>body, both of man and animals, living or dead; of the planets and other heavenly bodies; group of men, family</i>	neuter singular noun, nominative case	Strong's #4983
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
skoteinós (σκοτεινός) [pronounced skoht-î-NOSS]	<i>opaque, dark, full of darkness, covered with darkness</i>	neuter singular adjective, nominative case	Strong's #4652

Translation: However, when it is bad, your body is [in] darkness.

It may be completely light, with a clear sky and a bright sun, but a man whose eye is bad (diseased, not properly functioning), that man is in darkness. The light all around him is no good to him, as his eye is not functioning correctly.

Here is what is meant by all of this. God has given the Jewish people the Scriptures, which are truth, light and wisdom. If their thinking and perceptions are distorted at the beginning—that is, they are taught an incorrect and legalistic relationship with God and they believe that—then they cannot understand the Scriptures of **grace** (God was gracious to the Jewish people just as He is abundantly gracious to us).

If we in the Church Age have a mind which is corrupted by religion or by **humanism** or by some other system of **human viewpoint** thinking, then we may hear the Scriptures, but they mean nothing to us. We either reject them outright or we distort them.

I have occasionally frequented a Christian vs. Atheist webpage, and almost guaranteed, every time an atheist attempts to make a point based upon his interpretation of this or that Bible passage, nearly every time, they misinterpret the passage to begin with.

Luke 11:34 Your eye is the lamp of your body; when your eye is whole, your body is [full of] light. However, when it is bad, your body is [in] darkness. (Kukis mostly literal translation)

The eye, in what Jesus is saying, represents our means of perception. We understand things according to our beliefs, which may or may not be related to our observations in life and our logical approaches to life. Everything that we take in colors what we take in and how we understand it.

In particular, the Hebrew people were being taught very legalistic systems of religion by their Hebrew teachers. As a result, the Hebrew people did not understand the Scriptures given them by God. They thought that they needed to earn or deserve God's approbation; and others believed that they were automatically connected to God by birth.

This legalism distorted their perception so their eye was unhealthy. They heard the Scriptures read and explained, but it did not fit into their thinking.

Luke 11:35			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
skopéō (σκοπέω) [pronounced skohp-EH-oh]	<i>to look at, to observe, to contemplate; to mark, take note of; to fix one's eyes upon, to direct one's attention to, any one; to look to, take heed to yourself</i>	2 nd person singular, present active imperative	Strong's #4648
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
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
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
phôs (φῶς) [pronounced fohç]	<i>a light; daylight, dazzling light; that which emits light (star, torch, lamp, fire); perfection, truth; a dispenser of truth; splendor, glory; purity</i>	neuter singular noun, accusative case	Strong's #5457
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
en (ἐν) [pronounced en]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722

Luke 11:35			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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)
skotos (σκότος) [pronounced SKOH-toss]	<i>[thick] darkness; blindness; spiritual darkness metaphorically for ignorance, ungodliness, immorality, out of fellowship, that which opposes or is the opposite of God</i>	neuter singular noun; nominative case	Strong's #4655
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)

Translation: Therefore, be careful that the light that is in you is not darkness.

Jesus makes what could be perceived as a very unusual statement— “Make certain that the light is in you is not darkness.”

The Jews were given the Old Testament Scriptures. They heard the words of God on numerous occasions. These needed to be understood as they were given; not distorted through the lying lens of **legalism**.

The light is the truth of the Old Testament Scriptures; but the darkness is the legalistic distortion of same.

Luke 11:35 **Therefore, be careful that the light that is in you is not darkness.** (Kukis mostly literal translation)

How can light be darkness? They can read and yet completely misinterpret or misunderstand the Word of God, given to them by God.

Luke 11:36a			
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]... or if [and we are assuming that this is true]...</i>			
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
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588

Luke 11:36a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sōma (σῶμα) [pronounced SOH-mah]	body, both of man and animals, living or dead; of the planets and other heavenly bodies; <i>group of men, family</i>	neuter singular noun, nominative case	Strong's #4983
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
holos (ὅλος, η, ον) [pronounced HOH-loss]	<i>whole, entire, complete; altogether, wholly, all</i>	neuter singular adjective; nominative case	Strong's #3650
phōteinos (φωτεινός) [pronounced foh-ti-NOSS]	<i>light; composed of light; of a bright character; full of light; well lit; shining, bright, radiant, illuminated</i>	neuter singular adjective, nominative case	Strong's #5460
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
echō (ἔχω) [pronounced EHKh-oh]	<i>having [and/or] holding; the one who owns, the possessor, adhering to, clinging to</i>	neuter singular, present active participle; nominative case	Strong's #2192
méros (μέρος) [pronounced MEH-ros]	<i>part, portion, side, coast</i>	neuter singular noun in the genitive/ablative cases	Strong's #3313
tís (τις) [pronounced tihç]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	enclitic, indefinite pronoun; neuter singular adjective; accusative case	Strong's #5100
skoteinós (σκοτεινός) [pronounced skoht-i-NOSS]	<i>opaque, dark, full of darkness, covered with darkness</i>	neuter singular adjective, accusative case	Strong's #4652

Translation: If then, your entire body [is] light, not having any amount of darkness,...

If a person's entire body is light, that means that their eye is whole and that there is no distortion. Jesus is assuming this for what he says next.

Luke 11:36b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
esomai (ἔσομαι) [pronounced EHS-om-ahēe]	<i>future tense of "to be"</i>	3 rd person singular, future indicative	Strong's #2071 (a form of #1510)

Luke 11:36b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
phôteinos (φωτεινός) [pronounced foh-ti-NOSS]	<i>light; composed of light; of a bright character; full of light; well lit; shining, bright, radiant, illuminated</i>	neuter singular adjective, nominative case	Strong's #5460
holos (ὅλος, η, ον) [pronounced HOH-loss]	<i>whole, entire, complete; altogether, wholly, all</i>	neuter singular adjective; nominative case	Strong's #3650

Translation: ...[then] it will be completely light;...

"Then your way will be completely lit, and you can walk about without stumbling," Jesus says.

In other words, they have the truth and a pure apprehension of the truth.

Luke 11:36c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōs (ὥς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as</i>	comparative particle	Strong's #5613
hótan (ὅταν) [pronounced HOH-tan]	<i>when, whenever, as long as, as soon as; until; while; inasmuch as in reference to a future event, then, at that time</i>	particle, adverb, conjunction	Strong's #3752
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
luchnos (λύχνος) [pronounced LOOKH-oss]	<i>a lamp, candle; light; that is placed on a stand or candlestick</i>	masculine singular noun, nominative case	Strong's #3088
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
astrapê (ἀστραπή) [pronounced as-trap-AY]	<i>lightning; gleam of a light; glare; bright, shining</i>	feminine singular noun, dative, locative or instrumental case	Strong's #796
phôtizô (φωτίζω) [pronounced foh-TID-zoh]	<i>to give light, to shine; to enlighten, to light up, to illumine, to illuminate; to shed light on; to bring light to, to make evident, to reveal; to bring something to light; to enlighten spiritually</i>	3 rd person singular, present active subjunctive	Strong's #5461

Luke 11:36c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
se (σε) [pronounced seh]	<i>you, to you, towards you</i>	2 nd person singular personal pronoun; accusative case	Strong's #4771 (Strong's #4571)

Translation: ...just as when the lamp, by its illumination, gives light to you.

If a person's eye is whole, then they take in the light that is all around them, and they can see. They do not stumble in the darkness. This can be day or night. At night, they have a lamp given to them for illumination.

The Hebrew people have been given the light of God in the Scriptures. This should guide them in the **devil's world**.

More importantly, the humanity of Jesus Christ is standing right before them. He is able to fill them with light (that is, with wisdom).

Luke 11:36 If then, your entire body [is] light, not having any amount of darkness, [then] it will be completely light; just as when the lamp, by its illumination, gives light to you. (Kukis mostly literal translation)

Jesus describes the ideal circumstance, that a person's eye functions perfectly and they can move around in the light without walking into things.

The person with a good eye, walking in the light, can see everything. When a believer is mature, they not only see everything, but they understand most of it.

Luke 11:33–36 No one, having lighted a lamp, places [that] lamp in a hidden place or under a basket, but [upon] a lampstand, so that the ones going [near] the light might be able to see. Your eye is the lamp of your body; when your eye is whole, your body is [full of] light. However, when it is bad, your body is [in] darkness. Therefore, be careful that the light that is in you is not darkness. If then, your entire body [is] light, not having any amount of darkness, [then] it will be completely light; just as when the lamp, by its illumination, gives light to you. (Kukis mostly literal translation)

Luke 11:33–36 No one lights a lamp, but then places that lamp someplace where it cannot be seen. They place the lighted lamp on a lampstand, so that anyone who happens to be near the light can easily see their surroundings. Your eye is the light of your body; when your eye is clear and whole, your body appears to be filled with light. However, if your eye is bad, then your body appears to be in darkness. Therefore, be certain that the light which is in you is not darkness. If your entire body is light, without any amount of darkness, then you are completely illumined, just as when a bright lamp near you provides light for you. (Kukis paraphrase)

[Chapter Outline](#)

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Jesus Confronts the Pharisees and Lawyers

Woes Pronounced Upon the Pharisees

Mark 12:38–42 Compare Matthew 23:1–36

This middle section of Luke is one vignette followed by another. Some of them probably occurred close in time to some others (see vv. 27 & 37), and others are stories unrelated to the story which follows. .

What we have below appears to take us from Jesus' previous teaching to Jesus being asked to have a meal at the home of a pharisee.

And in the speaking, asks Him a pharisee that He might dine with him. And entering, He reclined [at the table]. But the pharisee, having seen, was astonished that He was not first baptized before the meal.

Luke
11:37–38

While Jesus [lit., *He*] is speaking, a pharisee asked Him to dine with him. [Jesus later] entered [into the pharisee's home and] reclined [at the table]. But the pharisee watched, and he was astonished that [Jesus] did not first wash [lit., *baptize*] [his hands] before the meal.

While Jesus is speaking, a pharisee asked him to take a meal with him. So, soon thereafter, Jesus went to the pharisee's home, entered in, and sat down to eat. The pharisee was watching Him carefully and was astonished that Jesus did not first wash His hands before sitting down. He apparently told others about this.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And in the speaking, asks Him a pharisee that He might dine with him. And entering, He reclined [at the table]. But the pharisee, having seen, was astonished that He was not first baptized before the meal.
Douay-Rheims 1899 (Amer.)	And as he was speaking, a certain Pharisee prayed him that he would dine with him. And he going in, sat down to eat. And the Pharisee began to say, thinking within himself, why he was not washed before dinner..
Holy Aramaic Scriptures	Now, while He spoke, a certain Phrisha {Pharisee} requested from Him that he might dine with him, and entering, He reclined. Then that Phrisha {Pharisee} was amazed when he saw Him; that He hadn't first washed before sharutheh {His meal}.
James Murdock's Syriac NT	And while he was speaking, a certain Pharisee requested him to dine with him: and he went in, and reclined. And the Pharisee noticing him, wondered that he did not previously baptize before dinner.
Original Aramaic NT	But while he was speaking, one Pharisee requested of him that he would dine with him, and he entered and reclined. But that Pharisee when he saw him, he was amazed that he did not wash before his dinner.
Lamsa Peshitta (Syriac)	"But while he was speaking, one Pharisee requested of him that he would dine with him, and he entered and reclined." But that Pharisee when he saw him, he was amazed that he did not wash before his dinner.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Now, while he was talking, a Pharisee made a request that he would come to a meal with him; and he went in and took his seat at the meal. And when the Pharisee saw it, he was surprised because he came to the meal without first washing himself.
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Bible in Worldwide English	While Jesus was saying these things, a Pharisee asked him to come to eat at his house. So Jesus went in and sat at the table. The Pharisee saw that Jesus did not wash his hands before he ate. He was surprised.
Easy English	Jesus warns some Pharisees While Jesus was speaking, a Pharisee asked him to eat a meal with him. So Jesus went to the Pharisee's house and he sat down at the table. Jesus did not wash his hands before he ate the meal. This surprised the Pharisee.
Easy-to-Read Version–2008	After Jesus had finished speaking, a Pharisee asked Jesus to eat with him. So he went and took a place at the table. But the Pharisee was surprised when he saw that Jesus did not wash his hands first before the meal.
God's Word™	After Jesus spoke, a Pharisee invited him to have lunch at his house. So Jesus accepted the invitation. The Pharisee was surprised to see that Jesus didn't wash before the meal.
Good News Bible (TEV)	When Jesus finished speaking, a Pharisee invited him to eat with him; so he went in and sat down to eat. The Pharisee was surprised when he noticed that Jesus had not washed before eating.
J. B. Phillips	While he was talking, a Pharisee invited him to dinner. So he went into his house and sat down at table. The Pharisee noticed with some surprise that he did not wash before the meal.
The Message	Frauds! When he finished that talk, a Pharisee asked him to dinner. He entered his house and sat right down at the table. The Pharisee was shocked and somewhat offended when he saw that Jesus didn't wash up before the meal.
NIRV	Six Warnings Jesus finished speaking. Then a Pharisee invited him to eat with him. So Jesus went in and took his place at the table. But the Pharisee was surprised. He noticed that Jesus did not wash before the meal.
New Life Version	Jesus Speaks Sharp Words to the Proud Religious Law-Keeper As Jesus was talking, a proud religious law-keeper asked Him to eat with him. Jesus went to the man's house and took His place at the table. The proud religious law-keeper was surprised and wondered why Jesus had not washed before He ate.
New Simplified Bible	As he spoke a Pharisee invited him to dine with him. He accepted the invitation and went to eat. The Pharisee wondered about Jesus not bathing before dinner. [Did the New Simplified Bible choose <i>bathing</i> in order to be consistent? Bad choice.]

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

Casual English Bible	JESUS GETS TOUGH ON RELIGION LEADERS When Jesus got done talking, a Pharisee invited him to a meal. So Jesus went to his home and sat ^[8] at the table. Something surprised the Pharisee; Jesus didn't baptize ^[9] his hands in a ceremonial washing before sitting down to eat. ⁸ 11:37The literal translation is "reclined." The tables were apparently low to the ground, and people reclined on mats or pillows placed on the floor beside the tables. ⁹ 11:38The Greek word is baptizō. One of the rules that Pharisees observed – not rules in the Bible, but rules comparable to those we might find in church manuals – was to wash their hands before a meal. This didn't have anything to do with hygiene. It was about spiritual cleansing – a ritual closer to baptism than to a bath.
Contemporary English V.	When Jesus finished speaking, a Pharisee invited him home for a meal. Jesus went and sat down to eat. The Pharisee was surprised that he did not wash his hands before eating.
The Living Bible	As he was speaking, one of the Pharisees asked him home for a meal. When Jesus arrived, he sat down to eat without first performing the ceremonial washing required by Jewish custom. This greatly surprised his host.

New Berkeley Version
New Living Translation

Jesus Criticizes the Religious Leaders

As Jesus was speaking, one of the Pharisees invited him home for a meal. So he went in and took his place at the table. *[Or and reclined.]* His host was amazed to see that he sat down to eat without first performing the hand-washing ceremony required by Jewish custom.

The Passion Translation

After Jesus finished saying this, a Jewish religious leader, one of the “separated ones,” asked him to come for a meal at his home. When everyone had been seated at the table, the religious leader noticed that Jesus hadn’t performed the cleansing ritual before he began eating. He was shocked. Vv. 37–38 are combined in the Passion Translation.

UnfoldingWord Simplified T.

After Jesus finished saying those things, a Pharisee invited him to eat a meal with him. So Jesus went into the Pharisee's house and reclined at the table to eat. The Pharisee was surprised when he saw that Jesus did not ritually wash his hands before eating.

William's New Testament

When He had said this, a Pharisee asked Him to lunch at his house, and He went in and took His place at table. The Pharisee noticed that He did not first wash before lunch, and was surprised.

Partially literal and partially paraphrased translations:

American English Bible

Well after he said this, a Pharisee asked [Jesus] to dine with him, so he went in and reclined at his table. However, the Pharisee was surprised to see that Jesus hadn’t washed before dinner. *[See Eating with Unwashed Hands in the Addendum.]*

Beck’s American Translation
Breakthrough Version

During the time to speak, a Separatist asks Him a favor in order that He might have breakfast beside him. When He went in, He settled down. When the Separatist saw it, he was amazed because he was not first submerged in water before the breakfast.

Common English Bible

Jesus condemns Pharisees and legal experts

While Jesus was speaking, a Pharisee invited him to share a meal with him, so Jesus went and took his place at the table. When the Pharisee saw that Jesus didn’t ritually purify his hands by washing before the meal, he was astonished.

Len Gane Paraphrase

As he was speaking a certain Pharisee asked him to eat with him, and he went in and sat down.

"When the Pharisee noticed it, he was surprised that he hadn't first washed before dinner.

A. Campbell's Living Oracles

While he was speaking, a Pharisee asked him to dine with him. And he went and placed himself at table. But the Pharisee was surprised to observe that he used no washing before dinner.

New Advent (Knox) Bible

At the time when he said this, one of the Pharisees invited him to his house for the mid-day meal; so he went in and sat down at table; the Pharisee meanwhile was inwardly surmising, why he had not washed before his meal.

NT for Everyone

While he was speaking, a Pharisee invited him to have dinner at his house. So he went in and sat down. The Pharisee, watching him, was surprised that he didn’t first wash before dinner.

20th Century New Testament

As Jesus finished speaking, a Pharisee asked him to breakfast with him, and Jesus went in and took his place at table. The Pharisee noticed, to his astonishment, that Jesus omitted the ceremonial washing before breakfast.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible

Religious Hypocrisy Denounced

Conservapedia Translation	<p>As he was speaking, a Pharisee asked him to dine with him. So he went in and reclined at the table. When the Pharisee saw this, he was amazed that he did not first perform the ritual washing [Lit <i>he did not first wash</i>] before dinner.</p> <p>After Jesus spoke, a certain Pharisee invited Him to a meal [interestingly, the Greek word for "meal" here originally meant breakfast, but is translated in the NASB as "lunch". Was all this actually before breakfast?]. He went to his home and sat down to eat. When the Pharisee saw this, he wondered [θαυμάζω: wonder rather than marvel] why Jesus did not thoroughly wash [βαπτίζω: thoroughly wash in this context] his hands before eating.</p>
Revised Ferrar-Fenton Bible	<p>Pharisaism Exposed.</p> <p>While He was speaking, a Pharisee asked Him to breakfast with him. So He went in, and reclined.</p> <p>The Pharisee, seeing it, how ever was surprised that before the breakfast He had not first bathed.</p>
Free Bible Version	<p>After Jesus had finished speaking, a Pharisee invited him to come and eat with him. So Jesus went and sat down to a meal. The Pharisee was surprised that Jesus didn't wash his hands before eating as ceremonially required.</p>
God's Truth (Tyndale) International Standard V	<p>.</p> <p>Jesus Denounces the Pharisees and the Experts in the Law (Matthew 23:1-36; Mark 12:38-40; Luke 20:45-47)</p> <p>After Jesus [Lit. he] had said this, a Pharisee invited him to have a meal with him. So Jesus [Lit. he] went and took his place at the table. The Pharisee was surprised to see that he didn't first wash before the meal.</p>
Montgomery NT	<p>When he had finished speaking a Pharisee asked him to dine with him; so he went in with him and reclined. And the Pharisee noticed, to his amazement, that he did not wash his hands before eating, but the Lord said to him. "You Pharisee do cleanse the outside of your cup or plate, but your secret heart is full of extortion and wickedness. V. 39 is included for context.</p>
NIV, ©2011 Riverside New Testament	<p>.</p> <p>During his talk a Pharisee kept asking him to dine with him. He went in and reclined at table. The Pharisee, seeing this, wondered that he had not first washed before dinner.</p>
Leicester A. Sawyer's NT	<p>And when he was speaking, a certain Pharisee asked him to breakfast with him; and he went in and immediately sat down. And the Pharisee seeing him, wondered that he was not first baptized before breakfast.</p>
UnfoldingWord Literal Text Urim-Thummim Version	<p>.</p> <p>And as he spoke, a certain Pharisee requested him to dine with him: and he went in and sat down for supper. And when the Pharisee saw it, he marveled that he had not first washed before dinner.</p>
Weymouth New Testament	<p>When He had thus spoken, a Pharisee invited Him to breakfast at his house; so He entered and took His place at table. Now the Pharisee saw to his surprise that He did not wash His hands before breakfasting.</p>

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	<p>Woe to you, Pharisees! (Mt 23:13)</p> <ul style="list-style-type: none"> As Jesus was speaking, a Pharisee asked him to have a meal with him. So he went and sat at table. The Pharisee then wondered why Jesus did not first wash his hands before dinner. 37. See commentary on Matthew 23. [Kukis: these are extensive and will be placed in the Addendum.] <p>The Bible does not demand these ritual purification that Mark also mentions in 7:3, but the teachers of Jesus' time insisted that they were necessary. Jesus</p>
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rebels against these new religious obligations. Why do they not pay more attention to inner purification?

Then we read about the reproaches Jesus addressed to the Pharisees on various occasions. If Luke like Matthew has kept these very hard words of Jesus, it was perhaps a reminder that the Gospel goes much further than the vision of the Pharisees, so concerned, as they claimed, for the service of God. Some of them were part of the first Christian community, and were influential (Acts 15:5). Doubtless, the hostile attitude adopted by the party of the Pharisees in the following years accounts for the remembrance of these reproaches. There are surely others and deeper reasons for the many warnings we read in Scripture about Pharisees.

Entering the new covenant is a free gift from God. It is also a gift from God to possess a good knowledge of Christian doctrine, or exercise a special ministry in the Church, or belong to a Christian group committed for their faith. Nevertheless there is always the danger to behave as an elite group, thus losing the true humility that should lead us to occupy the last places, where we really should be.

The Heritage Bible

And in his talking, a certain Pharisee requested him to dine with him, and going in, he reclined to eat.

And the Pharisee seeing, marveled that he absolutely had not first baptized himself before dinner.

New American Bible (2011)

Denunciation of the Pharisees and Scholars of the Law.*

^sAfter he had spoken, a Pharisee invited him to dine at his home. He entered and reclined at table to eat.^t The Pharisee was amazed to see that he did not observe the prescribed washing before the meal.^u

* [11:37–54] This denunciation of the Pharisees (Lk 11:39–44) and the scholars of the law (Lk 11:45–52) is set by Luke in the context of Jesus' dining at the home of a Pharisee. Controversies with or reprimands of Pharisees are regularly set by Luke within the context of Jesus' eating with Pharisees (see Lk 5:29–39; 7:36–50; 14:1–24). A different compilation of similar sayings is found in Mt 23 (see also notes there).

s. [11:37–54] 20:45–47; Mt 23:1–36; Mk 12:38–40.

t. [11:37] 7:36; 14:1.

u. [11:38] Mt 15:2; Mk 7:2–5.

New Catholic Bible

Woe to the Scribes and Pharisees.^[h] When he had finished speaking, a Pharisee invited him to dine at his house. He went in and took his place at table. The Pharisee was surprised to see that he had not first washed^[i] before the meal.

[h] Luke 11:37 In Luke these strong rebukes seem to have been given by Jesus in private conversations with Pharisees and scribes, whereas in Matthew (23:13ff) the charges are uttered publicly in the presence of outsiders. This is a further aspect of the "gentleness of Christ," which Luke means to communicate.

[i] Luke 11:38 Had not first washed: this referred to the ceremonial washing, which was part of the "oral" traditions of the Pharisees, i.e., practices and regulations meant to fill out the written Law of Moses (see Mt 15:9; Mk 7:3, and note on Mk 7:4).

Mark 7:4 Moses had prescribed a few ablutions for priests when they prepared for service at the altar (Ex 30:17–21). However, Rabbinic tradition had gone beyond the spirit of this prescription and arbitrarily extended it. Jesus condemns this Pharisaic formalism and censures his opponents who out of love for their traditions had nullified the more important commandments of the Law. His disciples—like the great majority of the common people—paid little attention to these prescriptions of the Pharisees. And tables: found only in some early manuscripts.

New English Bible—1970

The Denouncing of the Pharisees and Lawyers (Judæa)
[Lk.11.37-52 →] - Mt.23.1-36, Mk.12.38-40, Lk.20.45-47

WHEN HE HAD FINISHED SPEAKING, a Pharisee invited him to dinner. He came in and sat down. The Pharisee noticed with surprise that he had not begun by washing before the meal.

NRSV (Anglicized Cath. Ed.) **Lawyers**

While he was speaking, a Pharisee invited him to dine with him; so he went in and took his place at the table. The Pharisee was amazed to see that he did not first wash before dinner.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	As Yeshua spoke, a <i>Parush</i> asked him to eat dinner with him; so he went in and took his place at the table; and the Parush was surprised that he didn't begin by doing <i>n'tilat yadayim</i> before the meal.
Holy New Covenant Trans.	While Jesus spoke, a Pharisee asked Jesus to eat with him. So Jesus came and sat at the table. But the Pharisee was surprised when he saw that Jesus didn't wash his hands before the meal.
Israeli Authorized Version	And as he spake, a certain Prushim besought him to dine with him: and he went in, and sat down to meat. And when the Prushim saw it, he marvelled that he had not first washed before dinner.
Tree of Life Version	As He spoke, a Pharisee asked Yeshua to eat with him, so He entered and sat down. But the Pharisee was surprised when he saw that Yeshua did not do the ritual handwashing before the meal.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...in but the+ {him} to speak asks him Pharisee so [He] may eat with him Entering but [He] reclines The but Pharisee Seeing wonders for not firstly [He] is washed before the dinner...
Alpha & Omega Bible	NOW WHEN HE HAD SPOKEN, A PHARISEE ASKED HIM TO HAVE LUNCH WITH HIM; AND HE WENT IN, AND SAT AT THE EATING TABLE. WHEN THE PHARISEE SAW IT, HE WAS SURPRISED THAT HE HAD NOT FIRST CEREMONIALLY WASHED BEFORE THE MEAL.
Awful Scroll Bible	What is more from-within he is to be spoke, a certain Resolved asserts to ask him, that he should be dined with him. Indeed being came-in, he descended-upon. Furthermore the Resolved be perceived it, wondered certainly-of-which, he comes to be not baptized first, a baptizing before dinner.
Concordant Literal Version	Now, in His speaking, a certain Pharisee is asking Him so that He should be lunching with him. Now entering, He leans back at table." Now the Pharisee, perceiving it, marvels that He is not first baptized before luncheon."
exeGesés companion Bible	<u>YAH SHUA ON THE SIX WOES</u> And as he speaks, a Pharisee asks him to dine with him: and he enters, and reposes: and the Pharisee sees, and marvels that he not first baptizes preceding dinner.
Orthodox Jewish Bible	Now while he spoke, a Parush asks him that he might have betziat halechem (have a meal, breaking of bread) with him. And, having entered, Rebbe Melech HaMoshiach reclined at tish. And the Parush, having seen this, was amazed that Rebbe Melech HaMoshiach did not first do netilat yadayim before the meal.

Expanded/Embellished Bibles:

The Amplified Bible

Woes upon the Pharisees

Now after Jesus had spoken, a Pharisee asked Him to have lunch with him. He went in [the Pharisee's home] and reclined *at the table* [without ceremonially washing His hands]. The Pharisee noticed this and was surprised that Jesus did not first ceremonially wash before the meal.

An Understandable Version

Now while Jesus was speaking, a Pharisee [*i.e., a strict sect of the Jewish religion*] invited Him to have a meal with him. So, Jesus went in [*to his house*] and reclined [*at the dinner table*]. [Note: See Matt. 23:6]. And when the Pharisee observed this, he was surprised that Jesus had not first washed himself ceremonially before the meal.

The Expanded Bible

Jesus Accuses the Pharisees

After Jesus had finished speaking, a Pharisee asked Jesus to eat [dine] with him. So Jesus went in and sat at the table [reclined; ^c the posture for a banquet or dinner party; see 7:36]. But the Pharisee was surprised when he saw that Jesus did not wash his hands before the meal [^c a Jewish ritual for ceremonial purity].

Jonathan Mitchell NT

Now during this [situation for] Him to be speaking, a Pharisee kept on making a request that He would dine with him. So later, after entering, He fell back (or: reclines) [at the meal]. But seeing [this], the Pharisee was surprised and amazed (or: wondered) that He was not first ceremonially washed (or: baptized; dipped; [immersing of the hands up to the elbows for ceremonial purification]) before the dinner.

P. Kretzmann Commentary

Verses 37-41**Woes upon the Pharisees and. Lawyers.**

The Pharisee's offense:

And as He spake, a certain Pharisee besought Him to dine with him; and He went in and. sat down to meat.

And when the Pharisee saw it, he marveled that He had not first washed before dinner.

Lexham Bible

Pharisees and Legal Experts Denounced

And as he was speaking, a Pharisee asked him to have a meal [Literally "that he would have a meal"] with him, and he went in and [*Here "and " is supplied because the previous participle ("went in") has been translated as a finite verb] reclined at table. And the Pharisee, when he [*Here "when " is supplied as a component of the participle ("saw") which is understood as temporal] saw it , [*Here the direct object is supplied from context in the English translation] was astonished that he did not first wash before the meal.

Syndein/Thieme

{Rebuking the Pharisees and Experts in the Law}

Now as He {Jesus} spoke, a certain Pharisee kept on inviting Him {Jesus} to have a meal with him.

So going in, He 'reclined at the table' {anapipto}.

``Now when the Pharisee was seeing that He {Jesus} absolutely did not {ouk} first wash {baptize} before the meal . . . he was astonished.

Translation for Translators

Jesus rebuked the Jewish leaders for only pretending to be good.

Luke 11:37-54; Matthew 23:1-36; Mark 12:38-40

While Jesus finished saying those things, a Pharisee invited him to eat a meal with him. So Jesus went to *his house* and ate with him. The Pharisee was surprised when he saw that Jesus did not follow the Pharisees' ritual by washing his hands before eating. *The Pharisees washed their hands in a certain way to be cleansed from anything that might have contaminated them. They were afraid that God might reject them if they had touched something unacceptable to God.*

The Voice

Jesus is fearless with Pharisees and scholars. To get through to them He agrees to eat in the home of a Pharisee where a religious scholar has also been invited.

A Pharisee interrupted His speech with an invitation to dinner. Jesus accepted the invitation and took His place at his table. The Pharisee was offended that Jesus

didn't perform the ceremonial handwashing before eating—*something Pharisees were fastidious about doing*.

Bible Translations with Many Footnotes:

NET Bible®

Rebuking the Pharisees and Experts in the Law

As he spoke,¹¹⁴ a Pharisee¹¹⁵ invited Jesus¹¹⁶ to have a meal with him, so he went in and took his place at the table.¹¹⁷ The¹¹⁸ Pharisee was astonished when he saw that Jesus¹¹⁹ did not first wash his hands¹²⁰ before the meal.

^{114tn} The use of the aorist infinitive here should probably be translated “as he spoke” rather than “while he was speaking” (see ExSyn 595). The Pharisee did not necessarily interrupt Jesus to issue the invitation.

^{115sn} See the note on Pharisees in 5:17.

^{116tn} Grk “him”; the referent (Jesus) has been specified in the translation for clarity.

^{117tn} Grk “and reclined at table,” as 1st century middle eastern meals were not eaten while sitting at a table, but while reclining on one’s side on the floor with the head closest to the low table and the feet farthest away.

^{118tn} Here δέ (de) has not been translated.

^{119tn} Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

^{120tn} The words “his hands” are not in the Greek text, but have been supplied for clarity.

^{sn} Washing before meals was a cultural practice that was described in the OT, but not prescribed there (Gen 18:4; Judg 19:21). It was apparently related to concern about contracting ceremonial uncleanness (Lev 11:31-38; t. Demai 2.11-12).

New American Bible (2011)

Rotherham’s Emphasized B. § 53. “*Alas for you, Pharisees and Lawyers!*”

Cp. Mt. xxiii.

And [when he had spoken] a Pharisee was requesting him that he would dine^c with him; and, entering, he reclined. And [the Pharisee] beholding, marvelled that he was not [first] immersed, before the dinner.

^c Or: “breakfast.”

The Spoken English NT

Jesus Criticizes the Pharisees and the Scripture Experts (Mt. 23:1-36; Mk 12:38-40)

While Jesus was saying that, a Pharisee asked Jesus if he’d have dinner with him. And he went in and took his place at the table.^{ff} And the Pharisee was amazed that he hadn’t washed before the meal.

^{ff} Lit. “lay down to eat.” In those days, people lay down at tables, rather than sitting, to eat.

Wilbur Pickering’s New T.

Jesus derides scribes and Pharisees

Now as He spoke, a certain Pharisee invited Him to eat with him. So He went in and reclined. But the Pharisee, noticing that He did not first wash before the meal, was critical.¹²

⁽¹²⁾ The leaders had already rejected Jesus and were planning to kill Him, so He knew this was not a friendly invitation. He accepted the invitation with the clear purpose to provoke a confrontation.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

Now while [He] [was] speaking, a certain Pharisee was asking Him that He should dine with him. So having entered, He reclined [to eat]. But the Pharisee having seen, marveled that He was not first baptized [or, ceremonially washed] before the meal.

Charles Thomson NT

After he had spoken, a certain Pharisee invited him to dine with him, so he went and placed himself at table. And when the Pharisee who saw this expressed surprise

	that he had not first washed before dinner, the Lord said to him, Now as for you Pharisees, yon cleanse the outside of the cup and plate; but as to the inside, it is full of your rapacity and wickedness. V. 39 is included for context.
Context Group Version	Now as he spoke, a Pharisee asks him to dine with him: and he went in, and reclined to eat. And when the Pharisee saw it, he marveled that he had not first bathed himself before dinner.
Far Above All Translation	Now while he was speaking, a certain Pharisee asked him to dine with him, and he went and reclined <i>at table</i> . And the Pharisee, when he saw it, was astounded that he did not first perform ablutions before the meal.
Holy B. Improved Ed. (1912)	Now as he spoke, a Pharisee asks him to breakfast with him; and he entered, and reclined at table. And the Pharisee seeing it wondered that he did not first baptize (immerse) ¹ himself before breakfast. ¹ Immerse, immersions: The same words elsewhere given in both the transferred and translated forms, e.g., immerse (baptize), etc. Some ancient documents read, sprinkle themselves, and some omit, and couches. [Note is from Mark 7:4, which is referenced for this footnote.]
Literal New Testament	NOW AS WAS SPEAKING [HE] ASKED HIM A PHARISEE CERTAIN THAT HE WOULD DINE WITH HIM : AND HAVING ENTERED HE RECLINED HIMSELF. BUT THE PHARISEE SEEING [IT] WONDERED THAT NOT FIRST HE WASHED BEFORE THE DINNER.
Literal Standard Version	And in [His] speaking, a certain Pharisee was asking Him that He might dine with him, and having gone in, He reclined, and the Pharisee having seen, wondered that He did not first immerse Himself before the early meal.
Modern Literal Version 2020	Now while* he was speaking, a certain Pharisee asked him, *that he might have a meal with him, and having entered, he leaned-back at the table. Now <i>after</i> the Pharisee saw it, he marveled that he had not first immersed* {i.e. bathed} himself before a meal.
New American Standard	Woes upon the Pharisees Now when He had spoken, a Pharisee *asked Him to have lunch with him; and He went in and reclined at the table. When the Pharisee saw this, he was surprised that Jesus had not first ceremonially washed [Lit baptized; here, <i>immersed the hands</i>] before the meal [Or <i>lunch</i>].
Niobi Study Bible	Woe to the Pharisees and Lawyers And as He spoke, a certain Pharisee besought Him to dine with him. And He went in and sat down to meat. And when the Pharisee saw it, he marveled that He had not first washed before dinner.
Revised Young's Lit. Trans.	And in <i>his</i> speaking, a certain Pharisee was asking him that he might dine with him, and having gone in, he reclined (at meat), and the Pharisee having seen, did wonder that he did not first baptize himself before the dinner.
The gist of this passage:	Another pharisee asks Jesus to dine with him at his house. Apparently, Jesus is carefully scrutinized, as he notices that Jesus did not ceremonially clean his hands before eating.

37-38

Luke 11:37a

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 11:37a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
lalêô (λαλέω) [pronounced lah-LEH-oh]	<i>to speak, to talk, to utter; the voice, or the sound, or the vocal cords are emphasized</i>	aorist active infinitive	Strong's #2980
erôtaô (ἐρωτάω) [pronounced air-o-TAW-oh]	<i>to ask [someone about something], to ask [a question]; to request, to beseech, to desire, to entreat, to pray</i>	3 rd person singular, present active indicative	Strong's #2065
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
Pharisaïos (Φαρισαῖος) [pronounced far-is-AH-yos]	<i>a Jewish separatist sect, a Jewish religious sect; transliterated Pharisee</i>	masculine singular noun; nominative case	Strong's #5330
hopôs (ὥπως) [pronounced HOP-oce]	<i>how, that; what (-ever); how, that is, in the manner that; because, how, (so) that, to, when</i>	particle	Strong's #3704
aristáō (ἀριστάω) [pronounced ar-ihs-TAH-oh]	<i>to dine, to take the principle meal, to eat a meal; to eat breakfast</i>	3 rd person singular, aorist active subjunctive	Strong's #709
Apparently, this word originally meant <i>to eat breakfast</i> ; but later came to mean, <i>to dine</i> . ²⁹			
para (παρά) [pronounced paw-RAW]	<i>beside, near, with, at [or by] [the side of], by; among, before [someone, something]; in the sight [or judgment of someone]</i>	preposition of nearness with the dative	Strong's #3844
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

Translation: While Jesus [lit., He] is speaking, a pharisee asked Him to dine with him.

This does not appear that the pharisee politely waited until Jesus was done speaking. En + the locative can have a temporal meaning, and can be translated, *while Jesus is speaking*.

²⁹ Thayer's Greek English Lexicon of the Old Testament, American Book Company, ©1889, Strong's #709.

The pharisee did not simply ask Jesus to eat with him. *He kept on asking*; present active indicative. This present tense is linear aktionsart, meaning, *he kept on asking*. This suggests that the pharisee asked many times. You may recall that this has happened before. The fact that this man keeps on asking suggests that Jesus did not immediately jump at the chance to dine at his house.

There was also the possibility that these pharisees were devising a trap in order to capture the Lord. As I have suggested before, Jesus did not use His omniscience to determine what was going to happen next. He faced every situation just as we do. He did not know what was going to happen the next hour or the next day. A situation presented itself with many options; and then Jesus determined what He needed to do in response to it. When interacting with an individual, certainly Jesus could *read* him to some extent. Is this person truly interested? Is he positive toward the **gospel**? No doubt Jesus could tell that this invitation was not one from a man truly interested in what Jesus was saying (after all, he interrupted Jesus while teaching—apparently several times—in order to ask Him to a meal).

So, why didn't Jesus accept this invitation right away?

By attending this meal, Jesus is going to find Himself in the midst of a hostile crowd, of those who will criticize everything that He does, has done, says or has said. Although the pharisee asked a number of times, Jesus finally agrees to this meal. He agrees, knowing that He is potentially walking into a minefield. Jesus knows this, not from omniscience, but from various interactions which He has had with the pharisees previously. Furthermore, Jesus is able to get a read on this man making the invitation (by that, I mean, Jesus was able to determine his actual interest in what Jesus was teaching).

Now, was Jesus afraid? Was He simply avoiding an unpleasant situation? Jesus' public ministry was all about presenting the gospel message to Israel. That message was, *whoever believes in Jesus Christ shall be saved*. Furthermore, Jesus would teach the truth of God, which is the Old Testament (Jesus lived during the Age of Israel). Many times, Jesus corrected the traditions which had become a part of the Jewish faith. What is the purpose of going before men who are, from the jump, negative toward the message of grace? They were not even interested in the truth for their dispensation, if that truth conflicted with Jewish tradition. In such a situation, Jesus is at best, casting pearls before swine.

Let me suggest that Jesus, a genius at reading people. Having been interrupted three, four or five times, He took a moment to scan the crowd for religious types. I would postulate that Jesus saw some positive volition. There were not light bulbs over the heads of the positive ones; but He could read their expressions. Jesus probably picked out two or three people of the religious types who actually had some interest in what He was teaching. For that reason, Jesus agreed to this meal. Jesus knew that this meeting potentially could be productive.

Luke 11:37b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eiserchomai (εἰσερχομαι) [pronounced ice-ER-khom-ah-ee]	<i>entering [in]; going in [through]; coming in [through]</i>	masculine singular, aorist active participle; nominative case	Strong's #1525
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
anapíptō (ἀναπίπτω) [pronounced an-ap-IHP-toh]	<i>to recline at table; to sit down, to fall back, i.e. lie down, lean (sit) back</i>	3 rd person singular, aorist active indicative	Strong's #377

Translation: [Jesus later] entered [into the pharisee's home and] reclined [at the table].

Jesus apparently agrees to this meal and enters into the man's home and sits down. Actually He reclines at the table, as people did in those days. Those ready to eat would be laying on their sides around a low elevation table, their heads and hands were close to the table, their feet were a distance away. Given where men walked day after day, it is reasonable to place their feet the greatest possible distance from the table.

Luke 11:37 **While Jesus** [lit., *He*] **is speaking, a pharisee asked Him to dine with him.** [Jesus later] **entered [into the pharisee's home and] reclined [at the table].** (Kukis mostly literal translation)

Jesus, sensing some possible positive volition, goes to dine with the pharisee and many of his friends and associates.

Luke 11:38			
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
Pharisaïos (Φαρισαῖος) [pronounced <i>far-is-AH-yos</i>]	a Jewish separatist sect, a Jewish religious sect; transliterated <i>Pharisee</i>	masculine singular noun; nominative case	Strong's #5330
eidô (εἶδω) [pronounced <i>Ī-doh</i>]	<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
thaumázô (θαυμάζω) [pronounced <i>thau-MAUd-zoh</i>]	<i>to wonder, to marvel, to be struck with admiration or astonishment</i>	3 rd person singular, aorist active indicative	Strong's #2296
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
ou (οὐ) [pronounced <i>oo</i>]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
prôton (πρῶτον) [pronounced <i>PRO-ton</i>]	<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)
baptizô (βαπτίζω) [pronounced <i>bap-TID-zoh</i>]	<i>to baptize, to wash, to immerse; to do a ceremonial ablution, especially (technically) of the ordinance of Christian baptism; a baptism identifies, associates or relates one thing to another.</i>	3 rd person singular, aorist passive indicative	Strong's #907
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

Luke 11:38			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
áriston (ἄριστον) [pronounced <i>AHR-ihs-ton</i>]	<i>the best meal, first food before work; breakfast; luncheon, noon meal; later, dinner</i>	neuter singular noun, genitive/ablative case	Strong's #712

Translation: But the pharisee watched, and he was astonished that [Jesus] did not first wash [lit., baptize] [his hands] before the meal.

The pharisee was watching Jesus—and I believe that all of this was on purpose. The pharisee had heard a rumor and he wanted to see if it was true; or he just wanted to watch Jesus and see what He did in a social setting. They would call Him on anything that was amiss, which means, something that violated Jewish tradition (which they put on an equal scale as the existing Scriptures).

If you know anything about the translation from Greek to English, you would guess that the subject is *the pharisee*, which is followed by the main verb (*to be astonished*), which is followed by a present infinitive. You would have been correct for two out of the three.

The first verb is the aorist participle of *eidō* (εἶδω) [pronounced *Ī-doh*], which means, *seeing, having seen, perceiving, discerning, knowing*. Strong's #1492. The aorist tense can refer to a point in time or to several points in time. This suggests that this pharisee had his eye on Jesus on several occasions, watching Him carefully, but he was not staring at Him (that would have been the present tense).

Then the pharisee is the subject of the verb *thaumázō* (θαυμάζω) [pronounced *thau-MAUd-zoh*]. This verb means, *to wonder, to marvel, to be struck with admiration or astonishment*. Strong's #2296. Jesus has just cured a man who was mute by sending a demon out of him; and He has made some great theological points. But, you know what amazes the pharisee? Jesus did not wash His hands before sitting down (I should say, *before reclining*).

There is another interesting verb found in v. 38: the aorist passive indicative of *baptizō* (βαπτίζω) [pronounced *bap-TID-zoh*], which means, *to baptize, to wash, to immerse; to do a ceremonial ablution, especially (technically) of the ordinance of Christian baptism*. Strong's #907.

Literally, this reads: But the pharisee watched, and he was astonished that [Jesus] did not first wash [lit., baptize] [his hands] before the meal. (Kukis mostly literal translation)

I have been studying the books of Exodus and Leviticus while doing the book of Luke, and one thing which has surprised me is, I do not seem to find the requirement that Israelites wash their hands before a meal. No doubt, you have heard the saying, *cleanliness if next to godliness*. That saying is not found in the Bible.

The Mosaic Law, although both restrictive and prescriptive, still allowed for a variety of personalities and day-to-day actions.

Now, I was raised to wash my hands before a meal, and I do. It is a matter of cleanliness and not **spirituality**. When I wash my hands, it does not have any spiritual benefit for me.

But I was led to ask myself, why did the pharisees come up with the rule to wash one's hands before a meal; but God did not require it in the **Law of Moses**?

Let me suggest a few things here. First of all, a person who has been working all day with his hands might wash them as a matter of habit; they might do it as a religious rite; but Jesus has been pretty much just talking. There is nothing in the previous narrative to indicate that Jesus got His hands dirty by doing anything.

Secondly, washing in that era and before is much different than washing one's hands today. That is, at best, in that era, one might dip his hands into a bowl of water that 5 or 10 others have already put their hands into (or more). Today, it is genuinely cleaner to put your hands under a faucet and wash them; but then, the end result of putting your hands into a bowl of water, sharing that water with 5 or 6 or 20 others, is that really a cleansing experience?

So, are your hands cleaner simply having attended to the chores and life that you had to lead? Or are they cleaner when they have been placed into water that 5 or 6 others have placed their hands into? Reading this far into the narrative, this is where my mind went.

However, this is not really the issue for Jesus, at this point. He is going to approach the pharisee's observation in a completely different way.

Also, it is possible that Jesus purposely did not wash in order to have a teaching conversation with the pharisees.

Luke 11:38 **But the pharisee watched, and he was astonished that [Jesus] did not first wash [lit., baptize] [His hands] before the meal.** (Kukis mostly literal translation)

Although the ESV translates the participle (*seeing*) like an infinitive (*to see*), this pretty much tells us what is happening.

Matthew 15:1–11 and Mark 7:1–16 describe a similar situation, but not the same one.

Luke 11:37–38 **While Jesus [lit., He] is speaking, a pharisee asked Him to dine with him. [Jesus later] entered [into the pharisee's home and] reclined [at the table]. But the pharisee watched, and he was astonished that [Jesus] did not first wash [lit., baptize] [his hands] before the meal.** (Kukis mostly literal translation)

Luke 11:37–38 **While Jesus is speaking, a pharisee asked him to take a meal with him. So, soon thereafter, Jesus went to the pharisee's home, entered in, and sat down to eat. The pharisee was watching Him carefully and was astonished that Jesus did not first wash His hands before sitting down. He apparently told others about this.** (Kukis paraphrase)

And spoke also the Lord face to face with him, "Now you [all] the pharisees, the outside of the cup and of the plate you [all] keep on cleaning, but the inside of you [all] keeps on being filled with greed and depravity. O ignorant ones, the One making the outside also the inside He has made. Moreover, the insides give mercy, and behold, everyone clean to you [all] is.

Luke
11:39–41

The Lord then spoke directly to him, [saying], "Now you+ pharisees keep on cleaning the outside of the cup and the plate, but your insides are filled with greed and depravity. [Listen, you] ignorant ones, the One who makes the outside also made the inside. Notwithstanding, give the things within [as] mercy [or, as an indication of compassion], and listen, [when you give mercy, then] everyone is clean to you+.

The Lord then spoke directly to him, saying, “Right now, you pharisees continue to clean the outside of the cup and the plate, but on the inside, you are filled with greed and depravity. Listen carefully, you ignorant fools, the God Who made the outside also made the inside. It is from the inner man that grace and mercy proceed. Furthermore, when you give mercy, then everyone is clean before you.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And spoke also the Lord face to face with him, “Now you [all] the pharisees, the outside of the cup and of the plate you [all] keep on cleaning, but the inside of you [all] keeps on being filled with greed and depravity. O ignorant ones, the One making the outside also the inside He has made. Moreover, the insides give mercy, and behold, everyone clean to you [all] is.
Douay-Rheims 1899 (Amer.)	And the Lord said to him: Now you, Pharisees, make clean the outside of the cup and of the platter: but your inside is full of rapine and iniquity. Ye fools, did not he that made that which is without make also that which is within? But yet that which remaineth, give alms: and behold, all things are clean unto you.
Holy Aramaic Scriptures	Then Eshu {Yeshua} said unto him, “Now, you Phrishe {Pharisees}, you cleanse the outside of the cup and plate, but, the inside of yourselves is full of extortion and evil. Deficient of mind! Didn’t He who made that which is outside, make also that which is inside? Nevertheless, anything that you have, you must give it in zedqatha {alms/charity}, and behold, every thing for you is clean.
James Murdock’s Syriac NT	And Jesus said to him: Now ye Pharisees make clean the exterior of the cup and the dish; but your interior is full of extortion and wickedness. Ye deficient in understanding! did not he who made the exterior, make also the interior? But, give ye alms from what ye possess; and lo, every thing will be clean to you.
Original Aramaic NT	But Yeshua said to him, "Now you Pharisees are cleansing the outside of the cup and of the dish, but the inside of some of you is full of rape and wickedness." "Mindless ones! Has not The One who made the outside also made the inside?" "However, give * whatever you have in charity and behold, everything is pure to you."
Lamsa Peshitta (Syriac)	But Yeshua said to him, “Now you Pharisees are cleansing the outside of the cup and of the dish, but the inside of some of you is full of rape and wickedness.” “Mindless ones! Has not The One who made the outside also made the inside?” “However, give whatever you have in charity and behold, everything is pure to you.”

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the Lord said to him, You Pharisees make the outside of the cup and the plate clean; but inside you are thieves and full of evil. O you foolish ones! did not he who made the outside in the same way make the inside? But if you give to the poor such things as you are able, then all things are clean to you.
Bible in Worldwide English	The Lord said to him, You Pharisees wash the outside of a cup and a dish clean. But inside you are full of greed and wrong ways. You are fools! Did not God make the outside and inside also? Do good, and do it from your heart. Then everything is clean for you.

Easy English

So the Lord Jesus said to him, 'You Pharisees are like someone who only cleans the outside of his cup and his plate. You only clean the part that people can see. But inside, your mind is full of bad thoughts. You like to take things from other people. 40 What fools you are! God made the inside of you as well as the outside. He knows all about you. 41 So be ready to give things to poor people. Then you will be really clean, on the inside as well as the outside.'

Easy-to-Read Version—2008

The Lord said to him, "The washing you Pharisees do is like cleaning only the outside of a cup or a dish. But what is inside you? You want only to cheat and hurt people. You are foolish! The same one who made what is outside also made what is inside. So pay attention to what is inside. Give to the people who need help. Then you will be fully clean.

Jesus was speaking about the things that other people cannot see. The Pharisees thought about the part that other people could see. But God sees the reason why we do things.

God's Word™

Good News Bible (TEV)

So the Lord said to him, "Now then, you Pharisees clean the outside of your cup and plate, but inside you are full of violence and evil. Fools! Did not God, who made the outside, also make the inside? But give what is in your cups and plates to the poor, and everything will be ritually clean for you.

J. B. Phillips

But the Lord said to him, "You Pharisees are fond of cleaning the outside of your cups and dishes, but inside yourselves you are full of greed and wickedness! Have you no sense? Don't you realise that the one who made the outside is the maker of the inside as well? If you would only make the inside clean by doing good to others, the outside things become clean as a matter of course!

The Message

But the Master said to him, "I know you Pharisees buff the surface of your cups and plates so they sparkle in the sun, but I also know your insides are maggoty with greed and secret evil. Stupid Pharisees! Didn't the One who made the outside also make the inside? Turn both your pockets and your hearts inside out and give generously to the poor; then your *lives* will be clean, not just your dishes and your hands.

NIRV

Then the Lord spoke to him. "You Pharisees clean the outside of the cup and dish," he said. "But inside you are full of greed and evil. You foolish people! Didn't the one who made the outside make the inside also? Give freely to poor people to show what is inside you. Then everything will be clean for you.

New Life Version

But the Lord said to him, "You proud religious law-keepers make the outside of the cup and plate clean, but inside you are full of stealing and sinning. You are foolish. Did not He that made the outside make the inside also? Give yourself as a gift and then you will be clean.

New Simplified Bible

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

Casual English Bible

The Lord told him, "I've noticed that you Pharisees are good about washing the outside—like washing only the outside of a dirty cup or a dirty bowl. But you don't do anything about the dirt on the inside. On the inside, you're filthy with greed and meanness. This is nonsense. Don't you know that God made the inside, too? If you want to clean the inside, try giving some money to help the poor. That way you'll be clean inside and out.

Contemporary English V.

