

Luke 12

written and compiled by Gary Kukis

Luke 12:1–59

Jesus Distinguishes Between True Faith and Religion

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 12 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 speaks both to His disciples and to an ever-growing crowd, teaching a variety of subjects. These include the hypocrisy of the religious hierarchy, uncovering all that is hidden, not being afraid of those who can only kill the body, the value of each person to God, blaspheming the Holy Spirit, facing persecution, determining what is of true value in this life, logistical grace, selling off all one's possession, the Lord's true baptism, bringing division to this earth and signs of the time. Jesus taught several parables in this chapter, including those which feature a master and his slave, a homeowner and his home.

Bible Summary: Jesus said, "Even the hairs of your head are numbered. Sell your possessions. Be ready for the Son of Man. I came to bring division." ¹

This should be the most extensive examination of Luke 12 available, where you will be able to examine in depth every word of the original text.

Quotations:

Outline of Chapter 12:

Preface

Introduction

vv. 1–3	Jesus Warns About the Hypocrisy of the Religious Hierarchy
vv. 4–7	Do Not Fear Persecution; God Can Be Trusted
vv. 8–12	Disciples Should Be Ready to Trust the Holy Spirit When Before Various Authorities
vv. 13–21	Jesus Teaches the Parable of the Rich Fool
vv. 22–31	Don't Be Anxious Over Food and Clothing; the Father Knows What You Need
vv. 32–34	"Sell Your Possessions"
vv. 35–48	Parables of the Faithful Servants and the Evil Servant
vv. 49–53	Jesus Will Bring Division Rather than Peace
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Chapter Summary

Addendum

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Preface	Quotations
Introduction	Titles and/or Brief Descriptions of Luke 12 (by Various Commentators)
Introduction	Brief, but insightful observations of Luke 12 (various commentators)
Introduction	Fundamental Questions About Luke 12

¹ From <https://biblesummary.info/luke> accessed October 26, 2020.

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A Set of Summary Doctrines and Commentary
Why Luke 12 is in the Word of God
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Garbage Dump (from the 2001 Translation)
The Doctrine of Suffering (by R. B. Thieme, Jr.)
Unforgivable Sin? (From the 2001 Translation)
GREED—PRODUCTIVITY (From the Christian Community Bible)
Comparing Luke 12:22–31 to Matthew 6:25–34
Types of Baptisms (by R. B. Thieme, Jr.)
The Types of Imputations and the Imputations of Salvation (Kukis)

A Complete Translation of Luke 12

Doctrinal Teachers Who Have Taught Luke 12
Word Cloud from a Reasonably Literal Paraphrase of Luke 12
Word Cloud from Exegesis of Luke 12

Chapter Outline		Charts, Graphics and Short Doctrines
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www.kukis.org	Exegetical Studies in Luke	

Doctrines Covered or Alluded To

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

	Luke 11		
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Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also included are various technical terms from Christian theology along with a few new terms and concepts which I have developed.

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

Definition of Terms

Angelic Conflict	During human history, there is an invisible conflict being played out and tied to human history, which is call the <i>Angelic Conflict</i> . This began with the fall of Satan and has flowed into our own lives since Satan tempted the first woman to sin against God. The two primary objectives of Satan with respect to man are (1) to keep people from believing in Jesus Christ and (2) to keep believers from growing spiritually and participating in the production of divine good. See the Angelic Conflict (HTML) (PDF) (WPD).
Angels, Elect and Fallen	Angels were living creatures created before man. They also have free will. Those who chose against God (or sinned against God) are fallen angels. They will spend eternity in the Lake of Fire. Those who have never sinned against God and never rebelled against God are the <i>elect angels</i> . We do not know exactly what their future is, apart from them spending eternity with God. See the Angelic Conflict (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?).
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).
Blessing by Association	Friends and relatives and associates of a spiritually mature believer receive some overflow of blessing from that believer. People in the same geographical area of a mature of maturing believer receive blessings through their association. Blessing by Association (HTML) (PDF) (WPD).

Definition of Terms	
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).
The Cross; the Cross of Christ ; the Roman Cross	The phrases <i>the cross</i> and <i>the cross of Christ</i> are common phrases used today to represent Jesus dying for our sin on the cross. In that way, these phrases mean essentially the same thing as <i>the blood of Christ</i> . This does not mean that there is some magic or importance in the symbol of the cross, which is ubiquitous today. Jesus did not die on a cross which looked like that. The cross that He died on was a Roman cross, which looked more like a <i>T</i> . The physical pain which Jesus endured, the small amount of blood which He bled, and His actual physical death are real events, but they are typical of what actually saves us from our sins. During three hours of the cross, God the Father poured out on God the Son our sins; and Jesus took upon Himself the penalty for our sins during those three hours. This is not something which was not actually observed by anyone (although the Lord is said to have screamed throughout that process).
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.
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).
Divine Discipline	Divine discipline is the divinely-ordered corrective action through which God motivates His children to turn away from sin and to return to the post salvation spiritual life. We are disciplined when we are out of fellowship (by means of sin); and we get back into fellowship by naming our sins to God. See the Doctrine of Divine Discipline (Maranatha Church—Jack M. Ballinger) (Cherreguine Bible Doctrine Ministries) (Pastor Doug Laird) (Reasons for Christian Suffering by Dr. Robert D. Luginbill)
Divine Good	Divine good is that which the believer produces while filled with the Holy Spirit. A mature believer will produce more divine good and more efficiently than an immature believer. See also the Doctrine of Divine Good (L.G. Merritt—West Bank Bible Church) (Grace Bible Church of Baytown) (Maranatha Church).
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).
In the flesh, fleshly	<i>In the flesh</i> is a phrase that indicates that a believer is carnal (or out of fellowship).

Definition of Terms	
Gospel , Gospel Message, Gospels	There are at least 3 ways to understand the word <i>gospel</i> : (1) It is a synonym for the truth, or the real truth. (2) The gospel of Jesus Christ refers to the revelation of the means of salvation to unregenerate man: " Believe on the Lord Jesus Christ and you will be saved. " There are other things which may be included in the gospel, such as a reference to the cross, to Jesus dying for our sins, to Jesus being resurrected, etc. The new believer never hears the entire gospel message; he hears a portion of it and believes that and is saved. Then, as a believer, he may learn the rest of it (depending upon whether he has positive volition towards doctrine after salvation). (3) The gospels refer to the 4 biographies of Jesus the Messiah.
Grace of God, The	Grace is all that God has done to bring fallen and sinful man into a just, perfect, and eternal relationship with Himself, without compromising His divine attributes and totally apart from human merit and works. Grace is a free will work of God; something totally undeserved by man (Grace Notes on Grace) (L. S. Chafer on grace) Grace Bible Church: Grace, Understanding Grace, Grace in Prayer, Grace versus Legalism)
Human Spirit	We store information about God and the plan of God in the human spirit. Only the believer has a functioning human spirit. See the Doctrine of the Human Spirit (HTML) (PDF) (WPD) .
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 .
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	
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>
Omniscience (of God); omniscient	<p>Omniscience means that God knows everything—whether past present or future, whether actual or possible. See Grace Notes Essence of God (HTML) (PDF); Grace Bible Church (Omniscience); Got Questions (Omniscience).</p>
Palestine	<p>The land of Palestine is the territory which lies between the Mediterranean Sea and the Arabian Desert as its East and West boundaries. The desert region next to Egypt is considered the southern border in ancient times, but that region is counted as a part of Palestine today. Palestine is bordered in the north by modern Lebanon. The name <i>Palestine</i> comes from the Philistines, whose current progeny are unknown. The Philistines controlled several cities on the Mediterranean Sea and were particularly a thorn in the side of King David.</p>
Pastor, Pastor-teacher	<p>The pastor (or pastor-teacher) is the highest spiritual gift with regards to authority. He has the authority over a single church. He is given one level of authority when he is called by the church into service; and then he develops a higher level of authority by teaching the Word of God. This is not, however, the authority to run the lives of individuals at the church. The pastor can teach the Word of God with near complete accuracy, yet members of his congregation might do the exact opposite. Grace Notes' Pastor-Teachers in the Church Age (HTML) (PDF); Jack Ballinger (Pastor-teacher); Roy Cloudt (pastor-teacher).</p>
Pentecost	<p>Pentecost comes from the Greek word Πεντηκοστή (Pentēkostē) meaning <i>fiftieth</i>. Pentecost is celebrated on the 50th day after the Passover (the seventh Sunday). The Feast of Pentecost is found only twice in the noncanonical intertestamental books, Tobit and 2 Maccabees, revered by the Catholics. This is the updated name for the Festival of Weeks, which is found in Leviticus 23:15–16 and Deuteronomy 16:9–10; also known as the feast of Harvest (Exodus 23:16) and the day of first fruits (Numbers 28:26).</p> <p>Because the Holy Spirit was given to the church on that day, this remembrance of Pentecost has overshadowed the purpose of that day as found in the Torah. See Pentecost in Wikipedia; Dr. Robert Dean, Jr. (Doctrine of Israel's Feasts); Grace Notes (HTML) (PDF); Maranatha Church (Feasts); Grace Bible Church of Baytown (Biblical Concept of Feasts); Grace Fellowship Church (7 Feasts).</p>
Pharisee, Pharisees	<p>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).</p>

Definition of Terms	
Priest, Priests	<p>During the Age of Israel, only those descended from Aaron were priests. Priests represent man before God (whereas, a prophet represents God to man). Because priests are men, they can be a corrupt group.</p> <p>In the Church Age, every believer is a priest and there is no specialized priesthood. Every priest-believer can represent himself directly to God. See the Priesthoods of God and of Man: (HTML) (PDF) (WPD).</p>
Rebound (Restoration to fellowship with God)	<p>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).</p>
Religion, Religious	<p>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).</p>
The Revealed God (or, the Revealed Lord)	<p>We all come to a time of God-consciousness where we understand the concept and possibility of the existence of God. At that point, we face 2 great questions: (1) do we want to know this God and (2) are will willing to believe in God as He has revealed Himself or do we make a god in our own image and worship that? In both the Old and New Testaments, God will make Himself known (He reveals Himself) to those who will believe in Him and to others as well. We know Him firmly and concretely as Jesus Christ; and in the Old Testament, He is known as the God of the Jews, the Creator of the Universe, the God of Moses (or of Abraham), etc.</p>
Royal Family; Royal Family of God	<p>Those in the Church Age who have believed in Christ Jesus are considered to be royal family of God. We are not simply members of the family of God, but of the royal family; which means we are closely associated the Christ's royalty (because we are in Christ). See the Royal Family Honor Code (McLaughlin; McLaughlin2); Baptism of the Spirit and the Royal Family (Grace Notes); and the Royal Family of God (Joe Wall—p. 74).</p>
Sanhedrin	<p>The Sanhedrin was the Supreme Court of Israel. The men called by Moses to judge the disputes of Israelites is often said to be the first Sanhedrin, although these men functions separately. By the time of the Lord, the Sanhedrin appears to be a single institution made up of 23 or 71 elders. Like any institution, its honor or dishonor rests upon the men within it. The Encyclopedia Britannica suggests that accounts of the Sanhedrin to be <i>fragmentary, apparently contradictory, and often obscure</i>. Its duties, functions and make up likely changed throughout the years.</p>
Scribe, scribes	<p>A scribe is one who transcribes the Law, replacing old and worn out manuscripts with newer ones; or preparing manuscripts for distribution. Scribes also taught the Mosaic Law, and, apparently, with a legalistic bias (Matt. 7:29 17:10 23:2–3). They conspired against Jesus (Matt. 26:3, 57 27:41).</p>
Sin unto Death	<p>The phrase "sin unto death" describes the final stage of divine discipline in which God removes from the earth the person who is totally alienated from God. The "sin unto death" is not a particular sin; but it is, rather, a mental attitude of total indifference to and rebellion against the will and purpose of God. For more information, see the Doctrine of the Sin unto Death (HTML) (PDF) (WPD).</p>

Definition of Terms	
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 Advance	Spiritual advance is another way to describe <i>growing in grace and knowledge of the Lord Jesus Christ</i> (2Peter 3:18). We grow by keeping short accounts with God insofar as our sinning goes (that is, we often name our sins to God as per 1John 1:9); and by exposing ourselves regularly (daily) to accurate teaching of the Word of God by a well-qualified pastor-teacher, hearing and believing the spiritual principles being taught. See Basic Themes of the Bible ; aka The Fundamental Themes of Scripture (HTML) (PDF) (WPD); Living the Christian Life (HTML) (PDF) (WPD); and Christian Mechanics (HTML) (PDF) (WPD).
Spiritual gift; spiritual gifts	Every believer, at the moment of salvation, is given one or more spiritual gifts. Knowledge of these gifts and the exploitation of same comes with spiritual growth. See the Doctrine of Spiritual Gifts (Dr. Grant C. Richison) (Ron Adema) (Ron Snider).
Spiritual Growth	Spiritual growth for the believer is an option. We do not automatically grow spiritually simply because we have believed in Jesus Christ. We grow because we spend time in the Spirit (using rebound) and because we learn Bible doctrine under the ministry of a well-qualified pastor-teacher. See Living the Christian Life (HTML) (PDF) (WPD); Christian Mechanics (HTML) (PDF) (WPD), the Stages of Spiritual Growth (HTML) (PDF) (WPD); and the Spiritual Life (HTML) (PDF) (WPD).
Spiritual Life , Spiritual Lives	The spiritual life is the life that God expects us to lead. Fundamental to the spiritual life is rebound (naming your sins to God and being filled with the Spirit) and spiritual growth (learning and believing Bible doctrine). Even though we are commanded to live the spiritual life, this is not an imposition to our lives, but enlightenment and peace of mind. The unbeliever cannot lead a spiritual life. (HTM) (PDF) (The Spiritual Life via the 10 problem solving devices —R. B. Thieme, Jr.) (Walking in the Spirit —Chafer) (Spiritual Metabolism —Robert R. McLaughlin)
Spiritual Maturity	Spiritual maturity is achieved through spiritual growth. One grows spiritually by using the rebound technique (1John 1:9) and by hearing, understanding and believing the teaching of the Word of God (aka, Operation Z). R. B. Thieme, Jr. has coined several terms which mean roughly the same thing: the edification complex structure of the soul and supergrace. See Christian Mechanics (HTML) (PDF) (WPD), the Stages of Spiritual Growth (HTML) (PDF) (WPD); and the Doctrine of the Edification Complex of the Soul (HTML) (PDF) (WPD).
Supergrace; the Supergrace life	Supergrace is a term and doctrine, developed by R. B. Thieme, Jr., which indicates a stage of spiritual maturity that some believers attain. Essentially, this is our first stage of spiritual growth and it is based upon the words <i>greater grace</i> as found in James 4:6. (Robert R. McLaughlin) Or, R. B. Thieme, Jr. covers this in lesson #10 of his 1972 David Series 631; or in his 1972 Supergrace Series769 (12 lessons) (the terminology is original with Thieme)

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/>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

An Introduction to Luke 12

Introduction: In Luke 12, thousands of people come to Jesus, presumably to hear Him teach. However, it is clear that there are a number of **religious** types in this crowd who are antagonistic to Him (which antagonism, Jesus only alludes to). Jesus somehow takes His **disciples** aside and teaches them. They are joined by the thousands, but this appears to take place over a period of time. Vv. 1–34 appear to be directed to the disciples; but it is apparent that others come into the periphery of the Lord, little by little, from around v. 35 and forward (I am basing this upon vv. 41 & 54).

Although it appears that Jesus taught all of this at one sitting (so to speak), He taught 9 different short topics and parables. Although there seemed to be some connections between these various topics, it would be hard to put an umbrella over the entire series of topics. My attempt to sum these up would be the relationship of the disciples to God and to Jesus (and the Holy Spirit); followed by their relationships to their fellow man. However, this summation is so broad that it might be applicable to most of the middle chapters of Luke (those chapters which are devoted primarily to teaching).

I had considered dividing this chapter into two large sections: *Jesus Speaks to His Disciples* and *Jesus Speaks to the Assembled Crowd*; but there is no clear delineation between this change of focus (and v. 54 is the first time that Jesus specifically addresses the crowds).

In chapters 8–11, we have done a very careful examination of the text, of various incidents, and have come to the conclusion that this center section of Luke (chapters 10–18) is not in chronological order. Whatever we can place in chronological order will be based upon the incident found here and how it compares to texts elsewhere. Some we may be able to place into a reasonable time frame, and some—particularly unique incidents—we cannot.

A title or one or two sentences which describe Luke 12.

Titles and/or Brief Descriptions of Luke 12 (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 12 (various commentators)

Brief, but insightful observations of Luke 12 (various commentators)

[Chapter Outline](#)

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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 12

Some of these questions may not make sense unless you have read Luke 12. There are **two translations** at the very end of this chapter if you wanted to do that before proceeding any further in this study.

[Chapter Outline](#)

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It is important to understand what has gone before.

The Prequel of Luke 12

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

The Principals of Luke 12

Characters

Biographical Material

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[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 12

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 12

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Outlines and Summaries of Luke 12 (Various Commentators)

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Outlines and Summaries of Luke 12 (Various Commentators)

[Chapter Outline](#)

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The ESV; capitalized is used below. There are so many strong verses here that the reader might as read the exegesis of them.

A Synopsis of Luke 12 from the Summarized Bible

Contents: Jesus warns of leaven of the Pharisees. Parable of the rich fool. Parable of the second coming. Parable of the steward and his servants. Christ, the divider of men.

Characters: Jesus, disciples, Pharisees, rich man, Peter.

Conclusion: Those who make not religion a mere cloak, but have a saving faith in Christ, can set at defiance all the opposing forces of the world, knowing that having given Him first place in their lives, they are safe in Him. They need not take anxious thought for the things of this life nor dread even the killing of the body, which can only send them to their rest and eternal joy with Christ the sooner. Let them therefore sit loose to the world, living in hourly hope of His glorious return.

Key Word: Jesus our security, Luke 12:7, Luke 12:8, Luke 12:11, Luke 12:28, Luke 12:31, Luke 12:37.

Strong Verses: Luke 12:3, Luke 12:4, Luke 12:5, Luke 12:7, Luke 12:8, Luke 12:9, Luke 12:22, Luke 12:24, Luke 12:28, Luke 12:30, Luke 12:31, Luke 12:32, Luke 12:34, Luke 12:37, Luke 12:40, Luke 12:48.

Striking Facts: Luke 12:40 (**You also must be ready, for the Son of Man is coming at an hour you do not expect.**). Jesus is certainly coming back to earth in power and great glory and His people are now to live in a state of expectation, doing everything with that hope and to that end. The theology of Luke 12:45–46 (**But if that servant says to himself, 'My master is delayed in coming,' and begins to beat the male and female servants, and to eat and drink and get drunk, the master of that servant will come on a day when he does not expect him and at an hour he does not know, and will cut him in pieces and put him with the unfaithful.**) is characterized as the theology of unfaithful stewards who will be caught unawares to their shame.

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Luke 12.

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

The Big Picture (Luke 10–15)

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

The Big Picture (Luke 10–15)

Scripture	Text/Commentary
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)
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)
Luke 13A	Jesus Teaches Parables (the Kingdom, the Barren Fig Tree)
Luke 13B	The Woman with the Troubling Spirit
Luke 13C	Jesus Teaches Parables (Mustard Seed, Leaven, Narrow Gate)
Luke 13D	Jesus Laments Over Jerusalem
Luke 14A	Jesus Heals on the Sabbath
Luke 14B	Jesus Teaches by Parables (Wedding Feast, Great Banquet)
Luke 14C	Jesus on the Cost of Discipleship
Luke 14D	Jesus on Salt
Luke 15	Jesus Teaches by Parables (Lost Sheep, Lost Coin, Prodigal Son)

Chapter Outline

Charts, Graphics and Short Doctrines

The first chapter heading sometimes does double duty, giving an overall view of the chapter and/or telling what the first section is about. Sometimes, it strict speaks of the first section.

Paragraph Divisions of Modern Translations for Luke 12				
NASB	NKJV	NRSV	TEV	NJB (FOLLOWS MT)

Paragraph Divisions of Modern Translations for Luke 12				
NASB	NKJV	NRSV	TEV	NJB (FOLLOWS MT)

From www.biblegateway.com/passage/?search=Luke%205&version=NASB;NKJV;NRSV;CEB;CEV; concept inspired by Dr. Bob Utley.

[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, A Faithful Version and the Holy New Covenant Translation are new to my list of translations. 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 and the Exegesis Companion Bible under the weird Bibles.

Removed the Third Millennium Bible, as I practically never refer to it.

I have stopped adding Shmoop summaries of Bible chapters. They are mostly irreverent, sometimes wrong, and the summaries are longer than the actual chapter.

I have made the Dictionary of Terms interactive, so that when you come upon a specialized theological term, you can click on it, and be taken to the definition. But then, you can click on the hyperlinked term there and return to where you are in the text. In an HTML document, you could have always clicked on the *back button*; but this will work in a PDF or in a WPD.

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.

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.

Chapter Outline

Charts, Graphics and Short Doctrines

Jesus Warns About the Hypocrisy of the Religious Hierarchy

Kukis slavishly literal:

In whom a gathering of the ten-thousand of the crowd, so to tread down one another. He begins to speak facing the disciples of Him first. “Take heed to themselves from the leaven, which is hypocrisy, of the pharisees. But nothing concealed is which will not be uncovered; and a hidden [thing] which will not be known. Therefore, from as much as in the darkness, you [all] have spoken, in the light it will be heard; and to whom, facing the ear, you [all] have spoken in the storeroom, it will be proclaimed upon the rooftop.

Luke
12:1–3

Kukis moderately literal:

Meanwhile [lit., in whom], a massive [lit., ten-thousand; also, a myriad] crowd was gathering, so that they stepped on one another. Jesus [lit., He] then spoke directly to His disciples first [before speaking to the large crowd]: “You yourselves pay attention to the leaven of the pharisees (which [leaven] is hypocrisy). [There] is nothing concealed that will not be uncovered; and [what is] hidden will be known. Therefore, whatever you+ have spoken in the darkness will be heard in the light; and whatever you have whispered [lit., spoken to an ear] in the private room, will be proclaimed from the rooftop.

Kukis paraphrase

The crowd of people continued to grow, to the point where they were stepping on one another. Nevertheless, Jesus began to teach His disciples directly, before speaking to the crowd. “You need to be warned about the leaven of the pharisees, which is hypocrisy. There is nothing that they or anyone else will conceal which will not be uncovered. Whatever is hidden now, will be known in the future. Whatever things you speak quietly in the darkness, will be heard by all in the light. Even if you whisper to someone in a private room, that information will be proclaimed from the rooftop.

Here is how others have translated this verse:

Ancient texts:

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

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

I will compare the Greek text to English translations of the Latin and Syriac (= Aramaic) texts, using the Douay-Rheims translation² and George Lamsa’s translation from the Syriac. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.).

² I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

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)	In whom a gathering of the ten-thousand of the crowd, so to tread down one another. He begins to speak facing the disciples of Him first. "Take heed to themselves from the leaven, which is hypocrisy, of the pharisees. But nothing concealed is which will not be uncovered; and a hidden [thing] which will not be known. Therefore, from as much as in the darkness, you [all] have spoken, in the light it will be heard; and to whom, facing the ear, you [all] have spoken in the storeroom, it will be proclaimed upon the rooftop.
Douay-Rheims 1899 (Amer.)	And when great multitudes stood about him, so that they trod one upon another, he began to say to his disciples: Beware ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered that shall not be revealed: nor hidden that shall not be known. For whatsoever things you have spoken in darkness shall be published in the light: and that which you have spoken in the ear in the chambers shall be preached on the housetops.
Holy Aramaic Scriptures	And when great crowds had gathered, so many that they would trample one another, Eshu {Yeshua} began to say unto His Disciples, "First of all, take care within your souls {yourselves} from the khimra d'Phrishe {the leaven of the Pharisees}, which is partiality with persons. Yet, there isn't anything that is concealed that will not be revealed, and that isn't hidden that will not be known. For, all that you say in the keshuka {the darkness}, will be heard in the nahiya {the light}. And the thing you whisper in the ears, in the closets, will be proclaimed on the egare {the rooftops/the housetops}.
James Murdock's Syriac NT	And when great multitudes were assembled by myriads, so that they trod one upon another, Jesus began to say to his disciples: First of all, beware for yourselves of that leaven of the Pharisees, which is hypocrisy. For there is nothing hidden, which will not be revealed; nor concealed, that will not be known. For whatever ye speak in the dark, will be heard in the light; and what in secret chambers, ye whisper in the ear, will be proclaimed on the house-tops.
Original Aramaic NT ³	And when multitudes of great crowds were gathered together so that they would tread on one another, Yeshua began to say to his disciples, "First, beware among yourselves of the yeast of the Pharisees, which is phoniness." "For there is nothing covered that will not be revealed, neither anything secret that will not be known." "For everything that you will say in darkness shall be heard in the light and whatever you whispered in an ear in an inner chamber will be preached on the rooftops."

³ The Aramaic English Interlinear New Testament (7th edition), translated by Rev. David Bauscher. <http://www.aramaicnt.com/> ©2006.

Lamsa Peshitta (Syriac) And when multitudes of great crowds were gathered together so that they would tread on one another, Yeshua began to say to his disciples, "First, beware among yourselves of the leaven of the Pharisees, which is phoniness."
 "For there is nothing covered that will not be revealed, neither anything secret that will not be known."
 "For everything that you will say in darkness shall be heard in the light and whatever you whispered in an ear in an inner chamber will be preached on the rooftops."

Significant differences:

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

Limited Vocabulary Translations:

Bible in Basic English At that time, when thousands of the people had come together, in such numbers that they were crushing one another, he said first to his disciples, Have nothing to do with the leaven of the Pharisees, which is deceit.
 But nothing is covered up, which will not come to light, or secret, which will not be made clear.

So, whatever you have said in the dark, will come to men's hearing in the light, and what you have said secretly inside the house, will be made public from the house-tops.

Bible in Worldwide English Many thousands of people had gathered. They stepped on each other. Jesus began to talk to the disciples. He said, Take care. Do not let the yeast of the Pharisees spoil you. They are not true to themselves. Everything that is covered up will be seen. Everything that is hidden will be known. What you have said in the dark will be heard in the light. What you have said in secret with the door shut will be told from the tops of the houses.

Easy English

Jesus tells the people to be careful how they live

While all this was happening, many thousands of people had come together near that place. The crowd was so big that people were almost walking over each other. Jesus began to talk first to his disciples. He said, 'Be careful! Do not accept the yeast of the Pharisees. Do not be hypocrites like they are.

People put yeast and water into flour to make bread. The yeast grows in the bread and this causes the bread to rise. A little bit of yeast causes a whole loaf to rise. People copied what the Pharisees did. So it was like yeast that was growing. One bad person can cause many other people to do wrong things.

Some people hide the things that they do. But there will be a time when other people will see those things clearly. Everyone will know all their secrets. You may have said things secretly, in the dark of the night. But one day, people will hear those things in the light of day. You may have said things quietly into someone's ear, behind a door that you have shut. But one day, people will shout out those secrets loudly from the tops of the houses.

Easy-to-Read Version–2008 Many thousands of people came together. There were so many people that they were stepping on each other. Before Jesus spoke to the people, he said to his followers, "Be careful of the yeast of the Pharisees. I mean that they are hypocrites. Everything that is hidden will be shown, and everything that is secret will be made known. What you say in the dark will be told in the light. And what you whisper in a private room will be shouted from the top of the house."

God's Word™

Meanwhile, thousands of people had gathered. They were so crowded that they stepped on each other. Jesus spoke to his disciples and said, "Watch out for the yeast of the Pharisees. I'm talking about their hypocrisy. Nothing has been covered that will not be exposed. Whatever is secret will be made known. Whatever you have said in the dark will be heard in the daylight. Whatever you have whispered in private rooms will be shouted from the housetops.

Good News Bible (TEV)

As thousands of people crowded together, so that they were stepping on each other, Jesus said first to his disciples, "Be on guard against the yeast of the Pharisees---I mean their hypocrisy. Whatever is covered up will be uncovered, and every secret will be made known. So then, whatever you have said in the dark will be heard in broad daylight, and whatever you have whispered in private in a closed room will be shouted from the housetops.

J. B. Phillips

Meanwhile, the crowds had gathered in thousands, so that they were actually treading on each other's toes, and Jesus, speaking primarily to his disciples, said, "Be on your guard against yeast—I mean the yeast of the Pharisees, which is sheer pretence."

"For there is nothing covered up which is not going to be exposed, nor anything private which is not going to be made public. Whatever you may say in the dark will be heard in daylight, and whatever you whisper within four walls will be shouted from the house-tops."

The Message

Can't Hide Behind a Religious Mask

By this time the crowd, unwieldy and stepping on each other's toes, numbered into the thousands. But Jesus' primary concern was his disciples. He said to them, "Watch yourselves carefully so you don't get contaminated with Pharisee yeast, Pharisee phoniness. You can't keep your true self hidden forever; before long you'll be exposed. You can't hide behind a religious mask forever; sooner or later the mask will slip and your true face will be known. You can't whisper one thing in private and preach the opposite in public; the day's coming when those whispers will be repeated all over town.

NIRV

Jesus Gives Words of Warning and Hope

During that time a crowd of many thousands had gathered. There were so many people that they were stepping on one another. Jesus spoke first to his disciples. "Be on your guard against the yeast of the Pharisees," he said. "They just pretend to be godly. Everything that is secret will be brought out into the open. Everything that is hidden will be uncovered. What you have said in the dark will be heard in the daylight. What you have whispered to someone behind closed doors will be shouted from the rooftops.

New Life Version

Jesus Teaches His Followers and Thousands of Other People

At that time thousands of people gathered together. There were so many that they walked on each other. Jesus spoke to His twelve followers first, saying, "Look out! Have nothing to do with the yeast of the proud religious law-keepers which is pretending to be something it is not. For there is nothing covered up that will not be seen. There is nothing hidden that will not be known. What you have said in the dark will be heard in the light. What you have said in a low voice in a closed room will be spoken with a loud voice from the top of houses.

New Simplified Bible

. Bumped

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

Casual English Bible

JESUS TAKES ON HYPOCRITES AND FOOLS SECRETS ON DISPLAY

Meanwhile, the crowd outside had grown to several thousand. There were so many people in such a small area that they were stepping on each other. Jesus turned to his disciples and said, "Watch out for the yeast of the Pharisees: hypocrisy.[1] One

of these days, everything that's covered up and hidden is going to get put on display for everyone to see.

Everything you said under the cover of night is going to get repeated in the light of day. And everything you whispered in the privacy of a room is going to get broadcast everywhere.

[1] This is a clever metaphor, given that Jesus has just come from eating a meal with Pharisees. Yeast pervades all the dough in a baker's loaf of bread; it's everywhere mixed into the dough. Hypocrisy works that way on the Pharisees; that's what many Bible experts say is the point Jesus was making.

Contemporary English V.

As thousands of people crowded around Jesus and were stepping on each other, he told his disciples: Be sure to guard against the dishonest teaching of the Pharisees! It is their way of fooling people. Everything that is hidden will be found out, and every secret will be known. Whatever you say in the dark will be heard when it is day. Whatever you whisper in a closed room will be shouted from the housetops.

The Living Bible

Meanwhile the crowds grew until thousands upon thousands were milling about and crushing each other. He turned now to his disciples and warned them, "More than anything else, beware of these Pharisees and the way they pretend to be good when they aren't. But such hypocrisy cannot be hidden forever. 2 It will become as evident as yeast in dough. 3 Whatever they[a] have said in the dark shall be heard in the light, and what you have whispered in the inner rooms shall be broadcast from the housetops for all to hear!

New Berkeley Version
New Living Translation

A Warning against Hypocrisy

Meanwhile, the crowds grew until thousands were milling about and stepping on each other. Jesus turned first to his disciples and warned them, "Beware of the yeast of the Pharisees—their hypocrisy. The time is coming when everything that is covered up will be revealed, and all that is secret will be made known to all. Whatever you have said in the dark will be heard in the light, and what you have whispered behind closed doors will be shouted from the housetops for all to hear!

The Passion Translation

By now a crowd of many thousands had gathered around Jesus. So many people pushed to be near him, they began to trample on one another. Jesus turned to his disciples and warned them, "Make sure you are not influenced by the hypocrisy and phoniness of the religious leaders. It permeates everything they do and teach, for they are merely serving their own interests. Everything hidden and covered up will soon be exposed. For the facade is falling down, and nothing will be kept secret for long. Whatever you have spoken in private will be public knowledge, and what you have whispered secretly behind closed doors will be broadcast far and wide for all to hear.

UnfoldingWord Simplified T.

Meanwhile, many thousands of people gathered around Jesus. There were so many that they were stepping on each other. But first he said to his disciples, "Be careful that you do not become like the Pharisees, who act religious in public, but do evil things in secret. Just like yeast causes a lump of dough to rise, their evil behavior causes others to be hypocrites like they are. People cannot cover up their sins. Someday God will let everyone know everything people are trying to hide. Everything you say in the dark, someday people will hear in the daylight. Whatever you whisper in your room will someday be as public as if it were shouted from the rooftops."

Williams' New Testament⁴

Partially literal and partially paraphrased translations:

⁴ William's New Testament - 1937 by Charles B. Williams.

American English Bible	<p>Well, a huge crowd had gathered... There were so many thousands that they were literally stepping on each other. Then [Jesus gave this warning to] his disciples. He said:</p> <p style="padding-left: 40px;">‘Watch out for the fermentation of the Pharisees, which is hypocrisy. ‘For there’s nothing hidden that won’t be exposed, And no secret that won’t be known. So the things that you say in the darkness, Will be all heard in the light. And whatever is whispered within private rooms, Will be shouted aloud from the rooftops!</p>
Beck’s American Translation . Breakthrough Version	<p>Meanwhile, when the tens of thousands of the crowd came together in one place in such a way to be traipsing on each other, He first began to be saying to His students, "Be cautious yourselves of the yeast (something that is faked goodness) of the Separatists. There is nothing that has been covered up well that will not be uncovered and hidden that will not be known, for the times that, as much as you said in the dark will be heard in the light, and what you spoke to the ear in the storage rooms will be spoken publicly on the roofs.</p>
Common English Bible	<p>Warnings to Jesus’ friends</p> <p>When a crowd of thousands upon thousands had gathered so that they were crushing each other, Jesus began to speak first to his disciples: “Watch out for the yeast of the Pharisees—I mean, the mismatch between their hearts and lives. Nothing is hidden that won’t be revealed, and nothing is secret that won’t be brought out into the open. Therefore, whatever you have said in the darkness will be heard in the light, and whatever you have whispered in the rooms deep inside the house will be announced from the rooftops.</p>
A. Campbell's Living Oracles	<p>Meantime, while the crowd, in myriads flocked about him, so that they trod one upon another, he said, addressing himself to his disciples, Above all things, beware of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered that shall not be detected: nothing secret that shall not be made known. What you have spoken in the dark, shall be reported in the light; what you have whispered in the closet, shall be proclaimed from the housetop.</p>
New Advent (Knox) Bible	<p>And now great multitudes had gathered round him, so that they trod one another down; and he addressed himself first to his disciples; Have nothing to do with the leaven of the Pharisees, he said, it is all hypocrisy. What is veiled will all be revealed, what is hidden will all be known; what you have said in darkness, will be repeated in the light of day, what you have whispered in secret chambers, will be proclaimed on the house-tops.</p>
NT for Everyone	<p>Further Warnings</p> <p>Crowds were gathering in their thousands, so much so that they were trampling on each other. Jesus began to say to his disciples, ‘Watch out for the leaven of the Pharisees – I mean, their hypocrisy. This is a matter of first importance. ‘Nothing is concealed that won’t be uncovered; nothing is hidden that won’t be made known. So whatever you say in the darkness will be heard in the light, and whatever you speak indoors into someone’s ear will be proclaimed from the housetops.</p>
20 th Century New Testament	<p>Meanwhile the people had gathered in thousands, so that they trod upon one another, when Jesus, addressing himself to his disciples, began by saying to them: "Be on your guard against the leaven--that is, the hypocrisy--of the Pharisees. There is nothing, however covered up, which will not be uncovered, nor anything kept secret which will not become known. Hence all that you have said in the dark will be heard in the light, and what you have spoken in the ear, within closed doors, will be proclaimed upon the housetops.</p>

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible

Beware of Religious Hypocrisy

Meanwhile, a crowd of many thousands came together, so that they were trampling on one another. He began to say to his disciples first, "Be on your guard against the leaven [Or yeast] of the Pharisees, which is hypocrisy. There is nothing covered that won't be uncovered, nothing hidden that won't be made known. Therefore, whatever you have said in the dark will be heard in the light, and what you have whispered in an ear in private rooms will be proclaimed on the housetops.

Conservapedia Translation

Meanwhile, amid a massive crowd that stepped on each other, Jesus taught His disciples first. "Beware the yeast of the Pharisees, which is hypocrisy. For nothing is ["is" or "can be"?] concealed that shall not be revealed; nothing hidden that shall not be known. So whatever you said in the dark shall be heard in the light; and whatever you whispered in each others' ears behind closed doors shall be shouted from the rooftops.

Free Bible Version⁵

Ferrar-Fenton Bible

The Necessity of Sincerity.

During these proceedings, an immense crowd speedily collected, so that they trod upon One another; and He began to say to His disciples: "Guard yourselves from the ferment of the Pharisees, which is play-acting.

But nothing is dressed up so that it cannot be stripped; nor concealed so as not to become known.

Whatever therefore you have said in the darkness, will be listened to in the light; and what you whisper in the ears in the private chambers, will be proclaimed upon the housetops.

God's Truth (Tyndale)

As there gathered to gether an innumerable multitude of people (in so much that they trod one another) he began to say unto his disciples: First of all beware of the leaven of the Pharisees which is hypocrisy. For there is nothing covered, that shall not be uncovered: neither hid that shall not be known. For what soever you have spoken in darkness: that same shall be heard in light. And that which you have spoken in the ear even in secret places, shall be preached even on the top of the houses.

International Standard V

A Warning against Hypocrisy

Meanwhile, the people [Lit. crowd] had gathered by the thousands and were trampling on one another. Jesus [Lit. He] began to speak first to his disciples. "Watch out for the yeast—that is, the hypocrisy—of the Pharisees! There is nothing covered up that will not be exposed and nothing secret that will not be made known. Therefore, what you have said in darkness will be heard in the daylight, and what you have whispered [Lit. spoken in the ear] in private rooms will be shouted from the housetops."