So the Lord said to him: You Pharisees clean the outside of cups and dishes, but on the inside you are greedy and evil. You fools! Didn't God make both the outside and the inside? If you would only give what you have to the poor, everything you do would please God.

The Living Bible	Then Jesus said to him, "You Pharisees wash the outside, but inside you are still dirty—full of greed and wickedness! Fools! Didn't God make the inside as well as the outside? Purity is best demonstrated by generosity.
New Berkeley Version New Living Translation	. Then the Lord said to him, "You Pharisees are so careful to clean the outside of the cup and the dish, but inside you are filthy—full of greed and wickedness! Fools! Didn't God make the inside as well as the outside? So clean the inside by giving gifts to the poor, and you will be clean all over.
The Passion Translation	The Lord said, "You Pharisees are religiously strict to your customs and obsessed with the peripheral issues. You are like one who will wipe clean only the outside of a cup or bowl, <i>leaving the inside filthy</i> . You are foolish to ignore the greed and wickedness within you! Shouldn't the one who cleans the outside also be concerned with cleaning the inside? If you free your heart of greed, showing compassion and true generosity to the poor, you have more than clean hands; you will be clean within.
UnfoldingWord Simplified T.	The Lord Jesus said to Him, "You Pharisees wash the outside of cups and dishes before you eat, but within yourselves you are very greedy and wicked. You foolish people! Surely you know that God not only made the outside, but he also made the inside! Instead of worrying about dishes being ritually clean, be merciful and give whatever is inside the dishes to those in need, and then both the inside and outside of you will be clean.
William's New Testament	But the Lord said to him, "Now you Pharisees have the habit of cleaning the outside of your cups and dishes, but inside you yourselves are full of greed and wickedness. You fools! Did not the One who made the outside make the inside too? But dedicate once for all your inner self, and at once you will have everything clean.

Partially literal and partially paraphrased translations:

American English Bible	But the Lord said to him: 'You Pharisees like to wash the outsides of dishes and cups, but your insides are filled with wickedness and robbery! 'Unreasonable people! Didn't the One who made the insides also make the outsides? 'However, if you'll be charitable to those who are in need, {Look!} not just your outsides, but everything about you will be clean!
Beck's American Translation Breakthrough Version	. The Master said to him, "You, the Separatists, now clean the outside of the cup and the plate, but your inside is packed full of looting and evilness. Distracted <i>people</i> , didn't the One who made the outside also make the inside? More importantly, give the inside <i>things</i> as a charitable donation and, look, all <i>things</i> are clean to you.
Common English Bible	The Lord said to him, "Now, you Pharisees clean the outside of the cup and platter, but your insides are stuffed with greed and wickedness. Foolish people! Didn't the one who made the outside also make the inside? Therefore, give to those in need from the core of who you are and you will be clean all over.
Len Gane Paraphrase	So the Lord said to him, "Now you Pharisees clean the outside the cup and plate, but inside of you is full of insatiable greed and wickedness. "You fools, didn't he who made what is outside also make what is inside? "Instead give away charitable gifts of what things you have, and look, all things are clean to you.
A. Campbell's Living Oracles	But Yeshua said to him, "Now you Pharisees are cleansing the outside of the cup and of the dish, but the inside of some of you is full of rape and wickedness." "Mindless ones! Has not The One who made the outside also made the inside?" "However, give * whatever you have in charity and behold, everything is pure to you."

New Advent (Knox) Bible	And the Lord said to him, You Pharisees are content to cleanse the outward part of cup and dish, while all within is running with avarice and wickedness. Fools, did not he who made the outward part make the inward too? Nay, you should give alms out of the store you have, and at once all that is yours becomes clean.
NT for Everyone	'Now, you Pharisees,' said the master to him, 'you clean the outside of the plate and cup, but your insides are full of violent robbery and wickedness. That's stupid! Didn't the one who made the outside make the inside as well? You should give for alms what's inside the bowl, and then everything will be clean for you.'

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	But the Lord said to him, "Now you Pharisees clean the outside of the cup and dish, but inside you are full of greed and evil. Fools! Didn't he who made the outside make the inside too? But give from what is within to the poor, [<i>Or But donate from the heart as charity</i>] and then everything is clean for you.
Conservapedia Translation	So the Lord explained, "Now you Pharisees clean the outside of the cup and platter, but inside you are filled with plunder [ἀρπαγή: plunder.] and wickedness. How illogical! [ἄφρων means "without reason," and this intellectual approach is better than the more common "fools" or "foolish" here] Didn't the Creator of the outside also make what is within? Stop being selfish about what is within, and then all things will be sinless [καθαρός: sinless is the best modern rendition, or perhaps "pure"] for you.
Revised Ferrar-Fenton Bible	Jesus, however, said to him: "Now you Pharisees cleanse the outside of the cup and plate, but your own inside is full of avarice and wickedness. You fools! did not the Maker of the outside make the inside as well? Exchange, however, the contents for kindness, and all will be pure for you.
God's Truth (Tyndale)	And the Lord said to him: Now do you Pharisees, make clean the outside of the cup, and of the platter: but your inward parts are full of ravening and wickedness. you fools, did not he that made that which is without: make that which is within also? Nevertheless give *almose of that you have and behold all is clean to you. *almose: this is the exact spelling as found in the text. If this word is "almost" it is consistent with "the giving up of all goods" found in the Acts of the Apostles. Some have read it as alms.
International Standard V UnfoldingWord Literal Text Urim-Thummim Version	. . But the LORD said to him, Now do you Pharisees make clean the outside of the cup and the platter; but your inward parts are full of robbery and depravity. You fools, did not He that made what is without make what is within also? But rather give donations of such things as you have; and behold, all things are clean to you.
Weymouth New Testament	The Master however said to him, "Here we see how you Pharisees clean the outside of the cup or plate, while your secret hearts are full of greed and selfishness. Foolish men! Did not He who made the outside make the inside also? But as to what is within, give alms, and instantly all is clean in you.
Wikipedia Bible Project	So the Lord said to him, "You Pharisees clean the outside of the cup and the plate, but inside you're full of greed and evil. Foolish people—don't you think he who made the outside made the inside too? Act compassionately from within and everything will be clean to you.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	But the Lord said to him, "So then, you Pharisees, you clean the outside of the cup and the dish, but inside yourselves you are full of greed and evil. Fools! He who made the outside, also made the inside. But according to you, by the mere giving of alms everything is made clean. Mt 23: 25-26
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The Heritage Bible	<p>And the Lord said to him, Now you Pharisees cleanse the outside of the cup and the plate, but the inside of you is full of pillage and depravity.</p> <p>Mindless ones! Did he who made the outside, absolutely not also make the inside?</p> <p>But rather give deeds of mercy of things within, and behold, all things become clean to you.</p>
New American Bible (2011)	.
New Catholic Bible	Then the Lord said to him, "Now then, you Pharisees clean the outside of the cup and dish, but inside you are full of greed and wickedness. You foolish people! Did not the one who made the outside make the inside also? But now as for what is inside you—be generous to the poor, and everything will be clean for you.
New English Bible—1970	But the Lord said to him, 'You Pharisees! You clean the outside of cup and plate; but inside you there is nothing but greed and wickedness. You fools! Did not he who made the outside make the inside too? But let what is in the cup Or: what you can afford. be given in charity, and all is clean.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	However, the Lord said to him, "Now then, you <i>P'rushim</i> , you clean the outside of the cup and plate; but inside, you are full of robbery and wickedness. Fools! Didn't the One who made the outside make the inside too? Rather, give as alms what is inside, and then everything will be clean for you!
Holy New Covenant Trans.	The Lord Jesus said to him, "You Pharisees clean the outside of the cup and the dish, but inside you are greedy and full of evil. You are foolish! The same One who made the outside of you also made the inside. The next time you give to the poor people, give yourself (heart) too. Then you will be completely clean.
Israeli Authorized Version	And the Lord said unto him, Now do ye Prushim make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. Ye fools, did not he that made that which is without make that which is within also? But rather give tzadikim of such things as ye have; and, behold, all things are clean unto you.
The Scriptures 2009	And the Master said to him, "Now you Pharisees make the outside of the cup and dish clean, but your inward part is filled with greed and wickedness. "Mindless ones! Did not He who made the outside make the inside also? "But give in kindness of that which is within, and see, all are clean to you.
Tree of Life Version	But the Lord said to him, "You Pharisees clean the outside of the cup and plate, but inside you are full of greed and wickedness. Fools! Didn't He who created the outside also create the inside? But give as tzedakah those things that are within, and indeed everything is pure to you.

Weird English, 𐤀𐤃𐤁𐤀 English, Anachronistic English Translations:

Accurate New Testament	...says but The Lord to him now You* The Pharisees the [thing] outside the cup and the plate cleanse The [Thing] but within you* fills [of] craving and [of] intention (evil) [Men] Thoughtless not? The [One] Making the [thing] outside and the [thing] within makes furthermore the [things] remaining (within) give! donation and look! All [Things] Clean [to] you* is~...
Awful Scroll Bible	<p>But the lord said, with respects to him, "Now, yous Resolved clean, a cleaning of the outside of the cup and platter, yet the inwards of yous is a fill of snatching away and maliciousness.</p> <p>(")Un-reasoning! He being made that without, made that within also!</p> <p>(")Nevertheless, be given kindnesses, of that existing-from-within-the-custom. Even be yourself looked, everything is clean to yous.</p>

Concordant Literal Version	Yet the Lord said to him, "Now you Pharisees are cleansing the outside of the cup and the platter, yet your inside is brimming with rapacity and wickedness." Imprudent ones! Does not He Who makes the outside also make the inside? However, what is within be giving as alms, and lo! all is clean to you."
exeGesés companion Bible	And Adonay says to him, Now you Pharisees purify the cup and the platter outward; but your inward is full of plunder and wickedness. Thoughtless! He who made the outward made he not also the inward? But rather give mercies of your inward self; and behold, all are pure to you.
Orthodox Jewish Bible	But Rebbe, Melech HaMoshiach Adoneinu said to him, Now you Perushim wash the outside of the kos and the dish you clean, but the inside of you is full of gezel (robbery) and resh. Goilomim (Foolish people)! Did not the One having made the outside also make the inside? But as far as what is inside, give tzedakah, and everything is tahor to you.
Rotherham's Emphasized B.	And the Lord said unto him: Now ye, the Pharisees the outside of the cup and of the tray do make pure; But your inward part is full of plunder and wickedness. Simple ones! Did not he who made the outside the inside also make? Notwithstanding as to the things within give alms, And lo! everything is pure unto you .

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	But the Lord said to him, "Now you Pharisees clean the outside of the cup and plate [as required by tradition]; but inside you are full of greed and wickedness. You foolish ones [acting without reflection or intelligence]! Did not He who made the outside make the inside also? But give that which is within as charity [that is, acts of mercy and compassion, not as a public display, but as an expression of your faithfulness to God], and then indeed all things are clean for you.
An Understandable Version	And the Lord said to him, "Now you Pharisees [<i>meticulously</i>] clean the outside of the cup and the dish [<i>i.e., this was an allusion to their lives</i>], but you are filled with greed for wealth and [<i>other</i>] evils on the inside. You foolish people! Did not the One [<i>i.e., God</i>] who made the outside [<i>i.e., your body</i>] also make the inside [<i>i.e., your spirit</i>]? But you should give to poor people what you have inside. [<i>Note: This means either what is inside the dish or what is inside your heart</i>]. And [<i>then</i>] you will see that everything is [<i>ceremonially</i>] clean to you [<i>as well</i>].
The Expanded Bible	The Lord said to him, "You Pharisees clean the outside of the cup and the dish, but inside you are full of ·greed [extortion; robbery] and ·evil [wickedness]. You foolish people! The same one who made what is outside also made what is inside. So ·give what is in your dishes [or give from your hearts; ^L give the inside things] ·to the poor [as alms], and then ·you [everything] will be fully clean.
Jonathan Mitchell NT	So the Lord said to him, "At this time you Pharisees are normally (or: habitually) cleansing [by washing] the outside of the cup and the dish – yet the inside of you folks continues being brimming and crammed full (so as to be replete) of plundering (acquiring booty; seizing and carrying off; rapacity) and worthlessness (badness of conditions; unsoundness and miserableness; wickedness and depravity; evil and malice; disadvantageousness; unprofitableness; that which brings toilsome labor).

P. Kretzmann Commentary

"Thoughtless, unreasonable and senseless people! Did not the One making (forming; constructing) the outside also make (form; create) the inside?

"However (or: Nonetheless; In any case), give the things being within (or: continuing being inside) [as] a gift or expression of mercy (= alms or charity), then – look, and consider! – everything is (or: all things are) clean to (or: for; among) you folks.

And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.

Ye fools, did not He that made that which is without make that which is within also? But rather give alms of such things as ye have; and, behold, all things are clean unto you.

See Matthew 23:1-39. While Jesus was still speaking to the people, a Pharisee that may have been desirous of becoming more closely acquainted with Him invited Jesus to take a meal with him, the earlier one of the day. The Lord accepted, went into the house with His host, but purposely omitted the customary washing and sat down at once at the table in the usual recumbent position. The Pharisee was greatly surprised that He had not washed before the meal. Note: Literally, we read that He had not baptized Himself; another bit of evidence that the word "baptize" in the New Testament is not confined to the act of complete immersion. The wonder of the Pharisee may have found its expression in disapproving words as well as in disgusted glances. But Jesus was now ready to teach a lesson, brought on by the circumstances. He said: Ye Pharisees clean the outside of the cup and the platter, but the inside of you is full of robbery and wickedness, thus explaining His figure at once. What was inside the cup and the platter was dishonest, stolen goods. Thus Jesus rebuked the Pharisees because they stressed outside purity, the semblance of great holiness, while their heart was full of every evil thing. This showed their foolishness; for God made both the outside and the inside, and He puts the emphasis upon the right condition of the heart. If they therefore now would give what they had, especially what they had obtained by unjust means, the things which were within the dishes, as alms, then they would straighten out matters again, then everything would be clean. In this way they would show the proper disposition of heart toward Christ and God. It is the peculiarity of all self-righteous hypocrites that they pay much attention to customs and ceremonies, but think lightly of gross sins which pollute heart and mind.

Syndein/Thieme

``Then the Lord said face to face with him {the Pharisee}, "Now you Pharisees clean the outside of the cup and the plate . . . but inside you are full of 'the act of plundering'/greed {hardpage} and 'evil desires'/wickedness {poneria}.

`` {You} "Without Reason!"/"Stupid Ones!"/"Fools! {apron} Didn't the One Who made the outside . . . make the inside as well?

``Rather, the things which are inside . . . give . . . like alms . . . and, behold, all things are clean to you.

Translation for Translators

The Lord Jesus said to Him, "You Pharisees are concerned *about things that are outside your bodies, not with what is in your* ◀inner beings/hearts▶ [MET]. You wash the outside of cups and dishes *before you eat because you think that doing that will make you acceptable to God*, but within yourselves you are very greedy and wicked. You foolish people! God is concerned about things that are outside *our bodies*, but he is certainly also concerned about our inner beings!/isn't he also concerned about our hearts? [RHQ] Give *money* to those who are poor. Give *according to what you know within your* ◀inner beings/heart▶ *that you should give*. Then you *will be surprised to realize that you will be acceptable to God without having to perform all those rituals about washing*.

The Voice

Jesus: You Pharisees are a walking contradiction. You are so concerned about external things—like someone who washes the outside of a cup and bowl but never cleans the inside, *which is what counts!* Beneath your fastidious exterior is a mess of extortion and filth.

You guys don't get it. Did the potter make the outside but not the inside too? *If you were full of goodness within, you could overflow with generosity from within, and if you did that, everything would be clean for you.*

Bible Translations with Many Footnotes:

NET Bible®

But the Lord said to him, “Now you Pharisees clean¹²¹ the outside of the cup and the plate, but inside you are full of greed and wickedness.¹²² You fools!¹²³ Didn't the one who made the outside make the inside as well?¹²⁴ But give from your heart to those in need,¹²⁵ and¹²⁶ then everything will be clean for you.¹²⁷

¹²¹sn The allusion to washing (clean the outside of the cup) shows Jesus knew what they were thinking and deliberately set up a contrast that charged them with hypocrisy and majoring on minors.

¹²²tn Or “and evil.”

¹²³sn You fools is a rebuke which in the OT refers to someone who is blind to God (Ps 14:1, 53:1; 92:6; Prov 6:12).

¹²⁴tn The question includes a Greek particle, οὐ (ou), that expects a positive reply. God, the maker of both, is concerned for what is both inside and outside.

¹²⁵tn Grk “Give the things inside as alms.” Three different approaches have been taken to the syntax and meaning of this phrase: (1) τὰ ἐνόντα (ta enonta, “the things inside”) is an accusative of respect (“give alms with respect to the things inside”); (2) τὰ ἐνόντα is an adverbial accusative (“give alms inwardly,” i.e., from the heart); (3) the word translated “alms” represents a mistranslation of the original Aramaic term “cleanse,” so the statement urges the hearers to “cleanse the things inside.” According to D. L. Bock (Luke [BECNT], 2:1115) the latter meaning is unlikely because the present verse is independent of Matt 23:26, not parallel to it, and makes good sense as it stands.

^{sn} In Jewish culture giving alms to the poor was a very important religious observance; it was meant to be an act of mercy, kindness, and love (D. L. Bock, Luke [BECNT], 2:1114). The implication from the text is that the Pharisees gave alms, but without any of the spiritual concern which should have motivated those generous actions. Here Jesus commands the Pharisees to give from within themselves to those in need instead of just giving of their possessions. In so doing they would show true inner purity acceptable to God. This is in keeping with the author's social concerns elsewhere in the Gospel (cf., e.g., 1:52-53, 4:18-19, 6:20-21, 14:13).

¹²⁶tn Grk “and behold.” The Greek word ἰδοὺ (idou) at the beginning of this clause has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1).

¹²⁷sn The expression everything will be clean for you refers to the agreement that should exist between the overt practice of one's religious duties, such as almsgiving, and the inner condition of one's heart, including true love for God and the poor; one is not only to wash the outside of the cup and plate, but the inside as well, since as Jesus said, God created the inside too. Religious duties are not to be performed hypocritically, i.e., for the applause and esteem of people, but rather they are to be done out of a deep love for God and a sensitivity to and concern for the needs of others. Then, everything will be clean, both hearts and lives.

New American Bible (2011) The Spoken English NT

But the Lord said to him, “Now, you Pharisees clean the outside of cups and plates. But the inside of you is full of violent thievery and evil. You mindless people! Didn't the One who made the outside make the inside too? But devote your inner thoughts to^{gg} practicing mercy, and suddenly^{hh} everything's clean for you.”

^{gg} Lit. “But give what is inside as.”

^{hh} Or “and voila—”; lit. “and behold.”

Wilbur Pickering's New T. So the Lord said to him: "Now you Pharisees clean the outside of the cup and the dish, but your inside is full of greed and malignancy. Fools! Did not He who made the outside also make the inside? Nevertheless, give what is possible as alms; then indeed all things are clean to you.¹³

(¹³) At first glance this statement seems difficult, but because they were filled with greed, for them to give away as much as possible would represent a major change in their values.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	Then the Lord said to him, "Now you _p , the Pharisees, make the outside of the cup and of the wooden platter clean, but the inside of you _p is full of violent greed and wickedness. "Fools! The One having made the outside also made the inside, did He not? "Nevertheless, give the [things] being [or, what is] inside [as] charitable gifts. Then listen! All things are clean to you _p .
Charles Thomson NT	And when the Pharisee who saw this expressed surprise that he had not first washed before dinner, the Lord said to him, Now as for you Pharisees, you cleanse the outside of the cup and plate; but as to the inside, it is full of your rapacity and wickedness. Unthinking men! Did not he who made the outside make the inside also? But with respect to the things in it, give alms, and behold they are all clean to you. V. 38 is included for context.
Context Group Version	And the Lord said to him, Now you (pl) the Pharisees cleanse the outside of the cup and of the platter; but your (pl) inward part is full of extortion and wickedness. You (pl) shameless ones, did not he who made the outside make the inside also? But give for alms those things which are around [you (pl)]; and look, all things are clean to you (pl).
Holy B. Improved Ed. (1912)	And the Lord said to him, Now ye, the Pharisees, cleanse the outside of the cup and the dish; but your inward part is full of rapacity and wickedness. Foolish men! Did not he who made the outside make the inside also? But those things which are within ^[1] , give as alms; and behold, all things are clean to you. [1] Or, <i>which ye can</i> .
Legacy Standard Bible New King James Version	. Then the Lord said to him, "Now you Pharisees make the outside of the cup and dish clean, but your inward part is full of greed [Lit. <i>eager grasping or robbery</i>] and wickedness. Foolish ones! Did not He who made the outside make the inside also? But rather give alms of such things [Or <i>what is inside</i>] as you have; then indeed all things are clean to you.
Revised Young's Lit. Trans.	And the Lord said unto him, 'Now do ye, the Pharisees, the outside of the cup and of the plate make clean, but your inward part is full of rapine and wickedness; unthinking! did not He who made the outside also the inside make? But what you have give you as alms, and, lo, all things are clean to you.
Updated Bible Version 2.17	And the Lord said to him, Now you + the Pharisees cleanse the outside of the cup and of the platter; but your + inward part is full of extortion and wickedness. You + foolish ones, did not he who made the outside make the inside also? But clean those things which are inside; and look, all of you + is clean.
A Voice in the Wilderness Webster's Translation World English Bible	. The Lord said to him, "Now you Pharisees cleanse the outside of the cup and of the platter, but your inward part is full of extortion and wickedness. You foolish ones, didn't he who made the outside make the inside also? But give for gifts to the needy those things which are within, and behold, all things will be clean to you.

The gist of this passage: Jesus tells the pharisees that they make this big show out of external righteousness, but inside, they are corrupt.

39-41

Luke 11:39a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epō (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
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</i>	conjunction	Strong's #2532
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
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
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

Translation: The Lord then spoke directly to him, [saying],...

Jesus speaks directly to this pharisee. Even though Jesus is speaking specifically to this pharisee, this is some sort of a group meal. Therefore, Jesus was speaking so that others could hear.

The pharisee's public appraisal of the situation—that Jesus did not wash His hands—would demand a public response.

Jesus gives a public response that was not expected.

Luke 11:39b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
nun (νῦν) [pronounced noon]	<i>now, at this time, the present</i> (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate: <i>henceforth, hereafter, from hereon in; from here forward; of late, soon, present, this (time)</i>	adverb; a primary particle of present time	Strong's #3568
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
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
Pharisaïos (Φαρισαῖος) [pronounced far-is-AH-yos]	a Jewish separatist sect, a Jewish religious sect; transliterated <i>Pharisee</i>	masculine plural noun; nominative case	Strong's #5330
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
éxōthen (ἐξωθεν) [pronounced EX-oh-thehn]	<i>outside, from without, outward, external (ly)</i>	adverb	Strong's #1855
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
potêrion (ποτήριον) [pronounced poht-AY-ree-on]	<i>cup, drinking vessel; by extension, the contents thereof, ie, a cupful; figuratively, a lot or fate</i>	neuter singular noun, genitive/ablative case	Strong's #4221
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
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
pínax (πίναξ) [pronounced PIHN-ax]	<i>plate, platter, dish; a board, a tablet</i>	masculine singular noun, genitive/ablative case	Strong's #4094
katharizô (καθαρίζω) [pronounced kath-ahr-EED-zoh]	<i>to make clean, to cleanse [actually, morally, spiritually]; to make free from sin; to purify; to free from guilt of sin; to declare pure [clean]; to consecrate</i>	2 nd person plural, present active indicative	Strong's #2511

Translation: ...“Now you+ pharisees keep on cleaning the outside of the cup and the plate,...

The pharisees emphasized what could be seen. I believe that the behavior that Jesus is referencing is certainly actual, yet has a deeper meaning.

Jesus uses the 2nd person plural, present active indicative of *katharizō* (καθαρίζω) [pronounced *kath-ahr-EED-zoh*], which means, *to clean*. Strong's #2511. The present tense is linear aktionsart, meaning, *they keep on cleaning*. An aorist tense means, the literal plates and cups that they are using were previously washed and were set out for use. Linear aktionsart means, the pharisees keep on washing them to the point of making a show of it, so that everyone saw that they had washed them.

This suggests that, while Jesus had sat down, the pharisees there were cleaning the plates and cups; and they kept on cleaning the plates and cups, making pretty much a public show of it.

This is the sort of thing that Jesus would do. He would take something that everyone knows about, that everyone can see; something concrete that everyone is able to see and to relate to. He would use this act to make a point.

This is indicative of their lives, which are on display as a show. They do things so that people might actually see them doing those things. Their overt righteousness and goodness is out there for all to see.

There is this long-standing illustration of doing good to others, of walking a old lady across the street. The pharisees would do such things with a flourish, offering out their arm very publically, holding up the other hand to stop oncoming traffic; possibly wearing some bright colored exterior garment so that all could see them. Don't misunderstand me, I am not saying that pharisees actually did this; I am simply saying that, when they did good works, everyone around was made aware of what they were doing.

Luke 11:39c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced <i>toh</i>]	<i>the, this, that; who, which</i>	neuter singular 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
esôthen (ἐσωθεν) [pronounced <i>EHS-oh-thehn</i>]	<i>from within; within, that which is within, (from) the inside; from within [your soul]</i>	adverb	Strong's #2081
humôn (ὕμῶν) [pronounced <i>hoo-MONE</i>]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
gémō (γέμω) [pronounced <i>GHEM-oh</i>]	<i>to be full, to be filled up, to swell up</i>	3 rd person singular, present active indicative	Strong's #1073
harpag (ἄρπαγή) [pronounced <i>hahr-pah-AY</i>]	<i>plunder, spoil, pillage; robbery, theft; greed, greediness, seizure</i>	feminine singular noun, genitive/ablative case	Strong's #724
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532

Luke 11:39c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ponêia (πονηρία) [pronounced <i>pohn-ay-REE-ah</i>]	depravity, iniquity, wickedness; malice; evil purposes and desires	feminine singular noun, genitive/ablative case	Strong's #4189

Translation: ...but your insides are filled with greed and depravity.

Then Jesus speaks rather harshly: “Your insides are filled with greed and malice.” So that you do not misunderstand what is happening here, *your insides are filled with greed and malice; and my insides are filled with greed and malice*. Since we are men, we are corrupt, we are evil; we have terrible greed and desires. This is how we are born, and when we are out of fellowship, this is what is going on inside of us.

Because Jesus attended feasts and went to the Temple and went into synagogues, He observed much of this behavior firsthand. He learned early on about religious legalism.

The pharisees have a nice, shiny clean exterior, but inside, they are filled with greed, covetousness, depravity and wickedness. This is what being a human being actually is. They have learned how to hide their inner being from others.

However, occasionally, as a society becomes more degenerate, people begin to wear their evil on the outside as well. This is what we are seeing today with Antifa and Black Lives Matter (I began to write this chapter in 2020/2023³⁰). Their anger, their hatred, their vicious callousness; their rioting and looting—and their self-righteousness—is all out there in public to be seen. Some might try to keep this hidden—by breaking the phone or camera of anyone filming what they are actually doing—but their evil and depravity within is on display when they act out their political stunts and theater.

Luke 11:39 The Lord then spoke directly to him, [saying], “Now you+ pharisees keep on cleaning the outside of the cup and the plate, but your insides are filled with greed and depravity. (Kukis mostly literal translation)

The pharisees have emphasized to Jesus the importance of washing one's hands prior to eating. This is a long-standing tradition among the pharisees (Mark 7:3). Jesus speaks to them about the reality of their own personal corruption, which cannot be seen.

Sometimes, the gospel message is preceded by honest, self-reflection.

Luke 11:40

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
áphrōn (ἄφρων) [pronounced <i>AF-rohn</i>]	<i>without reason; senseless, foolish, stupid; ignorant without reflection or intelligence, acting rashly; mindless, (specially) egotistic, (morally) unbelieving</i>	masculine plural adjective, vocative	Strong's #878
ouch (οὐχ) [pronounced <i>ookh</i>]	<i>no, not, nothing, none, no one</i>	negation; used before an aspirate	Strong's #3756

³⁰ Prior to working up a lesson to be emailed out, I write and rewrite the material; and then, prior to sending out the lesson, I may rewrite it several more times.

Luke 11:40			
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
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
éxōthen (ἐξωθεν) [pronounced EX-oh-thehn]	<i>outside, from without, outward, external (ly)</i>	adverb	Strong's #1855
This and the next adverb appear to be acting as substantives in this context.			
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
esōthen (ἐσωθεν) [pronounced EHS-oh-thehn]	<i>from within; within, that which is within, (from) the inside; from within [your soul]</i>	adverb	Strong's #2081
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>	3 rd person singular, aorist active indicative	Strong's #4160

Translation: [Listen, you] ignorant ones, the One who makes the outside also made the inside.

Jesus is telling them, "Listen, God made your bodies; but He also made what is inside of you—your soul."

The implication is, God is just as concerned, if not more so, about what is happening on the inside. The problem with the pharisees is, their insides are corrupt, but they do not understand or believe that they need a Savior.

Luke 11:40 [Listen, you] ignorant ones, the One who makes the outside also made the inside. (Kukis mostly literal translation)

Jesus responds with strong words. The pharisees are only concerned with what can be seen. Jesus is suggesting that they give some serious thought to what is inside of them (meaning, what are they thinking and what are their motivations regarding Jesus).

Jesus has been inside this house just long enough to recline by the table, and already, one pharisee is lodging a complaint against Him. So Jesus talks not about this man personally, but about all of the pharisees who are there. He speaks in general terms, so that only those guilty of emphasizing the external are condemned.

V. 41 is somewhat difficult to explain, so we need to integrate that verse with the context.

A brief review of Luke 11:37–40:

Luke 11:37 **While Jesus was speaking, a Pharisee asked Him to dine with him, so He went in and reclined at table.** (ESV; capitalized)

Jesus is teaching and a Pharisee interrupts Him several times to ask Him to dine at his home. Jesus eventually agrees and He goes in to recline at the table with them.

Jesus is aware that the pharisees have been a tough sell. They, who should know the Law and should be able to recognize Jesus, do not. This is because they are overly concerned with exterior things and because they have equated their own traditions with the Law of Moses. Because of that, it is more difficult for them to recognize Who Jesus is.

They invite Jesus to a meal to observe Him more closely and have a more intimate one-on-one with Him. If Jesus is speaking to a crowd of 100 or 1000, the pharisees find it difficult to insert themselves into the conversation. They are the experts and they really don't know Who He is. But, if there is a meal with Jesus, pharisees, scribes and law experts, this balances out the odds in their favor.

Luke 11:38 **The Pharisee was astonished to see that He did not first wash before dinner.** (ESV; capitalized)

The first thing that the pharisees notice is, Jesus does not wash prior to a meal. Although there were cleansing rituals, washing with water that 20 other people have dipped their hands into the same water was only cleansing if your hands were covered with dirt. Jesus has been teaching, so this was not the case.

Luke 11:39–40 **And the Lord said to him, "Now you Pharisees cleanse the outside of the cup and of the dish, but inside you are full of greed and wickedness. You fools! Did not He who made the outside make the inside also?"** (ESV; capitalized)

Jesus responds rather harshly to the observation made by the pharisee. First of all, this is not the way a guest is treated. Secondly, Jesus knows the thinking of these men, and inside, they are filled with lust and evil. Jesus tells them that they need to be just as concerned about their inner selves as they are with external things.

We have gone from Jesus being ask to dine with some pharisees to Him be criticized for not washing His hands, but now Luke talks about alms?

Luke 11:41a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
plên (πλήν) [pronounced <i>plane</i>]	<i>albeit, save that, rather, yet, notwithstanding; moreover, besides, but, nevertheless; except</i>	conjunction	Strong's #4133
ta (τά) [pronounced <i>taw</i>]	<i>the; to this, towards that</i>	neuter plural definite article; accusative case	Strong's #3588

Luke 11:41a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
éneimi (ἐνεῖμι) [pronounced EHN-ī-mee]	<i>being in (side), what is within [the soul]</i>	neuter plural, present participle; accusative case	Strong's #1751 hapax legomenon
didōmi (δίδωμι) [pronounced dihd-OH-mee]	<i>give, grant; supply, furnish; entrust; pay wages; appoint to office; permit; give up, yield; give back; sacrifice</i>	2 nd person plural, aorist active imperative	Strong's #1325
eleêmosunê (ἐλεημοσύνη) [pronounced el-eh-ay-mos-OO-nay]	<i>mercy, compassion, pity; especially as exhibited in giving alms, charity; the benefaction itself, a donation to the poor, alms</i>	feminine singular noun, accusative case	Strong's #1654

Translation: *Notwithstanding, give the things within [as] mercy [or, as an indication of compassion],...*

The English Standard Version reads as follows:

Luke 11:41a *But give as alms those things that are within,...* (ESV; capitalized)

What exactly does that mean?

Jesus begins with the conjunction plên (πλήν) [pronounced *plane*], which means, *albeit, save that, rather, yet, notwithstanding; moreover, besides, but, nevertheless; except*. Strong's #4133. This is followed by the words, *the things*.

Then we have the neuter plural definite article followed by a neuter plural, present participle of éneimi (ἐνεῖμι) [pronounced *EHN-ī-mee*], which means *the things being inside of you*. This word is only found here. The neuter plural means that we are talking about things as opposed to people. Strong's #1751.

This is followed by the 2nd person plural, aorist active imperative of didōmi (δίδωμι) [pronounced *dihd-OH-mee*], a very common verb that means, *give, grant; supply, furnish; entrust*. Strong's #1325.

What are they to give? The feminine singular noun eleêmosunê (ἐλεημοσύνη) [pronounced *el-eh-ay-mos-OO-nay*] (which is in the accusative case). Notice the –sunê at the end. This often means that we are talking about an abstract concept. It means, *mercy, compassion, pity; especially as exhibited in giving alms, charity*. Strong's #1654.

Luke 11:41a *Notwithstanding, give the things within [as] mercy [or, as an indication of compassion],...* (Kukis mostly literal translation)

What is their problem? What is wrong with the pharisees right now? They are not giving anything from inner motivations (like mercy, compassion, empathy). What are they giving? They are giving Jesus a meal. But they are not giving it from the good qualities which should be within.

Here is why the inside is so important. It is the inner man that gives mercy; it is the inner man which is gracious. The inner man recognizes the needs of others and is open to these needs. Mercy and charity come from the inner resources of the soul. One cannot give mercy or charity or alms from an inside filled with greed, anger, jealousy and wickedness.

This pharisee host is anything but gracious to Jesus. He has publically pointed out what he believed to be a flaw in the Lord's behavior. Even if the pharisee observed this and thought it to be wrong, a gracious soul would not make it public. If the inner man was filled with compassion, nothing would have been said.

Of course, if you are a parent, and teaching normal manners to your children, you are going to point out infractions like this and send them to the nearest washroom. But this narrative is all about adults.

The pharisees are giving to Jesus from what is inside of them, which is greed, anger, jealousy and wickedness. When a person gives, he gives of himself, he gives of his inner person, so we must be clean inside in order to give that which is worthwhile to others.

Luke 11:41a **Notwithstanding, give the things within [as] mercy** [or, *as an indication of compassion*],... (Kukis mostly literal translation)

If their insides are clean, then all that is around them is clean. A person who has a clean soul of grace and mercy would not even think to call Jesus out for not washing His hands.

Luke 11:41b			
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
ἰδοῦ (ἰδοῦ) [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)
παντα (πάντα) [pronounced <i>PAN-ta</i>]	<i>the whole, all; everyone, each one, all [things]</i>	neuter plural adjective; nominative case	Strong's #3956
καθαρός (καθαρός) [pronounced <i>kahth-ar-OSS</i>]	<i>clean, clear, pure (literally or figuratively)</i>	neuter plural adjective, nominative case	Strong's #2513
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
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)
I am expecting a plural here.			

Translation: ...and listen, [when you give mercy, then] everyone is clean to you+.

"When you give grace," the Lord explains, "Then everyone is clean before you." If their motivations had been pure in the first place, then Jesus' hands would have been clean to them. They would not have given a single thought to whether or not He washed.

However, these pharisees are filled with greed, anger, jealousy and wickedness, so what they see in everyone else is bathed in the light of these same evil motivations and lusts which they have within.

Let's look at the entire verse with a more literal translation:

Luke 11:41 **Notwithstanding, give the things within [as] mercy [or, as an indication of compassion], and listen, [when you give mercy, then] everyone is clean to you+.** (Kukis mostly literal translation)

The pharisees should first clean their insides and then they would not assign the worst motivations to people they do not like.

The pharisees were looking to find anything wrong with the actions or words of the Lord, and they watched Him carefully in order to find something to accuse Him of. They did this because on the inside, they are filled with mental attitude sins against Him.

What is being said here is difficult to ascertain. Here are some other translations:

The Spoken English NT	But devote your inner thoughts to practicing mercy, and suddenly everything's clean for you."
The Voice	Jesus: <i>If you were full of goodness within, you could overflow with generosity from within, and if you did that, everything would be clean for you.</i>

Luke 11:41 **Notwithstanding, give the things within [as] mercy [or, as an indication of compassion], and listen, [when you give mercy, then] everyone is clean to you+.** (Kukis mostly literal translation)

This pharisee has judged Jesus as being dirty because He has not washed His hands before a meal. But the true filth is within the pharisee.

This is a theme which Jesus goes with on many occasions. The pharisees continually emphasized what is on the outside. They always pointed out what others could see. But the key is, what is on the inside.

Interestingly enough, the only person clean at this meal is Jesus, yet the pharisees were not perceptive enough to see this.

Luke 11:39–41 **The Lord then spoke directly to him, [saying], "Now you+ pharisees keep on cleaning the outside of the cup and the plate, but your insides are filled with greed and depravity. [Listen, you] ignorant ones, the One who makes the outside also made the inside. Notwithstanding, give the things within [as] mercy [or, as an indication of compassion], and listen, [when you give mercy, then] everyone is clean to you+.** (Kukis mostly literal translation)

Jesus had not even begun to eat, and the pharisee notices—and points out publically—that Jesus did not wash His hands prior to this meal. Jesus makes the point that cleanliness is on the inside, not the outside.

There is more to this narrative.

A pharisee kept on asking Jesus to come to a meal. Jesus finally gave in the went. However, the first thing that the pharisee noticed was, Jesus did not wash His hands prior to reclining to eat. Jesus emphasized that what is important is on the inside of a man, not what he shows on the outside.

At this point, Jesus goes into teaching mode.

Luke 11:39–41 **The Lord then spoke directly to him, saying, "Right now, you pharisees continue to clean the outside of the cup and the plate, but on the inside, you are filled with greed and depravity. Listen carefully, you**

ignorant fools, the God Who made the outside also made the inside. It is from the inner man that grace and mercy proceed. Furthermore, when you give mercy, then everyone is clean before you. (Kukis paraphrase)

The pharisees need to recognize that the key is their inner life, and if that is not clean, if that part of their lives is not gracious, then they are as dirty as they accuse Jesus of being.

Jesus has much more to say to the pharisees who are there, looking at Him critically.

But woe to you [all] the pharisees, for you [all] keep on giving tithes [for] mint and [for] rue and [for] any herb and you keep on passing by the justice and the [agape] love of the God; but these things, [it] is necessary to do, to not pass by. Woe to you [all] the pharisees, for you keep on loving the seat of prominence in the synagogues and the greetings in the town square. Woe to you [all], [scribes and pharisees, hypocrites], that you [all] keep on being like the sepulcher the hidden [one]; and the men, the ones walking over [it] do not know.

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11:42–44

But woe to [all of] you pharisees, for you+ continue giving tithes [for minor things], for mint, for rue and for any herb, but you ignore the justice and agape love of God. However, it is necessary to do these things, and he [is] not to [simply] ignore [them]. Woe to [all of] you pharisees, for you+ love a place of prominence in the synagogue and [you love] the greetings [that you receive] in the marketplace. Woe to [all of] you, [you scribes and pharisees, you hypocrites], that you are like an unmarked grave; and people who walk over [it] do not know [that they are walking over your grave].

But woe to all you pharisees! You publicly give tithes for small things, like mint or rue and any herb; but you completely ignore both the love and justice of God. It is necessary to act in accordance with God's justice and love; you cannot ignore them! Woe to you pharisees—you love to sit in a place of prominence in the synagogue, and you love receiving greetings when in the market place. Again, woe to you pharisees—your souls are like unmarked graves that people walk over, but they don't know that your grave is right there beneath their feet.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) But woe to you [all] the pharisees, for you [all] keep on giving tithes [for] mint and [for] rue and [for] any herb and you keep on passing by the justice and the [agape] love of the God; but these things, [it] is necessary to do, to not pass by. Woe to you [all] the pharisees, for you keep on loving the seat of prominence in the synagogues and the greetings in the town square. Woe to you [all], [scribes and pharisees, hypocrites], that you [all] keep on being like the sepulcher the hidden [one]; and the men, the ones walking over [it] do not know.

Douay-Rheims 1899 (Amer.) But woe to you, Pharisees, because you tithe mint and rue and every herb and pass over judgment and the charity of God. Now these things you ought to have done, and not to leave the other undone.
Woe to you, Pharisees, because you love the uppermost seats in the synagogues and salutations in the marketplace.
Woe to you, because you are as sepulchres that appear not: and men that walk over are not aware.

Holy Aramaic Scriptures But, woe unto you Phrishe {Pharisees}! Because you tithe nan {mint} and phigana {rue} and every yuraq {herb}, and you pass over concerning justice and The Khuba

	<p>d'Alaha {The Love God}. Now, these things were right that you should have done them, and these things you shouldn't forsake.</p> <p>Woe unto you Phrishe {Pharisees}! Because you love the riysh muthabe {the chief seats} in the Kenushatha {the Synagogues/the Assemblies}, and a shlama {a peace-greeting} in the street markets.</p> <p>Woe unto you Saphre {Scribes}, and Phrishe {Pharisees}, taken in hypocrisies! For, you are like the qabre {the tombs/the graves} which are not known, and the sons of mankind walk over them and don't realize it."</p>
James Murdock's Syriac NT	<p>But woe to you, Pharisees ! for ye tithe mint and rue, and every pot-herb; but pass over justice and the love of God. Now ye ought to do these things, and not to omit those.</p> <p>Woe to you, Pharisees! who love the chief seats in the synagogues, and a salutation in the streets.</p>
Original Aramaic NT	<p>Woe to you, Scribes and Pharisees, hypocrites ! for ye are like graves that are unknown, and men walk over them and do not know [it].</p> <p>"But woe to you Pharisees, for you tithe mint and dill and every herb and you pass over justice and over the love of God, but these it was necessary for you to do and not that you should forsake the other!"</p> <p>"Woe to you Pharisees who love first class seats in the synagogues and greetings in the streets!"</p>
Lamsa Peshitta (Syriac)	<p>"Woe to you, Scribes and Pharisees, phonies, who are like tombs that are not known, and the children of men walk over them and do not know."</p> <p>"But woe to you Pharisees, for you tithe mint and dill and every herb and you pass over justice and over the love of God, but these it was necessary for you to do and not that you should forsake the other!"</p> <p>"Woe to you Pharisees who love first class seats in the synagogues and greetings in the streets!"</p> <p>"Woe to you, Scribes and Pharisees, phonies, who are like tombs that are not known, and the children of men walk over them and do not know."</p>

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>But a curse is on you, Pharisees! for you make men give a tenth of every sort of plant, and give no thought to right and the love of God; but it is right for you to do these things, and not let the others be undone.</p> <p>A curse is on you, Pharisees! for your desires are for the most important seats in the Synagogues and for words of respect said to you in the market-place.</p> <p>A curse is on you! for you are like the resting-places of dead men, which are not seen, and men go walking over them without knowledge of it.</p>
Bible in Worldwide English	<p>You Pharisees will have trouble! You give to God a tenth part of small garden plants. But you do not judge in the right way. And you do not love God. You should do these things and the other things too. You Pharisees will have trouble! In the meeting houses you want to sit in the front seats. And in the market you want people to greet you. You will have trouble! You are not true to yourselves! You are like graves that are not marked. Men walk over them and do not know it.</p>
Easy English	<p>It will be very bad for you Pharisees! When you grow spices to cook with food, you give a tenth part of these small things to God. You are right to obey this rule. But you do not do the most important things. You do not help people in a good way. You do not really love God. You should have done the important things as well as the other little things.</p> <p>Yes, it will be very bad for you Pharisees! You like to sit in the best seats in the meeting place. And you like people to praise you in the market place.</p>

It will be very bad for you. You want to seem good to other people, but you are bad on the inside. You are like a grave that has nothing to show that it is there. People walk on that place because they do not know that there is a dead person there.'

The Jews put a mark at the place where they had buried a dead person. They put white paint on it. They did this so that people would see it. So then they would not touch it. If they did touch it, they would stop being clean. God's rules told them what they should do to be clean again. Jesus was saying that people might copy the Pharisees. If they did, they also would not be clean.

Easy-to-Read Version—2008	<p>"But it will be bad for you Pharisees! You give God a tenth of the food you get, even your mint, your rue, and every other little plant in your garden. But you forget to be fair to others and to love God. These are the things you should do. And you should also continue to do those other things.</p> <p>"It will be bad for you Pharisees because you love to have the most important seats in the synagogues. And you love for people to show respect to you in the marketplaces.</p> <p>It will be bad for you, because you are like hidden graves. People walk on them without knowing it."</p>
God's Word™	<p>"How horrible it will be for you Pharisees! You give God one-tenth of your mint, spices, and every garden herb. But you have ignored justice and the love of God. You should have done these things without ignoring the others.</p> <p>"How horrible it will be for you Pharisees! You love to sit in the front seats in the synagogues and to be greeted in the marketplaces.</p> <p>How horrible it will be for you! You are like unmarked graves. People walk on them without knowing what they are."</p>
Good News Bible (TEV)	<p>"How terrible for you Pharisees! You give to God one tenth of the seasoning herbs, such as mint and rue and all the other herbs, but you neglect justice and love for God. These you should practice, without neglecting the others.</p> <p>"How terrible for you Pharisees! You love the reserved seats in the synagogues and to be greeted with respect in the marketplaces.</p> <p>How terrible for you! You are like unmarked graves which people walk on without knowing it."</p>
J. B. Phillips	<p>But alas for you Pharisees, for you pay out your tithe of mint and rue and every little herb, and lose sight of the justice and love of God. Yet these are the things you ought to have been concerned with—it need not mean leaving the lesser duties undone. Yes, alas for you Pharisees, who love the front seats in the synagogues and having men bow down to you in public! Alas for you, for you are like unmarked graves—men walk over your corruption without knowing it is there."</p>
The Message	<p>"I've had it with you! You're hopeless, you Pharisees! Frauds! You keep meticulous account books, tithing on every nickel and dime you get, but manage to find loopholes for getting around basic matters of justice and God's love. Careful bookkeeping is commendable, but the basics are required.</p> <p>"You're hopeless, you Pharisees! Frauds! You love sitting at the head table at church dinners, love preening yourselves in the radiance of public flattery. Frauds! You're just like unmarked graves: People walk over that nice, grassy surface, never suspecting the rot and corruption that is six feet under."</p>
NIRV	<p>"How terrible it will be for you Pharisees! You give God a tenth of your garden plants, such as mint and rue. But you have forgotten to be fair and to love God. You should have practiced the last things without failing to do the first.</p> <p>"How terrible for you Pharisees! You love the most important seats in the synagogues. You love having people greet you with respect in the market.</p> <p>"How terrible for you! You are like graves that are not marked. People walk over them without knowing it."</p>

New Life Version

"It is bad for you, proud religious law-keepers! You give one-tenth part of your spices. But you give no thought to what is right and to the love of God. You should do both of these.

"It is bad for you, proud religious law-keepers! For you like to have the important seats in the places of worship. You like to have people speak good-sounding words to you as you are in the center of town where people gather. It is bad for you, teachers of the Law and proud religious law-keepers and you who pretend to be someone you are not! For you are like graves that are hidden. Men walk on graves without knowing they are there."

New Simplified Bible

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

Casual English Bible

I've got some bad news for you Pharisees. You give a ten percent tithe on the tiniest of things you own—mint and rue and all of your little garden herbs. Big deal. You ignore justice and the love God wants us to show one another. You should have done all these things. I've got more bad news for you Pharisees. You love the seats reserved for dignitaries in synagogues. And you sure do like the attention you get when you're out in public. Here's the bad news. You are like unmarked graves. You contaminate people because they trust the ground they walk on, but it's polluted."^[10]

¹⁰11:44 Jews typically marked their graves and tombs so no one would accidentally touch them and become ritually defiled. If a Jew accidentally touched a grave, they had to wait a week before they could worship God at the Temple (Numbers 19:16).

Contemporary English V.

You Pharisees are in for trouble! You give God a tenth of the spices from your gardens, such as mint and rue. But you cheat people, and you don't love God. You should be fair and kind to others and still give a tenth to God. You Pharisees are in for trouble! You love the front seats in the meeting places, and you like to be greeted with honor in the market. But you are in for trouble! You are like unmarked graves that people walk on without even knowing it..

The Living Bible

"But woe to you Pharisees! For though you are careful to tithe even the smallest part of your income, you completely forget about justice and the love of God. You should tithe, yes, but you should not leave these other things undone.

"Woe to you Pharisees! For how you love the seats of honor in the synagogues and the respectful greetings from everyone as you walk through the markets! Yes, awesome judgment is awaiting you. For you are like hidden graves in a field. Men go by you with no knowledge of the corruption they are passing."

New Berkeley Version

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New Living Translation

"What sorrow awaits you Pharisees! For you are careful to tithe even the tiniest income from your herb gardens, [Greek *tithe the mint, the rue, and every herb.*] but you ignore justice and the love of God. You should tithe, yes, but do not neglect the more important things.

"What sorrow awaits you Pharisees! For you love to sit in the seats of honor in the synagogues and receive respectful greetings as you walk in the marketplaces. Yes, what sorrow awaits you! For you are like hidden graves in a field. People walk over them without knowing the corruption they are stepping on."

The Passion Translation

"You Pharisees are hopeless frauds! For you are obsessed with peripheral issues, like paying meticulous tithes on the smallest herbs that grow in your gardens. These matters you should do. Yet when you unjustly cheat others, you ignore the most important duty of all: to walk in the love of God. Readjust your values and place first things first.

"You Pharisees are hopeless frauds! For you love to be honored before men with your titles of respect, seeking public recognition as you aspire to become important among others.

UnfoldingWord Simplified T.	<p>"You Pharisees, what hopeless frauds! Your true character is hidden, like an unmarked grave that hides the corruption inside, defiling all who come in contact with you."</p> <p>But how terrible it will be for you Pharisees! You carefully give to God a tenth of all you have, including even the herbs that you grow in your gardens. But then you do not love God or act justly toward others. You should make sure that you love God and act justly toward others in addition to giving to God.</p> <p>How terrible it will be for you Pharisees, because you like to sit in the most important seats in the synagogues, and you like people to greet you with special honor in the marketplaces.</p> <p>How terrible it will be for you, because you are like unmarked graves that cannot be seen, which people walk over without realizing it and become ceremonially unclean."</p>
William's New Testament	<p>But a curse on you Pharisees, because you pay tithes on mint, rue, and every tiny garden herb, but neglect justice and the love of God! These latter especially you ought to have done, but ought not to have neglected the former.</p> <p>A curse on you Pharisees, because you like to have the front seats in synagogues, and to be greeted with honor in public places!</p> <p>A curse on you, because you are like unmarked graves which men walk over without knowing it!"</p>

Partially literal and partially paraphrased translations:

American English Bible	<p>'But, woe to you Pharisees... For although you offer even your mint and your rue when you tithe, you keep overlooking justice and the love of God!</p> <p>'Yes, you do all that [the Law] requires of you... But then you bypass all the rest.</p> <p>'Yes, woe to you Pharisees... For you love [to sit in the] front seats in the synagogues and [to receive] all the greetings in the markets! Yes, woe to you, for you're like the hidden graves that men unwittingly walk on.'</p>
Beck's American Translation . Breakthrough Version	<p>But what a tragedy <i>it is</i> to you, the Separatists, because you give ten percent of the sweet smelling mint, the rue leaves, and every vegetable and go past the judgment and the love of God. It was necessary to do these <i>things</i> and not to neglect those.</p> <p>What a tragedy <i>it is</i> to you, the Separatists, because you love the front bench in the synagogue and the greetings in the marketplaces.</p> <p>What a tragedy <i>it is</i> to you because you are as the obscure burial vaults; and the people traipsing around up on top do not realize <i>it</i>."</p>
Common English Bible	<p>"How terrible for you Pharisees! You give a tenth of your mint, rue, and garden herbs of all kinds, while neglecting justice and love for God. These you ought to have done without neglecting the others.</p> <p>"How terrible for you Pharisees! You love the most prominent seats in the synagogues and respectful greetings in the marketplaces.</p> <p>"How terrible for you! You are like unmarked graves, and people walk on them without recognizing it.</p>
Len Gane Paraphrase	<p>"But woe to you Pharisees, for you tithe mint, rue, all kinds of herbs yet totally ignore justice and the love of God. These you must do and not leave the other undone.</p> <p>"Woe to you Pharisees, for you love the highest seats [of honor] in the synagogues and greetings in the markets.</p> <p>"Woe to you Scribes and Pharisees, hypocrites! You are like graves which are not obvious, and the men who walk over them are not aware [of them]."</p>
A. Campbell's Living Oracles	<p>Alas, for you, Pharisees! because you pay the tithe of mint and rue, and of every kind of herb, and neglect justice and the love of God. These things you ought to have practiced, and not to have omitted those.</p>

	<p>Alas, for you, Pharisees! because you love the most conspicuous seats in synagogues, and salutations in public places.</p> <p>Alas, for you! because you are like concealed graves, over which people walk without knowing it.</p>
New Advent (Knox) Bible	<p>Woe upon you, you Pharisees, that will award God his tithe, though it be of mint or rue or whatever herb you will, and leave on one side justice and the love of God; you do ill to forget one duty while you perform the other. Woe upon you, you Pharisees, for loving the first seats in the synagogues, and to have your hands kissed in the market-place; woe upon you, that are like hidden tombs which men walk over without knowing it.</p>
NT for Everyone	<p>Woes Against the Pharisees</p> <p>‘But woe betide you Pharisees!’ Jesus continued. ‘You tithe mint and rue and herbs of all kinds; and you have sidestepped justice, mercy and the love of God. You should have done these, without missing out the others.</p> <p>‘Woe betide you Pharisees! You love the chief seats in the synagogues and greetings in the market-places.</p> <p>‘Woe betide you! You are like hidden tombs, and people walk over them without knowing it.’</p>
20 th Century New Testament	<p>But alas for you Pharisees! You pay tithes on mint, rue, and herbs of all kinds, and pass over justice and love to God. These last you ought to have put into practice without neglecting the first.</p> <p>Alas for you Pharisees! You delight to have the front seat in the Synagogues, and to be greeted in the markets with respect.</p> <p>Alas for you! You are like unsuspected graves, over which men walk unawares."</p>

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	<p>Woe to you Pharisees! You pay tithes of mint and rue and every herb, but you disregard justice and the love of God. You should have practiced the latter without neglecting the former.</p> <p>Woe to you Pharisees! You love the chief seats in the synagogues and the greetings in the marketplaces.</p> <p>Woe to you! For you are like unmarked graves, which men walk across without even noticing."</p>
Christian Standard Bible	<p>"But woe to you Pharisees! You give a tenth [Or a <i>tithe</i>] of mint, rue, and every kind of herb, and you bypass [Or <i>neglect</i>] justice and love for God. [Lit <i>the justice and the love of God</i>] These things you should have done without neglecting the others.</p> <p>"Woe to you Pharisees! You love the front seat in the synagogues and greetings in the marketplaces.</p> <p>"Woe to you! [Other mss add <i>scribes and Pharisees, hypocrites!</i>] You are like unmarked graves; the people who walk over them don't know it."</p>
Conservapedia Translation	<p>But your reckoning is coming [Translating the "woe unto you" phrase poses a challenge this verse and many uses in the following verses; οὐαί can also mean "grief" or in this context perhaps "punishment"; this difficult verse needs more work], Pharisees! For you donate mint, rue and all kinds of herbs, but have a double standard and avoid the love of God; these you should correct in addition to the others. Your reckoning is coming [The Greek word οὐαί is used repetitively in these verses, but nuances can be conveyed better with varying terminology depending on context.], Pharisees! For you crave the highest seats in the synagogues, and flattery in public Ignominy [might improve on "unwittingly"; use of "ignominy" satisfies rule not to dumb this translation down, and translate fully in accord with context.] awaits you hypocrites, scribes and Pharisees! You are like unmarked graves that men unwittingly walk over.</p>

Revised Ferrar-Fenton Bible	<p>"But woe to you, Pharisees? for you tithe mint, rue, and all herbs, and yet neglect justice and the love of God. These, however, you ought to have done; while, at the same time, not neglecting the others.</p> <p>Woe to you, Pharisees! because you love the front seats in the synagogues, and salutes in the markets.</p> <p>Woe to you! because you are like hidden tombs, over which men walk unknowingly."</p>
God's Truth (Tyndale)	<p>But woe be to you Pharisees, for you tithe the mint and rue (aromatic plant), and all manner herbs, and pass over judgement and the love of God. These ought you to have done, and yet not to have left the other undone.</p>
International Standard V	<p>"How terrible it will be for you Pharisees! You give a tenth of your mint, spices, and every kind of herb, but you neglect justice and the love of God. These are the things you should have practiced, without neglecting the others.</p> <p>How terrible it will be for you Pharisees! You love to have the places of honor in the synagogues and to be greeted in the marketplaces.</p> <p>How terrible it will be for you! You are like unmarked graves—people walk on them without realizing it."</p>
Montgomery NT	<p>"But woe unto you Pharisee! for you tithe mint and rue and every herb, and disregard justice and the love of God; but these you ought to have done, and not leave the other undone.</p> <p>"Woe unto you Pharisee! for you delight in the best seats in the synagogue, and in the salutation in the market-places.</p> <p>"Woe unto you! for you are like the tombs which are hidden, and men walk over them unsuspecting."</p>
UnfoldingWord Literal Text	<p>But woe to you Pharisees, because you tithe mint and rue and every other garden herb, but you neglect justice and the love of God. It is necessary to act justly and love God, without failing to do the other things also.</p> <p>Woe to you Pharisees, for you love the front seats in the synagogues and respectful greetings in the marketplaces.</p> <p>Woe to you, for you are like unmarked graves that people walk over without knowing it."</p>
Urim-Thummim Version	<p>But woe to you, Pharisees! for you tithe mint and rue and all types of vegetables, and pass over Judgment and the Love (Agape) of Elohim: these should you to have done, and not to leave the other undone.</p> <p>Woe to you, Pharisees! for you love the uppermost seats in the synagogues and greetings in the markets.</p> <p>Woe to you, scribes and Pharisees, hypocrites, because you are as the unseen tombs, and the men walking over them have not known.</p>
Weymouth New Testament	<p>"But alas for you Pharisees! for you pay tithes on your mint and rue and every kind of garden vegetable, and are indifferent to justice and the love of God. These are the things you ought to have attended to, while not neglecting the others.</p> <p>Alas for you Pharisees! for you love the best seats in the synagogues, and you like to be bowed to in places of public resort.</p> <p>Alas for you! for you are like the tombs which lie hidden, and the people who walk over them are not aware of their existence."</p>
Wikipedia Bible Project	<p>Shame on you Pharisees! You pay tithe on herbs and plants, but ignore justice and the love of God. That's what you should have done, while not leaving these other things undone.</p> <p>Shame on you Pharisees! You love the best seats in the synagogues, and to be greeted with respect in the markets.</p> <p>Shame on you! You are like unmarked graves that people walk over, not knowing where they're treading."</p>

Catholic Bibles (those having the imprimatur):

- Christian Community (1988) A curse is on you, Pharisees; to the Temple you give a tenth of all, including mint and rue and the other herbs, but you neglect justice and the love of God. These ought to be practiced, without neglecting those. A curse is on you, Pharisees, for you love the best seats in the synagogues and to be greeted in the marketplace. A curse is on you, for you are like tombstones of the dead which can hardly be seen; people don't notice them, and make themselves unclean by stepping on them."
Mt 23:23; Lk 18:12; Dt 14:22
Mt 23: 6-7; Mk 12: 38-39; Lk 20:46; Mt 23:27
- The Heritage Bible But woe to you, Pharisees, because you tithe mint, and rue, and all vegetables, and pass by judgment and the love of God; these things you must do, and not leave the other nearby.
Woe to you Pharisees, because you love the front seats in the synagogues, and greetings in the markets.
Woe to you scribes and Pharisees, hypocrites, because you are as unseen tombs, and men walking over *them* do not see *them*.
- New American Bible (2002) Woe to you Pharisees! You pay tithes of mint and of rue and of every garden herb, but you pay no attention to judgment and to love for God. These you should have done, without overlooking the others.
Woe to you Pharisees! You love the seat of honor in synagogues and greetings in marketplaces.
Woe to you! You are like unseen graves ¹¹ over which people unknowingly walk."
[44] Unseen graves: contact with the dead or with human bones or graves (see → Numbers 19:16) brought ritual impurity. Jesus presents the Pharisees as those who insidiously lead others astray through their seeming attention to the law.
- New American Bible (2011) Woe to you Pharisees! You pay tithes of mint and of rue and of every garden herb, but you pay no attention to judgment and to love for God. These you should have done, without overlooking the others.^w
Woe to you Pharisees! You love the seat of honor in synagogues and greetings in marketplaces.^x
Woe to you! You are like unseen graves* over which people unknowingly walk."^y
w. [11:42] Lv 27:30; Mt 23:23.
x. [11:43] 20:46; Mt 23:6; Mk 12:38–39.
y. [11:44] Mt 23:27.
- New Catholic Bible "Woe to you Pharisees! You pay tithes[j] of mint and rue and every garden herb, but you neglect justice and the love of God. You should have practiced these without neglecting the others.
"Woe to you Pharisees! You love to have the best seats in synagogues and to be greeted with respect in the marketplaces.
"Woe to you! For you are like unmarked graves[k] upon which people tread without realizing it."
[j] The Law prescribed a tithe on the most important products. However, the Pharisees had extended it to even the most insignificant herbs, and yet they neglected the duties toward one's neighbor, such as justice, compassion, and fidelity. Thus, they strained their liquids so as not to involuntarily swallow an insect and render themselves unclean yet gave no thought to observing the more grave commandments of the moral law.
[k] *Like unmarked graves*: as Passover drew near, Jews used to whitewash tombs in order to avoid touching them inadvertently, which would have caused a legal uncleanness (see Num 19:16).
- New English Bible—1970 'Alas for you Pharisees! You pay tithes of mint and rue and every garden-herb, but have no care for justice and the love of God. It is these you should have practised, without neglecting the others. Some witnesses omit: It is ... others.

'Alas for you Pharisees! You love the seats of honour in synagogues, and salutations in the market-places.

'Alas, alas, you are like unmarked graves over which men may walk without knowing it.'

Revised English Bible—1989 “Alas for you Pharisees! You pay tithes of mint and rue and every garden herb, but neglect justice and the love of God. It is these you should have practised, without overlooking the others.

“Alas for you Pharisees! You love to have the chief seats in synagogues, and to be greeted respectfully in the street.

“Alas, alas, you are like unmarked graves which people walk over unawares.”

Jewish/Hebrew Names Bibles:

Complete Jewish Bible “But woe to you *P’rushim*! You pay your tithes of mint and rue and every garden herb, but you ignore justice and the love of God. You have an obligation to do these things — but without disregarding the others!

“Woe to you *P’rushim*, because you love the best seat in the synagogues and being greeted deferentially in the marketplaces!

“Woe to you, because you are like unmarked graves, which people walk over without knowing it.”

Hebraic Roots Bible But woe to you Pharisees, because you tithe mint and dill and every herb, and you pass over justice and the love of Elohim. Now these things were necessary for you to have done, while not forsaking these other things.

Woe to you, Pharisees! For you love the chief seat in the synagogues and the greetings in the marketplaces.

Woe to you scribes and Pharisees. Hypocrites! For you are like graves that are not known, and men walk over them and do not realize it.

Holy New Covenant Trans. "But it will be horrible for you, you Pharisees! It is true that you give God ten percent of everything you have. You even give Him ten percent of all the little plants in your gardens — mint, rue, or other seasoning herbs, but you forget to give to Him, for His good, expecting nothing in return, and you forget to be fair to other people. You should always tithe, but you must remember to do the more important things too. "It will be horrible for you, you Pharisees, because you give yourselves to things, to have the most important seats in the houses of worship. You give yourselves to feelings, to have the respect that people give you in the marketplaces.

It will be horrible for you because you are like hidden graves. People walk on them without knowing it."

Israeli Authorized Version But woe unto you, Prushim! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of Elohim: these ought ye to have done, and not to leave the other undone.

Woe unto you, Prushim! for ye love the uppermost seats in the Synagogues, and greetings in the markets.

Woe unto you, scribes and Prushim, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them.

The Scriptures 2009 “But woe to you Pharisees, because you tithe the mint and the rue and every plant, and pass by the right-ruling and the love of Elohim. These you should have done, without leaving the others undone.

“Woe to you Pharisees, because you love the best seats in the congregations and the greetings in the market-places.

“Woe to you, scribes and Pharisees, hypocrites, because you are like the unseen tombs, and the men walking over them do not know.”

Tree of Life Version “But woe to you Pharisees, for you tithe mint, rue, and every garden herb, yet bypass justice and the love of God. It is necessary to do these things without neglecting the others.

Woe to you Pharisees, for you love the best seats in the synagogues and the greetings in the marketplaces.

Woe to you, for you are like unmarked tombs, and people walk over them without knowing."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...but Woe {become!} [to] you* the pharisees for [You*] give (tenth) the mint and the rue and every vegetable and [You*] pass (by) the judgment and the love [of] the god these but was (necessary) {you*} to make (and) those not {was necessary you*} to relax Woe {become!} [to] you* the pharisees for [You*] love the seat (first) in the assemblies and the greetings in the markets Woe {become!} [to] you* for [You*] are as The Tombs The [Things] Unmarked and The Men The [Men] Walking over not have seen {them}...
Alpha & Omega Bible	"BUT WOE TO YOU PHARISEES! FOR YOU PAY TITHE OF MINT AND RUE AND EVERY GARDEN HERB, AND YET DISREGARD JUSTICE AND THE LOVE OF THEOS (<i>The Alpha & Omega</i>); BUT THESE ARE THE THINGS YOU SHOULD HAVE DONE WITHOUT NEGLECTING THE OTHERS. "WOE TO YOU PHARISEES! FOR YOU LOVE THE CHIEF SEATS IN THE SYNAGOGUES AND THE RESPECTFUL GREETINGS IN THE MARKET PLACES. "WOE TO YOU! FOR YOU ARE LIKE CONCEALED TOMBS, AND THE PEOPLE WHO WALK OVER THEM ARE UNAWARE OF IT."
Awful Scroll Bible	(")However, woe to yous Resolved certainly-of-what yous exact-a-tenth-from, of pleasant-smelling herbs and rue, and all manner of cultivated crops, and yourselves go-by the judgment and dear love of God. These keep to be required of yous to be effected, not to send- the regards of it -away a sending-away. (")Woe to yous Resolved certainly-of-which yous dearly love the first-sitting-down places, from-within the drawing-together places, and the drawing-together from-within the marketplaces. (")Woe to yous scribes and Resolved underhanded-determiners! -- certainly-of-which yous are like tombs that are un-manifest, and they of the aspects-of-men treading-about over-above them, have not perceived a perceiving of them."
Concordant Literal Version	But woe to you, Pharisees! for you are taking tithes from mint and rue and all greens, and you are passing by judging and the love of God. Now these it was binding for you to do and not to be devoid of those." Woe to you, Pharisees! seeing that you are loving the front seat in the synagogues and the salutations in the markets." Woe to you, scribes and Pharisees, hypocrites! for you are as the obscure tombs, and the men who are walking upon them are not aware of it."
exeGesés companion Bible	But woe to you, Pharisees! For you tithe mint and rue and all herbs; and pass over judgment and the love of Elohim: these you must do, and not forsake the other. Woe to you, Pharisees! for you love the preeminent cathedras in the synagogues and salutations in the markets. Woe to you, scribes and Pharisees! Hypocrites! for you are as covered tombs, and the humans who walk over know it not.
Orthodox Jewish Bible	But oy to you, Perushim, because you give as ma'aser (tithe) the mint and the rue and every herb and you disregard the mishpat and the ahavah of Hashem. But these things it was necessary to do and those not to disregard. [DEVARIM 6:5; MICHOH 6:8]

Oy to you Perushim! Because your ahavah is for the moshavot harishonim (first seats) in the shuls and the [obsequious] Birkat Shalom greetings in the market places.

Woe to you, because you are like the unmarked kevarim (graves), and bnei Adam walk over them without having daas.

Rotherham's Emphasized B. But alas for you, the Pharisees!

Because ye tithe the mint, and the rue, and every garden herb,
And pass by justice, and the love of God.
But [these things] it was bidding to do,
And [those] not to pass by.

Alas for you, the Pharisees!

Because ye love the first seats in the synagogues,
And the salutations in the market-places!

Alas for you!

Because ye are as the secret tombs:
[Even the men that are walking above them] know it not.

Expanded/Embellished Bibles:

The Amplified Bible

"But woe (judgment is coming) to you Pharisees, because you [self-righteously] ^[l]tithe mint and ^[m]rue and every [little] garden herb [tending to all the minutiae], and yet disregard and neglect justice and the love of God; but these are the things you should have done, without neglecting the others. Woe to you Pharisees, because you love the ^[n]best seats in the synagogues and to be respectfully greeted in the market places. Woe to you! For you are like graves which are unmarked, and people walk over them without being aware of it [and are ceremonially unclean]."
[l] Luke 11:42 The required offering of ten percent.
[m] Luke 11:42 An odoriferous plant whose oil was used as medicine.
[n] Luke 11:43 These seats were located near the scrolls of the Law, facing the congregation in the synagogue.

An Understandable Version

"But it is too bad for you Pharisees! For you give a tenth of your mint, rue and every [other] herb [Note: These were small garden plants used for seasoning or medicine] and [yet] neglect [demonstrating] justice and the love of God [toward others]. But you should have done these things and not neglected to do the other things [as well].

"It is too bad for you Pharisees! For you love [to occupy] the principal seats in the synagogues and [to receive special] greetings in the open shopping markets.

"It is too bad for you! For you people are like obscure grave sites that people walk over without knowing it."

The Expanded Bible

·How terrible for [^LWoe to] you Pharisees! You ·give God one-tenth of [pay tithe on] even your mint, your rue, and every other ·plant [herb] in your garden. But you ·fail to be fair to others [neglect to show justice] and to love God. These are the things you should do ·while continuing [without neglecting] to do those other things. ·How terrible for [^LWoe to] you Pharisees, because you love to have the most ·important [honorable] seats in the synagogues, and you love to be greeted with respect in the marketplaces. ·How terrible for [^LWoe to] you, because you are like ·hidden [unmarked] graves, which people walk on without knowing."

Jonathan Mitchell NT

"But in contrast, tragic will be the fate for you Pharisees (or: among you, the Pharisees), because you consistently give away one tenth (or: habitually pay tithes) from the mint and the rue, as well as every edible plant (garden herb or vegetable), and yet you folks are consistently (or: continually) bypassing the decisions which yield the justice (or: the judging) and the love of God (or: which have their origin in, and express the character of, God). Now it was continuing binding and necessary

to do these things, and not to bypass [other MSS: and yet not continue to {other MSS: not at any point} send away, or to the side,] **those things**.

"Tragic will be the fate for you Pharisees (or: among you, the Pharisees), **because you habitually love the front place of sitting** (or: highly regard the prominent seat; = the most important place in a meeting) **in the synagogues, as well as the greetings** (= deferential recognitions) **within the marketplaces**.

"Tragic will be your fate, you scholars (theologians; scribes) **and Pharisees – the overly judging and critical folks** (hupokrites; or: those who put texts under close inspection to sift and separate and then give an answer, an interpretation, an opinion; or: those who live by separating things yet who under-discern; or: those who make judgments from a low view; or: those who under-estimate reality; or: perverse scholars who focus on tiny distinctions), **because you exist being as unseen** (or: = are unmarked) **memorial tombs** (= graves having the characteristics of Hades), **and so the people** (or: mankind) **habitually walking around on top** [of them] **have not seen and so do not know** (= without realizing) [it]!" [note: contact with a grave rendered a person ceremonially unclean]

P. Kretzmann Commentary

Verses 42-44

A threefold woe:

But woe unto you, Pharisees! If or ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God; these ought ye to have done, and not to leave the other undone.

Woe unto you, Pharisees! For ye love the uppermost seats in the synagogues and greetings in the markets.

Woe unto you. , scribes and Pharisees, hypocrites! For ye are as graves which appear not, and the men that walk over them are not aware of them.

The Lord proceeds to characterize Pharisaism by bringing out its most objectionable features. The Pharisees were very careful and scrupulous about paying the tithe of even the smallest vegetable in their gardens, of mint, and rue, and every herb, Numbers 28:21; Deuteronomy 14:23. But this punctilious care did not extend to the really important virtues in life, to judgment and the love of God. Many Pharisees belonged to the Sanhedrin, the highest ecclesiastical court of the Jews; others to the local court of seven, which was found in every town. There their judgments were often unjust, partial, one-sided. And as they passed by and omitted love and faithfulness toward their neighbor, so they denied love toward God. That is the way of the Pharisees of all times, that they are painstakingly anxious in the smallest, most inconsequential things, but forget virtue and conscience in the great and important things. It is well enough to be conscientious in the little things, it was true enough that they owed that; but they most emphatically should not have left the other undone. Faithfulness in small things, but above all in the important matters of life, is required of all. And even as the Pharisees thus had a false idea of the relation of values, they possessed inordinate ambition. To occupy the seat of the elders, the place of honor in the synagogues; to receive the respectful salutations of the people in the market-places, that was the height of their ambition. And finally, they were characterized by hypocrisy and false sanctity. They were like graves without the distinguishing mark of whitewash, by which a person would be warned not to become unclean in touching them. Thus people came into daily contact with the Pharisees, not recognizing their falseness and hypocrisy, and were contaminated. Such pride, false ambition, and hypocrisy is found in all self-righteous people.

Lexham Bible

"But woe to you, Pharisees, because you pay a tenth of mint and rue and every garden herb, and neglect justice and love for God! But it was necessary to do these things without neglecting those things also.

Woe to you, Pharisees, because you love the best seat in the synagogues and the greetings in the marketplaces!

Syndein/Thieme

Woe to you, because you are like unmarked graves, and the people who walk over them [*Here the direct object is supplied from context in the English translation] do not know it !

[*Here the direct object is supplied from context in the English translation]

Woe to you Pharisees, for you pay tithe {works, keeps the law etc.} of mint and rue {a plant} and every kind of garden herb . . . and yet you disregard justice and the love {agape} of God.

But these are things you should have done while neglecting the others." {Jesus is saying forget about tithing and learn something about justice and love}

Woe to you Pharisees . . . because you love {agapao} the highest {and therefore best} seats in the synagogues and 'flattering greetings' {aspasmos} in the marketplaces!

Woe to you, because you are like 'unmarked graves/' 'graves not whitewashed are indistinct' . . . and people walk over them {under Jewish law to walk on a grave makes one 'ritualistically unclean'} without knowing it!"

Translation for Translators

But there will be terrible punishment for you Pharisees! You give to God a tenth of *all you produce*, even the various herbs that you grow, but you do not *remember that you must act justly toward others* and love God! It is good to *give a tenth of your income to God*, but you ought to do these other things also! There will be terrible punishment for you Pharisees, because you like *to sit in* the best seats in our worship places *so that people will think highly of you*, and you like people to greet you *respectfully* in the marketplaces. There will be terrible punishment for you, because you are like ground where there is no marker *to indicate that there is a grave underneath*. People walk there, but they cannot see *what is rotten down below* [MET]! *Similarly, people who see you do not realize how polluted you are within yourselves.*"

The Voice

Jesus: Woe to you, Pharisees! *Judgment will come on you!* You are fastidious about tithing—keeping account of every little leaf of mint and herb—but you neglect what really matters: justice and the love of God! If you'd get straight on what really matters, then your fastidiousness about little things would be worth something.

Woe to you, Pharisees! *Judgment will come on you!* What you really love is having people fawn over you when you take the seat of honor in the synagogue or when you are greeted in the public market.

Wake up! See what you've become! Woe to you; you're like a field full of unmarked graves. People walk on the field and have no idea of the corruption that's a few inches beneath their feet.

Bible Translations with Many Footnotes:

NET Bible®

"But woe to you Pharisees!¹²⁸ You give a tenth¹²⁹ of your mint,¹³⁰ rue,¹³¹ and every herb, yet you neglect justice¹³² and love for God! But you should have done these things without neglecting the others.¹³³ Woe to you Pharisees! You love the best seats¹³⁴ in the synagogues¹³⁵ and elaborate greetings¹³⁶ in the marketplaces! Woe to you!¹³⁷ You are like unmarked graves, and people¹³⁸ walk over them without realizing it!"¹³⁹

^{128tn} Grk "Woe to you...because you..." The causal particle ὅτι (Joti) has not been translated here for rhetorical effect (and so to the end of this chapter).

^{129tn} Or "you tithe mint."

^{130sn} These small herbs were tithed with great care (Mishnah, m. Demai 2:1).

^{131tn} Grk "and rue." Kai (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.

^{sn} Rue was an evergreen herb used for seasoning.

^{132sn} Justice was a major theme of OT ethics (Mic 6:8; Zech 7:8-10).

^{133tn} Grk “those”; but this has been translated as “the others” to clarify which are meant.

^{134tn} Or “seats of honor.” The term here is plural and is not a reference only to the lead “seat of Moses” in the synagogue, but includes the front seats near the ark.

^{135sn} See the note on synagogues in 4:15.

^{136tn} Grk “and the greetings.”

^{sn} The later Jewish summary of oral tradition, the Talmud, notes elaborate greetings for rabbis. The rebuke here is for pride.

^{137tc} Most mss (A [D] W Θ Ψ Ë13 Ì it) have “experts in the law and Pharisees, hypocrites” after “you,” but this looks like an assimilation to the parallel in Matt 23:25, 27, 29. The shorter reading has earlier attestation from a variety of reliable mss (Ì45,75 x B C L Ë1 33 1241 2542 lat spiritual advance).

^{138tn} Grk “men.” This is a generic use of ἄνθρωπος (anqrwpo), referring to both males and females.

^{139sn} In Judaism to come into contact with the dead or what is associated with them, even without knowing it, makes one unclean (Num 19:11-22; Lev 21:1-3; Mishnah, m. Demai 2:3). To Pharisees, who would have been so sensitive about contracting ceremonial uncleanness, it would have been quite a stinging rebuke to be told they caused it.

New American Bible (2011)
The Spoken English NT

. No, it's going to be horrible for you, Pharisees! Because you titheⁱⁱ your mint and rue, and every little herb-yet you've ignored God's justice and love.^{jj} And it was these things that were necessary to practice, without ignoring the others. It's going to be horrible for you, Pharisees! Because you love the seat of honor in the synagogues, and respectful greetings in public places.^{kk} It's going to be horrible for you, because you're like unmarked graves, that people walk over without knowing it.”^{ll}

ii. See “Bible Words.”

jj. Or “justice and the love of God.”

kk. Lit. “in the marketplaces.”

ll. In the Jewish culture of Jesus' day, touching a grave was supposed to make you ritually unclean.

Wilbur Pickering's New T.

“But woe to you Pharisees! You tithe mint and rue and every herb, but you ignore justice and the love of God. These it was necessary to do, without leaving those undone. Woe to you Pharisees! You love the best seat in the synagogues, and greetings in the marketplaces. Woe to you, scribes and Pharisees, hypocrites!¹⁴ You are like unperceived graves, that people walk on without knowing it.”

(¹⁴) Perhaps 1% of the Greek manuscripts, of objectively inferior quality, omit “scribes and Pharisees, hypocrites” (as in NIV, NASB, LB, TEV, etc.)

Literal, almost word-for-word, renderings:

A Faithful Version

But woe to you, Pharisees! For you pay tithes of mint and rue and every herb, but you pass over the judgment and the love of God. It is obligatory for you to do these things, and not to set aside those lesser things.

Woe to you, Pharisees! For you love the chief seat in the synagogues and the salutations in the marketplaces.

Woe to you, scribes and Pharisees, hypocrites! For you are as unseen tombs, and men who walk over them do not know it.”

Analytical-Literal Translation

But how horrible it will be to you_p, the Pharisees! Because you_p tithe [i.e. give a tenth of] the mint and the rue [i.e. a scented herb] and every vegetable, and you_p pass by [fig., overlook] the justice and the love of God. These [things] it is necessary to do, and those not to be neglecting.

Charles Thomson NT	<p>"How horrible it will be to you_p, the Pharisees! Because you_p love the first seats [fig., most important places] in the synagogues and the greetings in the marketplaces. "How horrible it will be to you_p, scribes and Pharisees, hypocrites! Because you_p are like the unmarked tombs, and the people walking about above do not know [it]."</p> <p>But alas for you, Pharisees! because you pay tithe of mint, and rue, and of all kinds of pulse, and neglect justice and the love of God. These you ought to have practised, without, however, neglecting the other.</p> <p>Alas for you, Pharisees! because you love the uppermost seats in the synagogues, and salutations in public places.</p> <p>Alas for you, Scribes and Pharisees, hypocrites! because you are like concealed graves, over which men walk without perceiving them.</p>
Context Group Version	<p>But woe to you (pl) Pharisees! for you (pl) tithe mint and rue and every herb, and pass over judgment and the allegiance of God: but these you (pl) should have done, and not to neglect the others.</p> <p>Woe to you (pl) Pharisees! for you (pl) dedicatedly give allegiance to the chief seats in the community centers, and the greetings in the marketplaces.</p> <p>Woe to you (pl)! for you (pl) are as the tombs which do not appear, and the men that walk over [them] do not know it.</p>
Legacy Standard Bible	<p>"But woe to you Pharisees! For you pay tithe of mint and rue and every kind of garden herb, and yet disregard justice and the love of God, but these are the things you should have done without neglecting the others. Woe to you Pharisees! For you love the best seat in the synagogues and the respectful greetings in the marketplaces. Woe to you! For you are like concealed tombs [Or <i>indistinct</i>], and the people who walk over them are unaware of it."</p>
Modern Literal Version 2020	<p>But woe to you° Pharisees! Because you° tithe mint and rue and every herb, and are transgressing judgment and the love* of God. It was essential to practice these things and to not leave those <i>undone</i>.</p> <p>Woe to you° Pharisees! Because you° love* the foremost seat in the synagogues and the greetings in the marketplaces.</p> <p>Woe to you° scribes, and Pharisees, hypocrites! Because you° are like the indistinct tombs, and the men <i>who are walking upon them</i> do not know <i>it</i>.</p>
NT (Variant Readings)	<p>But woe unto you Pharisees! for ye tithe mint and rue and every herb, and pass over justice and the love of God: but these ought ye to have done, and not to leave the other undone.</p> <p>Woe unto you Pharisees! for ye love the chief seats in the synagogues, and the greetings in the marketplaces.</p> <p>Woe unto you [scribes and Pharisees, hypocrites]! for ye are as the tombs which appear not, and the men that walk over [them] know it not.</p>
Revised Young's Lit. Trans.	<p>'But woo to you, the Pharisees, because you tithe the mint, and the rue, and every herb, and you pass by the judgment, and the love of God; these things it is beneficial to do, and those not to be neglecting.</p> <p>'Woo to you, the Pharisees, because you love the first seats in the synagogues, and the salutations in the market-places.</p> <p>'Woo to you, scribes and Pharisees, hypocrites, because you are as the unseen tombs, and the men walking above have not known.'</p>

The gist of this passage: Jesus denigrates many of the common practices of the pharisees which relates to actual uncleanness.

Luke 11:42a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced ahl-LAH]	<i>but, but rather, but on the contrary</i>	adversative particle	Strong's #235
ouai (οὐαί) [pronounced oo-AH-ee]	<i>alas, woe</i>	onomatopoetic interjection	Strong's #3759
The Conservapedia translation includes two footnotes related to the use of this word. The first is: <i>Translating the "woe unto you" phrase poses a challenge this verse and many uses in the following verses; οὐαί can also mean "grief" or in this context perhaps "punishment"; this difficult verse needs more work.</i> ³¹ Here, they translate this: <i>But your reckoning is coming, Pharisees!</i>			
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
tois (τοῖς) [pronounced toiç]	<i>for the; by this, in that</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
Pharisaïos (Φαρισαῖος) [pronounced far-is-AH-yos]	<i>a Jewish separatist sect, a Jewish religious sect; transliterated Pharisee</i>	masculine plural noun; dative, locative or instrumental case	Strong's #5330

Translation: But woe to [all of] you pharisees,...

The context of this sermon is, Jesus was invited to eat at the home of a pharisee; but the man notices that Jesus did not wash His hands. Therefore, due to his inner motivations, the pharisee made mention of this, and Jesus then got up in his face over it.

The word for woe is an onomatopoetic word, which sounds similar to woe. It is ouai (οὐαί) [pronounced oo-AH-ee], and it means *alas, woe*. Strong's #3759. Many translators rose to the challenge of bringing this word/concept into more modern English:

Bible in Basic English	But a curse is on you, Pharisees!
Bible in Worldwide English	You Pharisees will have trouble!
Easy English	It will be very bad for you Pharisees!
God's Word™	"How horrible it will be for you Pharisees!
The Message	"I've had it with you! You're hopeless, you Pharisees! Frauds!
New Life Version	"It is bad for you, proud religious law-keepers!
Casual English Bible	I've got some bad news for you Pharisees.
New Living Translation	"What sorrow awaits you Pharisees!
The Passion Translation	"You Pharisees are hopeless frauds!
William's New Testament	But a curse on you Pharisees,...
Conservapedia Translation	But your reckoning is coming, Pharisees...
Wikipedia Bible Project	Shame on you Pharisees!
Holy New Covenant Trans.	"But it will be horrible for you, you Pharisees!
Jonathan Mitchell NT	"But in contrast, tragic will be the fate for you Pharisees...

³¹ From [https://www.conservapedia.com/Luke_9-16_\(Translated\)](https://www.conservapedia.com/Luke_9-16_(Translated)) accessed March 11, 2023.

Translation for Translators **But there will be terrible punishment for you Pharisees!**

What is being illustrated by these imaginative translations is, the future end of these pharisees. If they remain in this legalistic approach to God, their end is tragic. They are bringing a curse on themselves through their unwillingness to believe in Jesus. Bear in mind that Jesus was not turning their Scriptures upside down or misinterpreting them. The pharisees were doing that themselves, as they heard the Scriptures read regularly. They themselves read these Scriptures, and yet, they accepted the false traditions of their religion over the clear revelation of God's Word.

Luke 11:42a **"But woe to you Pharisees!** (ESV; capitalized)

Jesus, although He uses the opportunity of what this pharisee said in order to make some doctrinal points, addresses the *pharisees* in general. So, it is not just this man, but there are many religious types just like him. This is a problem big enough to indict most pharisees by it.

We know by the use of the plural, that there are a number of pharisees and religious types who are there. This is a meal at which the pharisees intend to expose Jesus as a fraud; but He turns the tables on them, going on the offensive. Jesus did not allow Himself to be treated like a doormat (however, bear in mind that there are times for interactions between believers and others which are less forceful³²).

Paul, in the book of Acts, is a great example of this. When he faced great persecution, there were times in court when he responded with great enthusiasm; there were times when he used the law to his own benefit, pursuing every legal course of action; and there were times when he accepted his situation and stayed right where he was (under house arrest in Rome).

Let me put this in another way: when you become a believer in Jesus Christ, you do not assume the personality of your pastor and employ that personality in your daily life. Many times, women will emulate the wife of the pastor, to the point of adopting her vocal inflections and speech patterns (I have seen this firsthand). Imitation of other believers in this way has nothing to do with the Christian life. In fact, this is embarrassing for other believers who know you who have some discernment in life.

I have seen this in holy roller churches, but I know this has occurred in the church I have attended. R. B. Thieme, Jr. had a personality. There was no doubt about that! If a person did not really understand what Bob was teaching, he sometimes would imitate Bob's personality (unfortunately, he would do this when interacting with his own wife or as a teacher of young children).

Illustration: People have personalities. One of the most colorful personalities on the political scene was that of Donald Trump (I write this in 2023/2025). He expresses himself in very specific ways. People could appreciate his personality, his approach to his job as president and support him; but without trying to imitate his personality.

Back to Jesus and the pharisees:

Luke 11:42b			
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

³² We determine what our interaction ought to be based upon Bible doctrine.

Luke 11:42b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apodekatōd (ἀποδεκατόω) [pronounced ap-od-ehk-at-OH-oh]	<i>to give, pay a tithe of anything; to exact receive a tenth from anyone</i>	2 nd person plural, present active indicative	Strong's #586
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
hēduosmon (ῥόδυσμον) [pronounced hay-DOO-oss-mohn]	<i>sweet smelling, garden mint; a kind of small odoriferous herb, with which the Jews used to scatter on the floors of their houses and synagogues</i>	neuter singular noun, accusative case	Strong's #2238
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
pêganon (πήγανον) [pronounced PAY-Geisler and Nix-ohn]	<i>rue (from its thick or fleshy leaves); a shrubby plant about 2 feet (60 cm) high, of medicinal value</i>	neuter singular noun, accusative case	Strong's #4076
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
pan (πάν) [pronounced pahn]	<i>each, every, any; all, entire; anyone, all things, everything; some [of all types]</i>	neuter singular adjective, accusative case	Strong's #3956
láchanon (λάχανον) [pronounced LAKH-an-ohn]	<i>herb, any pot herb, vegetable</i>	neuter singular noun, accusative case	Strong's #3001

Translation: ...for you+ continue giving tithes [for minor things], for mint, for rue and for any herb,...

Jesus is going to give these pharisees some concrete examples.

Now, what is Jesus doing? Is He going after them because they went after Him? Of course not! But there are one or two pharisees there or associates of pharisees, and they know first hand what their colleagues are like. What Jesus says will reach them. They will get it; they will understand it. As a result, at least one or two men at this gathering place their trust in Jesus.

How do I know this? Two reasons: (1) Jesus is not going to have a meal with a dozen or two dozen legalists in order to spend a meal trading insults with them. (2) We have a very detailed remembrance of these interactions. If none of Jesus' disciples are here (and they are not mentioned³³), then who gave this information to Luke? Probably one of the pharisees who believed in Jesus.

³³ This shared meal is not a part of the other three gospels, further suggesting that Jesus went to the meal by himself and not with His disciples.

Luke 11:42b **For you tithe mint and rue and every herb,....** (ESV; capitalized)

The pharisees do some of the most mundane and inconsequential things. The spices and herbs mentioned here are tiny; and the pharisees apparently make a show of paying tithes (10%) for them.

As is recorded elsewhere in the gospels, the pharisees strained at a gnat, and swallowed a camel. That is, there focus was often on the inconsequential, and they ignored what was important.

At this point in time, these pharisees are in the Presence of the Son of God, their Savior, and yet, they are obsessed over Him not washing His hands.

Luke 11:42c			
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
παρέρχομαι: (parerchomai) [pronounced <i>par-EHR-khom-ahēe</i>]	<i>to go past, to pass by; of persons moving forward; to pass by; of time; an act continuing for a time; metaphorically; to pass away, perish; to pass over, that is, to neglect, omit, (transgress); to be led by, to be carried past, be averted; to come near, come forward, arrive</i>	2 nd person plural, present (deponent) middle/passive indicative	Strong's #3928
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)
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; accusative case	Strong's #2920
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
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)
agápē (ἀγάπη) [pronounced <i>ag-AH-pay</i>]	<i>agape love, mental attitude love, volitional love; brotherly love, affection, good will, love, benevolence; love feasts</i>	feminine singular noun, accusative case	Strong's #26

This is the first time that this word occurs in the book of Luke.

Luke 11:42c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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: ...but you ignore the justice and agape love of God.

What is important is the justice of God and the impersonal love of God. Because the pharisees do not appreciate either of these things, they are unable to behave graciously.

Our entire relationship with God is founded upon justice, not upon love (but love is a motivational factor). We have a relationship with Jesus Christ because He died for our sins; we have a relationship with God because Jesus took the penalty our sins from us, by paying that penalty Himself.

Agapê love is the feminine singular noun agápē (ἀγάπη) [pronounced ag-AH-pay], which means, *agape love, mental attitude love, volitional love; brotherly love, affection, good will, love*. I particularly like the understanding that this is a mental attitude love and a volitional love. You may not actually like a person; or you may have no feelings whatsoever about a person, but you can have agapê love for that person. That is, you can choose to treat him with respect and courtesy, and not have a head filled with **mental attitude sins** towards him.

One of the things which Paul emphasizes (as do many teachers of the Word) is that we believers are a motley bunch. I may have next to nothing in common with the people behind me, in front of me, or on either side of me (in church). But what I cannot do is watch them carefully and pick apart this or that thing that they do, and then point it out. That is the exact opposite of expressing agapê love.

Luke 11:42b-c **For you tithe mint and rue and every herb, and neglect justice and the love of God.** (ESV; capitalized)

The pharisees legalistically find the most minor things and make a big deal out of observing some ritual involving such things; but they pay no attention to justice of God or to the impersonal love of God, which are fundamental to our relationship with God.

Bear in mind that the context for this teaching is that several pharisees are looking at Jesus in judgment, simply because He has not washed His hands before a meal. They feel as though they have discovered a serious flaw in Him.

God chose to love us; and God is without emotions. So God does not look at you or me and get weak in the knees from emotional love. But He *chooses* to love us, as His creation; even though we are fallen creatures and even though we act in opposition to Him for so much of our lives (before and after salvation).

Because God chose to love us, He found a way that we might be presentable to Him. As we are, God cannot have any direct contact with us. We have a sin nature and we have committed personal sins. Yet the God of justice and truth found a way for us to spend eternity with Him.

The pharisees are completely ignoring the concepts of justice and volitional love. They stress what is taking place on the outside. They emphasize the externals. They focus on the most unimportant things of life.

Luke 11:42d

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)
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
deí (δεῖ) [pronounced digh]	<i>to need, to be necessary, to have need of, a need which is inevitable in the nature of things</i>	3 rd person singular, Imperfect impersonal active indicative	Strong's #1163
This verb can be used impersonally, as in: <i>it is (was, etc.) necessary, it is right and proper that.</i>			
poieō (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>	aorist active infinitive	Strong's #4160

Translation: However, it is necessary to do these things,...

The pharisees should be acting out of justice and love and not from legalism and judgment.

Luke 11:42d However, it is necessary to do these things,... (Kukis mostly literal translation)

These things refers back to *love and justice*. It is necessary to act from a foundation of love and justice. It is necessary to act justly and with love (a mental attitude love, not an emotional love).

There is no concept of justice in the souls of these pharisees and there is no mental attitude love. Certainly, most of the pharisees have negative feelings directed toward Jesus, this these should be set aside.

Luke 11:42e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
akeinos (κακεῖνος) [pronounced kahk-I-noss]	<i>and he, he also, and him (other, them), even he, him also, them (also), (and) they</i>	neuter plural demonstrative pronoun; contraction; nominative case	Strong's #2548
From καί [Strong's #2532 = and] and ἐκεῖνος [Strong's #1565 = that one, this one; those, these].			
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
pariēmi (παρίημι) [pronounced pahr-EE-ay-meef]	<i>to let pass; to pass by, to neglect; to disregard, to omit; to relax, to loose, to let go; to be relaxed, to be unstrung, to be weakened, to be exhausted</i>	aorist active infinitive	Strong's #3935

Translation: ...and he [is] not to [simply] ignore [them].

It sounds as if Jesus is saying, “Pay attention to the big things (justice and love) without neglecting the other things (all of that little legalistic stuff that you all do). But that is not what is being said here.

The text is not translated well by the ESV here. There are only two words which close out v. 42. There is a negative followed by the aorist active infinitive of *pariēmi* (παρίημι) [pronounced *pahr-EE-ay-meet*], which means, *to let pass; to pass by, to neglect; to disregard, to omit; to relax, to loose, to let go; to be relaxed*. Strong’s #3935. Many times, in the Greek, a direct object is not found in the text but is understood.

Luke 11:42e ...and he [is] not to [simply] ignore [them]. (Kukis mostly literal translation)

He refers to the pharisee; and he is not to ignore justice and love.

Luke 11:42d-e However, it is necessary to do these things, and he [is] not to [simply] ignore [them]. (Kukis mostly literal translation)

The pharisees have, essentially, ignored these two fundamental principles in all that they do. The emphasize minor things, they emphasize legalism; but they ignore love and justice.

It is necessary, Jesus tells them, to think from a base of justice and to apply agapē love when interacting with others.

One or two of the pharisees here are listening to Jesus and they are getting it. They know their fellow pharisees and they know that they hauled Jesus here to embarrass Him and to pick at Him. They should know that their behavior is not just and it is not love.

Luke 11:42 But woe to [all of] you pharisees, for you+ continue giving tithes [for minor things], for mint, for rue and for any herb, but you ignore the justice and agape love of God. However, it is necessary to do these things, and he [is] not to [simply] ignore [them]. (Kukis mostly literal translation)

The pharisees emphasize what is exterior and great significance is given to minor things. However, they set aside what is important, which is love and justice.

Luke 11:43a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
ouai (οὐαί) [pronounced oo-AH-ee]	alas, woe	onomatopoetic interjection	Strong’s #3759
The second footnote from Conservapedia concerning this word: <i>The Greek word οὐαί is used repetitively in these verses, but nuances can be conveyed better with varying terminology depending on context.</i> ³⁴ Here, they translate it, <i>Your reckoning is coming, Pharisees!</i>			
humin (ὑμῖν) [pronounced hoo-MEEN]	you [all]; in you; to you; in you; by you	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong’s #5213; an irregular dative of #5210; a form of #4771
tois (τοῖς) [pronounced toiç]	for the; by this, in that	masculine plural definite article; dative, locative or instrumental case	Strong’s #3588

³⁴ From [https://www.conservapedia.com/Luke_9-16_\(Translated\)](https://www.conservapedia.com/Luke_9-16_(Translated)) accessed March 11, 2023.

Luke 11:43a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Pharisaïos (Φαρισαῖος) [pronounced <i>far-is-AH-yos</i>]	a Jewish separatist sect, a Jewish religious sect; transliterated <i>Pharisee</i>	masculine plural noun; dative, locative or instrumental case	Strong's #5330

Translation: *Woe to [all of] you pharisees,...*

A second time, Jesus says, "Woe to you pharisees."

Because of their self-righteousness and their approach to life, these pharisees are setting themselves up for eternal condemnation.

No doubt, Jesus has the attention of all the pharisees there and anyone else who has gathered for this meal.

Luke 11:43b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
agapaô (ἀγαπάω) [pronounced <i>ahg-ahp-AH-oh</i>]	<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 plural, present active indicative	Strong's #25
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)
prōtokathedría (πρωτοκαθεδρία) [pronounced <i>pro-tohk-ath-ehd-REE-ah</i>]	<i>sitting in the first seat, the first or chief seat, (in the front row), a place of prominence (or preeminence) in council, highest (uppermost) seat</i>	feminine singular noun, accusative case	Strong's #4410
Derived from πρῶτος [Strong's #4413 = <i>first, prominent</i>] and καθέδρα [Strong's #2515 = <i>bench, seat</i>].			
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
tais (ταῖς) [pronounced <i>taiç</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588
sunagôgê (συναγωγή) [pronounced <i>soon-ag-oh-GAY</i>]	<i>synagogue, assembly, congregation; an assemblage of persons; specifically a Jewish synagogue (the meeting or the place)</i>	feminine plural noun, dative, locative or instrumental case	Strong's #4864

Translation: ...for you+ love a place of prominence in the synagogue...

“Here is what is important to you pharisees,” Jesus says, “**approbation lust**. You want a place of prominence in the synagogue. You want people to notice you. You want people to think well of you, seeing you in this special seat.”

Luke 11:43c			
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
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
aspasmos (ἄσπασμός) [pronounced <i>as-pas-MOSS</i>]	<i>a greeting, a salutation, either oral or written</i>	masculine plural noun; accusative case	Strong's #783
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
tais (ταῖς) [pronounced <i>taiç</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588
agora (ἀγορά) [pronounced <i>ag-or-AH</i>]	<i>town square (as a place of public resort); market (-place), street</i>	feminine plural noun; dative, locative, instrumental case	Strong's #58

Translation: ...and [you love] the greetings [that you receive] in the marketplace.

Pharisees are recognized and greeted in the marketplace; or in whatever public place they happen to be. They were celebrities (to some degree) and they reveled in this celebrityship. They enjoyed being looked up to and recognized.

In the Christian life, there is only one true celebrity,³⁵ and that is Jesus Christ. Nevertheless, these pharisees saw themselves as being celebrities.

Luke 11:43 Woe to [all of] you pharisees, for you+ love a place of prominence in the synagogue and [you love] the greetings [that you receive] in the marketplace. (Kukis mostly literal translation)

Many pharisees enjoy their position as it gives free reign to their approbation lust.

³⁵ R. B. Thieme, Jr. put out a booklet called the Celebrityship of Jesus Christ, but it is apparently out of print at this time.

Luke 11:44a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ouai (οὐαί) [pronounced oo-AH-ee]	alas, woe	onomatopoetic interjection	Strong's #3759
humin (ὐμῖν) [pronounced hoo-MEEN]	you [all]; in you; to you; in you; by you	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
What follows is found in the Scrivener Textus Receptus but not in the Westcott Hort text. These words are found in the similar text of Matt. 23:13–15, 23, 25, 27, 29.			
grammateus (γραμματεὺς) [pronounced gram-mat-YOOCE]	scribe; writer; secretary; religious teacher/expert; town-clerk	masculine plural noun, vocative	Strong's #1122
kaí (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with	conjunction	Strong's #2532
Pharisaïos (Φαρισαῖος) [pronounced far-is-AH-yos]	a Jewish separatist sect, a Jewish religious sect; transliterated Pharisee	masculine plural noun; vocative	Strong's #5330
hypokritês (ὑποκριτής) [pronounced hoop-ok-ree-TACE]	hypocrite, a pretender; an actor [with a mask], a stage player	masculine plural noun; vocative	Strong's #5273

Translation: Woe to [all of] you, [you scribes and pharisees, you hypocrites],...

A third woe is pronounced by Jesus.

Luke 11:44a Woe to [all of] you, [you scribes and pharisees, you hypocrites],... (Kukis mostly literal translation)

What is in brackets is found in the Byzantine Greek text and in the Scrivener Textus Receptus but not in the Westcott Hort text or in Tischendorf's Greek text. These words are found in the similar text of Matthew 23:13–15, 23, 25, 27, 29.

In the Westcott Hort text (and Tischendorf's Greek text), this reads, *Woe to all of you*; and the Byzantine Greek text and the Scrivener Textus Receptus both read, *Woe to (all of) you, (you) scribes and pharisees, you hypocrites*.

We really do not know who is in attendance at this meal. I suspect it is the pharisee and some of his legalistic friends. This may have included scribes and other pharisees. It is my opinion that the disciples were not invited.

The way that this is worded (in the Scrivener Textus Receptus), these scribes and pharisees are addressed as hypocrites. Jesus, at a later date, also referred to these groups of people as *scribes and pharisees, [you] hypocrites!* See Matthew 23:13–15, 23, 25, 27, 29. We do not have parallel text, but we have a similar set of woes elsewhere in Matthew. Since that Matthew passage probably occurs late in the ministry of our Lord, this indicates to us that, as a whole, the pharisees did not benefit from the ministry of Jesus.

Jesus explains the third woe:

Luke 11:44b

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
este (ἐστέ) [pronounced ehs-TEH]	<i>to be; you [all] are; this is the 2nd person plural of "to be"</i>	2 nd person plural, present indicative	Strong's #2075 (2 nd person plural of #1510)
hōs (ὥς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as</i>	comparative particle	Strong's #5613
ta (τά) [pronounced taw]	<i>the; this, that</i>	neuter plural definite article; nominative case	Strong's #3588

The words below are found in the Scrivener Textus Receptus but not in the Westcott Hort text.

mnēmēion (μνημεῖον) [pronounced mnay-MEE-ohn]	<i>any visible object for preserving or recalling the memory of any person or thing; a memorial, monument, a remembrance; specifically, a sepulchral monument; a sepulchre, a tomb, cenotaph (place of interment), grave</i>	neuter plural noun, nominative case	Strong's #3419
ta (τά) [pronounced taw]	<i>the; this, that</i>	neuter plural definite article; nominative case	Strong's #3588
ádēlos (ἄδηλος) [pronounced AD-ay-loss]	<i>not manifest, indistinct, uncertain, hidden, obscure</i>	neuter plural adjective, nominative case	Strong's #82

Derived from α [Strong's #1] (as a negative particle) and δῆλος [Strong's #1212 = *clear, certain, evident, manifest*].

Translation: ...that you are like an unmarked grave;...

Jesus draws an analogy here, calling the pharisees unmarked graves. Elsewhere, Jesus refers to them as sepulchers; but here, specifically as an unmarked grave; a grave that is hidden. Someone can be standing right on top of the grave, but they do not realize that they are. They do not realize what is right below their feet.