NIV, ©2011

Warnings and Encouragements

Meanwhile, when a crowd of many thousands had gathered, so that they were trampling on one another, Jesus began to speak first to his disciples, saying: "Be [Or speak to his disciples, saying: "First of all, be] on your guard against the yeast of the Pharisees, which is hypocrisy. There is nothing concealed that will not be disclosed, or hidden that will not be made known. What you have said in the dark will be heard in the daylight, and what you have whispered in the ear in the inner rooms will be proclaimed from the roofs.

Riverside New Testament

MEANWHILE, as the myriads of the crowd were thronging together so that they trod down one another, he began and said to his disciples first, "Beware of the yeast of the Pharisees, that is, their hypocrisy. For nothing is covered up which will not be revealed, nor secret which will not be known. Whatever you have said in darkness will, on the contrary, be heard in the light, and what you have spoken into the ear in inner rooms will be proclaimed on the housetops.

⁵ From www.freebibleversion.org Copyright © 2011, Free Bible Ministry.

Weymouth New Testament Meanwhile the people had come streaming towards Him by tens of thousands, so that they were trampling one another under foot. And now He proceeded to say to His disciples first, "Beware of the yeast of the Pharisees, that is to say, beware of hypocrisy. There is nothing that is covered up which will not be uncovered, nor hidden which will not become known. Whatever therefore you have said in the dark, will be heard in the light; and what you have whispered within closed doors will be proclaimed from the house-tops.

Wikipedia Bible Project Meanwhile the crowd of thousands had grown even bigger, so much so that they were trampling on one another. Jesus began speaking to his disciples first of all. "Watch out for the Pharisees' yeast of hypocrisy! There's nothing concealed that won't be revealed, nothing hidden that won't be made known. Whatever you said in the dark will be heard in the light, and whatever you whispered in private will be shouted from the rooftops.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)⁶ **Open and fearless speech**
(Mk 3:28; Mt 10:19; 12:31; Mk 8:38)

• Meanwhile, such a numerous crowd had gathered that they crushed one another. Then Jesus spoke to his disciples in this way,

"Beware of the yeast of the Pharisees, which is hypocrisy. Nothing is covered that will not be uncovered, or hidden that will not be made known. Whatever you have said in darkness will be heard in daylight, and what you have whispered in hidden places, will be proclaimed from housetops.

• 12.1 Nothing is hidden that will not be made known: this could be interpreted in different ways. In these paragraphs, Jesus refers to the courageous testimony of faith. We have to speak the truth without worrying about what people will think of us. Here hypocrisy is attributed to those who are always trying to be diplomatic, and whose primary concern is not to lose friends.

Do not fear (v. 4): see commentary on Mat - thew 10:28.

Everyone who criticizes the Son of Man (v. 10): see commentary on Mark 3:29.

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.

Mt 16: 6, 12; Mk 8:15

Mt 10: 26-27; Mk 4:22; Lk 8:17; Mk 8:38

The Heritage Bible

In which things, the thousands of the crowd being gathered together, so that they trampled down one another, he began to say to his disciples, Foremost, hold your mind away from the leaven of the Pharisees, which is hypocrisy.

And there is absolutely not one thing being completely secret, which will absolutely not be revealed, and secret, that will absolutely not be known.

Therefore whatever you said in darkness will be heard in the light, and what you spoke to the ear in secret rooms will be preached upon the housetops.

New American Bible (2011) **The Leaven of the Pharisees.***

Meanwhile, so many people were crowding together that they were trampling one another underfoot.^a He began to speak, first to his disciples, "Beware of the leaven—that is, the hypocrisy—of the Pharisees.

Courage Under Persecution.*

⁶ From <https://www.bibliacatolica.com.br/christian-community-bible/luke/>

^b “There is nothing concealed that will not be revealed, nor secret that will not be known.^c

Therefore whatever you have said in the darkness will be heard in the light, and what you have whispered behind closed doors will be proclaimed on the housetops.

* [12:1] See notes on Mk 8:15 and Mt 16:5–12.

* [8:15] The leaven of the Pharisees...of Herod: the corruptive action of leaven (1 Cor 5:6–8; Gal 5:9) was an apt symbol of the evil dispositions both of the Pharisees (Mk 8:11–13; 7:5–13) and of Herod (Mk 6:14–29) toward Jesus. The disciples of Jesus are warned against sharing such rebellious attitudes toward Jesus; cf. Mk 8:17, 21.

* [16:5–12] Jesus’ warning his disciples against the teaching of the Pharisees and Sadducees comes immediately before his promise to confer on Peter the authority to bind and to loose on earth (Mt 16:19), an authority that will be confirmed in heaven. Such authority most probably has to do, at least in part, with teaching. The rejection of the teaching authority of the Pharisees (see also Mt 12:12–14) prepares for a new one derived from Jesus.

* [12:2–9] Luke presents a collection of sayings of Jesus exhorting his followers to acknowledge him and his mission fearlessly and assuring them of God’s protection even in times of persecution. They are paralleled in Mt 10:26–33.

a. [12:1] Mt 16:6; Mk 8:15.

b. [12:2–9] Mt 10:26–33.

c. [12:2] 8:17; Mk 4:22.

New Catholic Bible

The Yeast of the Pharisees.^[a] Meanwhile a crowd of many thousands of people had gathered, and they were so tightly packed together that they were trampling on each other. Then Jesus began to speak, saying first to his disciples: “Beware of the yeast of the Pharisees—which is their hypocrisy. There is nothing hidden that will not be disclosed, and nothing secret that will not become known. Therefore, whatever you have said in the dark will be heard in the daylight, and what you have whispered behind closed doors will be shouted from the housetops.

[a] True disciples do not let the message become altered and are not afraid to bear clear witness to the Gospel, to confess their faith in Jesus. Persecutions should not intimidate them; indeed, it is better to be condemned by opinion than to lose God. Believers are certain that the Lord will never abandon them; they rely on the help of the Spirit to proclaim simply and without alteration the essence of the message (see Acts 4:8; 5:12; 7:55).

New English Bible–1970

A Warning against Hypocrisy (Judæa)

MEANWHILE, WHEN A CROWD of many thousands had gathered, packed so close that they were treading on one another, he began to speak first to his disciples: ‘Beware of the leaven of the Pharisees; I mean their hypocrisy. There is nothing covered up that will not be uncovered, nothing hidden that will not be made known. You may take it, then, that everything you have said in the dark will be heard in broad daylight, and what you have whispered behind closed doors will be shouted from the house-tops.

New Jerusalem Bible

New RSV

Revised English Bible–1989

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Meanwhile, as a crowd in the tens of thousands gathered so closely as to trample each other down, Yeshua began to say to his *talmidim* first, “Guard yourselves from the hametz of the *P’rushim*, by which I mean their hypocrisy. There is nothing covered up that will not be uncovered, or hidden that will not become known. What

Hebraic Roots Bible	<p>you have spoken in the dark will be heard in the light, and what you have whispered behind closed doors will be proclaimed on the housetops.</p> <p>At which time a multitude of many crowds being gathered together, so as to trample on one another, He began to say to His disciples First of all be wary inside yourselves of the leaven of the Pharisees which is hypocrisy. And there is not anything that is covered that will not be revealed, or that is hidden that will not be known. Therefore, whatever you said in the darkness will be heard in the light; and whatever you whispered in the ear in the closets will be proclaimed on the housetops.</p>
Holy New Covenant Trans.	<p>Many thousands of people came together. There were so many people that they were stepping on each other. Before Jesus began to speak to the people, he said to his students, "Be careful of the yeast of the Pharisees — they act as if they are good men, but they are not. Everything which is hidden will be found out, and everything that is secret will be made known. The things you say in the dark will be heard in the light. The things you whisper in secret rooms will be proclaimed from the tops of houses."</p>
The Israel Bible (beta) Israeli Authorised Version	<p>.</p> <p>In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his talmidim first of all, Beware ye of the hametz of the Prushim, which is hypocrisy. For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.</p> <p>Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.</p>
The Scriptures 2009	<p>Meanwhile, when an innumerable crowd of people had gathered together, so that they trampled one another, He began to say to His taught ones, first, "Beware of the leaven of the Pharisees, which is hypocrisy.</p> <p>"And whatever is concealed shall be revealed, and whatever is hidden shall be known.</p>
Tree of Life Version	<p>"So, whatever you have said in the dark shall be heard in the light, and what you have spoken in the ear in inner rooms shall be proclaimed on the house-tops.</p> <p>Meanwhile, when thousands of people had gathered, so many that they were trampling one another, Yeshua began speaking first to His disciples, "Be on guard yourselves against the hametz of the Pharisees, which is hypocrisy. There is nothing covered up that will not be revealed, and nothing hidden that will not be made known. Therefore, whatever you have said in the dark will be heard in the light, and what you have spoken in private rooms will be proclaimed from the housetops.</p>

Weird English, 01dɛ English, Anachronistic English Translations:

Accurate New Testament ⁷	<p>...in whom* being gathered the (ten) thousands [of] the crowd that {them} to tread (down) one another [He] begins to say to the students [of] him firstly keep! themselves^ from the leaven Who is Pretending [of] the pharisees No [Thing] but Having Been Concealed is Which not will be revealed and {No} [Thing] Hidden {is} Which not will be known for which* what* in the darkness [You*] say in the light will be heard and what to the ear [You*] speak in the closets will be proclaimed on the roofs...</p>
Awful Scroll Bible	<p>From-within which there is becoming drawn-together-before, very many of they of the adjoining area, so-as-to they tread-down one another, himself began first to</p>

⁷ The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. www.lookhigher.com

instruct with regards to his disciples, "Be yourselves adjoining-to from the leaven of the Resolved which-certain is underhanded-determination.

(")Moreover, there is yet-not-one thing having occurred to be suppressed-together, which will not be brought-out-from- coming to be -suppressed, a being brought-out-from- coming to be -suppressed, and hiding, which will not become known a coming to be known!

(")Over against which, as many things you spoke from-within adumbration, will happen to be heard by-within that apparent, indeed what you spoke with regards to the ear, from-within the inner chamber, will emerge to be proclaimed in the lobbies.

Concordant Literal Version

At which, a throng of ten thousand being assembled so as to be trampling one another, He begins to be saying to His disciples first, "Take heed to yourselves of the leaven of the Pharisees, which is hypocrisy."

Now nothing is covered up which shall not be revealed, and hidden which shall not be known, because whatever you say in the darkness shall be heard in the light, and what you speak in the ear in the storerooms shall be heralded on the housetops."

exeGesés companion Bible

YAH SHUA ON HYPOCRISY

In the mean time,
a multitude of myriads gathers together
so that they trample on one another:
and he begins to word to his disciples first,
Heed yourselves of the fermentation of the Pharisees
which is hypocrisy:
for naught is altogether concealed,
that is not unveiled;
and secreted, that is not known:
so as much as you speak in darkness
is heard in the light;
and what you speak in the ear in pantries
is preached on the housetops.

Orthodox Jewish Bible

Meanwhile, when the multitudes by the thousands assembled, to the point of trampling one another, Rebbe, Melech HaMoshiach said this in a yechidus first to his talmidim, Be shomer regarding the chametz of the Perushim, which is their tzeviut (hypocrisy).

And nothing that men hide in a cover up is concealed which will not be revealed, and nothing held nistar (hidden) which will not be laid bare.

So then, what things you said in the choshech, will be heard in the ohr; and what you whispered in the ear bchadrei chadarim (in a most secret place) will be shouted from the roof tops.

Expanded/Embellished Bibles:

The Amplified Bible

God Knows and Cares

In the meantime, after so many thousands of the people had gathered that they were stepping on one another, Jesus began speaking first of all to His disciples, "Be continually on your guard against the ^[a]leaven of the Pharisees [that is, their pervasive, corrupting influence and teaching], which is hypocrisy [producing self-righteousness]. But there is nothing [so carefully] concealed that it will not be revealed, nor so hidden that it will not be made known. For that reason, whatever you have said in the dark will be heard in the light, and what you have whispered behind closed doors will be proclaimed on the housetops.

[a] A substance such as yeast that consists mostly of fungi. This analogy relates the impurity of a leavening agent to the impurity of the man-made tradition and

hypocrisy of the Pharisees that was preventing the nation of Israel from accepting the Messiah.

An Understandable Version About this time, while a crowd of many thousands had assembled, [so large that] people were trampling on one another, Jesus first began telling His disciples, "Watch out for the leavening [effect] of the Pharisees, which is hypocrisy. But there is nothing [they do that will remain] covered up; it will [all] be exposed. [And there is] nothing done secretly that will not be made known [openly]. Therefore, whatever you have said in the darkness [i.e., in obscurity] will be heard in the light [i.e., openly]. And what you have whispered in someone's ear in a back room, will be declared from the housetops.

The Expanded Bible

Don't Be Like the Pharisees

[^LMeanwhile] So many thousands of people had gathered that they were stepping [trampling] on each other. Jesus began to speak first to his followers [disciples], saying, "Beware of the yeast [leaven] of the Pharisees, because they are hypocrites [^Lwhich is hypocrisy; ^Cthe evil influence of the Pharisees was like yeast that would grow and affect everything around it; Mark 8:14–21]. Everything that is hidden [concealed; covered up] will be shown [revealed; uncovered; disclosed], and everything that is secret [hidden] will be made known. What you have said in the dark will be heard in the light, and what you have whispered in an inner room [or behind closed doors] will be shouted [proclaimed] from the housetops.

Jonathan Mitchell NT

Under these circumstances, [with] a crowd of tens of thousands (myriads) being gathered together upon [the event] – so as to be time after time trampling (or: stepping down on) one another – He began a discourse to His disciples first: "Be constantly holding your attention toward, and continuously guarding yourselves from, the yeast permeating the Pharisees, which is to put texts under close inspection, to sift and separate, and then give an answer, an interpretation, an opinion (or: to live by separating things yet, under-discern; or: being overly critical and making judgments from a low view; or: perverse scholarship which focuses on tiny distinctions). [comment: their yeast would inflate them with pride]

"Now there is nothing [which] continues having been completely concealed (or: veiled and covered together) which will not be progressively unveiled (uncovered; revealed; disclosed), and [nothing] hidden which will not continue being intimately and experientially made known.

"Instead, whatever (or: as many things as) you folks said (or: say) within the darkness (or: in union with darkness) will proceed being listened to and heard in the midst of and in union with the Light – and that which you speak (or: spoke) to the ear within the private rooms (or: inner chambers) will continue being heralded in public proclamation upon housetops (or: roofs).

P. Kretzmann Commentary

Verses 1-3

Warning against Hypocrisy and Covetousness.

The leaven of the Pharisees:

In the meantime, when there were gathered together an innumerable multitude of people, insomuch, that they trod one upon another, He began to say unto His disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered that shall not be revealed, neither hid that shall not be known.

Therefore, whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

While the assaults of the Pharisees and scribes were going on, while they were attempting everything in their power to discredit Jesus and find some ground for accusing Him, the people, on the whole, came together to Him in greater multitudes than ever before, by the thousands, the largest gathering that had ever assembled about Him. So violently did they surge forward to come near the Lord that they

literally trod one another down. Jesus, after His custom, took this opportunity to address the people on some subjects which were needful to them. His remarks were addressed chiefly to His disciples, but could easily be understood as far as His voice reached. The first topic of His discourse was that of hypocrisy. Note: The fact that many sayings of this chapter resemble, or are identical with, some of those in the Sermon on the Mount need cause no uneasiness. Jesus undoubtedly said many things which He wanted the people to know again and again, in order to impress it upon their minds. Here He warns His hearers to beware of the leaven of the Pharisees, which He explains as hypocrisy, while at other times He refers to their false doctrine, Matthew 16:11-12. Hypocrisy is like leaven; if it is given room in the heart, it begins to work and extend its influence, until finally the effects will show on the outside. A hypocrite may wear the mask of sanctity for some time and dissimulate before the eyes of men; but it will putrefy the heart and soul to such an extent that it may be revealed at a most unexpected time. For though a thing may be very carefully covered, it will come to light some time; and though it be hidden, it will be made known. The Lord now makes the application of the saying in a good sense. Instead of trying to cover up and hide their convictions, the believers in Christ should take note. They should not resort to whispering in secret, in darkness, in the inner chambers, with the object of keeping their Christian convictions from the knowledge of the people, for that is a species of hypocrisy, but should be open and fearless before all men about speaking the truth and proclaiming the Gospel. Note: The warning is needed also in our days, when church-members are going to the extent of hiding even their churchgoing from their neighbors and of removing every evidence of Christianity from their rooms, Bibles, prayer-books, religious pictures, and papers, lest some of their "friends" may smile in a pitying fashion over their time-worn superstitions! Such hypocrisy is tantamount to an open denial of Christ. {Verses 1-5: Fear 'The Creator', Not 'The Created'}

Syndein/Thieme

``In the meantime/Meanwhile, many thousands of people/'the crowd' having gathered together so much that they were trampling on one another, He {Jesus} began to speak first to His students/disciples,

" 'Be on your guard'/Beware {an order} against the 'yeast'/leaven {zume} of the Pharisees . . . which keeps on being 'an actor behind a mask assuming a role of a thing that he is not'/ hypocrisy {hupokrisis}.

``Nothing is concealed that will absolutely not {ouk} be revealed . . . nor hidden that will absolutely not {ouk} be made known.

``For this reason {anti} whatever you have said in 'darkness' {anything from thoughts outside the Light of divine viewpoint thinking} will be heard in the Light.

And what you have whispered/'said in the ear' in private rooms {a picture of a conspiracy - in context one against Jesus} will be proclaimed from the housetops {the hypocrisy of the Jewish legalistic religious leaders will come to the Light}."

Translation for Translators

Jesus warned the people not to be like the Pharisees.

Luke 12:1-3

While they were doing that, many thousands of people gathered *around Jesus*. There were so many that they were stepping on each other. Then Jesus said to his disciples, "Beware of *becoming* hypocrites like the Pharisees. Their *evil influence* [MET] *spreads to others like yeast spreads its influence in dough*. People will not be able to continue concealing the things that *they or other* people try to conceal now. *God will some day* cause the things that are hidden now to be known {*everyone* to know the things that they hide now}. All the things that you say in the dark *secretly, some day* will be heard {people will hear them} in the daylight. The things you have whispered [SYN] privately among yourselves in your rooms will be proclaimed {*people* will proclaim them} publicly."

The Voice

The crowds at this time were packed in so tightly that thousands of people were stepping on each other. Jesus spoke to His disciples, *knowing that the crowds could overhear*.

Jesus: Guard yourselves from the yeast that puffs up the Pharisees—hypocrisy, *false appearance, trying to look better than you really are*.

Nothing is covered up that won't be discovered; nothing is hidden that won't be exposed. Whatever a person says in the dark will be published in the light of day, and whatever a person whispers in private rooms will be broadcast from the housetops.

Bible Translations with a Lot of Footnotes:

Lexham Bible

Warning Against Hypocrisy

During this time [Literally “which time”] **when** [*Here “when ” is supplied as a component of the temporal genitive absolute participle (“had gathered together”)] **a crowd of many thousands had gathered together, so that they were trampling one another, he began to say to his disciples first, “Beware for yourselves of the leaven of the Pharisees, which is hypocrisy.**

But nothing is concealed that will not be revealed, and secret that will not be made known.

Therefore everything that you have said in the dark will be heard in the light, and what you have whispered [Literally “you have spoken to the ear”] in the inner rooms will be proclaimed on the housetops.

NET Bible®

Fear God, Not People

Meanwhile,¹ when many thousands of the crowd had gathered so that they were trampling on one another, Jesus² began to speak first to his disciples, “Be on your guard against³ the yeast of the Pharisees,⁴ which is hypocrisy.⁵ Nothing is hidden⁶ that will not be revealed,⁷ and nothing is secret that will not be made known. So then⁸ whatever you have said in the dark will be heard in the light, and what you have whispered⁹ in private rooms¹⁰ will be proclaimed from the housetops.¹¹

¹tn The phrase ἐν ὧ (en Jois) can be translated “meanwhile.”

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

³tn According to L&N 27.59, “to pay attention to, to keep on the lookout for, to be alert for, to be on your guard against.” This is another Lukan present imperative calling for constant vigilance.

⁴sn See the note on Pharisees in 5:17.

⁵sn The pursuit of popularity can lead to hypocrisy, if one is not careful.

⁶tn Or “concealed.”

⁷sn I.e., be revealed by God. The passive voice verbs here (“be revealed,” be made known”) see the revelation as coming from God. The text is both a warning about bad things being revealed and an encouragement that good things will be made known, though the stress with the images of darkness and what is hidden in vv. 2-3 is on the attempt to conceal.

⁸tn Or “because.” Understanding this verse as a result of v. 2 is a slightly better reading of the context. Knowing what is coming should impact our behavior now.

⁹tn Grk “spoken in the ear,” an idiom. The contemporary expression is “whispered.”

¹⁰sn The term translated private rooms refers to the inner room of a house, normally without any windows opening outside, the most private location possible (BDAG 988 s.v. ταμε ὄν 2).

¹¹tn The expression “proclaimed from the housetops” is an idiom for proclaiming something publicly (L&N 7.51). Roofs of many first century Jewish houses in Judea and Galilee were flat and had access either from outside or from within the house. Something shouted from atop a house would be heard by everyone in the street below.

Rotherham's Emphasized B.

§ 54. Various Instructions for Disciples and for the Multitude.

Chapter 12.

<Amongst which things, when the ten thousands of the multitude were gathered together, so that they were treading one upon another> he began to be saying [unto his disciples] ||first||—

Be keeping yourselves free from the leaven of the Pharisees,^a the which is [hypocrisy].

But ||nothing|| hath been [covered up]

Which shall not be uncovered,
And hidden

Which shall not be made known.

Because <as many things as [in the darkness] ye have said> [In the light] shall be heard;

And <what to the ear' ye spake, in the chambers>

Shall be proclaimed on the housetops.^b

^a Mt. xvi. 6.

^b Chap. viii. 17; Mt. x. 26, 27; Mk. iv. 22.

The Spoken English NT⁸**Jesus Warns about the "Yeast of the Pharisees" (Mt. 10:26-27; Mk 8:15)**

A crowd of tens of thousands was gathering—to the point that they were stepping on each other. Then Jesus started out by saying to his followers, Watch yourselves for the yeast of the Pharisees, which is play-acting. Because nothing's hidden that won't be uncovered, and there's no secret that won't become known. What that means is, that whatever you've said in the dark is going to be heard in the light, and what you've whispered in somebody's ear behind closed doors^a is going to get announced from the housetops.

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

Wilbur Pickering's New T.

Beware of hypocrisy

Meanwhile, when a crowd of thousands¹ had converged, so that they were stepping on each other, He began to speak first to His disciples: "Guard yourselves from the 'yeast' of the Pharisees, which is hypocrisy. There is nothing concealed that will not be revealed, or hidden that will not be known. Therefore whatever you have spoken in the dark will be heard in the light, and what you have whispered in the ear behind closed doors will be proclaimed from the housetops.

⁽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:

Analytical-Literal Translation At which time [fig., Meanwhile], when the countless thousands of the crowd had been gathered together, so as to be trampling on one another, He began to be saying to His disciples first [of all], "Youp yourselves be watching out for the leaven [or, yeast] of the Pharisees, which is hypocrisy [or, insincerity].

"But nothing has been concealed which will not be revealed, and hidden which will not made known.

"Because whatever youp said in the darkness will be heard in the light, and what youp spoke to the ear in private rooms will be proclaimed on the housetops.

Berean Literal Bible

. these times

⁸ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

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 11:53–54 are included for context. Luke 12:3 will be placed with the next passage.
Context Group Version	In the mean time, when the tens of thousands of the multitude were gathered together, insomuch that they trod one on another, he began to say to his apprentices first of all, Take heed to yourselves [and stay away] from the leaven which is the insincerity {Greek, playacting} of the Pharisees. But there is nothing covered up, that shall not be revealed; and hid, that shall not be known. Therefore whatever you (pl) have said in the darkness shall be heard in the light; and what you (pl) have spoken in the ear in the inner chambers shall be proclaimed on the housetops.
Holy B. Improved Ed. (1912)	In this state of things, the multitude having gathered together in tens of thousands, so that they trod one upon another, he began to say to his disciples, first, Beware of the leaven of the Pharisees, which is hypocrisy. But there is nothing covered, that will not be revealed; and hid, that will not be known. Wherefore, whatever ye said in the darkness will be heard in the light; and what ye spoke in the ear in the inner chambers will be proclaimed on the house-tops.
Legacy Standard Bible	Fear Only God At this time, after so many thousands [Lit <i>myriads</i>] of the crowd had gathered together that they were trampling on one another, He began saying to His disciples first, “Be on your guard for the leaven of the Pharisees, which is hypocrisy. But there is nothing covered up that will not be revealed, and hidden that will not be known. Accordingly, whatever you have said in the dark will be heard in the light, and what you have whispered [Lit <i>spoken in the ear</i>] in the inner rooms will be proclaimed upon the housetops.
Modern Literal Version 2020	At which time, after ten-thousand from the crowd were gathered together, so-as to trample down one another, he began to say to his disciples first, Take-heed° to yourselves, stay away from the leaven of the Pharisees; it is hypocrisy. But there is nothing which has been covered up, which will not be revealed; and secret, which will not be known. Because as many things as you° said in the darkness will be heard in the light, and what you° spoke in the ear in the storerooms will be preached toward the housetops.
New American Standard B.	God Knows and Cares Under these circumstances, after so many thousands [Lit <i>myriads</i>] of people [Lit <i>the crowd</i>] had gathered together that they were stepping on one another, He began saying to His disciples first of all, “Beware of the leaven [i.e., fermented dough] of the Pharisees, which is hypocrisy. But there is nothing covered up that will not be revealed, and hidden that will not be known. Accordingly, whatever you have said in the dark will be heard in the light, and what you have whispered [Lit <i>spoken to the ear</i>] in the inner rooms will be proclaimed on the housetops.
New European Version	Jesus repeats the teaching of the sermon on the mount In the mean time, when the many thousands of the crowd were gathered together, so much so that they trod one upon another, he began to say to his disciples first of all: Beware of the yeast of the Pharisees, which is hypocrisy. But there is nothing covered up that shall not be revealed, and hid that shall not be known. Therefore whatever you have said in the darkness shall be heard in the light, and what you have whispered behind closed doors shall be proclaimed upon the housetops.
New King James Version	.

New Matthew Bible

The leaven of the Pharisees. Christ strengthens his disciples against persecution, and warns them to beware of covetousness by the similitude of a certain rich man. He does not want them to hang upon earthly things, but to watch and to be ready for his coming.

As there gathered together an innumerable multitude of people (insomuch that they trod on one another), he began and said to his disciples, First of all, beware of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered that will not be uncovered, nor hid that will not be known. For whatever you have spoken in darkness, that same shall be heard in the light. And that which you have spoken in the ear, even in secret places, shall be declared even on the top of the house.

Niobi Study Bible

Jesus Preaches to the Multitude; Beware of Hypocrisy

In the meantime, when there were gathered together an innumerable multitude of people, insomuch that they trod one upon another, He began to say unto His disciples first of all, "Beware you of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered that shall not be revealed, neither hid that shall not be known. Therefore whatsoever you have spoken in darkness shall be heard in the light; and that which you have spoken in the ear in closets shall be proclaimed upon the housetops.

Revised Young's Lit. Trans.

At which time the myriads of the multitude having been gathered together, so as to tread upon one another, he began to say unto his disciples, first, 'Take heed to yourselves of the leaven of the Pharisees, which is hypocrisy; and there is nothing covered, that shall not be revealed; and hid, that shall not be known; because whatever in the darkness you said, in the light shall be heard: and what to the ear you spake in the inner-chambers, shall be proclaimed upon the house-tops.

The gist of this passage:

1-3

Luke 12:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, by, by means of, with; among; within, during; for, because, by (this); to</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
hois (οἷς) [pronounced hoiç]	<i>to whom, in which, by means of what; for that</i>	masculine plural relative pronoun; dative, locative or instrumental case	Strong's #3739
These two words are variously translated, <i>in the meantime, at which time, meanwhile, about this time, at that time, in this state of things</i> . Several translations ignore these words altogether.			
episunágō (ἐπισυνάγω) [pronounced eph-ee-soon-AWG-oh]	<i>gathering (collecting, assembling) together besides (against), bringing together to others already assembled; bringing together in one place</i>	feminine plural, aorist passive participle, genitive/ablative case	Strong's #1996
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

Luke 12:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
muriás (μυριάς) [pronounced moo-REE-ahs]	<i>ten thousand, thousands; an innumerable multitude, a myriad, an unlimited number; innumerable hosts</i>	feminine singular noun; masculine plural form	Strong's #3461
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
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: **Meanwhile** [lit., *in whom*], **a massive** [lit., *ten-thousand; also, a myriad*] **crowd was gathering...**

Isn't this every preacher's dream, to have a packed crowd? People heard about Jesus, they heard about the controversies, they heard about the healings, and they began to show up in very large groups.

Let me suggest that the overwhelming majority of people are friendly to the Lord. Most of them are on positive signals. But this is not necessarily true of ever crowd in every environment. You will recall in the previous chapter, Jesus was invited to the house of a **pharisee** and nearly everyone there was negative toward Him and His teaching. See **Luke 11** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Luke 12:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōste (ὥστε) [pronounced HOH-teh]	<i>so that, accordingly, thus; therefore, wherefore; in order to, to</i>	conjunction	Strong's #5620
karapateō (καταπατέω) [pronounced kaht-ahp-ah-eh-oh]	<i>to tread down, to trample under foot, to trample on; metaphorically to treat with rudeness and insult [or, disdain]; to spurn, to treat with insulting neglect</i>	present active infinitive	Strong's #2662
allēlōn (ἀλλήλων, ἀλλήλους, ἀλλήλοις) [pronounced al-LAY-lohn]	<i>one another, each other, another; reciprocally, mutually</i>	masculine plural, reciprocal pronoun; accusative case	Strong's #240

Translation: **...so that they stepped on one another.**

There was no space for anyone, as they were such a large crowd. They stepped on one another in order to find a place. Although this would certainly suggest positive volition, that is not always the case. Quite a number of people were drawn to the Lord for a variety of reasons; and many of those would not believe in Him.

Luke 12:1c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
archomai (ἀρχομαι) [pronounced AR-khom-ah-ee]	<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
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
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
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
mathêtês (μαθητής) [pronounced math-ay-TAYç]	<i>disciple, a learner, pupil</i>	masculine plural noun; accusative case	Strong's #3101
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
proton (πρῶτον) [pronounced PRO-ton]	<i>first (in time, place, order, or importance); before, at the beginning, chiefly, (at, at the) first (of all)</i>	adverb of order	Strong's #4412 (neuter of #4413)

Translation: Jesus [lit., He] then spoke directly to His disciples first [before speaking to the large crowd]:...

Jesus, rather than addressing the crowd, addresses His Own disciples. This is a fascinating thing because most celebrities, when in a small group, and are surrounded by fans, speak first to the large crowd.

I have made the assumption that, because the word *first* is used here that Jesus would speak to the large crowd after some time.

There is no indication that Jesus took the disciples to a more private setting in order to teach them, but He apparently addresses them directly, in spite of the large crowd. Although He does not tune out the large crowd (as some of His teaching includes references to some who are in this crowd), Jesus is not teaching the crowd specifically for most of this chapter.

This may seem odd to you that Jesus has a large crowd all around Him, but, for most of this chapter, He appears to be focused upon the disciples specifically. This can be explained.

Jesus Speaks Primarily to the Disciples

1. Jesus' ministry was quite brief and geographically limited. This is an important pair of facts about the Lord's ministry which few people notice and understand.
2. Jesus had come to be the sacrifice for our sins; and His disciples would be the ones to take this message throughout the territory of Israel and Judah and beyond to the uttermost parts of the earth. Jesus was not going to be doing that.
3. Jesus would be crucified 2 or 3 years after His teaching in this chapter; and some who have a bloody hand in His crucifixion may be among the crowd surrounding Him.
4. There are a number of times when the people react negatively to the Lord (particularly when He proclaimed Himself to be the **Messiah** early on in His ministry).
5. So, even though Jesus (and His disciples) would first go to the lost sheep of Israel, this does not mean that He would attempt to teach every large crowd who came to Him. It is apparent that this large crowd is littered with religious types who were looking closely at Jesus, hoping to accuse Him of violating the Law.
6. Who needed teaching and preparation more than anyone else is the disciples. They are the ones who would, for the next few decades (and John, to A.D. 90 and beyond) would be doing the bulk of the teaching.
7. Most of what Jesus taught was the **Mosaic Law**. People try to set up some phony distinction that the God of the Old Testament was a vicious, vengeful God; but Jesus brought love; but that is nonsense. Jesus correctly taught the Old Testament.
8. Jesus also taught about His coming crucifixion, His coming resurrection and His coming ascension.
9. Jesus also taught a very small portion of the **Church Age** to His disciples (most of which is found in the book of John).
10. Jesus rarely presented Himself as the Messiah to the general public in any direct way. He did things which should have made the public realize, "This is the Messiah." Peter, one of His disciples, will recognize that; but it does not appear that the public in general, despite all of the miracles and teaching that Jesus did, recognize Who Jesus really was.
11. The fundamental starting point for all believers is, faith in Christ, believing that He died for our sins. And prior to the **cross**, faith in the Person of Christ as the Messiah, as God's Son, as **David's Greater Son**. This is the fundamental beginning point for all people. His disciples believed these things (as much as they understood); so Jesus had something to build upon with them.
12. The crowds did show up, and many were interested in His teaching and signs and miracles; but the majority of them did not believe in Him. So, with them, there was nothing to build upon.
13. Since Jesus offers up a great many parables in this chapter, let me offer up a parallel situation. I taught mathematics on the high school level. When correctly taught, any type of mathematics (algebra, geometry, Calculus) builds upon fundamental mathematical truths. For those who have not understood those fundamental mathematical truths, mastering the subject itself is very difficult if not impossible.
14. There must be that foundation to build upon, and most of those in the crowd lacked that foundation; and, in most cases, rejected it.
15. Let me offer up another analogy. When you build a house, generally speaking, you lay down a cement foundation first. If you try to build your house somewhere near the foundation, things are not going to work out; your house must be built right on top of the foundation.
16. Despite the very large crowd, Jesus concentration on the disciples suggests that most of them had not actually believed in Him. You may recall that in the previous chapter, Jesus cast out a demon, and the people believed that Jesus had really done that. But then, someone just suggested, "You used the power of Satan in order to cast out that demon." And with that one statement, the man was able to sway the crowd, even though he offered up that statement without any proof or substance. Even though this is not the same crowd, the principle appears to be the same.

To sum up, the public in general did not accept Jesus as the Messiah. Some did, but a great many did not. Jesus concentrated on teaching those who best understood and believed Who He was. His disciples had a foundation upon which Jesus could build.

Chapter Outline

Charts, Graphics and Short Doctrines

Luke 12:1d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
proséchō (προσέχω) [pronounced <i>pros-EHKH-oh</i>]	<i>to hold the mind or ear toward someone, to pay attention, to give heed to, to take care; to beware; to have regard</i>	2 nd person plural, present active imperative	Strong's #4337
heautois (ἑαυτοῖς) [pronounced]	<i>themselves, for themselves, within themselves, by means of themselves</i>	3 rd person masculine plural reflexive pronoun; dative, locative or instrumental case	Strong's #1438
apó (ἀπό) [pronounced <i>aw-PO</i>]	<i>from, away from, by</i>	preposition or separation or of origin	Strong's #575
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
zumē (ζύμη) [pronounced <i>DZOO-may</i>]	<i>leaven, yeast, fermentation agent; metaphorically of mental and moral corruption, with its tendency to infect others</i>	feminine singular noun, genitive/ablative case	Strong's #2219
hêtis (ἥτις) [pronounced <i>HEYT-iss</i>]	<i>which, whoever, whatever, who</i>	feminine singular, relative pronoun; nominative case	Strong's #3748
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)
hypókrisis (ὑπόκρισις) [pronounced <i>hoop-OHK-ree-sis</i>]	<i>hypocrisy; acting under a feigned part, acting as a stage player, figuratively deceit</i>	feminine singular noun, nominative case	Strong's #5272
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
Pharisaïos (Φαρισαῖος) [pronounced <i>far-is-AH-yos</i>]	<i>a Jewish separatist sect, a Jewish religious sect; transliterated Pharisee</i>	masculine plural noun; genitive/ablative case	Strong's #5330

Translation: ...“You yourselves pay attention to the leaven of the pharisees (which [leaven] is hypocrisy).

Jesus warns His disciples about the leaven of the **pharisees**, which leaven is hypocrisy. In the previous chapter (which is continued here), Jesus spoke harshly to the pharisees and other religious types, explaining to them exactly how they were hypocritical.

Based upon two sections of this chapter—when Jesus says He brings division onto the earth and when He presses His listeners to *discern the time*—we would assume that there are some religious types in this audience. Jesus has done nothing to encourage the religious hierarchy to come to Him with their preconceived traditions and anti-Biblical thinking. However, on many occasions during His ministry, they show up—sometimes to ask pointed questions, hoping to catch Him in an untruth, and other times to complain about His actions as going against their traditions.

It is reasonable to suppose that Jesus looked out to the crowd, recognized some **scribes** or pharisees, and He warns His disciples from becoming like them.

I am suggesting that Jesus' teaching was very organic, based upon situations, questions, or who is in the crowd.

The chief problem with the religious hierarchy throughout Judæa and Galilee is this: they are to be teaching their people accurate doctrine. It is clearly laid out in the Law and the Prophets what is truth. Instead, the religious hierarchy has concentrated on superficial adherence to the Law—and not to the Law, really, but to their traditions which they have substituted in for the Law.

Most importantly, these scholars of the Scriptures should be teaching the people about the coming Messiah, but when confronted by Jesus, they do not know Who He is.

The hypocrisy of the pharisees is this: they do not keep the Law themselves, but they hold others to keep the traditions which the pharisees and previous so-called scholars have themselves developed.

This hypocrisy is called *leaven* because it began affecting a small number of Old Testament scholars, and it continued until all of them had become corrupt (this corruption reaching a peak in the first century A.D.).

Luke 12:1 **Meanwhile [lit., in whom], a massive [lit., ten-thousand; also, a myriad] crowd was gathering, so that they stepped on one another. Jesus [lit., He] then spoke directly to His disciples first [before speaking to the large crowd]: “You yourselves pay attention to the leaven of the pharisees (which [leaven] is hypocrisy).**

After reading a few references to yeast (leaven), it would be easy to get the idea that God simply hates French bread. However, that is not what is being taught. When the Israelites left Egypt in a hurry, they did not have time to allow their bread to rise, so, for a couple of weeks each year, the Israelites, under God's dictation, would not use any yeast. This was all about remembering and looking back on that time period.

Jesus and Paul both spoke of yeast in a negative way, not because they both hated French bread, but simply because it represented something evil. That is, a small amount of yeast (evil) would permeate the entire roll of bread (the whole).

The Translation for Translators does a nice job with this first verse: **While they were doing that, many thousands of people gathered around Jesus. There were so many that they were stepping on each other. Then Jesus said to his disciples, “Beware of becoming hypocrites like the Pharisees. Their evil influence [MET] spreads to others like yeast spreads its influence in dough.**

Luke 12:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
οὐδεὶς (οὐδεῖς, 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>	sin nature adjective; used as an absolute denial; emphatic negation; designates exclusivity; nominative case	Strong's #3762
This word designates exclusivity of a matter or a group of people. This word is used in a conditional negation: οὐδεὶς...εἰ μή..., which means <i>no one...except</i> . The pleonastic construction οὐ...οὐδεὶς means <i>not...anyone</i> . This adjective is used as an emphatic negation when strung together with additional negatives. Balz has additional combinations.			
δέ (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
συνκαλύπτω (συγκαλύπτω) [pronounced soong-kal-OOP-toe]	<i>concealing, to completely covered</i>	neuter singular, perfect passive participle, nominative case	Strong's #4780
ἐστί (ἐστί) [pronounced ehs-TEE] or ἐστίν (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)
ὃ (ὃ) [pronounced hoh]	<i>whom, which, what, that; to whom, to that, whose, whoever</i>	neuter singular relative pronoun; nominative case	Strong's #3739
οὐκ (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
ἀποκαλύπτω (ἀποκαλύπτω) [pronounced ap-ok-al-OOP-toe]	<i>to uncover, to lay open what has been veiled or covered up; to disclose (what before was unknown), to make bare; to make known, to make manifest, to reveal</i>	3 rd person singular, future passive indicative	Strong's #601

Translation: [There] is nothing concealed that will not be uncovered;...

Jesus then warns His disciples—and all others: there is nothing that is private. Whatever you have concealed, it will be uncovered.

Luke 12:2b			
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

Luke 12:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kruptos (κρυπτός) [pronounced kroop-TOSS]	<i>hidden, concealed, secret; private; inward</i>	neuter singular adjective, nominative case	Strong's #2927
ho (ὅ) [pronounced hoh]	<i>whom, which, what, that; to whom, to that, whose, whoever</i>	neuter singular relative pronoun; nominative case	Strong's #3739
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
ginōskō (γινώσκω) [pronounced gih-NOH-skoh]	<i>to know, to learn to know, to come to know, to gain knowledge of; to feel; to become known; to understand, to perceive, to have knowledge of; to understand; a Jewish idiom for sexual intercourse between a man and a woman; to become acquainted with</i>	3 rd person singular, future passive indicative	Strong's #1097

Translation: ...and [what is] hidden will be known.

Jesus then says, "Whatever you think you have hidden from others, it will be known." This appears to be saying the same thing as the previous phrase.

Luke 12:2 [There] is nothing concealed that will not be uncovered; and [what is] hidden will be known.

What the pharisees have been doing and will continue to do—plot against Jesus Christ—will be known. They may stand before God and claim to be His servants but all of their plots against His Son will be known. They will have no excuse. All that they did to follow the Law will be meaningless when placed side-by-side their evil plots. Don't misunderstand me—I am not saying that they are judged for their evil plots; but they reject Jesus as the Messiah and as their Savior. That is what cannot be forgiven.

Luke 12:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anti (ἀντί) [pronounced an-TEE]	<i>over against, opposite to, before, in the presence of; for, instead of, in place of (something); instead of, in lieu of, in addition to [rare]; for that, because; wherefore, for this cause; therefore, so that; for the benefit of, for the sake of</i>	appositional preposition	Strong's #473
hōn (ὧν) [pronounced hown]	<i>from whom, from which, from what, of that; of one [another], whose</i>	neuter plural relative pronoun, genitive/ablative case	Strong's #3739
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>	neuter plural, correlative pronoun; accusative case	Strong's #3745

Luke 12:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, by, by means of, with; among; within, during; for, because, by (this); to</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
skotia (σκοτία) [pronounced skoht-EE-ah]	<i>darkness; the darkness due to want of light; metaphorically used of ignorance of divine things, darkness in association with unhappiness and ruin; darkness and its associated wickedness, and the resultant misery in hell</i>	feminine singular noun, dative, locative or instrumental case	Strong's #4653
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>	2 nd person plural, aorist active indicative	Strong's #2036
en (ἐν) [pronounced en]	<i>in, by, by means of, with; among; within, during; for, because, by (this); to</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tô (τῷ) [pronounced toē]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
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, dative, locative or instrumental case	Strong's #5457
akouô (ἀκούω) [pronounced ah-KOO-oh]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	3 rd person singular, future passive indicative	Strong's #191

Translation: Therefore, whatever you+ have spoken in the darkness will be heard in the light;...

“Whatever you speak to someone else in the dark, that will be heard in the light,” Jesus warns His disciples.

Luke 12:3b			
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 12:3b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>hoh</i>]	<i>whom, which, what, that; to whom, to that, whose, whoever</i>	neuter singular relative pronoun; nominative case	Strong's #3739
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
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
ous (οὐς) [pronounced <i>oosç</i>]	<i>the ear; metaphorically the faculty of perceiving with the mind, the faculty of understanding and knowing; hearing</i>	neuter singular noun; accusative case	Strong's #3775
laléō (λαλέω) [pronounced <i>lah-LEH-oh</i>]	<i>to speak, to talk, to utter; the voice, or the sound, or the vocal cords are emphasized</i>	2 nd person plural, aorist active indicative	Strong's #2980
en (ἐν) [pronounced <i>en</i>]	<i>in, by, by means of, with; among; within, during; for, because, by (this); to</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tois (τοίς) [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
tameíon (ταμείον) [pronounced <i>tam-Ī-on</i>]	<i>a storage chamber, storeroom; a chamber especially an inner chamber (used for storage or privacy); a secret room</i>	neuter plural noun, dative, locative or instrumental case	Strong's #5009
kêrussō (κηρύσσω) [pronounced <i>kay-ROOS-so</i>]	<i>to proclaim, to publish; to herald (as a public crier), especially divine truth (the gospel): to preach; (preacher)</i>	3 rd person singular, future passive indicative	Strong's #2784
epí (ἐπί) [pronounced <i>eh-PEE</i>]	<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
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
dōma (δῶμα) [pronounced <i>DOH-mental attitude</i>]	<i>a building, house, edifice; a part of a building, dining room, hall; house top, roof</i>	neuter plural noun, genitive/ablative case	Strong's #1430

Translation: ...and whatever you have whispered [lit., spoken to an ear] in the private room, will be proclaimed from the rooftop.

Jesus adds, “You might whisper something to someone else in a private room; but those words will be shouted from the rooftops.”

Even though Jesus is speaking to His disciples here, it should be clear that His message is to those of the religious hierarchy who are gathered around. In most places where Jesus spoke, there are pharisees and other religious types watching Him carefully, looking for anything that they might bring to the **Sanhedrin** to convict the Lord of.

Application: There are a great many apostate Christian organizations, denominations and churches. Generally speaking, I do not name names, nor do I concentrate on this or that organization and tell you what is wrong with them. I don't secretly spy on their meetings and try to find some way that I can get them. What I focus on is an honest attempt to proclaim the truth of each passage, as accurately as I am able. I teach principles; and, on occasion, I might name a denomination or group as an example of how a particular passage or doctrine is misinterpreted by them. However, for the most part, I stick to principles. *This is the correct way to understand this passage;* and, *this is a false interpretation of this passage.* I leave it to the reader to make the application himself and to act upon that on his own.

Application: On occasion—and I try not to do this very often—I will read a commentator who really confuses a passage and gives the wrong understanding of that passage. I may quote that commentator (he may be living or dead) and explain why his interpretation of a passage is incorrect and why mine is correct. However, this careful examination is impersonal (I try for that, anyway); and if the commentator is generally accurate on other passages, I try to mention that as well, so that no one understands me to be attacking that commentator or teacher directly.

In any case, this was not the approach of the pharisees. Because they rejected Jesus, they found themselves filled with **mental attitude sins** against Him; and they spoke and acted on the basis of those mental attitude sins. The **priests** or pharisees, insofar as we know, did not teach in the fashion which I have described. That is, they did not take some of the principles taught by the Lord and say, “You may have heard this taught in this way, but that is incorrect, and here is why...” Their attacks upon the Lord were personal; and based primarily on their rejection of Him. They had great difficulties debating the Lord on any point of doctrine. Jesus was always able to publically shut them down.

Luke 12:1–3 **Therefore, whatever you+ have spoken in the darkness will be heard in the light; and whatever you have whispered [lit., spoken to an ear] in the private room, will be proclaimed from the rooftop.** (Kukis moderately literal translation)

Luke 12:1–3 **Meanwhile [lit., in whom], a massive [lit., ten-thousand; also, a myriad] crowd was gathering, so that they stepped on one another. Jesus [lit., He] then spoke directly to His disciples first [before speaking to the large crowd]: “You yourselves pay attention to the leaven of the pharisees (which [leaven] is hypocrisy). [There] is nothing concealed that will not be uncovered; and [what is] hidden will be known. Therefore, whatever you+ have spoken in the darkness will be heard in the light; and whatever you have whispered [lit., spoken to an ear] in the private room, will be proclaimed from the rooftop.** (Kukis moderately literal translation)

Luke 12:1–3 **The crowd of people continued to grow, to the point where they were stepping on one another. Nevertheless, Jesus began to teach His disciples directly, before speaking to the crowd. “You need to be warned about the leaven of the pharisees, which is hypocrisy. There is nothing that they or anyone else will conceal which will not be uncovered. Whatever is hidden now, will be known in the future. Whatever things you speak quietly in the darkness, will be heard by all in the light. Even if you whisper to someone in a private room, that information will be proclaimed from the rooftop.** (Kukis paraphrase)

The point that Jesus is making is, the hypocrisy of the pharisees is based upon things which they hide from others; but, Jesus is warning, that will not continue to be the case.

Do Not Fear Persecution; God Can Be Trusted

And I keep on saying to you [all], the friends of mine, do not fear because of the one killing the body, and after these [things], not having anything more which to do. And I keep on warning you [all] with Whom you [all] should be afraid: fear the [One] after putting to death having authority to cast into the Gehenna. Yes, I keep on saying to you [all], this [One] you will fear.

Luke
12:4–5

I keep on telling all of you, My friends, do not fear the one who kills the body, yet, after this, is unable to do any more. I keep on warning all of you Whom you+ should be afraid of—fear the [One] who, after killing [you], [then] has the authority to cast [you] into Gehenna [fire]. Indeed, I keep saying to you+, fear that [One].

I keep telling you, My friends, do not fear one who can only kill the body, but after that, can do no more. I keep warning you, fear the One Who has the authority to cast you into hell—that is Who you should fear.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And I keep on saying to you [all], the friends of mine, do not fear because of the one killing the body, and after these [things], not having anything more which to do. And I keep on warning you [all] with Whom you [all] should be afraid: fear the [One] after putting to death having authority to cast into the Gehenna. Yes, I keep on saying to you [all], this [One] you will fear.
Douay-Rheims 1899 (Amer.)	And I say to you, my friends: Be not afraid of them who kill the body and after that have no more that they can do. But I will shew you whom you shall fear: Fear ye him who, after he hath killed, hath power to cast into hell. Yea, I say to you: Fear him.
Holy Aramaic Scriptures	But, I say unto you, Rakhmi {My Friends}, you shouldn't have fear from those who kill the phagra {the body}, and then afterwards there is nothing more they can do unto you. But, I will show you from whom you should be afraid. From that One, who after He has killed, He has authority to throw you into Gihana {Gehenna}. Yes, I say unto you, that from this One you are to be afraid!
James Murdock's Syriac NT	And to you, my friends, I say: Be not afraid of them that kill the body, and afterwards have nothing more they can do. But I will show you, of whom to be afraid: of him who, after he hath killed, hath authority to cast into hell. Yea, say I to you: be afraid of him.
Original Aramaic NT	"And I say to you my friends, do not be afraid of those who kill the body and after this there is nothing more for them to do." "But I will show you whom you should fear: that one who after he kills is authorized to cast into Gehenna; yes I say to you, be afraid of this one*."
Lamsa Peshitta (Syriac)	"And I say to you my friends, do not be afraid of those who kill the body and after this there is nothing more for them to do." "But I will show you whom you should fear: that one who after he kills is authorized to cast into Gehenna; yes I say to you, be afraid of this one."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	.
Bible in Worldwide English	You are my friends. I tell you, do not fear people who can kill your bodies. After that they cannot do anything more to you. I will tell you whom you must fear. Fear the one who, after he has killed, has the power to throw into hell. Yes, I tell you, fear him!
Easy English	You are my friends, so I tell you this: do not be afraid of those people who can kill only your body. After that, they can do nothing worse to you. 5 But I tell you, it is God that you should be afraid of. He has the power to kill people and then to throw them into hell. Yes, I am telling you, be very afraid of him.
Easy-to-Read Version–2008	Then Jesus said to the people, "I tell you, my friends, don't be afraid of people. They can kill the body, but after that they can do nothing more to hurt you. I will show you the one to fear. You should fear God, who has the power to kill you and also to throw you into hell. Yes, he is the one you should fear.
God's Word™	"My friends, I can guarantee that you don't need to be afraid of those who kill the body. After that they can't do anything more. I'll show you the one you should be afraid of. Be afraid of the one who has the power to throw you into hell after killing you. I'm warning you to be afraid of him.
Good News Bible (TEV)	"I tell you, my friends, do not be afraid of those who kill the body but cannot afterward do anything worse. I will show you whom to fear: fear God, who, after killing, has the authority to throw into hell. Believe me, he is the one you must fear!
J. B. Phillips	Man need only fear God "I tell you, as friends of mine, that you need not be afraid of those who can kill the body, but afterwards cannot do anything more. I will show you the only one you need to fear—the one who, after he has killed, has the power to throw you into destruction! Yes, I tell you, it is right to stand in awe of him.
The Message	"I'm speaking to you as dear friends. Don't be bluffed into silence or insincerity by the threats of religious bullies. True, they can kill you, but then what can they do? There's nothing they can do to your soul, your core being. Save your fear for God, who holds your entire life—body and soul—in his hands.
NIRV	"My friends, listen to me. Don't be afraid of those who kill the body but can't do any more than that. I will show you whom you should be afraid of. Be afraid of the one who has the authority to throw you into hell after you have been killed. Yes, I tell you, be afraid of him.
New Life Version	"I say to you, My friends, do not be afraid of those who kill the body and then can do no more. I will tell you the one to be afraid of. Be afraid of Him Who has power to put you into hell after He has killed you. Yes, I say to you, be afraid of Him!
New Simplified Bible	»I tell you my friends, do not be afraid of those who kill the body. After that they can do no more. »I will show you the one to fear. Fear the one who, after he has killed, has power to destroy you throw into the ever-burning trash fires of the valley of HinnomGreek: Gehenna. This is one you should fear.

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

Casual English Bible	Let me tell you something, friends. Don't be afraid of those who can kill you but then can't hurt you anymore. I'll tell you who to be afraid of. Be afraid of the one who can kill you and then throw you into hell.[2] [2] The Greek word is Gehenna, and it's Hinnom in the Hebrew language of the Old Testament. That's the name of a valley on the south side of Jerusalem. It's the place where some Jews used to sacrifice to idols – including some human sacrifices (2 Chronicles 28:3). These were sins that many Jews came to believe were the
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reason God allowed Babylonians from what is now Iraq to temporarily wipe the Jewish nation off the world map in 586 BC, exiling the Jewish survivors for a generation. In time, Gehenna came to symbolize the judgment of God.

Contemporary English V.

My friends, don't be afraid of people. They can kill you, but after that, there is nothing else they can do. God is the one you must fear. Not only can he take your life, but he can throw you into hell. God is certainly the one you should fear!

The Living Bible

"Dear friends, don't be afraid of these who want to murder you. They can only kill the body; they have no power over your souls. But I'll tell you whom to fear—fear God who has the power to kill and then cast into hell.

New Berkeley Version
New Living Translation

"Dear friends, don't be afraid of those who want to kill your body; they cannot do any more to you after that. But I'll tell you whom to fear. Fear God, who has the power to kill you and then throw you into hell. [Greek *Gehenna*.] Yes, he's the one to fear.

The Passion Translation

"Listen, my beloved friends, don't fear those who may want to take your life but nothing more. It's true that they may kill your body, but they have no power over your soul. The one you must fear is God, for he has both the power to take your life and the authority to cast your soul into hell. Yes, the only one you need to fear is God.

UnfoldingWord Simplified T.

"My friends, listen carefully! Do not be afraid of people; they can kill you, but they cannot do anything more to you after that! But I will warn you about the one that you should truly be afraid of. You should be afraid of God, because he not only has the right to cause people to die, he also has the right to throw them into hell afterward! Yes, he is truly the one that you should be afraid of!

William's New Testament

So I tell you, my friends, never be afraid of those who kill the body but after that have nothing more that they can do. But I will show you whom to fear. Fear Him who, after killing you, has power to hurl you down to the pit; yes, I tell you, fear Him.

Partially literal and partially paraphrased translations:

American English Bible

'I tell you this, my friends:
'Fear not those who can kill the body,
But can do no more than that.
'Let me show you whom you must fear:
'Fear the One, who after killing [your body],
Can throw [your life] into the garbage...
Yes, He's the One you must fear!

Extended footnote ([Garbage Dump](#)) in the [Addendum](#).

Beck's American Translation

Breakthrough Version

But I tell you, my friends, do not be afraid from the people who kill the body and after these *things* have nothing much more to do. But I will put in front of your face who you should fear. You must fear the One who, after the *time for Him* to kill, has authority to throw into the hell (Gehenna). Yes, I tell you, you must fear this *One*.

Common English Bible

"I tell you, my friends, don't be terrified by those who can kill the body but after that can do nothing more. I'll show you whom you should fear: fear the one who, after you have been killed, has the authority to throw you into hell. Indeed, I tell you, that's the one you should fear.

A. Campbell's Living Oracles

But I charge you, my friends, fear not them who kill the body, and after that can do no more; but I will show you whom you ought to fear; fear him, who, after he has killed, has power to cast into hell. I repeat it to you, Fear him.

New Advent (Knox) Bible

And I say this to you who are my friends, Do not be afraid of those who can kill the body, and after that can do no more. I will tell you who it is you must fear; fear him who has power not only to kill but to cast a man into hell; him you must fear indeed.

NT for Everyone

'So, my friends, I have this to say to you: don't be afraid of those who kill the body, and after that have nothing more they can do. I will show you who to fear: fear the

one who starts by killing and then has the right to throw people into Gehenna. Yes, let me tell you, that's the one to fear!

20th Century New Testament To you who are my friends I say, Do not be afraid of those who kill the body, but after that can do no more. I will show you of whom you should be afraid. Be afraid of him who, after killing you, has the power to fling you into the Pit. Yes, I say, be afraid of him.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	Fear God "I say to you, my friends, don't fear those who kill the body, and after that can do nothing more. But I will show you the one to fear: Fear him who has authority to throw people into hell after death. Yes, I say to you, this is the one to fear!
Conservapedia Translation	Hear me out: do not fear those who kill the body, because afterward they cannot harm any further. I give advance warning to you about whom to fear: be afraid of He who has power to send you to Hell; yes, I tell you, fear Him.
Revised Ferrar-Fenton Bible	"And I further tell you, friends, Do not dread those killing the body, and who after that have nothing worse to do. But I will warn you whom you ought to dread: Dread the One, who after the killing, has power to throw you into hell; yes, I say, that is the One you have to dread!
Free Bible Version	I tell you, my friends, don't be afraid of those who kill the body, for once they've done that there's no more they can do. Let me make it clear whom you should be afraid of. You should be afraid of the one who after he has killed has the power to dispose of them in Gehenna*. That's the one you should be afraid of.
God's Truth (Tyndale)	I say unto you my friends: Be not afraid of them that kill the body, and after that have no more that they can do. But I will show you, whom you shall fear. Fear him which after he has killed, has power to cast into hell. Yes, I say unto you, him fear.
International Standard V	Fear God (Matthew 10:28-31) "But I tell you, my friends, never be afraid of those who kill the body and after that can't do anything more. I'll show you the one you should be afraid of. Be afraid of the one who has the authority to throw you into hell [Lit. Gehenna; a transliteration of the Heb. for Valley of Hinnom] after killing you. Yes, I tell you, be afraid of him!
NIV, ©2011	.
Riverside New Testament	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	And I say to you my friends, Be not afraid of them that kill the body, and after that have no more that they can do to you. But I will forewarn you who you will fear: Fear him, that after He has killed has power to cast into Gehenna Fire; yes, I say to you, Fear Him.
Weymouth New Testament	"But to you who are my friends I say, "Be not afraid of those who kill the body and after that can do nothing further. I will warn you whom to fear: fear him who after killing has power to throw into Gehenna: yes, I say to you, fear him.
Wikipedia Bible Project	I tell you, my friends, don't be afraid of those who kill the body—because once they've done that there's nothing worse they can do. Let me warn you who you should be afraid of. You should be afraid of the one who after killing people has the power to throw them into hell . That's who you should be afraid of.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) I tell you, my friends, do not fear those who put to death the body and, after that, can do no more. But I will tell you whom to fear: Fear the one who after killing you is able to throw you into hell. This one you must fear.
Mt 10: 28-31; Jn 15:15

Jas 4:12

The Heritage Bible

And I say to you my friends, Do not have fear from those killing the body, and after these things do not have superabundantly any more to do.

But I will forewarn you whom you should fear; Fear the one, who after he has killed, has authority to throw into hell; yes, I say to you, Fear this one.

New American Bible (2011)

I tell you, my friends, do not be afraid of those who kill the body but after that can do no more. I shall show you whom to fear. Be afraid of the one who after killing has the power to cast into Gehenna;* yes, I tell you, be afraid of that one.

* [12:5] Gehenna: see note on Mt 5:22.

* [5:22] Anger is the motive behind murder, as the insulting epithets are steps that may lead to it. They, as well as the deed, are all forbidden. Raqa: an Aramaic word rēqā' or rēqâ probably meaning "imbecile," "blockhead," a term of abuse. The ascending order of punishment, judgment (by a local council?), trial before the Sanhedrin, condemnation to Gehenna, points to a higher degree of seriousness in each of the offenses. Sanhedrin: the highest judicial body of Judaism. Gehenna: in Hebrew gê-hinnōm, "Valley of Hinnom," or gê ben-hinnōm, "Valley of the son of Hinnom," southwest of Jerusalem, the center of an idolatrous cult during the monarchy in which children were offered in sacrifice (see 2 Kgs 23:10; Jer 7:31). In Jos 18:16 (Septuagint, Codex Vaticanus) the Hebrew is transliterated into Greek as gaienna, which appears in the New Testament as geenna. The concept of punishment of sinners by fire either after death or after the final judgment is found in Jewish apocalyptic literature (e.g., Enoch 90:26) but the name geenna is first given to the place of punishment in the New Testament.

New Catholic Bible

Courage in Time of Persecution. "I tell you, my friends, have no fear of those who kill the body and after that can do nothing further. But I will tell you whom to fear. Be afraid of the one who, after he has killed, has the authority to cast into Gehenna. I tell you, fear him!

New English Bible—1970

Whom to Fear

[Lk.12.4-7 →] - Mt.10.28-31

"To you who are my friends I say: Do not fear those who kill the body and after that have nothing more they can do. I will warn you whom to fear: fear him who, after he has killed, has authority to cast into hell. Believe me, he is the one to fear.

New Jerusalem Bible

NRSV (Anglicized Cath. Ed.)

Exhortation to Fearless Confession

'I tell you, my friends, do not fear those who kill the body, and after that can do nothing more. But I will warn you whom to fear: fear him who, after he has killed, has authority [Or *power*] to cast into hell. [Gk *Gehenna*] Yes, I tell you, fear him!

Revised English Bible—1989

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

"My friends, I tell you: don't fear those who kill the body but then have nothing more they can do. I will show you whom to fear: fear him who after killing you has authority to throw you into Gei-Hinnom! Yes, I tell you, this is the one to fear!

Holy New Covenant Trans.

"I tell you, my children, don't be afraid of people. People can kill the body but, after that, they can do nothing more to hurt you. I will show you the One for whom to have awesome respect. You should have awesome respect for God who has authority over you to throw you into hell after you die. Yes, I tell you, He is the One you should have awesome respect for

The Scriptures 2009

"But I say to you, My friends, do not be afraid of those who kill the body, and after that are unable to do any more.

"But I shall show you whom you should fear: Fear the One who, after killing, possesses authority to cast into GëHinnom. Yes, I say to you, fear Him!

Tree of Life Version "I say to you, My friends, you should not be afraid of those who kill the body, since after this they have nothing more they can do. But I will show you whom you should fear. Fear the One who, after the killing, has authority to cast into Gehenna. Yes, I tell you, fear this One!

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...[I] say but [to] you* the [men] liked [of] me not fear! {someone} from the [men] killing the body and after these not having more something to make [I] will show but [to] you* someone [You*] may fear fear! the [one] after the+ {him} to kill {someone} having authority to throw {him} to the hell yes [I] say [to] you* this fear!...

Awful Scroll Bible (")Furthermore I instruct to yous my friends, be came about not alarmed, a being alarmed of them killing-away the body, and after this are not holding anything surpassing to be done.

(")But I will show-under you all's eyes, whom yous should became feared, be came about feared of whom after to be killed-away, is holding by- his -existence, to be cast- yous -from-within the Valley-of-Hinnom. Assuredly I instruct to yous, be came about alarmed of this-same one!

Concordant Literal Version Now I am saying to you, My friends, be not afraid of those who are killing the body and after this do not have anything more excessive that they can do."

Now I shall be intimating to you of Whom you may be afraid: Be afraid of Him Who, after killing, has authority to be casting into Gehenna. Yea, I am saying to you, of this One be afraid!"

exeGesés companion Bible And I word to you my friends,
Awe not them who slaughter the body,
and after can do no more superabundantly:
but I exemplify you whom to awe;
awe him, who after he slaughters,
has authority
to cast into Gay Hinnom/the Valley of Burning;
yes, I word to you, awe him.

Orthodox Jewish Bible I say to you, my chaverim, do not have pachad (terror) of the killers of the basar, who after that have nothing more they can do.

But I will show you someone of whom you should have yirah; fear the One who after killing the basar has the samchut to throw into Gehinnom. Ken, I say to you, have yirah (fear) of this One.

Expanded/Embellished Bibles:

The Amplified Bible "I say to you, My friends, do not be afraid of those who kill the body and after that have nothing more that they can do. But I will point out to you whom you should fear: fear the One who, after He has killed, has authority and power to hurl [you] into hell [See note Matt 5:22.]; yes, I say to you, [stand in great awe of God and] fear Him!

[Matthew 5:22] Gr *Gehenna*, a Greek version of the Hebrew for Valley of Hinnom, a ravine where garbage was burned continuously, located just south of Jerusalem. Often regarded in ancient times as symbolic of hell (the lake of fire), a realm reserved for the wicked. Mentioned in Matt 5:22, 29, 30; 10:28; 18:9; 23:15, 33; Mark 9:43, 45, 47; Luke 12:5; James 3:6.

An Understandable Version And I tell you, my friends, do not be afraid of those who can kill your body and after that can do nothing more. But I am warning you about whom you should fear. Fear the One [*i.e., God*] who, after He has killed [*i.e., the body*], has power to throw [you] into hell [*See note on Matt. 5:29*]. Yes, I tell you, fear Him.

The Expanded Bible

"I tell you, my friends, don't be afraid of people who can kill the body but after that can do nothing more to hurt you. I will show you [warn you about] the one to fear. Fear the one who has the power [authority] to kill you and also [after the killing] to throw you into hell [Gehenna; a valley outside of Jerusalem where in the OT period children were sacrificed to a pagan god; later used as a burning trash heap; a metaphor for hell]. Yes, this is the one you should fear.

Jonathan Mitchell NT

"So I am now saying to you, My friends, Do not (or: You should not) be afraid of (or: caused to fear from) the people presently (or: in the process of) killing off the body, and yet after these things are not having (holding; possessing) anything more excessive to do.

"Now I will continue expressly pointing out to (indicating and even underlining for) you people [him] of whom you folks should be made fearful: Be made to fear (be wary of; have respect for) the person [who], after the killing off, continues possessing (having and holding) the right (or: authority) to throw you into the Valley of Hinnom (Greek: Gehenna; = the City Dump outside of Jerusalem; [= to dishonor you by giving no burial; to treat you as a criminal]). Yes, I continue saying to you folks, Be afraid of this one (or: Have serious respect for this person).

P. Kretzmann Commentary

Verses 4-7

True fearlessness:

And I say unto you, My friends, Be not afraid of them that kill the body, and after that have no more that they can do.

But I will forewarn you whom ye shall fear: Fear Him which, after He hath killed, hath power to cast into hell; yea, I say unto you, Fear Him.

Lexham Bible

Fear God Rather Than People

"And I tell you, my friends, do not be afraid of those who kill the body, and after these things do not have anything more to do. But I will show you whom you should fear: fear the one who has authority, after the killing, to throw you [*Here the direct object is supplied from context in the English translation] into hell! Yes, I tell you, fear this one!

Syndein/Thieme

" "But I {Jesus} tell you, My friends {philos - connotes a close personal relationship}, do not be afraid of those who kill the body {an order} . . . and after that have nothing more they can do.

" But I will warn you/teach you by words and arguments {hupodeiknumi} whom you possibly should fear. Fear the one who, 'after the killing {of you}'/'after {your} death' . . . has authority {exousia} to throw you into hades/hell/Gehenna. {geenna was originally the valley of Hinnom, south of Jerusalem, where the filth and dead animals of the city were cast out and burned} Yes, I tell you, fear Him {only God has this authority}!

Translation for Translators

Jesus told them not to be afraid to tell others of their faith in him.

Luke 12:4-12

"My friends, listen *carefully*. Do not be afraid of people who *are able to* kill you, but after they kill you, there is nothing more that they can do *to hurt you*. But I will warn you about the one that you should truly be afraid of. You should be afraid of *God*, because he not only has *the power to* cause people to die, he has the power to throw them into hell afterward! Yes, he is truly the one that you should be afraid of! Jesus: Listen, My friends, if people are trying to kill you, why be afraid? After you're dead, what more can they do? Here's whose opinion you should be concerned about: the One who can take your life and then throw you into hell! He's the only One you should fear!

The Voice

Bible Translations with Many Footnotes:

NET Bible®

"I¹² tell you, my friends, do not be afraid of those who kill the body,¹³ and after that have nothing more they can do. But I will warn¹⁴ you whom you should fear: Fear

the one who, after the killing,¹⁵ has authority to throw you¹⁶ into hell.¹⁷ Yes, I tell you, fear him!

^{12tn} Here δέ (de) has not been translated.

^{13sn} Judaism had a similar exhortation in 4 Macc 13:14-15.

^{14tn} Grk “will show,” but in this reflective context such a demonstration is a warning or exhortation.

^{15sn} The actual performer of the killing is not here specified. It could be understood to be God (so NASB, NRSV) but it could simply emphasize that, after a killing has taken place, it is God who casts the person into hell.

^{16tn} The direct object (“you”) is understood.

^{17sn} The word translated hell is “Gehenna” (γέεννα, geenna), a Greek transliteration of the Hebrew words ge hinnom (“Valley of Hinnom”). This was the valley along the south side of Jerusalem. In OT times it was used for human sacrifices to the pagan god Molech (cf. Jer 7:31; 19:5-6; 32:35), and it came to be used as a place where human excrement and rubbish were disposed of and burned. In the intertestamental period, it came to be used symbolically as the place of divine punishment (cf. 1 En. 27:2, 90:26; 4 Ezra 7:36).

Rotherham’s Emphasized B. **And I say unto you |my friends|—**

Do not be put in fear of them who kill the body,

And |after these things| have nothing more uncommon which they can do.

But I will suggest to you, whom ye should fear—

Fear him who |after killing| ||hath authority to cast into gehenna||,—

Yea, I say unto you—

|Him| fear ye.^c

^c Mt. x. 28–33.

The Spoken English NT

Stand Up for me-And Don’t be Afraid of People (Mt. 10:26-33)

And I’m saying to you friends of mine, don’t be afraid of those that can kill your body, but after that there’s nothing more they can do. I’ll show you who you should be afraid of—be afraid of the One who, after killing you, has the authority to throw you in Gehenna.^b Yes, I’m telling you, be afraid of that One.

^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.”

Wilbur Pickering’s New T.

Don’t fear assassins

“Further, I say to you, my friends: do not be afraid of those who kill the body and after that have nothing more that they can do. Rather, I will advise you whom you should fear—fear Him who after He kills has authority to cast into Gehenna;² yes indeed, fear Him!

⁽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 "Now I say to you_p, My friends, do not be afraid of the ones killing the body, and after these [things] are not having anything further to do.

"But I will show to you_p whom you_p should fear: fear the [One, who] after [having] killed is having authority to cast into hell [Gr., gehenna]. Yes, I say to you_p, fear this [One]!

Berean Literal Bible

And I say to you, My friends, you should not fear because of those killing the body and after these things not being able to do anything more abundantly. But I will show you whom you should fear: Fear the *One who* has authority, after the killing, to cast into Gehenna. Yes, I say to you, fear Him.

Charles Thomson NT	Because what you have said in the dark, will be heard in the light; and what you have whispered in closets will be proclaimed on the house tops; therefore I say to you, my friends; Be not afraid of them who kill the body, and after that can do no more: but I will point out to you whom you should fear; Fear him, who after he hath killed, hath power to cast into hell. I repeat it to you, Fear him. V. 3 is included for context.
Context Group Version	And I say to you (pl) my confidants, Don't be afraid of those that kill the body, and after that have no more that they can do. But I will warn you (pl) whom you (pl) shall fear: Fear him, who after he has killed has power to cast into the garbage dump; yes, I say to you (pl), Fear him.
Far Above All Translation	But I say to you friends of mine, do not fear those who can kill the body but after that are unable to do anything more. And I will show you whom to fear. Fear him who after killing has authority to throw into Gehenna. Yes, I say to you, fear him.
Green's Literal Translation	But I say to you, My friends, stop being afraid of the ones killing the body, and after these things not having anything more they can do. But I will warn you whom you should fear; fear the One who after the killing has authority to cast into Hell; yea, I say to you, Fear that One!
Modern English Version	Whom to Fear "I say to you, My friends, do not be afraid of those who kill the body, and after that can do no more. But I will warn you whom you shall fear: Fear Him who, after He has killed, has power to cast into hell. Yes, I say to you, fear Him.
Modern Literal Version 2020	But I am saying to you ^o my friends, Do ^o not have fear from the ones who kill the body and yet do not have, after these things, anything more-than that to do* against you ^o . But I will be showing to you ^o whom you ^o should fear. Fear ^o the one, who after you have been killed, has authority to cast you ^o into hell. Yes, I say to you ^o , Fear ^o this one.
New American Standard	"Now I say to you, My friends, do not be afraid of those who kill the body, and after that have nothing more that they can do. But I will warn you whom to fear: fear the One who, after He has killed someone, has the power to throw that person into hell [Gr <i>Gehenna</i>]; yes, I tell you, fear Him [Lit <i>this one</i>]!
New European Version	.
New King James Version	Jesus Teaches the Fear of God "And I say to you, My friends, do not be afraid of those who kill the body, and after that have no more that they can do. But I will show you whom you should fear: Fear Him who, after He has killed, has power to cast into hell; yes, I say to you, fear Him!
Niobi Study Bible	Jesus Teaches the Fear of God "And I say unto you, My friends, be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom you shall fear: Fear Him that, after He has killed, has power to cast into hell; yea, I say unto you, fear Him!
Revised Young's Lit. Trans.	'And I say to you, my friends, be not afraid of those killing the body, and after these things are not having anything over to do; but I will show to you, whom you may fear; Fear him who, after the killing, is having authority to cast to the gehenna; yes, I say to you, Fear you Him.

The gist of this passage:

4-5

Luke 12:4a			
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
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
humin (ὐμῖν) [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
philos (φίλος) [pronounced FEE-loss]	<i>[dear] friend, an associate; neighbor actively fond, that is, friendly</i>	masculine plural adjective; dative, locative or instrumental case	Strong's #5384
mou (μοῦ) [pronounced moo]; also emou (ἐμοῦ) [pronounced eh-MOO]	<i>me; of me; from me; my, mine</i>	1 st person singular personal pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

Translation: I keep on telling all of you, My friends,...

Jesus speaks with great earnest to His disciples, calling them friends. "I keep on telling you this..." He says to them.

Luke 12:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
phobeō (φοβέω) [pronounced fob-EH-oh]	<i>to frighten, to strike with fear, passive: to be frightened, alarmed, scared; to fear; metaphorically: to be in awe of, to revere; to have reverence for</i>	2 nd person plural; aorist (deponent) passive imperative	Strong's #5399
apó (ἀπό) [pronounced aw-PO]	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575

Luke 12:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
apokteinō (ἀποκτείνω) [pronounced ap-ok-TEE-no]	<i>putting to death, killing, slaying; figuratively destroying</i>	masculine plural, present active participle, genitive/ablative case	Strong's #615
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative 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, accusative case	Strong's #4983

Translation: ...do not fear the one who kills the body,...

“Don’t fear the one who simply kills the body,” He warns, “and nothing else.” Here, we could be speaking of all manner of men (and the Christians for the next 100 or 200 years would be viciously persecuted, and many would die).

One might understand the implication to further include demons.

Luke 12:4c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
meta (μετά) [pronounced meht-AH]	<i>after, behind</i>	preposition with the accusative	Strong's #3326
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)
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>	masculine plural, present active participle; genitive/ablative case	Strong's #2192

Luke 12:4c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
perissos (περισσός, ἤ, ὄν) [pronounced <i>pair-ih-s-SOSS</i>]	<i>extraordinary, remarkable; abundant, profuse, superfluous, unnecessary; superior, surpassing, more eminent [remarkable, excellent]</i>	neuter singular comparative adjective, accusative case	Strong's #4053
Translators of Luke 12:4 suggested the following: <i>anything more, anything further; anything more excessive, anything worse, anything more abundantly</i> . Some incorporated the negative into this meaning: <i>no more, nothing more, nothing else, nothing much more</i> .			
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
poieô (ποιέω) [pronounced <i>poi-EH-oh</i>]	<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: ...yet, after this, is unable to do any more.

Once the body is dead, then man and demon has no power beyond that. After the your death, their persecution ends. Don't fear such a one.