Luke 11:44c

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
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588

Luke 11:44c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anthrôpoi (ἄνθρωποι) [pronounced ANTH-row-poy]	men [in the generic sense], mankind, human beings; men [in reference to gender]; people	masculine plural noun; nominative case	Strong's #444
hoi (οἱ) [pronounced hoy]	the; this, that, these	masculine plural definite article; nominative case	Strong's #3588
peripateô (περιπατέω) [pronounced per-ee-paht-EH-oh]	walking [around, to and fro, all over, about]; metaphorically used to mean conducting oneself [typically, consistently in life]; living, passing through life, functioning [in life]	masculine plural, present active participle; nominative case	Strong's #4043
epanô (ἐπάνω) [pronounced ep-AN-oh]	above, up above, on, over (of place); more than (of number)	adverb	Strong's #1883
ouk (οὐκ) [pronounced ook]	no, not, nothing, none, no one	negation; this form is used before a vowel	Strong's #3756
eidô (εἶδω) [pronounced Ī-doh]	to see, to perceive, to discern, to know	3 rd person plural, perfect active indicative	Strong's #1492

Translation: ...and people who walk over [it] do not know [that they are walking over your grave].

Men walk on top of these hidden graves, but do not know it. They don't know that they are walking on a grave.

The pharisees are **spiritually dead**; they have no relevance to the spiritual life. Their existence provides no help or guidance to others. They are not any good except to be used as negative examples.

People see them, admire them, interact with them; but do not realize that they are communicating with spiritually dead people.

Luke 11:44 **Woe to [all of] you, [you scribes and pharisees, you hypocrites], that you are like an unmarked grave; and people who walk over [it] do not know [that they are walking over your grave].** (Kukis mostly literal translation)

Jesus says, "Woe to you pharisees!" They are like unmarked graves, filled with rotting corpses, but no one realizes that this is their actual state of being. People do not see the mental attitude sins taking place inside of these pharisees.

Jesus can. How? Does He tap into His omniscience to see what these men are all about? I would say no, but suggest several reasons why He know this: (1) Jesus knows that He will offer up His life for the salvation of others, based upon the animal offerings of the Old Testament and Isaiah 53. (2) Jesus has figured out in very short order that He has no alliance with the pharisees and priests, the religious crowd. Their hostility is constantly at hand. (3) Jesus could determine that, without regeneration, these religious types would escalate their behavior, and act against Him. (4) Also, Jesus is able to read people by their expressions. Jesus is able to figure out that these are very dangerous and hateful people, and He knows from experience that very few of them will shed their religion and believe in Him.

Luke 11:42–44 But woe to [all of] you pharisees, for you+ continue giving tithes [for minor things], for mint, for rue and for any herb, but you ignore the justice and agape love of God. However, it is necessary to do these things, and he [is] not to [simply] ignore [them]. Woe to [all of] you pharisees, for you+ love a place of prominence in the synagogue and [you love] the greetings [that you receive] in the marketplace. Woe to [all of] you, [you scribes and pharisees, you hypocrites], that you are like an unmarked grave; and people who walk over [it] do not know [that they are walking over your grave]. (Kukis mostly literal translation)

Jesus explains to the pharisees who they truly are.

Because of some verses which will follow, it is clear that this incident took place early on in the Lord’s ministry. This was an early encounter with the pharisees. The religious crowd would become much more negative over the next two or so years.

It is my opinion that what Jesus is saying registers with one or two of them and they become introspective as a result. At some point, a small number of these religious types will place their faith in Jesus. However, most of them will become recalcitrant toward the teachings of Jesus. If anyone should recognize the Messiah, it is those who have read and studied the Scriptures; yet they are unmoved.

Luke 11:42–44 But woe to all you pharisees! You publicly give tithes for small things, like mint or rue and any herb; but you completely ignore both the love and justice of God. It is necessary to act in accordance with God’s justice and love; you cannot ignore them! Woe to you pharisees—you love to sit in a place of prominence in the synagogue, and you love receiving greetings when in the market place. Again, woe to you pharisees—your souls are like unmarked graves that people walk over, but they don’t know that your grave is right there beneath their feet. (Kukis paraphrase)

Woes Pronounced Upon the Lawyers

Jesus has been invited to a meal, but the pharisees have used this opportunity to rag on Him. There are other legalists there besides pharisees.

But answering, one of the lawyers kept on speaking to Him, “These things are being spoken and us You keep on reproaching.”

Luke 11:45

But answering, one of the lawyers said to Him, “[Regarding] these things which are being spoken—You keep on treating us shamefully also.”

One of the lawyers spoke up, responding to what Jesus was saying: “Listen, about these things that you keep saying—You are offending us with Your words!”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But answering, one of the lawyers kept on speaking to Him, “These things are being spoken and us You keep on reproaching.”
Douay-Rheims 1899 (Amer.)	And one of the lawyers answering, saith to him: Master, in saying these things, thou reproachest us also.
Holy Aramaic Scriptures	And one from the Saphre {the Scribes} answered and said unto Him, “Malphana {Teacher}, when you say these things you also reproach us.”
James Murdock’s Syriac NT	And one of the Scribes replied, and said to him: Teacher, while saying these things, thou reproachest us also.
Original Aramaic NT	And one of the Scribes answered and he said to him, "Teacher, when you say these things, you insult us also."

Lamsa Peshitta (Syriac) And one of the Scribes answered and he said to him, "Teacher, when you say these things, you insult us also."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And one of the teachers of the law, answering, said to him, Master, in saying this, you give a bad name to us as to them.
Bible in Worldwide English Easy English	. Then a teacher of God's Law spoke out. 'Teacher,' he said, 'when you say these things, you are also saying bad things about us.'
Easy-to-Read Version–2008	One of the experts in the law said to Jesus, "Teacher, when you say these things about the Pharisees, you are criticizing our group too."
God's Word™	One of the experts in Moses' Teachings said to him, "Teacher, when you talk this way, you insult us too."
Good News Bible (TEV)	One of the teachers of the Law said to him, "Teacher, when you say this, you insult us too!"
J. B. Phillips	Jesus denounces the learned for obscuring the truth Then one of the experts in the Law said to him, "Master, when you say things like this, you are insulting us as well."
The Message	One of the religion scholars spoke up: "Teacher, do you realize that in saying these things you're insulting us?"
NIRV	An authority on the law spoke to Jesus. He said, "Teacher, when you say things like that, you say bad things about us too."
New Life Version	Jesus Speaks Sharp Words to the Men Who Knew the Law One of the men who knew the Law said to Jesus, "Teacher, You are making us look bad when You speak like this."
New Simplified Bible	.

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

Casual English Bible	One of the scholars—an expert in Jewish law—told Jesus, "Teacher, you just insulted us, too."
Contemporary English V. The Living Bible	A teacher of the Law of Moses spoke up, "Teacher, you said cruel things about us." "Sir," said an expert in religious law who was standing there, "you have insulted my profession, too, in what you just said."
New Berkeley Version New Living Translation	. "Teacher," said an expert in religious law, "you have insulted us, too, in what you just said."
The Passion Translation	Just then a specialist in interpreting religious law blurted out, "But Teacher, don't you realize that your words insult me and those of my profession? You're being rude to us all!"
UnfoldingWord Simplified T.	One of those who were teachers of the Jewish laws replied, "Teacher, by saying this you are criticizing us also!"
William's New Testament	Then an expert in the law interrupted Him and said, "Teacher, in saying this you are insulting us, too."

Partially literal and partially paraphrased translations:

American English Bible	Well in reply, someone who was trained in the Law said to him: 'Teacher, you know, when you say things like this, you're insulting us!'
Beck's American Translation	.

Breakthrough Version	When one of the legal experts responds, he says to Him, "Teacher, these things that you are saying also injure us."
Common English Bible	.
A. Campbell's Living Oracles	Here, one of the lawyers interposing, said, By speaking thus, Rabbi, you reproach us also.
New Advent (Knox) Bible	And here one of the lawyers answered him; Master, he said, in speaking thus thou art bringing us too into contempt.
NT for Everyone	.
20 th Century New Testament	Here one of the Students of the Law interrupted him by saying: "Teacher, when you say this, you are insulting us also."

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	.
Conservapedia Translation	One of the lawyers objected, "Teacher, you are condemning us also."
Revised Ferrar-Fenton Bible	The Iniquitous Lawyers. But one of the lawyers, speaking to Him, said, "Teacher, in saying this, You insult us as well."
Free Bible Version	One of the experts in religious law reacted, saying, when you talk like this, you're insulting us too!"
God's Truth (Tyndale)	.
International Standard V	Then one of the experts in the Law told him, Teacher, when you say these things, you insult us, too.
Montgomery NT	Hereupon one of the lawyers exclaimed, "But teacher, in saying such things you are also reproaching us also."
NIV, ©2011	.
Riverside New Testament	One of the lawyers answered him, "Teacher, in saying this you treat us roughly too."
Leicester A. Sawyer's NT	.
UnfoldingWord Literal Text	One of the teachers of the law said to him, "Teacher, what you say insults us too."
Urim-Thummim Version	Then answered one of the lawyers and said to him, Teacher, thus saying you reproach us too?
Weymouth New Testament	Hereupon one of the expounders of the Law exclaimed, "Rabbi, in saying such things you reproach us also."
Wikipedia Bible Project	One of the experts in religious law responded, when you speak like this, you're criticizing us too!"

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And one of the lawyers answering, says to him, Teacher, saying these things you abuse us also.
New American Bible (2011)	Then one of the scholars of the law* said to him in reply, "Teacher, by saying this you are insulting us too." ^z * [11:45] Scholars of the law: see note on Lk 10:25. z. [11:45] Mt 23:4.
New Catholic Bible	On hearing this, one of the lawyers said, "Teacher when you say such things you are insulting us too."
New English Bible—1970	In reply to this one of the lawyers said, 'Master, when you say things like this you are insulting us too.'
Revised English Bible—1989	At this one of the lawyers said, "Teacher, when you say things like this you are insulting us too."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	One of the experts in <i>Torah</i> answered him, “Rabbi, by saying these things you are insulting us also.”
Holy New Covenant Trans.	One of the teachers of the law said to Jesus, "Teacher, when you say these things about the Pharisees, you are insulting our group too."
The Scriptures 2009	And one of those learned in the Torah, answering, said to Him, “Teacher, when You say this You insult us too.”
Tree of Life Version	But answering, one of the Torah lawyers says to Him, “Teacher, when You say these things, You insult us too.”

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...Answering but Someone [of] the [men] legal says [to] him Teacher these Saying and us [You] insult...
Awful Scroll Bible	Moreover being came to be resolved-away, a certain of the lawyers, speaks out to him, "Teacher, these things you is speaking out, treats us insolently also."
Concordant Literal Version	Now, answering, a certain one of those learned in the law is saying to Him, "Teacher, saying these things, us also are you outraging."
exeGesés companion Bible	And one of the torahists answers, wording, Doctor, Thus wording, you also insult us.
Orthodox Jewish Bible	And, in reply, one of the Baalei Torah says to him, Rabbi, by saying these things you insult us also.
Rotherham's Emphasized B.	And [making answer] one of the Lawyers saith unto him— Teacher! [these things] saying, [us also] dost thou insult!

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	.
The Expanded Bible	Jesus Talks to Experts on the Law One of the experts on the law said to Jesus, “Teacher, when you say these things, you are insulting us, too.”
Jonathan Mitchell NT	Now a certain man of those versed in the Law (a legal expert; a Torah lawyer and interpreter), in giving a considered reply, is then saying to Him, "Teacher, in (or: by) constantly saying these things you continue invading our territory and outraging us by violating our rights – thus, insulting us, too!"
P. Kretzmann Commentary	Verses 45-48 The insulted lawyer: Then answered one of the lawyers and said unto Him, Master, thus saying Thou reproachest us also.
Lexham Bible	And one of the legal experts answered and [*Here “and ” is supplied because the previous participle (“answered”) has been translated as a finite verb] said to him, “Teacher, when you [*Here “when ” is supplied as a component of the participle (“say”) which is understood as temporal] say these things , you insult us also!”
Syngein/Thieme	“Then one of the 'experts in religious law' {nomikos} 'had an answer for'/'gave a discerning answer from the ultimate source of himself to' {apokrinomai} said, "Teacher {didaskalos}, saying these things . . . You rebuke/insult {hubrizo} us also."
Translation for Translators	One of those who taught the <i>Jewish</i> laws replied, “Teacher, by saying this you (sg) are criticizing us <i>also</i> !”
The Voice	Scholar (<i>sitting at Jesus' table</i>): Rabbi, if You insult the Pharisees, then You insult us too.

Bible Translations with Many Footnotes:

NET Bible®

One of the experts in religious law¹⁴⁰ answered him, "Teacher, when you say these things you insult¹⁴¹ us too."

^{140sn} That is, an expert in the interpretation of the Mosaic law. They worked closely with the Pharisees.

^{141tn} For this term, see Matt 22:6; Luke 18:32; Acts 14:5; 1 Thess 2:2.

New American Bible (2011)

The Spoken English NT

One of the scripture experts said back to him, "Teacher, by saying these things, you're insulting us too."

Wilbur Pickering's New T.

Jesus derides lawyers

Then one of the lawyers reacted and said to him, "Teacher, by saying these things you insult us also!"

Literal, almost word-for-word, renderings:

A Faithful Version

And one of the doctors of the law answered and said to Him, "Teacher, by saying these things You are also insulting us."

Analytical-Literal Translation

Then answering, one of the lawyers says to Him, "Teacher, by saying these [things] You also insult us."

Berean Literal Bible

Bond Slave Version

Then answered one of the lawyers, and said to him, Master, thus saying you reproach us also.

Charles Thomson NT

Upon this, one of the teachers of the law, interposing, saith to him, Teacher, by speaking thus dost thou reproach us also?

Context Group Version

And one of the lawyers answering says to him, Teacher, in saying this you reproach us also.

Far Above All Translation

Then one of the scholars in the law answered and said to him, by saying these things, you are insulting us as well.

Legacy Standard Bible

Modern Literal Version 2020

Now someone of the professors of the law, answered and says to him, Teacher, you are also insulting us saying these things.

New American Standard

One of the lawyers [i.e., experts in the Mosaic Law] *said to Him in reply, "Teacher, when You say these things, You insult us too."

New Matthew Bible

Then one of the wise men of the law answered and said to him, Teacher, by so saying, you put us to rebuke also.

Revised Young's Lit. Trans.

And one of the lawyers answering, said to him, 'Teacher, these things saying, us also you do insult;'...

The gist of this passage:

A man of the **Mosaic Law** accuses Jesus of insulting them.

Luke 11:45a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apokrinomai (ἀποκρίνομαι) [pronounced ahp-oh-KREE-noh-mai]	answering, responding; a reply; speaking [after someone else]; continuing [speaking, a discourse]	masculine singular, aorist (deponent) passive participle, nominative case	Strong's #611
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong's #1161

Luke 11:45a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ti (τί) [pronounced <i>tee</i>]; tis (τίς) [pronounced <i>tihç</i>]	<i>who, what [one], which, how; whether, why</i>	neuter singular pronoun; interrogative particle; accusative case	Strong's #5101
tôn (τῶν) [pronounced <i>tohn</i>]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
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 plural adjective; genitive/ablative case	Strong's #3544
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, present active indicative	Strong's #3004
autō (αὐτῷ) [pronounced <i>ow-TOH</i>]	<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

Translation: But answering, one of the lawyers said to Him,...

Jesus made no request for commentary or discussion, but one expert in the Mosaic Law spoke up. There were, apparently, another set of those who studied and knew the Mosaic Law. However, they understood the Law primarily through the commentaries written by rabbis. These commentaries were placed on the same level as the Scriptures themselves. The religious Jews did not fully understand or appreciate the importance of the Law and the Prophets, which are the Scriptures given to the Jews from God.

As we have just studied, Jesus spoke at length, criticizing the legalism of the pharisees in general. This is what we studied in vv. 39–44. A lawyer who is there has taken offense at the things that Jesus said.

Luke 11:45b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
didaskalos (διδάσκαλος) [pronounced <i>did-AS-kal-oss</i>]	<i>teacher, instructor; doctor, master</i>	masculine singular noun; vocative	Strong's #1320

Luke 11:45b			
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)
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 singular, present active participle, nominative case	Strong's #3004
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
hēmas (ἡμᾶς) [pronounced hay-MASS]	<i>us</i>	1 st person plural pronoun; accusative case	Strong's #2248 (accusative plural of Strong's #1473)
hubrízō (ὕβριζω) [pronounced hoo-BRIHD-zoh]	<i>to be insolent, to behave insolently (wantonly, outrageously); to act insolently and shamefully towards one, to treat shamefully, to abuse, to reproach; to exercise violence against; of one who injures another by speaking evil of him</i>	2 nd person singular, present active indicative	Strong's #5195

Translation: ..."[Regarding] these things which are being spoken—You keep on treating us shamefully also."

The lawyer tells Jesus, "You have insulted us as well." In today's vernacular, the lawyer is saying, "You have offended me with Your words."

The lawyers also read and studied the Law. They also followed the commonly agreed to and well-established laws and traditions of the Jews. However, the pharisees and the lawyers did not separate their traditions from the dictates of the Mosaic Law itself. So, a person might follow the procedures and practices of that era—the rabbinical traditions—and in their minds, they are following the Law of God. However, these are not the Laws of God but the traditions of man.

Luke 11:45 But answering, one of the lawyers said to Him, "[Regarding] these things which are being spoken—You keep on treating us shamefully also." (Kukis mostly literal translation)

Jesus said, "Woe to you, pharisees..." and this expert in the law says, "Listen, You are insulting me as well with Your words."

The pharisees were offended by Jesus and now a lawyer at this meal also takes offense at what Jesus said.

Recall that Jesus has been invited to a meal at the home of a pharisee, but it does not appear He is given any chance to enjoy this meal. First the pharisee who invited Him complained that he had not washed His hands and now a lawyer speaks up.

Luke 11:45 One of the lawyers spoke up, responding to what Jesus was saying: “Listen, about these things that you keep saying—You are offending us with Your words!” (Kukis paraphrase)

But the [One] spoke, “And to you [all], the lawyers, woe; that you [all] keep on loading the men burdens, oppressive, and these [burdens?] with one of the fingers of yours you do not touch the burdens.	Luke 11:46	He answered, “Then woe to [all of] you lawyers, because you keep on loading men with oppressive burdens, but you will not touch these burdens [with] one of your+ fingers.
Jesus answered him, “Then let Me be clear: woe to all of you lawyers as well, because you continually load men up with excessive legal burdens, yet you do not even lift a finger to help with these burdens.		

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But the [One] spoke, “And to you [all], the lawyers, woe; that you [all] keep on loading the men burdens, oppressive, and these [burdens?] with one of the fingers of yours you do not touch the burdens.
Douay-Rheims 1899 (Amer.)	But he said: Woe to you lawyers also, because you load men with burdens which they cannot bear and you yourselves touch not the packs with one of your fingers.
Holy Aramaic Scriptures	Then He said, “Also unto you Saphre {Scribes}, woe! Because you make the sons of mankind carry heavy loads and you don’t touch the loads with one from your fingers.
James Murdock’s Syriac NT	And he said: Woe to you also! ye Scribes, who lade men with heavy burdens; yet ye yourselves will not touch those burdens with one of your fingers.
Original Aramaic NT	But he said, "Woe to you also, you Scribes, for you load the children of men with heavy burdens and you will not touch those burdens with one of your fingers."
Lamsa Peshitta (Syriac)	But he said, “Woe to you also, you Scribes, for you load the children of men with heavy burdens and you will not touch those burdens with one of your fingers.”

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he said, A curse is on you, teachers of the law! for while other men are crushed under the weight of the rules you make for them, you yourselves do not put so much as one finger to them.
Bible in Worldwide English	Jesus said, You men will have trouble also! You put heavy loads on peoples backs. But you yourselves will not put up one finger to help carry the loads.
Easy English	Jesus replied, ‘It will be very bad for you as well, teachers of God's Law. You give rules to people to obey. Those rules are like things that are too heavy for people to carry. You do not even help people to carry them. Not even with one finger do you help them! These heavy things were all the rules that the teachers had made. The people tried to obey all these rules, but it was too difficult for them. The teachers did not show the people how to obey the rules.
Easy-to-Read Version–2008	Jesus answered, "It will be bad for you, you experts in the law! You make strict rules that are very hard for people to obey. You try to force others to obey your rules. But you yourselves don't even try to follow any of those rules.

God's Word™	Jesus said, "How horrible it will be for you experts in Moses' Teachings! You burden people with loads that are hard to carry. But you won't lift a finger to carry any of these loads.
Good News Bible (TEV)	Jesus answered, "How terrible also for you teachers of the Law! You put onto people's backs loads which are hard to carry, but you yourselves will not stretch out a finger to help them carry those loads.
J. B. Phillips	And he returned, "Yes, and I do blame you experts in the Law! For you pile up back-breaking burdens for men to bear, but you yourselves will not raise a finger to lift them.
The Message	He said, "Yes, and I can be even more explicit. You're hopeless, you religion scholars! You load people down with rules and regulations, nearly breaking their backs, but never lift even a finger to help.
NIRV	Jesus replied, "How terrible for you authorities on the law! You put such heavy loads on people that they can hardly carry them. But you yourselves will not lift one finger to help them.
New Life Version	Jesus said, "It is bad for you also, you men who know the Law! For you put heavy loads on the shoulders of men. But you will not even put your finger on one of these loads to help them.
New Simplified Bible	.

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

Casual English Bible	Jesus said, "Yeah? Well I've got bad news for you scholars, too. You crush the people with oppressive rules, and you do nothing to help them deal with it.
Contemporary English V.	Jesus replied: You teachers are also in for trouble! You load people down with heavy burdens, but you won't lift a finger to help them carry the loads.
The Living Bible	"Yes," said Jesus, "the same horrors await you! For you crush men beneath impossible religious demands—demands that you yourselves would never think of trying to keep.
New Berkeley Version	.
New Living Translation	"Yes," said Jesus, "what sorrow also awaits you experts in religious law! For you crush people with unbearable religious demands, and you never lift a finger to ease the burden.
The Passion Translation	Jesus responded, "Yes, and you are also hopeless frauds, you experts of the law! For you crush people beneath the burden of obeying impossible religious regulations, yet you would never even think of doing them yourselves. What hypocrites!
UnfoldingWord Simplified T.	Jesus said, "How terrible it will be for you who are teachers of the Jewish laws! You weigh people down with very heavy burdens, yet you will not do even the smallest thing to help people bear those burdens!
William's New Testament	He said, "Yes, a curse on you experts in the law, too, because you load people down with loads too heavy to carry, and yet you do not touch the loads yourselves with one of your fingers!

Partially literal and partially paraphrased translations:

American English Bible	But [Jesus] replied: 'Woe to you who are trained in the Law, for you pile loads upon men so high that they can't be carried and which you wouldn't touch with even a finger!
Beck's American Translation	.
Breakthrough Version	He said, "And to you, the legal experts, what a tragedy it is because you load the people down with heavy hard-to-haul loads and you yourselves with one of your fingers do not even lightly touch the heavy loads.

Common English Bible	Jesus said, "How terrible for you legal experts too! You load people down with impossible burdens and you refuse to lift a single finger to help them.
A. Campbell's Living Oracles	He answered, Alas, for you, lawyers! also; because you lade men with intolerable burdens-burdens which you yourselves will not so much as touch with one of your fingers.
New Advent (Knox) Bible	.
NT for Everyone	.
20 th Century New Testament	But Jesus went on: "Alas for you, too, you Students of the Law! You load men with loads that are too heavy to carry, but do not, yourselves, touch them with one of your fingers.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	"Woe to you as well, experts in the law!" He replied. "You weigh men down with heavy burdens, but you yourselves will not lift a finger to lighten their load.
Christian Standard Bible	.
Conservapedia Translation	He replied, "You lawyers will be accountable too! For you impose burdensome regulations [use term inspired by Best New Conservative Words: "accountability"; "regulations" fits but "transaction costs" should be reconsidered] on others, but will not lift a finger to help those who struggle with them.
Revised Ferrar-Fenton Bible	"And especially woe to you, lawyers!" He replied; "for you load men with heavy burdens, while you never help the burdened with one of your fingers!
Free Bible Version	Jesus replied, on you lawyers too! You place burdens on people that are too hard to carry, but you don't lift a finger to help them.
God's Truth (Tyndale)	He replied, "Woe also to you lawyers! For you impose burdens on people that are difficult to bear, but you yourselves do not lift a finger to be of assistance.
International Standard V	Jesus [Lit. He] said, How terrible it will be for you experts in the Law, too! You load people with burdens that are hard to carry, yet you dont even lift a finger to ease those burdens.
Montgomery NT	"Woe unto you lawyers also!" said Jesus, "for you load men with irksome burdens, and you yourselves will not touch the burdens with one of your fingers.
Weymouth New Testament	"Alas too for you expounders of the Law!" replied Jesus, "for you load men with cumbrous burdens which you yourselves will not touch with one of your fingers.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And he said, Also to you lawyers, Woe, because you load up men with tasks hard to lift, and you yourselves will absolutely not touch the tasks with one of your fingers.
New American Bible (2011)	And he said, "Woe also to you scholars of the law! You impose on people burdens hard to carry, but you yourselves do not lift one finger to touch them.
New Catholic Bible	He replied, "Woe also to you lawyers! For you impose burdens on people that are difficult to bear, but you yourselves do not lift a finger to be of assistance.
New Jerusalem Bible	But he said, 'Alas for you lawyers as well, because you load on people burdens that are unendurable, burdens that you yourselves do not touch with your fingertips.
Revised English Bible—1989	Jesus rejoined: "Alas for you lawyers also! You load men with intolerable burdens, and will not lift a finger to lighten the load.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Yeshua said, "Woe to you <i>Torah</i> experts too! You load people down with burdens they can hardly bear, and you won't lift a finger to help them! Scribes
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Holy New Covenant Trans.	Jesus answered, will be horrible for you too, you teachers of the law! You put heavy loads on people which are hard for them to carry, but you yourselves don't even begin to help people carry those loads.
Israeli Authorized Version	And he said, Woe unto you also, ye Torah experts! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.
The Scriptures 2009	And He said, "Woe to you also, you learned in the Torah, because you load men with burdens hard to bear, and you yourselves do not touch the burdens with one of your fingers.
Tree of Life Version	Then Yeshua said, "Woe to you Torah lawyers as well, for you weigh the people down with burdens hard to carry, yet you yourselves will not touch the burdens with even a finger.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...The [Man] but says and [to] you* the [men] legal Woe for [You*] load the men loads unbearable and You* [with] one [one] [of] the fingers [of] you* not touch the loads...
Awful Scroll Bible	Also he said, "Woe to surely yous lawyers! -- certainly-of-which yous laden they of the aspects-of-men, with un-bearable loads, and yous touch- not -with-regards-to the loads, with one of you all's fingers.
Concordant Literal Version	Yet He said, "To you who are learned in the law, also, woe! for you are loading men with loads hard to bear, and you yourselves are not grazing the loads with one of your fingers."
exeGesés companion Bible	And he says, Woe to you also, you torahists! For you overburden humanity with oppressive burdens; and you yourselves touch not the burdens with one of your fingers.
Orthodox Jewish Bible	But Rebbe, Melech, HaMoshiach said, Also woe to you Baalei Torah, because you burden men with [halachic] loads difficult to carry, and you yourselves with so much as one of your fingers do not touch the loads [with a heter].
Rotherham's Emphasized B.	And [he] said— And for you\ the lawyers alas! Because ye lade men with burdens hard to be borne, And yourselves with one' of your fingers touch not the burdens..

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	But He said, "Woe to you lawyers as well, because you weigh men down with burdens [man-made rules, unreasonable requirements] which are hard to bear, and you yourselves will not even touch the burdens with one of your fingers [to lighten the load].
An Understandable Version	And He replied them, "It is too bad for you teachers of the Law of Moses also! For you heap heavy responsibilities on people, which are difficult to bear, while you do not even lift a finger to bear them yourselves.
The Expanded Bible	Jesus answered, "·How terrible for [· Woe to] you, you experts on the law! You ·make strict rules that are very hard for people to obey [· burden people with burdens hard to carry], but you yourselves don't even ·try to follow those rules [or lift a finger to ease the burden].
Jonathan Mitchell NT	So He said, "Tragic will be the fate for you men versed in the Law (Torah lawyers), too, because you are constantly burdening people (humans) [with] cargos (or: loads) [that are] hard to bear (= intolerable burdens), and yet you folks are continuing to not even lightly touch the loads with one of your fingers!

P. Kretzmann Commentary
Syndein/Thieme

.
“So He {Jesus} replies, “Woe to you also ‘experts in religious law’, because you load people down with burdens difficult to bear yet you yourselves refuse to touch the burdens with one of your fingers!

Translation for Translators

Jesus said, “It will be terrible also for you who teach the *Jewish* laws! You require people to obey many rules that are difficult to obey [MET]. That is like making them carry heavy burdens on their backs. But you yourselves do not obey the laws that you require others to obey. (OR, you do not do anything to help others to obey the laws.)

The Voice

Jesus: Well, now that you mention it, watch out, all you religious scholars! Judgment will come on you too! You load other people down with unbearable burdens of rules and regulations, but you don’t lift a finger to help others.

Bible Translations with Many Footnotes:

NET Bible®

But Jesus¹⁴² replied,¹⁴³ “Woe to you experts in religious law as well!¹⁴⁴ You load people¹⁴⁵ down with burdens difficult to bear, yet you yourselves refuse to touch¹⁴⁶ the burdens with even one of your fingers!

^{142tn} Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

^{143tn} Grk “said.”

^{144tn} Here “as well” is used to translate καί (kai) at the beginning of the statement.

^{145tn} Grk “men.” This is a generic use of ἄνθρωπος (anqrwpo), referring to both males and females.

^{146tn} Grk “you yourselves do not touch.” This could mean one of two things: (1) Either they make others do what they themselves do not (through various technical exceptions) or (2) they make no effort to help the others fulfill what they are required to do. Considering the care these religious figures are said to have given to the law, the second option is more likely (see L&N 18.11).

New American Bible (2011)
The Spoken English NT

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And Jesus said, “It’s going to be horrible for you scripture experts too! Because you load people down with hard-to-carry loads, and you yourselves don’t touch those loads with a single one of your fingers.

Wilbur Pickering’s New T.

.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

But He said, “How horrible it will be to you_p also, the lawyers! Because you_p burden the people with hard to carry [fig., difficult] burdens, and you_p yourselves do not touch the burdens with one of your_p fingers.

Charles Thomson NT

Thereupon he said, Alas for you also, ye teachers of the law, because you load men with heavy burdens hard to be borne, and will not yourselves touch these burdens with one of your fingers.

Context Group Version

And he said, Woe to you (pl) lawyers also! for you (pl) burden men with burdens heavy to bear, and you (pl) yourselves don’t touch the burdens with one of your (pl) fingers.

Far Above All Translation

But he said, to you scholars in the law too, for you burden men with burdens which are hard to bear, but you yourselves do not feel what the burdens are like with a single one of your fingers.

Legacy Standard Bible
Modern Literal Version 2020

.
But he said, Woe also to you professors of the law! Because you are loading men down with unbearable loads, and you yourselves do not stroke the loads with one of your fingers you dont lift a finger to help.

New Matthew Bible

Then he said, Woe is to you also, doctors of the law. For you load men with burdens grievous to be borne, and you yourselves do not touch the packs with one of your fingers.

Revised Young's Lit. Trans.

...and he said, 'And to you, the lawyers, woe! because you burden men with burdens grievous to be borne, and ye yourselves with one of your fingers do not touch the burdens.

The gist of this passage:

Jesus criticizes the Law scholars as well, for burdening the people with obligations and regulations not found in Scripture.

Luke 11:46a			
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

Translation: He answered,...

Jesus has just been told that he has insulted the lawyers there as well. "We're offended by Your words," was essentially what this man said.

Again, these are not lawyers in exactly the sense that we know them today; but they were very learned in the Law of Moses as well as in the traditions which had been built up over the years regarding the Law. It does not appear that clear distinctions were made between the Word of God and the traditions which were adhered to and followed over the years.

As an aside, I have been working on the first five books of the Bible, evaluating them word-by-word, verse-by-verse, and it is clear that modern Jews, no matter how orthodox they see themselves to be, practice a faith which has almost nothing in common with the books of the Law. God has told them what they are supposed to do, and there is not a Jew anywhere who follows the writings of Moses.

For instance, read and study the Passover tradition as found in Exodus, and then compare this to the modern-day Satyr. These things take place at the same time of the year, but that is pretty much where the resemblance ends between then and now.

Jesus decides that the lawyers need to hear from Him as well. He does not hold back.

Luke 11:46b			
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 11:46b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
tois (τοῖς) [pronounced toiç]	<i>for the; by this, in that</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
nomikos (νομικός) pronounced nom-ik-OSS]	<i>lawyer; about (concerning) the law; according (or pertaining) to law, legal (ceremonially); an expert in the (Mosaic) law</i>	masculine plural adjective; dative, locative or instrumental case	Strong's #3544
ouai (οὐαί) [pronounced oo-AH-ee]	<i>alas, woe</i>	onomatopoetic interjection	Strong's #3759

Translation: ...“Then woe to [all of] you lawyers,...

Jesus essentially says, “I certainly don’t want you all to feel left out; so woe to you too!”

Luke 11:46c

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
phortízō (φορτίζω) [pronounced for-TIHD-zoh]	<i>to place a burden upon, to load; to overburden; metaphorically to load one with a burden (of rites and unwarranted precepts)</i>	2 nd person plural, present active indicative	Strong's #5412
tous (τοὺς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
anthrōpoi (ἄνθρωποι) [pronounced ANTH-row-poy]	<i>men [in the generic sense], mankind, human beings; men [in reference to gender]; people</i>	masculine plural noun; accusative case	Strong's #444
phortion (φορτίον) [pronounced for-TEE-on]	<i>a burden, load; of the freight or lading of a ship; metaphorically, of burdensome rites</i>	neuter plural noun, accusative case	Strong's #5413

Luke 11:46c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dusbástaktos (δυσβάστακτος) [pronounced doos- BAHS-tak-toss]	<i>oppressive, hard to be borne</i>	neuter plural adjective; accusative case	Strong's #1419

Translation: ...because you keep on loading men with oppressive burdens,...

These burdens are additional laws and regulations which the people were subject to, but were not actually found in the Law of God. These lawyers made it quite difficult for anyone to obey all of the additional regulations that they came up with. It was difficult for men to even know all of the additional laws.

Remember that Jesus was just accused of not washing his hands, which is not actually a violation of the Law.

Luke 11:46d

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
autoi (αὐτοί) [pronounced ow-TOY]	<i>they; same; these</i>	3 rd person masculine plural personal pronoun; nominative case	Strong's #846
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>	masculine singular, numeral adjective; dative, locative or instrumental case	Strong's #1520
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
daktulos (δάκτυλος) [pronounced DAHK- too-log]	<i>finger</i>	masculine plural noun; genitive/ablative case	Strong's #1147
humôn (ὕμῶν) [pronounced hoo- MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
prospsaúō (προσψαύω) [pronounced pros- PSOW-oh]	<i>to touch; to impinge, that is, lay a finger on (in order to relieve)</i>	2 nd person plural, present active indicative	Strong's #4379

From the two words: πρὸς [Strong's #4314 = *face to face with*] and ψαύω (*to touch*).

Luke 11:46d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tois (τοῖς) [pronounced toyce]	<i>the; these [things]; in these; to those; by all of this</i>	neuter plural definite article; dative, locative or instrumental case	Strong's #3588
phortion (φορτίον) [pronounced for-TEE-on]	<i>a burden, load; of the freight or lading of a ship; metaphorically, of burdensome rites</i>	neuter plural noun, dative, locative or instrumental case	Strong's #5413

Translation: ...but you will not touch these burdens [with] one of your+ fingers.

I am stuck between two interpretations here. (1) Do they not lift up even a finger to help those they have burdened? (2) They do not apply these laws to themselves with the same vigor. Both things are true of these legalists.

Luke 11:46d ...but you will not touch these burdens [with] one of your+ fingers. (Kukis mostly literal translation)

These lawyers are great when it comes to deciding new regulations and new requirements to be placed on others, but they will not lift a finger to help those whom they have burdened. Furthermore, they do not subject themselves to these same burdens. If Jesus misses a single tradition, they point it out and talk about it. However, a meal with pharisees and lawyers only would not be spent discussing the infractions of one another.

You will note that I have given Jesus' answer two interpretations. Some of my confusion may be related to the pronoun *autoi* (αὐτοί) [pronounced ow-TOY], which most translations translate as *yourselves*; but I don't know that is properly understood as a 2nd person reflexive pronoun (although that is clearly the consensus here among other translations). This is apparently a more obscure use of this pronoun. If you have any further interest in the Greek of this passage, see Luke 11 ([HTML](#)) ([PDF](#)) ([WPD](#)) and check the Greek exegesis of v. 46d.

Luke 11:46 He answered, "Then woe to [all of] you lawyers, because you keep on loading men with oppressive burdens, but you will not touch these burdens [with] one of your+ fingers. (Kukis mostly literal translation)

Israeli Authorized Version	And he said, Woe unto you also, ye Torah experts! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.
The Scriptures 2009	And He said, "Woe to you also, you learned in the Torah, because you load men with burdens hard to bear, and you yourselves do not touch the burdens with one of your fingers.
Tree of Life Version	Then Yeshua said, "Woe to you Torah lawyers as well, for you weigh the people down with burdens hard to carry, yet you yourselves will not touch the burdens with even a finger.
Far Above All Translation	But he said, to you scholars in the law too, for you burden men with burdens which are hard to bear, but you yourselves do not feel what the burdens are like with a single one of your fingers.
New Matthew Bible	Then he said, Woe is to you also, doctors of the law. For you load men with burdens grievous to be borne, and you yourselves do not touch the packs with one of your fingers.

The lawyers placed all kinds of legal burdens on others, but did not subject themselves to the same burdens.

Jewish traditions added all kinds of burdens to following the Sabbath day.

Sabbath Burdens (from Dr. D. Lance Waldie)

In one particular section of the Talmud, a commentary of both oral and written Jewish laws, there are 24 chapters of Sabbath laws! Note some of those man-made Sabbath burdens:

- No one can carry a load heavier than a dried fig.
- Nothing larger than an olive can be eaten.
- Throwing an object into the air with one hand and catching it with the other is prohibited.
- If the Sabbath overtook you as you reached for some food, the food was to be dropped.
- No baths, for one might spill water on the floor and inadvertently wash it.
- Chairs cannot be moved since they might make a rut in the ground, thus plowing.
- Women cannot look in a mirror lest they be tempted to pluck a gray hair.
- If ill on the Sabbath, only enough treatment could be given to keep the ill person alive.
- No sewing, plowing, reaping, grinding, baking, threshing, binding sheaves, winnowing, sifting, dying, shearing, spinning, kneading, separating or weaving two threads, tying or untying a knot, and sewing two stitches.
- One can only travel 3,000 feet from their home. But if the previous day they had placed food within 3,000 feet of the home, they could go there to eat it. And since the food was an extension of the house, they could then go another 3,000 feet beyond the food.

Let me remind you that none of the regulations listed above are in the Bible. None of them!

From <https://www.harvestbiblechurch.net/blog/sabbath-legalisms> accessed February 14, 2025.

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Furthermore, these are not all of the laws developed by Jewish tradition; these are a sampling of laws for the Sabbath added by tradition to Law of Moses. Interestingly enough, the Jews went overboard when it came to observing the Sabbath day, but they appear to have ignored the Sabbath year (every seventh year) and the Year of Jubilee (every 49th year) and the requirements of these special years.

Luke 11:46 Jesus answered him, "Then let Me be clear: woe to all of you lawyers as well, because you continually load men up with excessive legal burdens, yet you do not even lift a finger to help with these burdens. (Kukis paraphrase)

Woe to you [all], for you [all] keep on building the monuments of the prophets, but the fathers of you [all] killed them! Consequently, witnesses you [all] are; and you keep on approving the deeds of the fathers of your+, for they indeed killed them. But you [all] keep on building [from them the monuments].

Luke
11:47–48

Woe to you+, for you+ [who] keep on building monuments of the prophets, but your ancestors killed them! Consequently, you are [all] witnesses [to this evil]. You keep on approving the deeds of your+ ancestors, for indeed, they killed them! Nevertheless, you [all] keep on building [these (meaningless) monuments for them].

Woe to you, because you keep building monuments to the prophets whom your ancestors killed. You are not only witnesses to such evil, but you approve of the deeds done by your ancestors, who indeed killed these prophets! Despite this, you still build monuments to these prophets.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	Woe to you [all], for you [all] keep on building the monuments of the prophets, but the fathers of you [all] killed them! Consequently, witnesses you [all] are; and you keep on approving the deeds of the fathers of your+, for they indeed killed them. But you [all] keep on building [from them the monuments].
Douay-Rheims 1899 (Amer.)	Woe to you who build the monuments of the prophets: and your fathers killed them. Truly you bear witness that you consent to the doings of your fathers. For they indeed killed them: and you build their sepulchres.
Holy Aramaic Scriptures	Woe unto you, you who build the qabre {the tombs} of the Nabiye {the Prophets}, those whom your fathers killed! You bear witness therefore, and approve the works of your fathers, because they killed them, and you build their tombs!
James Murdock's Syriac NT	Woe to you! who build the sepulchres of the prophets, whom your fathers slew. Thus ye testify, that ye acquiesce in the deeds of your fathers; for they slew them, and ye build their sepulchres.
Original Aramaic NT	"Woe to you who are building the tombs of The Prophets, for your fathers murdered them." "You testify therefore and you approve the deeds of your fathers, for they murdered them and you build their tombs."
Lamsa Peshitta (Syriac)	"Woe to you who are building the tombs of The Prophets, for your fathers murdered them." "You testify therefore and you approve the deeds of your fathers, for they murdered them and you build their tombs."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	A curse is on you! for you make resting-places for the bodies of the prophets, but your fathers put them to death. So you are witnesses and give approval to the work of your fathers; for they put them to death and you make their last resting-places.
Bible in Worldwide English	You will have trouble! You build places to bury the prophets of God that your fathers killed. In this way you show you agree to the things your fathers did. They killed the prophets, and you build places to bury them.
Easy English	Yes, it will be very bad for you! A long time ago, your ancestors killed God's prophets. Now, you build up beautiful stones to show the place where they buried them. You know that your ancestors killed the prophets. Now you build up the places where they buried them. So you show that you agree with your ancestors. You agree with what they did.
Easy-to-Read Version–2008	It will be bad for you, because you build tombs for the prophets. But these are the same prophets your ancestors killed! And now you show all people that you agree with what your ancestors did. They killed the prophets, and you build tombs for the prophets!

God's Word™	"How horrible it will be for you! You build the monuments for the prophets. But it was your ancestors who murdered them. So you are witnesses and approve of what your ancestors did. They murdered the prophets for whom you build monuments. How terrible for you! You make fine tombs for the prophets---the very prophets your ancestors murdered. You yourselves admit, then, that you approve of what your ancestors did; they murdered the prophets, and you build their tombs.
Good News Bible (TEV)	Alas for you, for you build memorial tombs for the prophets—the very men whom your fathers murdered. You show clearly enough how you approve your father's actions. They did the actual killing and you put up a memorial to it.
J. B. Phillips	"You're hopeless! You build tombs for the prophets your ancestors killed. The tombs you build are monuments to your murdering ancestors more than to the murdered prophets.
The Message	"How terrible for you! You build tombs for the prophets. It was your people of long ago who killed them. So you show that you agree with what your people did long ago. They killed the prophets, and now you build the prophets' tombs.
NIRV	It is bad for you! For you make beautiful buildings for the graves of the early preachers your fathers killed. You are saying what your fathers did was good, because they killed the early preachers and you are making their graves.
New Life Version	.
New Simplified Bible	.

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

Casual English Bible	Bad news. You build monuments to the prophets your fathers killed. makes you an accomplice. You see what has happened and you approve. You show your approval by building monuments, which are like trophies of the prophets your fathers killed.
Contemporary English V.	Yes, you are really in for trouble. You build monuments to honor the prophets your own people murdered long ago. You must think that was the right thing for your people to do, or else you would not have built monuments for the prophets they murdered.
The Living Bible	Woe to you! For you are exactly like your ancestors who killed the prophets long ago. Murderers! You agree with your fathers that what they did was right—you would have done the same yourselves.
New Berkeley Version	.
New Living Translation	What sorrow awaits you! For you build monuments for the prophets your own ancestors killed long ago. But in fact, you stand as witnesses who agree with what your ancestors did. They killed the prophets, and you join in their crime by building the monuments!.
The Passion Translation	What hopeless frauds! You build monuments to honor the prophets of old, yet it was your murdering ancestors who killed them. <i>The only prophet you'll honor is a dead one!</i> In fact, by erecting monuments to the prophets they killed, you demonstrate your agreement with your murdering ancestors and bear witness to their deeds. You're no better than they!
William's New Testament	A curse on you, because you build monuments\ for the prophets, whom your forefathers killed! So you testify to what your forefathers did and approve it, because they killed them and you build monuments for them.

Partially literal and partially paraphrased translations:

American English Bible	'Yes, woe to you! For you build tombs for the Prophets that were murdered by your fathers! And in so doing, you're testifying against yourselves, since you're approving of the very same things that your fathers did when they murdered those Prophets... Those whose tombs you're now building.
Beck's American Translation	.

Breakthrough Version	What a tragedy it is to you because you build the burial vaults of the preachers, but your fathers killed them. Clearly you are witnesses and agree that you think your fathers actions are good, because they not only killed them, but you also build <i>their burial vaults</i> .
Common English Bible	"How terrible for you! You built memorials to the prophets, whom your ancestors killed. In this way, you testify that you approve of your ancestors' deeds. They killed the prophets, and you build memorials!
Len Gane Paraphrase	"Woe to you, for you build the sepulchers of the prophets, and your fathers killed them. "Truly you bear witness that you are pleased with the deeds of your fathers, for they in fact killed them, and you build their sepulchers.
A. Campbell's Living Oracles	Alas, for you! because you build the monuments of the prophets, whom your fathers killed. Surely you are both vouchers and accessories to the deeds of your fathers; for they killed them, and you build their monuments.
New Advent (Knox) Bible	Woe upon you, for building up the tombs of the prophets, the same prophets who were murdered by your fathers; sure witness that you approve what your fathers did, since you build tombs for the men they murdered.
NT for Everyone	'Woe betide you! You build the tombs of the prophets, and your ancestors killed them. So you bear witness that you approve of what your ancestors did: they killed them, and you build their tombs.
20 th Century New Testament	Alas for you! You build the monuments of the Prophets whom your ancestors killed. You are actually witnesses to your ancestors' acts and show your approval of them, because, while they killed the Prophets, you build tombs for them.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	"Woe to you! You build tombs [Or <i>graves</i>] for the prophets, and your fathers killed them. Therefore, you are witnesses that you approve [Lit <i>witnesses and approve</i>] the deeds of your fathers, for they killed them, and you build their monuments. [Other mss omit <i>their monuments</i>]
Conservapedia Translation	Pity you! You build tombs for the prophets whom your fathers killed. [A word-for-word translation of the Greek would be awkward here.] With that you endorse the deeds of your fathers, as they killed the prophets and you build their tombs.
Revised Ferrar-Fenton Bible	Woe to you! because you build the monuments of the prophets, who were murdered by your own forefathers! So you are witnesses for, and acquiesce in, the doings of your forefathers; for they undoubtedly murdered them, and you erect their monuments.
Free Bible Version	Shame on you! You build memorial tombs to honor the prophets, but it was your own fathers who killed them in the first place! By doing this you are witnesses showing that you agree with what your fathers did. They killed the prophets, and you build their tombs!
God's Truth (Tyndale)	Woe be to you: you build the sepulchers of the Prophets, and your fathers killed them, truly you bear witness, that you allow the deeds of your fathers: for they killed them, and you build their sepulchers.
International Standard V	How terrible it will be for you! You build monuments for the prophets, and it was your ancestors who killed them! So you are witnesses and approve of the deeds of your ancestors, because they killed those for whom you are building monuments.
Weymouth New Testament	Alas for you! for you repair the tombs of the Prophets, whom your forefathers killed. It follows that you bear testimony to the actions of your forefathers and that you fully approve thereof. They slew, you build.

Wikipedia Bible Project Shame on you! You build memorial tombs for the prophets, but it was your own fathers that killed them. In this way you give evidence that you agree with what your fathers did—they killed them, and you built their tombs!

Catholic Bibles (those having the imprimatur):

Christian Community (1988) A curse is on you, for you build monuments to the prophets your ancestors killed. So you approve and agree with what your ancestors did. Is it not so? They got rid of the prophets, and you build monuments to them!
Mt 23: 29-31; Lk 7:30; 13:33

New American Bible (2011) ^aWoe to you! You build the memorials of the prophets whom your ancestors killed. Consequently, you bear witness and give consent to the deeds of your ancestors, for they killed them and you do the building.
a. [11:47–48] Mt 23:29–32.

New Catholic Bible “Woe to you! For you build the tombs of the Prophets whom your ancestors murdered. By acting in this way you bear witness to and approve of what your ancestors did. They killed the Prophets, and you build their tombs.

Revised English Bible—1989 “Alas, you build monuments to the prophets whom your fathers murdered, and so testify that you approve of the deeds your fathers did; they committed the murders and you provide the monuments.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible “Woe to you! You build tombs in memory of the prophets, but your fathers murdered them! Thus you testify that you completely approve of what your fathers did — they did the killing, you do the building!

Holy New Covenant Trans. It will be horrible for you because you build tombs for the prophets, but these are the same prophets whom your ancestors killed! And now you show everyone that you agree with what your fathers did. They killed the prophets, and you build tombs for the prophets!

Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...Woe {become!} [to] you* for [You*] build the tombs [of] the forecasters The but Fathers [of] you* kill them then Witnesses [You*] are and [You*] agree [with] the works [of] the fathers [of] you* for They certainly kill them You* but build {them}...

Awful Scroll Bible (")Woe to yous! -- certainly of which yous build-the-house, of the tombs of the exposers-to-light-beforehand, but you all's fathers slay- them -away.
(")Taking upon this, yous bear witness to, and well-suppose-together of the works of you all's fathers, certainly-of-what they surely slayed- them -away, in addition yous build-the-house of their tombs!

Concordant Literal Version Woe to you! for you are building the tombs of the prophets, yet your fathers kill them."
Consequently you are witnesses and are endorsing the acts of your fathers, for they, indeed, kill them, yet you are building their tombs."

exeGeses companion Bible Woe to you!
For you build the tombs of the prophets,
and your fathers slaughtered them:
then you witness that you well-approve
the works of your fathers:
for they indeed slaughtered them,
and you build their tombs.

Orthodox Jewish Bible	Woe to you, because you build the matsebot (tombstone monuments) for the Kivrei HaNeviim (the sepulchers of the Prophets), but it was your avot who killed them. Therefore, you are edim (witnesses) and in agreement with the deeds of your avot, because they do the killing of nevi'im part and you do the providing of the matsebot part.
Rotherham's Emphasized B.	Alas for you! Because ye build the tombs of the prophets, And your fathers slew them! Hence [witnesses] are ye, and find consenting pleasure in the works of your fathers: Because they indeed_ slew them, And ye are building [their tombs].

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Woe to you! For you repair <i>or</i> build tombs [Or <i>monuments to.</i>] for the prophets, and it was your fathers who killed them. So you are witnesses and approve the deeds of your fathers, because they [actually] killed them, and you repair <i>or</i> build their tombs.
An Understandable Version	"It is too bad for you! For your forefathers killed the prophets and you build grave monuments to them [<i>i.e., the prophets</i>]. So, [<i>by doing this</i>] you are witnesses [<i>against yourselves</i>] that you approve of the deeds of your forefathers, for they killed the prophets and you build grave monuments to them.
The Expanded Bible	·How terrible for [^L Woe to] you, because you build ·tombs [monuments; memorials] for the prophets whom your ancestors killed! And now you ·show [are witnesses; testify] that you approve of what your ancestors did. They killed the prophets, and you build ·tombs [monuments; memorials] for them!.
Jonathan Mitchell NT	"It will be so tragic for you, because (or: It is so tragic among you, that) you folks habitually build and erect the memorial tombs of the prophets, but your fathers (or: forefathers; ancestors) killed them off (or: murdered them)! "Really (or: Consequently; Accordingly then), you folks exist being witnesses (or: continuously are folks who testify and give evidence) and you are constantly approving, thinking well of and giving endorsement to the actions (deeds; works) of your fathers (and: forefathers), because they indeed killed them off, and now you yourselves continue building the [memorial] houses [other MSS: their tombs]!
P. Kretzmann Commentary	Woe unto you! For ye build the sepulchers of the prophets, and your fathers killed them. Truly ye bear witness that ye allow the deeds of your fathers; for they indeed killed them, and ye build their sepulchers. A certain scribe, one of the teachers of the Law, who was sitting by, felt that the description which Jesus had just given of the Pharisees fitted his own case remarkably well. And so he actually invited the criticism of Jesus upon himself and his fellows by challenging Him at this point. For Christ fearlessly proceeds to say exactly what He thinks of the whole class. These teachers of the Law, in their rules of conduct for the people, weighed them down with heavy, unbearable burdens, with precepts which regulated even the most minute happenings of their daily life, but they themselves did not so much as touch the burdens with one of their fingers, for they knew better and did not care to torture themselves. How well this fits many rules of the Roman Catholic Church! The lawyers also built tombs unto the prophets with the idea of honoring them. But in reality they were continuing the evil work of their fathers. Their forefathers had put more than one of the prophets of old to death, and the present people, in erecting the tombs, agreed with the work of their ancestors. "They killed, you build; worthy sons of such fathers!" The lawyers truly had their fathers' disposition. Outwardly they honored the prophets, insisted upon observing any precept that might be found in any book of the Old Testament, but

Lexham Bible	the prophecy concerning the Messiah they garbled and denied. This feature characterizes the preaching of the false prophets of all times. They refer to the Bible and praise many sections of it highly, but the great central doctrines of Scripture, especially that concerning the justification of a poor sinner through the merits of Jesus, by faith only, that they omit, and they are full of enmity toward the true messengers of the Gospel, persecuting them whenever they have an opportunity.
	Woe to you, because you build the tombs of the prophets, and your fathers killed them! As a result you are witnesses, and you approve of the deeds of your fathers, because they killed them and you build their tombs ! [A large number of later manuscripts add the words "their tombs" here, with variations of wording; although the words are not likely to be original, it is necessary to supply them in keeping with English style]
Syndein/Thieme	Woe to you, because you build the tombs/sepulcher {mnemeion} of the prophets . . . and your ancestors killed them. So then, you testify/'bear witness' that you altogether approve of the deeds of your ancestors . . . because they indeed killed them {the prophets} and you build their tombs.
Translation for Translators	There will be terrible punishment for you! You decorate the tombs of the prophets whom your ancestors killed, but you do not live according to what the prophets taught. So you are declaring that you approve of what your ancestors did. They killed the prophets, and you are not honoring the prophets! You just decorate their tombs!
The Voice	Jesus: Woe to you; <i>you don't fool anybody! You seem very religious</i> —honoring the prophets by building them elaborate memorial tombs. Come to think of it, that's very fitting, since you're so much like the people who killed the prophets! They killed the prophets; you build their tombs—you're all in the same family business!