Luke 12:4 I keep on telling all of you, My friends, do not fear the one who kills the body, yet, after this, is unable to do any more.

In the future, the disciples will be confronted by governmental officials and religious authorities; and some of the disciples will be killed by these people. Jesus is telling them, "This is the most that they can do to you; they cannot do more than this.

Although Jesus does not teach that these rulers and officials cannot kill them if it is not God's will, He sets that aside for the moment and tells them who should be feared.

Luke 12:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hupodeiknumi (ὑποδείκνυμι) [pronounced <i>hoo-od-IKE-noo-meef</i>]	<i>to warn, forewarn, admonish; properly, to exhibit under the eyes, to show, (figuratively) to exemplify (instruct)</i>	1 st person singular, future active indicative	Strong's #5263
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
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

Luke 12:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tina (τίνα) [pronounced TEE-nah]	<i>in whom, by whom, to what [one], in which, how; whether, why</i>	masculine singular pronoun; interrogative particle; accusative case	Strong's #5101
phobeō (φοβέω) [pronounced fob-EH-oh]	<i>to frighten, to strike with fear, passive: to be frightened, alarmed, scared; to fear; metaphorically: to be in awe of, to revere; to have reverence for</i>	2 nd person plural; aorist (deponent) passive subjunctive	Strong's #5399

Translation: I keep on warning all of you Whom you+ should be afraid of—...

Jesus then tells His disciples, "I will tell you of Whom to be afraid."

Luke 12:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
phobeō (φοβέω) [pronounced fob-EH-oh]	<i>to frighten, to strike with fear, passive: to be frightened, alarmed, scared; to fear; metaphorically: to be in awe of, to revere; to have reverence for</i>	2 nd person plural; aorist (deponent) passive imperative	Strong's #5399
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
meta (μετά) [pronounced meht-AH]	<i>after, behind</i>	preposition with the accusative	Strong's #3326
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
apokteinō (ἀποκτείνω) [pronounced ap-ok-TEE-no]	<i>to put to death, to kill, to slay; figuratively to destroy</i>	aorist active infinitive	Strong's #615
echō (ἔχω) [pronounced EHKH-oh]	<i>having [and/or] holding; the one who owns, the possessor, adhering to, clinging to</i>	masculine singular, present active participle; accusative case	Strong's #2192
exousia (ἐξουσία) [pronounced ex-oo-SEE-ah]	<i>authority, jurisdiction, liberty, power, right, strength; privilege, that is, (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely magistrate, superhuman, potentate, token of control), delegated influence</i>	feminine singular noun, accusative case	Strong's #1849

Luke 12:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
embállō (ἐμβάλλω) [pronounced <i>ehm-BALL-loh</i>]	<i>to throw in, to cast into</i>	aoist active infinitive	Strong's #1685
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 (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)
Geennna (Γέεννα) [pronounced <i>GHEH-ehn-nah</i>]	<i>hell, pit, place of burning; valley of Hinnom; transliterated, Gehenna</i>	feminine singular noun; location; accusative case	Strong's #1067

Translation: ...fear the [One] who, after killing [you], [then] has the authority to cast [you] into Gehenna [fire].

Whereas, before the Lord said to *not to fear*, here He says, "Fear." Imperative mood. Whom should be fear? God, of course. We should fear and respect God.

Jesus tells them the reason: "After killing you, God has the authority to cast you into hell."

The word used here is Geennna (Γέεννα) [pronounced *GHEH-ehn-nah*]. My understanding is, on the outskirts of town, there was a dump where there was a constant fire going; and things which were deemed to be trash were hauled there and thrown into the fire. This became one of the words which referred to hell, where God's judgment is placed upon a man for eternity. Strong's #1067.

Although Jesus is specifically teaching His disciples, insofar as we know, only Judas is really facing that particular danger (it is disputed whether or not he ever believed in the Lord). However, there are people listening in to the Lord's teaching; and they need to fear the final judgment.

So there is no fear, recall that Jesus took upon Himself the burden of our sins, so that we are now spotless before the Lord.

Luke 12:5c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
nai (ναί) [pronounced <i>nahee</i>]	<i>yes, surely, of a truth, yea, verily, truly, assuredly, even so</i>	affirmative/emphatic particle	Strong's #3483
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>	1 st person singular, present active indicative	Strong's #3004

Luke 12:5c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humin (ὐμῖν) [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
touton (τοῦτον) [pronounced TOO-tohn]	<i>this, this one, this thing</i>	intermediate demonstrative pronoun; masculine singular; accusative case	Strong's #5126 (also Strong's #3778)
phobeō (φοβέω) [pronounced fob-EH-oh]	<i>to frighten, to strike with fear, passive: to be frightened, alarmed, scared; to fear; metaphorically: to be in awe of, to revere; to have reverence for</i>	2 nd person plural; aorist (deponent) passive imperative	Strong's #5399

Translation: Indeed, I keep saying to you+, fear that [One].

Jesus, at this point, doubles down on what He just said. “Fear that One,” He repeats. “The One Who can cast you into the everlasting fire.”

Luke 12:5 I keep on warning all of you Whom you+ should be afraid of—fear the [One] who, after killing [you], [then] has the authority to cast [you] into Gehenna [fire]. Indeed, I keep saying to you+, fear that [One]. (Kukis moderately literal translation)

Luke 12:4–5 I keep on telling all of you, My friends, do not fear the one who kills the body, yet, after this, is unable to do any more. I keep on warning all of you Whom you+ should be afraid of—fear the [One] who, after killing [you], [then] has the authority to cast [you] into Gehenna [fire]. Indeed, I keep saying to you+, fear that [One]. (Kukis moderately literal translation)

Luke 12:4–5 I keep telling you, My friends, do not fear one who can only kill the body, but after that, can do no more. I keep warning you, fear the One Who has the authority to cast you into hell—that is Who you should fear. (Kukis paraphrase)

Jesus has spoken of the concept of throwing one’s **soul** into Gehenna. So, to provide some balance—and so that His disciples do not freak out—Jesus speaks to them of God’s care for them.

[Are] not five sparrows being bartered for assarius two? And one out from them not is forgotten before the God. But even the hairs of the head of yours+ all [of them] counted. Do not fear! Many sparrows you [all] are surpassing.

Luke 12:6–7

[Are] not five sparrows being bartered for two [Roman] coins? Yet, not one of them is forgotten before God. Yet, even the hairs of your+ head are all numbered. Do not fear! You are superior to many sparrows!

Despite five sparrows being worth two copper coins, God still knows every single one of them. Listen, even the number of hairs of your head are known to God. Therefore, do not be afraid or anxious, as you are far superior to the sparrows.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	[Are] not five sparrows being bartered for assarius two? And one out from them not is forgotten before the God. But even the hairs of the head of yours+ all [of them] counted. Do not fear! Many sparrows you [all] are surpassing.
Douay-Rheims 1899 (Amer.)	Are not five sparrows sold for two farthings, and not one of them is forgotten before God? Yea, the very hairs of your head are all numbered. Fear not therefore: you are of more value than many sparrows.
Holy Aramaic Scriptures	Are not five tsephriyn {sparrows} bought with two coins, and not one of them is forgotten before Alaha {God}. But, even the hairs of the sara {the hair} of your own head are numbered. Therefore, you shouldn't be afraid, because you are more valuable than a multitude of tsephre {sparrows}!
James Murdock's Syriac NT	Are not five sparrows sold for two assarii? and not one of them is forgotten before God. And as for you, the very hairs of your head are all numbered. Fear not, therefore; for ye are superior to many sparrows.
Original Aramaic NT	"Are not five sparrows sold for two assarii, and not one of them is forgotten before God?" "But every hair of the hairs of your heads is numbered, therefore you shall not be afraid, because you are better than a multitude of sparrows."
Lamsa Peshitta (Syriac)	"Are not five sparrows sold for two assarii, and not one of them is forgotten before God?" "But every hair of the hairs of your heads is numbered, therefore you shall not be afraid, because you are better than a multitude of sparrows."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Are not five sparrows given in exchange for two farthings? and God has every one of them in mind. But even the hairs of your head are numbered. Have no fear: you are of more value than a flock of sparrows.
Bible in Worldwide English	Are not five sparrows sold for a tiny sum of money? Yet God does not forget about one of them. Even the number of hairs on your head is known. So do not fear. You are worth more than many sparrows.
Easy English	Think about this. People sell five birds for two small coins. But each little bird is valuable to God. He knows about them all and takes care of them. God even knows how many hairs there are on your head. So do not be afraid of those people who are against you. You are more valuable to God than many little birds.
Easy-to-Read Version—2008	"When birds are sold, five small birds cost only two pennies. But God does not forget any of them. Yes, God even knows how many hairs you have on your head. Don't be afraid. You are worth much more than many birds.
God's Word™	.
Good News Bible (TEV)	.
J. B. Phillips	The market-price of five sparrows is two farthings, isn't it? Yet not one of them is forgotten in God's sight. Why, the very hairs of your heads are all numbered! Don't be afraid, then; you are worth more than a great many sparrows!
The Message	"What's the price of two or three pet canaries? Some loose change, right? But God never overlooks a single one. And he pays even greater attention to you, down to

NIRV	the last detail—even numbering the hairs on your head! So don't be intimidated by all this bully talk. You're worth more than a million canaries Aren't five sparrows sold for two pennies? But God does not forget even one of them. In fact, he even counts every hair on your head! So don't be afraid. You are worth more than many sparrows.
New Life Version	"Are not five small birds sold for two small pieces of money? God does not forget even one of the birds. God knows how many hairs you have on your head. Do not be afraid. You are worth more than many small birds
New Simplified Bible	»Are not five sparrows sold for two coins of small value? Yet not one of them is forgotten in the sight of God. »Even the very hairs of your head are all numbered. So do not fear. You are worth more than many sparrows.

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

Casual English Bible	You can buy five sparrows for two measly cents,[3] can't you? Well, God would never forget a single one of those birds. Here's another fact: every strand of hair on your head is numbered. Don't be afraid that you're forgotten or unimportant. You're worth more than a flock of sparrows. [3] The coins are two assaria. It takes 16 of them to make a denarius. A denarius was considered a day's wage for a common worker.
Contemporary English V.	Five sparrows are sold for just two pennies, but God doesn't forget a one of them. Even the hairs on your head are counted. So don't be afraid! You are worth much more than many sparrows.
The Living Bible	"What is the price of five sparrows? A couple of pennies? Not much more than that. Yet God does not forget a single one of them. And he knows the number of hairs on your head! Never fear, you are far more valuable to him than a whole flock of sparrows.
New Berkeley Version	.
New Living Translation	"What is the price of five sparrows—two copper coins ^[b] ? Yet God does not forget a single one of them. And the very hairs on your head are all numbered. So don't be afraid; you are more valuable to God than a whole flock of sparrows. [b] Greek <i>two assaria</i> [Roman coins equal to 1/16 of a denarius].
The Passion Translation	"What is the value of your soul to God? Could your worth be defined by an amount of money? God doesn't abandon or forget even the small sparrow he has made. How then could he forget or abandon you? What about the seemingly minor issues of your life? Do they matter to God? Of course they do! So you never need to worry, for you are more valuable to God than anything else in this world.
UnfoldingWord Simplified T.	Think about the sparrows. They have so little value that you can buy five of them for only two small coins and yet God never forgets any of them! God even knows how many hairs there are on your head. Do not be afraid, because you are more valuable to God than many sparrows.
William's New Testament	Are not sparrows sold five for two cents? And yet not one of them is forgotten by God! Yes, the very hairs on your heads have all been counted by God! Stop being afraid; you are worth more than many sparrows.

Partially literal and partially paraphrased translations:

American English Bible	'Although you can buy 5 sparrows with just 2 small coins, In the eyes of God, they're not overlooked... And He's even numbered the hairs on your head. So you have no reason for fear, Since, more than many sparrows, is your value!.
Beck's American Translation	.

Breakthrough Version	Are not five little sparrows sold for two assarii (\$4)? And there is not one of them that has been forgotten in the sight of God. But even all the hairs of your head have been numbered. Do not be afraid, you are more substantial than many little sparrows.
Common English Bible	.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	Are not sparrows sold five for two pence? And yet not one of them is forgotten in God's sight. As for you, he takes every hair of your head into his reckoning; do not be afraid, then; you count for more than a host of sparrows.
NT for Everyone	'How much do five sparrows cost? Two copper coins? And not one of them is forgotten in God's presence. But the hairs of your head have all been counted. Don't be afraid! You are worth more than lots of sparrows.
20 th Century New Testament	Are not five sparrows sold for a penny? Yet not one of them has escaped God's notice. No, the very hairs of your head are all numbered. Do not be afraid; you are of more value than many sparrows.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	Are not five sparrows sold for two assaris? ¹ yet not one of them is unnoticed in the presence of God. More than that, the very hairs of your head are all counted. Therefore do not be afraid; you exceed in value many sparrows." ¹ About three pence.
Free Bible Version	.
God's Truth (Tyndale)	.
International Standard V	"Five sparrows are sold for two pennies, aren't they? Yet not one of them is forgotten by God. Why, even all the hairs on your head have been counted! Stop being afraid. You are worth more than a bunch of sparrows."
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	Are not five sparrows sold for two assarions [3 cents], and one of them is not forgotten before God? But even the hairs of your head are all numbered. Fear not, therefore, for you are of more value than many sparrows.
Weymouth New Testament	Are not five sparrows sold for a penny? and yet not one of them is a thing forgotten in God's sight. But the very hairs on your heads are all counted. Away with fear: you are more precious than a multitude of sparrows.'
Wikipedia Bible Project	Aren't five sparrows sold for two pennies? Yet God doesn't forget a single one of them. Even the hairs on you head have been counted. And don't worry, you're worth more than many sparrows!

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Don't you buy five sparrows for two pennies? Yet not one of them has been forgotten by God. Even the hairs of your head have been numbered. Don't be afraid! Are you less worthy in the eyes of God than many sparrows?
The Heritage Bible	Are five sparrows absolutely not sold for two assarions, ⁶ and absolutely not one of them has been forgotten before the face of God? But even the hairs of your head have all been numbered; therefore do not fear; you surpass many sparrows. ⁶ 12:6 assarion, one sixteenth of a denarion, an extremely small coin.

New American Bible (2011)	Are not five sparrows sold for two small coins?* Yet not one of them has escaped the notice of God. Even the hairs of your head have all been counted. Do not be afraid. You are worth more than many sparrows.d * [12:6] Two small coins: the Roman copper coin, the assarion (Latin as), was worth about one-sixteenth of a denarius (see note on Lk 7:41). * [7:41] Days' wages: one denarius is the normal daily wage of a laborer. d. [12:7] 12:24; 21:18; Acts 27:34.
New English Bible–1970	'Are not sparrows five for twopence? And yet not one of them is overlooked by God. More than that, even the hairs of your head have all been counted. Have no fear; you are worth more than any number of sparrows.
New Jerusalem Bible NRSV (Anglicized Cath. Ed.) Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Aren't sparrows sold for next to nothing, five for two assarions? And not one of them has been forgotten by God. Why, every hair on your head has been counted! Don't be afraid, you are worth more than many sparrows.
Hebraic Roots Bible	Are not five sparrows sold for two coins? And not one of them has been forgotten before YAHWEH. But even the hairs of your head have all been numbered. Then stop being afraid; you are more valuable than many sparrows.
Holy New Covenant Trans.	Five sparrows are sold for only a few small coins, but God doesn't forget about any of them. Yes, God even knows how many hairs you have on your head. Don't be afraid. You are worth much more than many sparrows.
Tree of Life Version	.

Weird English, ©ldɛ English, Anachronistic English Translations:

Accurate New Testament	...not? five Birds (Small) are sold [of] assaria two and One [Thing] from them not is Having Been Overlooked before the god but and The Hairs [of] the head [of] you* All have been counted not fear! [than] many birds (small) [You*] matter {more}...
Alpha & Omega Bible	"ARE NOT FIVE SPARROWS SOLD FOR TWO CENTS? YET NOT ONE OF THEM IS FORGOTTEN BEFORE THEOS (<i>The Alpha & Omega</i>). "INDEED, THE VERY HAIRS OF YOUR HEAD ARE ALL NUMBERED. DO NOT FEAR; YOU ARE MORE VALUABLE THAN MANY SPARROWS.
Awful Scroll Bible	(")Are not five sparrows coming to be sold, a coming to be sold for two assars? -- and not one of they themselves, are having become unaware-upon beheld-by-within God. (")However, even the hairs of you all's head, have all occurred to been numbered. Be yourselves not fearing therefore, you bear-throughout many sparrows!
Concordant Literal Version	Are not five sparrows selling for two pence?-and not one of them is forgotten in God's sight." But even the hairs of your head have all been numbered. Then do not fear! You are of more consequence than many sparrows.
exeGesés companion Bible	Are not indeed five sparrows sold for two assarions? - and not one is forgotten in the sight of Elohim. But even the hairs of your head are all numbered. So awe not: you thoroughly surpass many sparrows.
Orthodox Jewish Bible	Are not chamesh sparrows sold for two assarion? And not even one of them has been overlooked in the eynayim of Hashem.

But even the hairs of your rosh have all been inventoried. Never fear. You are of more worth than many sparrows.

Expanded/Embellished Bibles:

The Amplified Bible

Are not five sparrows sold for two ^[c]copper coins? Yet not one of them has [ever] been forgotten in the presence of God. Indeed the very hairs of your head are all numbered. Do not be afraid; you are far more valuable than many sparrows.

[c] Gr *assarion*, a Roman coin equal to a 16th of a denarius (the denarius was counted as a day's wages for an unskilled worker).

An Understandable Version

Are not five sparrows sold [i.e., in the market as food] for two coins? [Note: The coins here amount to just over one hour's worth of a farm laborer's pay, or about \$10 in 2005]. Yet in the presence of God, not a [single] one of them is forgotten. Indeed, [God even knows] the number of hairs on your head [Note: The average full head of hair has approximately 25,000 hairs]. [So], do not be afraid, for you are [much] more valuable than many sparrows.

The Expanded Bible

"^{[L}Are not...?] Five sparrows are sold for only two pennies [^CGreek: assaria; copper coins of very low value], and [yet] God does not forget any of them. But God even knows how many hairs you have on your head [^Leven the hairs on your head have all been numbered]. Don't be afraid. You are worth much more than many sparrows.

Jonathan Mitchell NT

"Are not five sparrows normally being sold for two of the smallest copper coins (an assarion; 1/16th of a denarius)? And yet not one of them is forgotten in God's sight or presence.

"But in comparison, even the hairs of your head have all been numbered (or: given a number, and thus, counted)! So then, stop fearing (or: do not continue being caused to fear or be wary)! You folks constantly carry through to be of [more] consequence and value [than] many sparrows.

P. Kretzmann Commentary

Are not five sparrows sold for two farthings? And not one of them is forgotten before God.

But even the very hairs of your head are all numbered. Fear not therefore; ye are of more value than many sparrows.

As friends Jesus addresses His disciples, a title showing His love and trust in them, John 15:14. They should have no fear of those that can injure and destroy the body, if God should so permit. Only one fear can and should live in their hearts, a deep-seated fear, an awe and reverence which is not afraid of the punishment, but stands in holy dread of Him that judges and condemns both soul and body to everlasting destruction. For this is not a mere human tempter, who tries to harm his neighbor's soul by leading him into sin, nor is it Satan, for he has no absolute power over body and soul. It is the great God, the divine Judge, Himself. Fear of human enemies, of their contempt and of their injury, implies lack of faith in Him, which may, in turn, lead to denial and thus to damnation. And again: Why fear? So little are sparrows valued by men that they were put up in packages of five or ten and sold on the market at the rate of five for two assaria, or less than a cent apiece; so insignificant is the loss of a single hair that it is not even noticed. And yet: Not a single one of these cheapest of birds is forgotten or neglected before God; all the hairs of our head are numbered by Him, and His accounts are always right. How foolish therefore is fear, since we have His assurance that we are preferred above many sparrows in His estimation.

Syndein/Thieme

{Illustration}

Aren't five sparrows sold for two pennies/farthings? {about as inexpensive/'low in perceived value' as it gets in this day}

And, absolutely not {ouk} one of them has been 'forgotten in the past with the result that they are never forgotten forever' {epilanthanomai - perfect 'completed action' tense} before/'in the watch-care of' {enopion} God.

Translation for Translators	Indeed {alla}, even the very hairs of your head are all numbered. Do not fear! {an order} You are of more value/importance than many sparrows." <i>Think about the sparrows. They are worth so little that you can [RHQ] buy five of them for only two small coins. But not one of them is ever forgotten by God {God never forgets one of them}! You are worth more to God than many sparrows. So do not be afraid of what people can do to you! God even knows how many hairs there are on each of your heads, so that if you(sg) lose one hair, he knows about it. So nothing bad can happen to you without his knowing it.</i>
The Voice	Jesus: <i>But don't misunderstand: you don't really need to be afraid of God, because God cares for every little sparrow. How much is a sparrow worth—don't five of them sell for a few cents? [Literally, two assaria] Since you are so much more precious to God than a thousand flocks of sparrows, and since God knows you in every detail—down to the number of hairs on your head at this moment—you can be secure and unafraid of any person, and you have nothing to fear from God either.</i>

Bible Translations with Many Footnotes:

NET Bible®	Aren't five sparrows sold for two pennies? ¹⁸ Yet not one of them is forgotten before God. In fact, even the hairs on your head are all numbered. Do not be afraid; ¹⁹ you are more valuable than many sparrows. ^{18sn} The pennies refer to the assarion, a small Roman copper coin. One of them was worth one sixteenth of a denarius or less than a half hour's average wage. Sparrows were the cheapest thing sold in the market. God knows about even the most financially insignificant things; see Isa 49:15. ^{19sn} Do not be afraid. One should respect and show reverence to God (v. 5), but need not fear his tender care.
Rotherham's Emphasized B.	Are not [five' sparrows] sold for two farthings? And [not one from among them] hath been forgotten before God. ^d But [even the hairs of your head] have all' been numbered: Be not afraid: [Many' sparrows] ye excel. ^d Not merely "by God." The difference is most suggestive.
The Spoken English NT	Aren't five sparrows sold for two copper coins? Yet not one of them is forgotten in God's presence. ^c No, even the hairs on your head have all been counted. Don't be afraid—you're worth more than lots of sparrows. ^c Lit. "in front of God."
Wilbur Pickering's New T.	Are not five sparrows sold for two copper coins? ³ Yet not one of them is forgotten before God. Even the hairs of your head are all numbered! So do not be afraid; you are far more valuable than sparrows! ⁽³⁾ The Greek term here is assaria.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	"Five sparrows are sold [for] two assars [about 1/32 of an ounce or 0.44 grams of silver], are they not? And not one of them has been forgotten before God. "But even the hairs of your _p head have all been numbered. Therefore, stop fearing. You _p are worth more than many sparrows!
Context Group Version	Are not five sparrows sold for \$ 20? {two assaria coins, worth about an hours wages for an agricultural worker} and not one of them is forgotten in the sight of God. But the very hairs of your (pl) head are all numbered. Don't be afraid: you (pl) are of more value than many sparrows.
Holy B. Improved Ed. (1912)	Are not five sparrows sold for two pennies [Penny: a copper coin about one cent]? And not one of them is forgotten before God. But even the hairs of your head are all numbered. Fear not; ye are of more value than many sparrows..
Legacy Standard Bible	.

New American Standard

Are five sparrows not sold for two assaria [A Roman copper coin (singular *assarion*), about 1/16 of a laborer's daily wage]? **And yet not one of them has gone unnoticed in the sight of God. But even the hairs of your head are all counted. Do not fear** [Or *Stop being afraid*]; **you are more valuable than a great number of sparrow.**

Revised Young's Lit. Trans.

'**Are not five sparrows sold for two assars?** and one of them is not forgotten before God, but even the hairs of your head have been all numbered; therefore fear you not, than many sparrows you are of more value.

The gist of this passage:

Jesus is assuring the believer that he is worth far more than sparrows, and God keeps track of them and considers you to be far more valuable.

6-7

Luke 12:6a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ouchi (ούχι) [pronounced oo-KHEE]	<i>not (indeed), by no means, not at all</i>	negative interrogative particle	Strong's #3780
pentē (πέντε) [pronounced PEHN-teh]	<i>five</i>	Indeclinable noun	Strong's #4002
strouthíon (στρουθίον) [pronounced stroo-THEE-on]	<i>(little) sparrow, small bird</i>	neuter plural noun, nominative case	Strong's #4765
pōléō (πωλέω) [pronounced poh-LEH-oh]	<i>to sell, to barter; seller</i>	3 rd person plural, present passive indicative	Strong's #4453
assárian (ἀσσάριον) [pronounced as-SAR-ee-on]	<i>Roman coin [equal to the tenth part of a drachma], copper coin; transliterated: assarion, assarium, assarius</i>	neuter plural noun, genitive/ablative case	Strong's #787
duo (δύο) [pronounced DOO-oh]	<i>two, both</i>	Indeclinable adjective; primary numeral	Strong's #1417

Translation: [Are] not five sparrows being bartered for two [Roman] coins?

Jesus then asks His disciples to consider the sparrows. "Aren't five of them sold for the two smallest Roman coins?" He asks. The implication is, sparrows are very cheap.

Luke 12:6b			
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
heís, mia, hen (εἷς, μία, ἓν) [pronounced hice, MEE-ah, ehñ]	<i>one [in number, in terms of unity]; emphatic use: even one, one single, only one; with one accord, with one voice; one and the same</i>	neuter singular numeral adjective, nominative case	Strong's #1520

Luke 12:6b			
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.			
αὐτῶν (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them; same</i>	3 rd person neuter plural personal pronoun; ablative/genitive case	Strong's #846
οὐκ (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
ἐστί (ἐστί) [pronounced ehs-TEE] or ἐστίν (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)
ἐπιλανθάνομαι (ἐπιλανθάνομαι) [pronounced ehp-ee-lan-THAN-ohm-ah-ee]	<i>being forgotten; neglecting, no longer caring for; forgotten, given over to oblivion, uncared for</i>	neuter singular, perfect passive participle, nominative case	Strong's #1950
ἐνώπιον (ἐνώπιον) [pronounced en-OH-pee-on]	<i>before, in front of, in the sight of, in the presence of</i>	improper preposition, adverb	Strong's #1799
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
θεός (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: Yet, not one of them is forgotten before God.

Nevertheless, God knows all of the sparrows. There is not a single sparrow that God does not know about.

During any given year, a father might know the presents that he personally bought for his son's birthday, and perhaps why he thought that was a good present. But, over a period of 10 years, the father is not going to remember more than 3 or 4 presents which he got his son. God would remember all of them. God knows all of the details and motivations behind each one. There is nothing unknown to God. We have limits to our knowledge; God does not have any limits to His knowledge.

Luke 12:6 [Are] not five sparrows being bartered for two [Roman] coins? Yet, not one of them is forgotten before God.

Luke 12:7a			
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
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
In Luke 12:7, these two words are translated: <i>but even, why even, however even, indeed, yea, yes.</i>			
hai (αἱ) [pronounced <i>high</i>]	<i>the</i>	feminine plural definite article; nominative case	Strong's #3588
thrix/trichos (θρίξ/τριχός) [pronounced <i>threeks, treekh-OSS</i>]	<i>the hair of the head; the hair of animals</i>	feminine plural noun; nominative case	Strong's #2359
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
kephalê (κεφαλή) [pronounced <i>kehf-ahl-AY</i>]	<i>head [literal or figurative use]; headship, leadership, authority</i>	feminine singular noun; genitive/ablative case	Strong's #2776
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)
pasai (πάσαι) [pronounced <i>PAH-sigh</i>]	<i>the whole, all; everyone, each one, all [things]</i>	feminine plural adjective; nominative case	Strong's #3956
arithméō (ἀριθμέω) [pronounced <i>ahr-ihth-MEH-oh</i>]	<i>to enumerate, to count, to number</i>	3 rd person plural, perfect passive indicative	Strong's #705

Translation: *Yet, even the hairs of your+ head are all numbered.*

God knows far more about us than being able to distinguish Charlie Brown from Lucy. God knows, at any given instant, how many hairs are on your head. His knowledge is beyond what we know about ourselves.

Luke 12:7b			
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

Luke 12:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
phobeō (φοβέω) [pronounced <i>fob-EH-oh</i>]	<i>to frighten, to strike with fear, passive: to be frightened, alarmed, scared; to fear; metaphorically: to be in awe of, to revere; to have reverence for</i>	2 nd person plural; present (deponent) middle/passive imperative	Strong's #5399

Translation: Do not fear!

The concept of *fear* weighs heavily into this part of Jesus' teaching. In the previous passage, He told us who to fear. Here, His disciples are being told not to fear. Not to be anxious.

We need to understand this as believers in our relationship with God. The unbeliever has a great deal to fear, but the believer does not.

Quite obviously, the believer faces many fearful things in life; many irritating things in life; many hardships. We have to weigh this against being loved by a righteous God; and that we have a purpose in life which, from time to time, requires great exposure to very unpleasant and sometime difficult things. See [The Doctrine of Suffering](#) (by R. B. Thieme, Jr.) in the [Addendum](#).

Luke 12:7c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
polus, pollos (πολύς, πολλός) [pronounced <i>poll-OOS, pol-LOSS</i>]	<i>many, much, large; often, mostly, largely as a substantive: many things</i>	neuter plural adjective, genitive/ablative case	Strong's #4183
strouthíon (στρουθίων) [pronounced <i>stroo-THEE-on</i>]	<i>(little) sparrow, small bird</i>	neuter plural noun, genitive/ablative case	Strong's #4765
diaphérō (διαφέρω) [pronounced <i>dee-ahf-EHR-oh</i>]	<i>to bear or carry (through any place); to carry (in different ways; in different directions, to different places); to differ, to test, to prove (the good things that differ); to distinguish (between good and evil, lawful and unlawful), to approve of things that excel, to differ from one; to excel, surpass one; impersonally, it makes a difference, it matters, it is of importance</i>	2 nd person plural, present active indicative	Strong's #1308

Translation: You are superior to many sparrows!

This is a very difficult verb. We are distinguished as excelling over sparrows. God knows about every single sparrow; and yet, we are far more important than these sparrows to God. Our life in the devil's world, with all of its difficulties and problems, should not be a life of fear and anxiety.

Problems and difficulties belong to every person's life. Now, we may have various periods of time, when these things are less pressing, but the life of the mature believer should not be marked by anxiety, fear, depression or distress (these are all mental attitude sins which require you to **rebound** when you suffer from any one of them).

Luke 12:7 **Yet, even the hairs of your+ head are all numbered. Do not fear! You are superior to many sparrows!** (Kukis moderately literal translation)

Luke 12:6–7 **[Are] not five sparrows being bartered for two [Roman] coins? Yet, not one of them is forgotten before God. Yet, even the hairs of your+ head are all numbered. Do not fear! You are superior to many sparrows!** (Kukis moderately literal translation)

Luke 12:6–7 **Despite five sparrows being worth two copper coins, God still knows every single one of them. Listen, even the number of hairs of your head are known to God. Therefore, do not be afraid or anxious, as you are far superior to the sparrows.** (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

Disciples Should Be Ready to Trust the Holy Spirit When Before Various Authorities

But I keep on saying to you [all], all who whomever will acknowledge in Me in front of the men; and the Son of the Man will acknowledge in him in front of the messengers of the God. But the one disavowing Me before the men, he will be disavowed before the messengers of the God.

Luke
12:8–9

I keep telling all of you, all who will acknowledge Me before men, the Son of Man will acknowledge him before the angels of God. But the one who disavows Me before men, he will be denied [rewards] before the angels of God.

I keep telling you this: if you acknowledge Me before man, then the Son of Man will acknowledge you before the angels of God. However, whoever denies Me before men, he will be denied [reward] before the angels of God.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But I keep on saying to you [all], all who whomever will acknowledge in Me in front of the men; and the Son of the Man will acknowledge in him in front of the messengers of the God. But the one disavowing Me before the men, he will be disavowed before the messengers of the God.
Revised Douay-Rheims	And I say to you: Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God. But he that shall deny me before men shall be denied before the angels of God.
Holy Aramaic Scriptures	But, I say unto you, that whoever confesses Me before the sons of men, The Son of Man will also confess him before The Malakuhi d'Alaha {The <i>Heavenly</i> Messengers of God}. But, whoever denies Me before the sons of men, he will be denied before The Malakuhi d'Alaha {The <i>Heavenly</i> Messengers of God}.
James Murdock's Syriac NT	And I say to you, that every one that shall confess me before men, the Son of man will also confess him before the angels of God. But he that shall deny me before men, shall himself be denied before the angels of God.

Original Aramaic NT	"And I say to you that everyone who will confess me before the children of men, The Son of Man will also confess him before the Angels of God." "But whoever denies me before the children of men shall himself be denied before the Angels of God."
Lamsa Peshitta (Syriac)	"And I say to you that everyone who will confess me before the children of men, The Son of Man will also confess him before the Angels of God." "But whoever denies me before the children of men shall himself be denied before the Angels of God."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And I say to you that to everyone who gives witness to me before men, the Son of man will give witness before the angels of God. But if anyone says before men that he has no knowledge of me, I will say that I have no knowledge of him before the angels of God.
Bible in Worldwide English	And I tell you. If anyone tells people that he knows me, the Son of Man will also tell the angels of God that he knows him. But if anyone tells people he does not know me, the Son of Man will also tell the angels of God that he does not know that person.
Easy English	I tell you this. You should say clearly to other people, "I believe in Jesus." If you do this, I, the Son of Man, will say to the angels of God, "This is someone who is my disciple." But if you say to other people, "I do not believe in Jesus," I will say to the angels of God, "I do not know this person. He is not one of my disciples."
Easy-to-Read Version–2008	"I tell you, if you stand before others and are willing to say you believe in me, then I will say that you belong to me. I will say this in the presence of God's angels. But if you stand before others and say you do not believe in me, then I will say that you do not belong to me. I will say this in the presence of God's angels.
<i>God's Word</i> TM	I can guarantee that the Son of Man will acknowledge in front of God's angels every person who acknowledges him in front of others. But God's angels will be told that I don't know those people who tell others that they don't know me.
Good News Bible (TEV)	"I assure you that those who declare publicly that they belong to me, the Son of Man will do the same for them before the angels of God. But those who reject me publicly, the Son of Man will also reject them before the angels of God.
J. B. Phillips	I tell you that every man who publicly acknowledges me, I, the Son of Man, will acknowledge in the presence of the angels of God. But the man who publicly disowns me will find himself disowned before the angels of God!
<i>The Message</i>	"Stand up for me among the people you meet and the Son of Man will stand up for you before all God's angels. But if you pretend you don't know me, do you think I'll defend you before God's angels?"
NIRV	"What about someone who says in front of others that he knows me? I tell you, the Son of Man will say in front of God's angels that he knows that person. But what about someone who says in front of others that he doesn't know me? I, the Son of Man, will say in front of God's angels that I don't know him.
New Life Version	"Also, I tell you, everyone who makes Me known to men, the Son of Man will make him known to the angels of God. But whoever acts as if he does not know Me and does not make Me known to men, he will not be spoken of to the angels of God.
New Simplified Bible	.

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

Casual English Bible	Listen, if you speak up for me in front of other people, the Son of Humans ^[4] will speak up for you in front of the angels of God. But if you renounce me in front of other people, you are going to get renounced in front of the angels of God. [4] Usually translated Son of Man. See note 5:24. 5:24 Usually translated Son of Man. This is a title Jesus used a lot to describe himself. In the Jewish Bible the phrase contains hints of divinity in some passages and humanity in others – perhaps a perfect phrase for describing someone Christians would say was fully God and fully human. Hint of the divine: the prophet Daniel saw someone like a son of man coming from heaven (Daniel 7:13). Hint of the human: God often described Ezekiel as a mortal by using the phrase “son of man” (Ezekiel 2:1).
Contemporary English V.	If you tell others that you belong to me, the Son of Man will tell God's angels that you are my followers. But if you reject me, you will be rejected in front of them.
The Living Bible	“And I assure you of this: I, the Messiah, [literally, “the Son of Man.”] will publicly honor you in the presence of God’s angels if you publicly acknowledge me here on earth as your Friend. But I will deny before the angels those who deny me here among men.
New Berkeley Version New Living Translation	. “I tell you the truth, everyone who acknowledges me publicly here on earth, the Son of Man [“Son of Man” is a title Jesus used for himself.] will also acknowledge in the presence of God’s angels. But anyone who denies me here on earth will be denied before God’s angels.
The Passion Translation	“I can assure you of this: If you don’t hold back, but freely declare in public that I am the Son of Man, the Messiah, I will freely declare to all the angels of God that you are mine. But if you publicly pretend that you don’t know me, I will deny you before the angels of God.
UnfoldingWord Simplified T.	I tell you also, that if people tell others that they are my disciples, then I, the Son of Man, will say that they are my disciples to God's angels. But if they tell others that they are not my disciples, then I will say to God's angels that they are not my disciples.
William's New Testament	I tell you, everyone who owns me before men the Son of Man will own before the angels of God; but anyone who disowns me before men will be disowned before the angels of God.

Partially literal and partially paraphrased translations:

American English Bible	‘I tell you this: ‘For those who’ll admit before others, That they’re united with me. The Son of Man will also admit That they’re one with him before angels. But for those who deny me to others, I’ll deny knowing them before angels.
Beck’s American Translation Breakthrough Version	. I tell you, everyone, whoever acknowledges being in Me in front of the people, the Human Son will also acknowledge being in him in front of God's angels. But the person who denies Me in the sight of the people will be flatly denied in the sight of God's angels.
Common English Bible	Acknowledging the Human One “I tell you, everyone who acknowledges me before humans, the Human One [Or <i>Son of Man</i>] will acknowledge before God’s angels. But the one who rejects me before others will be rejected before God’s angels.
A. Campbell's Living Oracles New Advent (Knox) Bible	. .

NT for Everyone
 20th Century New Testament .
 Every one, I tell you, who shall acknowledge me before his fellow men, the Son of Man, also, will acknowledge before God's angels; But he, who disowns me before his fellow men, will be altogether disowned before God's angels.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	Acknowledging Christ “And I say to you, anyone who acknowledges me before others, the Son of Man will also acknowledge him before the angels of God, but whoever denies me before others will be denied before the angels of God.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	“I tell you the truth, those who declare they belong to me, the Son of man will also declare they belong to him before God’s angels, but those who deny me will be denied before God’s angels.
God’s Truth (Tyndale)	Also I say to you, "Whoever shall testify for me before men, he is also testifying before watchful angels of God: But he that denies me before other men shall be denied before the angels of God.
International Standard V	Acknowledging the Messiah (Matthew 10:32-33; 12:32; 10:19-20) “But I tell you, the Son of Man will acknowledge before God’s angels everyone who acknowledges me before people. But whoever denies me before people will be denied before God’s angels.
Lexham Bible	Acknowledgement of Christ and Persecution of Disciples “And I tell you, everyone who acknowledges me before people, the Son of Man also will acknowledge him before the angels of God, but the one who denies me before people will be denied before the angels of God.
NIV, ©2011	.
Riverside New Testament	.
Weymouth New Testament	.
Wikipedia Bible Project	“I’m telling you, everyone who declares for me publicly, the Son of man will also declare for them before God’s angels, but whoever publicly denies me will be denied before God’s angels.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	I tell you, whoever acknowledges me before people, the Son of Man will also acknowledge before the angels of God. But the one who denies me before others will be denied before the angels of God. Mt 10: 32-33; Mk 8:38; Lk 9:26
The Heritage Bible	And I say to you, Whoever makes his confession in me in front of men, the Son of Man also will make his confession in him in front of the <i>heavenly</i> messengers of God, And the one denying me before the face of men will be utterly denied before the face of the <i>heavenly</i> messengers of God.
New American Bible (2011)	I tell you, everyone who acknowledges me before others the Son of Man will acknowledge before the angels of God. But whoever denies me before others will be denied before the angels of God. ^e e. [12:9] 9:26; Mk 8:38; 2 Tm 2:12.
New English Bible–1970	Confessing Christ before Men [Lk.12.8-12 →] - Mt.10.32-33, Mt.12.32, Mt.10.19-20

'I tell you this: everyone who acknowledges me before men, the Son of Man will acknowledge before the angels of God; but he who disowns me before men will be disowned before the angels of God..

New Jerusalem Bible

'I tell you, if anyone openly declares himself for me in the presence of human beings, the Son of man will declare himself for him in the presence of God's angels. But anyone who disowns me in the presence of human beings will be disowned in the presence of God's angels.

NRSV (Anglicized Cath. Ed.) .

Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

“Moreover, I tell you, whoever acknowledges me in the presence of others, the Son of Man will also acknowledge in the presence of God’s angels. But whoever disowns me before others will be disowned before God’s angels.

Hebraic Roots Bible

But I say to you, Everyone who may confess Me before men, the Son of Man will also confess him before the cherubs of Elohim. But he that denies Me before man shall be denied before the cherubs of Elohim.

Holy New Covenant Trans.

"I tell you, if anyone says he believes in me in front of other people, then I will speak for him in front of the angels of God. But if anyone denies me in front of people, then I will deny him in front of the angels of God.

The Scriptures 2009

“And I say to you, everyone who confesses Me before men, the Son of A?am shall also confess him before the messengers of Elohim.

“But he that has denied Me before men shall be denied before the messengers of Elohim.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...[I] say but [to] you* Every [Man] Who ever may profess {something} in me before the men and The Son [of] the man will profess {something} in him before the messengers [of] the god The [Man] but Denying me before the men will be denied before the messengers [of] the god...

Alpha & Omega Bible

“AND I SAY TO YOU, EVERYONE WHO CONFESSES ME BEFORE HUMANS, THE SON OF MANKIND WILL CONFESS HIM ALSO BEFORE THE ANGELS (*or perhaps manifestation*) OF THEOS (*The Alpha & Omega*); BUT HE WHO DENIES ME BEFORE HUMANS WILL BE DENIED BEFORE THE ANGELS (*or perhaps manifestation*) OF THEOS (*The Alpha & Omega*).

Awful Scroll Bible

(")Moreover, I instruct to yous, all who shall be considered-together by-within me, from-within-near they of the aspects-of-man, from-within him will the son of the aspects-of-man, also consider-together, a considering-together from-within-near the angelic messengers of God.

(")But he being expressed- himself -against me, beheld-from-among they of the aspects-of-man, will happen to expressed-against of, beheld-from-among the angelic messengers of God.

Concordant Literal Version

Now I am saying to you that everyone whoever shall be avowing Me in front of men, him shall the Son of Mankind also be avowing in front of the messengers of God." Now he who is disowning Me before men will be renounced before the messengers of God.

exeGesés companion Bible

Also I word to you,
whoever professes me in front of humanity,
the Son of humanity also professes
in front of the angels of Elohim:
but whoever denies me in sight of humanity
is denied in sight of the angels of Elohim.

- Orthodox Jewish Bible And I say to you, whoever will declare the Ani Maamin public hoda'ah (acknowledgement) of me [as Moshiach] before Bnei Adam, the Ben HaAdam [Moshiach, DANIEL 7:13-14] will make public hodaah (acknowledgement) of him before the malachim of Hashem.
But the one having made hakhchashah (denial) of me [as the Ben HaAdam Moshiach, DANIEL 7:13-14] before Bnei Adam will be denied before the malachim of Hashem.
- Rotherham's Emphasized B. And I say unto you—
<Whosoever shall confess me before men>
|Even the Son of Man| will confess him before the messengers of God;
But <he who denied me before men>
Shall be denied before the messengers of God..

Expanded/Embellished Bibles:

- The Amplified Bible* "I say to you, whoever declares openly and confesses Me before men [speaking freely of Me as his Lord], the Son of Man also will declare openly and confess him [as one of His own] before the angels of God. But he who denies Me before men will be denied in the presence of the angels of God.
- An Understandable Version "And I tell you, every person who acknowledges me in front of people [*i.e.*, to be his Lord and Christ], the Son of man will also acknowledge him in front of God's angels. But that person who disowns me in front of people [*i.e.*, denies that I am the Christ, or that he is a disciple. See John 18:15-17, 25-27], will be disowned in front of God's angels.
- The Expanded Bible **Don't Be Ashamed of Jesus**
"I tell you, all those who stand before others and say they believe in me [^Lconfess/acknowledge me before people], I, the Son of Man, [^Lthe Son of Man; ^Ca title for the Messiah; Dan. 7:13–14] will say before the angels of God that they belong to me [^Lconfess/acknowledge them before God's angels]. But all who stand before others and say they do not believe in me [^Ldeny/disown me before people], I will say before the angels of God that they do not belong to me [^Ldeny/disown them before God's angels].
- Jonathan Mitchell NT "Now I am saying to you folks that everyone who will ever publicly confess (acknowledge; avow; speak the same thing of) union with Me – in front of people (or: humanity), the Son of the Man (the Human Being; the Son of mankind; = Adam's Son) will also proceed publicly confessing (acknowledging; avowing; speaking the same thing of) union with him – in front of God's agents (messengers)! "But the person denying (disowning; renouncing) Me in the sight and presence of people (or: humanity) will continue being fully denied (disowned so as to be written off; fully renounced) in the sight and presence of God's agents and messengers (folks with the message).
- P. Kretzmann Commentary **Verses 8-12**
Confessing Christ:
Also I say unto you, Whosoever shall confess Me before men, him shall the Son of Man also confess before the angels of God;
but he that denieth Me before men shall be denied before the angels of God.
- Syndein/Thieme `` "But I {Jesus} am saying to you, everyone who acknowledges/'states the facts about ' {homologeio} Me before/'in the presence of' {emprosthen} mankind . . . the Son of Man will also acknowledge before God's angels. `` But the person who disowns/denies/rejects/refuses {arneomai} Me before/'in the presence of' {emprosthen} mankind . . . will be disowned/denied/rejected/refused {arneomai} before God's angels.
{Note: Homologeio is the verb used in I John 1:9 it does not mean an emotional confession. It means an unemotional, logical, expression of the facts. We are to

give the 'good news' about Jesus to the unbelieving world in a professional 'here are the facts' type manner. This is the same as when confessing our sins to God - state the facts and 'forget about them' - God forgives your sins and forgets, if He does how can you presume not to?}

Translation for Translators

I want to tell you also that if people, *without being afraid, are willing to tell others that they are my disciples, I, the one who came from heaven, will acknowledge before God that they are my disciples. I will do that while God's angels listen. But if people are afraid to say in front of others that they are my disciples, I will say, while God's angels listen, that they are not my disciples.*

The Voice

Jesus: *That's why I keep telling you not to be intimidated. If you identify unashamedly with Me before others, I, the Son of Man, will affirm you before God and all the heavenly messengers. But if you deny Me before others, you will be denied before God and all the heavenly messengers.*

Bible Translations with Many Footnotes:

NET Bible®

"I²⁰ tell you, whoever acknowledges²¹ me before men,²² the Son of Man will also acknowledge²³ before God's angels. But the one who denies me before men will be denied before God's angels.

^{20tn} Here δέ (de) has not been translated.

^{21tn} Or "confesses."

^{22tn} Although this is a generic reference and includes both males and females, in this context "men" has been retained because of the wordplay with the Son of Man and the contrast with the angels. The same is true of the occurrence of "men" in v. 9.

^{23sn} This acknowledgment will take place at the judgment. Of course, the Son of Man is a reference to Jesus as it has been throughout the Gospel. On Jesus and judgment, see 22:69; Acts 10:42-43; 17:31.

The Spoken English NT

I'm telling you, every person that stands up for^d me in front of people, the Human One will stand up for them, in the presence of^e the angels of God. But the person that denies me in front of people, they'll be denied in the presence of^f the angels of God.

d. Lit. "acknowledges," and so in the following clause.

e. Lit. "in front of."

f. Lit. "in front of."

Wilbur Pickering's New T.

You confess Christ, He'll confess you

"Also I say to you, whoever claims me before men, the Son of Man will also claim him before the angels of God. But whoever disclaims me before men will be disclaimed before the angels of God.⁴

⁽⁴⁾ Rev. 21:8 includes the 'cowardly' among those destined for the Lake of Fire. When persecution comes for being a Christian, the cowardly will cave in and disclaim the Lord.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

"Now I say to you^p, all who shall confess Me before the people, the Son of Humanity also will confess with him before the angels of God.

"But the one having denied [or, disowned] Me before the people will be denied before the angels of God.

Context Group Version

And I say to you (pl), Every one who shall confess me before men, the Son of man shall also confess him before the messengers of God: but he who denies me in the presence of men shall be denied in the presence of the messengers of God.

Far Above All Translation

And I say to you, as regards everyone who acknowledges me in the presence of men – the son of man will in turn acknowledge him before the angels of God. But

he who denies me in the presence of men will be denied in the presence of the angels of God.

Green’s Literal Translation
Legacy Standard Bible

Blasphemy Against the Holy Spirit

“And I say to you, everyone who confesses Me before men, the Son of Man will confess him also before the angels of God, but he who denies Me before men will be denied before the angels of God.

Modern English Version

Confessing Christ Before Men

“I say to you, whoever confesses Me before men, him will the Son of Man also confess before the angels of God. But he who denies Me before men will be denied before the angels of God.

New American Standard
New European Version
Niobi Study Bible

Confess Christ Before Men

"Also I say unto you, whosoever shall confess Me before men, him shall the Son of Man also confess before the angels of God. But he that denies Me before men shall be denied before the angels of God.

Revised Young's Lit. Trans.

'And I say to you, Every one -- whoever may confess with me before men, the Son of Man also shall confess with him before the messengers of God, and he who has denied me before men, shall be denied before the messengers of God,...

The gist of this passage:

God will acknowledge before angels the one who acknowledges Him before man; and He will deny before angels the man who denies Him before man.

8-9

Luke 12:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
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	1 st person singular, present active indicative	Strong’s #3004
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong’s #1161
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
pás (πάς) [pronounced pahs]	each, every, any; all, entire; anyone	masculine singular adjective, nominative case	Strong’s #3956
hos (ὅς) [pronounced hohç]	who, which, what, that, whose, whoever	masculine singular relative pronoun; nominative case	Strong’s #3739
án (ὅν) [pronounced ahn]	whomever, whichever, whatever	particle often found with the relative pronoun	Strong’s #302

Luke 12:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
homologeô (ὁμολογέω) [pronounced <i>hoh-moh-loh-GEH-oh</i>]	<i>to speak frankly; to affirm [admit, acknowledge]; to openly declare [profess]; to assent; to confess; to promise; to bind oneself to/with a promise</i>	3 rd person singular, future active indicative	Strong's #3670
en (ἐν) [pronounced <i>en</i>]	<i>in, by, by means of, with; among; within, during; for, because, by (this); to</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
emoi (ἐμοί) [pronounced <i>ehm-OY</i>],	<i>I, to [for, by] me, mine, my, myself</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #1698 (a form of #3427)
emprothen (ἔμπροσθεν) [pronounced <i>EM-pross-thehn</i>]	<i>in front of, before, in the presence of</i>	preposition (also used as an adverb)	Strong's #1715
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
anthrôpoi (ἄνθρωποι) [pronounced <i>ANTH-row-poy</i>]	<i>men [in the generic sense], mankind, human beings; men [in reference to gender]; people</i>	masculine plural noun; dative, locative or instrumental case	Strong's #444

Translation: I keep telling all of you, all who will acknowledge Me before men,...

Jesus is speaking to His disciples; but, by extension, to us.

Don't get this confused with works for salvation. Some believers will speak about Jesus as a result of being saved and growing spiritually.

Luke 12:8b			
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
huios (υἱός, οὐ, ὁ) [pronounced <i>hwee-OSS</i>]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, nominative case	Strong's #5207

Luke 12:8b			
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
anthrōpos (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
homologeō (ὁμολογέω) [pronounced hoh-moh-loh-GEH-oh]	<i>to speak frankly; to affirm [admit, acknowledge]; to openly declare [profess]; to assent; to confess; to promise; to bind oneself to/with a promise</i>	3 rd person singular, future active indicative	Strong's #3670
en (ἐν) [pronounced en]	<i>in, by, by means of, with; among; within, during; for, because, by (this); to</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
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
emprosthen (ἔμπροσθεν) [pronounced EM-pross-thehn]	<i>in front of, before, in the presence of</i>	preposition (also used as an adverb)	Strong's #1715
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
aggelos (ἄγγελος) [pronounced AHN-geh-loss]	<i>a messenger, envoy, one who is sent, an angel, a messenger from God</i>	masculine plural noun, genitive/ablative case	Strong's #32
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: ...the Son of Man will acknowledge him before the angels of God.

Acknowledging such a one before the **angels** is *not* salvation, but reward. Some believers will be rewarded for their lives on this earth. This is a form of recognition which God gives to us.

This is a good reason to stay in **fellowship** and to understand the **gospel** and spiritual information.

A situation like this occurring, when you are in a difficult spot, but you acknowledge the Lord—this might even be seen as evidence testing. As a result, God acknowledges you before His angels.

Luke 12:8 **I keep telling all of you, all who will acknowledge Me before men, the Son of Man will acknowledge him before the angels of God.** (Kukis moderately literal translation)

This does not mean that you are an unsaved person, and then you get into a tight spot and you must confess Jesus as your Savior, and you are saved, depending upon whether you do or not.

Nor does this mean that you are saved, but when you get into a tight spot, and it is appropriate to say that you belong to Jesus, you do not lose your salvation if you deny Him.

Luke 12:9a			
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
arneomai (ἀρνέομαι) [pronounced ar-NEH-om-ahee]	<i>disavowing, rejecting, abnegating, denying, refusing; contradicting</i>	masculine singular, aorist (deponent) middle/passive participle, nominative case	Strong's #720
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
enôpion (ἐνώπιον) [pronounced en-OH-pee-on]	<i>before, in front of, in the sight of, in the presence of</i>	improper preposition, adverb	Strong's #1799
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
anthrôpoi (ἄνθρωποι) [pronounced ANTH-row-poy]	<i>men [in the generic sense], mankind, human beings; men [in reference to gender]; people</i>	masculine plural noun; dative, locative or instrumental case	Strong's #444

Translation: **But the one who disavows Me before men,...**

The example of Peter denying Jesus:

One of the men listening to Jesus would deny Him later (Peter). But, there are some who will never witness to men about Jesus; will never admit to believing in Him. And worse, under some circumstances, some will deny the Lord Jesus Christ.

Peter did not lose his salvation; and, when he acknowledged his sin to God, it was forgiven. Now, Peter had a strong emotional reaction to committing this sin of denial, but he was not temporally forgiven because of this strong emotional reaction. He was forgiven because he recognized before God that he had sinned.

In order to prove this point, think about Peter and his state of mind. He denies the Lord, after spending a concentrated three or four years under His teaching. What happened right after Peter denied the Lord? He lost fellowship with God the Father. If he is out of fellowship with God the Father, is he controlled by the Holy Spirit? Is he producing any **divine good** at this moment right after his denial? No, obviously not. Now, from this state of mind (being out of fellowship with God; being out of step with God), does his deep-felt regret count as anything? Does God look down, see Peter, his contrite and regretting heart and say, "Listen, Peter, you're alright. Because you regretting your denial—while **in the flesh**—I am going to declare things a-okay and you are back in fellowship again!" God does not say that; God cannot say that. Why? Because all of this comes from Peter while out of fellowship! How does he get restored to fellowship? 1John 1:9. He acknowledges his sin of denial to God. *Then* he is back in fellowship with God. There is nothing spiritual that Peter can produce when he is out of fellowship, no matter how much he regrets his wrongdoing. He must get back into fellowship for any action to count of divine good.

What am I saying to you? You CANNOT produce any divine good while you are in the flesh, even if you truly, truly regret the sin that took you out of fellowship. Your works when out of fellowship count for nothing. One thing and one thing only gets you back into fellowship—you name your sin. Then, what you produce after that—assuming that you have some knowledge of **Bible doctrine**—can count as divine good.

So, are you getting this? Maybe you regret the sin (s) you committed and maybe you didn't. That is irrelevant. Peter truly regretted denying the Lord. He was deeply saddened by his response, as he was trying to keep himself out of danger. But his emotions do not get him back into fellowship; nor do his emotions count as anything after he is back in fellowship (in fact, his emotions can take him right out of fellowship again—whatever is not of faith is sin). Sometimes we feel things; and sometimes, when we think we should, we feel nothing or very little.

In the alternative, you are saying that there are emotions that you can work up in the flesh strong enough to gain some sort of reinstatement with God. But those who are in the flesh cannot please God. (Romans 8:8a)

Luke 12:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἀρνηόμαι (ἀπαρνέομαι) [pronounced <i>ahp-ahr-NEH-ohm-ah-ee</i>]	<i>to deny utterly, to disown; to abstain; to affirm that one has no acquaintance or connection with someone; to forget one's self, lose sight of one's self and one's own interests</i>	3 rd person singular, future passive indicative	Strong's #533
ἐνώπιον (ἐνώπιον) [pronounced <i>en-OH-pee-on</i>]	<i>before, in front of, in the sight of, in the presence of</i>	improper preposition, adverb	Strong's #1799
τῶν (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
ἄγγελος (ἄγγελος) [pronounced <i>AHN-geh-loss</i>]	<i>a messenger, envoy, one who is sent, an angel, a messenger from God</i>	masculine plural noun, genitive/ablative case	Strong's #32

Luke 12:9b			
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: ...he will be denied [rewards] before the angels of God.

Such a person will be denied rewards before the angels.

Our lives are lived before elect and fallen angels as a part of the **Angelic Conflict**. They observe us and they observe our relationship with God. From this, they draw conclusions as to God's character and essence. If God blesses us, it must be consistent with His character; if He saves us, it must be consistent with His character. And if He denies us reward, this must be consistent with His character.

Luke 12:9 **But the one who disavows Me before men, he will be denied [rewards] before the angels of God.** (Kukis moderately literal translation)

Luke 12:8–9 **I keep telling all of you, all who will acknowledge Me before men, the Son of Man will acknowledge him before the angels of God. But the one who disavows Me before men, he will be denied [rewards] before the angels of God.** (Kukis moderately literal translation)

This is all about rewards and recognition; this is not about being saved or not. Acknowledging God and not denying God is properly a work. Typically, this is not something the unsaved man would do (even with my imagination, it is hard to come up with a scenario in which an unbeliever would confess Jesus).

Luke 12:8–9 **I keep telling you this: if you acknowledge Me before man, then the Son of Man will acknowledge you before the angels of God. However, whoever denies Me before men, he will be denied [reward] before the angels of God.** (Kukis paraphrase)

And anyone who will speak a word to the Son of the Man, it will be forgiven him; but the [one who] to the Holy Spirit is blaspheming, it will not be forgiven.

Luke
12:10

Anyone who speaks a word against the Son of Man, [that] will be forgiven him; but the [one who] blasphemes the Holy Spirit, [that] will not be forgiven.

It is possible to speak negatively against the Son of Man and still be forgiven; but the one who blasphemes against the Holy Spirit, that act will not be forgiven.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) **And anyone who will speak a word to the Son of the Man, it will be forgiven him; but the [one who] to the Holy Spirit is blaspheming, it will not be forgiven.**

Douay-Rheims 1899 (Amer.)	And whosoever speaketh a word against the Son of man, it shall be forgiven him: but to him that shall blaspheme against the Holy Ghost, it shall not be forgiven.
Holy Aramaic Scriptures	And all who might speak a word against The Son of Man, it will be forgiven him, but, he who blasphemes against The Rukha d'Qudsha {The Spirit of Holiness}, it will not be forgiven him.
James Murdock's Syriac NT	And every one that shall speak a word against the Son of man, it shall be forgiven him: but he that shall reproach the Holy Spirit, it will not be forgiven him.
Original Aramaic NT	"And everyone who will say a word against The Son of Man shall be forgiven, but whoever blasphemes The Spirit of Holiness, it will not be forgiven to him."
Lamsa Peshitta (Syriac)	"And everyone who will say a word against The Son of Man shall be forgiven, but whoever blasphemes The Spirit of Holiness, it will not be forgiven to him."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And if anyone says a word against the Son of man, he will have forgiveness: but for him who says evil words against the Holy Spirit, there will be no forgiveness.
Bible in Worldwide English	Everyone who says anything against the Son of Man will be forgiven. But anyone who says wrong things against the Holy Spirit will not be forgiven.
Easy English	Somebody may speak against me, the Son of Man, and God will forgive him. But if somebody says bad things against the Holy Spirit, God will not forgive that person. <div style="border-left: 1px solid black; padding-left: 10px; margin-left: 20px;"> <p>Jesus will forgive people that speak against him. They must say that they are sorry. And they must stop speaking in that way. The Holy Spirit shows them that they have spoken badly about Jesus. But some people will not listen to the Holy Spirit and they will speak against him. There is no way for God to forgive those people.</p> </div>
Easy-to-Read Version–2008	"Whoever says something against the Son of Man can be forgiven. But whoever speaks against the Holy Spirit will not be forgiven.
God's Word™	Everyone who says something against the Son of Man will be forgiven. But the person who dishonors the Holy Spirit will not be forgiven.
Good News Bible (TEV)	"Whoever says a word against the Son of Man can be forgiven; but whoever says evil things against the Holy Spirit will not be forgiven.
J. B. Phillips	"Anyone who speaks against the Son of Man will be forgiven, but there is no forgiveness for the man who speaks evil against the Holy Spirit.
The Message	"If you bad-mouth the Son of Man out of misunderstanding or ignorance, that can be overlooked. But if you're knowingly attacking God himself, taking aim at the Holy Spirit, that won't be overlooked.
NIRV	Everyone who speaks a word against the Son of Man will be forgiven. But anyone who speaks evil things against the Holy Spirit will not be forgiven.
New Life Version	The Sin That Cannot Be Forgiven "Whoever speaks a word against the Son of Man will be forgiven. Whoever speaks against the Holy Spirit will not be forgiven.
New Simplified Bible	.

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

Casual English Bible	UNFORGIVABLE SIN There's forgiveness for everyone who speaks out against the Son of Humans. But there is no forgiveness for those who slander ^[5] the Holy Spirit. ⁵ 12:10The word is more literally "blaspheme." It's not clear what Jesus meant by this. Matthew reports that Jesus said this after some Pharisees accused him of casting out demons by the power of Satan (Matthew 12:22-27). Given that context, some scholars say the sin is crediting Satan with a miracle performed by the Holy
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Spirit. Others suggest it is simply a person's persistent unwillingness to believe that Jesus is the Son of God. For people who fear they have committed the unforgivable sin, Bible experts point them to 1 John 1:9, which says that if we confess our sins, God will forgive us. Period.

Contemporary English V.	If you speak against the Son of Man, you can be forgiven, but if you speak against the Holy Spirit, you cannot be forgiven.
The Living Bible	(Yet those who speak against me [literally, "the Son of Man."] may be forgiven—while those who speak against the Holy Spirit shall never be forgiven.)
New Berkeley Version	.
New Living Translation	.
The Passion Translation	If anyone speaks evil of me, the Son of Man, he can be forgiven. But if anyone scornfully speaks against the Holy Spirit, it will never be forgiven.
UnfoldingWord Simplified T.	I also tell you that if people say evil things about me, the Son of Man, God will forgive them for that. But if people say evil things about the Holy Spirit, God will not forgive them for that.
William's New Testament	And anyone who speaks a word against the Son of Man will be forgiven, but no one who speaks abusively about the Holy Spirit will be forgiven.

Partially literal and partially paraphrased translations:

American English Bible	'Now, those who speak against the Son of Man can be forgiven; but those who blaspheme [God's] Holy Breath won't be forgiven! There is a long footnote— Unforgivable Sin? (From the 2001 Translation)—for this verse in the Addendum .
Beck's American Translation	.
Breakthrough Version	And everyone who will state a word in reference to the Human Son will be forgiven, but to him, to the person who speaks hurtful words in reference to the Sacred Spirit, it will not be forgiven.
Common English Bible	Anyone who speaks a word against the Human One [Or <i>Son of Man</i>] will be forgiven, but whoever insults the Holy Spirit won't be forgiven.
A. Campbell's Living Oracles	And whosoever shall inveigh against the Son of Man, may obtain remission; but to him who detracts from the Holy Spirit, there is no remission.
New Advent (Knox) Bible	There is no one who speaks a word against the Son of Man but may find forgiveness; there will be no forgiveness for the man who blasphemes against the Holy Spirit.
NT for Everyone	.
20 th Century New Testament	Every one who shall say anything against the Son of Man will be forgiven, but for him who slanders the Holy Spirit there will be no forgiveness.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	.
Conservapedia Translation	And whoever speaks against the Son of man, they shall be forgiven for it: but to those who commit blasphemy against God's will, that shall not be forgiven. Tentatively, "God's will" may be the most accurate in this context. Improvements to make it more precise are welcome.
Revised Ferrar-Fenton Bible	And any who shall express a thought against the Son of Man, it can be forgiven him; but to him who libels the Holy Spirit, that cannot be forgiven.
Free Bible Version	Everyone who speaks in opposition the Son of man will be forgiven, but anyone who blasphemes against the Holy Spirit will not be forgiven.
God's Truth (Tyndale)	.
NIV, ©2011	.
Riverside New Testament	Every one who speaks a word against the Son of Man, it will be forgiven him; but he who says profane words against the Holy Spirit will not be forgiven.

UnfoldingWord Literal Text Urim-Thummim Version	.
Weymouth New Testament	And whoever will speak a word against the Son of Man, it will be forgiven him: but to him that blasphemeth against the Sacred Spirit it will NOT be forgiven.
Wikipedia Bible Project	"Moreover every one who shall speak against the Son of Man, may obtain forgiveness; but he who blasphemeth the Holy Spirit will never obtain forgiveness. Everyone who speaks against the Son of man will be forgiven, buy anyone who blasphemeth against the Holy Spirit won't be forgiven.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	There will be pardon for the one who criticizes the Son of Man, but there will be no pardon for the one who slanders the Holy Spirit. Mt 12:32; Mk 3:29; Acts 3:17; 13:46
The Heritage Bible	.
New American Bible (2011)	Sayings About the Holy Spirit.* "Everyone who speaks a word against the Son of Man will be forgiven, but the one who blasphemeth against the holy Spirit will not be forgiven. ^f * [12:10–12] The sayings about the holy Spirit are set in the context of fearlessness in the face of persecution (Lk 12:2–9; cf. Mt 12:31–32). The holy Spirit will be presented in Luke's second volume, the Acts of the Apostles, as the power responsible for the guidance of the Christian mission and the source of courage in the face of persecution. f. [12:10] Mt 12:31–32; Mk 3:28–29.
New Catholic Bible	Sayings about the Holy Spirit. "Everyone who speaks a word against the Son of Man will be forgiven, but the person who blasphemeth against the Holy Spirit will not be forgiven. ^[b] <i>Everyone who speaks . . . against the Holy Spirit will not be forgiven:</i> the meaning of this verse is obscure. Perhaps the meaning is that when Jesus was alive, people could be excused from failing to recognize him as the Savior, but such an excuse will no longer be possible once his mission has been confirmed by the power of the Spirit at Pentecost.
New English Bible–1970	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Also, everyone who says something against the Son of Man will have it forgiven him; but whoever has blasphemed the <i>Ruach HaKodesh</i> will not be forgiven.
Holy New Covenant Trans.	If a person says something against me, he may be forgiven. However, a person who says evil things against the Holy Spirit will not be forgiven.
Israeli Authorized Version	And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against Ruach HaKodesh it shall not be forgiven.
The Scriptures 2009	"And everyone who shall speak a word against the Son of A?am, it shall be forgiven him, but to him who has blasphemed against the Set-apart Spirit, it shall not be forgiven.
Tree of Life Version	And everyone who speaks a word against the Son of Man will be forgiven, but the one who slanders the Ruach ha-Kodesh will not be forgiven.

Weird English, ©198 English, Anachronistic English Translations:

Accurate New Testament	...and Every [Man] Who will say word to the son [of] the man [He] will be released [for] him [for] the [man] but to the pure spirit profaning not [He] will be released...
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Alpha & Omega Bible	AND EVERYONE WHO SPEAKS A WORD AGAINST THE SON OF MANKIND, IT WILL BE FORGIVEN HIM; BUT HE WHO BLASPHEMES AGAINST THE HOLY BREATH, IT WILL NOT BE FORGIVEN HIM. (Luke 11:14-12:10 Rev.16:4-11 Matt.12:22-32 John 6:35-48 1 John 1:9)
Awful Scroll Bible	(")Surely all who will speak, a concern against the son of the aspects-of-man, will become sent-away- the regards of it -from him, but he being harmed-the-enlightened-exposure of the awful breath, will not be sent-away- the regards of it -from him a sending-away.
Concordant Literal Version	And everyone who shall be declaring a word against the Son of Mankind, it shall be pardoned him, yet the one who blasphemes against the holy spirit shall not be pardoned."
exeGeses companion Bible	And whoever says a word to the Son of humanity, is forgiven: but whoever blasphemes to the Holy Spirit is not forgiven.
Orthodox Jewish Bible	And everyone who will say a dvar against the Ben HaAdam [Moshiach, DANIEL 7:13-14], he will be given selicha (forgiveness). But the one having committed Chillul Hashem gidduf (blasphemy) against the Ruach Hakodesh will not be given selicha.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	And everyone who speaks a word against the Son of Man, it will be forgiven him; but he who ^[d] blasphemes against the Holy Spirit [that is, whoever intentionally discredits the Holy Spirit by attributing the authenticating miracles done by Me to Satan], it will not be forgiven him [for him there is no forgiveness]. [d] Blasphemy of the Holy Spirit involves treating the Holy Spirit irreverently by denying the power and work of the Holy Spirit. This leads ultimately to rejecting the deity of Christ
An Understandable Version	And every person who speaks an [abusive] word against the Son of man will be forgiven of it, but the person who speaks abusive words against the Holy Spirit will not be forgiven of it.
The Expanded Bible	"Anyone who speaks [^l a word] against the Son of Man can be forgiven, but anyone who speaks [^l blasphemes] against the Holy Spirit will not be forgiven [Matt. 12:31–32; Mark 3:28–30].
Jonathan Mitchell NT	"And furthermore, everyone who utters a word (declares a thought; speaks a message) [aimed] into the midst of the Son of the Man (the Son of the Human Being; = Adam's Son; or: = a human), it will be forgiven and sent away for him (or: let go away from him). Yet for the one speaking abusively (or: slandering; speaking injuriously; blaspheming) into the Set-apart Breath-effect (the Holy Spirit; Sacred Breath or Attitude), it will not be forgiven or sent away.
P. Kretzmann Commentary Syndein/Thieme	. ``And everyone who speaks a word against the 'Son of Man' {Jesus in His Humanity} will be forgiven. But the person who blasphemes {blasphemeo} against the Holy Spirit will absolutely not {ouk} be forgiven.
Translation for Translators	<i>I will tell you</i> also that <i>God is willing to</i> forgive people who say bad things about me, the one who came from heaven, but he will not forgive anyone who says evil things about what the Holy Spirit <i>does</i> .
The Voice	Jesus: People can speak a word against Me, the Son of Man, and the sin is forgivable. <i>But they can go too far</i> , slandering the testimony of the Holy Spirit by rejecting His message about Me, and they won't be forgiven for that.

Bible Translations with Many Footnotes:

NET Bible® **And everyone who speaks a word against the Son of Man will be forgiven, but the person who blasphemes against the Holy Spirit²⁴ will not be forgiven.²⁵**
^{24sn} Blasphemy against the Holy Spirit probably refers to a total rejection of the testimony that the Spirit gives to Jesus and the plan of God. This is not so much a sin of the moment as of one’s entire life, an obstinate rejection of God’s message and testimony. Cf. Matt 12:31-32 and Mark 3:28-30.
^{25tn} Grk “it will not be forgiven the person who blasphemes against the Holy Spirit.”

Rotherham’s Emphasized B. **And <whosoever shall say a word against the Son of Man> It shall be forgiven him; But <unto him who [against the Holy Spirit] speaketh profanely> It shall not be forgiven.^e**
^e Mt. xii. 32; Mk. iii. 29.

The Spoken English NT **And everybody that says something against the Human One will be forgiven for it.⁹ But for the person who blasphemes the Holy Spirit,^h therenot going to be forgiveness.**
^{g.} Lit. “it’ll be forgiven them.”
^{h.} That is, the person who insults the Holy Spirit.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation **"And all who will speak a word against the Son of Humanity, it will be forgiven to him; but to the one having spoken against [or, having blasphemed] the Holy Spirit, it will not be forgiven.**

Charles Thomson NT **And with respect to every one who shall speak a word against the son of man, it is to be forgiven him, but he who shall speak slanderously against the holy spirit shall not be forgiven.**

Context Group Version **And every one who shall speak a word against the Son of man, it shall be forgiven him: but to him who slanders against the Special Spirit it shall not be forgiven.**

Green’s Literal Translation **And everyone who shall say a word against the Son of Man, it shall be forgiven Him; but the ones blaspheming against the Holy Spirit, it will not be forgiven.**

Legacy Standard Bible
 Modern Literal Version 2020 **And everyone who will speak a blasphemous word at the Son of Man, it will be forgiven him, but to the one who blasphemed at the Holy Spirit, it will not be forgiven.**

Revised Young's Lit. Trans. **...and every one whoever shall say a word to the Son of Man, it shall be forgiven to him, but to him who to the Holy Spirit did speak evil, it shall not be forgiven.**

The gist of this passage: If one speaks against Jesus, it will be forgiven him; but this is not true of the person who speaks evil against the Holy Spirit.

Luke 12:10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
kaí (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but	conjunction	Strong’s #2532
pás (πάς) [pronounced pahs]	each, every, any; all, entire; anyone	masculine singular adjective, nominative case	Strong’s #3956
hos (ὃς) [pronounced hohç]	who, which, what, that, whose, whoever	masculine singular relative pronoun; nominative case	Strong’s #3739

Luke 12:10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εἶπὼ (ἔπρω) [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, future active indicative	Strong's #2036
λογος (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
εἰς (εἰς) [pronounced ICE]	<i>to, toward; into; in the vicinity of, near, on; concerning, on, for [with respect to time]; unto, in order to, for, for the purpose of, for the sake of, on what basis; with respect [reference] to; because of, on account of; possibly, against</i>	directional preposition	Strong's #1519
τον (τόν) [pronounced tahn]; also το (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
huios (υἱός, οὔ, ό) [pronounced hwee-OSS]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, accusative case	Strong's #5207
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
anthrōpos (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
aphíēmi (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>	3 rd person singular, future passive indicative	Strong's #863
αὐτὸ (αὐτῶ) [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: Anyone who speaks a word against the Son of Man, [that] will be forgiven him;...

There will be those who speak out against Jesus, but, at some point will change their minds. Their speaking against Him, will be forgiven. In fact, to be clear, all sins will be forgiven when Jesus dies on the cross. However, one must take advantage of what God offers.

Luke 12:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; in the vicinity of, near, on; concerning, on, for [with respect to time]; unto, in order to, for, for the purpose of, for the sake of, on what basis; with respect [reference] to; because of, on account of; possibly, against</i>	directional preposition	Strong's #1519
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
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
pneuma (πνεῦμα) [pronounced <i>PNYOO-mah</i>]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, accusative case	Strong's #4151
blasphêmeô (βλασφημέω) [pronounced <i>blahs-fay-MEH-oh</i>]	<i>vilifying; speaking impiously; blaspheming, speaking blasphemies, defaming, railing against, reviling, speaking evil against</i>	masculine singular, aorist active participle, dative, locative or instrumental case	Strong's #987
ouk (οὐκ) [pronounced <i>ook</i>]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
aphîemi (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>	3 rd person singular, future passive indicative	Strong's #863

Translation: ...but the [one who] blasphemes the Holy Spirit, [that] will not be forgiven.

When God brings the **gospel message** to an individual, it is revealed to that individual by means of God the Holy Spirit. As an unbeliever, we have no **human spirit**. Whether it is shut down, inaccessible or nonexistent, I don't know; but we do not have access to the human spirit (wherein information about God is stored).

Therefore, when divine information is revealed to the unbeliever, the Holy Spirit acts as a person's human spirit, so that the information that he hears becomes real to him. For instance, you might here 100 times that Jesus died for your sins, and it makes no impact upon your life. These are just words. But, when God the Holy Spirit reveals these words to the unbeliever, they become real, and there is a limited amount of understanding which takes

place. There is enough understanding for the unbeliever to understand that he has a life choice at this time—to believe that Jesus died for his sins and to accept this gift—or to reject it, which is tantamount to blaspheming the Holy Spirit.

A person who rejects the free gift of God, revealed to him by the Holy Spirit, is lost and that sin will not be forgiven him.

Luke 12:10 *Anyone who speaks a word against the Son of Man, [that] will be forgiven him; but the [one who] blasphemes the Holy Spirit, [that] will not be forgiven.* (Kukis moderately literal translation)

By this, we better understand the difference between God the Son and God the Holy Spirit. Most people will, at some point, sin against the Son. We might use His name in a blasphemous way; we may belittle those who believe in Him, etc. (most of these sins will be committed by an unbeliever; but a believer can sin against Jesus; the example of Peter denying the Lord again comes to mind).