Bible Translations with Many Footnotes:

NET Bible®	<p>Woe to you! You build¹⁴⁷ the tombs of the prophets whom your ancestors¹⁴⁸ killed. So you testify that you approve of¹⁴⁹ the deeds of your ancestors,¹⁵⁰ because they killed the prophets¹⁵¹ and you build their¹⁵² tombs!¹⁵³</p> <p>¹⁴⁶tn Grk "you yourselves do not touch." This could mean one of two things: (1) Either they make others do what they themselves do not (through various technical exceptions) or (2) they make no effort to help the others fulfill what they are required to do. Considering the care these religious figures are said to have given to the law, the second option is more likely (see L&N 18.11).</p> <p>¹⁴⁷sn The effect of what the experts in the law were doing was to deny the message of the prophets and thus honor their death by supporting those who had sought their removal. The charge that this is what previous generations did shows the problem is chronic. As T. W. Manson said, the charge here is "The only prophet you honor is a dead prophet!" (The Sayings of Jesus, 101).</p> <p>¹⁴⁸tn Or "forefathers"; Grk "fathers."</p> <p>¹⁴⁹tn Grk "you are witnesses and approve of."</p> <p>¹⁵⁰tn Or "forefathers"; Grk "fathers."</p> <p>¹⁵¹tn Grk "them"; the referent (the prophets) has been specified in the translation for clarity.</p> <p>¹⁵²tn "Their," i.e., the prophets.</p> <p>¹⁵³tc The majority of mss list a specific object ("their tombs"), filling out the sentence (although there are two different words for "tombs" among the mss, as well as different word orders: αὐτῶν τὰ μνημεῖα (autwn ta mnhmeia; found in A C W Θ Ψ 33 Ī) and τοὺς τάφους αὐτῶν (tou" tafou" autwn; found in Ë1,[13] 2542 pc). This suggests that early copyists had no term in front of them but felt the verb needed an object. But since a wide distribution of early Alexandrian and Western mss lack these words (Ī75 x B D L 579 1241 it sa), it is likely that they were not part of the</p>
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original text of Luke. Nevertheless, the words “their tombs” are inserted in the translation because of requirements of English style.

New American Bible (2011)
The Spoken English NT

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It's going to be horrible for you! Because you build monuments for the prophets-but your ancestors killed them. So you're witnesses of it, and you agree with the actions of your ancestors: they've killed them, and you build the monuments.^{mm}
mm. Some mss explicitly have “their tombs.”

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	"How horrible it will be to you! Because you _p build the tombs of the prophets, but your _p fathers killed them. "Consequently, you _p bear witness to and approve of the works of your _p fathers, because <u>they</u> indeed killed them, but you _p build their tombs!
Berean Literal Bible Bond Slave Version	. Woe to you! for you build the sepulchres of the prophets, and your fathers killed them. Truly you bear witness that you allow the deeds of your fathers: for they indeed killed them, and you build their sepulchres.
Charles Thomson NT	Alas for you; because you build the monuments of the prophets, and your fathers slew them. You therefore bear testimony, and approve the works of your fathers. Because they slew them, you, therefore, build their monuments; on this account indeed said the wisdom of God, I will send them prophets and apostles, some of whom they will kill, and others they will persecute, that the blood of all the prophets, which hath been shed from the foundation of the world, may be required of this generation. Vv. 49–50 are included for context.
Context Group Version	Woe to you (pl)! for you (pl) build the tombs of the prophets, and your (pl) fathers killed them. So you (pl) are witnesses and consent to the works of your (pl) fathers: for they killed them, and you (pl) build [their tombs].
English Standard Version	It will be bad for you, because you build tombs for the prophets. But these are the same prophets your ancestors killed! And now you show all people that you agree with what your ancestors did. They killed the prophets, and you build tombs for the prophets!
Far Above All Translation Legacy Standard Bible NT (Variant Readings)	. . Woe unto you! for ye build the tombs of the prophets, and your fathers killed them. So ye are witnesses and consent unto the works of your fathers: for they killed them, and ye build [their tombs].
Revised Young's Lit. Trans.	'Woo to you, because you build the tombs of the prophets, and your fathers killed them. Then do you testify, and are well pleased with the works of your fathers, because they indeed killed them, and you do build their tombs;...
Updated Bible Version 2.17	Woe to you +! For you + build the tombs of the prophets, and your + fathers killed them. So you + are witnesses and give your + approval to the works of your + fathers: for they killed them, and you + build [their tombs].
A Voice in the Wilderness	.

The gist of this passage:

Jesus says that the building by the religious types of tombs or monuments for the dead prophets killed by their fathers actually reveals their approval of such killings.

Luke 11:47a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ouai (οὐαί) [pronounced oo-AH-ee]	<i>alas, woe</i>	onomatopoetic interjection	Strong's #3759
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: *Woe to you+,...*

Jesus has pronounced woes upon the pharisees earlier; the lawyers said, "Well, this offends us as well!" So Jesus now pronounces woes upon the lawyers.

Given what Jesus says, His negative pronouncement against the Law experts also includes the other religious types who are there.

Bear in mind that Jesus is surrounded by men who are on negative signals. So, why does He do this? It is one thing to give an evangelical message to an accepting crowd; another to give this message to people who are mixed in their response (some approving, some not); but why would Jesus go and attempt to evangelize or even speak to a very negative crowd? The reason why Jesus did this is staring us right in the face. The reason is the very recollection of this incident which we are studying. Luke never talked to Jesus; he never met Jesus at any point. So how was Luke able to record this narrative? Someone at this house—one of the religious types—had to have heard the Lord and believed; or believed at a later date. Someone at this meal had to give this information to Luke in order for Luke to record it in his gospel. Therefore, at least one person heard the message of Jesus Christ and believed. Furthermore, this does not appear to have been witnessed by a disciple of Jesus, as (1) they are not mentioned in this narrative and (2) this incident is not recorded in any of the other three gospels (the other three gospels have their source with Matthew, Peter³⁶ and John, who were disciples of Jesus).

Jesus continues with His lecture.

Luke 11:47b

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
oikodomeō (οἰκοδομέω) [pronounced oy-koh-doh-MEH-oh]	<i>to build (construct, erect) [a house or building]; to restore (rebuild, repair) [a building]; metaphorically used to mean to found, establish, to edify, to build up [a church, individual believers in spiritual growth], to establish, to confirm</i>	2 nd person plural, present active indicative	Strong's #3618
ta (τά) [pronounced taw]	<i>the; to this, towards that</i>	neuter plural definite article; accusative case	Strong's #3588

³⁶ Peter was the source for Mark's gospel.

Luke 11:47b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mnēmeîon (μνημεῖον) [pronounced <i>mnay-MEE-ohn</i>]	<i>any visible object for preserving or recalling the memory of any person or thing; a memorial, monument, a remembrance; specifically, a sepulchral monument; a sepulchre, a tomb, cenotaph (place of interment), grave</i>	neuter plural noun, accusative case	Strong's #3419
tôn (τῶν) [pronounced <i>tohn</i>]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
prophētēs (προφήτης) pronounced <i>prof-AY-tace</i>	<i>prophet, one who foretells events; one who spoke via divine inspiration</i>	masculine plural noun; genitive/ablative case	Strong's #4396

Translation: ...for you+ [who] keep on building monuments of the prophets,...

These are necessarily tombs to which Jesus is referring to here. The word is mnēmeîon (μνημεῖον) [pronounced *mnay-MEE-ohn*], which means, *any visible object for preserving or recalling the memory of any person or thing; a memorial, monument*. This can refer to a *tomb*, but that is not its only meaning. Strong's #3419.

Luke 11:47b ...for you+ [who] keep on building monuments of the prophets,... (Kukis mostly literal translation)

The lawyers feigned deference to the prophets of old, and they kept on building monuments to them. Had they lived in the time of these prophets, the prophets would have condemned these lawyers and these lawyers would have persecuted the prophets.

How do I know this? I know this because the greatest of all prophets is standing right in front of them. If they are unwilling to accept Jesus' authority, which other prophet would they have listened to?

Luke 11:47c

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
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 plural noun; nominative case	Strong's #3962

Luke 11:47c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humôn (ὁμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
apokteinô (ἀποκτείνω) [pronounced ap-ok-TEE-no]	<i>to put to death, to kill, to slay; figuratively to destroy</i>	3 rd person plural, aorist active indicative	Strong's #615
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: ...but your ancestors killed them!

Then Jesus lowers the boom: "But your ancestors killed them!"

Now, we are not responsible for what our parents have done; and much less so regarding our ancestors many generations ago. So how can Jesus say such things? These very men standing before Jesus will both persecute Him and give assent to His crucifixion; and they will also persecute the **Apostles** as well. Jesus either knows this as a prophet or He can look into their eyes and see their resolute hatred for Him. Jesus does not have to use His omniscience to look into their souls. Their faces tell Him what they are thinking.

You are not responsible for the sins of your father; but you are responsible if you commit the very same sins.

What cannot be denied at this point is, Jesus is the greatest prophet; and these men have (nearly) all rejected His authority. He was called upon to dine with them, but they did not want to listen to Him; they did not want to learn from Him. None of these lawyers is saying, "Listen, this is what we have been teaching for many centuries. Have we got this right? Or are we confused on these issues?" There is no deference exhibited in any of these conversations.

I want to remind you that Jesus has performed at least one miracle that these men are all aware of. He cast out a demon, yet these religious types set that great work aside, deciding amongst one another, "He casts out demons by the power of Beelzebul."

Luke 11:47 **Woe to you+, for you+ [who] keep on building monuments of the prophets, but your ancestors killed them!** (Kukis mostly literal translation)

These religious type have built monuments to the prophets, but these prophets were killed by the fathers of these religious types. Furthermore, these same men will do the same against Jesus. They will first persecute Jesus and then they will persecute His messengers. They are just like their fathers, who also operated on negative volition.

Luke 11:48a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ára (ἄρα) [pronounced AHR-ah]	<i>consequently, then, therefore, so then, wherefore</i>	illative particle, expressing a more subjective or informal inference	Strong's #686
martures (μάρτυρές) [pronounced MAHR-toor-EHS]	<i>witnesses, spectators; martyrs</i>	masculine plural noun, nominative case	Strong's #3144
este (ἐστέ) [pronounced ehs-TEH]	<i>to be; you [all] are; this is the 2nd person plural of "to be"</i>	2 nd person plural, present indicative	Strong's #2075 (2 nd person plural of #1510)

Translation: *Consequently, you are [all] witnesses [to this evil].*

The people there at this meal are witnesses to the negative volition which they are all expressing.

Let me give you another translation:

Luke 11:48a *Consequently, you are [all] witnesses [to this evil].* (Kukis mostly literal translation)

"You yourselves are witnesses," Jesus says, "to the evil of your fathers and to your own evil." (He implies)

Luke 11:48b			
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
suneudokéō (συνευδοκέω) [pronounced soon-you-dohk-EH-oh]	<i>to be pleased together with, to approve together (with others); to be pleased at the same time with, to consent, to agree to, to assent to; to applaud</i>	2 nd person plural, present active indicative	Strong's #4909
This is a combination of σύν [Strong's #4862 = <i>with</i>] and εὐδοκέω [Strong's #2106 = <i>to approve, to think well of</i>].			
tois (τοῖς) [pronounced toyce]	<i>the; these [things]; in these; to those; by all of this</i>	neuter plural definite article; dative, locative or instrumental case	Strong's #3588
ergon (ἔργον) [pronounced EHR-gon]	<i>deed, act, something done; undertaking; business, enterprise</i>	neuter plural noun, dative, locative or instrumental case	Strong's #2041
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588

Luke 11:48b

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 plural noun; genitive/ablative case	Strong's #3962
humôn (ὕμῶν) [pronounced <i>hoo-MONE</i>]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)

Translation: You keep on approving the deeds of your+ ancestors,...

By their words and deeds, these lawyers (and the others who are there supporting them) approve of the deeds of their ancestors. Their ancestors killed the prophets, and they are going to do the same thing.

How does Jesus know this? These pharisees have attacked Him twice already, concerning the casting out of the demon (it appears that pharisees were there); and they have criticized Him for not washing His hands (as if there were some sort of spiritual dimension to that). In the future, these pharisees will become very hostile towards Jesus, first trying to find anything wrong with what he says; and then, later, lying about Him and putting things in motion to cause Him to be crucified (based upon the records we have, there is no indication that the Romans would have crucified Jesus apart from the pressure put on them by the religious Jewish hierarchy).

These men who have criticized Jesus—they are just like their ancestors who stoned the prophets many centuries earlier. They are of the same mindset. Constructing monuments to the prophets is meaningless.

Luke 11:48c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
autoi (αὐτοί) [pronounced <i>ow-TOY</i>]	<i>they; same; these</i>	3 rd person masculine plural personal pronoun; nominative case	Strong's #846
mén (μέν) [pronounced <i>men</i>]	<i>indeed, truly, certainly, surely, verily while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it</i>	an affirmative or concessive particle; a conjunction	Strong's #3303
apokteinô (ἀποκτείνω) [pronounced <i>ap-ok-TEE-no</i>]	<i>to put to death, to kill, to slay; figuratively to destroy</i>	3 rd person plural, aorist active indicative	Strong's #615
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

Translation: ...for indeed, they killed them!

The ancestors of those speaking to Jesus killed the prophets. ...they killed them,... They are not simply genetic ancestors, but they reveal the same thinking; the same negative disposition toward God. They share the values and misconceptions of their fathers. They are the moral descendants of their fathers.

How does Jesus know this? Because they follow the traditions of their fathers and they have invited Jesus to a meal in order to cast aspersions upon Him. Their negative volition is palpable. They have clearly begun to judge Him from the moment He reclined at the table to eat.

Luke 11:48d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humeis (ὑμεῖς) [pronounced hoo-MICE]	you [all]	2 nd person plural personal pronoun; nominative case	Strong's #5210, which is a form of Strong's #4771
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong's #1161
oikodomeō (οἰκοδομέω) [pronounced oy-koh-doh-MEH-oh]	to build (construct, erect) [a house or building]; to restore (rebuild, repair) [a building]; metaphorically used to mean to found, establish, to edify, to build up [a church, individual believers in spiritual growth], to establish, to confirm	2 nd person plural, present active indicative	Strong's #3618
The 3 words below are found in the Scrivener Textus Receptus but not in the Westcott Hort text.			
autōn (αὐτῶν) [pronounced ow-TOHN]	their, theirs; of them; from them; same	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846
ta (τά) [pronounced taw]	the; to this, towards that	neuter plural definite article; accusative case	Strong's #3588
mnēmeion (μνημεῖον) [pronounced mnay-MEE-ohn]	any visible object for preserving or recalling the memory of any person or thing; a memorial, monument, a remembrance; specifically, a sepulchral monument; a sepulchre, a tomb, cenotaph (place of interment), grave	neuter plural noun, accusative case	Strong's #3419

Translation: Nevertheless, you [all] keep on building [these (meaningless) monuments for them].

The people there built monuments to the prophets whom their father's killed.

Luke 11:48d Nevertheless, you [all] keep on building [these (meaningless) monuments for them]. (Kukis mostly literal translation)

What is in brackets represents three additional words that are found in the Byzantine Greek text and the Scrivener Textus Receptus (these words are not in the Westcott Hort text or in Tischendorf's Greek text). I added the word *meaningless* by way of interpretation.

Despite all that Jesus has said, these men will continue to build monuments to the prophets—prophets whom they themselves would have killed, if given the chance.

Luke 11:48 **Consequently, you are [all] witnesses [to this evil]. You keep on approving the deeds of your+ ancestors, for indeed, they killed them! Nevertheless, you [all] keep on building [these (meaningless) monuments for them].** (Kukis mostly literal translation)

These lawyers who stand before Jesus, offended, would repeat the same deeds of their fathers, who killed the ancient prophets. What is ironic is, these lawyers build monuments to the prophets which their fathers killed.

Luke 11:47–48 **Woe to you+, for you+ [who] keep on building monuments of the prophets, but your ancestors killed them! Consequently, you are [all] witnesses [to this evil]. You keep on approving the deeds of your+ ancestors, for indeed, they killed them! Nevertheless, you [all] keep on building [these (meaningless) monuments for them].** (Kukis mostly literal translation)

These religious types would prove to be the greatest thorn in the side of the ministry of Jesus Christ; and of the Apostles who will follow Him.

Luke 11:47–48 **Woe to you, because you keep building monuments to the prophets whom your ancestors killed. You are not only witnesses to such evil, but you approve of the deeds done by your ancestors, who indeed killed these prophets! Despite this, you still build monuments to these prophets.** (Kukis paraphrase)

A significant number of translations connected v. 48 directly to this passage.

A lawyer has stood up and complained that he was offended by Jesus. Jesus has been responding to him. Jesus continues:

Through this thing, even the wisdom of God has spoken, 'I will send to them prophets and apostles, and from them they will kill and they will persecute,' so that He will require the blood of all the prophets; the pouring out [of their blood] from [the] foundation of [the] world from the generation this [one]. From blood of Abel to blood of Zechariah, the one perishing between the altar and the house, surely I keep on speaking to you [all], He will require from the generation this [one].

Luke
11:49–51

By this, the wisdom of God has also spoken, 'I will send them prophets and messengers, some of them they will kill and [some of them] they will persecute,' so that He will require the blood of all the prophets—the pouring out [of their blood] from the foundation of [this] world—from this generation. From the blood of Abel to the blood of Zechariah, the one perishing between the altar and the house. Surely I keep on telling you [all], He will require [a reckoning] from this generation.

Because of this, the wisdom of God has stated, 'I will send them prophets and messengers, some of whom they will kill and some of whom they will persecute.' Therefore, God will require a reckoning for the blood of all His prophets from the foundation of the world until now—and He will require it from this generation. Beginning with the blood of Abel to the blood of Zechariah, who perished between the altar and the Temple. Surely I keep on telling you that, God will require a reckoning from this generation.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	Through this thing, even the wisdom of God has spoken, 'I will send to them prophets and apostles, and from them they will kill and they will persecute,' so that He will require the blood of all the prophets; the pouring out [of their blood] from [the] foundation of [the] world from the generation this [one]. From blood of Abel to blood of Zechariah, the one perishing between the altar and the house, surely I keep on speaking to you [all], He will require from the generation this [one].
Douay-Rheims 1899 (Amer.)	For this cause also the wisdom of God said: I will send to them prophets and apostles: and some of them they will kill and persecute. That the blood of all the prophets which was shed from the foundation of the world may be required of this generation, From the blood of Abel unto the blood of Zacharias, who was slain between the altar and the temple. Yea I say to you: It shall be required of this generation.
Holy Aramaic Scriptures	Also, because of this, The Khekmatha d'Alaha {The Wisdom of God} said, "Behold! I will send Nabiye {Prophets} and Shlikhe {Sent Ones} unto them, from whom they will persecute and kill, so that the blood of all the Nabiye {the Prophets} that was shed from the creation of the world will be avenged from this generation! From the blood of Hablyl {Abel}, up to the blood of ZakarYa {Zechariah}, he who was killed between the Haykla {the Temple} unto the Madbakha {the Altar}. Yes, I say unto you, that it will be required from this generation!
James Murdock's Syriac NT	Therefore hath wisdom said: Lo, I will send to them prophets and legates ; and some of them they will persecute and slay; that from this generation may be required, the blood of all the prophets, which hath been shed since the world was created; from the blood of Abel, to the blood of Zachariah who was slain between the temple and the altar. Yea, say I to you: It will be required of this generation.
Original Aramaic NT	"Because of this The Wisdom of God said, "Behold, I am sending Prophets and Apostles to them, and some of them they shall persecute and murder", "So that the blood of all The Prophets that was shed from when the world was created shall be required of this generation," "From the blood of Abel and unto the blood of Zakhariah who was killed between The Temple and the altar; Yes, I say to you, that it shall be required of this generation."*
Lamsa Peshitta (Syriac)	"Because of this The Wisdom of God said, "Behold, I am sending Prophets and Apostles to them, and some of them they shall persecute and murder", "So that the blood of all The Prophets that was shed from when the world was created shall be required of this generation," "From the blood of Abel and unto the blood of Zachariah who was killed between The Temple and the altar; Yes, I say to you, that it shall be required of this generation."

Significant differences:**Limited Vocabulary Translations:**

Bible in Basic English	For this reason the wisdom of God has said, I will send them prophets and teachers, and to some of them they will give death and cruel pains; So that punishment may come on this generation for the blood of all the prophets which was given from the earliest days; From the blood of Abel to the blood of Zachariah, who was put to death between the altar and the Temple. Yes, I say to you, It will come on this generation.
Bible in Worldwide English	That is why God, who is wise, said, "I will send prophets and messengers to them. They will kill some of them. And they will trouble some of them."

So the people who are living now will be punished for all the blood of the prophets of God that is on the ground since the world was made. I mean all the blood from the time of Abel to the time of Zechariah. (He was killed between the holy table and the temple.) Yes, I tell you. The people who are living now will be punished for all of it.

Easy English

God is wise. Because you do not obey what is true, he said, "I will send my prophets and apostles to go to them. But they will kill some of my servants. They will hurt others of them." Since the beginning of the world, people have killed God's prophets. But God will punish the people who are alive today for all those murders. Abel was the first to die like this and Zechariah was the last. They even killed Zechariah in the yard of the temple, near the altar. Yes, God will punish the people who are alive today for all those murders.

Through the years bad men have killed many good men. The prophets wrote in the Bible about many people who died in that way. Abel was the first person like that (). Zechariah was the last person like that (2 Chronicles 24:21).

Easy-to-Read Version–2008

This is why God in his wisdom said, 'I will send prophets and apostles to them. Some of my prophets and apostles will be killed by evil men. Others will be treated badly.'

"So you people who live now will be punished for the deaths of all the prophets who were killed since the beginning of the world. You will be punished for the killing of Abel. And you will be punished for the killing of Zechariah, who was killed between the altar and the Temple. Yes, I tell you that you people will be punished for them all.

God's Word™

That's why the Wisdom of God said, 'I will send them prophets and apostles. They will murder some of those prophets and apostles and persecute others.'

So the people living now will be charged with the murder of every prophet since the world was made. This includes the murders from Abel to Zechariah, who was killed between the altar and the temple. Yes, I can guarantee this truth: The people living today will be held responsible for this.

Good News Bible (TEV)

For this reason the Wisdom of God said, 'I will send them prophets and messengers; they will kill some of them and persecute others.' So the people of this time will be punished for the murder of all the prophets killed since the creation of the world, from the murder of Abel to the murder of Zechariah, who was killed between the altar and the Holy Place. Yes, I tell you, the people of this time will be punished for them all!

J. B. Phillips

That is why the wisdom of God has said, 'I will send them prophets and apostles; some they will kill and some they will persecute!' So that the blood of all the prophets shed from the foundation of the earth, from Abel to Zachariah who died between the altar and the sanctuary, shall be charged to this generation!

The Message

That accounts for God's Wisdom saying, 'I will send them prophets and apostles, but they'll kill them and run them off.' What it means is that every drop of righteous blood ever spilled from the time earth began until now, from the blood of Abel to the blood of Zechariah, who was struck down between altar and sanctuary, is on your heads. Yes, it's on the bill of this generation and this generation will pay.

NIRV

"How terrible for you! You build tombs for the prophets. It was your people of long ago who killed them. 48 So you show that you agree with what your people did long ago. They killed the prophets, and now you build the prophets' tombs. 49 So God in his wisdom said, 'I will send prophets and apostles to them. They will kill some. And they will try to hurt others.' So the people of today will be punished. They will pay for all the prophets' blood spilled since the world began. I mean from the blood of Abel to the blood of Zechariah. He was killed between the altar and the temple. Yes, I tell you, the people of today will be punished for all these things.

New Life Version	<p>“For this reason the wisdom of God has said, ‘I will send them early preachers and missionaries. Some they will kill and some they will make it very hard for.’ The blood of all the early preachers from the beginning of the world is on the people of this day. It will be from the blood of Abel to the blood of Zacharias, the one who died between the altar and the house of God. For sure, I tell you, the people of this day will be guilty for this.</p>
New Simplified Bible	.
Thought-for-thought translations; dynamic translations; paraphrases:	
Casual English Bible	<p>No doubt, this is the very reason God in his wisdom said: ‘I’ll send them prophets and apostles—but the people will persecute and kill some of them.’ [11]</p> <p>So here it is. This generation, here and now, is being charged with the murder of every prophet since the beginning of time. It starts with the murder of Abel^[12] and goes all the way to the murder of Zachariah,^[13] who was killed at the Temple, between the altar and the sanctuary. Count on it, this generation will be held responsible for all of these murders.</p> <p>¹¹11:49 Though this sounds like a quote from the Jewish Bible, it doesn’t show up in any of the known Jewish writings yet discovered. Jesus may have been delivering this message as a prophet himself, some Bible experts say.</p> <p>¹²11:51 Genesis 4:8.</p> <p>¹³11:51 2 Chronicles 24:21-22.</p>
Contemporary English V.	<p>Because of your evil deeds, the Wisdom of God said, "I will send prophets and apostles to you. But you will murder some and mistreat others." You people living today will be punished for all the prophets who have been murdered since the beginning of the world. This includes every prophet from the time of Abel to the time of Zechariah, who was murdered between the altar and the temple. You people will certainly be punished for all of this.</p>
The Living Bible	<p>“This is what God says about you: ‘I will send prophets and apostles to you, and you will kill some of them and chase away the others.’</p> <p>“And you of this generation will be held responsible for the murder of God’s servants from the founding of the world— from the murder of Abel to the murder of Zechariah who perished between the altar and the sanctuary. Yes, it will surely be charged against you.</p>
New Berkeley Version	.
New Living Translation	<p>This is what God in his wisdom said about you: [Greek <i>Therefore, the wisdom of God said.</i>] ‘I will send prophets and apostles to them, but they will kill some and persecute the others.’</p> <p>“As a result, this generation will be held responsible for the murder of all God’s prophets from the creation of the world— from the murder of Abel to the murder of Zechariah, who was killed between the altar and the sanctuary. Yes, it will certainly be charged against this generation.</p>
The Passion Translation	<p>That accounts for the wisdom of God, saying, ‘I will send to them apostles and prophets though some they will murder and others they will chase away.’</p> <p>“This generation will be held accountable for every drop of blood shed by every murdered prophet from the beginning of time until now, from the blood of Abel, who was killed by his brother, to the blood of Zechariah, who was murdered in the middle of the temple court. Yes, the blood-guilt of all your ancestors will be laid before you in this generation.</p>
UnfoldingWord Simplified T.	<p>So God, who is very wise, said, ‘I will send prophets and apostles to guide my people. But they will cause them to suffer greatly and will even kill some of them.’</p> <p>As a result, many of the people living now at this time will be considered guilty of the murder of all God’s prophets from the time the world was created, starting from when Abel was killed by his brother and continuing until the prophet Zechariah was</p>

William's New Testament killed in the temple between the altar and the holy place. Yes, the people living at this time will be considered guilty for all those murders of the prophets!
 This is why the Wisdom of God said, 'I will send to them prophets and apostles, and some of them they will kill, and some they will persecute'; so that the blood of all the prophets that has been shed from the creation of the world may be charged against the men of this age -- from the blood of Abel to the blood of Zechariah who perished between the altar and the sanctuary. Yes, I tell you, it will be charged against the men of this age.

Partially literal and partially paraphrased translations:

American English Bible 'It was concerning such things that the Wisdom of God said this:
 'I'm sending Apostles and Prophets to you
 Whom you'll persecute and you'll kill.'
 'And this is why the blood of all of the Prophets
 That's been spilled since this system was founded
 Will be laid upon this people...
 'From the blood of Abel to that of Zechariah,
 Who [was murdered] between the [Temple] and Altar...
 It'll all be laid upon this people!
This people, rather than this generation: See an extended [footnote](#) in the [Addendum](#).

Beck's American Translation .
 Breakthrough Version Because of this, God's insight also said, 'I will send preachers and missionaries out to them, and some from them they will kill, and they will pursue *them*,' so that the blood of all the preachers, that has been spilled out since the world's founding, will be required from this generation, from *the* blood of Abel to the blood of Zacharias, who was ruined between the altar and the house. Yes, I tell you, it will be required from this generation.

Common English Bible .
 A. Campbell's Living Oracles Wherefore, thus says the wisdom of God, I will send them prophets and Apostles: some of them they will kill, others they will banish; so that the blood of all the prophets, which has been shed since the formation of the world, shall be required of this generation; from the blood of Abel, to the blood of Zechariah, who fell between the altar and the house of God. Yes, I assure you, all shall be required of this generation.

New Advent (Knox) Bible Whereupon the wisdom of God warns you, I will send my prophets and my apostles to them, and there will be some they will kill and persecute; so they will be answerable for all the blood of prophets that has been shed since the beginning of the world, from the blood of Abel to the blood of Zacharias, who was killed between the altar and the temple; yes, I tell you, this generation will be held answerable for it.

NT for Everyone 'For all this, God's Wisdom says, "I'm sending you prophets and ambassadors; some of them you will kill and persecute", so that the blood of all the prophets shed ever since the beginning of the world may be required from this generation -- from the blood of Abel to the blood of Zacharias, who died between the altar and the sanctuary. Yes, let me tell you, it will all be required from this generation.

20th Century New Testament That is why the Wisdom of God said--"I will send to them Prophets and Apostles, Some of whom they will persecute and kill, in order that the 'blood' of all the prophets 'that has been spilt' since the creation of the world may be exacted from this generation--From the blood of Abel down to the blood of Zechariah, who was slain between the altar and the House of God." Yes, I tell you, it will be exacted from this generation.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	Because of this, the Wisdom of God said, 'I will send them prophets and apostles; some of them they will kill and others they will persecute.' As a result, this generation will be charged with the blood of all the prophets that has been shed since the foundation of the world, from the blood of Abel to the blood of Zechariah, who was killed between the altar and the sanctuary. Yes, I tell you, all of it will be charged to this generation.
Christian Standard Bible	Because of this, the wisdom of God said, 'I will send them prophets and apostles, and some of them they will kill and persecute,' so that this generation may be held responsible for the blood of all the prophets shed since the foundation of the world [Lit so that the blood of all... world may be required of this generation] — from the blood of Abel to the blood of Zechariah, who perished between the altar and the sanctuary. "Yes, I tell you, this generation will be held responsible. [Lit you, it will be required of this generation]
Conservapedia Translation	Thus is the wisdom of God, "I will send them prophets and apostles, and some of them they shall kill and some they shall persecute: This generation may be held accountable for the blood of all the prophets shed since the beginning of time, From the blood of Abel to the blood of Zechariah, who was murdered between the altar and the tabernacle. Truly I tell you, this generation shall be punished for it. [This should read <i>temple</i> and not <i>tabernacle</i> .]
Revised Ferrar-Fenton Bible	Because of this also the wisdom of God said, 'I will send among them prophets and apostles; and some of them they will murder and reject'; so that the blood of all the prophets shed from the foundation of the world shall be discovered with this generation—from the blood of Abel to the blood of Zacharia, who was murdered between the altar and the house; indeed I tell you, it will be discovered with this generation.
Free Bible Version	"This is why God in his wisdom said, 'I will send them prophets and apostles; some they will kill, and others they will persecute.' Consequently, this generation will be held accountable for the blood of all the prophets shed from the beginning of the world, from the blood of Abel right up to the blood of Zachariah who was killed between the altar and the sanctuary. Yes, I tell you, this generation will be held accountable for all of it.
God's Truth (Tyndale)	Therefore said the wisdom of God: I will send them Prophets and Apostles, and of them they shall slay and persecute: that the blood of all Prophets, which was shed from the beginning of the world, may be required of this generation, from the blood of Abel unto the blood of Zachary, which perished between the altar and the temple. Verify I say unto you: it shall be required of this nation.
International Standard V	That is why the Wisdom of God said, 'I will send them prophets and apostles. They will kill some of them and persecute others,' [The source of this quotation is unknown.] so those living today [Lit. 50that this generation] will be charged with the blood of all the prophets that was shed since the foundation of the world, from the blood of Abel [Gen 4:8] to the blood of Zechariah, [2Chr 24:20-21] who died between the altar and the sanctuary. Yes, I tell you, it will be charged against this generation!
UnfoldingWord Literal Text	For this reason also, God's wisdom said, 'I will send to them prophets and apostles, and they will persecute and kill some of them.' This generation, then, will be held responsible for all the blood of the prophets shed since the world began, from Abel's blood to the blood of Zechariah, who was killed between the altar and the sanctuary. Yes, I say to you, this generation will be held responsible.
Urim-Thummim Version	Therefore also said the Wisdom (Sophia) of Elohim, I will send them prophets and Apostles, and some of them they will slay and persecute: That the blood of all the prophets that was shed from the foundation of the world, may be required from this generation; From the blood of Abel to the blood of Zacharias that perished between

Weymouth New Testament	the Altar and the Temple. Of a Truth I say to you, It will be required of this generation.
Wikipedia Bible Project	"For this reason also the Wisdom of God has said, 'I will send Prophets and Apostles to them, of whom they will kill some and persecute others,' so that the blood of all the Prophets, that is being shed from the creation of the world onwards, may be required from the present generation. Yes, I tell you that, from the blood of Abel down to the blood of Zechariah who perished between the altar and the House, it shall all be required from the present generation.
	"That's why God in his wisdom said, 'I will send them prophets and apostles, and they will kill and persecute some of them,' so that the blood of all the prophets shed from the beginning of the world will be required from this generation. From the blood of Abel right up to the blood of Zachariah, who was killed between the altar and the sanctuary, it will be required from this generation.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	<ul style="list-style-type: none"> • For that reason the Wisdom of God also said: I will send prophets and apostles and this people will kill and persecute some of them. But the present generation will have to answer for the blood of all the prophets that has been shed since the foundation of the world, from the blood of Abel to the blood of Zechariah, who was murdered between the altar and the sanctuary. Yes, I tell you, the people of this time will have to answer for them all. • 49. Those who, before Luke, wrote down this saying of Jesus: <i>I will send prophets...</i> (which we also read in Mt 23:34), introduced it with the formula: "Wisdom says," which was a way of designating Jesus. When Luke placed these lines within Jesus' discourse, he forgot to take out these words. Removing them would have made the text a lot clearer. See commentary on Matthew 23:34. Jesus states that the Pharisees and the teachers of the Law will be mainly responsible for the persecution against the first Christians (against those apostles and prophets he is going to send). The warning of Jesus is equally relevant for Christian institutions and all those who in one way or another guide the community. We too, perhaps, build a church for the "elite" who unconsciously despise the poor and the lowly. So very quickly were the prophets paralyzed or eliminated. You yourselves have not entered, and you prevented others from entering (v. 52). Is not this one of the reasons why so many simple people go to other churches? Mt 23: 34-36 Gen 4:8; 24:20-22
New American Bible (2011)	<p>^b Therefore, the wisdom of God said, 'I will send to them prophets and apostles;* some of them they will kill and persecute' in order that this generation might be charged with the blood of all the prophets shed since the foundation of the world, from the blood of Abel to the blood of Zechariah* who died between the altar and the temple building. Yes, I tell you, this generation will be charged with their blood!^c</p> <p>* [11:49] I will send to them prophets and apostles: Jesus connects the mission of the church (apostles) with the mission of the Old Testament prophets who often suffered the rebuke of their contemporaries.</p> <p>* [11:51] From the blood of Abel to the blood of Zechariah: the murder of Abel is the first murder recounted in the Old Testament (Gn 4:8). The Zechariah mentioned here may be the Zechariah whose murder is recounted in 2 Chr 24:20–22, the last murder presented in the Hebrew canon of the Old Testament.</p> <p>b. [11:49–51] Mt 23:34–36.</p> <p>c. [11:51] Gn 4:8; 2 Chr 24:20–22.</p>

New Catholic Bible

"That is why the Wisdom of God said, 'I will send them Prophets and apostles, some of whom they will kill and persecute,' so that this generation may be charged with the responsibility for the blood of all the Prophets shed since the foundation of the world, from the blood of Abel to the blood of Zechariah[^[1]] who perished between the altar and the sanctuary. Yes, I tell you, this generation will have to answer for it all.

[^[1]] *Abel . . . Zechariah*: these two names recall the first and the last slayings recounted in the Hebrew Bible (see Gen 4:1-16; 2 Chr 24:17-22). What is being recalled is therefore the entire history of murders committed against men of God in the course of the Old Testament.

Revised English Bible—1989

"This is why the Wisdom of God said, 'I will send them prophets and messengers; and some of these they will persecute and kill'; so that this generation will have to answer for the blood of all the prophets shed since the foundation of the world; from the blood of Abel to the blood of Zechariah who met his death between the altar and the sanctuary. I tell you, this generation will have to answer for it all.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Therefore the Wisdom of God said, 'I will send them prophets and emissaries; they will kill some and persecute others'; so that on this generation will fall the responsibility for all the prophets' blood that has been shed since the world was established, from the blood of Hevel to the blood of Z'kharyah, who was killed between the altar and the Holy Place. Yes, I tell you, the responsibility for it will fall on this generation!

Holy New Covenant Trans.

"This is why the wisdom of God said, 'I will send prophets and delegates to them. Some of my prophets and delegates will be killed by evil men. Others will be hunted down.' But you people will have to answer for the deaths of all the prophets who were killed since the beginning of the world. You will have to answer for everything from the murder of Abel to the murder of Zechariah. (Zechariah was killed between the altar and the temple.).

Israeli Authorized Version

Therefore also said the wisdom of Elohim, I will send them prophets and emissaries, and some of them they shall slay and persecute: That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; From the blood of Hevel unto the blood of Zkharyah, which perished between the Altar and the Temple: verily I say unto you, It shall be required of this generation.

The Scriptures 2009

"And because of this the wisdom of Elohim said, 'I shall send them prophets and emissaries, and some of them they shall kill and persecute,' so that the blood of all the prophets which was shed from the foundation of the world shall be required of this generation, from the blood of Hebel to the blood of Zekaryah who perished between the slaughter-place and the Dwelling Place. Yes, I say to you, it shall be required of this generation.

Tree of Life Version

"For this reason also the wisdom of God said, 'I will send them prophets and emissaries, and some of them they will kill and persecute, so that the blood of the prophets shed since the foundation of the world might be required from this generation— from the blood of Abel to the blood of Zechariah, the one who perished between the altar and the house of God. Yes, I tell you, it will be required from this generation.'

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...because of this and The Wisdom [of] the god says [^[1]] will send to them forecasters and delegates and from them [They] will kill {some ones} and [They] will pursue {some ones} that may be sought The Blood [of] all the forecasters The [Thing]

Alpha & Omega Bible	<p>Having Been Poured from foundation [of] world from the generation this from blood {of} abel until blood [of] zechariah the [man] losing {himself} between the altar and the house yes [I] say [to] you* [It] will be sought from the generation this...</p> <p>"FOR THIS REASON ALSO THE WISDOM OF THEOS (The Alpha & Omega) SAID, 'I WILL SEND TO THEM PROPHETS AND APOSTLES, AND SOME OF THEM THEY WILL KILL AND SOME THEY WILL PERSECUTE, SO THAT THE BLOOD OF ALL THE PROPHETS, SHED SINCE THE FOUNDATION OF THE WORLD, MAY BE CHARGED AGAINST THIS GENERATION, FROM THE BLOOD OF ABEL TO THE BLOOD OF ZECHARIAS, WHO WAS KILLED BETWEEN THE ALTAR AND THE SANCTUARY. YES, I TELL YOU, IT SHALL BE CHARGED AGAINST THIS GENERATION.' †(Murder of 1 of us, is guilty of murder of all of us.)</p>
Awful Scroll Bible	<p>(")Because of this-same thing, even spoke out the wisdom of God, I will send-out to them exposers-to-light-beforehand and sent-out-ones, and of them they will slay-away and pursue-away.</p> <p>(")In order that the blood of all the exposers-to-light-beforehand, which is coming about poured out, from the putting-down of the starry array, shall come to be sought-out of this-same generation,</p> <p>(")from the blood of Breathing even to the blood of Jah-is-mindful the one themselves being destroyed-away, there together-with the altar and the house. Assuredly I confirm to yous, it will come to be sought-out of this-same generation.</p>
Concordant Literal Version	<p>Therefore, also, God's Wisdom said, 'I shall be dispatching to them prophets and apostles, and some of them they will be killing and banishing,'"</p> <p>that the blood of all the prophets which is shed from the disruption of the world may be exacted from this generation, from the blood of Abel to the blood of Zechariah, who perished between the altar and the house. Yea, I am saying to you, It will be exacted from this generation!"</p>
exeGesés companion Bible	<p>Because of this also the wisdom of Elohim says,</p> <p>I apostolize them prophets and apostles,</p> <p>and of them, they slaughter and persecute:</p> <p>that the blood of all the prophets,</p> <p>poured from the foundation of the cosmos,</p> <p>is required of this generation</p> <p>- from the blood of Abel</p> <p>to the blood of Zechar Yah</p> <p>- who destructed</p> <p>between the sacrifice altar and the house:</p> <p>yes, I word to you,</p> <p>It is required of this generation.</p>
Orthodox Jewish Bible	<p>Therefore, also the Chochmah of Hashem said, I will send to them Nevi'im and Shlichim, some of whom they will kill and persecute, [Lk 20:9-19]</p> <p>That the Dahm of all the Neviim that has been poured out from the hivvased haOlam (foundation of the world) may be charged to HaDor HaZeh,</p> <p>From the blood of Hevel (Abel) to the blood of Zecharyah who was killed al Kiddush ha-Shem between the Mizbe'ach and the Beis Hashem; ken, I tell you, it will be required of HaDor HaZeh. [BERESHIS 4:8; DIVREY HAYAMIM BAIS 24:20,21]</p>
Rotherham's Emphasized B.	<p>[For this cause] the Wisdom of God hath said—</p> <p>I will send forth unto them prophets and apostles,—</p> <p>And [some from among them] will they slay,</p> <p>And [some] persecute:</p> <p>That the blood of all the prophets which hath been shed from the foundation of the world,</p> <p>[may be sought out] from this generation,—</p> <p>From the blood of Abel unto the blood of</p> <p>Zachariah who was destroyed betwixt the altar and the house;</p>

Yea! I say unto you—
 ||It shall be sought out from this generation||.

Expanded/Embellished Bibles:

The Amplified Bible

For this reason also the wisdom of God said [in the Scriptures], 'I will send them prophets and apostles, some of whom they will put to death and some they will persecute, so that charges may be brought against this generation [holding them responsible] for the blood of all the prophets shed since the foundation of the world, from the blood of Abel to the blood of Zechariah [the priest], who was murdered between the altar and the house of God. Yes, I tell you, charges will be brought against this generation.'

An Understandable Version

Therefore, the wisdom of God said, [Note: Is this a reference to Jesus? See I Cor. 1:30 and Matt. 23:34-36], 'I will send prophets and apostles to them [i.e., the Jewish people] and they will kill and persecute some of them, so that the blood of all the prophets, shed from the beginning of the world, may be required of this generation of people.'

Yes, I tell you, this generation will be punished [for the death of the prophets], from the blood of Abel to the blood of Zachariah, who died between the Altar and the sanctuary [i.e., in the Temple area]. [Note: This punishment began about 37 years later in the war with the Romans, when Jerusalem was destroyed]

The Expanded Bible

This is why in his wisdom God said [^L God's Wisdom said; ^C a personification of wisdom; Prov. 8], 'I will send prophets and apostles to them. They will kill some, and they will treat others cruelly [or Some they will persecute and kill].' So you who live now [this generation] will be punished for [charged with; held responsible for] the deaths of all the prophets who were killed [^L blood of all the prophets shed] since the beginning [foundation; creation] of the world— from the killing [blood] of Abel to the killing [blood] of Zechariah, who died between the altar and the Temple [sanctuary; ^L house (of God); ^C in the arrangement of the Hebrew OT, Abel and Zechariah were the first and last people to be murdered; Gen. 4:4–8; 2 Chr. 24:20–21]. Yes, I tell you that you who are alive now [this generation] will be punished [charged; held responsible] for them all.

Jonathan Mitchell NT

"That is why (or: On account of this) the Wisdom of God also said, 'As emissaries I will proceed sending off prophets and representatives unto them (or: into the midst of them) – and they will proceed killing off [some] from out of their midst, and then they will proceed to pursue (chase; press forward [on] and persecute; [other MSS: banish]) [others].'

"So thus, the blood of all of the prophets – that having been [other MSS: being constantly or repeatedly] poured out from the casting down (the founding; the foundation; or: may = the conceiving) of [the] ordered system (world of culture, economy, religion and government) – can (or: should; would) at some point (or: suddenly) be searched out to be required and exacted from this generation:

"from Abel's blood until the blood of Zechariah – the man losing himself (or: perishing; being destroyed) between the altar and the House – yes, I continue saying (or: am now saying) to you folks, it will progressively be sought out and exacted from this generation.

P. Kretzmann Commentary

Verses 49-54

The last woe and its effect:

Therefore also said the Wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute; that the blood of all the prophets which was shed from the foundation of the world may be required of this generation, from the blood of Abel unto the blood of Zacharias, which perished between the altar and the Temple. Verily I say unto you, It shall be required of this generation.

Lexham Bible

For this reason also the wisdom of God said, 'I will send to them prophets and apostles, and some of them they will kill and persecute,' so that the blood of all the prophets that has been shed from the foundation of the world may be required of this generation, from the blood of Abel to the blood of Zechariah, who perished between the altar and the temple building. [Literally "the house," here a reference to the temple] Yes, I tell you, it will be required of this generation!

Syndein/Thieme

``For this reason also the wisdom {sophia} of God said, 'I will 'send on a mission with my authority' {apostello} them prophets and ambassadors/apostles {apostolos}, some of whom they will kill and persecute,' `` for the purpose that this generation may be held accountable for the blood of all the prophets that has been shed since the beginning of the world, `` from the blood of Abel to the blood of Zechariah, who was killed between the altar and the sanctuary. Yes, I {Jesus} tell you, it will be charged against this generation.

Translation for Translators

So God, who is very wise [PRS], said, 'I will send prophets and apostles *to you Jews*. You will kill some of them and cause some of them to suffer greatly. As a result, I will consider that many of you people *who have observed my Son's ministry* will be guilty [MTY] *of murder, as if you had killed all the prophets that other people have killed, from the time I created the world, starting from Adam's son Cain killing his brother Abel and continuing until they killed the prophet Zechariah in the holy place between the altar and the temple.*' Yes, what I am saying *is true* [MTY]. God will punish you people who have observed my ministry, you people whom he considers to be guilty [MTY] for *killing* all those prophets!

The Voice

Jesus: This is why the Wisdom of God said, "I will send these people My prophets and emissaries, [Literally, *apostles*] and these people will kill and persecute many of them." As a result, this generation will be held accountable for the blood of all the prophets shed from the very beginning of time, from Abel's blood to Zechariah's blood, who was killed in the temple itself between the altar and the holy place. I'm serious: this generation will be held accountable.

Bible Translations with Many Footnotes:

NET Bible®

For this reason also the wisdom¹⁵⁴ of God said, 'I will send them prophets and apostles, some of whom they will kill and persecute,' so that this generation may be held accountable¹⁵⁵ for the blood of all the prophets that has been shed since the beginning¹⁵⁶ of the world,¹⁵⁷ from the blood of Abel¹⁵⁸ to the blood of Zechariah,¹⁵⁹ who was killed¹⁶⁰ between the altar and the sanctuary.¹⁶¹ Yes, I tell you, it will be charged against¹⁶² this generation.

¹⁵⁴sn The expression the wisdom of God is a personification of an attribute of God that refers to his wise will.

¹⁵⁵tn Or "that this generation may be charged with"; or "the blood of all the prophets... may be required from this generation." This is a warning of judgment. These people are responsible for the shedding of prophetic blood.

¹⁵⁶tn Or "foundation." However, this does not suggest a time to the modern reader.

¹⁵⁷tn The order of the clauses in this complicated sentence has been rearranged to simplify it for the modern reader.

¹⁵⁸sn Gen 4:10 indicates that Abel's blood cried out for justice.

¹⁵⁹sn It is not clear which Zechariah is meant here. It is probably the person mentioned in 2 Chr 24:20-25.

¹⁶⁰tn Or "who perished."

¹⁶¹tn Or "and the temple"; Grk "and the house," but in this context a reference to the house of God as a place of sanctuary.

¹⁶²tn Or "required from."

New American Bible (2011) .

The Spoken English NT	<p>That's why the wisdom of God said, 'I'm going to send them prophets and messengers,ⁿⁿ and some they'll kill, some they'll persecute. That way, the blood of all the prophets that's been spilled since the creation^{oo} of the world will be able to be traced back to^{pp} this generation. That includes^{qq} the blood of Abel, all the way to the blood of Zechariah, who was killed between the altar and the sanctuary.'^{rr} Yes, I'm telling you, it's all going to be traced back to this generation.</p> <p>ⁿⁿ. Or "emissaries"; traditionally: "apostles." See "Bible Words."</p> <p>^{oo}. Lit. "foundation."</p> <p>^{pp}. Lit. "looked for from."</p> <p>^{qq}. Lit. "From."</p> <p>^{rr}. Gen. 4:8; 2Chron. 24:20-21.</p>
Wilbur Pickering's New T.	<p>Also, because of this 'the wisdom of God'¹⁵ said: 'I will send them prophets and apostles, and some of them they will kill and persecute', so that the blood of all the prophets which was shed from the foundation of the world may be required of this generation, from the blood of Abel to the blood of Zechariah, who perished between the altar and the sanctuary. Yes, I say to you, it shall be required of this generation! ⁽¹⁵⁾In 1Cor. 1:24 Paul refers to Christ as 'the wisdom of God'. In Matt. 23:34 Jesus said, "I send you prophets", so here Jesus may be referring to Himself as 'the wisdom of God'.</p>

Literal, almost word-for-word, renderings:

drive out	
Analytical-Literal Translation	<p>"For this reason the wisdom of God also said, I will send to them prophets and apostles, and [some] of them they will kill, and [some] they will persecute, so that the blood of all the prophets, the [blood] being shed from the laying of the foundation of the world, shall be charged against this generation, from the blood of Abel to the blood of Zacharias, the one having perished between the altar and the house [of God]. Yes, I say to you, it will be charged against this generation. [Gen 4:8; 2Chron 36:16]</p>
Charles Thomson NT	<p>You therefore bear testimony, and approve the works of your fathers. Because they slew them, you, therefore, build their monuments; on this account indeed said the wisdom of God, I will send them prophets and apostles, some of whom they will kill, and others they will persecute, that the blood of all the prophets, which hath been shed from the foundation of the world, may be required of this generation. from the blood of Abel to the blood of Zacharias who was slain between the altar and the temple: Verily I say to you, it will be required of this very generation. V. 48 is included for context.</p>
Context Group Version	<p>Therefore the wisdom of God also said, I will send to them prophets and emissaries; and [some] of them they shall kill and persecute; that the blood of all the prophets, having been shed from the foundation of the world, may be required of this generation; from the blood of Abel to the blood of Zachariah, who perished between the altar and the special place: yes, I say to you (pl), it shall be required of this generation.</p>
Far Above All Translation	<p>On account of this the wisdom of God also said, 'I will send prophets and apostles to them,' but they will kill some of them, and persecute them, so that an account is required from this generation of the blood of all the prophets which has been shed since the overthrow of the world, from the blood of Abel to the blood of Zechariah who perished between the altar and the house. Yes, I say to you, an account will be required from this generation.</p>
Legacy Standard Bible	.
Literal Standard Version	<p>Then you testify, and are well pleased with the works of your fathers, because they indeed killed them, and you build their tombs; because of this also the wisdom of God said: I will send to them prophets, and apostles, and some of them they will kill and persecute, that the blood of all the prophets, that is being poured forth from the</p>

foundation of the world, may be required from this generation; from the blood of Abel to the blood of Zacharias, who perished between the altar and the house; yes, I say to you, it will be required from this generation. V. 48 is included for context.