The unbeliever, however, has a much different relationship with the Holy Spirit. The unbeliever must go through Jesus Christ to get to God the Father. Salvation is based entirely upon exercising faith in Christ. Prior to that point, the unbeliever may sin against the Lord many times and in many ways.

However, the Holy Spirit interacts with the unbeliever in one way only. The Holy Spirit makes the gospel understandable. The Holy Spirit makes it possible for the unbeliever to understand—to a limited degree—one piece of Bible doctrine; that is, the salvation message (believe in Jesus Christ and you are saved; reject Jesus Christ and God will reject you). When the unbeliever understands the gospel message and rejects it, then he is blaspheming against the Holy Spirit. This is the one sin which stands between man and God. The unbeliever can either accept the witness of the Holy Spirit and be saved; or he can reject this witness and continue in a state of unbelief.

Luke 12:10 *It is possible to speak negatively against the Son of Man and still be forgiven; but the one who blasphemes against the Holy Spirit, that act will not be forgiven.* (Kukis paraphrase)

Jesus, in His humanity, worked through the power of God the Holy Spirit. For instance, when Jesus touched a person and healed him, this was not through the Lord's Deity; nor was this some sort of magic that Jesus was capable of. The Holy Spirit made the healing come to pass; and that healing would be immediate and complete (there was never any rehabilitation time involved).

It is by means of the Holy Spirit, that Jesus revealed Himself to unbelievers in that day. The Holy Spirit worked miracles through the hands of Jesus. People would see that and they would believe in the Lord. The unbeliever who witnessed such a thing and rejected it—for instance, attributing the great work to Satan—that unbeliever was rejecting Jesus Christ as his Savior. The Holy Spirit witnessed to the Lord through these miracles, and rejecting this was tantamount to rejecting the Person of Christ, and thereby, rejecting salvation.

If we move forward in history to **Pentecost**, where the Holy Spirit is given to the **Apostles** of Jesus, and Peter speaks to the gathered crowds in the power of the Spirit; people could either accept or reject his message. That message was made real to them by God the Holy Spirit. If they rejected that gospel message, they were blaspheming against the Holy Spirit.

But when they bring you [all] to the synagogues and to the authorities and to the powers, you [all] have not been anxious how or what you [all] might say; for the Holy Spirit will teach you [all] in her the hour what you keep on needing to speak.”

Luke
12:11–12

And when they bring you+ to the synagogues, to the rulers and authorities, you+ will not be anxious [regarding] how or what you+ might say; for the Holy Spirit will teach you+ in [that] same hour what you need to say.”

You will be persecuted in the future, and you will be brought into the synagogues and you will stand before various rulers and authorities. However, do not be anxious with regards to how you might come off or what you might say; for the Holy Spirit will teach you what you need to say at that time.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But when they bring you [all] to the synagogues and to the authorities and to the powers, you [all] have not been anxious how or what you [all] might say; for the Holy Spirit will teach you [all] in her the hour what you keep on needing to speak.”
Douay-Rheims 1899 (Amer.)	And when they shall bring you into the synagogues and to magistrates and powers, be not solicitous how or what you shall answer, or what you shall say. For the Holy Ghost shall teach you in the same hour what you must say.
Holy Aramaic Scriptures	But, when they bring you into the Kenushatha {the Synagogues/the Assemblies}, before the Chiefs and the Authorities, you shouldn't worry about how you should make a defense {lit. how your spirit should depart}, or what you should say. For, The Rukha d'Qudsha {The Spirit of Holiness} will teach you, in that hour, the thing that is proper that you should say.”
James Murdock's Syriac NT	And when they shall bring you into the synagogues, before chiefs and men in authority, be not anxious how ye shall make defence, or what ye shall say; for the Holy Spirit will, in that hour, instruct you what to say.
Original Aramaic NT	"But whenever they bring you to assemblies before rulers and authorities, you shall not be concerned how you will give an answer or what you will say." "For The Spirit of Holiness shall teach you in that hour what it is necessary for you to say."
Lamsa Peshitta (Syriac)	"But whenever they bring you to assemblies before rulers and authorities, you shall not be concerned how you will give an answer or what you will say." "For The Spirit of Holiness shall teach you in that hour what it is necessary for you to say."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And when they take you before the Synagogues and the authorities and the rulers, take no thought about what answers you will give, or what you will say: For the Holy Spirit will make clear to you in that very hour what to say.
Bible in Worldwide English	When men take you to the meeting houses and to the rulers and to the courts, do not be troubled about what you will answer or say. The Holy Spirit will teach you at the right time what you must say.
Easy English	People will take you into their meeting places. They will make you stand in front of rulers and other people that have authority. They will want to show that you have done bad things. But do not be afraid of them. Do not worry about what you should say. At that time, the Holy Spirit will teach you. He will tell you what words you should say.'

Easy-to-Read Version—2008	"When men bring you into the synagogues before the leaders and other important men, don't worry about what you will say. The Holy Spirit will teach you at that time what you should say."
God's Word™	"When you are put on trial in synagogues or in front of rulers and authorities, don't worry about how you will defend yourselves or what you will say. At that time the Holy Spirit will teach you what you must say."
Good News Bible (TEV)	"When they bring you to be tried in the synagogues or before governors or rulers, do not be worried about how you will defend yourself or what you will say. For the Holy Spirit will teach you at that time what you should say."
J. B. Phillips	And when they bring you before the synagogues and magistrates and authorities, don't worry as to what defence you are going to put up or what word you are going to use. For the Holy Spirit will tell you at the time what is the right thing for you to say."
The Message	"When they drag you into their meeting places, or into police courts and before judges, don't worry about defending yourselves—what you'll say or how you'll say it. The right words will be there. The Holy Spirit will give you the right words when the time comes."
NIRV	"You will be brought before synagogues, rulers and authorities. But do not worry about how to stand up for yourselves or what to say. The Holy Spirit will teach you at that time what you should say."
New Life Version	When they take you to the places of worship and to the courts and to the leaders of the country, do not be worried about what you should say or how to say it. The Holy Spirit will tell you what you should say at that time."
New Simplified Bible	.

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

Casual English Bible	When they arrest you and put you on trial in the synagogues, in front of rulers and officials, don't be intimidated. Don't worry about what to say when it comes time to defend yourself. The Holy Spirit will give you the right words at the right time."
Contemporary English V.	When you are brought to trial in the Jewish meeting places or before rulers or officials, don't worry about how you will defend yourselves or what you will say. At that time the Holy Spirit will tell you what to say.
The Living Bible	"And when you are brought to trial before these Jewish rulers and authorities in the synagogues, don't be concerned about what to say in your defense, for the Holy Spirit will give you the right words even as you are standing there."
New Berkeley Version	.
New Living Translation	"And when you are brought to trial in the synagogues and before rulers and authorities, don't worry about how to defend yourself or what to say, for the Holy Spirit will teach you at that time what needs to be said."
UnfoldingWord Simplified T.	So when people bring you into the synagogues to question you before the religious leaders and other people who have power in the country, do not worry about how you will answer them or about what you should say, because the Holy Spirit will tell you at that very time what you should say."
William's New Testament	Now when they are bringing you before the synagogues or the magistrates or the authorities, never worry about how to defend yourselves, or what to say, for at that very moment the Holy Spirit will teach you what you ought to say."

Partially literal and partially paraphrased translations:

American English Bible	So when they drag you up before synagogues, or authorities, or government officials, don't worry about what you must do or what you must say in your defense. For you'll be taught what to say by [God's] Holy Breath in that hour.'
Beck's American Translation	.

Breakthrough Version	When they bring you in before the synagogues, the top ranks, and the authorities, do not worry how or what you will defend or what you will say. You see, the Sacred Spirit will teach you in the same hour what is necessary to say."
Common English Bible	.
A. Campbell's Living Oracles	And when you are brought before synagogues, and magistrates, and rulers; be not solicitous how or what you shall answer, or what you shall say: for the Holy Spirit will teach you in that moment, what ought to be said.
New Advent (Knox) Bible	When they bring you to trial before synagogues, and magistrates, and officers, do not consider anxiously what you are to say, what defence to make or how to make it; the Holy Spirit will instruct you when the time comes, what words to use.[2] [2] vv. 1-12: Mt. 10.26.
NT for Everyone	.
20 th Century New Testament	Whenever they take you before the Synagogue Courts or the magistrates or other authorities, do not be anxious as to how you will defend yourselves, or what your defense will be, or what you will say; For the Holy Spirit will show you at the moment what you ought to say."

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	.
Conservapedia Translation	And when they bring you to the synagogues, and to magistrates, and powerful leaders, do not concern yourself with what questions you will answer, or what you will say: For God's spirit ["God's spirit" most precise here?] will give you guidance at that time regarding what to say.
Revised Ferrar-Fenton Bible	"But when they drag you up before the synagogues, and the superior courts, do not embitter yourselves as to how, or by what, you can defend yourselves, or what you can say; for the Holy Spirit will teach you in that very hour what you ought to speak."
Free Bible Version	"When you're brought to trial before synagogues, rulers, and authorities, don't worry about how to defend yourself, or what you should say. The Holy Spirit will teach you at that time what's important to say."
God's Truth (Tyndale)	When they bring you unto the synagogues, and unto the rulers, and officers, take no thought how or what thing you shall answer or what you shall speak. For the holy ghost shall teach you in the same hour, what you ought to say.
International Standard V	When people [Lit. they] bring you before synagogue leaders, [Lit. synagogues] rulers, or authorities, don't worry about how you will defend yourselves or what [Lit. how or what] you will say, because at that time the Holy Spirit will teach you what you are to say."
NIV, ©2011	.
Riverside New Testament	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	And when they bring you to the synagogues, and to magistrates, and powers, take you no thought how or what thing you will answer, or what you will say: Because the Sacred Spirit will teach you in the same hour what you should say.
Weymouth New Testament	And when they are bringing you before synagogues and magistrates and governors, do not anxiously ponder the manner or matter of your defence, nor what you are to say; for the Holy Spirit shall teach you at that very moment what you must say."
Wikipedia Bible Project	"When they drag you before synagogue leaders and rulers and authorities, don't worry about how to defend yourself or what to say. The Holy Spirit will instruct you at that time what's important to say."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	When you are brought before the synagogues, and before governors and rulers, don't worry about how you will defend yourself, or what to say; for the Holy Spirit will teach you at that time what you have to say."
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Mt 10: 17-20; Mk 13:11; Lk 21: 12-15; Mt 24:9
Acts 4:8; 5:32

The Heritage Bible

And whenever they carry you in before the synagogues, and to head rulers, and authorities, do not be anxious how or what thing you legally plead,¹¹ or what you should say,

Because the Holy Spirit will teach you in the same hour what you need to say.
¹¹ 12:11 legally plead, apologeomai, to legally plead your cause, to defend yourself or your cause. The apologists of early Christian history were those who defended the faith by presenting logical arguments before rulers from the Bible and philosophy proving the truth of Christianity.

New American Bible (2011)

When they take you before synagogues and before rulers and authorities,⁹ do not worry about how or what your defense will be or about what you are to say. For the holy Spirit will teach you at that moment what you should say.”

g. [12:11–12] 21:12–15; Mt 10:17–20; Mk 13:11.

New English Bible–1970

‘When you are brought before synagogues and state authorities, do not begin worrying about how you will conduct your defence or what you will say. For when the time comes the Holy Spirit will instruct you what to say.’

New Jerusalem Bible

NRSV (Anglicized Cath. Ed.)

When they bring you before the synagogues, the rulers, and the authorities, do not worry about how [Other ancient authorities add *or what*] you are to defend yourselves or what you are to say; for the Holy Spirit will teach you at that very hour what you ought to say.’

Revised English Bible–1989

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

“When they bring you before the synagogues and the ruling powers and the authorities, don’t worry about how you will defend yourself or what you will say; because when the time comes, the *Ruach HaKodesh* will teach you what you need to say.”

Hebraic Roots Bible

And when they bring you into the assemblies before chiefs and authorities, do not be anxious about how your breath should depart, or what you should say. for the Holy Spirit will teach you in that moment what is worthy that you should say.

Holy New Covenant Trans.

"When people bring you into the houses of worship before the leaders and other men with authority, don't worry about how you will answer their questions. Don't worry about what you will say. At that time the Holy Spirit will teach you what you must say."

Israeli Authorized Version

And when they bring you unto the Synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: For Ruach HaKodesh shall teach you in the same hour what ye ought to say.

The Scriptures 2009

“And when they bring you to the congregations and rulers and authorities, do not worry about how or what you should answer, or what you should say, for the Set-apart Spirit shall teach you in that very hour what you should say.”

Tree of Life Version

And when they bring you to the synagogues, rulers, and authorities, do not worry about how you should defend yourself or what you should say, because the Ruach ha-Kodesh will teach you at that time what is necessary to say.”

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...when but [They] may bring you* to the assemblies and the beginnings and the authorities not [You*] may have (concern) how or something [You*] may account or something [You*] may say The for Pure Spirit will teach you* in her the hour what* is (necessary) to say...

Awful Scroll Bible	<p>(")What is more, as-when- they -shall bring- yous -near the drawing-together places, even the principalities and existences-by, be not distracted a being distracted, of how or what you shall be considered- yourselves -away, either what you shall be said.</p> <p>(")For the awful breath, will teach yous from-within the same hourly interval, what ought to be said."</p>
Concordant Literal Version	Now whenever they may be bringing you before the synagogues and the chiefs and the authorities, you should not be worrying about how or what your defense should be or what you may say, for the holy spirit will be teaching you in the same hour what you must be saying."
exeGesés companion Bible	And whenever they offer you to the synagogues and to hierarchies and authorities, be not anxious how or what you answer or what you plead: for in that same hour the Holy Spirit doctrinates you what you must say.
Orthodox Jewish Bible	And when they bring you in before the shuls and the rulers and the manhigim, do not have a lev rogez about what you should speak in your own hitstaddekut (defense), or about your legal brief. For the Ruach Hakodesh will be your rabbi teaching you in the same hour what it is necessary to say. [SHEMOT 4:12]

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	And when people bring you in front of synagogue assemblies and rulers and authorities [<i>i.e., for judgment</i>], do not worry about how to speak or what you should say. For the Holy Spirit will teach you what you should say at that very time."
The Expanded Bible	"When you are brought into the synagogues before the leaders and other powerful people [authorities], don't worry about how to defend yourself or what to say. [^L For] At that time the Holy Spirit will teach you what you must [ought/need to] say [Matt. 10:19–20; Mark 13:11]."
Jonathan Mitchell NT	"Now whenever they may bring you folks into the midst, upon [some charge before] the synagogues (or: public assemblies), or [haul you up before] the government officials (rulers) and the authorities, you should not be anxious or overly concerned about how or what you should speak in your defense, nor what you should say. "You see, the Set-apart Breath-effect (or: Holy Spirit; Sacred Breath and Attitude) will continue teaching you within that very hour what things it is necessary to say."
P. Kretzmann Commentary	And when they bring you unto the synagogues and unto magistrates and powers, take ye no thought how or what thing ye shall answer, or what ye shall say; for the Holy Ghost shall teach you in the same hour what ye ought to say. In order to impress upon His disciples the necessity of an open and fearless confession, Jesus solemnly refers to the final judgment. A confession of Christ before men, an open proclamation of the truth and a steadfast defense of the truth, is demanded of every follower of Christ. By the grace, in the strength of Christ, we confess. And He will stand by us on the last day and confess us just as fully and much more cheerfully before the angels of God that will be present before the judgment throne. But if we deny Christ before men, we thereby prove that we have no faith in our heart. The denier of Christ will find himself denied and rejected just when he needs help and saving, on the Day of Judgment, before all the holy angels of God as witnesses. There is grave danger in denial, even in the present time, under the present conditions. For denial may result in blasphemy, of a kind spoken by the Pharisees that charged Jesus with being in league with Satan or Beelzebub. There may be such a thing as a lapse, a temporary speaking against the person of

Jesus. That sin will readily find forgiveness if true repentance is found. But if one blasphemes against the Holy Ghost, against His work, then the sin, in its very nature, is outside of the pale of forgiveness. "To blaspheme the Holy Ghost means to hate and reject the Spirit of Truth wantonly, with full knowledge and will. Only such a person can do this as has felt the work of the Spirit in his heart and knows Him to be the Spirit of Truth. If anyone, as a child of Satan, follows Satan in this, that he hates the Spirit who reproves him as a spirit of torture, and becomes an enemy and opponent of the truth witnessed by the Holy Ghost: such a person blasphemes the Holy Ghost, and this sin is unforgivable. The reason why it cannot be forgiven is not to be found in this, that the fountain of mercy in God's heart is stopped up, but rather in this, that the opening for repentance and faith in the heart of the sinner is stopped up. " As for the disciples, however, let them feel no uneasiness and fear about their ability to defend their faith at the proper time. When their enemies would bring them before the council of their synagogues, before the rulers, and before other tribunals, it would be true indeed that they could not hope to dominate the situation by means of their own ability. The wisdom and skill of the world in oratory would be arrayed against them. But still they should not worry about their defense, for the Holy Ghost would teach them at that time and give such words into their mouths as would exactly fit the situation and tend to confound their enemies. Many a Christian has been surprised, when attacked by the enemies of Christ, at the easy flow of thoughts and words which came to him at such a time. If a person does not depend upon his own art and skill, the Lord Himself will guide his tongue in the defense of the great truths of the Bible.

Syndein/Thieme

`` Now when they may bring you {His students/disciples} before the synagogues, the rulers/magistrates {arche}, and the authorities {exousia}, do not worry about how you should make your defense {an order} or what you should say . . . `` for the Holy Spirit will teach/'impart instruction to' { didasko} you 'at that moment/'in that hour' what you must say."

Translation for Translators

So when people ask you in Jewish worship houses and in the presence of rulers and other authorities *about your trusting in me*, do not worry about how you will answer them *when they accuse you*. Do not worry about what you should say, 12 because the Holy Spirit will tell you at that very time what you should say."

The Voice

Jesus: So you can anticipate that you will be put on trial before the synagogues and religious officials. Don't worry how you'll respond, and don't worry what you should say. The Holy Spirit will give you the words to say at the moment when you need them.

Bible Translations with Many Footnotes:

NET Bible®

But when they bring you before the synagogues,²⁶ the²⁷ rulers, and the authorities, do not worry about how you should make your defense²⁸ or what you should say, for the Holy Spirit will teach you at that moment²⁹ what you must say."³⁰

^{26sn} The saying looks at persecution both from a Jewish context as the mention of synagogues suggests, and from a Gentile one as the reference to the rulers and the authorities suggests.

^{sn} See the note on synagogues in 4:15.

^{27tn} Grk "and the," but *καί* (*kai*) has not been translated since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

^{28tn} Grk "about how or what you should say in your defense," but this is redundant with the following clause, "or what you should say."

^{29tn} Grk "in that very hour" (an idiom).

^{30tn} Grk "what it is necessary to say."

New American Bible (2011)

The Passion Translation	And remember this: When people accuse you before everyone ^[d] and forcefully drag you before the religious leaders and authorities, do not be troubled. Don't worry about defending yourself or be concerned about how to answer their accusations. Simply be confident and allow the Spirit of Wisdom access to your heart, and he will reveal in that very moment what you are to say to them." ^[d] The Greek text adds "in the synagogues."
Rotherham's Emphasized B.	But <whenever they shall be bringing you in before the synagogues, and the rulers, and the authorities> Do not be anxious how {or what} ye shall answer, or what ye shall say; For [the Holy' Spirit] shall teach you, in that very' hour, what ye ought to say. ^f ^f Mt. x. 19, 20; Mk. xiii. 11.
The Spoken English NT	And whenever they bring you into the synagogues, and in front of rulers and authorities, don't worry about how or what you're going to say in your defense. Because the Holy Spirit will teach you at that moment what's important to say.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	"Now when they shall be bringing you _p before the synagogues and the rulers and the authorities, stop being anxious how or what you _p are to speak in yourp defense, or what you _p should say. "For the Holy Spirit will teach you _p in that very hour what it is necessary to say."
Berean Literal Bible	And when they bring you before the synagogues and the rulers and the authorities, do not be anxious how or what you shall reply in defense, or what you should say. For the Holy Spirit will teach you in the same hour what it behooves you to say."
Charles Thomson NT	Now when they bring you before their synagogues, and magistrates, and rulers, be not anxious how or what defence you shall make, or what you shall say: for the holy spirit will teach you that very instant, what you ought to say.
Context Group Version	And when they bring you (pl) before the community centers, and the rulers, and the authorities, don't be anxious how or what you (pl) shall answer, or what you (pl) shall say: for the Special Spirit shall teach you (pl) in that very hour what you (pl) should say.
Legacy Standard Bible Modern Literal Version 2020	. But whenever they may bring you ^o in front of the synagogues and the rulers and the authorities, do ^o not be anxious <i>concerning</i> how, or what you ^o should <i>need to</i> make a defense, or what you ^o should say, for* the Holy Spirit will teach you ^o in <i>that</i> same hour what it is essential <i>for you^o</i> to say.
New American Standard New Matthew Bible	. When they bring you before the synagogues, and before the rulers and officers, take no thought how or what thing to answer, or what you will say. For the Holy Spirit will teach you in that same hour what you ought to say.
Revised Young's Lit. Trans.	'And when they bring you before the synagogues, and the rulers, and the authorities, be not anxious how or what ye may reply, or what you may say, for the Holy Spirit shall teach you in that hour what it is necessary for you to say.'
The gist of this passage:	Jesus promises that, when these disciples are persecuted in the future, that the Holy Spirit will guide them as to how to respond when they are under pressure.

Luke 12:11a			
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
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
eispherô (εἰσφέρω) [pronounced ice-FER-oh]	<i>to bring [into, in or to]; to lead into</i>	3 rd person plural, present active subjunctive	Strong's #1533
humas (ὐμάς) [pronounced hoo-MOSS]	<i>you [all], all of you</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, from Strong's #5210; a form of Strong's #4771
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
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
sunagôgê (συναγωγή) [pronounced soon-ag-oh-GAY]	<i>synagogue, assembly, congregation; an assemblage of persons; specifically a Jewish synagogue (the meeting or the place)</i>	feminine plural noun, accusative case	Strong's #4864
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
archai (ἀρχαί) [pronounced ar-KHEYE]	<i>beginnings; elementary things, fundamentals, basic things; origin, first cause, fundamental principles; rulers, authorities; domains, spheres of influence</i>	feminine plural; accusative case	Strong's #746
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588

Luke 12:11a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
exousia (ἐξουσία) [pronounced ex-oo-SEE-ah]	<i>authority, jurisdiction, liberty, power, right, strength; privilege, that is, (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely magistrate, superhuman, potentate, token of control), delegated influence</i>	feminine plural noun, accusative case	Strong's #1849

Translation: And when they bring you+ to the synagogues, to the rulers and authorities,...

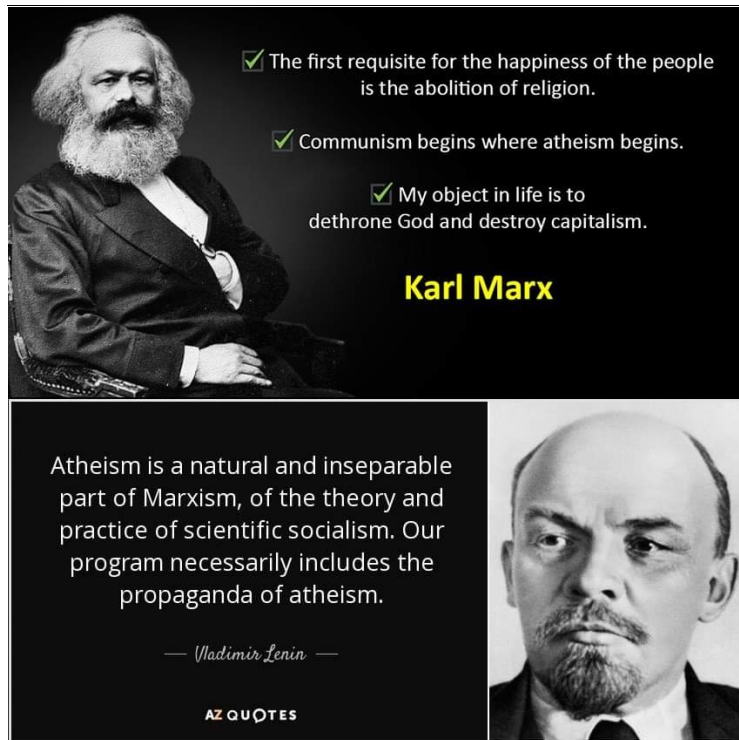
In the future, the movement of Christ would be persecuted. This was true then and it is true today. When the message of Jesus began to be made known throughout **Palestine**, there was a strong negative reaction from the **Jews** and from Rome (often as a result of being stirred up by the Jews).

Large portions of the book of Acts will be given over to persecution of the early church.

Today, there are nations—communist and Islamic nations—which outlaw Christianity. Their persecution of Christians can be quite vicious.

Even in the United States and Canada, places where you would think there would be no problems for believers in Jesus Christ, there are.

Illustration: In some states, due to COVID concerns, people were not allowed to meet in churches or meet in homes (or some arbitrary



restriction, like a maximum number of 10 might be applied). These very same states might put up with demonstrators or even looters; but some actually **arrested** church goers or **shut down** churches for assembling.⁹ This is taking place in the United States, where freedom of religion is a fundamental right.

Illustration: In other countries, churches might be closed down¹⁰ as illegal or even **burned down**.¹¹ Countries where it is very difficult to be a Christian are often among the **worst countries** in the world.

Illustration: As of late, the government of Canada has become quite **hostile** to Christianity, **locking up** some of the pastors of **churches** there.

⁹ See also <https://www.nytimes.com/2020/03/30/us/coronavirus-pastor-arrested-tampa-florida.html> and <https://www.latimes.com/california/story/2020-08-07/judge-issues-order-shuting-down-churchs-crowded-unmasked-indoor-services> accessed October 15, 2020

¹⁰ Christianity is illegal in Afghanistan, Algeria, Bangladesh, Chad, Egypt, Indonesia, Iran and Iraq (I do know of some Christians in Indonesia who attend a church, I believe).

¹¹ I gave the illustration of a church in the US which was burned down; apparently, a number of them were burned down this year (2020) in California, Texas, Mississippi and elsewhere.

Illustration: One website dedicates itself to revealing the number of attacks and number of killings which take place by Islamic terrorists. Many of those attacked are Christian or believed to be Christian.
<https://thereligionofpeace.com/attacks/attacks.aspx?Yr=Last30>

Luke 12:11b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
merimnaō (μεριμνάω) [pronounced mer-im-NAH-oh]	<i>to be anxious, to be stressed; to be (overly) troubled with cares</i>	2 nd person plural, aorist active subjunctive	Strong's #3309
pōs (πῶς) [pronounced pohç]	<i>how, in what manner, in what way</i>	interrogative particle	Strong's #4459
ê (ἢ) [pronounced ā]	<i>or; either, rather; than; but; save</i>	disjunctive particle	Strong's #2228
ti (τί) [pronounced tee]; tís (τίς) [pronounced tihç]	<i>who, what [one], which, how; whether, why</i>	neuter singular pronoun; interrogative particle; accusative case	Strong's #5101
epō (ἔπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	2 nd person plural, aorist active subjunctive	Strong's #2036

Translation: ...you+ will not be anxious [regarding] how or what you+ might say;...

When under pressure, when faced with being killed for one's faith, it is normal to feel upset and panicked and to forget how to give a reason for the hope that is in you. Jesus tells His disciples not to become panicked about what they will say.

We know that many of the disciples of Jesus were hauled in before unforgiving authorities.

Luke 12:11 **And when they bring you+ to the synagogues, to the rulers and authorities, you+ will not be anxious [regarding] how or what you+ might say;...**

Luke 12:12			
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
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

Luke 12:12			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hagios (ἅγιος) [pronounced HA-gee-oss]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	neuter singular adjective; accusative case	Strong's #40
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, accusative case	Strong's #4151
didaskô (διδάσκω) [pronounced did-AS-koh]	<i>to teach, to instruct, to impart knowledge, to instill doctrine</i>	3 rd person singular, future active indicative	Strong's #1321
humas (ὐμάς) [pronounced hoo-MOSS]	<i>you [all], all of you</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, from Strong's #5210; a form of Strong's #4771
en (ἐν) [pronounced en]	<i>in, by, by means of, with; among; within, during; for, because, by (this); to</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
autê (αὐτῇ) [pronounced ow-TAY]	<i>her, it; to her, for her, by her; same</i>	3 rd person feminine singular, pronoun; locative, dative or instrumental case	Strong's #846
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
hôra (ώρα) [pronounced HO-rah]	<i>day, hour, instant, season, time</i>	feminine singular noun; dative, locative or instrumental case	Strong's #5610
ha (ἃ) [pronounced ha]	<i>whom, which, what, that, whose</i>	neuter plural relative pronoun; accusative case	Strong's #3739
The relative pronoun generally agrees with its antecedent in gender and number; but it may have its own case in a clause or it may be attracted to the case of its antecedent. ¹²			
deî (δεῖ) [pronounced digh]	<i>to need, to be necessary, to have need of, a need which is inevitable in the nature of things</i>	2 nd person plural, present impersonal active indicative	Strong's #1163
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>	aoist active infinitive	Strong's #2036

¹² William Hersey Davis, *Beginner's Grammar of the Greek New Testament*; Harper & Row, Publishers; NY; ©1923; pp. 11–112.

Translation: ...for the Holy Spirit will teach you+ in [that] same hour what you need to say.”

This is a fascinating thing for Jesus to say, and the way that most understand what He is saying, I believe, is incorrect. Most people think of this as a reference to some believer who has been grabbed up and finds himself speaking to some local authority (or even to a regional authority). And, he is just able to say exactly the right thing, like God is speaking right through him.

In the **spiritual life**, as presented in both the Old and New Testaments, there does not appear to be the teaching that, a person can just “open up” or “make himself available to the Holy Spirit” and, boom, out comes divine information, just exactly what God wants you to say.

I think that it is better to understand this that, you learn Bible doctrine; you make certain that you are filled with the Holy Spirit. If you find yourself being anxious, nervous or afraid, then you rebound that fear. And then you use your mind, your frame of reference, and you say what is pertinent, coming from a soul filled with doctrine.

Luke 12:12 ...for the Holy Spirit will teach you+ in [that] same hour what you need to say.” (Kukis moderately literal translation)

Luke 12:11–12 And when they bring you+ to the synagogues, to the rulers and authorities, you+ will not be anxious [regarding] how or what you+ might say; for the Holy Spirit will teach you+ in [that] same hour what you need to say.” (Kukis moderately literal translation)

Luke 12:11–12 You will be persecuted in the future, and you will be brought into the synagogues and you will stand before various rulers and authorities. However, do not be anxious with regards to how you might come off or what you might say; for the Holy Spirit will teach you what you need to say at that time.” (Kukis paraphrase)

As an aside, I want you to notice the stream of consciousness which the Lord uses to teach. He is teaching one topic or one thing; but what He says brings in other considerations or other topics, and so He teaches those.

I have had the situation in my writing where, I might be teaching something, which either suggests another topic or a tangent; and then I will go on that tangent (which sometimes leads me to another tangent). Although the Lord obviously has a soul filled with Bible doctrine, that does not mean that He walks before a group of people with the intent of teaching X, Y and then Z. He may have an idea what to teach, but circumstances, situations and interactions may move Him in a different direction.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Jesus Teaches the Parable of the Rich Fool

This next section can be broken down into two subsections. First we have the man who approaches Jesus over the raw deal he believes that he is getting in the family inheritance. Then Jesus follows up with the story of the very successful farmer who, at the peak of his success, finds that his soul (life) is being required of him.

This entire section is unique to the book of Luke.

But said one out from the crowd to Him, “Teacher, speak to the brother of mine to divide with me the inheritance.”

Luke
12:13

But one out of the crowd said to Him, “Teacher, speak to my brother [and tell him] to divide [our] inheritance with me.”

One from the crowd spoke to Jesus, saying, “Teacher, will you speak to my brother and tell him to split our inheritance with me?”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But said one out from the crowd to Him, "Teacher, speak to the brother of mine to divide with me the inheritance."
Douay-Rheims 1899 (Amer.)	And one of the multitude said to him: Master, speak to my brother that he divide the inheritance with me.
Holy Aramaic Scriptures	Then, one from that crowd said unto Him, 'Malphana {Teacher}, tell my brother to divide the inheritance with me!'
James Murdock's Syriac NT	And one of the assembly said to him: Teacher, tell my brother, to divide the inheritance with me.
Original Aramaic NT	A man from that crowd said to him, "Teacher, tell my brother to divide the inheritance with me."
Lamsa Peshitta (Syriac)	A man from that crowd said to him, "Teacher, tell my brother to divide the inheritance with me."

Significant differences:

Although many Bible sections begin with *Parable of the Rich Fool* or *The Story of the Rich Fool*; that is a parable which will follow this short narrative of three verses.

Limited Vocabulary Translations:

Bible in Basic English	And one of the people said to him, Master, give an order to my brother to make division of the heritage with me.
Bible in Worldwide English	One of the people in the crowd said, Teacher, tell my brother to divide with me the things my father left when he died.
Easy English	<p>A story about a rich fool</p> <p>Someone in the crowd said to Jesus, 'Teacher, I have a problem with my brother. Our father has died. Tell my brother to give me my part of the things that our father left us.'</p> <p>When a man died, the older son received twice as much as his younger brother. People were often not happy with this. The ruler in the meeting place sometimes talked with people to decide what was right. It was not right for Jesus to do this.</p>
Easy-to-Read Version–2008	One of the men in the crowd said to Jesus, "Teacher, our father just died and left some things for us. Tell my brother to share them with me."
God's Word™	Someone in the crowd said to him, "Teacher, tell my brother to give me my share of the inheritance that our father left us."
Good News Bible (TEV)	A man in the crowd said to Jesus, "Teacher, tell my brother to divide with me the property our father left us."
J. B. Phillips	<p>Jesus gives a warning about the love of material security</p> <p>Then someone out of the crowd said to him, "Master, tell my brother to share his legacy with me."</p>
<i>The Message</i>	<p>The Story of the Greedy Farmer</p> <p>Someone out of the crowd said, "Teacher, order my brother to give me a fair share of the family inheritance."</p>
NIRV	<p>The Story of the Rich Fool</p> <p>Someone in the crowd spoke to Jesus. "Teacher," he said, "tell my brother to divide the family property with me."</p>
New Life Version	One of the people said to Jesus, "Teacher, tell my brother to divide the riches that our father left us."

New Simplified Bible A member of the crowd said: »Teacher, help my brother divide the inheritance with me.«

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

Casual English Bible **STORY ABOUT A GREEDY GENT**
From out in the crowd someone yelled, "Teacher, tell my brother to share our family's inheritance with me."

Contemporary English V. A man in a crowd said to Jesus, "Teacher, tell my brother to give me my share of what our father left us when he died."

The Living Bible .
New Berkeley Version .
New Living Translation **Parable of the Rich Fool**
Then someone called from the crowd, "Teacher, please tell my brother to divide our father's estate with me."

The Passion Translation **Jesus Condemns Greed**
Just then someone spoke up from the crowd and said, "Master, you should tell my older brother that he has to divide the family inheritance and give me my fair share!"

UnfoldingWord Simplified T. .
William's New Testament .

Partially literal and partially paraphrased translations:

American English Bible Then someone in the crowd shouted:
'Teacher, tell my brother to share his inheritance with me!'

Beck's American Translation .
Breakthrough Version Someone from the crowd said to Him, "Teacher, tell my brother to divide the inheritance with me."

Common English Bible **Warning against greed**
Someone from the crowd said to him, "Teacher, tell my brother to divide the inheritance with me."

A. Campbell's Living Oracles Then one said to him out of the crowd, Rabbi, order my brother to divide the inheritance with me.

New Advent (Knox) Bible One of the multitude said to him, Master, bid my brother give me a share of our inheritance.

NT for Everyone .
20th Century New Testament "Teacher," a man in the crowd said to Jesus, "tell my brother to share the property with me."

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible .
Conservapedia Translation And one of those in attendance said to Him, "Master, speak to my brother, and persuade him to divide our inheritance with me."

Revised Ferrar-Fenton Bible **Selfishness Condemned.**
One of the crowd now said to Him, "Teacher, order my brother to share the property with me."

Free Bible Version Someone in the crowd asked Jesus, please tell my brother to share the inheritance with me."

God's Truth (Tyndale) One of the company said unto him: Master, bid my brother divide the inheritance with me.

International Standard V **The Parable of the Rich Fool**
Then someone in the crowd told him, "Teacher, tell my brother to divide the family inheritance with me."

Lexham Bible	<i>The Parable of the Rich Landowner Who Was a Fool</i> Now someone from the crowd said to him, “Teacher, tell my brother to divide the inheritance with me!”
Montgomery NT	Then one of the crowd said to him, "Master, tell my brother to give me my share of our inheritance."
NIV, ©2011	.
Riverside New Testament	.
Weymouth New Testament	Just then a man in the crowd appealed to Him. "Rabbi," he said, "tell my brother to give me a share of the inheritance."
Wikipedia Bible Project	Moreover [he] whom out of the crowd says to him, “Teacher, say to my brother to divide inheritance with me.”