Modern Literal Version 2020 Because of this, the wisdom of God also said, I will be sending prophets and apostles to them, and some out-of them they will be killing and will be banishing; in-order-that the blood of all the prophets, being shed from the conception of the world, may be sought from this generation; from the blood of Abel {Genesis 4:8} to the blood of Zechariah, who perished between the altar and the House of the Lord. {Zechariah 1:7?} Yes, I say to you°, It will be sought from this generation.

Revised Young's Lit. Trans. Then do you testify, and are well pleased with the works of your fathers, because they indeed killed them, and you do build their tombs; because of this also the wisdom of God said: I will send to them prophets, and apostles, and some of them they shall kill and persecute, that the blood of all the prophets, that is being poured forth from the foundation of the world, may be required from this generation; from the blood of Abel unto the blood of Zacharias, who perished between the altar and the house; yes, I say to you, It shall be required from this generation. V. 48 is included for context.

The gist of this passage: Jesus continues with His condemnation of religion. God sends them prophets and throughout the Old Testament, the unregenerate kill the prophets. Bloodshed rules the earth from Abel to Zacharias.

Luke 11:49a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diá (διά) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by the means of; by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
touto (τοῦτο) [pronounced TOO-toh]	<i>this, this one, this thing</i>	intermediate demonstrative pronoun; accusative singular neuter form	Strong's #3778 (also known as Strong's #5124)
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
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)
sophia (σοφία) [pronounced soh-f-EE-ah]	<i>wisdom [spiritual, human, cosmic]</i>	feminine singular noun; nominative case	Strong's #4678
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

Luke 11:49a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
theos (θεός) [pronounced <i>theh-OSS</i>]	God, [the true] God; divine being; god, goddess, divinity	masculine singular noun, genitive/ablative case	Strong's #2316
epô (ἐπὼ) [pronounced <i>EHP-oh</i>]	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

Translation: By this, the wisdom of God has also spoken,...

This is a fascinating phrase and it may be unique in the gospels.

The phrase *wisdom of God* is found six times in Scripture. Below, I sometimes used Green's literal translation below and other times, the ESV. Both identified the same six verses.

The Phrase "the Wisdom of God"

1Kings 3:28 And all Israel heard of the judgment that the king had judged, and feared from the face of the king; for they saw that the **wisdom of God** was in him to do judgment.

This is a very famous passage where Solomon, as a judge, interacts with two women, both of whom claim the same infant as their child. Being unable, by direct interview, to ascertain the true mother of the child, Solomon says he will divide the child in half and give each woman half. One woman was fine with that and the other was not. The second woman would rather give up the child than see him harmed. By that, Solomon knew that the second woman was truly the child's mother.

People of Israel heard about this case and recognized that Solomon had the wisdom of God in him.

Luke 11:49–51 And because of this, the **wisdom of God** said, I will send prophets and apostles to them, and they will kill and drive out some of them, so that the blood of all the prophets, shed from the foundation of the world, may be charged against this generation, from the blood of Abel to the blood of Zechariah, who perished between the altar and the sanctuary. Yes, I tell you, it will be required of this generation.

Jesus was also a prophet, and in these few verses, He directly speaks the wisdom and thinking of God. Nation Israel had many times rejected the messengers of God and killed many of them. He is saying, *I am speaking the wisdom of God to you*. Guaranteed, this would have angered most of the pharisees and lawyers who were present.

1Corinthians 1:18 For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God.

The word of the cross, or the gospel message, is foolish to those who are perishing. So the unbeliever who is negative hears the gospel message and he rejects it as being foolish. However, those who have been saved by the message of the cross recognize it as the power of God.

1Corinthians 1:19 For it is written, "I will destroy the wisdom of the wise, and the discernment of the discerning I will thwart."

Man's wisdom is nothing compared to God's. Even man's greatest wisdom cannot come up to God's.

The Phrase “the Wisdom of God”

1Corinthians 1:20 Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world?

God’s wisdom is always superior to man’s. God’s wisdom makes man’s wisdom seem like foolishness by comparison.

Paul says, “Choose any person that you want, and compare his wisdom to God’s.”

1Corinthians 1:21 For since, in the **wisdom of God**, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe.

Man is unable, through his wisdom, to understand God or the proclamations of His teachers.

Wise men can make some very astute observations about life and about human behavior, but they cannot know God through their human wisdom.

1Corinthians 1:22–24 For Jews demand signs and Greeks seek wisdom, but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the **wisdom of God**.

Generally speaking, Jews demand signs from God as proof; and the Greeks seek the wisdom of their philosophers (believing that they can recognize wisdom when they hear it). However, the message of the gospel—Christ having been crucified and paying for our sins—is a concept that Jews stumble over and that gentiles consider to be foolishness.

Nevertheless, the gospel message is both God’s power and God’s wisdom.

1Corinthians 1:25 For the foolishness of God is wiser than men, and the weakness of God is stronger than men.

God’s foolishness is wiser than men and His weakness is stronger than men.

1Corinthians 2:6 Yet among the mature we do impart wisdom, although it is not a wisdom of this age or of the rulers of this age, who are doomed to pass away.

Paul and his team teach wisdom to mature believers. However, this is not the wisdom of this age (Greek philosophy) and it was not the proclamations of the rulers of this age. Such words are doomed to pass away.

1Corinthians 2:7 But we impart a secret and hidden wisdom of God, which God decreed before the ages for our glory.

Paul and his team share with believers a secret and hidden wisdom, which has been decreed by God before the time of man.

Part of this hidden wisdom was the gospel message. Have you ever read or seen a well-done movie of Agatha Christie? Often, the truth is right there in front of you, and yet you do not see it until nearly the end sometimes, only when Madam Christie is ready to reveal this information to us. And you wonder, *how did I not get this?* That describes the revealing of the gospel message.

It was all there before us; and very much right in front of the Jewish people: the offering of the animal sacrifices, the types of Christ revealed by Abraham when he offered his son whom he loved; it was revealed by the person of Moses; it was revealed by the exodus; and it was revealed the very description of the crucifixion in Psalm 22

The Phrase “the Wisdom of God”

and its spiritual meaning in Isaiah 53. How did not all Israel know exactly what was going to take place when Messiah arrived? But they did not know. In fact, even the angels in heaven, who had observed all of this did not know what was going to take place. This is how Satan could actually be involved in ushering Jesus to the Roman cross. Did Satan not realize that Jesus on the cross would pay for the sins of all mankind and bring Satan even closer to his eternal judgment? After the fact, Satan understood it, because Paul and Peter both explained it in detail. But, at the time of the crucifixion, the most brilliant creature in the universe (next to God) did not get it. It was only after the crucifixion that the exact nature of the gospel message became known that Satan realized what had taken place.

1Corinthians 2:8 **None of the rulers of this age understood this, for if they had, they would not have crucified the Lord of glory.**

Prior to all of this, even the rulers of this age did not understand what was taking place. Had they even an inkling of what was taking place, they would not have crucified the Lord of Glory.

1Corinthians 2:9–10 **But, as it is written, "What no eye has seen, nor ear heard, nor the heart of man imagined, what God has prepared for those who love him"— these things God has revealed to us through the Spirit. For the Spirit searches everything, even the depths of God.**

We do not know or fully appreciate what God has prepared for us, but God reveals this information to us, through the Holy Spirit.

Ephesians 3:6 **This mystery is that the Gentiles are fellow heirs, members of the same body, and partakers of the promise in Christ Jesus through the gospel.**

Part of the mystery doctrines of this new age is that gentiles will be heirs to the gifts of God just the same as the Jews. We have equal opportunity when it comes to the gospel of Jesus Christ.

Furthermore, in this new age, God will use gentiles even more prominently than Jews (although God will continue to use regenerate Jews to the furtherance of the gospel message).

Ephesians 3:7 **Of this gospel I was made a minister according to the gift of God's grace, which was given me by the working of His power.**

Paul was made a minister to to the gift of God's grace, which is eternal life given by God when we believe in His Son.

Ephesians 3:8–10 **To me, though I am the very least of all the saints, this grace was given, to preach to the Gentiles the unsearchable riches of Christ, and to bring to light for everyone what is the plan of the mystery hidden for ages in God who created all things, so that through the church the manifold **wisdom of God** might now be made known to the rulers and authorities in the heavenly places.**

This exact plan of God was hidden from man throughout the ages, just as the exact nature of the cross was hidden from man and from angels. However, when this became known through the teaching of the Apostles, suddenly everything fit together. All the prophecies and types of the Old Testament suddenly made complete sense. All of pieces of the puzzle fit neatly together.

Ephesians 3:11–12 **This was according to the eternal purpose that He has realized in Christ Jesus our Lord, in whom we have boldness and access with confidence through our faith in Him.**

God's holy and eternal purpose has been made known and come to fruition in Christ Jesus our Lord. We have the confidence of His truth and access to this information by means of our faith in Christ Jesus.

In the five passages covered above, I have made reference to the gospel not being fully known or understood until after the crucifixion. You may ask, *how was anyone saved prior to the cross?* We do not have to fully understand the gospel message in order to be saved. We have to have some glimmer of truth as related to Jesus Christ and His saving work, and that is what we believe. When you believed in Jesus, all Christology and Soteriology had not been revealed to you. You understood less than a thimbleful of gospel doctrine. However, that is all that was needed. After the fact, if you are positive toward the teaching of truth, then you became interested in what had just taken place (that is, your salvation). Then you pursued the truths of the salvation experience (not every believer does this). Therefore, prior to the crucifixion, people understood a very limited amount of the gospel message, but that was enough for them to believe and to be saved. Just as we read in Genesis 15:6, *And Abraham believed God and it was credited to him as righteousness.*

Chapter Outline

Charts, Graphics and Short Doctrines

Luke 11:49a **By this, the wisdom of God has also spoken,...** (Kukis mostly literal translation)

Jesus is about to speak some great words of wisdom, as if they had come from God Himself, as if He were reading from an important passage of the Old Testament, yet He is not quoting anything here, but acting as a prophet of God. Because He is acting as a prophet of God, His words will reflect the very wisdom of God.

This had to be very powerful, and those with positive volition heard these words and were knocked over. They knew these words were from God. Most of the religious types there were unmoved. They didn't get it. These were just words from a Man Whom they did not respect or believe in.

Luke 11:49b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apostellô (ἀποστέλλω) [pronounced ap-os-TEHL-low]	<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>	1 st person singular, future active indicative	Strong's #649
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
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
prophêtês (προφήτης) pronounced prof-AY-tace]	<i>prophet, one who foretells events; one who spoke via divine inspiration</i>	masculine plural noun; accusative 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
apostolos (ἀπόστολος) [pronounced ap-OSS-tol-os]	<i>one sent forth, a delegate, an ambassador [of the gospel], a messenger [of Christ]; transliterated, apostle</i>	masculine plural noun; accusative case	Strong's #652

Translation: ...'I will send them prophets and messengers,...

Who is speaking? Jesus Christ. He is speaking for the *Wisdom of God*. He is telling His audience, "Everything that I am telling you is absolutely true; it is as if God Himself were speaking to you!"

This would be God speaking from the foundation of the world. God decided that He would send prophets and messengers to His people, to guide them, to set them aright, if they are getting off course. (This is what the Old Testament prophets did.)

Bear in mind that this is not the case for today. We can get similar warnings, but this information will come from God's spokesmen in this **dispensation**, which means, pastor-teachers or evangelists or even some missionaries. Now, pastor-teachers do not receive visions or special messages from God, but they dig this information out of the Scriptures. We have enough Biblical history to know what God does not like; and we know what God will do as a result.

When the government and/or the people begin to persecute God's messengers in this dispensation—pastor-teachers—that means that country is in trouble. When people are not positive toward the gospel message; and when believers are not positive toward Bible doctrine, then we know that this nation is in trouble. When a people prefer religiosity over a relationship with God, the nation is coterminously trending downward. These concepts are not difficult, but if they are not being accurately taught in the church of God, the **stages (or cycles) of discipline** are going to kick in. See **Gene Cunningham** (or **Glenn** or **Pastor Rick Bettez**) on the Five Cycles of Discipline.

Luke 11:49c			
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
ek (ἐκ) [pronounced <i>ehk</i>]	<i>out of, out from, from, by, of</i>	preposition	Strong's #1537
Here, spelled ex (ἐξ) [pronounced <i>ehks</i>], because it comes before a vowel.			
αὐτῶν (αὐτῶν) [pronounced <i>ow-TOHN</i>]	<i>their, theirs; of them; from them; same</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846
apokteinō (ἀποκτείνω) [pronounced <i>ap-ok-TEE-no</i>]	<i>to put to death, to kill, to slay; figuratively to destroy</i>	3 rd person plural, future active indicative	Strong's #615
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
διώκω (διώκω) [pronounced <i>Dee-OH-koh</i>]	<i>to put to flight; to hasten, to run, to pursue; to harass, to mistreat; to persecute</i>	3 rd person plural, future active indicative	Strong's #1377

Translation: ...some of them they will kill and [some of them] they will persecute,'...

However, instead of listening to this prophets and messengers and being guided by them, some of these prophets were killed and others were persecuted.

Application: We have this sort of thing taking place in **Canada**³⁷ right now with some inkling of trouble in the United States (I wrote this 2019–2025). Obviously, we are not to the point where pastor-teachers are being killed in the streets or pulpits; but some in Canada have been **locked up**. Essentially, the state in Canada believes that it should be able to supercede the teachings and practices of any church; and there are certainly people in the United States government who believe that should be the case as well.

Luke 11:49 **By this, the wisdom of God has also spoken, 'I will send them prophets and messengers, some of them they will kill and [some of them] they will persecute,'...** (Kukis mostly literal translation)

Jesus makes a statement which reflects the wisdom of God. God sent prophets and apostles to His people, the Jews, and His people would turn on these messengers of God, killing them and persecuting them.

Based upon what Jesus has just said, about the previous generations killing the prophets, and this generation building monuments to them, God speaks through Jesus, revealing His wisdom.

Jesus is not quoting a passage of Scripture here; He is saying something which is dogmatically true. He is speaking with the full authority of God. No doubt the attendees were knocked off their feet. At first, they must have wondered, *what passage is He quoting from?* However, at some point, they will realize that Jesus speaking from His Own authority.

Luke 11:50a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
ekzêteō (ἐκζητέω) [pronounced ek-zay-TEH-oh]	<i>to seek out, to search [diligently] for; to investigate; to desire, to seek to get, to charge with, to require of; to seek out for one's self, beg, crave; to demand back, require</i>	3 rd person singular, aorist passive subjunctive	Strong's #1567
Clarke: Required - Εκζητηθησεται may be translated either by the word visited or revenged, and the latter word evidently conveys the meaning of our Lord. ³⁸			
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
haima (αἷμα, ατος, τό) [pronounced HI-mah]	<i>[human, animal] blood [as the basis of life]; blood [of Jesus Christ]; bloodshed</i>	neuter singular noun, nominative case	Strong's #129
pantōn (πάντων) [pronounced PAHN-tone]	<i>from the whole, of all; all things, everything</i>	masculine plural adjective, genitive/ablative case	Strong's #3956
tōn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588

³⁷ This is one example of **many**. Just do a search on **this**.

³⁸ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Luke 11:51.

Luke 11:50a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prophêtês (προφήτης) pronounced prof-AY-tace]	<i>prophet, one who foretells events; one who spoke via divine inspiration</i>	masculine plural noun; genitive/ablative case	Strong's #4396

Translation: ...so that He will require the blood of all the prophets...

At some point, God would require something for the blood of the prophets. The people must pay for the evil that they keep on doing.

Luke 11:50b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
ekchéô (ἐκξέω) [pronounced ek-KHEH- oh]	<i>poured out; spilled; gushing out; shedding [abroad, forth]; metaphorically: bestowing, distributing</i>	neuter singular, perfect passive participle, nominative case	Strong's #1632
από (ἀπό) [pronounced aw-PO]	<i>from, away from, by</i>	preposition or separation or of origin	Strong's #575
katabolê (καταβολή) [pronounced kaht-ab- ohl-AY]	<i>a deposition, that is, founding; figuratively, conception, foundation</i>	feminine singular noun, genitive/ablative case	Strong's #2602
kósmos (κόσμος) [pronounced KOSS- moss]	<i>world, world order, arrangement, order, organized world system</i>	masculine singular noun, genitive/ablative case	Strong's #2889

Translation: ...—the pouring out [of their blood] from the foundation of [this] world—...

There will be a payment required for the pouring out of the blood of the prophets and messengers from the foundation of the world. From the very beginning, God's people have been persecuted (by *God's people*, I mean the prophets God sent to Israel). From the very beginning, the blood of God's people has been poured out.

Luke 11:50c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
από (ἀπό) [pronounced aw-PO]	<i>from, away from, by</i>	preposition or separation or of origin	Strong's #575

Zodhiates: apo means the going forth or preceding of one object from another; or it indicates the separation of a person or an object from another person or an object with which it was formerly united but is now separated. Thieme and Zodhiates describe apo as being from the ultimate [secondary, mediate] source [origin] of. This barely scratches the surface of this preposition, as Zodhiates devotes nearly 5 pages to it.

Luke 11:50c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
genea (γενεά) [pronounced ghen-eh-AH]	<i>age, generation, nation, [period of] time</i>	feminine singular noun; genitive/ablative case	Strong's #1074
tautês (ταύτης) [pronounced TAO-tace]	<i>this, that, of this one, from this thing</i>	intermediate demonstrative pronoun; feminine singular, genitive/ablative case	Strong's #3778

Translation: ...from this generation.

God will require the payment from this generation.

This is a very specific warning being made to the religious types.

Luke 11:50 ...so that He will require the blood of all the prophets—the pouring out [of their blood] from the foundation of [this] world—from this generation. (Kukis mostly literal translation)

God does not place the sins of the fathers on their sons; but He does require what is due when the sons commit the same sins. These religious types are looking at Jesus, trying to find something wrong with Him; and they will, at some point, kill Him as well. The greatest messenger God has ever sent to His people, and those listening to Jesus will kill Him in the future.

Luke 11:51a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
από (ἀπό) [pronounced aw-PO]	<i>from, away from, by</i>	preposition or separation or of origin	Strong's #575
Zodhiates: apo means the going forth or preceding of one object from another; or it indicates the separation of a person or an object from another person or an object with which it was formerly united but is now separated. Thieme and Zodhiates describe apo as being from the ultimate [secondary, mediate] source [origin] of. This barely scratches the surface of this preposition, as Zodhiates devotes nearly 5 pages to it.			
haima (αἷμα, ατος, τό) [pronounced HI-mah]	<i>[human, animal] blood [as the basis of life]; blood [of Jesus Christ]; bloodshed</i>	neuter singular noun, genitive/ablative case	Strong's #129
Ábel (~Αβελ) [pronounced AHB-eh]	<i>vanity (that is: transitory); transliterated Abel</i>	masculine singular proper noun; Indeclinable	Strong's #6

Luke 11:51a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
heōs (ἕως) [pronounced HEH-oce]	to, as far as, till, until; even until; up to; even; while	a conjugation, preposition and adverb of continuance	Strong's #2193
haima (αἷμα, ατος, τό) [pronounced HI-mah]	[human, animal] blood [as the basis of life]; blood [of Jesus Christ]; bloodshed	neuter singular noun, genitive/ablative case	Strong's #129
Zacharias (Ζαχαρίας) [pronounced zahkh-ahr-EE-ahs]	Jehovah remembers [in the Hebrew]; Greek transliteration: Zacharias Hebrew transliteration: Zechariah	masculine proper noun; Genitive/Ablative case; transliterated from the Hebrew	Strong's #2197

Translation: From the blood of Abel to the blood of Zechariah,...

This is how long this killing and persecution has gone on—from the very beginning all the way to the end of the Old Testament. This is an indictment of mankind. Cain killed his own brother for no reason other than, he offered up to God what God expected (a blood sacrifice); and Cain offered up the works of his hands. When God found the works of Cain unacceptable, Cain killed his brother.

Zechariah would be easy to explain, if not for the parallel passage in Matthew, where he is called the son of Barachiah (Matthew 23:35). We will get to that problem momentarily.

At the end of the Jewish Old Testament, we have the final murder of a prophet recorded in 2Chronicles 24:20–22. Then the Spirit of God clothed Zechariah the son of Jehoiada the priest, and he stood above the people, and said to them, "Thus says God, 'Why do you break the commandments of the LORD, so that you cannot prosper? Because you have forsaken the LORD, He has forsaken you.'" But they conspired against him, and by command of the king they stoned him with stones in the court of the house of the LORD. Thus Joash the king did not remember the kindness that Jehoiada, Zechariah's father, had shown him, but killed his son. And when he was dying, he said, "May the LORD see and avenge!"

Essentially, we have the first martyr of Scripture paired with the last martyr of Scripture, proof positive of the persecution and evil of mankind (this was an indictment of all mankind, not just the Hebrew people).

Regarding the name, one possible explanation is, there is a mistake in the names in Matthew (this would not be Matthew's mistake, but some error in transmission). However, to be clear, we have no evidence of this error. Another explanation is, Jehoiada is mentioned in this passage, as Joash had a kindness shown to him by Jehoiada, Zechariah's father. However, there may have been a branch of the family that Zechariah belonged to, which was the family of Barachiah, which family Zechariah and his father Jehoiada both belonged to.

Interestingly enough, Zechariah's death is not the final death chronologically in Scripture. Later in time, Uriah was murdered by Jehoiakim (Jeremiah 26:23). However, the two deaths cited by the Lord mark the first martyr and last martyr of the Jewish canon of Scripture (2Chronicles is the final book in the Hebrew canon).³⁹

³⁹ Much of this information came from H. Leo Boles from his *Commentary on the Gospel of Luke*.

Luke 11:51b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
του (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
apollumi (ἀπόλλυμι) [pronounced ap-OL-loo-mee]	<i>destroying; putting out of the way entirely, abolishing, putting an end to, ruining; rendering useless; killing; declaring that one must be put to death; metaphorically devoting or giving over to eternal misery in hell; perishing; being lost, ruined, destroyed; losing</i>	masculine singular, aorist middle participle, genitive/ablative case	Strong's #622
metaxu (μεταξύ) [pronounced meht-ax-OO]	<i>intervening, or (by implication) adjoining, between, meanwhile, next; after, afterwards</i>	adverb/adjective	Strong's #3342
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
thusiastêrion (θυσιαστήριον) [pronounced thoo-see-as-TAY-ree-on]	<i>the altar, the place of sacrifice; metaphorically for the cross of Christ</i>	neuter singular noun; genitive/ablative case	Strong's #2379
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
του (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
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, genitive/ablative case	Strong's #3624

Translation: ...the one perishing between the altar and the house.

I may need to adjust this translation. Abel died near an altar and Zechariah near the **Temple**. But I believe that Jesus was specifying Zechariah here, who died between the altar and the Temple (the brazen altar stood outside the door of the Temple). He is said to have been stoned to death in the courtyard of the Temple, which apparently placed him in between the altar and the Temple.

Luke 11:51c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
nai (ναί) [pronounced nahee]	<i>yes, surely, of a truth, yea, verily, truly, assuredly, even so</i>	affirmative/emphatic particle	Strong's #3483

Luke 11:51c

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 (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
ekzêteō (ἐκζητέω) [pronounced ek-zay-TEH-oh]	<i>to seek out, to search [diligently] for; to investigate; to desire, to seek to get, to charge with, to require of; to seek out for one's self, beg, crave; to demand back, require</i>	3 rd person singular, future passive indicative	Strong's #1567
Clarke: Required - Εκζητηθησεται may be translated either by the word visited or revenged, and the latter word evidently conveys the meaning of our Lord. ⁴⁰			
apó (ἀπό) [pronounced aw-PO]	<i>from, away from, by</i>	preposition or separation or of origin	Strong's #575
Zodhiates: apo means the going forth or preceding of one object from another; or it indicates the separation of a person or an object from another person or an object with which it was formerly united but is now separated. Thieme and Zodhiates describe apo as being from the ultimate [secondary, mediate] source [origin] of. This barely scratches the surface of this preposition, as Zodhiates devotes nearly 5 pages to it.			
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
genea (γενεά) [pronounced ghen-eh-AH]	<i>age, generation, nation, [period of] time</i>	feminine singular noun; genitive/ablative case	Strong's #1074
tautês (ταύτης) [pronounced TAO-tace]	<i>this, that, of this one, from this thing</i>	intermediate demonstrative pronoun; feminine singular, genitive/ablative case	Strong's #3778

Translation: Surely I keep on telling you [all], He will require [a reckoning] from this generation.

Again, this reckoning is not required for the sins of the fathers, but for the sins which the Hebrew people of that generation will commit. They will repeat the sins of their fathers.

Luke 11:51 From the blood of Abel to the blood of Zechariah, the one perishing between the altar and the house. Surely I keep on telling you [all], He will require [a reckoning] from this generation. (Kukis mostly literal translation)

⁴⁰ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Luke 11:51.

In the pages of the Old Testament, Abel is the martyr in Genesis and Zechariah is last man killed in 2Chronicles, which is the last book of the Hebrew Bible.

Luke 11:49–51 By this, the wisdom of God has also spoken, ‘I will send them prophets and messengers, some of them they will kill and [some of them] they will persecute,’ so that He will require the blood of all the prophets—the pouring out [of their blood] from the foundation of [this] world—from this generation. From the blood of Abel to the blood of Zechariah, the one perishing between the altar and the house. Surely I keep on telling you [all], He will require [a reckoning] from this generation. (Kukis mostly literal translation)

When Israel was going awry, God sent them prophets to put them right. However, they often expressed their negative volition by killing His prophets.

This should not be difficult to understand. If Israel, as a nation, was going astray, God would send them a prophet. However, if the people continued to go astray, God would eventually step in with divine discipline.

Luke 11:49–51 Because of this, the wisdom of God has stated, ‘I will send them prophets and messengers, some of whom they will kill and some of whom they will persecute.’ Therefore, God will require a reckoning for the blood of all His prophets from the foundation of the world until now—and He will require it from this generation. Beginning with the blood of Abel to the blood of Zechariah, who perished between the altar and the Temple. Surely I keep on telling you that, God will require a reckoning from this generation. (Kukis paraphrase)

Woe to you [all] to the lawyers; for you [all] have removed the key of the knowledge. You [all] have not entered in, and the ones entering you [all] have hindered.”

Luke 11:52

Woe to [all of] you lawyers; for you have taken away the key of knowledge. You [all] have not entered in [to the knowledge of God] and you have hindered others [lit., those] [from] entering [into knowledge].”

Woe to all of you lawyers, for you have kept the key of knowledge from others. You have not entered into this knowledge yourselves, and you also keep hindering those who want to enter into it.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	Woe to you [all] to the lawyers; for you [all] have removed the key of the knowledge. You [all] have not entered in, and the ones entering you [all] have hindered.”
Douay-Rheims 1899 (Amer.)	Woe to you lawyers, for you have taken away the key of knowledge. You yourselves have not entered in: and those that were entering in, you have hindered.
Holy Aramaic Scriptures	Woe unto you Saphre {Scribes/Lawyers}! Because you have taken away The Qliyde d'Iydatha {The Keys of Knowledge}. You haven't entered, and those who are entering, you have hindered!”
James Murdock's Syriac NT	Woe to you, Scribes; for ye have taken away the keys of knowledge: ye yourselves enter not, and them that are entering ye hinder.
Original Aramaic NT	"Woe to you Scribes, because you have taken away the keys of knowledge! You have not entered and those who are entering you have hindered."
Lamsa Peshitta (Syriac)	“Woe to you Scribes, because you have taken away the keys of knowledge! You have not entered and those who are entering you have hindered.”

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	A curse is on you, teachers of the law! for you have taken away the key of knowledge: you did not go in yourselves, and you got in the way of those who were going in.
Bible in Worldwide English	You teachers of Gods law will have trouble! You have taken away the key of the door where people can go in and know what is true. You yourselves did not go in, and you stopped those who were going in.
Easy English	It will be very bad for you teachers of God's Law! You have studied God's message. But you do not then accept it. You have also stopped people who really wanted to know God's message. Then they could not go on to accept it and go into God's kingdom.'
Easy-to-Read Version—2008	"It will be bad for you, you experts in the law! You have taken away the key to learning about God. You yourselves would not learn, and you stopped others from learning too."
God's Word™	"How horrible it will be for you experts in Moses' Teachings! You have taken away the key that unlocks knowledge. You haven't gained entrance into knowledge yourselves, and you've kept out those who wanted to enter."
Good News Bible (TEV)	"How terrible for you teachers of the Law! You have kept the key that opens the door to the house of knowledge; you yourselves will not go in, and you stop those who are trying to go in!"
J. B. Phillips	"Alas for you experts in the Law, for you have taken away the key of knowledge. You have never gone in yourselves and you have hindered everyone else who was at the door!"
<i>The Message</i>	"You're hopeless, you religion scholars! You took the key of knowledge, but instead of unlocking doors, you locked them. You won't go in yourself, and won't let anyone else in either."
NIRV	"How terrible for you authorities on the law! You have taken away the key to the door of knowledge. You yourselves have not entered. And you have stood in the way of those who were entering."
New Life Version	"It is bad for you men who know the Law! For you have locked the door to the house of learning. You are not going in yourselves and you do not allow those to go in who are about to go in."
New Simplified Bible	.

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

Casual English Bible	Bad news for you scholars, you experts in the Jewish law. You have the key to knowledge. But you don't use it for yourself, and you don't let others use it, either. And others certainly want to use it."
Contemporary English V.	You teachers of the Law of Moses are really in for trouble! You carry the keys to the door of knowledge about God. But you never go in, and you keep others from going in.
The Living Bible	"Woe to you experts in religion! For you hide the truth from the people. You won't accept it for yourselves, and you prevent others from having a chance to believe it."
New Berkeley Version	.
New Living Translation	"What sorrow awaits you experts in religious law! For you remove the key to knowledge from the people. You don't enter the Kingdom yourselves, and you prevent others from entering."
The Passion Translation	"You are nothing but hopeless frauds, you experts of religion! You take away from others the key that opens the door to the house of knowledge. Not only do you lock the door and refuse to enter, you do your best to keep others from the truth."
UnfoldingWord Simplified T.	How terrible it will be for you men who teach the Jewish laws. Because of you, people cannot know how to have God rule over them! You do not let God rule over you, and you even get in the way of people who want to have God rule over them."

William's New Testament A curse on you experts in the law, because you have taken away the key to the door of knowledge! You did not go in yourselves, and you kept out those who tried to get in."

Partially literal and partially paraphrased translations:

American English Bible 'So, woe to you who are trained in the Law,
For although you accept the key to [great] knowledge,
You fail to come through [the door],
While blocking the way for everyone else trying to enter!'

Beck's American Translation .
Breakthrough Version What a tragedy it is to you, the legal experts, because you take away the key to the information yourselves. You did not go in, and you hindered the people going in."

Common English Bible "How terrible for you legal experts! You snatched away the key of knowledge. You didn't enter yourselves, and you stood in the way of those who were entering."

A. Campbell's Living Oracles Alas, for you, lawyers! because you have carried off the key of knowledge; you have not entered yourselves, and those who entering, you hindered.

New Advent (Knox) Bible Woe upon you, you lawyers, for taking away with you the key of knowledge; you have neither entered yourselves, nor let others enter when they would.[6]
[6] vv. 39-52: Mt. 23.4.

NT for Everyone 'Woe betide you lawyers! You have taken away the key of knowledge. You didn't go in yourselves, and you stopped the people who were trying to go in.'

20th Century New Testament Alas for you Students of the Law! You have taken away the key of the door of Knowledge. You have not gone in yourselves and you have hindered those who try to go in."

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible Woe to you experts in the law! For you have taken away the key to knowledge. You yourselves have not entered, and you have hindered those who were entering."

Christian Standard Bible .

Conservapedia Translation Judgment against you, lawyers! For you have stolen the key to knowledge. Not entering yourselves, you have blocked access by others.

Revised Ferrar-Fenton Bible Woe to you, lawyers! for you take away the key of knowledge; you do not enter yourselves, and those who would enter you prevent."

Free Bible Version Shame on you lawyers! You have removed the key of knowledge. You didn't go in yourselves, and you prevented others from going in too."

God's Truth (Tyndale) Woe be to you lawyers: for you have taken away the key of knowledge, you entered not in yourselves, and them that came in you forbade.

International Standard V How terrible it will be for you experts in the Law! You have taken away the key to knowledge. You didn't go in yourselves, and you kept out those who were trying to go in.

UnfoldingWord Literal Text Woe to you teachers of Jewish laws, because you have taken away the key of knowledge; you do not enter in yourselves, and you hinder those who are entering."

Urim-Thummim Version .

Weymouth New Testament "Alas for you expounders of the Law! for you have taken away the key of knowledge: you yourselves have not entered, and those who wanted to enter you have hindered."

Catholic Bibles (those having the imprimatur):

New American Bible (2011) Woe to you, scholars of the law! You have taken away the key of knowledge. You yourselves did not enter and you stopped those trying to enter."^d
d. [11:52] Mt 23:13.

New Catholic Bible	"Woe to you lawyers! For you have taken away the key of knowledge. You yourselves did not enter, and you blocked those from entering who were trying to go in."
New Jerusalem Bible	'Alas for you lawyers who have taken away the key of knowledge! You have not gone in yourselves and have prevented others from going in who wanted to.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"Woe to you <i>Torah</i> experts! For you have taken away the key of knowledge! Not only did you yourselves not go in, you also have stopped those who were trying to enter!"
Hebraic Roots Bible	Woe to you, scribes! Because you took the key of knowledge; you yourselves did not enter, and you kept out the ones entering.
Holy New Covenant Trans.	It will be horrible for you, you teachers of the law! You have hidden the key to learning about God. You yourselves would not learn and you also stopped others from learning."
Israeli Authorized Version	Woe unto you, Torah experts! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.
The Scriptures 2009	"Woe to you learned in the Torah, because you took away the key of knowledge. You did not enter in yourselves, and those who were entering in you hindered."
Tree of Life Version	"Woe to you, Torah lawyers, for you have taken away the key of knowledge. You yourselves did not enter, and you stood in the way of those entering."

Weird English, Weird English, Anachronistic English Translations:

Accurate New Testament	...Woe [to] you* the [men] legal for [You*] take the key [of] the knowledge You* not enter and the [men] entering [You*] prevent...
Awful Scroll Bible	(")Woe to yous lawyers! -- certainly-of-which yous took-away the key of knowledge. Yourselves came- not -in a coming-in, and themselves coming-in, yous withheld."
Concordant Literal Version	Woe to you who are learned in the law! for you take away the key of knowledge-you yourselves do not enter, and those who are entering you prevent."
exeGesés companion Bible	Woe to you, torahists! For you take the key of knowledge: and you yourselves enter not; and them entering, you forbid.
Orthodox Jewish Bible	Woe to you Ba'alei Torah, because you took the mafeach of da'as; you yourselves did not enter in; and the ones entering in you hindered.
Rotherham's Emphasized B.	Alas for you, the lawyers! Because ye took away the key of knowledge: [Yourselves] entered not, And [them who were entering] ye hindered.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Woe to you lawyers, because you have taken away the key to knowledge (scriptural truth). You yourselves did not enter, and you held back those who were entering [by your flawed interpretation of God's word and your man-made tradition]."
An Understandable Version	"It is too bad for you teachers of the Law of Moses! For you took away the key of knowledge [i.e., preventing people from understanding God's plan]. You did not enter [the kingdom of heaven. See Matt. 23:13] yourselves, and [you even] prevented those who [wanted] to enter [to get in]."
The Expanded Bible	"How terrible for [Woe to] you, you experts on the law. You have taken away the key to learning about God [knowledge]. You yourselves would not learn [did not

	enter], and you ·stopped [hindered; prevented] others from ·learning [^L entering], too."
Jonathan Mitchell NT	"Tragic will be the fate for you experts in the Law (Torah lawyers), because you lifted up and carried away (or: lift up and carry off; took and remove) the Key of the intimate, experiential, personal knowledge and insight. You, yourselves, do (or: did) not enter [so as to experience and gain insight] and you hinder, block, prevent and forbid the folks periodically entering (or: going into the midst)."
P. Kretzmann Commentary Syndein/Thieme	. ` Woe to you 'experts in religious law' {nomikos}, because you have taken away the key to knowledge {gnosis}! You absolutely did not {ouk} go in yourselves . . . and you hindered those who were going in."
Translation for Translators	There will be terrible punishment for you men who teach the <i>Jewish</i> laws, because you have <i>not let people</i> know God's <i>truth</i> [MET]! <i>It is as though you are</i> taking away a key to a house. You are not going into <i>the house</i> yourselves, and you are not letting other people enter it, either."
The Voice	Jesus: So, religious scholars, judgment will come on you! <i>You're supposed to be teachers, unlocking the door of knowledge and guiding people through it.</i> But the fact is, you've never even passed through the doorway yourselves. You've taken the key, left the door locked tight, and stood in the way of everyone who sought entry.

Bible Translations with Many Footnotes:

NET Bible®	Woe to you experts in religious law! You have taken away ¹⁶³ the key to knowledge! You did not go in yourselves, and you hindered ¹⁶⁴ those who were going in." ^{163sn} <i>You have taken away the key to knowledge</i> is another stinging rebuke. They had done the opposite of what they were trying to do. ^{164tn} Or "you tried to prevent."
New American Bible (2011) The Spoken English NT	. It's going to be horrible for you scripture experts! Because you've taken the key of knowledge-yet you haven't gone in yourselves, and you've stopped other people from going in." ^{tt} Lit. "you've stopped those who are going in."
Wilbur Pickering's New T.	Woe to you lawyers! You have taken away the key of knowledge; ¹⁶ you yourselves have not entered, and you have hindered those who were entering!" ¹⁷ ⁽¹⁶⁾ Hos_4:6 reads, "My people are destroyed for lack of knowledge Because you have forgotten the law of your God, I also will forget your children." Notice the awful price paid by the children! Are today's 'doctors of the law' not guilty of the same thing? ⁽¹⁷⁾ They were really perverse. If they didn't want to go in themselves, that was their choice; but to try to stop others was really perverse!

Literal, almost word-for-word, renderings:

A Faithful Version	Woe to you, doctors of the law! For you have taken away the key of knowledge; you yourselves did not enter, and you prevented those who were entering."
Analytical-Literal Translation	"How horrible it will be to youp, the lawyers! For you took away the key of knowledge. Youp yourselves did not enter, and youp hindered the ones entering in."
Charles Thomson NT	Alas for you, teachers of the law! because you have taken away the key of knowledge. You entered not in yourselves; and them who were entering you hindered.
Context Group Version.	Woe to you (pl) lawyers! for you (pl) took away the key of knowledge: you (pl) didn't enter in yourselves, and those that were entering in you (pl) delayed.

English Standard Version	Woe to you lawyers! For you have taken away the key of knowledge. You did not enter yourselves, and you hindered those who were entering."
Far Above All Translation	Woe to you scholars of the law, because you have taken away the key of knowledge. You yourselves did not go in, and you have prevented those who were going in.
Green's Literal Translation	Woe to you, lawyers! Because you took the key of knowledge; you yourselves did not enter, and you kept out the ones entering.
Legacy Standard Bible	Woe to you, scholars of the Law! For you have taken away the key of knowledge; you yourselves did not enter, and you hindered those who were entering."
Modern Literal Version 2020	Woe to you professors of the law! Because you took away the key of knowledge. You did not enter in yourselves, and you forbade the ones who were entering.
New American Standard	Woe to you lawyers [i.e., experts in the Mosaic Law]! For you have taken away the key of knowledge; you yourselves did not enter, and you hindered those who were entering."
New Matthew Bible	Woe to you, doctors of the law, for you have taken away the key of knowledge. You yourselves did not enter in, and those who came in, you opposed.
Revised Young's Lit. Trans.	'Woo to you, the lawyers, because you took away the key of the knowledge; yourselves you did not enter; and those coming in, you did hinder.'

The gist of this passage: Jesus criticizes the lawyers. Not only do they confuse the Law too much to enter into the Kingdom of God; but they prevents others from entering as well.

Luke 11:52a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ouai (οὐαί) [pronounced oo-AH-ee]	<i>alas, woe</i>	onomatopoetic interjection	Strong's #3759
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
tois (τοῖς) [pronounced toiç]	<i>for the; by this, in that</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
nomikos (νομικός) pronounced nom-ik-OSS]	<i>lawyer; about (concerning) the law; according (or pertaining) to law, legal (ceremonially); an expert in the (Mosaic) law</i>	masculine plural adjective; dative, locative or instrumental case	Strong's #3544

Translation: Woe to [all of] you lawyers;...

The experts in the law have come to Jesus and they have complained. "When You insult these pharisees, you are offending us as well," they complained. Therefore, Jesus pronounces a woe specifically for them.

Luke 11:52b			
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
airô (αἶρω) [pronounced Ī-row]	<i>to bear (up), to carry, to lift up, to loose, to make to doubt, to put away, to remove, to take (away, up)</i>	2 nd person plural, aorist active indicative	Strong's #142
tên (τὴν) [pronounced tayn]	<i>the, to the</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
kleís (κλείς) [pronounced klíce]	<i>key (literal or figurative); the keeper of the keys has the power to open and to shut; metaphorically in the NT to denote power and authority of various kinds</i>	feminine singular noun, accusative case	Strong's #2807
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
gnôsis (γνώσις) [pronounced GNOH-sis]	<i>knowledge, knowing, general intelligence, understanding (especially in a moral or religious sense)</i>	feminine singular noun; genitive/ablative case	Strong's #1108

Translation: ...for you have taken away the key of knowledge.

Jesus tells them that they have taken away the key of knowledge. Jesus, the One standing before them, is the Key of knowledge. Everything is based upon Him, Jesus being the fundamental constant of life. The entire Old Testament is potentially understood if we understand the Person of Jesus Christ.

Genesis 22 is a very confusing passage for the unbeliever. They read this and they don't get what is taking place. However, the believer who understands that Jesus is the beloved Son of God also understands what Genesis is all about.

Luke 11:52c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autoi (αὐτοί) [pronounced ow-TOY]	<i>they; same; these</i>	3 rd person masculine plural personal pronoun; nominative case	Strong's #846
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756

Luke 11:52c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eiserchomai (εἰσέρχομαι) [pronounced ice-ER-khom-ahee]	to enter [in]; to go in [through]; to come in [through]	2 nd person plural, aorist active indicative	Strong's #1525

Translation: You [all] have not entered in [to the knowledge of God]...

Jesus tells them, “You have not entered [into knowledge].” Jesus is the fundamental constant of knowledge, and they have not believed in Him. They have rejected Him.

Bear in mind that these religious types have not just met Jesus and only some of them are still trying to form an opinion of Him. One of their lot asked Him to come for a meal, and they all have been carefully watching Him, to see what they can pick out as being against their own faith. They seemed to know enough about Him to reject Him from the jump. Therefore, if they have rejected Him, they have rejected the key to knowledge.

Believing in Jesus and then beginning to understand Him is the key to knowledge.

Luke 11:52d			
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
tous (τοὺς) [pronounced tooç]	the; these, to those; towards them	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
eiserchomai (εἰσέρχομαι) [pronounced ice-ER-khom-ahee]	entering [in]; going in [through]; coming in [through]	masculine plural, present (deponent) middle/passive participle; accusative case	Strong's #1525
κωλύω (κωλύω) [pronounced koh-LOO-oh]	to hinder, to prevent (by word or deed), to forbid; to withhold a thing from anyone; to deny or refuse one a thing	2 nd person masculine plural, aorist active indicative	Strong's #2967

Translation: ...and you have hindered others [lit., those] [from] entering [into knowledge].”

Not only are they themselves not entering into knowledge, but they seem to be doing whatever they can to hinder others from knowing Jesus.

Luke 11:52 Woe to [all of] you lawyers; for you have taken away the key of knowledge. You [all] have not entered in [to the knowledge of God] and you have hindered others [lit., those] [from] entering [into knowledge].” (Kukis mostly literal translation)

The key of knowledge is Jesus Christ. The lawyers have taken away the key of knowledge by rejecting Jesus Christ as their Savior. They have replaced the central figure of the Old Testament (Jesus Christ in His preincarnate form), but they also tried to replace Him with extreme legalism, particularly regarding the Sabbath day.

Luke 11:52 **Woe to all of you lawyers, for you have kept the key of knowledge from others. You have not entered into this knowledge yourselves, and you also keep hindering those who want to enter into it.**” (Kukis paraphrase)

The Religious Class Lie in Wait to Trap the Lord in What He Says

There are a LOT of words in this passage which are only found 1–3 times in the New Testament.

And thereafter, a going out of Him, began the scribes and the pharisees vehemently to ensnare and to ply with questions Him on account of many, lying in wait [for] Him to ensnare one out from the mouth of Him.

Luke
11:53–54

From then on, [after] He went out, the scribes and pharisees began an intense [campaign] to entrap [the Lord] and to catch Him [off guard] with questions regarding many [things], [just] lying in wait [for] Him, to ensnare Him by something He might say [lit., to ensnare one from out of His mouth] [to the intent that they might accuse him].

From that point forward, after the Lord went out from the pharisee’s home, the scribes and pharisees began an intense campaign to entrap the Lord and to continually ply Him with questions about anything, just lying in wait to catch Him in anything that He might say.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And thereafter, a going out of Him, began the scribes and the pharisees vehemently to ensnare and to ply with questions Him on account of many, lying in wait [for] Him to ensnare one out from the mouth of Him.
Douay-Rheims 1899 (Amer.)	And as he was saying these things to them, the Pharisees and the lawyers began violently to urge him and to oppress his mouth about many things, Lying in wait for him and seeking to catch something from his mouth, that they might accuse him.
Holy Aramaic Scriptures	And when He spoke these things unto them, the Saphre {the Scribes}, and the Phrishe {the Pharisees} began to be displeased, and they were angry and impeded His words. And they plotted against Him in many ways while seeking to seize something from His mouth {i.e. catch Him in His words}, so that they might be able to accuse Him.
James Murdock’s Syriac NT	And when he had said these things to them, the Scribes and Pharisees began to be offended, and became angry, and carped at his discourses, and practised many wiles upon him, seeking to catch some thing from his lips, that they might accuse him.
Original Aramaic NT	And when he had said these things to them, the Scribes and Pharisees began to be offended at them and they were angered and they disparaged his words. And they acted deceitfully toward him in many things, while they sought to seize on something from his mouth so that they would be able to accuse him.
Lamsa Peshitta (Syriac)	And when he had said these things to them, the Scribes and Pharisees began to be offended at them and they were angered and they disparaged his words.

And they acted deceitfully toward him in many things, while they sought to seize on something from his mouth so that they would be able to accuse him.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And when he had come out of that place, the scribes and the Pharisees came round him angrily, questioning him about more things; And watching him, for a chance to get something from his words which might be used against him.
Bible in Worldwide English	When Jesus left the house, the scribes and Pharisees began to be very angry with him. They asked him questions about many things. They wanted him to say something that was wrong so they could make trouble for him.
Easy English	Then Jesus left that place. The Pharisees and the teachers of God's Law were angry against Jesus. They were asking him many difficult questions. They wanted to make him say something wrong. Then they could take hold of him.
Easy-to-Read Version—2008	When Jesus went out, the teachers of the law and the Pharisees began to give him much trouble. They tried to make him answer questions about many things. They were trying to find a way to catch Jesus saying something wrong.
God's Word™	When Jesus left, the scribes and the Pharisees held a terrible grudge against him. They questioned him about many things and watched him closely to trap him in something he might say.
Good News Bible (TEV)	When Jesus left that place, the teachers of the Law and the Pharisees began to criticize him bitterly and ask him questions about many things, trying to lay traps for him and catch him saying something wrong.
J. B. Phillips	And when he left the house, the scribes and the Pharisees began to regard him with bitter animosity and tried to draw him out on a great many subjects, waiting to pounce on some incriminating remark.
The Message	As soon as Jesus left the table, the religion scholars and Pharisees went into a rage. They went over and over everything he said, plotting how they could trap him in something from his own mouth.
NIRV	When Jesus went outside, the Pharisees and the teachers of the law strongly opposed him. They threw a lot of questions at him. They set traps for him. They wanted to catch him in something he might say.
New Life Version	As Jesus went away from there, the teachers of the Law and the proud religious law-keepers were very angry and tried to make Him say many things. They planned against Jesus and tried to trap Him with something He might say.
New Simplified Bible	.

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

Casual English Bible	As Jesus began to leave, the scholars and Pharisees assaulted him with hostile questions on lots of different subjects. By ganging up on him like this, they hoped to catch him saying something they could use against him.
Contemporary English V.	Jesus was about to leave, but the teachers and the Pharisees wanted to get even with him. They tried to make him say what he thought about other things, so that they could catch him saying something wrong.
The Living Bible	The Pharisees and legal experts were furious; and from that time on they plied him fiercely with a host of questions, trying to trap him into saying something for which they could have him arrested.
New Berkeley Version	.

New Living Translation	As Jesus was leaving, the teachers of religious law and the Pharisees became hostile and tried to provoke him with many questions. They wanted to trap him into saying something they could use against him.
The Passion Translation	The religious leaders and experts of the law became enraged and began to furiously oppose him. They harassed Jesus all the way out the door, spewing out their hostility, arguing over everything he said—wanting nothing more than to find a reason to entrap him with his own words.
William's New Testament	After He left the house, the scribes and the Pharisees began to be violently enraged against Him and to try to draw Him out on many subjects, plotting, as if in ambush, to entrap Him in something that might fall from His lips.

Partially literal and partially paraphrased translations:

American English Bible	So after he said these things, he got up and walked out. For the Scribes and Pharisees were just trying to pin him down... Constantly asking him questions about things as they were lying in wait, trying to trap him in anything that he might say.
Beck's American Translation Breakthrough Version	. And when He went out from there, the <i>Old Testament</i> transcribers and Separatists began to be holding a dreadful grudge and to be making Him speak impromptu about more <i>things</i> , waiting to ambush Him, to catch something from His mouth.
Common English Bible	As he left there, the legal experts and Pharisees began to resent him deeply and to ask him pointed questions about many things. They plotted against him, trying to trap him in his words.
Len Gane Paraphrase	As he said these things to them, the Scribes and Pharisees started to challenge him vehemently and to ply with questions about many things, preparing a trap for him and seeking to catch something from his mouth, so that they could accuse.
A. Campbell's Living Oracles	While he spoke these things, the Scribes and the Pharisees began vehemently to press him with questions, on many points; laying snares for him, in order to draw from his own mouth, matter of accusation against him.
New Advent (Knox) Bible	As he said all this to them, the scribes and Pharisees resolved to hunt him down mercilessly and to browbeat him with a multitude of questions. Thus they lay in wait for him, hoping to catch some word from his lips which would give them ground of accusation against him.
NT for Everyone	He went outside, and the scribes and Pharisees began to be very threatening towards him. They interrogated him about several things, lying in wait for him to catch him in something he might say.
The Spoken English NT	When Jesus left there, the scripture experts and the Pharisees started holding a nasty grudge. And they started trying to get him to talk about more things. They were trying to trap him, to catch him in what he might say.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	As Jesus went on from there, the scribes and Pharisees began to oppose Him bitterly and to ply Him with questions about many things, waiting to catch Him in something He might say.
Christian Standard Bible	When he left there, [Other mss read <i>And as he was saying these things to them</i>] the scribes and the Pharisees began to oppose him fiercely and to cross-examine him about many things; they were lying in wait for him to trap him in something he said. [Other mss add <i>so that they might bring charges against him</i>]
Conservapedia Translation	As Jesus told them off, the scribes and Pharisees furiously interrogated Him about everything, Plotting and seeking to quote Him for a politically incorrect [use "politically incorrect" here?] remark to use against Him.