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The rich fool • Someone in the crowd spoke to Jesus, “Master, tell my brother to share with me the family inheritance.” See GREED—PRODUCTIVITY (From the Christian Community Bible) in the Addendum .
The Heritage Bible	.
New American Bible (2011)	Saying Against Greed. * Someone in the crowd said to him, “Teacher, tell my brother to share the inheritance with me.” * [12:13–34] Luke has joined together sayings contrasting those whose focus and trust in life is on material possessions, symbolized here by the rich fool of the parable (Lk 12:16–21), with those who recognize their complete dependence on God (Lk 12:21), those whose radical detachment from material possessions symbolizes their heavenly treasure (Lk 12:33–34).
New Catholic Bible	Be Poor in Order To Be Free A Saying about Greed. ^[c] Someone in the crowd said to him, “Teacher, tell my brother to share the family inheritance with me.” [c] The Law of Moses dealt with temporal questions (see Ex 2:14; Acts 7:27), and the rabbis willingly offered their opinions. Jesus has not come to sustain us in our personal interests but to save us. The Gospel does not foster greed in any form; it demands detachment from earthly goods. This episode serves as an introduction to a series of teachings concerning money, an important theme for the Gospel of Luke.
New English Bible–1970	<i>The Parable of the Rich Fool</i> A man in the crowd said to him, 'Master, tell my brother to divide the family property with me.'
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Someone in the crowd said to him, “Rabbi, tell my brother to share with me the property we inherited.”
Holy New Covenant Trans.	One of the men in the crowd said to Jesus, "Teacher, tell my brother to share my father's money with me!"
Israeli Authorized Version	And one of the company said unto him, Rabbi, speak to my brother, that he divide the inheritance with me.
The Scriptures 2009	.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	..says but Someone from the crowd [to] him Teacher say! [to] the brother [of] me to divide with me the inheritance....
Awful Scroll Bible	What is more, someone from the adjoining area said to him, "Teacher be told he of the same womb as mine, for himself to be apportioned the lawful-allotment with me."
Concordant Literal Version	Now someone out of the throng said to Him, "Teacher, tell my brother to part the enjoyment of the allotment with me."
exeGesés companion Bible	<u>YAH SHUA ON AVARICE</u> And one of the multitude says to him, Doctor, say to my brother to divide the inheritance with me.
Orthodox Jewish Bible	And someone out of the multitude said to him, Rabbi, speak to my ach to share with me the yerushah (inheritance).
Rotherham's Emphasized B.	And one from amongst the multitude said unto him— Teacher! bid my brother divide with me the inheritance.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Covetousness Denounced Someone from the crowd said to Him, "Teacher, tell my brother to divide the family inheritance with me."
An Understandable Version	Then someone out of the crowd said to Jesus, tell my brother to divide the [family] inheritance with me.
The Expanded Bible	Jesus Warns Against Selfishness Someone in the crowd said to Jesus, "Teacher, tell my brother to divide with me the property our father left us [family inheritance]."
Jonathan Mitchell NT	Then someone out of the crowd said to Him, "Teacher, tell my brother to divide the inheritance (or: the concerns and possessions acquired by lot) into parts with me."
P. Kretzmann Commentary	Verses 13-15 Warning against avarice: And one of the company said unto Him, Master, speak to my brother that he divide the inheritance with me.
Syndein/Thieme	{The Parable of the Rich Landowner} ``Then someone from the crowd said to Him {Jesus}, "Teacher {didaskalos}, tell {an order} my brother to divide the inheritance with me."
Translation for Translators	Jesus warned them about being greedy. <i>Luke 12:13-21</i> Then one of the people in the crowd said to <i>Jesus</i> , "Teacher, tell my <i>older</i> brother to divide my father's property and give me <i>the part that belongs to me!</i> "
The Voice	In the kingdom of God, money is valued in a very different way. In fact, concern for money can easily turn the spiritual life into a lukewarm, halfhearted affair. A person in the crowd got Jesus' attention. Person in the Crowd: Teacher, intervene and tell my brother to share the family inheritance with me.

Bible Translations with Many Footnotes:

NET Bible®	<i>The Parable of the Rich Landowner</i> Then ³¹ someone from the crowd said to him, "Teacher, tell ³² my brother to divide the inheritance with me."
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^{31tn} Here δέ (de) has been translated as “then” to indicate the implied sequence of events within the narrative.

^{32sn} Tell my brother. In 1st century Jewish culture, a figure like a rabbi was often asked to mediate disputes, except that here mediation was not requested, but representation

The Spoken English NT

The Parable of the Mindless Rich Person-A Warning about Greed

Someone from the crowd said to Jesus, “Teacher, tell my brother to share the inheritance with me.”

Wilbur Pickering’s New T.

Beware of materialism

Then someone from the crowd said to Him, “Teacher, tell my brother to divide the inheritance with me”.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation .

Charles Thomson NT

When one in the crowd said to him, Teacher, order my brother to divide the inheritance with me;...

Context Group Version

And one out of the multitude said to him, Teacher, tell my brother divide the inheritance with me.

Legacy Standard Bible

.

New American Standard

Greed Denounced

Now someone in [Lit from] the crowd said to Him, “Teacher, tell my brother to divide the family inheritance with me.”

NT (Variant Readings)

And one out of the multitude said unto him, Teacher, bid my brother divide the inheritance with me!

Revised Young's Lit. Trans.

And a certain one said to him, out of the multitude, 'Teacher, say to my brother to divide with me the inheritance.'

Webster’s Translation

And one of the company said to him, Master, speak to my brother, that he divide the inheritance with me.

World English Bible

.

The gist of this passage:

A man in the crowd asks Jesus to mediate an inheritance dispute for him.

Luke 12:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
εἶπὼ (ἔπρω) [pronounced EHP-oh]	to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell	3 rd person singular, aorist active indicative	Strong’s #2036
δέ (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong’s #1161
τίς (τίς) [pronounced tihç]	one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only	enclitic, indefinite pronoun; masculine singular adjective; nominative case	Strong’s #5100
ἐκ (ἐκ) [pronounced ehk]	out of, out from, from, by, of	preposition	Strong’s #1537
του (τοῦ) [pronounced tu]	of the; from the, [away, out] from the; from the source of; by the; than the	masculine singular definite article, genitive/ablative case	Strong’s #3588

Luke 12:13a			
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
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: But one out of the crowd said to Him,...

There was someone in the crowd, and he apparently had a very important thing on his mind. We do not know all that preceded this. Perhaps he knew that people brought their problems to Jesus, and this was his problem.

In that era, rabbis often mediated disputes between neighbors or family members. So what he is suggesting is not abnormal.

Luke 12:13b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
didaskalos (διδάσκαλος) [pronounced did-AS- kal-oss]	<i>teacher, instructor; doctor, master</i>	masculine singular noun; vocative	Strong's #1320
erō (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>	2 nd person singular, aorist active imperative	Strong's #2036
tō (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
adelphos (ἀδελφός) [pronounced ad-el- FOSS]	<i>a brother (literally or figuratively)</i>	masculine singular noun, dative, locative or instrumental case	Strong's #80
mou (μοῦ) [pronounced moo]; also emou (ἐμοῦ) [pronounced eh-MOO]	<i>me; of me; from me; my, mine</i>	1 st person singular personal pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

Luke 12:13b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
merizô (μεριζω) [pronounced <i>mehr-ihd-ZOH</i>]	<i>to divide, to split up, to separate into parts; to distribute; to bestow, to impart; to assign</i>	aorist middle infinitive	Strong's #3307
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
mou (μοῦ) [pronounced <i>moō</i>]; also emou (ἐμοῦ) [pronounced <i>eh-MOO</i>]	<i>me; of me; from me; my, mine</i>	1 st person singular personal pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
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)
klēronomía (κληρονομία) [pronounced <i>klay-rohn-ohm-EE-ah</i>]	<i>inheritance, heirship, (concretely) a patrimony or (genitive case) a possession</i>	feminine singular noun, accusative case	Strong's #2817

Translation: ...“Teacher, speak to my brother [and tell him] to divide [our] inheritance with me.”

Interestingly enough, this man from the crowd does not ask Jesus if He would do this for him; he demands Jesus, using the imperative mood.

What appears to be the case is, their father passed and left an inheritance behind, but assigned all or most of it to the other brother. No doubt, there is a story behind this, a backstory that we are not privy to. I prefer to think that the father did this in his right mind and made an informed decision when writing his will. However, the backstory could be different. The father could have been swindled into doing this; or there may have been no will, so that it fell to the eldest son. We really don't know. So, this may be a real injustice or the justice of his father.

It is also possible that his older brother simply received the double portion, as was done according to the Mosaic Law; and the man believed that to be unfair.

Regarding the second possibility, this is actually somewhat of an interesting question, from a legal standpoint. That a double portion was generally given to the eldest son, this is actually implied more than stated outright in Genesis 25:5–6 27:36–37 48:22 (remember that Genesis is not really a part of the Mosaic Law). Now, we read in Deuteronomy 21:16–17 ...when that man assigns his inheritance to his sons he must not appoint the son of the beloved wife as the firstborn over the son of the unloved wife. Instead, he must acknowledge the firstborn, the son of his unloved wife, by giving him a double portion of all that he has. For that son is the firstfruits of his father's strength; the right of the firstborn belongs to him. (Berean Standard Bible) This is often cited as proof that the Mosaic Law requires that a double portion be given to the firstborn son, no matter what (even if the father has remarried and likes his new wife more). However, what really appears to be the case is, Moses is presupposing the tradition of the double portion, sticking with that tradition, and then saying that this tradition ought to be

followed, even if there are two wives involved. The right of the firstborn is simply accepted here and given a further application in Moses' final sermons to Israel.¹³

What might be taking place at this point in time is, the Jews of this generation were accepting and taking on the Green and Roman culture, where the double portion given to the firstborn was not necessarily the norm.

On the one hand, Jesus could address this as an expert in **Jewish** law and its application; and, on the other, Jesus could approach this from the viewpoint of material things and the believer (taking this conversation a step beyond the Mosaic Law).

Luke 12:13 **But one out of the crowd said to Him, "Teacher, speak to my brother [and tell him] to divide [our] inheritance with me."** (Kukis moderately literal translation)

Luke 12:13 **One from the crowd spoke to Jesus, saying, "Teacher, will you speak to my brother and tell him to split our inheritance with me?"** (Kukis paraphrase)

But this [One] said to him, "Man, who Me placed a judge or an administrator over you [all]?"

Luke
12:14

The [Jesus] said to him, "Man, who placed Me [as] a judge or arbiter over you+?"

Jesus responded to him, saying, "Listen, Mister, who exactly put Me up as the judge or as the arbiter over you and your brother?"

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But this [One] said to him, "Man, who Me placed a judge or an administrator over you [all]?"
Douay-Rheims 1899 (Amer.)	But he said to him: Man, who hath appointed me judge or divider over you?
Holy Aramaic Scriptures	But, Eshu {Yeshua} said unto him, "Gabra {Man}, who has established Me a judge and a divider over you?"
James Murdock's Syriac NT	But Jesus said to him: Man, who established me a judge and distributor over you?
Original Aramaic NT	But Yeshua said to him, "Man, who has set me as a judge and a divider over you?"
Lamsa Peshitta (Syriac)	But Yeshua said to him, "Man, who has set me as a judge and a divider over you?"

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But he said, Man, who made me a judge or a maker of decisions for you?
Bible in Worldwide English	Jesus said, Man, who made me a judge over you or gave me power to divide your things?
Easy English	Jesus replied, 'It is not my job to say which of you is right or wrong. And it is not my job to say how much each of you should have.'
Easy-to-Read Version–2008	But Jesus said to him, "Who said I should be your judge or decide how to divide your father's things between you two?"

¹³ Much of what Moses does in the book of Deuteronomy is take much of the Mosaic Law and apply it in difficult cases, giving the Hebrew people guidance when dealing with similar situations centuries later.

God's Word™	Jesus said to him, "Who appointed me to be your judge or to divide your inheritance?"
Good News Bible (TEV)	Jesus answered him, "Friend, who gave me the right to judge or to divide the property between you two?"
J. B. Phillips	But Jesus replied, "My dear man, who appointed me a judge or arbitrator in your affairs?"
The Message	He replied, "Mister, what makes you think it's any of my business to be a judge or mediator for you?"
NIRV	Jesus replied, "Friend, who made me a judge or umpire between you?"
New Life Version	Jesus said to him, "Friend, who has told Me to say who should get what?"
New Simplified Bible	.

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

Casual English Bible	Jesus said, "Sir, who appointed me arbitrator between the two of you?"
Contemporary English V.	Jesus answered, "Who gave me the right to settle arguments between you and your brother?"
The Living Bible	.
New Berkeley Version	.
New Living Translation	Jesus replied, "Friend, who made me a judge over you to decide such things as that?"
UnfoldingWord Simplified T.	But Jesus replied to him, "Man, no one made me a judge to settle arguments that people have about property!"
William's New Testament	But He said to him, "Man, who made me a judge or umpire in your affairs?"

Partially literal and partially paraphrased translations:

American English Bible	And [Jesus] said: 'Man, who appointed me as judge or arbitrator between you two?'
Beck's American Translation	.
Breakthrough Version	But He said to him, "Sir, who put Me in charge as a judge or distributor over you?"
Common English Bible	Jesus said to him, "Man, who appointed me as judge or referee between you and your brother?"
A. Campbell's Living Oracles	He answered, Man, who constituted me your judge or arbiter?
New Advent (Knox) Bible	And he answered, Why, man, who has appointed me a judge to make awards between you?
NT for Everyone	'Tell me, my good man,' replied Jesus, 'who appointed me as a judge or arbitrator over you?'
20 th Century New Testament	But Jesus said to him: "Man, who made me a judge or an arbiter between you?"

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	"Man," He replied, "who appointed Me to be a judge or an arbitrator between you?"
Free Bible Version	...friend," Jesus replied, "Who appointed me as your judge to decide how your inheritance should be divided?" He told the people,... (I will have to recheck that final phrase)
God's Truth (Tyndale)	.
International Standard V	But Jesus [Lit. he] asked him, Mister, [Lit. Man] who appointed me to be a judge or arbitrator over you people?
Montgomery NT	"Man," said he, "who made me a judge or arbitrator over you?"
NIV, ©2011	.
Riverside New Testament	.

UnfoldingWord Literal Text Urim-Thummim Version Weymouth New Testament Wikipedia Bible Project	Jesus said to him, "Man, who made me a judge or a mediator over you?" . "Man," He replied, "who has constituted me a judge or arbitrator over you?" But says to him, who set me a judge or divider over you?" He told the people,... (What about this additional portion?)
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Catholic Bibles (those having the imprimatur):

Christian Community (1988) The Heritage Bible New American Bible (2011)	He replied, "My friend, who has appointed me as your judge or your attorney?" And he said to him, Man, who placed me a judge or a administrator over you? He replied to him, "Friend, who appointed me as your judge and arbitrator?" ^h h. [12:14] Ex 2:14; Acts 7:27.
New Catholic Bible	Jesus answered him, "Friend, who appointed me to be a judge and arbitrator in your regard?"
New English Bible–1970	He replied, 'My good man, who set me over you to judge or arbitrate?' Some witnesses omit: or arbitrate.
New Jerusalem Bible	He said to him, 'My friend, who appointed me your judge, or the arbitrator of your claims?'
NRSV (Anglicized Cath. Ed.) Revised English Bible–1989	. .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But Yeshua answered him, "My friend, who appointed me judge or arbitrator over you?"
Holy New Covenant Trans. Tree of Life Version	But Jesus said to him, "Sir, no one chose me to be a judge between you two." .

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament Alpha & Omega Bible	...The [Man] but says [to] him Man Who? me appoints judge or mediator to you*... BUT HE SAID TO HIM, HUMAN, WHO APPOINTED ME A JUDGE OR ARBITRATOR OVER YOU?
Awful Scroll Bible	Furthermore he said to him, "You of the aspects-of-man, who set- me -down an arbitrator or apportioner over yours?"
Concordant Literal Version exeGesés companion Bible	Now He said to him, "Man! who constitutes Me a judge or a parter over you? And he says to him, human, who seated me a judge or a divider over you?
Orthodox Jewish Bible	But he said to him, Ben Adam, who appointed me a shofet or an arbitrator over you?

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	. But He said to him, who appointed me to judge or [decide on how] to divide [the property] between you two?.
The Expanded Bible	But Jesus said to him, "[Man,] Who said I should judge or decide [appointed me judge or arbiter] between you?"
Jonathan Mitchell NT	But He said to him, "Man (perhaps: = Mister; Friend), who appointed and set Me down [to be] a judge (or: decider) or a divider (or: arbiter) upon you folks?"
P. Kretzmann Commentary Syndein/Thieme	. ` But He {Jesus} said to him, "Man {anthropos}, who made Me a judge {dikastes} or arbitrator {meristem} 'between you two'?" {idiom: literally 'over you'}

Translation for Translators But Jesus replied to him, “Man, <no one appointed me in order that I would settle *matters when people are* disputing about property!/did anyone appoint me in order that I would settle *matters when people are* disputing about property?> [RHQ]”

The Voice **Jesus:** Since when am I your judge or arbitrator?

Bible Translations with Many Footnotes:

NET Bible® But Jesus³³ said to him, “Man,³⁴ who made me a judge or arbitrator between you two?”³⁵
^{33tn} Grk “he”; the referent (Jesus) has been specified in the translation for clarity.
^{34tn} This term of address can be harsh or gentle depending on the context (BDAG 82 s.v. ἄνθρωπος 8). Here it is a rebuke.
^{35tn} The pronoun ὑμεῖς (Jumas) is plural, referring to both the man and his brother; thus the translation “you two.”

The Passion Translation Jesus answered^[e], “My friend, you can’t expect me to help you with this. It’s not my business to settle arguments between you and your brother—that’s yours to settle.”
[e] In the Jewish culture of that day, rabbis would be asked to mediate disputes such as this. However, the man did not want mediation but representation.

Rotherham’s Emphasized B. But [he] said unto him—
 Man! who hath appointed me a judge or divider over you?⁹
⁹ Exo. ii. 14.

The Spoken English NT But he said to him, i who set me over you two as a judge or referee?

Literal, almost word-for-word, renderings:

Analytical-Literal Translation But He said to him, "Man, who appointed Me a judge or a divider [or, an arbitrator] over you_p?"

Berean Literal Bible And He said to him, “Man, who appointed Me a judge or partitioner over you?”

Bond Slave Version But Jesus replied, “Man, who appointed Me judge or executor between you?”
 ..thereupon he said. to him, Man, who made me a judge or a divider over you?

Context Group Version But he said to him, Man, who appointed me a judge or an arbitrator over you (pl)?

Far Above All Translation But he said to him, who appointed me as a judge or an apportioner over you?

Green’s Literal Translation .

Legacy Standard Bible .

Modern Literal Version 2020 But he said to him, Man, who designated me a justice or a divider over you?

New American Standard But He said to him, “You there [Lit *Man, who*—who appointed Me a judge or arbitrator over *the two of you*?”

Revised Young's Lit. Trans. And he said to him, 'Man, who set me a judge or a divider over you?'

The gist of this passage: Jesus asks the man, “Who set me as an arbiter between you two?”

Luke 12:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
ho (ὁ) [pronounced hoh]	the; this, that; who, which	definite article for a masculine singular noun, nominative case	Strong’s #3588
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong’s #1161

Luke 12:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
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: The [Jesus] said to him,...

This tells us that, either Jesus has moved towards the crowd, or they came towards Him. Previously, He had been speaking to His disciples (although it appears that many in the crowd could hear what Jesus was saying). Now someone else had come before Him.

Remember that the original scene was, there were hundreds, if not thousands of men, coming to hear or see Jesus. However, He first began to speak directly to His disciples.

If we are still in that same circumstance, then Jesus' audience to whom He is speaking is starting to grow.

Luke 12:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anthrôpos (ἄνθρωπος) [pronounced ANTH-row-pos]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; vocative	Strong's #444
ti (τί) [pronounced tee]; tis (τίς) [pronounced tihç]	<i>who, what [one], which, how; whether, why</i>	masculine singular pronoun; interrogative particle; nominative case	Strong's #5101
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
kathistêmi (καθίστημι) [pronounced kath-IHS-tay-mee]	<i>to set [place, put] [one over a thing; one to administer an office]; to appoint [put in charge, ordain]; to set down, to constitute, to declare</i>	3 rd person singular, aorist active indicative	Strong's #2525
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 singular noun; accusative case	Strong's #2923

Luke 12:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ê (ñ) [pronounced ā]	<i>or; either, rather; than; but; save</i>	disjunctive particle	Strong's #2228
meristês (μεριστής) [pronounced mehr-ihs-TACE]	<i>an apportioner (administrator), divider</i>	masculine singular noun, accusative case	Strong's #3312
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
Here, spelled eph (ἐφ) [pronounced ehf].			
humas (ὐμάς) [pronounced hoo-MOSS]	<i>you [all], all of you</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, from Strong's #5210; a form of Strong's #4771

Translation: ...“Man, who placed Me [as] a judge or arbiter over you+?”

This man has come out of nowhere with this request. “Make my brother share our inheritance with me,” he demanded of Jesus.

This would suggest that he was hearing little of what Jesus had to say. Jesus was not suggesting that He ought to be considered to mediate matters between others. Jesus has been far more often dealing with God and heavenly matters; and the relationship between man and God. This man’s request appears to be very much out of synch with what the Lord and His teachings.

Jesus answers, “Listen, Mister, how exactly did I become a judge or arbiter over you and your brother?”

Luke 12:14 The [Jesus] said to him, “Man, who placed Me [as] a judge or arbiter over you+?” (Kukis moderately literal translation)

I am wondering if there is more to this than I am getting.

Luke 12:14 Jesus responded to him, saying, “Listen, Mister, who exactly put Me up as the judge or as the arbiter over you and your brother?” (Kukis paraphrase)

But He said face to face with them, “Look and keep guard from every greed, for not in the having (abundantly) to one the life of him is out of the possessions to him.”

Luke 12:15

Then He said directly to them, “Listen and guard [yourselves] from every materialistic desire, for [the quality of] one’s life is not from the abundance of [material] possessions [lit., his possessions].”

Then He spoke directly to His disciples, saying, “Listen; guard yourselves from all materialistic desires, for the quality of one’s life does not consist of his abundant possessions.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But He said face to face with them, "Look and keep guard from every greed, for not in the having (abundantly) to one the life of him is out of the possessions to him."
Douay-Rheims 1899 (Amer.)	And he said to them: Take heed and beware of all covetousness: for a man's life doth not consist in the abundance of things which he possesseth.
Holy Aramaic Scriptures	And He said unto His Disciples, "Beware of all greed, because, life isn't in the abundance of possessions."
James Murdock's Syriac NT	And he said to his disciples: Beware of all avarice, for life consisteth not in abundance of riches.
Original Aramaic NT	And he said to his disciples, "Beware of all greed, because life is not in the abundance of riches."
Lamsa Peshitta (Syriac)	And he said to his disciples, "Beware of all greed, because life is not in the abundance of riches."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he said to them, Take care to keep yourselves free from the desire for property; for a man's life is not made up of the number of things which he has.
Bible in Worldwide English	Then he said to the people, Take care. Do not be greedy in any way to get more and more things. Even if a man has much more than he needs, it cannot give him life.
Easy English	Then he said to all the people, 'Be very careful! Do not want more things than you really need. A person's life is worth more than the things that he has, even if he is very rich.'
Easy-to-Read Version—2008	Then Jesus said to them, "Be careful and guard against all kinds of greed. People do not get life from the many things they own."
God's Word™	He told the people, "Be careful to guard yourselves from every kind of greed. Life is not about having a lot of material possessions."
Good News Bible (TEV)	And he went on to say to them all, "Watch out and guard yourselves from every kind of greed; because your true life is not made up of the things you own, no matter how rich you may be."
J. B. Phillips	And then, turning to the disciples, he said to them, "Notice that, and be on your guard against covetousness in any shape or form. For a man's real life in no way depends upon the number of his possessions."
The Message	Speaking to the people, he went on, "Take care! Protect yourself against the least bit of greed. Life is not defined by what you have, even when you have a lot."
NIRV	Then he said to them, "Watch out! Be on your guard against wanting to have more and more things. Life is not made up of how much a person has."
New Life Version	Then Jesus said to them all, "Watch yourselves! Keep from wanting all kinds of things you should not have. A man's life is not made up of things, even if he has many riches."
New Simplified Bible	.

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

Casual English Bible	Jesus turned to the crowd and said, "Defend yourself against greed. Life isn't about accumulating lots of stuff."
Contemporary English V.	Then he said to the crowd, "Don't be greedy! Owning a lot of things won't make your life safe."

The Living Bible	Beware! Don't always be wishing for what you don't have. For real life and real living are not related to how rich we are."
New Berkeley Version	.
New Living Translation	Then he said, "Beware! Guard against every kind of greed. Life is not measured by how much you own."
The Passion Translation	Speaking to the people, Jesus continued, "Be alert and guard your heart from greed and always wishing for what you don't have. For your life can never be measured by the amount of things you possess."
UnfoldingWord Simplified T.	Then he said to the whole crowd, "Be careful not to be greedy in any way! The value of a man's life is not determined by how many things he owns."
William's New Testament	And then He said to them, "Be ever on the alert and always on your guard against every form of greed, because a man's life does not consist in his possessions, even though they are abundant."

Partially literal and partially paraphrased translations:

American English Bible	Then he [went on] to say this: 'Keep your eyes open and guard against greed... For the things that you own won't buy you life.'
Beck's American Translation	.
Breakthrough Version	He said to them, "Look, and guard yourselves from every desire for more, because during the time for things to be overflowing to someone, his life is not from the things that he has."
Common English Bible	Then Jesus said to them, "Watch out! Guard yourself against all kinds of greed. After all, one's life isn't determined by one's possessions, even when someone is very wealthy."
A. Campbell's Living Oracles	And he said to them, Be upon your guard against covetousness; for in whatever affluence a man be, his life depends not on his possessions.
New Advent (Knox) Bible	Then he said to them, Look well and keep yourselves clear of all covetousness. A man's life does not consist in having more possessions than he needs.
NT for Everyone	'Watch out,' he said to them, 'and beware of all greed! Your life doesn't consist of the sum total of your possessions.'
20 th Century New Testament	And then he added: "Take care to keep yourselves free from every form of covetousness; for even in the height of his prosperity a man's true Life does not depend on what he has."

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	And He said to them, "Watch out! Guard yourselves against every form of greed, for a man's life does not consist in the abundance of his possessions."
Christian Standard Bible	.
Conservapedia Translation	And He said to them, "Pay attention to me, and beware of greed: for a man's life is measured by the number of things he comes to possess."
Revised Ferrar-Fenton Bible	And He further said to them, "Look out, and guard yourselves against avarice; because a man's life is not derived from the superfluity of his possessions."
Free Bible Version	He told the people, "Watch out, and beware of all greedy thoughts and actions, for a person's life isn't summed up by how many possession they have." [In the FBV, the first phrase is a part of v. 14.]
God's Truth (Tyndale)	.
NIV, ©2011	.
Riverside New Testament	He said to them, "See to it and be on your guard against every form of covetousness, for not even when one has a superabundance is his life from the things he owns."

UnfoldingWord Literal Text	He said to them, "Watch that you keep yourselves from all greedy desires, because a person's life does not consist of the abundance of his possessions."
Urim-Thummim Version	.
Weymouth New Testament	And to the people He said, "Take care, be on your guard against all covetousness, for no one's life consists in the superabundance of his possessions."
Wikipedia Bible Project	He told the people, "Be careful, and stay away from all greedy thoughts and actions—because a person's life isn't made up of how many things they have." [In WIKI, the first phrase is a part of v. 14.]

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Then Jesus said to the people, "Be on your guard and avoid every kind of greed, for even though you have many possessions, it is not that which gives you life."
The Heritage Bible	And he said to them, Look, and keep yourselves away from covetousness, because one's life absolutely is not in the super-abundance of the things which he possesses.
New American Bible (2011)	Then he said to the crowd, "Take care to guard against all greed, for though one may be rich, one's life does not consist of possessions." ⁱ
New Catholic Bible	i. [12:15] 1 Tm 6:9–10. ^[d] After this, he said to the crowd, "Take care to be on your guard against all kinds of greed. Life does not depend upon an abundance of one's possessions." [d] The desire for and the satisfaction in accumulating riches closes one to God and deprives one of lucidity. The goods of earth do not have a vocation for eternity. The spiritual future of human beings is more important. The Word and Life of Jesus are sustained by this conviction.
New English Bible–1970	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible–1989	Then to the people he said, "Beware! Be on your guard against greed of every kind, for even when someone has more than enough, his possessions do not give him life."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Then to the people he said, "Be careful to guard against all forms of greed, because even if someone is rich, his life does not consist in what he owns."
Hebraic Roots Bible	And He said to his disciples, Beware of all the greediness, because life is not in the abundance of wealth.
Holy New Covenant Trans.	Then Jesus said to them, "Be careful and guard against all kinds of greed. A person's life is not measured by the things he owns."
The Scriptures 2009	And He said to them, "Mind, and beware of greed, because one's life does not consist in the excess of his possessions."
Tree of Life Version	.

Weird English, ©ldɛ English, Anachronistic English Translations:

Accurate New Testament	...[He] says but to them see! and keep! from every greed for not in the+ to oversupply [to] someone The Life [of] him is from the [things] possessing [by] him...
Alpha & Omega Bible	THEN HE SAID TO THEM, BEWARE, AND BE ON YOUR GUARD AGAINST EVERY FORM OF GREED; FOR NOT EVEN WHEN ONE HAS AN ABUNDANCE DOES HIS LIFE CONSIST OF HIS POSSESSIONS.
Awful Scroll Bible	Moreover, he said with regards to him, "Be looking into and be guarding yourself, for the desires of superior-holdings, certainly-of-which not anyone's life, is from-within to excel by that being under- his -rule."

Concordant Literal Version	Now He said to them, "See and guard against all greed, for one's life is not in the superfluity of his possessions."
exeGesés companion Bible	And he says to them, See, and guard against avarice: for the life of one is not in the super abundance of his holdings.
Orthodox Jewish Bible	And Rebbe, Melech HaMoshiach said to them, Take care and be shomer against all chamdanut (covetousness), because the Chayyei HaAdam does not consist in the abundance of his possessions. [IYOV 20:20; 31:24; TEHILLIM 62:10]
Rotherham's Emphasized B.	And he said unto them— Mind and be guarding yourselves from all' covetousness; For not in one's abundance doth his life spring out of his possessions.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then He said to them, "Watch out and guard yourselves against every form of greed; for not even when one has an overflowing abundance does his life consist of <i>nor</i> is it derived from his possessions."
An Understandable Version	And [then] He said to them, careful and guard yourselves against [practicing] all forms of greed, for a person's life does not consist of having a lot of possessions."
The Expanded Bible	Then Jesus said to them, "Be careful and guard against all kinds of greed. Life is not measured by [does not consist of] how much one owns."
Jonathan Mitchell NT	So He said toward them, "Be continuously seeing [the situation] and constantly watching over so as to guard yourselves from all greed and desire to have more, because for anyone, his life does not exist in the superabundance of the goods and possessions undergirding and being a subsistence for (or: to) him."
P. Kretzmann Commentary	And He said unto them, Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth. While Jesus was addressing the multitude, there came an interruption. A man in the crowd asked Him to speak to his brother about dividing the inheritance with him, the brother apparently having found a way to evade the law, Deuteronomy 21:17. But Jesus, true to the principle that spiritual and temporal affairs should be kept strictly asunder, immediately shows that He was not in the least in sympathy with the man's object. He is neither a judge, to decide the case on its merits, nor is He an arbiter, to carry out any decision which He might be inclined to make. But the interruption gave Jesus occasion to draw a lesson for His entire audience and to warn them against covetousness. This is an insidious, a dangerous vice, coming upon a person with subtle wariness, and therefore to be guarded against with double care. And it is a foolish vice, for a man's life and happiness do not depend upon the great abundance of goods which he may call his own. A certain amount of food, clothing to protect against the inclemencies of the weather, and a roof against the elements, that is all that may be considered necessary for life. Whatever is beyond that entails additional care and responsibility, and will have to be accounted for most carefully on the day of the great reckoning.
Lexham Bible	And he said to them, "Watch out and guard yourselves from all greediness, because not even when someone has an abundance does [Literally "is"] his life consist of his possessions."
Syndein/Thieme	`` Then He {Jesus} said to them {the entire crowd watching the conversation}, ""Watch out' {horao - an order} and be guarding {phulasso} {yourself} from all types of greedy desires . . . because one's 'state of life/'condition of living' {zoe} absolutely does not {ouk} keep on being in the 'super-abundance' {perisseuo} 'from the source of his possessions'/ 'of his possessions/wealth' {huparchonta}."''

{Note: Happiness does not come from the material things that one owns. Capacity for all types of happiness come from the Tree of Life. Bible doctrine in your soul is the Tree of Life today. When you accumulate and use divine viewpoint, you LEARN how to have capacity for all categories of happiness - love, family, wealth, sexual, social, power, fame etc. But without the capacity, as Solomon says . . . it is vanity of vanities - emptiness of emptinesses. But do not get confused with this. It is NOT anti-biblical to be rich! Haha If God gives you those riches then that is His will for your life! Thank Him and enjoy them - and be generous 'as you recognize that He has graced you'.}

Translation for Translators	Then he said to the whole crowd, "Guard yourselves very carefully, in order that you do not desire other people's things in any way! No one can make his life secure by <i>obtaining</i> many possessions."
The Voice	Then He used that opportunity to speak to the crowd. Jesus: You'd better be on your guard against any type of greed, for a person's life is not about having a lot of possessions.

Bible Translations with Many Footnotes:

NET Bible®	Then ³⁶ he said to them, "Watch out and guard yourself from ³⁷ all types of greed, ³⁸ because one's life does not consist in the abundance of his possessions." ^{36tn} Here δέ (de) has been translated as "then" to indicate the implied sequence of events within the narrative. ^{37tn} See L&N 13.154 for this use of the middle voice of φυλάσσω (fulassw) in this verse. ^{38tn} Or "avarice," "covetousness." Note the warning covers more than money and gets at the root attitude – the strong desire to acquire more and more possessions and experiences
The Spoken English NT	And he said to them, out, and protect yourselves from every kind of greed. Because itnot true that a person who gets wealthy gets life from their possessions. ^j ^j Lit. "Because in someone's having plenty, their life isn't from their possessions."
Wilbur Pickering's New T.	Then He said to all, "Keep alert and guard against covetousness, because one's life does not consist in the abundance of his possessions." ⁵ ⁽⁵⁾ Christians who live in materialistic societies tend to forget this important truth.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	Then He said to them, "Be watching out for and be guarding yourselves against covetous desire [or, greed], because not in the abounding of his possessions is his life [fig., a person's life does not consist of the abundance of his possessions]."
Berean Literal Bible Bond Slave Version	. And he said to them, Take heed, and beware of covetousness: for a man's life consists not in the abundance of the things which he possesses.
Charles Thomson NT	Then he said to them, Take heed and be upon your guard against covetousness. For in what affluence soever a man may be, his life doth not depend on his possessions
Context Group Version English Standard Version	. And he said to them, "Take care, and be on your guard against all covetousness, for one's life does not consist in the abundance of his possessions."
Far Above All Translation	And he said to them, "Watch out and guard yourselves against greed. For <i>it is</i> not the abundance of a person's possessions which makes up his life."
Green's Literal Translation	And He said to them, Beware, and keep back from covetousness; for one's life is not in the abundance of the things which are his.

Holy B. Improved Ed. (1912)	And he said to them, Take heed, and beware of all covetousness; because not even when one has abundance does his life consist in what he has.
Literal New Testament	AND HE SAID TO THEM, SEE AND KEEP YOURSELVES FROM COVETOUSNESS; FOR NOT IN THE ABUNDANCE TO ANYONE HIS LIFE IS OF THAT WHICH HE POSSESSES.
Modern Literal Version 2020	Now he said to them, See and guard yourselves from greed, because not to anyone is his life in the greed to abound from his possessions.
New American Standard	But He said to them, "Beware, and be on your guard against every form of greed; for not even when one is affluent does his life consist of his possessions."
NT (Variant Readings)	And he said unto them, Take heed, and keep yourselves from °all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. °Byz. omits "all"
Revised Geneva Translation	Therefore He said to them, "Perceive and beware of covetousness. For though one has abundance, his life does not consist of his riches."
Revised Young's Lit. Trans.	And he said unto them, 'Observe, and beware of the covetousness, because not in the abundance of one's goods is his life.'
World English Bible	.

The gist of this passage: Jesus points out that a man's life is much more than what he possesses.

Luke 12:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εἶπὼ (ἔπρω) [pronounced EHP-oh]	to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell	3 rd person singular, aorist active indicative	Strong's #2036
δέ (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong's #1161
πρός (πρός) [pronounced prahç]	facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to	directional preposition with the accusative case	Strong's #4314
αὐτούς (αὐτούς) [pronounced ow-toose]	them, to them, toward them; same	3 rd person masculine plural personal pronoun; accusative case	Strong's #846

Translation: Then He said directly to them,...

It is not completely clear whether He is speaking to His disciples now, or to a gathering crowd.

In the alternative, Jesus had focused His teaching on His disciples, but now goes wider, speaking to the people gathering around Him.

Luke 12:15b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
horaō (ὁράω) [pronounced hoe-RAW-oh]	<i>to see with the eyes; to see with the mind, to perceive, know; to see [i.e., become acquainted with by experience, to experience]; to see, to look to: to take heed, beware; to care for, pay heed to, being seen, to show oneself, appeared</i>	2 nd person plural, present active imperative	Strong's #3708
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
phulassō (φυλάσσω) [pronounced foo-LAHS-soh]	<i>to keep, to guard, to watch; to observe, to not violate [precepts, laws]</i>	2 nd person plural, present middle imperative	Strong's #5442
apó (ἀπό) [pronounced aw-PO]	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
pasēs (πάσης) [pronounced PAH-sace]	<i>each, every; of any; from all; an entire, of anyone, from some</i>	feminine singular adjective, genitive/ablative case	Strong's #3956
pleonexía (πλεονεξία) [pronounced pleh-ohn-ex-EE-ah]	<i>greed (-y desire to have more), materialistic desire, covetous(-ness) (practices), avarice, (by implication) fraud, extortion; greed (-iness)</i>	feminine singular noun, genitive/ablative case	Strong's #4124

Translation: ...“Listen and guard [yourselves] from every materialistic desire,...

The present active imperative of horaō (ὁράω) [pronounced hoe-RAW-oh] means, *look, take heed, beware; pay heed to*. He is telling those hearing Him to listen carefully; this is an important consideration. Strong's #3708.

Those hearing the Lord were to guard themselves from every materialistic desire; from greed, from covetousness.

Luke 12:15c			
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
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
en (ἐν) [pronounced en]	<i>in, by, by means of, with; among; within, during; for, because, by (this); to</i>	preposition with the locative, dative and instrumental cases	Strong's #1722

Luke 12:15c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
perisseuô (περισσεύω) [pronounced <i>per-iss-SUE-oh</i>]	<i>to have in abundance, to have in excess, to exceed in number or measure, to have or to be more than enough</i>	present active infinitive	Strong's #4052
tini (τινι) [pronounced <i>tihn-ee</i>]	<i>to one, in someone, by a certain one; in any, to anyone, in anything; to someone, in something; to some, by some time, awhile; only</i>	masculine singular; enclitic, indefinite pronoun; adjective; dative, locative or instrumental case	Strong's #5100
hê (ἡ) [pronounced <i>hey</i>]	<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)
zôê (ζωή) [pronounced <i>dzoh-AY</i>]	<i>life; living, state of being</i>	feminine singular noun, nominative case	Strong's #2222
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
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)
ek (ἐκ) [pronounced <i>ehk</i>]	<i>out of, out from, from, by, of</i>	preposition	Strong's #1537
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
hupárchonta (ὑπάρχοντα) [pronounced <i>hoop-AHR-khon-tah</i>]	<i>possessions, goods, wealth, property, substance, things one has [owns]</i>	neuter plural noun, genitive/ablative case	Strong's #5224

This is the present active participle, neuter plural of the verb hupárchô (ὑπάρχω) [pronounced *hoop-AHR-khoh*] (Strong's #5225).