Revised Ferrar-Fenton Bible	Consequently, when He went out from there, both the professors and the Pharisees began to bitterly contradict Him, and provoke Him to say more; endeavoring to entrap Him by word of mouth, so that they might lay an information against Him.
God's Truth (Tyndale)	When he thus spoke unto them, the lawyers and the Pharisees began to wax busy about him, and to stop his mouth with many questions, laying wait for him, and seeking to catch something of his mouth, whereby they might accuse him.
International Standard V	When Jesus went outside, the Pharisees and the teachers of the law began to oppose him fiercely and to besiege him with questions, waiting to catch him in something he might say.
Montgomery NT	After he had gone away, the Scribes and the Pharisee began to set themselves vehemently against him, and to cross-question him upon many points, laying in wait for him, in order to catch a word from his lips.
NIV, ©2011	.
Riverside New Testament	After he went away from there, the scribes and the Pharisees began to press upon him angrily and cross-question him on many points, laying traps to catch something from his mouth.
Leicester A. Sawyer's NT	. extremely
UnfoldingWord Literal Text	After Jesus left there, the scribes and the Pharisees opposed him and argued with him about many things, trying to trap him in his own words.
Urim-Thummim Version	And as he said these things to them, the scribes and the Pharisees began to engage him vehemently, and to provoke him to speak of many things: Laying wait for him, and seeking to catch something out of his mouth so that they might accuse him.
Weymouth New Testament	After He had left the house, the Scribes and Pharisees commenced a vehement attempt to entangle Him and make Him give off-hand answers on numerous points, lying in wait to catch some unguarded expression from His lips.
Wikipedia Bible Project	When Jesus left there, the religious teachers and the Pharisees harassed him violently, trying to provoke him into saying more, waiting to catch him off-guard and trap him with something he said.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	As Jesus left that place, the teachers of the Law and the Pharisees began to harass him, asking him endless questions, setting traps to catch him in something he might say.
The Heritage Bible	And as he was saying these things to them, the scribes and the Pharisees began to vehemently ensnare him, and try to provoke him with insidious speeches over many things, Laying a plot for him, and seeking to catch something out of his mouth so that they might legally charge him.
New American Bible (2011)	When he left, the scribes and Pharisees began to act with hostility toward him and to interrogate him about many things, ^e for they were plotting to catch him at something he might say. ^f e. [11:53] 6:11; Mt 22:15–22. f. [11:54] 20:20.
New Catholic Bible	When he left the house, the scribes and the Pharisees were extremely hostile and they began to interrogate him about many things, hoping to trap him in something he might say in reply.
New Jerusalem Bible	When he left there, the scribes and the Pharisees began a furious attack on him and tried to force answers from him on innumerable questions, lying in wait to catch him out in something he might say.
Revised English Bible—1989	After he had left the house, the scribes and Pharisees began to assail him fiercely and to ply him with a host of questions, laying snares to catch him with his own words.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	As Yeshua left that place, the <i>Torah</i> -teachers and the <i>P'rushim</i> began to oppose him bitterly and to provoke him to express his views on all sorts of subjects, laying traps to catch him in something he might say.
Hebraic Roots Bible	And while He was speaking these things to them, the scribes and the Pharisees began to be displeased and they were enraged and criticized His words. And they plotted against Him in many ways while seeking to seize something from His mouth in order to be able to accuse Him.
Holy New Covenant Trans.	As Jesus was leaving, the teachers of the law and the Pharisees began to give him a lot of trouble. They asked Jesus questions about many things. They hoped that Jesus would say something wrong. They were trying to trap him with something that he might say.
The Scriptures 2009	And as He was saying this to them, the scribes and the Pharisees began to oppose Him fiercely, and to draw Him out on many subjects, watching Him, and seeking to catch Him in whatever He says, so as to accuse Him.
Tree of Life Version	When Yeshua left there, the Torah scholars and the Pharisees began to be very hostile and to interrogate Him on many issues, plotting against Him to catch Him in His words.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...(and) onward proceeding him begin The Clerics and The Pharisees terribly to resent {him} and to provoke him about [things] more Awaiting him to catch something from the mouth [of] him...
Alpha & Omega Bible	WHEN HE LEFT THERE, THE SCRIBES AND THE PHARISEES BEGAN TO BE VERY HOSTILE AND TO QUESTION HIM CLOSELY ON MANY SUBJECTS, PLOTTING AGAINST HIM TO CATCH HIM IN SOMETHING HE MIGHT SAY.
Awful Scroll Bible	Moreover, He speaking out the these-same things, with regards to them, the scribes and the Resolved themselves begin to fearfully hold-from-within-against him, and to mouth-away amouthing-away of more so, sitting-from-among for him, seeking to be hunted something out of his mouth, in order that, they may be accordingly-to-a-forum to him.
Concordant Literal Version	And at His coming out thence, the scribes and the Pharisees begin to hem Him in dreadfully and to be quizzing Him concerning more things, ambushing Him, seeking to pounce upon something out of His mouth, that they shall be accusing Him."
exeGesés companion Bible	And as he words these to them, the scribes and the Pharisees begin to begrudge him excessively and to provoke him to instruct about much - lurking for him, and seeking to hunt something from his mouth, to accuse him.
Orthodox Jewish Bible	And when he went from there, the Sofrim and the Perushim began to be terribly hostile and to hock (pose questions one right after the other) Rebbe, Melech HaMoshiach and to subject him to a wide ranging crossexamination, Plotting to catch him in something from his mouth.
Rotherham's Emphasized B.	And <when [from thence] he came out> the Scribes and the Pharisees began, with vehemence, to be hemming him in, and trying to make him speak off-hand concerning many things,— lying in wait for him, to catch something out of his mouth.

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

And when Jesus left there [*i.e.*, probably the Pharisee's house. See verse 37], the experts in the Law of Moses and the Pharisees began opposing Him with hostility and bombarding Him with many questions, [*and*] plotting to trap Him by something He might say.

The Expanded Bible

When Jesus left, the teachers of the law [scribes] and the Pharisees began to give him trouble [fiercely oppose him; act with hostility], asking him [provoking/attacking/besieging him with] questions about many things, trying [lying in wait; plotting an ambush; ^cmetaphorically] to catch him saying something wrong.

Jonathan Mitchell NT

And from there (or: Then from that time and place), upon His going out, the scribes (scholars and theologians) and the Pharisees began to fiercely keep on holding (or: hemming) [Him] in (or: started to progressively bring dreadful entanglement on [Him]) and to repeatedly get Him to speak without [His first] thinking (literally: speak from the mouth) concerning more things, repeatedly (or: constantly) lying in wait to ambush Him, constantly seeking to pounce on and catch (or: trap) something from out of His mouth (= from His own words).

P. Kretzmann Commentary

And as He said these things unto them, the scribes and the Pharisees began to urge Him vehemently, and to provoke Him to speak of many things, laying wait for Him, and seeking to catch something out of His mouth, that they might accuse Him.

Jesus here revealed to the lawyers the counsel of God; for He Himself, the personal Wisdom, was the representative of the council of the Trinity. The children had inherited the character, the evil disposition, of their fathers, and therefore the iniquity of the fathers was visited upon the children. The blood of all the righteous people and of all the prophets since the beginning of the world, from the blood of Abel, the son of Adam, to the blood of Zechariah, 2 Chronicles 24:20-21, would be required at the hands of the present generation. Most solemn and impressive is the prophecy of Jesus, which was fulfilled so terribly in the destruction of the city. The Jews of the time of Jesus had received a greater measure of God's mercy than the Jews of old. They had seen and heard the Messiah Himself, and would have an opportunity to hear also the apostles. But their hatred and bloodthirstiness was even greater than that of their fathers; they utterly despised and rejected God's visitation of grace. What a warning to them that despise the preaching of the Gospel in our days! And still Jesus continues His rebuke. The lawyers had taken away the key of understanding of Scriptures. The words of prophecy concerning the Messiah were so plain that the people might have gained the proper understanding themselves, if they had been permitted to study without hindrance. But here the teachers stepped in with their false, carnal interpretation of the Bible and deprived the people of the knowledge of salvation. They themselves did not enter, and they hindered such as were anxious to enter. How like the sectarian teachers of our days, especially among the Papists!

Small wonder that the scribes and Pharisees began to be very angry at the Lord. wherever they could, they plied Him with crafty questions, in the hope that He would give ill-considered answers. They were literally lying in wait, assiduously watching every word out of His mouth, in order to find some reason for accusing Him. That is the hatred which the truth, and he that speaks the truth, must expect at all times. The example of Christ is encouraging.

Summary. *Jesus gives His disciples a lesson in prayer, casts out a dumb devil, and rebukes the Pharisees, issues a warning to all the Jews, and utters a series of woes against the Pharisees and lawyers*

Lexham Bible

And when [*Here "when " is supplied as a component of the temporal genitive absolute participle ("departed")] he departed from there, the scribes and the Pharisees began to be

Syndein/Thieme	terribly hostile, and to question him closely about many <i>things</i> , plotting to catch him with reference to something he might say. [Literally “from his mouth”] . “‘And after He {Jesus} went out from there, the ‘experts in the law’ and the Pharisees began to oppose/’set themselves against’ Him bitterly, and to ask Him hostile questions about many things, ‘plotting against Him, to catch him in something He might say. {Note: They were trying to get Him to say something that they could use to discredit Him.}.
Translation for Translators	After Jesus finished saying those things, he left there. Then the men who taught the <i>Jewish</i> laws and the Pharisees began to act in a very hostile way toward him. They tried to make him say what he thought about many things. They kept waiting for him to say something <i>wrong</i> for which they could accuse him.
The Voice	After that dinner, things were never the same. The religious scholars and Pharisees put constant pressure on Jesus, trying to trap Him and trick Him into saying things they could use to bring Him down.

Bible Translations with Many Footnotes:

NET Bible®	When he went out from there, the experts in the law ¹⁶⁵ and the Pharisees began to oppose him bitterly, ¹⁶⁶ and to ask him hostile questions ¹⁶⁷ about many things, plotting against ¹⁶⁸ him, to catch ¹⁶⁹ him in something he might say. ¹⁶⁵ tn Or “the scribes.” See the note on the phrase “experts in the law” in 5:21. ¹⁶⁶ tn Or “terribly.” ¹⁶⁷ tn For this term see L&N 33.183. ¹⁶⁸ tn Grk “lying in ambush against,” but this is a figurative extension of that meaning. ¹⁶⁹ tn This term was often used in a hunting context (BDAG 455 s.v. θηρεύω; L&N 27.30). Later examples of this appear in Luke 20.
New American Bible (2011) Wilbur Pickering’s New T.	. Well when He had said these things to them, ¹⁸ the scribes and the Pharisees began to urge Him on vehemently and to cross-examine Him about many things, lying in wait for Him, trying to catch Him in something He might say, so that they might accuse Him. ¹⁹ ⁽¹⁸⁾ Instead of “Well when He had said these things to them”, perhaps 1% of the Greek manuscripts, of objectively inferior quality, read “and when He left there” (as in NIV, NASB, TEV, etc.) ⁽¹⁹⁾ Perhaps 1.5% of the Greek manuscripts, of objectively inferior quality, omit “so that they might accuse Him” (as in NIV, NASB, LB, TEV, etc.)

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	Now while He [was] speaking these [things] to them, the scribes and the Pharisees began to be terribly hostile towards [Him] and to be attacking Him with questions concerning many things, laying in wait for Him, seeking to catch something out of His mouth [fig., to catch Him in something He might say], so that they should bring charges against Him.
Berean Literal Bible	Of Him having gone forth from there, the scribes and the Pharisees began urgently to press upon <i>Him</i> and to make Him speak about many things, watching to catch Him in something out of his mouth.
Bond Slave Version Charles Thomson NT	. Now while he was saying these things to them, the Scribes and the Pharisees took occasion to urge him vehemently, and provoke him to speak of many things, laying snares for him, and seeking to catch something from his mouth, that they might accuse him; by which myriads of the people being drawn together, so as to trample upon one another, he took occasion to say to his disciples, Above all, things beware

of the leaven of the Pharisees, which is hypocrisy; for there is nothing concealed which shall not be disclosed; nor any thing hid, which shall not be known. Luke 12:1–2 are included for context.

Context Group Version

And when he came out from there, the scribes and the Pharisees began to press on [him] vehemently, and to provoke him to speak of many things; laying wait for him, to catch something out of his mouth.

Far Above All Translation

Now while he was saying these *things* to them, the scribes and Pharisees began to harbour an intense grudge and to draw him out on very many *matters*, ensnaring him, looking for a way to catch something out of his mouth, in order to accuse him. angry

Legacy Standard Bible
Modern English Version

.
As He said these things to them, the scribes and the Pharisees began to incite Him vehemently and angrily draw Him out concerning many things, lying in wait for Him and seeking to catch something out of His mouth, that they might accuse Him.

Modern Literal Version 2020

Now *while* saying these things to them, the scribes and the Pharisees began terribly to hold *everything* against *him*, and to quiz him for unrehearsed answers concerning many things; plotting against him, seeking to trap *him in* something out-of his mouth, in-order-that they might accuse him. angry

New King James Version

And [NU And when He left there] as He said these things to them, the scribes and the Pharisees began to assail *Him* vehemently, and to cross-examine Him about many things, lying in wait for Him, and seeking [NU omits *and seeking*] to catch Him in something He might say, that they might accuse Him [NU omits *that they might accuse Him*].

New Matthew Bible

When he spoke this way to them, the teachers of the law and the Pharisees began to hound him, and to stop his mouth with many questions, laying wait for him, and attempting to catch something out of his mouth that they could use to accuse him.

NT (Variant Readings)

°And when he was come out from thence, the scribes and the Pharisees began to press upon [him] vehemently, and to provoke him to speak of many things; laying wait for him, [and seeking] to catch something out of his mouth, [that they might accuse him].

°Byz.-And as he said these things unto them, the scribes...

Revised Geneva Translation

And as He said these things to them, the scribes and Pharisees began to plead with Him angrily, and to provoke Him to speak of many things, lying in wait for Him, seeking to catch something from His mouth by which they might accuse Him.

Revised Young's Lit. Trans.

And in his speaking these things unto them, the scribes and the Pharisees began fearfully to urge and to press him to speak about many things, laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

A Voice in the Wilderness

And as He said these things to them, the scribes and the Pharisees began to quarrel with Him forcefully, and to cross-examine Him about many things, lying in wait for Him, and seeking to catch Him in something He might say, in order to accuse Him.

Webster's Translation

And as he said these things to them, the scribes and the Pharisees began to urge him vehemently, and to solicit him to speak of many things; Laying wait for him, and seeking to catch something from his mouth, that they might accuse him.

World English Bible

.

The gist of this passage:

Luke 11:53a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kakeîthen (καὶ κεῖθεν) [pronounced kak-Ī-thehn]	<i>likewise from that place (or time), and thereafter, and afterward; and from there, (and) (from) thence also</i>	adverb	Strong's #2547
From καί [Strong's #2532 = and] and ἐκεῖθεν [Strong's #1564 = from there, from that place].			
exerchomai (ἐξέρχομαι) [pronounced ex-EHR-khoh-mai]	<i>going out, coming out, exiting; going away; retiring; proceeding from, being descended from</i>	masculine singular, aorist active participle; genitive/ablative case	Strong's #1831
The Scrivener Textus Receptus and the Greek Byzantine text have instead:			
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 singular, present active participle, genitive/ablative case	Strong's #3004
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
Found in the Byzantine Greek text and in Scrivener Textus Receptus, but not in the Westcott Hort text or in Tischendorf's Greek text:			
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)
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

The Westcott Hort text and the Tischendorf's Greek text read: **And from there, a going out of Him,...**

The Scrivener Textus Receptus and the Byzantine Greek text read: **Now a speaking of Him these things face to face with them,...**

Luke 11:53a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
That Jesus went out from there would have been implied but not specifically stated in Scrivener's Textus Receptus and the Byzantine Greek text.			

Despite there being some significant differences in the text, as you can plainly see, very little is changed in terms of the overall meaning. Jesus had been speaking some things to these men, and, at some point, He stopped speaking and went out from there.

Translation: From then on, [after] He went out,...

Even if you do not generally read the Greek tables, you may want to glance through those above, which will explain why you have noticed that there are very different translations of this first phrase.

This marked a new chapter in the ministry of the Lord. He continued with His ministry of teaching, along with healings and miracles; but there was a new wrinkle at this point. This new wrinkle would have been the constant opposition of the religious types.

I point this out with regards to chronology. Jesus faced the opposition of the religious crowd, but this might be more apparent in the book of Matthew. We are in the middle of the book of Luke, which is not tethered to a chronological approach. Luke heard the stories of Jesus from many people. Maybe he spoke to ten people, maybe to twenty. For most of them, he was able to put together a chronological biography, beginning with the story of Jesus even before He was born. We follow this through Jesus' last trip to Jerusalem, where He spends some time in Samaria along the way (Luke 1–10). But some of Luke's sources remembered things which Jesus taught, but they were unable to give a clear explanation of the time frame of those teachings. Those teachings are found in Luke 11–18.5. So what we have here is significant chronologically speaking, even though it is not found in chronological order.

My point in all of this is, this event which we have almost completed is one of the first times that Jesus withstood the religious crowd; and the religious types realized, from this point forward, that they needed to be better prepared to get Jesus.

Luke 11:53b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
archomai (ἀρχομαι) [pronounced AR-khom-ahee]	<i>to begin; to be the first [to do something], to commence (in order of time); to rehearse [from the beginning]</i>	3 rd person plural, aorist (deponent) middle indicative	Strong's #756
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
grammateus (γραμματεὺς) [pronounced gram-mat-YOOCE]	<i>scribe; writer; secretary; religious teacher/expert; town-clerk</i>	masculine plural noun, nominative case	Strong's #1122
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532

Luke 11:53b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
Pharisaïos (Φαρισαῖος) [pronounced far-is-AH-yos]	a Jewish separatist sect, a Jewish religious sect; transliterated <i>Pharisee</i>	masculine plural noun; nominative case	Strong's #5330
deinōs (δεινῶς) [pronounced die-NOŶ]	<i>terribly, excessively, grievously, vehemently</i>	adverb	Strong's #1171
enéchō (ἐνέχω) [pronounced ehn-EHKH-oh]	<i>to have within, to hold in; to be held, entangled, be held ensnared; to be engaged with, set one's self against, hold a grudge against someone</i>	present active infinitive	Strong's #1758
From ἐν [Strong's #1722 = <i>in</i>] and ἔχω [Strong's #2192 = <i>to have and hold</i>].			
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
apostomatízō (ἀποστοματίζω) [pronounced ap-oss-tohm-at-IHD-zoh]	<i>to recite from memory; to repeat to a pupil (anything) for him to commit to memory; to ply with questions, to provoke to speak, and so to entice to answers</i>	present active infinitive	Strong's #653
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
peri (περί) [pronounced per-EE]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
pleiōn/pleione/pleon (πλείων/πλείον/πλέον) [pronounced PLI-own, PLI-on, PLEH-on]	<i>greater in quantity; more in number, very many; the major portion; greater in quality, superior, more excellent</i>	neuter plural adjective; comparative; genitive/ablative case	Strong's #4119

Translation: ...the scribes and pharisees began an intense [campaign] to entrap [the Lord] and to catch Him [off guard] with questions regarding many [things],...

From that point forward, the scribes and pharisees would begin an intense campaign to catch the Lord doing or saying anything wrong. They would try to entrap Him; and they would ask Him many questions—not for the intent of learning anything or solving a difficult theological problem, but to catch the Lord in some way. They were hoping to prove that He was against the Law of Moses.

This meeting, this meal, was attended by religious types, a few of whom were open to the teaching of Jesus (it is because of them that we know that this meal happened). However, most of the religious types, from this point forward, turned fully against the Lord. If there was a way to oppose Him, they did.

Luke 11:53 From then on, [after] He went out, the scribes and pharisees began an intense [campaign] to entrap [the Lord] and to catch Him [off guard] with questions regarding many [things],... (Kukis mostly literal translation)

At this point, the scribes and pharisees determined that Jesus was their enemy, so they went out of their way to argue with Him or to set theological traps for Him. If He did anything wrong or said anything wrong, they were going to be there to catch it and use it against Him.

Luke 11:54a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
enedreúō (ἐνεδρεύω) [pronounced eh-n-ehd- RYOO-oh]	<i>lying in wait for, laying wait for, preparing a trap for; possibly, plotting an assassination</i>	masculine plural, present active participle, nominative case	Strong's #1748
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

Translation: ...[just] lying in wait [for] Him,...

The religious types lay in wait for Jesus in many places. In the middle of Him teaching this or that, one of these religious types will speak up, attempting to catch the Lord making a mistake or saying something that they could dispute.

Luke 11:54b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
This first word is not found in the Westcott Hort text or Tischendorf's Greek text, but it does occur in the Byzantine Greek text and Scrivener's Textus Receptus (along with the connective kai in the latter text).			
zêteō (ζητέω) [pronounced zay-TEH- oh]	<i>seeking after [finding], looking for; seeking by thinking [reasoning, inquiring]; seeking for, aiming at, striving after; requiring [demanding]; craving, desiring from someone</i>	masculine plural, present active participle, nominative case	Strong's #2212
thēreúō (θηρεύω) [pronounced thay- RYOO-oh]	<i>to go a hunting, to hunt, to catch in hunting; metaphorically to lay wait for, strive to ensnare, catch artfully</i>	aorist active infinitive	Strong's #2340
tina (τινα) [pronounced tih-n-ah]; ti (τι) [pronounced tih]	<i>one, someone, a certain one; any, anyone, anything; thing; something; some, some time, awhile; only</i>	neuter singular; enclitic, indefinite pronoun; adjective; accusative case	Strong's #5100
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, of</i>	preposition	Strong's #1537
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

Luke 11:54b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
stoma (στόμα) [pronounced <i>STOHM-ah</i>]	<i>mouth; face; by implication, language (and its relations); an opening (in the ground); since thoughts of a man's soul find verbal utterance by his mouth, the "heart" or "soul" and the mouth are distinguished; the edge [of a sword]</i>	neuter singular noun; genitive/ablative case	Strong's #4750
autou (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
Then, found in the Byzantine Greek text and in Scrivener Textus Receptus but not in the Westcott Hort text or in Tischendorf's Greek text:			
hina (ἵνα) [pronounced <i>HEE-na</i>]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
katêgoreô (κατηγορέω) [pronounced <i>kat-ay-gor-EH-oh</i>]	<i>to accuse (before a judge): to make an accusation; to make of an extra-judicial accusation; to charge with an offense; to be a plaintiff</i>	3 rd person plural, aorist active subjunctive	Strong's #2723
autou (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
I would have expected an accusative here.			

Translation: ...to ensnare Him by something He might say [lit., *to ensnare one from out of His mouth*] [to the intent that they might accuse him].

The scribes and pharisees looked for anything the Lord might say, and tried to harass Him for anything which might be perceived as being in opposition to their laws.

Illustration: I don't want this illustration to be taken wrongly, but I originally wrote this in 2020; and for the previous four years, certain members of the media (most of them) take virtually anything that Donald Trump says, and harangue Him for it. The idea is, no matter what he says, it is the very worst thing that a president could utter; and they would gather up 4–6 experts to tell you just how bad it was in a panel discussion (this was the game plan on CNN and MSNBC pretty much every day 2016–2020). Quite obviously, I am not drawing any parallels between Jesus and Donald Trump. Quite frankly, in 2020, many people had no idea if Trump was even saved (although he appears to have a respect for God). But, if you are able to be objective (as if anyone could be objective about Trump), you can see how everything that he does or says is jumped on. This is what happened to Jesus. Obviously, I am not comparing Donald Trump to Jesus, but if you picked up on Trump being constantly attacked by the media during his first term in office, and you have an idea as to what Jesus faced from the religious crowd.

Jesus' religious enemies continually pumped Him with theological questions, hoping to catch Him in some mistake or some error. This was going to be their approach from this point forward in the Lord's public ministry.

Luke 11:54 ...[just] lying in wait [for] Him, to ensnare Him by something He might say [lit., to ensnare one from out of His mouth] [to the intent that they might accuse him]. (Kukis mostly literal translation)

The focus of the religious crowd was to find anything that Jesus might say that would be objectionable.

Luke 11:53–54 From then on, [after] He went out, the scribes and pharisees began an intense [campaign] to entrap [the Lord] and to catch Him [off guard] with questions regarding many [things], [just] lying in wait [for] Him, to ensnare Him by something He might say [lit., to ensnare one from out of His mouth] [to the intent that they might accuse him]. (Kukis mostly literal translation)

This particular set of events (Jesus’ teaching being interrupted, Jesus being invited to have a meal with the religious crowd, followed by a confrontation) clearly did not take place after the events of Luke 1–10. At the end of Luke 10, Jesus appears to be on His last trek to Jerusalem. Would it make sense that, two chapters later, the lawyers, scribes and pharisees are just now starting to try to catch the Lord saying something wrong (vv. 53–54)? What we read in this final passage of Luke 11 appears to be just what the religious types have been doing for some period of time (see Matthew 16:1 Mark 3:2 7:1–9 8:11 Luke 6:7 and many other passages). Logically, there would have been a time early on in the Lord’s ministry when the religious types decided to try to catch the Lord in some sort of theological mistake. The passages cited suggest the concerted attacks on Jesus by the religious types has already been taking place. So, logically, this particular series of events takes place prior to Luke 9. However, this is one of the many unique events to take place in the book of Luke, not recorded in any of the other three gospels.

The point I continue to make is, this middle section of Luke does not appear to be in any sort of a chronological order. Many of the events logically occur prior to Luke 9–10 (in fact, long before Luke 9–10).

To remind you, my simple organization is this: Luke chapters 1–10 are in chronological order, which picks up again mid-Luke 18. Luke had a great many additional stories and teachings by the Lord which would have been difficult to sandwich in here or there (maybe he could have done it, maybe not), but Luke was not writing on a word processor, where reorganizing a series of events would be relatively easy to do. So, he decided to have the first and last third of his historical biography of Jesus to be in chronological order; but then he had some additional teachings and events that he simply had to include in this bio. So he just places all of it in a middle section and calls it good. What Luke did not do is devote a paragraph to describe how he planned to organize this book. For some reason, he decided to leave that up to me.⁴¹

Luke 11:53–54 From that point forward, after the Lord went out from the pharisee’s home, the scribes and pharisees began an intense campaign to entrap the Lord and to continually ply Him with questions about anything, just lying in wait to catch Him in anything that He might say. (Kukis paraphrase)

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?*

⁴¹ Undoubtedly, other commentators have reached this same conclusion (or have similarly organized Luke’s book).

Why Luke 11 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 11

- 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 11

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

A Brief Review of Luke 11:

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 11 (I took these subtitles from E-sword):

- | | |
|-----------|---|
| vv. 1–13 | The Lord's Prayer |
| vv. 14–23 | Jesus and Beelzebul |
| vv. 24–26 | Return of an Unclean Spirit |

vv. 27–28	True Blessedness
vv. 29–32	The Sign of Jonah
vv. 33–36	The Light in You
vv. 37–54	Woes to the Pharisees and Lawyers

Introduction: I have made quite a big deal out of the organization of the book of Luke, and Luke 11 very neatly fits into the middle section of Luke, which is made up of various teachings of Jesus. These things took place at different times in different circumstances. In v. 1, the disciples speak to Jesus privately about how they should pray. This obviously did not take place late in the Lord's earthly ministry (even though Luke 9 is clearly near the end of our Lord's earthly ministry). Prayer is one of the first things that Jesus would have been asked about.

Another narrative has Jesus casting out a demon, and there are a crowd of people about. When the crowd grows extremely large, Jesus speaks of the sign of Jonah.

In the final section, Jesus is dining with pharisees. There is nothing which moves us from one set of teachings to the next. There are no specific locations given. We will not read the words, *After this, Jesus went down to Capernaum and He taught the people there*. The barest of set ups is given for most sections. That is because the focus, in this central section of Luke, is the teaching of the Lord.

For those who have a red-lettered version of the New Testament, you are now seeing a lot of red. Most of the middle section of Luke is red in a red-letter Bible. In other words, this middle section concentrates on the words spoken by Jesus. As an aside, I put all New Testament passages in a dark red and all Old Testament passages in dark blue simply to make them easy to identify. I use purple to identify any Old Testament passage quoted in the New. That has characterized my writings from the beginning (I began developing many sets of notes around 1995).

The Lord's Prayer

Luke 11:1 **And it came to be while He was praying in a certain place, as He ceased, one of His taught ones said to Him, "Master, teach us to pray, as Yoḥanan [= John] also taught his taught ones."**

Given the content of this first section, it is clear that this teaching came from very early on in the Lord's ministry. Jesus' disciples have seen Jesus go off by Himself and pray to His Father on a number of occasions, and now they are wondering, *how exactly should we be praying?*

Secondly, John the baptizer is mentioned. Some of the disciples would have come directly from John's ministry and latched onto Jesus and His teaching. You may recall that when Jesus came to see John speak, John said, "Behold, the Lamb of God!" (referring to Jesus).

Luke 11:2 **And He said to them, "When you pray, say: Our Father in the heavens, let Your Name be set-apart, let Your reign come, let Your desire be done on earth as it is in heaven."**

Jesus teaches His disciples to address their prayers to God the Father and to first affirm three things which are a part of the divine decrees. (1) **Let Your name be set apart.** The Old Testament is all about separating the holy from the profane, even to the point where even certain foods are considered either clean or unclean. As human history progresses, it becomes more and more clear Who and What God is. (2) **Let Your reign come to pass.** In the Millennium, Jesus will reign over all the earth. This is perhaps the most important prophecy for the future. As an aside, the Old Testament did not differentiate between the 1st and 2nd advents (however, Jesus did). (3) **Let Your will (or desire) be done on earth as it is in heaven.** In the Millennium, as ruler, Jesus will exercise control over the earth. Although there will be perfect environment, people will also still possess sin natures (not you or I, as we will be in resurrection bodies—thank goodness).

So, interestingly enough, Jesus tells his disciples to begin their prayers by asking for the kingdom of God to come to pass. I say *interesting* simply because it will definitely come to pass and on God's perfect timetable. So why

would the disciples be encouraged to pray such things? This means that they are lining up their thinking with the plan of God, as it unfolds all around them. They are not simply accepting future events, but eagerly awaiting for these events to come to pass.

Also, the disciples need to be aware that God's timing is not their timing. My impression is that many of the 1st century believers believed that Jesus would return soon. He will not return for at least 2000 years. So, even though we pray for such things to come to pass, we also need to realize that the timing of God's plan is perfect, even if the rapture of the church is another 1000 years in the future (the believer who understands eschatology knows that the rapture could occur this evening or 100 years in the future or even 1000 years in the future).

Luke 11:3 **"Give us day by day our daily bread."**

Once we have believed in Jesus Christ, God sees to our daily needs. Nevertheless, Jesus encourages His disciples to think about their needs and to pray for them to be met.

For many of us, expressing gratitude for all that Jesus has done on our behalf is apropos.

Luke 11:4a **"And forgive us our sins, for we also forgive everyone who is indebted to us."**

The forgiveness of sins requested here is temporal. That is, it is a matter of rebound. Similarly, we should forgive those who have done wrong to us. If God has forgiven us and if God has forgiven them, then certainly we can forgive them.

I realize that this is easier said than done. If you are a normal Christian, you will have enemies, no matter what you do. In fact, if you are a normal person, you will have enemies. We as believers need to set aside all of the evil things which they do against us.

Luke 11:4b **And do not lead us into trial, but rescue us from the wicked one."**

We ask God not to be led into testing which we would fail, but to deliver us from the evil one (and from all his temptations).

Next, Jesus is going to give an illustration related directly to the prayer life of the believer.

Luke 11:5–7 **And He said to them, "Which of you shall have a friend, and go to him at midnight and say to him, 'Friend, lend me three loaves, since a friend of mine has come to me on his journey, and I do not have food to set before him,' then the one inside answering, says, 'Do not trouble me, the door is already locked, and my children with me are in bed. I am unable to get up and give to you'?"**

Jesus is pursuing a new aspect of prayer, and that is praying with persistence. Jesus teaches this principle of prayer by way of analogy. You have a need and you go to a friend to ask him to meet this need. The problem is not that he is unable to help you or unwilling; it is your timing which does not work for your friend. You are making a request when it is extremely inconvenient for him.

Bear in mind, this is a parable which relates to our asking God for something. If we have believed in His Son, then we have the established relationship with God. God is able to provide anything that we ask of Him. However, the only problem is, is this the right time?

Luke 11:8 **"I say to you, if he does not get up and give to him because he is his friend, he shall get up and give him as many as he needs because of his persistence."**

Interestingly enough, Jesus says, "This guy will not honor your request because he is your friend but because you are so persistent in your asking."

It is okay to ask God, and ask Him again, and to keep on asking Him. What might the problem be? Timing. Maybe God has a very specific timeline, and you keep on asking Him to set aside His timeline.

Perhaps you have prayed for the extension of another's life or even for the extension of your own life. Jesus, as the Son of God, informs us that, God will actually take your persistence into consideration.

The other rules of prayer are still in effect (for instance, you must be in fellowship when you pray), but you have added persistence to the mix. I realize that it may seem impossible for you to continue petitioning the Creator of the Universe that He will hear you, but Jesus tells us that God might even give in to your petition.

Jesus is literally encouraging His disciples to go to God in prayer and to be persistent in prayer.

Luke 11:9 *"And I say to you: ask and it shall be given to you, seek and you shall find, knock and it shall be opened to you."*

Or, take note of the morphology: *"Keep on asking* (present active imperative) *and it will be given to you. Keep on seeking* (present active imperative) *and it will be given to you. Keep on knocking* (present active imperative) *and it will be opened to you."*

Jesus tells His disciples, using a series of present active imperatives, to keep on asking, to keep on seeking and to keep on knocking.

If you have children, have you not said at least once, "Listen, I said *no*; end of discussion"? God says just the opposite here. "I did say no, but if this is important to you, then keep on asking. I may eventually say yes."

I have seen a personal matter of prayer in my own life which I believe continues to be answered. However, let me give you a very public matter. I believe that Americans, as has not been true since World War II, came together in prayer and kept on praying to God for Donald Trump to win the presidency a second time. About 40% of Americans believe that the outcome of the 2020 election was fraudulent (I am one of those people); and given what happened in 2020, so many of us were worried that Donald Trump would win again, and still lose by chicanery. I don't have any statistics about believers praying to God regarding President Trump, but I saw many more calls to prayer and indications that others were praying in 2024 than took place in 2016 or in 2020. How many of us prayed with the preface, "I recognize that our nation is in the depths of sexual perversion and that I as an individual have little or no standing apart from Jesus Christ, but..." ?

As a nation, we prayed for the successful end to World War II and I have no doubts that we petitioned the Lord similarly in 2024.

Luke 11:10 *"For everyone asking receives, and he who is seeking finds, and to him who is knocking it shall be opened."*

Jesus continues to use the present tense, which is linear aktionsart, meaning continuous action. The one who keeps on asking, keeps on receiving; the one who keeps on seeking will keep on finding; and the one who keeps on knocking keeps on having doors opened for him (or her).

We are not simply told by Jesus, *it is okay if we want to keep asking God for something which is on our minds*; Jesus is encouraging us to do this.

Luke 11:11–12 *"And what father among you whose son asks for bread shall give him a stone, or if he asks for a fish shall give him a snake instead of a fish, or if he asks for an egg shall give him a scorpion?"*

Jesus then asks three questions. "What father among you, when his sons asks for bread, gives him a stone instead? Or he asks for fish, but he gives him a snake; or if he asks for an egg, he gives him a scorpion?"

Obviously, no father would do this. He would not hear a normal, plaintiff request of his son and give him something worthless or something dangerous instead of what he has asked for.

Luke 11:13 **"If you then, being wicked, know how to give good gifts to your children, how much more shall your Father from heaven give the Set-apart Spirit to those asking Him!"**

"Now, if you fathers," Jesus continues, "are evil and yet you still know how to give good gifts to your sons; how much more will your Father in heaven give the Holy Spirit to those who ask Him!" Jesus takes this a step beyond asking for one's wants or needs, and indicates that His disciples should ask for the Holy Spirit.

The disciples, even being with Jesus, struggled with many of the difficulties of being on a missionary tour throughout the entire Galilean, Samaritan and Judæan area; and Jesus made it clear that they could ask their Father for the Holy Spirit and He would provide It for them.

Jesus and Beelzebul

One reason to present a chapter as a singular whole is, we can make some overall observations. Portions of Luke 11:14–32 can be placed in parallel to Matthew 12:22–45. For a bird's eye view, see Harmony of the Gospels (a chart) found in the **Introduction to Luke** ([HTML](#)) ([PDF](#)) ([WPD](#)). This chart is an excellent work begun by Ken Palmer and expanded on by me. A key to unlock some of these parallels comes from understanding how Luke is organized. That understanding clears up a dozen problems with what appears to be different chronologies in Matthew and Luke.

When we place these narratives together side-by-side, Matthew fills in a few gaps for Luke and Luke fills in a few gaps for Matthew. We further understand that this middle section of Luke is not in any sort of chronological order, so that sections which we study may find parallels elsewhere. These parallel events are placed in a chronological order in Matthew or in Mark, but if they are found in the middle section of Luke, only the teaching is emphasized. The *when* is not. Because of the structure of the book of Luke, we know that we may have some parallels that did not make sense before because of where this section is in the book of Luke.

Luke 11:14 begins an entirely new topic.

Luke 11:14 **And He was casting out a demon, and it was dumb. And it came to be, when the demon had gone out, that the dumb spoke. And the crowds marvelled.**

Jesus is casting out a demon. The original text is a little confusing, but what has taken place is, the demon (whom Jesus would cast out) made his human host unable to speak. After the demon was cast out, the man could speak again.

The people were impressed by this, as they were apparently all aware of the man being unable to speak.

Jesus has come along and done something that no man had been able to do. He cast out a demon and made a long-time mute able to speak.

That great miracle should have given Jesus a very wide audience. However, it did not.

Luke 11:15–16 **But some of them said, "He casts out demons by Be'elzebul, the ruler of the demons," and others, trying Him, were seeking from Him a sign from heaven.**

Apparently some in the crowd were skeptical. They did not see Jesus as a man from God. Therefore, they had to explain what might be taking place. "This man casts out demons by the power of Beelzebul!" This accusation is completely without foundation, but a number of people made it (this was not simply a voice from the crowd).

The parallel passage in Matthew informs us that this misinformation was being spread by several pharisees. What this suggests to me is, several pharisees previously met and discussed the *Jesus problem*. They came to the conclusion that Jesus had His power from Satan. Instead of just one man rising up and saying this, the pharisees made this claim as individuals in the crowd (at least three of them made this assertion). Even though these men apparently colluded, it was more convincing when several people stood up and said, "He casts out demons by the power of Beelzebul." That was enough to turn the crowd. The people in this crowd were beginning to consider Who Jesus is, having just observed Him casting out a demon.

Luke 11:17 *And He, knowing their thoughts, said to them, "Every reign divided against itself is laid waste, and a house divided against a house falls."*

Knowing their thoughts could also be translated, *understanding their reasoning*. Since Jesus understands their reasoning, He is able to develop a counter-argument which is on point.

Jesus does not have to read their minds in order to understand their reasoning. He knows what they saw, He can see the expressions on their faces, and He heard what the pharisees asserted. Jesus' logical argument stands in clear opposition to the pharisees.

Luke 11:18 *"So if Satan also is divided against himself, how shall his reign stand? Because you say I cast out demons by Be'elzebul."*

Jesus begins with an assumption which is false. "If Satan is divided against himself, how will his kingdom stand?" Jesus asks. Then He adds, "I say this because you say I am casting out demons by Beelzebul."

Luke 11:19 *"Now if I cast out demons by Be'elzebul, by whom do your sons cast them out? Because of this they shall be your judges."*

Then Jesus takes another approach. "If I cast out demons by Beelzebul, by whom do your sons cast them out? Your sons will judge you!"

Who are the sons of these men and what are they doing casting out demons? To answer this, we should first recognize that casting out demons was not a thing which has been regularly done. Jesus did it, some Apostles did it, and some disciples appear to have done this. This actual act is quite rare, and certainly never done by the religious types.

Who are the sons of these critics? The sons of Jesus' critics would be people who have believed in Jesus. And if they have believed, some of them will have sign gifts (which gifts continued up to about A.D. 90). By their gift and by their faith, the sons of the religious types there would stand as judges against them. They will cast out demons by the power of God, and that is the same power employed by Jesus.

Luke 11:20 *"But if I cast out demons by the finger of Elohim,^a then the reign of Elohim has come upon you."*
^aSee Exodus 31:18.

Next Jesus states a conditional sentence. *"If I cast out demons by the finger of God (and I do), then the kingdom of God has come to you."* It is true that Jesus casts out demons by the finger of God; then it is true that the kingdom of God has come to His people. The Kingdom of God has come to this people in the form of Jesus Christ, their True King.

As an aside, the *finger of God* indicates very little work is required of God to cast out a demon.

Luke 11:21 *"When a strong man, having been well armed, watches over his own court, his possessions are in peace."*

Now Jesus sets up a parable or an analogy. If a well-armed strong man watches over his home and possessions, then these things are safe. Everyone who hears Jesus understand what He just said and they know it to be a true statement.

When Jesus speaks in parables, the basic story is immediately understood, and if an opinion is called for, most everyone comes to the same conclusion. However, there is always more to a parable than the superficial story.

Luke 11:22 **“But when a stronger than he comes upon him and overcomes him, he takes from him all his armour in which he trusted, and divides his booty.**

Then Jesus adds a second statement. “What would happen if a stronger man comes along and he beats down the one standing guard? Obviously, this stronger man takes the armor of the weaker man guarding, and he divides up his possessions.

Every person standing there knows what Jesus said. They understand the analogy that Jesus is making on its surface. However, they do not understand what He meant. They all understand the analogy on the surface. Strong man, able to guard his stuff until someone stronger comes along and takes his stuff from him. Sure, that makes sense.

What they do not understand is, *who is the strong man and who is the stronger man?* These parables would stick with people for awhile. They would remember them. Many people remembered these parable teachings of Jesus, and so these things were recorded in His biographies. Fewer people understand what Jesus was really saying.

The strong man is Satan, and he is here on earth protecting what he has. Now, all that Satan has was taken by deceit. Therefore, he must guard his stuff constantly. He exerts his power sometimes through possession (that is, the demon possession of some man). However, when a stronger man comes along (Jesus), that stronger man plunders the weaker man (Satan); and the stronger man takes all that Satan has and distributes these things to His Own royal family (this is us, by the way).

Satan is the strong man and he has his possessions guarded, but when Jesus chooses to, He will take from Satan all that he has.

Then Jesus says:

Luke 11:23 **“He who is not with Me is against Me, and he who does not gather with Me scatters.**

Those who are with Jesus are His followers, His disciples, those who have believed in Him. Those who are against Jesus are those teachers of the law and their lawyers. They are the scribes and the pharisees. They do not gather with Jesus, they scatter. They prevent people from coming to Jesus.

Return of an Unclean Spirit

Luke 11:24 **“When the unclean spirit goes out of a man, he goes through dry places, seeking rest. And finding none, he says, ‘I shall return to my house from which I came.’**

We have some limited understanding of how massive the universe is. However, Satan’s demon corps cannot separate themselves from earth, where man is. And if a demon is used to functioning inside of a human being, living anywhere else is like being in a desert where it is dry and nothing refreshes.

The demon decides to return to re-possess the person that he was cast out of.

There are certainly some nuances here which Jesus does not explain. Can demons come and go at will? If Jesus casts them out, can they return later? Jesus does not explain further, but this certainly implies that, in some cases, a demon can reenter a man and repossess him. This is a potential occurrence is Jesus casts out a demon from

a man, but that man does not believe in Jesus as a result. If one believes in Jesus, he cannot be possessed by a demon ever again.

Luke 11:25–26 “And when he comes, he finds it swept and decorated, then he goes and takes with him seven other spirits more wicked than himself, and they enter and dwell there. And the last state of that man becomes worse than the first.”

Without the demon, the man is able to clean up his life and live normally. In the example given, a demon deprived the man of his ability to speak. Without the demon, he could speak again. We have seen many other cases of severely anti-social behavior (living naked among the tombs). All of this changes with the removal of the demon. However, if the demon goes back into the man, and takes with him seven more demons, then this man's later state is worse than it was previously.

How does a person keep this from happening? That person must place his faith in Jesus in order to be saved. The believer cannot be possessed ever again. It is very likely that Jesus was going to say this, but then He gets interrupted.

True Blessedness

Luke 11:27 And it came to be, as He was saying this, a certain woman from the crowd raised her voice and said to Him, “Blessed is the womb that bore You, and the breasts which You sucked!”

There is a woman in the crowd, and she has already heard a number of pharisees just start talking and giving their opinion. She figures that she can just speak up and do the same. Jesus, apparently ready to complete his possession by demons account with the gospel message, is interrupted.

The woman is saying, “Now, let's give credit where credit is due. You are here speaking to us, and the reason this is taking place is, you had a mother who gave birth to you and her breasts gave you nourishment.”

Luke 11:28 But He said, “Blessed rather are those hearing the Word of Elohim and watching over it!”^b

^bSee Luke 8:21.

What Jesus says is far stronger than the word *rather*. He is saying, “*Au contraire (on the contrary)*, happinesses are to those who are hearing the Word of God and guarding it.”

This should be your focus right now, Jesus is telling this woman, *that you concentrate on the Word of God, which I am speaking to you right now. Leave My mother out of it.*

The Sign of Jonah

Luke 11:29 And while the crowds were thronging, He began to say, “This generation is wicked. It seeks a sign, and no sign shall be given to it except the sign of Yonah [= *Jonah*⁴²] the prophet.

The crowds were increasing in numbers and they were asking for another sign from Jesus (Luke 11:16), so that they can better come to a decision about Him. Jesus tells them, “You are not going to be given another sign from Me except for the sign of Jonah.”

Jesus is able to look at this crowd, see these men face-by-face, and know what is in their minds. He is not looking at 1000 people on the cusp of believing in Him. Jesus is *not* thinking, “Hmmm, may just one more sign and they will believe.”

Jesus tells them, “This is the sign you will get from Me, which is the sign of Jonah.”

⁴² There is no letter *j* in the Hebrew or the Greek.

Luke 11:30 “For as Yonah became a sign to the Ninewites [= Ninevites], so also the Son of Adam [= Son of Man] shall be to this generation.

Luke does not record what this sign would be, but Matthew does. Jesus did explain this to the crowd.

Matthew 12:40 “For as Yonah was three days and three nights in the stomach of the great fish, Jonah 1:17 so shall the Son of Adam be three days and three nights in the heart of the earth. (the Scriptures 2009)

“As Jonah was three days and three nights on the hollow region or cavity of the great fish, so the Son of Man will be three days and three nights in the heart of the earth.”

Then Jesus would rise up from the dead, after three days. That would be the sign to this people.

Why didn't Jesus at least try to give this people another miracle right then and there? Because He perceived that they were already negative toward Him, and no matter what He did, the pharisees could always make the accusation, “He is acting from the power of Beelzebul.”

God's plan does not call for Jesus to perform miracles if the end result is, no one believes in Him. It is the negative volition of the people before Him that Jesus will address.

Luke 11:31 “The sovereignty of the South [= the Queen of Sheba] shall rise up in the judgment with the men of this generation and shall condemn them, for she came from the ends of the earth to hear the wisdom of Shelomoh, and look, a greater than Shelomoh is here.

Jesus is speaking of the Queen of Sheba here. The entire narrative is found in 1Kings 10:1–13. She came up to meet Solomon and she observed all that he had going on and all that he had to say, and she was amazed by his wisdom.

She will condemn that people listening to Jesus because she believed in Solomon's God and was saved; yet these people are listening to Solomon's God and they are not believing.

Luke 11:32 “The men of Ninewēh [= Nineveh] shall rise up in the judgment with this generation and condemn it, for they repented at the preaching of Yonah, and look, a greater than Yonah is here.

Jonah spoke to the Assyrians in Nineveh, and they believed his message and they believed in his God. At the resurrection, they will judge this generation of Jews, who are not receiving Jesus Christ as their Lord. They believed, but this generation of Jews, as a whole, has not believed.

The Light in You

Luke 11:33 “And no one, when he has lit a lamp, puts it in a hidden place or under a basket, but on a lampstand, that those who come in shall see the light.

This general teaching about the lamp and where to put it is found several times in the gospels, so Jesus taught this more than once.

Jesus is the Light of the World. He is the Lamp unto the world. However, not everyone is able to look at Jesus and recognize this. Why is that?

Luke 11:34 “The lamp of the body is the eye. Therefore, when your eye is good, all your body also is enlightened. But when your eye is evil,^c your body also is darkened.

^cThis is Hebrew idiom – a good eye means to be generous, while an evil eye means to be stingy. Also see Proverbs 22:9, Proverbs 23:6 and Proverbs 28:22 [Kukis: These are footnotes from the Scriptures 2009; these are not my notes.]

What a person sees and how they perceive it is related to their soul. These people to whom Jesus is speaking, are in the presence of the Son of the living God. Yet, they are unable to recognize this fact. Their eye is evil, and their body is darkened by this evil. In other words, the people to whom Jesus is speaking have scar tissue on their souls. It is so heavy upon their souls that they cannot recognize truth. This scar tissue makes it impossible for them to recognize Who Jesus is.

Luke 11:35 **"See to it therefore that the light which is in you is not darkness.**

The believer is to use his light against the darkness. The light is truth and God; the darkness is one's soul being covered with scar tissue. This scar tissue makes it impossible for a person to see Jesus, as it were.

Luke 11:36 **"If then all your body is enlightened, having no part dark, all shall be enlightened, as when the bright shining of a lamp gives you light."**

When your soul is right, the light reveals the truth. What you see is the truth. You understand what it is that you see. If your soul is covered with scar tissue, then you are unable to see truth. If your soul is not covered with scar tissue (that is, if *your eye is good*), then you are able to see Jesus Christ and understand Who He is (this is true, whether it is related to actually seeing Jesus in the flesh; or whether we hear about Jesus and believe).

Interestingly enough, all it takes is the smallest amount of positive volition to believe in Jesus Christ. When a person does that and is regenerated, he begins this new life without any scar tissue.

You may know someone who used drugs or was a drunk; and that person turned to Christ and believed in Him. Suddenly, they stop using drugs or they stop drinking. How is that possible? This is because believers begin the new life (the born-again life) without any scar tissue on their souls.

As an aside, this happens only once in a person's life. There is only one one-shot decision that you can make in your life which changes everything. That one-shot decision is exercising faith in Jesus Christ for the first time. All believers begin their born-again lives without any scar tissue. However, you can, after salvation, return to your bad habits by normal acts of volition and build up that scar tissue again, layer by layer.

You may be familiar with people who have recently been saved to come up and give their testimonies. Once and awhile, a new believer will say, "I was the biggest drunk in town, but now that I have Jesus, I no longer want to drink." Or, "I was a drug addict and strung out on pot and psychedelics and cocaine, but since I believed in Jesus, I no longer want these things." What these people are talking about is, they have begun the new life, the born-again life, without any scar tissue. When it comes to alcoholism or drug addiction, they start back at square one. If they choose, by a simple act of volition, not to re-engage with these substances, then they remain drug-free or alcohol free.

Woes to the Pharisees and Lawyers

Luke 11:37 **And as He spoke, a certain Pharisee asked Him to dine with him, so He went in and sat down to eat.**

While Jesus is teaching, a certain pharisee kept on saying, "Dine with me." At some point, Jesus agreed to this, despite being alerted to their negative volition (the pharisees who saw the miracle of the man having the demon thrown out of him ascribed that power to Satan).

What logically makes sense is, Jesus perceived that there were some religious types who were open to His teachings (which turns out to be the case).

Luke 11:38 **And when the Pharisee saw it, he marvelled that He did not first wash before dinner.**

The pharisees and religious types watch Jesus carefully for any breach of the Law, real or imagined.

Prior to this meal, Jesus did not wash his hands. They did not have clean running water as we have today, so washing one's hands might in a bowl used by twenty others may not result in cleaner hands. I hesitate to tell you that there was no toilet paper in the ancient world.

In any case, the pharisee who invited Jesus saw that He did not wash His hand and he spoke to Him about it, publically.

Luke 11:39 **And the Master said to him, "Now you Pharisees make the outside of the cup and dish clean, but your inward part is filled with greed and wickedness."**

Jesus speaks to them about their inner selves. "You are filled with greed and wickedness," Jesus tells them, implying, *isn't that a much greater problem?*

Luke 11:40 **"Mindless ones! Did not He who made the outside make the inside also?"**

Jesus said, *you are not thinking this through. God made the outside of man but He made the inside as well.* That is, God made the body of man, but He also made the soul. We should be more concerned with the soul than with the body.

These men that Jesus is confronting are filled with mental attitude sins. If they were unsure about Jesus before, now they feel hatred toward Him. These men have mental attitude sins are the ones who are defiled.

Luke 11:41 **"But give in kindness of that which is within, and see, all are clean to you."**

Jesus is trying to explain to these pharisees that, what is on the outside is not as important as what is on the inside. This pharisee has invited Jesus to a meal, which should have been an act of generosity or of giving. However, this act came from his inner nature, which was corrupt. Therefore, this supposed act of kindness was not kind.

This pharisee was ready to pick Jesus apart for any sort of infraction; so when he saw that Jesus did not wash His hands, that is what he complained about. If the pharisee had offered this meal from real agapê love within, then Jesus would have been clean in his sight.

Luke 11:42 **"But woe to you Pharisees, because you tithe the mint and the rue and every plant, and pass by the right-ruling [lit., justice] and the love of Elohim. These you should have done, without leaving the others undone."**

The key to man's relationship with God is justice and agapê love. God is motivated by agapê love, but His justice must be satisfied in order for Him to have a relationship with us.

The religious types would tithe on the most minor of things, but they did not understand the justice and agapê love of God and how these two things work together. They did not understand their relationship with God (or lack of relationship). God is able to love us *only* because His justice is satisfied. God's justice is satisfied by Christ dying for our sins.

Luke 11:43 **"Woe to you Pharisees, because you love the best seats in the congregations and the greetings in the market-places."**

The pharisees received a certain amount of approbation due to their position in Jewish society. They enjoyed this. It was a perk of their profession.

Then Jesus says, "Let Me tell you what is really going on!" Jesus says this:

Luke 11:44 **"Woe to you, scribes and Pharisees, hypocrites, because you are like the unseen tombs, and the men walking over them do not know."**

The idea is, what cannot be seen is a decaying rotted corpse (the sin nature of man). This is hidden under a clean exterior. Just as we can walk over an unmarked grave and be unaware of the rotting body below, so it is with the rotted interior of a pharisee who rejects God's Son.

Someone else there takes exception to what Jesus is saying:

Luke 11:45 *And one of those learned in the Torah, answering, said to Him, "Teacher, when You say this You insult us too."*

Someone other than a pharisee speaks up, saying, "You insult us as well, Jesus, with Your words." This man would be known as a lawyer—he was educated in the Law of Moses and in the traditions of the rabbis.

Jesus has words for him as well:

Luke 11:46 *And He said, "Woe to you also, you learned in the Torah, because you load men with burdens hard to bear, and you yourselves do not touch the burdens with one of your fingers."*

Jesus points out that these men specifically place burdens on others, burdens which they do not place on themselves.

Luke 11:47 *"Woe to you, because you build the tombs of the prophets, and your fathers killed them."*

"You may build tombs and monuments to the prophets, but it is your fathers who killed them," is what Jesus is saying.

The inference of Jesus' words is, "You think like your fathers. Your fathers killed the prophets and you will look to kill Me (Israel's greatest prophet). Building tombs and monuments to dead prophets is an act of hypocrisy."

Luke 11:48 *"So you bear witness that you approve of the works of your fathers, because they indeed killed them, and you build their tombs [or, monuments]."*

Jesus then tells them that they approve of the works of their fathers.

Luke 11:49–51 *"And because of this the wisdom of Elohim said, 'I shall send them prophets and emissaries, and some of them they shall kill and persecute,' so that the blood of all the prophets which was shed from the foundation of the world shall be required of this generation, from the blood of Hebel [= Abel] to the blood of Zeḱaryah [= Zechariah] who perished between the slaughter-place and the Dwelling Place. Yes, I say to you, it shall be required of this generation."*

The persistent negative volition of previous generations and of this generation will now face the justice of God. This perpetuated negative volition will end in disaster for the Jews who do not believe in Jesus.

Jesus speaks to these pharisees as a prophet of God. *"For this reason, the wisdom of Elohim (God) said,... Jesus will not quote the Bible, but He speaks directly to these men as a prophet of God: 'I shall send them prophets and emissaries, and some of them they shall kill and persecute, so that the blood of all the prophets which was shed from the foundation of the world shall be required of this generation...Yes, I say to you, it shall be required of this generation.'* These are the prophetic words of Jesus.

God continually send His prophets to the Jewish people (in fact, to all people), and these prophets were rejected and killed from the beginning. Abel, a man of God, was the first person to be killed (Cain, his brother, a man of works, killed Abel). His is the first death recorded in the Scriptures.

Zechariah is killed in 2Chronicles 24:20-22. In the Hebrew Bible, 2Chronicles is the last book. So Jesus is taking the first death recorded in the Bible and the last death recorded in the Bible.

Jesus is laying the responsibility for these deaths at the feet of the very pharisees who invited Him to this meal. Jesus says this, because these very men will seek His death.

How will this generation pay? In A.D. 70, Roman soldiers will march into Jerusalem, destroy the Temple and kill a million Jews.

Luke 11:52 **“Woe to you learned in the Torah, because you took away the key of knowledge. You did not enter in yourselves, and those who were entering in you hindered.”**

The key of knowledge is Jesus. In order to understand the thinking of God, a person must first believe in Jesus Christ. Without this, they cannot understand God.

I frequent a FB where there is debates between Christians and atheists. Despite explaining very specific passages on several occasions, the atheists there continue to make the same mistake when it comes to understanding the Scriptures and the plan of God. They will post a meme, which has been explained to them previously; and then they will post it again; and three weeks later, post it again. No matter how many times this is explained to them, they are unable to understand.

For instance, Christians are routinely accused of grabbing onto the beliefs of Christianity and trying to be good because they are afraid to burn in hell. I have explained to them on many occasions that, once a person has believed in Jesus, then he is no longer in danger of hell—no matter what. Yet, every few weeks, someone will post a meme about Christians being afraid of hell.

True knowledge has a key and a foundation: that is Jesus. These pharisees are looking right at the key and foundation of all truth.

Luke 11:53–54 **And as He was saying this to them, the scribes and the Pharisees began to oppose Him fiercely, and to draw Him out on many subjects, watching Him, and seeking to catch Him in whatever He says, so as to accuse Him.**

What we are studying here took place early in the Lord's ministry. His interaction with the religious types caused many of them to search out any way that they might oppose Him in the future. They were clearly negative toward Jesus in this situation, but they became more aggressively negative after this.

Postscript: I have previously stated that Jesus agreed to attend this meal with the pharisees because He sensed that there was some positive volition. How do I know this, because this is not stated explicitly in Luke? First of all, Jesus is not going to speak to a people where there is no positive volition at all. Secondly, we have this narrative recorded in the book of Luke. How does Luke know that this happened? Someone had to have been there and that person told Luke about it. Who was there? Pharisees and other religious types. So, at least one person at that meal listened to Jesus Christ and believed in Him.⁴³

Shmoop tends to be rather flippant. It is not unusual for *his summaries* to be longer than the text which is being summarized.

Shmoop Summary of Luke 11

Prayer for Dummies

- Jesus happens to be praying. Surprise!
- One of his disciples wants to know how to pray better and so commences Prayer 101. Interested? Go check it out.
- Jesus offers a little illustration for how prayer works.
- Say your friend knocks on your door at 2 a.m., "Dude, can I borrow some food?"

⁴³ Maybe this person believed in Jesus at this meal; and maybe he believed in Jesus later on.

Shmoop Summary of Luke 11

- Your friend explains that his buddy, who's been on the road, just stopped by, but there's no more chips and Mountain Dew left to offer him, and the store's closed.
- At first you tell him to go away. You're all warm and cozy in your bed. Case closed.
- But your friend persists. The conversation goes something like this.
- "Come on, dude."
- "No."
- "Please, dude."
- "No. That's final."
- "Dude?"
- Growl.
- "I thought we were friends, dude."
- "Bah! Okay. Here's some food."
- The lesson? If you're annoying enough, you get what you want. Prayer is basically annoying God, who will eventually give you what you need.
- Jesus draws some conclusions: ask, seek, knock, and you will get what you're after.
- Jesus gives another illustration, which focuses on the fact that disciples should pray to God as "Father" (recall 11:2).
- If a son asks his dad for a fish or an egg, he's not going to give the boy a snake or scorpion. So if dumb, wicked dads can do it on a smaller scale, it's pretty certain that God the Father will dole out the Holy Spirit to whoever asks.

The Inside Scoop on Demons

- And now for something completely different! Jesus exorcizes a demon from a guy who is unable to speak.
- Proof of the demon's exit is that the guy's words start flowing, and the crowds are blown away.
- But some of them have a different idea of what's going on here. They think Jesus exorcizes by the power of Beelzebul, one of the higher-ups in the demonic social order.
- Others are looking for Jesus to perform a sign from heaven. Apparently making a mute man speak is not enough.
- Jesus addresses the first of these half-baked ideas—that he's somehow working for high-powered demons.
- Jesus of course knows their inner thoughts, proving Simeon right once again (recall 2:35; 5:22; and 9:47).
- Here's his argument:
- Civil wars destroy kingdoms. If he's combating demons under the orders of Beelzebul, then the demonic world is embroiled in a civil war. That would mean Satan's kingdom is falling.
- Also, if Jesus is exorcizing demons by the authority of Beelzebul, then how are the achievements of other Jewish exorcists to be explained? They're not going to like this explanation very much either, that's for sure.
- On the other hand, if Jesus is exorcizing demons "by the finger of God" (11:20), then God's kingdom is already here.
- Here's a little story for you.
- When a heavily armed warrior is guarding his home, it's a fairly safe bet that his stuff's going to be safe.
- Well, until a mightier warrior comes along and conquers him, that is. Then the victor strips his opponent's armor and distributes the plunder.
- Okay, so what's Jesus's point exactly? What do you think?
- Jesus adds, "Whoever is not with me is against me, and whoever does not gather with me scatters" (11:23 NRSV). How does that jive with 9:50?
- By the way, here's the protocol for unclean spirits.
- Upon its departure from a person, it roams through waterless regions seeking a place to hang its hat. When no suitable place is found, the spirit thinks it's wise to return to his old joint, which he finds to be all nice and tidy. Perfect!
- Then the spirit gets some still wickeder friends, and they all move in together.
- The result? "The last state of that person is worse than the first" (11:26). Bummer.

Shmoop Summary of Luke 11

- A woman shouts from the crowd about how happy Jesus's mom must be.
- Jesus corrects her. Happiness belongs to those who hear God's word and keep it.
- Touché.
- Despite this interruption, Jesus goes on to address the second of the half-baked ideas in 11:15-16.
- This generation is wicked because it's looking for a sign. Well, guess what? The only sign they're getting is "the sign of Jonah" (11:29).
- In a nutshell, Jonah told the Ninevites to repent or be destroyed (go read it for yourself in Jonah 3). That's exactly what the Son of Man's doing, and that's the only sign anyone's getting.
- The "queen of the South" (11:31) will preside as the judge over this generation and give them a guilty verdict. By the way, she's a non-Jew.
- She actually paid attention to Solomon's wisdom, and Jesus is more important than Solomon. Read all about this in 1 Kings 10:1-29.
- The Ninevites themselves will join her as judges of this generation and agree with her guilty verdict. By the way, the Ninevites are also non-Jews. Are you catching Jesus's drift yet?
- After all, the Ninevites repented upon hearing Jonah's message, and Jesus is more important than Jonah.
- Oh, by the way, the body's lamp is the eye. Wait, what?
- A quick lesson in ancient physiology might give you a better understanding of these sayings. Back in the day, people thought the eye could see by transmitting the light that resides within the body.
- Healthy eyes = sufficient light within the body; sick eyes = darkness within the body. That means that 20/20 vision depends on inner light.
- Of course, Jesus isn't an eye doctor, but he's using physiology as a metaphor for ethics. You do the figuring.

A Dinner Party Turns Ugly—Again

- Another Pharisee asks Jesus to dine with him. Evidently, he wasn't at the first dinner, which wasn't pretty (look back at 7:36-50).
- Jesus accepts, goes, and stretches himself out on one of the couches. Sounds comfy.
- But the Pharisee is shocked at his failure to wash before eating. Did his mom tell him to wash his hands? The concern is not with hygiene, though, but with ritual purity.
- Jesus isn't afraid to take his host to task. He's getting snippy again.
- You Pharisaic highbrows wash plates and cups good and clean, at least on the outside. But the inside (not of the tableware, but of y'all) is still filthy, full of greed and wickedness.
- These guys are a bunch of idiots, who are unaware that God made both inside and outside. What they need to do is give away their innards in acts of compassion. Then they'll be totally clean.
- In fact, boo to you Pharisaic highbrows. You're so busy tithing stuff that you neglect justice and love for God, i.e. exactly what's required for earning eternal life (rewind to 10:27).
- Boo to you again! You cherish your seats of honor in synagogues and all of the attention people give you in town square.
- Boo for the third time! (This is fun.) You people are like graves unmarked by tombstones. People are walking over a bunch of corpses without even knowing.
- One of the highbrow professors of religious law at the dinner points out that Jesus is being offensive not only to Pharisees, but to everyone else. He's really snubbing their honor.
- In reply Jesus more or less says "good." He wants to offend them.
- And wait, there's more! Boo to you highbrow legal scholars, too! You weigh people down with heavy burdens, which you yourselves won't even touch with your finger.
- Guess what—more booing! You're building tombs for the prophets of old, but by doing that, you're praising your ancestors—the ones who killed them.
- The sad fact of the matter is that this generation will be held responsible for every murdered prophet in the world's whole history. Yikes.
- Jesus really won't let this one go. He continues: This means that you will be punished for all the blood spilled from Cain's very first murder of Abel all the way up to the murder of Zechariah. For these murders, check out Genesis 4:1-16 and 2 Chronicles 24:20-22.

Shmoop Summary of Luke 11

- So yeah, this generation will be punished for all of that. How? When?
- Who cares? We have more boos to dole out. Boo to you highbrow legal scholars! You've grabbed control over "the key of knowledge" (11:52), but you fail to enter and block the entry of others as well.
- Relieved that this dinner party's over, the religious highbrows head out. And they're not happy with Jesus.
- They start to interrogate Jesus tirelessly in the hopes that they'll catch him in some statement that they can use to discredit or charge him.

I think that I have given too much credit to Shmoop's summaries. They are almost always longer than what they summarize; they really are not funny; and their interpretation is not on point. This is will probably be the last time I reference this page.

From <https://www.shmoop.com/study-guides/bible/luke-gospel> accessed October 11, 2020.

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Addendum

These are passages and footnotes referenced in [Luke 11:14](#).

Christian Community Bible (Footnotes for Matthew 12 and Mark 3)

•²² Then some people brought to him a possessed man, who was blind and who could not talk. Jesus healed the man, who was then able to speak and see. ²³ All in the crowd were amazed and wondered, "Could he be the Son of David?" ²⁴ When the Pharisees heard this, they said, "It is by Beelzebul, prince of the devils, that this man drives out devils."

• 22. See commentary on Mark 3:22. Your own people (v. 27). Jesus refers here to the Jewish exorcists who cast out demons with prayers and formularies, as told in Acts 19:13.

Blasphemy against the Holy Spirit. This means attributing to the devil the good actions of the Spirit, as we see in Mark 3:30.

Either in this age or in the age to come (v. 32). This is a Jewish idiom meaning that this sin cannot be forgiven, by God or people. How can God forgive one who puts himself out of reach of the forgiving God?

If you have a sound tree (v. 33). This is another application of the sentence read in 7:16. It deals here with the accusation against the Pharisees: they slander whatever is good because they have an evil heart.

Your own words will declare you either innocent or guilty (v. 37). See Luke 19:22. Not only the isolated acts of our life are to be judged. Throughout the years we have built up a practical philosophy and a vision of existence. Beginning with that we judge all which in other people questions our own choices. It is that itself, these words with which we justify ourselves and condemn others, that deserve to be condemned.

•²⁰ They went home. The crowd began to gather again and they couldn't even have a meal. ²¹ Knowing what was happening, his relatives came to take charge of him. "He is out of his mind," they said. ²² Meanwhile the teachers of the Law, who had come from Jerusalem, said, "He is in the power of Beelzebul: the chief of the demons helps him to drive out demons."

• 20. He is in the power of Beelzebub (v. 22). More than the healings, the exorcisms unsettled the Pharisees and the Teachers of the Law. They, the religious authorities, traveled from Jerusalem to see this Jesus for themselves. The Jews of Jesus' time were obsessed with the belief that illness was a form of possession. Jesus does not concern himself with distinguishing between illness and possession. Actually, the Devil is behind all human misery. Beelzebul, the name of an ancient idol, was a Jewish term for the Devil.

No one can break into the house of the strong one. That strong one is the Devil and his house is the possessed person. "To plunder the house" is to take away the Devil's power over his victim.

Christian Community Bible (Footnotes for Matthew 12 and Mark 3)

Every sin will be forgiven humankind, even insults to God, however numerous and Mat - thew adds: "And the one who speaks against the Son of Man will be forgiven" (Mt 12:32).

Whereas the Old Testament punished blasphemous words with death in order to save God's honor and avoid his anger towards the community, the God whom Jesus knows is aware of how far human stupidity can go and does not feel offended by so many ridiculous or blasphemous words habitually used in our society: he does not defend himself as do the important people of this world.

Jesus allows himself to be criticized by those who do not understand him. Many Pharisees of good faith did not understand Jesus and were scandalized by him. This was excusable, but it is a different thing to call evil that which is clearly good.

To slander (or: to blaspheme) the Holy Spirit (v. 29) is to attribute to a bad spirit a work that is manifestly good. Those who systematically attribute bad intentions to good work done by others, by the Church, by other parties, sin against the Holy Spirit. The one who recognizes the truth but not God is better off than the one who says he believes in God but does not recognize the truth.

About the exorcisms, Jesus concludes: "The kingdom of God has come." In reality the victory over Satan is daily reinforced. Our prayer, the insistent prayer of Christian communities, the witness of life and courageous action of Christians are effective in repulsing the diabolical presence of money, the exploitation of others, drugs or the frenzy for sex.

There are two excellent Catholic-approved translations which are very hard to find online anymore. I have preserved the [Christian Community Bible](#) and the [Heritage Bible](#) on my website. The translations are excellent; their footnotes vary.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This note was too large to place as a footnote to [Luke 11:24–26](#).

Demons (from the 2001 Translation)

This is a scriptural commentary submitted by a volunteer or a volunteer translator. It's not an official view of the 2001 Translation project. We are not a religion and we do not establish doctrine. These commentaries reflect a variety of views and some disagree with each other. Anyone can submit a commentary (see requirements).

One of the strange results of the common belief that our 'souls' or 'spirits' leave our bodies when we die, is that it leads people to believe that we are surrounded by spirits of dead people that can haunt and harm us. In fact, there are many TV programs that tell of unnatural occurrences, which they attribute to the spirits of those that died there. Yet, any study of ancient religions shows that such beliefs come from pagan traditions, not from the Bible. For throughout the Bible we read instead of 'demons' being the true source of such unearthly things, and these aren't the spirits of dead humans.

What are demons?

Well, although many people believe in the existence of 'extra-terrestrials' (creatures that come from other planets), they don't choose to believe what the Bible says about the existence of evil 'spirit' (breath-like) beings that have lived since the dawn of creation... Other 'sons of God' that have chosen a rebellious course of existence, and are called 'demons.'

Are there really demons?

Yes, for the Bible tells us (at Deuteronomy 32:16, 17):

'With strange gods, they enraged Me,
And with loathsome things, made Me angry.
For, to unknown demons, they offered sacrifices,
And not to the God [of all] gods.'

Demons (from the 2001 Translation)

Psalm 96:55:

'For the gods of the nations are demons,
But Jehovah created the skies.'

Psalm 106:35-38:

'They mixed with the nations and learned of their ways,
And served their idols to offend Him.
They offered their sons and daughters to demons...
They poured out innocent blood...
The blood of their own sons and daughters.
To Canaan's carvings they sacrificed them,
And polluted the land with murder and blood.'

Isaiah 65:3:

'Before Me they stand and [do evil things]...
For they sacrifice in their gardens And burn incense on bricks before demons!

Matthew 12:24:

'But on hearing that, the Pharisees said,
He's throwing out demons by [the power of] BeElZebub, the ruler of the demons!'

Luke 5:41:

'Demons also came out of many of them, shouting,
You're the Son of God!'

Luke 8:30:

'So Jesus asked him: What is your name?
And he replied,
Legion (because many demons had entered him).'

1 Corinthians 10:20:

'I'm telling you that the things the nations offer as sacrifices are being offered to the demons, not to God...
And I don't want you to become sharers with the demons!'

1 Timothy 4:1:

'However, the Spirit definitely says that some will leave the faith in the future and pay attention to wicked spirits
and the teachings of demons.'

So yes, demons are real.
But where did they come from?
Notice what the Scriptures say:

Genesis 6:1, 2:

Demons (from the 2001 Translation)

'Now, as the population of men grew on the earth and they fathered daughters, the sons of God noticed that the daughters of men were beautiful...

So they took all whom they chose as their women.

(Notice that these were 'sons of God,' but the women were 'daughters of men.')

2 Peter 2:4, 5:

'God didn't spare the messengers (angels) that sinned, but threw them into the dark pits of Tartarus, where they are awaiting His justice... and He didn't spare the first arrangement. Yet He guarded Noah (who was a preacher of righteousness) along with seven others, when He brought a downpour upon a world of godless people.'

So according to the Bible, demons are in fact 'extraterrestrial life forms' that were created by God (making them His sons) who have chosen a rebellious course of life and have been locked away here on the earth, where they desire to continue to do bad things and to be worshiped.

Therefore, it appears as though these 'sons of God' came to earth and assumed human bodies in Noah's day. However, because they couldn't be destroyed by the downpour (flood) and they had forsaken heaven; They were apparently put into a prison-like state here on the earth, where they are no longer able to roam.

Understand that demon is a Greek word that seems to be derived from dia-meno, which means fixed in one place. From other Bible accounts about demons, it appears as though this 'fixing in one place' means that they must be associated with either living or non-living things, which is referred to as 'possession.' These are likely the same ones that are referred to in Isaiah, Jeremiah, Micah, and in the Revelation, as 'chained demons.'

However, there also appear to be other demons that are not chained or fixed in one place.

These, as well as the 'chained demons,' are mentioned at Isaiah 34:12-14.

It is interesting that at Acts 17:18, it is recorded that the Epicureans and Stoic Philosophers of Greece referred to Paul's teachings as coming from 'a foreign demon.' Although most other Bible translations render these words as 'foreign god,' they actually said 'demon' (gr. daimonion).

And notice Paul's reply as found at Acts 17:22:

'Men of Athens;

I see that you have a greater fear of the demons than do others.'

The reason why Paul and others used this term is obvious:

The many pagan idols and Gods of Athens, although made of metal and stone, actually had the backing of demons.

And the people recognized the power that was given to these lifeless objects through 'possession' by their gods.

So understand that there are no such things as the spirits of dead humans that haunt the earth.

For the Bible tells us at Ecclesiastes 9:5:

'The living know that they will die, but the dead know nothing at all, nor do they have a reward, since the memory of them is forgotten.'

From <https://2001translation.org/commentaries/demons> (accessed March 7, 2023).

It is clear that we have two different points of view here, but with a great deal of overlap. If Luke drew from Matthew's record, he was also influence by another witness to this incident. I would judge both incidents below to be recorded from two different viewpoints. Although they appear in Luke to be related, Matthew suggests that Jesus taught additional information (unrelated to demons) in between.

The ESV (capitalized) will be used below.

A Demon is Cast Out (Matthew, Mark and Luke comparison)

Matthew	Mark	Luke	Commentary
Matthew 12:22 Then a demon-oppressed man who was blind and mute was brought to him, and he healed him, so that the man spoke and saw.		Luke 11:14a Now he was casting out a demon that was mute. When the demon had gone out, the mute man spoke,...	Matthew notes that the man was both blind and mute.
Matthew 12:23 And all the people were amazed, and said, "Can this be the Son of David?"		Luke 11:14b ...and the people marveled.	That the people asked one another, "Is this the Son of David?" is left out of the Lukian narrative.
Matthew 12:24 But when the Pharisees heard it, they said, "It is only by Beelzebul, the prince of demons, that this man casts out demons."	Mark 3:22 And the scribes who came down from Jerusalem were saying, "He is possessed by Beelzebul," and "by the prince of demons he casts out the demons."	Luke 11:15–16 But some of them said, "He casts out demons by Beelzebul, the prince of demons," while others, to test Him, kept seeking from Him a sign from heaven.	Without any evidence, a man suggests that Jesus acted under the power of Beelzebul. Luke notes that some onlookers wanted to see more, to confirm Jesus' power.
Matthew 12:25–27 Knowing their thoughts, he said to them, "Every kingdom divided against itself is laid waste, and no city or house divided against itself will stand. And if Satan casts out Satan, he is divided against himself. How then will his kingdom stand? And if I cast out demons by Beelzebul, by whom do your sons cast them out? Therefore they will be your judges.	Mark 3:23–26 And he called them to him and said to them in parables, "How can Satan cast out Satan? If a kingdom is divided against itself, that kingdom cannot stand. And if a house is divided against itself, that house will not be able to stand. And if Satan has risen up against himself and is divided, he cannot stand, but is coming to an end.	Luke 11:17–19 But he, knowing their thoughts, said to them, "Every kingdom divided against itself is laid waste, and a divided household falls. And if Satan also is divided against himself, how will his kingdom stand? For you say that I cast out demons by Beelzebub. And if I cast out demons by Beelzebul, by whom do your sons cast them out? Therefore they will be your judges.	This quotations appear to be identical (or very nearly so).
Matthew 12:28 But if it is by the Spirit of God that I cast out demons, then the kingdom of God has come upon you.		Luke 11:20 But if it is by the finger of God that I cast out demons, then the kingdom of God has come upon you.	Here we do have two very different renderings; but Jesus could have said both things.

A Demon is Cast Out (Matthew, Mark and Luke comparison)

Matthew	Mark	Luke	Commentary
Matthew 12:29 Or how can someone enter a strong man's house and plunder his goods, unless he first binds the strong man? Then indeed he may plunder his house.	Mark 3:27 But no one can enter a strong man's house and plunder his goods, unless he first binds the strong man. Then indeed he may plunder his house.	Luke 11:21–22 When a strong man, fully armed, guards his own palace, his goods are safe; but when one stronger than he attacks him and overcomes him, he takes away his armor in which he trusted and divides his spoil.	These are also quite different, which suggests that what Jesus said could have been longer and gone into more detail.
Although one could suggest that these are very similar circumstances which occurred at different times, there are so many similarities as to suggest that an incorrect view to hold.			
Matthew 12:30 Whoever is not with me is against me, and whoever does not gather with me scatters.		Luke 11:23 Whoever is not with me is against me, and whoever does not gather with me scatters.	Pretty much identical quotes. This quote is not found here in Mark.
Matthew 12:31–32 Therefore I tell you, every sin and blasphemy will be forgiven people, but the blasphemy against the Spirit will not be forgiven. And whoever speaks a word against the Son of Man will be forgiven, but whoever speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come.	Mark 3:28–29 "Truly, I say to you, all sins will be forgiven the children of man, and whatever blasphemies they utter, but whoever blasphemes against the Holy Spirit never has forgiveness, but is guilty of an eternal sin"—...	Luke 12:10 And everyone who speaks a word against the Son of Man will be forgiven, but the one who blasphemes against the Holy Spirit will not be forgiven.	You will notice that the Luke passage is not found in the same place. Jesus very likely made this statement on several occasions.
	Mark 3:30 ...for they were saying, "He has an unclean spirit."		Mark explains why all of this is discussed.

Apparently some time passages between these two portions of Jesus' lecture (s). In Luke, it appears that we go directly from v. 23 to v. 24; Matthew indicates that Jesus said a few things in between.

The Demon Returns with Seven More (Matthew and Luke comparison)

Matthew	Luke	Commentary
Matthew 12:43 "When the unclean spirit has gone out of a person, it passes through waterless places seeking rest, but finds none.	Luke 11:24a "When the unclean spirit has gone out of a person, it passes through waterless places seeking rest, and finding none...	These appear to be reasonably aligned quotes.

The Demon Returns with Seven More (Matthew and Luke comparison)		
Matthew	Luke	Commentary
Matthew 12:44 Then it says, 'I will return to my house from which I came.' And when it comes, it finds the house empty, swept, and put in order.	Luke 11:24b–25 ...it says, 'I will return to my house from which I came.' And when it comes, it finds the house swept and put in order.	These appear to be reasonably aligned quotes.
Matthew 12:45 Then it goes and brings with it seven other spirits more evil than itself, and they enter and dwell there, and the last state of that person is worse than the first. So also will it be with this evil generation."	Luke 11:26 Then it goes and brings seven other spirits more evil than itself, and they enter and dwell there. And the last state of that person is worse than the first."	Matthew adds one additional comment.
Chapter Outline		Charts, Graphics and Short Doctrines

This note was too extensive to place with the translations of [Luke 11:29–32](#) and [49–51](#).

Matthew 24:34 – “this generation”? (from the 2001 Translation)

In most Bibles, Matthew 24:34 says something like:

“...this generation will not pass away until...”

However, ours says:

“...this people won’t pass away until...”

The word usually translated as generation from the Greek can indeed mean that, but not always; it can just mean family or a group of people. The actual meaning depends on the context. Usually it does indeed mean generation in the Greek Christian books.

The Aramaic texts also use a word with the same ambiguity: sha'urbetah. It can just mean family, or a distinct class of people. For example, the priestly class. It could be translated as family, tribe, people, or nation. However, unlike the Greek, only the plural version can mean generations.

So strictly-speaking, the Aramaic version of Matthew 24:34 does not say generation, but something more like nation or people.

Also, in the Aramaic of Matthew 24:30, the word is usually translated as tribes:

‘...the Son of Man’s sign will appear in the skies, and all the tribes of the earth will beat themselves...’

Now, if the Aramaic text accurately reflects Jesus’ words, and Jesus wanted to specifically mean a generation (a group of people who are living at the same time), he could have used the word darah which actually means generation. Yet he did not.

That word appears in other parts of the Aramaic New Testament in contexts that clearly point to a time-limit (e.g. Ephesians 3:5; Hebrews 3:10). However, the Aramaic texts of Matthew 24:34 don’t use that word, they use the

Matthew 24:34 – “this generation”? (from the 2001 Translation)

singular sha'urbetah which means only family, tribe, people, or nation.

For this reason, our version of Matthew 24:34 says 'people' and not 'generation.'

This is also why our version of the parallel account in Mark 13:30 (from the Greek text) uses the definition of 'people,' as its the only definition shared by both the Aramaic and Greek words.

From <https://2001translation.org/notes/generation> accessed March 9, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

These notes are for [Luke 11:37ff](#); and were too extensive to simply place with the translations.

Notes from Matthew 23 (from the Christian Community Bible)

• 23.1 The fifth Discourse of Matthew's Gospel begins here. Only a few days separate us from Jesus' departure from this world and it is here that Matthew places the words and parables of Jesus that enlighten the disciples on the attitude to adopt in face of the times to come. Scarcely born, the Church will have to face the formidable opposition of Jewish power, especially that of the Pharisees. She will therefore follow her own way and separate herself from the Jewish communities. This is the main theme of chapter 23. Chapter 24 declares that God will confirm this separation through the ruin of the Jewish nation. The Church, then, should turn towards the future and await the return of Christ. Let her not waste time in waiting for the end of the world but be always ready in active vigilance: this is chapter 25.

• 2. RELIGIOUS AUTHORITIES Jesus was not from the tribe of Levi, to which the priests and those in charge of religious activities belonged. He did not, likewise, belong to any religious association, as the Pharisees did. He was on the side of the people and saw how the leaders of God's people and the organized religious elite acted. Obviously Matthew wants the words of Jesus to fall on the ears of important personages in the communities. Jesus judges in advance the authorities of the Church and more especially any group that sees itself the better, the more aware and the more efficacious. The Pharisees pretended to be just that, and in a sense they were.

The teachers of the Law and the Pharisees have sat down on the chair of Moses. The Gospel says it with more precision: they have seated themselves in the chair of Moses. This rather ironic formula suggests that the ambitious appropriate to themselves the authority over the people of God and that to a certain point God tolerates it. Matthew, in recording these words of Jesus, wants to preserve in the Church fundamental equality. It is the whole Church that enjoys the Holy Spirit, and the heads or doctors will have no authority unless they are deeply rooted in the community's life.

Paul will speak of Christ and the Church using the comparison of the head and the body (Eph 5:25). Likewise in the Church the authority of the bishop goes hand in hand with fidelity to the Church that he governs. He has accepted the Church as it is and does not seek to impose his own projects.

Do all they say. The bad example of the authorities does not discredit the word of God. Nor does it lessen the principle of authority. Their bad attitude discredits only their pretense at being superior to others. They cannot renounce their authority on the pretext of humble service and then carry out what the majority has decided.

Jesus speaks of the form of authority. Do not be called master or father. Do not be called "master," the one "who knows" and before whom one is silent; neither must you be called "father," the one who is venerated and imitated, forgetting to look directly at the One who alone is good. No one in the Church should eclipse the only "Father." Doubtless everyone will say that the word "Father" is simply the expression of respectful affection but Jesus affirms that the word has perverse effects.

The purity of faith, which submits to God alone, always suffers because of the cult of personality. The Church should be a community of free persons able to speak frankly. found ways to get around certain oaths. In that manner, clever people could swear falsely and deceive their opponents by swearing firmly without promising much.

From the Christian Community footnotes of [Matthew 23](#). Accessed March 10, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This is an extensive footnote for the American English Bible translation of [Luke 11:38](#).

Eating with Unwashed Hands (from the 2001 Translation)

This is a scriptural commentary submitted by a volunteer or a volunteer translator. It's not an official view of the 2001 Translation project. We are not a religion and we do not establish doctrine. These commentaries reflect a variety of views and some disagree with each other. Anyone can submit a commentary (see requirements).

At Matthew 15:2, we read of how Jesus' Apostles (and likely Jesus himself) hadn't washed their hands before eating (as was the custom in JeruSalem), and the Pharisees were objecting to this. However, what were they really objecting to?

It has often been preached that the Pharisees were complaining that Jesus and his Apostles hadn't performed a 'ritual washing' (to the elbows). Yet, the words in the parallel account at Mark 7:2 clearly show that this isn't what the Pharisees were saying.

Notice how this verse reads:

'Kai idontes tinas ton matheton autou hoti koinais chersin taut estin aniptoiois esthiousin tous artous,'
or,
'And having/seen some of disciples of/him as/great with/unclean hands this being unwashed eating the bread.'

Note that their hands were described as being 'koinais' (meaning 'unclean' or 'dirty') and 'aniptoiois' (unwashed). So according to the text, the Pharisees considered the hands of Jesus and his Apostles to be dirty, simply because they hadn't washed them before eating.

As you can see, there is no indication that they required some sort of 'ritual washing.'

Understand that the Pharisees were teaching the people that lived in JeruSalem and the Province of Judea that they had to wash their hands vigorously (scrubbing them) before eating a meal. And yes, it was partly a religious thing, which was based on the rabbinic teaching that they should be a clean people. However, that wasn't the end of the matter.

You might notice that (at Mark 7:4, 5) the Pharisees were also teaching the people (as part of the 'ritual') to 'rinse' the vegetables that they bought in the markets and to 'soak' (or 'wash') their dishes... which sounds like just a good idea. However, apparently such customs weren't as strictly followed by Galileans back then (Jesus and eleven of his Apostles were from Galilee). And the point that we want to get from this is that Jesus wasn't against washing his hands before eating, or washing vegetables before eating them, or against washing dishes. Rather, he was saying that God doesn't require that we do such things. So, notice what Jesus went on to say about the matter, as found at Matthew 15:20:

'Eating with unwashed hands doesn't dirty a man.'

Of course, Jesus wasn't really telling us that we should eat without washing our hands. For as the Son of God, he knew that disease and infection could be spread by allowing us to get too dirty. But as the text goes on to indicate; What he was concerned with here is something that was far more important! For what the Pharisees were doing was taking what they considered to be righteous principles and turning them into laws that they required others to observe as 'tradition,' but which went beyond what God required in His Laws. So they were promoting their own personal opinions as laws, and some of these opinions or laws even

Eating with Unwashed Hands (from the 2001 Translation)

allowed for people to show disregard for their parents.

His point?

Christians shouldn't be making up their own rules for others to follow!

As Paul wrote:

‘Don't go beyond the things that are written.’

For more information, see the linked document, ‘[God's Laws and Principles](#).’

From <https://2001translation.org/commentaries/unwashed-hands> accessed March 10, 2023.

[Chapter Outline](#) [Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Luke 11	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Jesus teaches His disciples about prayer	
And it was, while Jesus [lit., <i>him</i> , <i>he</i>] is in a certain place praying, when He stopped. [After He stopped,] one of His disciples spoke [up], [while] facing Him, [saying], “Lord, teach us [how] to pray even as John taught his disciples.”	And it happened, while Jesus was in a certain place praying, that He stopped, because one of His disciples was speaking to Him. The disciple said, “Lord, teach us how to pray just as John had taught his disciples to pray.”
And He answered them, “When you [all] pray [to God], say [this]: ‘Our Father, the [Father] in the heavens; let Your name be made separate [separate from the profane]. Bring in Your kingdom, let Your decree in heaven also be [Your decree here] on the earth. Our necessary subsistence [lit., <i>bread</i>] give that to us daily. Also, forgive us our sins as we even forgive all [others] who have sinned against us [lit., <i>all who are indebted to us</i>]. And do not bring us into temptation but deliver us from the evil [one].’ ”	Jesus answered them, saying, “When you pray to God, say a prayer similar to this: ‘Our Father, our God in the heavens, make separate Your character and essence from the profane. Bring Your kingdom to this earth, so that Your decrees in heaven will also be obeyed on this earth. Every day we have daily needs, and we ask that You provide these for us. Also, we ask for Your forgiveness of our sinful debt against You, even as we learn to forgive others who are indebted to us. Finally, do not bring us into temptation but deliver us from Satan and from his evil cosmic system.’ ”

A Complete Translation of Luke 11

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
<p>Then He said directly to them, “Who from among you+ has a friend and you go to him [at] midnight and you say to him, ‘Friend, lend me three [loaves of] bread. [This is] because a friend of mine has come to me from a journey and I have nothing to place before him [for a meal].’ And the man [lit., <i>he</i>] from within [his home] answers, saying, ‘Do not present to me [this] trouble. Already my door has been shut [and bolted] and my children are with me in our bed. I am unable to rise up and give [this bread] to you.’</p>	<p>Jesus then spoke a parable to them about prayer. He said to His disciples, “Let’s say that a friend of yours has come to you at midnight from a long journey and you have no food to serve him. So you go to the home of another friend and bang on his front door, saying, ‘Listen, I have a friend here from out of town and I am out of food. Could I borrow 3 loaves of bread from you?’ But your friend from inside the home answers you by saying, ‘Listen, this is too much trouble for me. My door is shut and bolted; my children are here with me in bed. There is no way I can get up and find this bread to give to you.’</p>
<p>I tell you+ [that] he will not provide [the bread] for him, having been raised up because he is his friend; [but he will give this bread to him] on account of his persistence. [Now] awake, he will give him as much as he wants.</p>	<p>Despite their friendship, the man inside was not going to give you the loaves of bread. However, because you outside persisted in your request, your friend finally got up and gave you as much bread as you wanted, simply because you were persistent.</p>
<p>I say [this] to you+: ask and it will be given to you+; seek after [it] and you+ will find [what you are looking for]; knock, and [the door] will be opened for you+. For everyone who keeps on asking will keep on receiving; and the one seeking will keep on finding; and the one who knocks, [the door] will be opened up.</p>	<p>I say this to all of you: ask God and He will give you what you ask for; seek after what He has planned for you, and you will find what you are looking for; knock and God will open up opportunities and options for you. Listen, the one who keeps on asking will continue to receive; the one who keeps seeking will keep on finding; and the one who knocks at the door, that door will be opened for him.</p>
<p>For who from among you [all], [if] the son will ask his father [for] bread, he will not give his son [lit., <i>him</i>] a stone [will he]? Or [if the son asks for] a fish, the father [lit., <i>he</i>] will not give him a snake instead of a fish [will he]? Or [if] the son [lit., <i>he</i>] asks for an egg, the father [lit., <i>he</i>] will not give him a scorpion.</p>	<p>Is there any father among you that, if his son asked for bread, you would give him a stone instead? If your son asked for fish, would you, the father, give him a snake? Or if your son asked for an egg, would you give him a scorpion?</p>
<p>If then, you+, being evil, know to give good gifts to your children, [then] how much more the Father from the heavens will give the Holy Spirit to those who ask Him?”</p>	<p>Given that you are evil—each one of you has a sin nature—yet you know how to give good gifts to your own children. How much more is the Father from Heaven able to give the gift of the Holy Spirit to those who has Him?”</p>
<p style="text-align: center;">Jesus faces an unjust accusation after casting out a demon</p>	
<p>Jesus [lit., <i>He</i>] was casting out a demon [from] a mute, and it happened [that] the mute spoke [as] the demon was going out.</p>	<p>Jesus was casting out a demon from a man who was mute, while a crowd of people watched. They heard the man speak as the demon went out of him.</p>
<p>The crowd [of people] were amazed [by this]. But some from among them spoke [out, saying], “He is casting out the demons by Beelzebub, the prince of the demons.”</p>	<p>At first, the people were quite impressed by what they saw, but then, a few persons from that group spoke out, saying, “He is casting out demons by the power of Beelzebub, the prince of demons.”</p>

A Complete Translation of Luke 11

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Then others [began to] test [Him], demanding a sign from heaven.	Then others began to tempt the Lord, actually believing this accusation, and then demanding that He provide them a sign from heaven.
Jesus [lit., <i>He</i>], knowing their reasoning, said to them, "Every kingdom [that is] divided against itself will be laid to waste; a house [divided] against itself [lit., <i>house</i>] will collapse. So if Satan is separated from [and at odds with] himself, how will his kingdom stand? You keep saying that I cast out demons by means of Beelzebub; but if I cast out demons by Beelzebul, [by whom] do your+ sons cast out [demons]? Through this [simple reasoning], they will be your judges. However, if I cast out demons by the finger of God, then the Kingdom of God has come to you [all].	Jesus, understanding their reasoning, said to them, "Every kingdom that is divided against itself will be laid waste; any house divided against itself cannot stand. So, if Satan is separated from himself and he is at odds with himself, how can his kingdom stand? You keep alleging that I cast out demons by means of Beelzebub, but if I cast out demons using Satan's power, by whose power do your sons cast them out? Your sons, based upon this simple logic, judge you and your negative volition. On the other hand, if I am casting out demons by the power of God, then the Kingdom of God has come to you (and, in fact, it has).
When a fully-armed strong man guards his own dwelling, his possessions are protected [lit., <i>are at peace</i>]. But when a stronger man than him comes in, he might subdue him. His armor upon which the first man [lit., <i>he</i>] trusted, [the other man] carries off; and he [then] distributes his plunder.	When a fully-armed strong man guards his own dwelling and courtyard, his possessions and household are protected. However, if a stronger man than him comes in, then this stronger man might prevail over him. Even the armor upon which the first man trusted, the stronger man will carry off, along with the rest of his valued possessions, which the stronger man will then sell or give away.
The [one who] is not with Me, keeps on being against Me; and the [one who] does not gather with Me, [that one] scatters.	Anyone who is not with Me is against Me; and the person who does not gather alongside Me, he scatters instead.
[Consider this possibility:] after the unclean spirit went out from the man, it was going through barren places, seeking rest but not finding [it]. Then the unclean spirit [lit., <i>it</i>] says, 'I will return to my [previous] residence from where I came out.' And going [to the man], he finds an empty [residence], swept out and made ready. Then the spirit [lit., <i>it</i>] goes and takes [with him] seven additional spirits, [more] evil than itself. Then they enter into [the man] and the spirit [lit., <i>it</i>] resides there. As a result [lit., <i>and</i>], the latter [state] of the man is worse than the first.	You also need to consider this: after an unclean spirit goes out from a man, it finds itself going through some weary and barren places. It sought out some sort of rest, but it could not find it. The unclean spirit then said, 'I will return to my previous residence from where I came.' When it returns to the man, he finds his soul empty of other spirits, swept out and made ready. The spirit does not simply enter into the man, but it gathers with it seven more spirits more evil than itself, and they all enter into the man. As a result, the latter state of the man is far worse than the first.
The horsey woman, Jonah and the Queen of Sheba	
And it happens, while He is saying these things, [that] a certain woman, out of the crowd, shouts out [lit., <i>lifts up (her) voice</i>], saying to Him, "Happy [and blessed] is the womb that carried you and the breasts which nursed [You]."	Then, right in the middle of Jesus teaching, a woman from the crowd shouted out, so that everyone might hear her, saying, "Happy and blessed is the womb that carried You and the breasts which nursed You."

A Complete Translation of Luke 11

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
But He said, “Nay, rather, happinesses [and blessings] to those hearing the Word of God and [to] those keeping [or, guarding] [it].”	But He said, “On the contrary, happinesses and blessing are for those who hear the Word of God and who keep it.”
As the crowds were gathering [around Jesus], He began to speak, [saying], “This [particular] generation is evil. They keep on seeking a sign, but a sign will not be given to them, except the sign of Jonah the prophet. Just as Jonah become a sign for the Ninevites, so also will the Son of Man [be a sign] to this generation.	More and more people began to gather around Jesus. He began to speak once again, saying, “This generation of men—you people standing all around Me—is evil. You keep on asking for a sign, but I will not give you a sign, except for the sign of Jonah the ancient prophet. Just as Jonah was a sign to the Ninevites, so also the Son of Man will be a sign to you.
The Queen of the South will awaken for the [great end time and] judgment along with the men of this generation and she will condemn them. She came from the ends of the earth to hear the wisdom of Solomon, and listen, [there is] One greater than Solomon [standing right] here [before you]!	The Queen of the South will awaken at the last judgment, along with the men of this present generation, and she will condemn them, based upon what she did in life. She came from the ends of the earth to meet Solomon and to hear his wisdom; and listen to Me, there is One greater than Solomon standing right in front of you!
The men of Nineveh will rise up with this generation [at that final] judgment and they condemn them. You see, they changed their thinking [at hearing] the proclamation of Jonah; but listen, [there is] One greater than Jonah [standing right] here [before you]!	The men of Nineveh will also rise up with you in the final judgment and they will condemn you! When Jonah came to them and spoke the message of God, they changed their minds and they believed in the Revealed God. However, there is One standing right before you right now, and He is greater than Jonah.
No one, having lighted a lamp, places [that] lamp in a hidden place or under a basket, but [upon] a lampstand, so that the ones going [near] the light might be able to see.	No one lights a lamp, but then places that lamp someplace where it cannot be seen. They place the lighted lamp on a lampstand, so that anyone who happens to be near the light can easily see their surroundings.
Your eye is the lamp of your body; when your eye is whole, your body is [full of] light. However, when it is bad, your body is [in] darkness. Therefore, be careful that the light that is in you is not darkness. If then, your entire body [is] light, not having any amount of darkness, [then] it will be completely light; just as when the lamp, by its illumination, gives light to you.	Your eye is the light of your body; when your eye is clear and whole, your body appears to be filled with light. However, if your eye is bad, then your body appears to be in darkness. Therefore, be certain that the light which is in you is not darkness. If your entire body is light, without any amount of darkness, then you are completely illumined, just as when a bright lamp near you provides light for you.
Jesus is confronted by pharisees and lawyers	
While Jesus [lit., <i>He</i>] is speaking, a pharisee asked Him to dine with him. [Jesus later] entered [into the pharisee’s home and] reclined [at the table].	While Jesus is speaking, a pharisee asked him to take a meal with him. So, soon thereafter, Jesus went to the pharisee’s home, entered in, and sat down to eat.
But the pharisee watched, and he was astonished that [Jesus] did not first wash [lit., <i>baptize</i>] [his hands] before the meal.	The pharisee was watching Him carefully and was astonished that Jesus did not first wash His hands before sitting down. He apparently told others about this.

A Complete Translation of Luke 11

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
The Lord then spoke directly to him, [saying], “Now you+ pharisees keep on cleaning the outside of the cup and the plate, but your insides are filled with greed and depravity. [Listen, you] ignorant ones, the One who makes the outside also made the inside. Notwithstanding, give the things within [as] mercy [or, <i>as an indication of compassion</i>], and listen, [when you give mercy, then] everyone is clean to you+.	The Lord then spoke directly to him, saying, “Right now, you pharisees continue to clean the outside of the cup and the plate, but on the inside, you are filled with greed and depravity. Listen carefully, you ignorant fools, the God Who made the outside also made the inside. It is from the inner man that grace and mercy proceed. Furthermore, when you give mercy, then everyone is clean before you.
But woe to [all of] you pharisees, for you+ continue giving tithes [for minor things], for mint, for rue and for any herb, but you ignore the justice and agape love of God. However, it is necessary to do these things, and he [is] not to [simply] ignore [them].	But woe to all you pharisees! You publicly give tithes for small things, like mint or rue and any herb; but you completely ignore both the love and justice of God. It is necessary to act in accordance with God's justice and love; you cannot ignore them!
Woe to [all of] you pharisees, for you+ love a place of prominence in the synagogue and [you love] the greetings [that you receive] in the marketplace.	Woe to you pharisees—you love to sit in a place of prominence in the synagogue, and you love receiving greetings when in the market place.
Woe to [all of] you, [you scribes and pharisees, you hypocrites], that you are like an unmarked grave; and people who walk over [it] do not know [that they are walking over your grave].	Again, woe to you pharisees—your souls are like unmarked graves that people walk over, but they don't know that your grave is right there beneath their feet.
But answering, one of the lawyers said to Him, “[Regarding] these things which are being spoken—You keep on treating us shamefully also.”	One of the lawyers spoke up, responding to what Jesus was saying: “Listen, about these things that you keep saying—You are offending us with Your words!”
He answered, “Then woe to [all of] you lawyers, because you keep on loading men with oppressive burdens, but you will not touch these burdens [with] one of your+ fingers.	Jesus answered him, “Then let Me be clear: woe to all of you lawyers as well, because you continually load men up with excessive legal burdens, yet you do not even lift a finger to help with these burdens.
Woe to you+, for you+ [who] keep on building monuments of the prophets, but your ancestors killed them! Consequently, you are [all] witnesses [to this evil]. You keep on approving the deeds of your+ ancestors, for indeed, they killed them! Nevertheless, you [all] keep on building [these (meaningless) monuments for them].	Woe to you, because you keep building monuments to the prophets whom your ancestors killed. You are not only witnesses to such evil, but you approve of the deeds done by your ancestors, who indeed killed these prophets! Despite this, you still build monuments to these prophets.
By this, the wisdom of God has also spoken, ‘I will send them prophets and messengers, some of them they will kill and [some of them] they will persecute,’ so that He will require the blood of all the prophets—the pouring out [of their blood] from the foundation of [this] world—from this generation.	Because of this, the wisdom of God has stated, ‘I will send them prophets and messengers, some of whom they will kill and some of whom they will persecute.’ Therefore, God will require a reckoning for the blood of all His prophets from the foundation of the world until now—and He will require it from this generation.
From the blood of Abel to the blood of Zechariah, the one perishing between the altar and the house. Surely I keep on telling you [all], He will require [a reckoning] from this generation.	Beginning with the blood of Abel to the blood of Zechariah, who perished between the altar and the Temple. Surely I keep on telling you that, God will require a reckoning from this generation.

A Complete Translation of Luke 11

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Woe to [all of] you lawyers; for you have taken away the key of knowledge. You [all] have not entered in [to the knowledge of God] and you have hindered others [lit., <i>those</i>] [from] entering [into knowledge].”	Woe to all of you lawyers, for you have kept the key of knowledge from others. You have not entered into this knowledge yourselves, and you also keep hindering those who want to enter into it.”
From then on, [after] He went out, the scribes and pharisees began an intense [campaign] to entrap [the Lord] and to catch Him [off guard] with questions regarding many [things], [just] lying in wait [for] Him, to ensnare Him by something He might say [lit., <i>to ensnare one from out of His mouth</i>] [to the intent that they might accuse him].	From that point forward, after the Lord went out from the pharisee’s home, the scribes and pharisees began an intense campaign to entrap the Lord and to continually ply Him with questions about anything, just lying in wait to catch Him in anything that He might say.
Chapter Outline	Charts, Graphics and Short Doctrines

Doctrinal Teachers* Who Have Taught Luke 11

	Series	Lesson (s)	Passage
R. B. Thieme, Jr. taught portions of this chapter	1992 Spiritual Dynamics (#376)	#890–891	Luke 11:2–4, 9–13
	1992 Spiritual Dynamics (#376)	#1957	Luke 11:27–31
	1992 Spiritual Dynamics (#376)	#1972	Luke 11:27, 31
	1985 Ephesians (#412)	#569	Luke 11:27, 31
	1985 Ephesians (#412)	#979	Luke 11:26–27
	1976 Philippians (#454)	#37	Luke 11:27–28
	1976 Philippians (#454)	#55	Luke 11:20–21
	1981 Revelation (#457)	#302	Luke 11:27–28
	1977 Romans (#458)	#610	Luke 11:21
	1975 1Timothy (#467)	#65	Luke 11:20–21
	1972 David (#631)	#2	Luke 11:13
	1976 Woman (#795)	#3–6	Luke 11:27–31
	1976 Assyrian Crisis (#804)	#1–4	Luke 11:29–32
R. B. Thieme, III	1991 Israel in Conflict (#108)	#108	Luke 11:26–28
	2010 Life of Christ	#716–725	Luke 11:1–13
	2010 Life of Christ	#726–737	Luke 11: 23–54
Grace Notes by Dr. Daniel Hill (edited by Warren Doud)	Book of Luke https://www.gracenotes.info/luke/luke.pdf		Luke 11:1–54

* 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).