Luke 12:15c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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 [the quality of] one's life is not from the abundance of [material] possessions [lit., his possessions]."

The word *life* here is *zôê* (ζωή) [pronounced dzoh-AY], and I believe the idea is, this refers to *quality of life*. Strong's #2222. You cannot measure the quality of your life based upon how many possessions that you have.

Many of us have the pleasant memory of a Christmas or a birthday, and we have received, say, 4 or more presents (some might receive 10 or 20 presents), and there is that intense high and excitement, and you open them up and play with them, and, an hour later or 3 hours later, the excitement has all worn out. You might even be bored with playing with your presents.

As adults, this may be our experience with a new car or a new house. There is a great thrill or great excitement, but it does wear off. And this cannot be matched by retail therapy. Even if you have the money to buy everything that you want (as Donald Trump or George Soros have), there is a limit to what you want to purchase; and the thrill of buying a new this or that results in a steep decline of ecstatic feelings.

Drugs and drunkenness are similar. The first time might seem like the greatest experience ever; but the time after that is not quite as great; and the time after that is even less memorable. There will come a point in time when you are hooked, but your actual happiness level is at or below where you were prior to taking drugs or drinking.

Luke 12:15 Then He said directly to them, "Listen and guard [yourselves] from every materialistic desire, for [the quality of] one's life is not from the abundance of [material] possessions [lit., his possessions]." (Kukis moderately literal translation)

We live in a rather unique period of time in human history in the United States. Our lives are not consumed with dawn to dusk working (unless we choose to), and we are not working for just food and shelter. We have many other possessions open to us—nearly unheard of in many other cultures. Besides this, many people are able to pursue professions in the United States which give them great personal satisfaction. There are many places in the world today where this is not true. So many people have work that is drudgery. So many people are barely able to feed themselves and their family (sometimes, not even that).

The basis for this great environment is God's **grace**. Technically speaking, what the United States has enjoyed is **blessing by association**. There have been many people who have believed in Jesus Christ; and a number who moved to **spiritual maturity**; and we have basked in the grace of those people. That is no longer the case.

However, these things have been true for most of my life. I was able to see my father transition from a job that he hated (not at all unusual) to a job that he loved very much. From his work, he was able to provide more for his family than basic food, shelter and clothing. We were not rich, but compared to other average families throughout the world, we were very well off.

Luke 12:15 Then He spoke directly to His disciples, saying, "Listen; guard yourselves from all materialistic desires, for the quality of one's life does not consist of his abundant possessions." (Kukis paraphrase)

But He spoke a parable, face to face with them, saying, “A man, someone, rich; has brought forth abundantly the land. And he was deliberating in himself, saying, ‘What should I do because nothing I keep on having a place [where] I will gather the fruits of mine.’ And he said, ‘This is will do: I will take down of mine the barns and larger [ones] I will build. And I will gather there all the grain and the goods of mine and I will say to the soul of mine, soul, you keep on having many goods laid up for the years many. Take [it] easy; eat, drink and rejoice.’ ”

Luke
12:16–19

Then [lit., *and, but*] He spoke a parable directly to them, saying, “The land of a certain rich man brought forth [great] abundance. He deliberated this within himself, saying, ‘What should I do, [as] I keep on having no place to gather [all] my production.’ He then decided [lit., *said*], ‘This is [what] I will do—I will take down my barns and build larger [ones in their stead]. Then I will gather there [into the new larger barns] all of my grain and goods.’ Finally, I will say to my soul, ‘Soul, I keep on having many goods laid up for many years. Take [life] easy—eat, drink and have fun [lit., *rejoice*].’ ”

Then Jesus spoke a parable directly to His disciples, saying, “A certain rich man enjoyed a great year of crops and his land kept on producing many grains which might be stored. He considered his overabundance of produce and calculated that his existing storage was not great enough to match his production. He then decided, ‘I know what I will do—I will tear down my small barns and build much larger barns to store all of the grain that my lands have produced.’ Then he said to himself, ‘I am set for life. I need to take life easy now and eat, drink and just have fun.’ ”

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) But He spoke a parable, face to face with them, saying, “A man, someone, rich; has brought forth abundantly the land. And he was deliberating in himself, saying, ‘What should I do because nothing I keep on having a place [where] I will gather the fruits of mine.’ And he said, ‘This is will do: I will take down of mine the barns and larger [ones] I will build. And I will gather there all the grain and the goods of mine and I will say to the soul of mine, soul, you keep on having many goods laid up for the years many. Take [it] easy; eat, drink and rejoice.’ ”
- Douay-Rheims 1899 (Amer.) And he spoke a similitude to them, saying: The land of a certain rich man brought forth plenty of fruits.
And he thought within himself, saying: What shall I do, because I have no room where to bestow my fruits?
And he said: This will I do: I will pull down my barns and will build greater: and into them will I gather all things that are grown to me and my goods.
And I will say to my soul: Soul, thou hast much goods laid up for many years. Take thy rest: eat, drink, make good cheer.
- Holy Aramaic Scriptures And He spoke a Mathla {a Parable} unto them, “There was a certain athiyra gabra {rich man}, his land having brought forth much alaltha {produce}, and he was reasoning in his soul {himself}, and saying, ‘What shall I do, because there is no place for me where I can gather alalthi {my produce}.’
And he said, ‘I will do this; I will tear down my store houses and build them larger, and gather in there all eburi {my grain} and tabathi {my goods}.’
And I will say unto my soul, ‘My soul, there is for you many goods that are laid up for many years, relax, eat, drink, and be merry!’”
- James Murdock’s Syriac NT And he spoke to them a similitude: The land of a certain rich man brought forth produce in abundance.

	<p>And he considered with himself, and said: What shall I do; for I have not where I can store up my produce ?</p> <p>And he said : This will I do; I will pull down my storehouses, and build them larger; and there will I store up all my corn and my good things:</p> <p>and I will say to my soul: My soul, thou hast good things in abundance, which are stored up for many years; take thy ease; eat, drink, and live in pleasure.</p>
Original Aramaic NT	<p>And he told a parable to them: "A certain rich man's land brought him many crops." "And he thought to himself and said, 'What shall I do, for there is no place for me to gather my crops?' "</p> <p>"And he said, 'I shall do this: I shall pull down my barns, and I shall build and enlarge them, and I shall gather all my produce and my goods.' "</p> <p>"And I shall say to my soul, 'My soul, you have many goods laid up for many years, be contented, eat, drink and be merry.' "</p>
Lamsa Peshitta (Syriac)	<p>And he told a parable to them: "A certain rich man's land brought him many crops." "And he thought to himself and said, 'What shall I do, for there is no place for me to gather my crops?' "</p> <p>"And he said, 'I shall do this: I shall pull down my barns, and I shall build and enlarge them, and I shall gather all my produce and my goods.' "</p> <p>"And I shall say to my soul, 'My soul, you have many goods laid up for many years, be contented, eat, drink and be merry.' "</p>
Significant differences:	
Limited Vocabulary Translations:	
Bible in Basic English	<p>And he said to them, in a story, The land of a certain man of great wealth was very fertile:</p> <p>And he said to himself, What is to be done? for I have no place in which to put all my fruit.</p> <p>And he said, This I will do: I will take down my store-houses and make greater ones, and there I will put all my grain and my goods.</p> <p>And I will say to my soul, Soul, you have a great amount of goods in store, enough for a number of years; be at rest, take food and wine and be happy.</p>
Bible in Worldwide English	<p>Then he told them a story. He said, A rich man had a farm. The things that grew on it were many. He said to himself, "What will I do? I have no place to keep all the food I have grown."</p> <p>So he said, "This is what I will do. I will break down my storehouses and build bigger ones. I will keep in them all the food and everything I have. Then I will say to myself, Man, you have much in your storehouses for many years. Rest now. Eat, drink, and have a good time."</p>
Easy English	<p>Jesus then told them a story: 'A man had some very good ground, where he planted seeds. The plants grew very well. When they became ripe, he had much more than he planted. He thought about how much he would soon have. "I have nowhere to store all the food from my plants," he said to himself. But then he decided what to do. He thought, "I will pull down the building where I now store my food. Then I will build a bigger place to store it all, as well as everything else that is mine. Then I will say to myself, 'You have plenty of things stored safely. These will be enough for you for many years. Now you can live an easy life. Eat and drink as much as you want. Enjoy yourself.' "</p>
Easy-to-Read Version–2008	<p>Then Jesus used this story: "There was a rich man who had some land. His land grew a very good crop of food. He thought to himself, 'What will I do? I have no place to keep all my crops.'</p> <p>"Then he said, 'I know what I will do. I will tear down my barns and build bigger barns! I will put all my wheat and good things together in my new barns. Then I can</p>

	say to myself, I have many good things stored. I have saved enough for many years. Rest, eat, drink, and enjoy life!
<i>God's Word™</i>	Then he used this illustration. He said, "A rich man had land that produced good crops. He thought, 'What should I do? I don't have enough room to store my crops.' He said, 'I know what I'll do. I'll tear down my barns and build bigger ones so that I can store all my grain and goods in them. Then I'll say to myself, "You've stored up a lot of good things for years to come. Take life easy, eat, drink, and enjoy yourself.'"
Good News Bible (TEV)	Then Jesus told them this parable: "There was once a rich man who had land which bore good crops. He began to think to himself, 'I don't have a place to keep all my crops. What can I do? This is what I will do,' he told himself; 'I will tear down my barns and build bigger ones, where I will store the grain and all my other goods. Then I will say to myself, Lucky man! You have all the good things you need for many years. Take life easy, eat, drink, and enjoy yourself !"
J. B. Phillips	Then he gave them a parable in these words, "Once upon a time a rich man's farmland produced heavy crops. So he said to himself, 'What shall I do, for I have no room to store this harvest of mine?' Then he said, 'I know what I'll do. I'll pull down my barns and build bigger ones where I can store all my grain and my goods and I can say to my soul, Soul, you have plenty of good things stored up there for years to come. Relax! Eat, drink and have a good time!'
<i>The Message</i>	Then he told them this story: "The farm of a certain rich man produced a terrific crop. He talked to himself: 'What can I do? My barn isn't big enough for this harvest.' Then he said, 'Here's what I'll do: I'll tear down my barns and build bigger ones. Then I'll gather in all my grain and goods, and I'll say to myself, Self, you've done well! You've got it made and can now retire. Take it easy and have the time of your life!'
NIRV	Then Jesus told them a story. He said, "A certain rich man's land produced a very large crop. He thought to himself, 'What should I do? I don't have any place to store my crops.' "Then he said, 'This is what I'll do. I will tear down my barns and build bigger ones. I will store my extra grain in them. I'll say to myself, "You have plenty of grain stored away for many years. Take life easy. Eat, drink and have a good time.'"
New Life Version	The Picture-Story of the Rich Fool Then He told them a picture-story, saying, "The fields of a rich man gave much grain. The rich man thought to himself, 'What will I do? I have no place to put the grain.' Then he said, 'I know what I will do. I will take down my grain building and I will build a bigger one. I will put all my grain and other things I own into it. And I will say to my soul, "Soul, you have many good things put away in your building. It will be all you need for many years to come. Now rest and eat and drink and have lots of fun.'"
New Simplified Bible	.
Thought-for-thought translations; dynamic translations; paraphrases:	
Casual English Bible	Then he told the people a parable. He said, "A rich man's farm produced a bumper crop. And the man thought, 'What am I going to do with all this? I don't have any place to store it.' Then he said, 'I know. I'll tear down my barns and build bigger ones. I'll store all of my grain there, along with my other stuff, too. Then I'll say to myself, "Self, you've got it covered for many years. So go ahead and take it easy. Eat, drink, and be merry as all get out.'"
Contemporary English V.	So Jesus told them this story: A rich man's farm produced a big crop, and he said to himself, "What can I do? I don't have a place large enough to store everything."

Later, he said, "Now I know what I'll do. I'll tear down my barns and build bigger ones, where I can store all my grain and other goods. Then I'll say to myself, 'You have stored up enough good things to last for years to come. Live it up! Eat, drink, and enjoy yourself.' "

The Living Bible

Then he gave an illustration: "A rich man had a fertile farm that produced fine crops. In fact, his barns were full to overflowing—he couldn't get everything in. He thought about his problem, and finally exclaimed, 'I know—I'll tear down my barns and build bigger ones! Then I'll have room enough. And I'll sit back and say to myself, "Friend, you have enough stored away for years to come. Now take it easy! Wine, women, and song for you!"' [literally, "Eat, drink, and be merry."]

New Berkeley Version
New Living Translation

Then he told them a story: "A rich man had a fertile farm that produced fine crops. He said to himself, 'What should I do? I don't have room for all my crops.' Then he said, 'I know! I'll tear down my barns and build bigger ones. Then I'll have room enough to store all my wheat and other goods. And I'll sit back and say to myself, "My friend, you have enough stored away for years to come. Now take it easy! Eat, drink, and be merry!"'

The Passion Translation

Jesus then gave them this illustration: "A wealthy land owner had a farm that produced bumper crops. In fact, it filled his barns to overflowing! He thought, 'What should I do now that every barn is full and I have nowhere else to store more? I know what I'll do! I'll tear down the barns and build one massive barn that will hold all my grain and goods. Then I can just sit back, surrounded with comfort and ease. I'll enjoy life with no worries at all.'

UnfoldingWord Simplified T.

Then he told them this illustration: "The fields of a certain rich man produced abundant crops.

So he thought to himself, 'I do not know what to do, because I do not have any place big enough to store all my crops!'

Then he thought to himself, 'I know what I will do! I will tear down my grain bins and build larger ones! Then I will store all my grain and other things in the big new bins. Then I will say to myself, "Now I have enough things stored up to last many years. So now I will take life easy. I will eat and drink and be happy!"'

William's New Testament

Then He told them a story, as follows: "A certain rich man's lands yielded bountifully. So he began to argue with himself, 'What am I to do, because I have nowhere to store my crops?'

Then he said, 'This is what I will do: I will tear down my barns and build larger ones, and in them I will store all my grains and my goods. Then I will say to my soul, "Soul, you have plenty of good things laid up for many years. Go on taking your ease; continue to eat, drink, and enjoy yourself.'"

Partially literal and partially paraphrased translations:

American English Bible

And then he gave them this parable:

'A rich man's fields produced well, so he thought about this and then asked himself:

'What should I do, since there's not enough room in which to store all my crops?'

'Then he said: 'Ah, I'll do this – I'll tear down my barns and build larger, and that's where I'll put all my wheat as well as my other good things.

'Then I'll say to myself: You now have many good things saved away [to last] many years. So, you can just take it easy... Yes, eat, drink, and enjoy it!'

Beck's American Translation .
Breakthrough Version .

Common English Bible	Then he told them a parable: "A certain rich man's land produced a bountiful crop. He said to himself, What will I do? I have no place to store my harvest! Then he thought, Here's what I'll do. I'll tear down my barns and build bigger ones. That's where I'll store all my grain and goods. I'll say to myself, You have stored up plenty of goods, enough for several years. Take it easy! Eat, drink, and enjoy yourself.
A. Campbell's Living Oracles New Advent (Knox) Bible	And he told them a parable, There was a rich man whose lands yielded a heavy crop: and he debated in his mind, What am I to do, with no room to store my crops in? Then he said, This is what I will do; I will pull down my barns, and build greater ones, and there I shall be able to store all my harvest and all the goods that are mine; and then I will say to my soul, Come, soul, thou hast goods in plenty laid up for many years to come; take thy rest now, eat, drink, and make merry.
NT for Everyone	He told them a parable. 'There was a rich man whose land produced a fine harvest. "What shall I do?" he said to himself. "I don't have enough room to store my crops! ' "I know!" he said. "I'll pull down my barns – and I'll build bigger ones! Then I'll be able to store all the corn and all my belongings there. And I shall say to my soul, Soul, you've got many good things stored up for many years. Take it easy! Eat, drink, have a good time!"

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible Conservapedia Translation	And He told them a parable, saying, "The farmland of a certain rich man yielded abundantly: And he thought to himself, 'What shall I do, because I have no space left to store my harvest?' And he said, 'This is what I'll do: I will tear down my barns, and rebuild them even larger; and that's where I will store all my harvest and my goods.' And I will say to myself, 'You have stored many years worth of provisions; take a rest, eat, drink, and be merry.'
Revised Ferrar-Fenton Bible	The Fool and his Wealth. He then addressed a parable to them, saying: "The estate of a rich man was very productive; and he reflected with himself, saying, 'What shall I do? for I have nowhere to store my crops.' Then he said, 'This is what I will do: I will pull down my storehouses, and build larger; and there I will store all my produce, and all my goods. Then I will say to my life, 'Life! you have plenty of wealth stored up for many years to come: take your pleasure; eat, drink, and be merry.'" Then he told them a story as an illustration. "Once there was a rich man who owned land that was very productive. The man said to himself, 'What shall I do? I've nowhere to store my crops?' 'I know what I'll do," he decided. "I'll pull down my barns and build bigger ones, and then I'll be able to store all my crops and everything I own. Then I'll tell myself, 'You have enough to live on for many years, so take life easy: eat, drink, and enjoy yourself!'
Free Bible Version	Then he told them a story as an illustration. "Once there was a rich man who owned land that was very productive. The man said to himself, 'What shall I do? I've nowhere to store my crops?' 'I know what I'll do," he decided. "I'll pull down my barns and build bigger ones, and then I'll be able to store all my crops and everything I own. Then I'll tell myself, 'You have enough to live on for many years, so take life easy: eat, drink, and enjoy yourself!'
God's Truth (Tyndale)	And he put forth a similitude unto them saying: The ground of a certain rich man brought forth fruits plenteously, and he thought in him self saying: what shall I do? because I have no room where to bestow my fruits? And he said: This will I do. I will destroy my barns, and build greater, and therein will I gather all my fruits, and my goods: and I will say to my soul: Soul you have much goods laid up in store for many years, take your ease: eat, drink, and be merry..
International Standard V	Then he told them a parable. He said, "The land of a certain rich man produced good crops. So he began to think to himself, 'What should I do, since I have no place to store my crops?' Then he said, 'This is what I'll do. I'll tear down my barns and build bigger ones, and I'll store all my grain and goods in them. Then I'll say to myself, "You've stored up

plenty of good things for many years. Take it easy, eat, drink, and enjoy yourself.”

Lexham Bible

And he told a parable to them, saying, “The land of a certain rich man yielded an abundant harvest.

And he reasoned to himself, saying, ‘What should I do? For I do not have anywhere I can gather in my crops.’

And he said, ‘I will do this: I will tear down my barns and build larger ones, and I will gather in there all my grain and possessions.

And I will say to my soul, “Soul, you have many possessions stored up for many years. Relax, eat, drink, celebrate!” ’

Montgomery NT

Then he spoke to them in a parable. "The ground of a certain rich man bore heavy crops.

"So he debated with himself saying, 'What shall I do? for I have no place in which to store my crops.'

"And he said to himself. 'This is what I will do. I will pull down my barns and build larger ones in which I will store all my wheat and my goods.

"And I will say to my soul, "'Soul, you have many goods laid up for many years! Take your ease, eat, drink, and be merry.'

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Riverside New Testament

He gave them an illustration, saying, "The ground of a certain rich man yielded abundantly. He debated within himself, saying, 'What shall I do? for I have no place to store my crops.'

Then he said, 'I will do this: I will pull down my barns and will build larger ones, and there I will store all my wheat and my goods; and I will say to my soul, Soul, you have many goods laid up for many years, take your ease, eat, drink, be merry!'

Weymouth New Testament

And He spoke a parable to them. "A certain rich man's lands," He said, "yielded abundant crops, and he debated within himself, saying, "'What am I to do? for I have no place in which to store my crops.'

"And he said to himself, "'This is what I will do: I will pull down my barns and build larger ones, and in them I will store up all my harvest and my wealth; and I will say to my life, "'Life, you have ample possessions laid up for many years to come: take your ease, eat, drink, enjoy yourself.'

Wikipedia Bible Project

He told them a story to illustrate the point. “There was a rich man whose land was very productive,” he began.

“The man thought to himself, ‘what shall I do, because I’ve nowhere to store my produce?’

He decided, ‘this is what I’ll do—I’ll pull down my barns and build bigger ones, and I’ll be able to store all my produce and possessions.

Then I’ll tell myself, ‘Self, you have enough for many years, so take it easy, eat, drink, and have fun!’

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

And Jesus continued with this story, “There was a rich man, and his land had produced a good harvest. He thought, ‘What shall I do, for I am short of room to store my harvest? Alright, I know what I shall do: I will pull down my barns and I will build bigger ones, to store all this grain, which is my wealth. Then I will say to myself: My friend, you have a lot of good things put by for many years. Rest, eat, drink and enjoy yourself.’

Sir 11:19; Rev 3:17

The Heritage Bible

And he spoke a parable to them, saying, The region of a certain rich man produced well,

And he reasoned thoroughly within himself, saying, What will I do, because I have absolutely nowhere to gather my fruits?

And he said, This I will do; I will pull down my granaries, and build larger, and there I will gather all my production and my inherently good things.¹⁸

And I will speak to my soul, Soul, you have much inherently good things lying outstretched for many years; relax, eat, drink, be in a good frame of mind.

¹⁸ 12:18 inherently good things, agathon. Note that the rich man thinks that his possessions are inherently good things, as opposed to God being the inherent good in his life.

New American Bible (2011) **Parable of the Rich Fool.**

Then he told them a parable. "There was a rich man whose land produced a bountiful harvest. He asked himself, 'What shall I do, for I do not have space to store my harvest?' And he said, 'This is what I shall do: I shall tear down my barns and build larger ones. There I shall store all my grain and other goods^j and I shall say to myself, "Now as for you, you have so many good things stored up for many years, rest, eat, drink, be merry!"^k

j. [12:19–21] Mt 6:19–21; 1 Tm 6:17.

k. [12:19–20] Sir 11:19.

New Catholic Bible

The Parable of the Rich Fool. Then he told them a parable: "There was a wealthy man whose land yielded an abundant harvest. He thought to himself, 'What shall I do, for I do not have sufficient space to store my crops?' Then he said, 'This is what I will do. I will pull down my barns and build larger ones, where I will store my grain and other produce, and I shall say to myself, "Now you have an abundance of goods stored up for many years to come. Relax, eat, drink, and be merry."'

New English Bible–1970

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New Jerusalem Bible

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NRSV (Anglicized Cath. Ed.)

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Revised English Bible–1989

And he told them this parable: "There was a rich man whose land yielded a good harvest. He debated with himself: 'What am I to do? I have not the space to store my produce. This is what I will do,' said he: 'I will pull down my barns and build them bigger. I will collect in them all my grain and other goods, and I will say to myself, "You have plenty of good things laid by, enough for many years to come: take life easy, eat, drink, and enjoy yourself."'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

And he gave them this illustration: "There was a man whose land was very productive. He debated with himself, 'What should I do? I haven't enough room for all my crops.' Then he said, 'This is what I will do: I'll tear down my barns and build bigger ones, and I'll store all my wheat and other goods there. Then I'll say to myself, "You're a lucky man! You have a big supply of goods laid up that will last many years. Start taking it easy! Eat! Drink! Enjoy yourself!"'

Holy New Covenant Trans.

Then Jesus used this example: "There was a rich man who had some land which grew a very good crop. The rich man was thinking to himself, 'What will I do? I have no place in which to keep all my crops.'

Then the rich man said, 'I know what I will do. I will tear down my barns and build bigger ones! I will put together all of my wheat and good things in my new barns. Then I can say to myself, "I have many good things stored. I have saved enough for many years. Relax, eat, drink, celebrate!"'

Tree of Life Version

And Yeshua told them a parable, saying, "The land of a certain rich man produced good crops. And he began thinking to himself, saying, 'What shall I do? I don't have a place to store my harvest!'

And he said, 'Here's what I'll do! I'll tear down my barns and build larger ones, and there I'll store all my grain and my goods. And I'll say to myself, 'O my soul, you have plenty of goods saved up for many years! So take it easy! Eat, drink, and be merry.'"

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...[He] says but comparison to them Saying [of] man someone rich produces (much) The Land and [He] pondered in himself Saying what? [I] may make for not [I] have {someone} where [I] will gather the fruits [of] me and [He] says this [I] will make [I] will take (down) [of] me the barns and [them] greater [I] will build and [I] will gather there every the grain and the [things] good [of] me and [I] will say [to] the life [of] me Life [You] have many [things] good lying to years many relax! eat! drink! be satisfied!
Awful Scroll Bible	Moreover, he spoke a putting-beside, with regards to them, instructing, "The field of he certain of the aspects-of-man being rich bore-well. (")Indeed himself asserts to reckon-throughout from-within himself, speaking out, 'What shall I be prepared, certainly-of-which I hold not where then I will draw-together my fruits.' (")Even said he, 'The same-as this I will prepare, I will take-down my storehouses and build-the-house of larger ones, and there I will draw-together all my produce and my goods. (" ")Surely I will say to my breath, "Breath you hold man
Concordant Literal Version	Now He told them a parable, saying, "The country place of a certain rich man bears well." And he reasoned in himself, saying, "What shall I be doing, seeing that I have no where to gather my fruits?" And he said, "This will I be doing: I will pull down my barns, and greater ones will I build, and I will gather there all my grain and my good things." And I will be declaring to my soul, "Soul, many good things have you laid up for many years. Rest, eat, drink, make merry."""
exeGesés companion Bible	And he words a parable to them, speaking, The region of a rich human bears well: and he reasons within himself, wording, What do I? - because I have no room to gather my fruits. And he says, I do this: I pull down my granaries and build greater; and there gather all my produce and my goods: and say to my soul, Soul, you have vast goods laid for many years; Rest! Eat! Drink! Rejoice!
Orthodox Jewish Bible	And Rebbe, Melech HaMoshiach spoke a mashal (parable) to them saying, An aza (certain) oisher (rich man) had land that produced a good crop. And he was thinking to himself, saying, What should I do? Because I do not have a place where I will store my crops. And he said, This I will do. I will tear down my asim (granaries, storehouses) and I will build larger asim. And there I will gather all my grain and my produce. And I will say to my neshamah, Neshamah, you have an ample store of goods for many years to come. Take your ease, LEEKHOL, VLISHTOT, VLISHMOACH (to eat, to drink, and to be merry). (KOHELET 8:15)
Rotherham's Emphasized B.	And he spake a parable unto them, saying— A certain rich man's estate bare well. And he began to deliberate within himself, saying— What shall I do? because I have not where I can gather my fruits. And he said— [This] will I do,—I will pull down my barns, and [greater ones] build, and gather [there] all' my wheat and good things; and will say to my soul—

Soul! thou hast many' good things {lying by for many years:
Be taking thy rest, eat, drink, } be making merry!

Expanded/Embellished Bibles:

The Amplified Bible

Parable of the Wealthy Fool

Then He told them a parable, saying, "There was a rich man whose land was very fertile and productive. And he began thinking to himself, 'What shall I do, since I have no place [large enough in which] to store my crops?' Then he said, 'This is what I will do: I will tear down my storehouses and build larger ones, and I will store all my grain and my goods there. And I will say to my soul, "Soul, you have many good things stored up, [enough] for many years; rest and relax, eat, drink and be merry (celebrate continually)."'

An Understandable Version

And He told them a parable [*i.e., a brief story to illustrate His teaching*], saying, "The land of a certain rich man produced a bumper crop, so he thought to himself, 'What should I do, because I do not have any [*more*] room to store my crops?'

Then he said [*to himself*], 'This is what I will do. I will tear down my barns and build larger [*ones*]; then I will store all my grain and [*other*] goods there [*i.e., farm supplies*]. And I will say to myself, 'Soul, you have plenty of goods [*i.e., grain and supplies*] stored up for many years, [*so*], take it easy; eat, drink and have fun.'

The Expanded Bible

Then Jesus told this story [parable]: "There was a rich man who had some land, which grew a good crop. He thought to himself, 'What will I do? I have no place to keep all my crops.' Then he said, 'This is what I will do: I will tear down my barns and build bigger ones, and there I will store all my grain and other goods. Then I can say to myself [^lmy soul], "I [^lSoul, you] have enough good things stored to last for many years. Rest [Take it easy], eat, drink, and enjoy life [celebrate; ^T be merry]!"

Jonathan Mitchell NT

And so He told an illustrative story (a parable) to them, saying, "The farming space (or: cultivated tracts of fields; the region) belonging to a certain rich person produced well.

"Consequently he reasoned and debated within himself, presently saying, 'What should (or: shall) I do, [seeing] that I am not presently having [a place, or, room] where I will continue gathering (or: collecting and storing) my fruits (= crops)?'

"And so he said, 'I will proceed doing this: I will progressively pull (or: tear) down my barns (storehouses; granaries) and I will progressively build bigger ones. After that I will continue gathering and storing there all my grain and goods.

"Then I will proceed saying to my soul (interior self and life), Soul, you are now possessing (having and holding) many goods (or: good things) [that] continue lying [in storage] on unto (or: into; = for) many years. Continue resting and taking it easy: eat, drink, continue easy-minded and keep on being merry.'

P. Kretzmann Commentary

Verses 16-21

The parable of the rich man:

And He spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully;

and he thought within himself, saying, What shall I do because I have no room where to bestow my fruits?

And he said, This will I do: I will pull down my barns and build greater; and there will I bestow all my fruits and my goods.

And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

Syndein/Thieme

``He {Jesus} then told them a parable, saying, "The land of a certain rich man {plousios anthropos} produced an abundant crop {euphoreo - from which we get euphoria}.

“ And he thought to himself, saying, ‘What should I do, for I have absolutely nowhere {ouk} to assemble/store my crops?’

“ Then he said, ‘I will do this . . . I will tear down my barns and build bigger ones. And there I will store all my grain and my goods.’

“ And I will say to myself {psyche}, ‘Self/soul {psuche} . . . you keep on having plenty of goods stored up for many years relax/‘be taking it easy’, eat, drink, {and} ‘be merry!’/‘keep on celebrating!’”

Translation for Translators

Then Jesus told the people this illustration: “There was a certain rich man whose crops grew very well. So he said *to himself*, ‘I do not know what to do, because I do not have any place *big enough* to store all my crops!’ Then he thought to himself, ‘*I know* what I will do! I will tear down my grain bins and build larger ones! Then I will store all my wheat and other goods *in the big new bins*. Then I will say to myself [SYN], ‘Now I have plenty of goods stored up. *They will last* for many years. So now I will take life easy. I will eat and drink *all that I want to* and be happy *for a long time!*” ’

The Voice

Jesus: then, beginning another parable) A wealthy man owned some land that produced a huge harvest. He often thought to himself, “I have a problem here. I don’t have anywhere to store all my crops. What should I do? I know! I’ll tear down my small barns and build even bigger ones, and then I’ll have plenty of storage space for my grain and all my other goods. Then I’ll be able to say to myself, ‘I have it made! I can relax and take it easy for years! So I’ll just sit back, eat, drink, and have a good time!’”.

Bible Translations with Many Footnotes:

NET Bible®

He then³⁹ told them a parable:⁴⁰ “The land of a certain rich man produced⁴¹ an abundant crop, so⁴² he thought to himself,⁴³ ‘What should I do, for I have nowhere to store my crops?’⁴⁴ Then⁴⁵ he said, ‘I⁴⁶ will do this: I will tear down my barns and build bigger ones, and there I will store all my grain and my goods. And I will say to myself,⁴⁷ “You have plenty of goods stored up for many years; relax, eat, drink, celebrate!”’

^{39tn} Grk “And he.” Here δέ (de) has been translated as “then” to indicate the connection to the preceding statement.

^{40tn} Grk “a parable, saying.” The participle λέγων (legwn) is redundant in contemporary English and has not been translated here.

^{41tn} Or “yielded a plentiful harvest.”

^{42tn} Here καί (kai) has been translated as “so” to indicate that this is a result of the preceding statement.

^{43tn} Grk “to himself, saying.” The participle λέγων (legwn) is redundant in contemporary English and has not been translated here.

^{44sn} I have nowhere to store my crops. The thinking here is prudent in terms of recognizing the problem. The issue in the parable will be the rich man’s solution, particularly the arrogance reflected in v. 19.

^{45tn} Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.

^{46sn} Note how often the first person pronoun is present in these verses. The farmer is totally self absorbed.

^{47tn} Grk “to my soul,” which is repeated as a vocative in the following statement, but is left untranslated as redundant.

The Spoken English NT

Jesus told them a parable. He said,
A rich man’s fields produced a good crop, and he was thinking it through in his mind.^k He was saying, ‘What am I going to do? I don’t have room to store my harvest.’

^k Lit. “in himself.”

And he finally said, "I'll do this: I'll tear down my storage sheds, and I'll build bigger ones, and I'll store all the wheat and my other goods there. I'll say to myself, I 'You have a lot of good things laid up for a lot of years. Have a rest! Eat! Drink! Be happy!'"

Wilbur Pickering's New T.

Parable of a rich fool

Then He told them a parable, saying: "The ground of a certain rich man produced well. And he reasoned within himself saying, 'What shall I do, because I have no place to store my crops?'

Then he said: 'This is what I'll do. I will tear down my barns and build bigger ones, and there I will store all my produce and my goods. And I will say to my soul: Soul, you have many goods laid up for many years. Take life easy; eat, drink and enjoy yourself!'

Literal, almost word-for-word, renderings:

Analytical-Literal Translation So He spoke an allegory to them, saying, "The field of a certain rich man brought forth well [fig., produced a bountiful harvest].

"And he was pondering within himself, saying, 'What shall I do, because I do not have where I will gather [fig., room to store] my harvest?'

"And he said, 'This I will do: I will tear down my barns, and I will build larger ones, and there I will gather together [fig., store] all my crops and my goods.

'And I will say to my soul, "Soul, you have many goods laid up for many years, be resting [or, be taking it easy], eat, drink, [and] be celebrating!'"

Charles Thomson NT

Then he spoke a parable to them saying, There was a certain rich man, whose ground produced plenteously. Whereupon he reasoned within himself, saying, What shall I do; for I have not room to store my crops. Then he said, I will do this. I will pull down my store houses and build larger, and there lay up all my produce and my good things. And I will say to my soul; Soul, thou hast many good things laid up in store for many years: take thine ease; eat; drink; and be joyful.

Context Group Version

And he spoke a parable to them, saying, The ground of a certain rich man brought out plentifully: and he reasoned to himself, saying, What shall I do, because I don't have a place to store my fruits? And he said, I will do this: I will pull down my storehouses, and build greater; and there I will bestow all my grain and my goods. And I will say to my life, life, you have much goods laid up for many years; take your ease, eat, drink, be merry.

Far Above All Translation

Then he told them a parable and said, "The estate of a certain rich man gave a good yield. And he thought things over and said, 'What should I do? For I do not have anywhere to gather up my fruits into.'

And he said, 'This is what I will do – I will demolish my storehouses and build bigger ones, and gather up there all my produce and my goods. And I will say to myself, «Self, you have many goods laid up for many years. Have a rest, eat, drink, and be merry.» '.

Green's Literal Translation

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Legacy Standard Bible

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Modern Literal Version 2020

Now he spoke a parable to them, saying: The farmland of a certain rich man was fertile; and he was reasoning in himself, saying, What should I do*, because I have nowhere, in which, I will gather together my fruits?

And he said, I will be doing* this: I will be taking down my barns and build greater ones. And I will be gathering together there, all my fruits* of labor and my good things. And I will be saying to my soul, Soul, you have many good things laying up *for many years; rest yourself, eat, drink, and be joyous.

Revised Geneva Translation

And He put forth a parable to them, saying, "The ground of a certain rich man brought forth fruits plentifully.

“Therefore he thought to himself, saying, ‘What shall I do? I have no place to store my fruits?’

“And He said, ‘I will do this. I will pull down my barns and build bigger ones. And I will gather all my grain and my goods in there.

‘And I will say to my soul, “Soul, you have many goods laid up for many years. Live at ease. Eat, drink, and be merry!”

Revised Young's Lit. Trans.

And he spake a simile unto them, saying, 'Of a certain rich man the field brought forth well; and he was reasoning within himself, saying, What shall I do, because I have not where I shall gather together my fruits? and he said, This I will do, I will take down my storehouses, and greater ones I will build, and I will gather together there all my products and my good things, and I will say to my soul, Soul, you have many good things laid up for many years, be resting, eat, drink, be merry.

The gist of this passage:

Jesus tells them a story about a man who had several very good years, and now, at this point in time, he has gotten his life to a place where he can coast for the rest of his life.

Luke 12:16a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εἶπὼ (ἔπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
δέ (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
παροβολή (παραβολή) [pronounced par-ab-ol-AY]	<i>a parable, proverb, similitude; a fictitious narrative (of common life conveying a moral), apothegm, adage; a comparison, figure</i>	feminine singular noun, accusative case	Strong's #3850
πρός (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
αὐτούς (αὐτούς) [pronounced ow-toose]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846
λέγῳ (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

Translation: Then [lit., and, but] He spoke a parable directly to them, saying,...

I believe that there is now a larger crowd gathered around the Lord. Previously, He had been teaching just His disciples (probably more than the 12, but principally those who have been with Him for a lengthy period of time.

A man had come up to Jesus and essentially he said, “Listen, Jesus, I have a real-life problem here. No pie in the sky. I got screwed out of my rightful inheritance and I need Your help.”

Interestingly enough, Jesus does not give this story to the man who came to Him with the original problem; He speaks to those who are there—perhaps only His disciples, but I think a larger crowd now—and Jesus is going to help them understand what this man was asking about and why Jesus gave him the response that He did.

The word used here is parabolê (παραβολή) [pronounced *par-ab-ol-AY*], which means, *a parable, proverb, similitude; a fictitious narrative (of common life conveying a moral), apothegm, adage; a comparison, figure.* Strong’s #3850. Now, even though this is the Greek word which is transliterated *parable*, it does not always mean *parable*. A parable, as we understand it today, refers to a story which has two meanings. There is the surface meaning, which most everyone understands, and agrees to; but this story actually represents something else. Often there is a conclusion that is required, and that conclusion is something that the hearers would all agree to. However, the spiritual reality represented by the parable might be something more controversial. Many times, a parable is not immediately understood. There are some parables given by the Lord that, even today, there are disagreements as to its underlying meaning.

The story that Jesus will tell is the story. There is no hidden meaning. It means what He says.

Luke 12:16b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
anthrōpos (ἄνθρωπος) [pronounced ANTH-row-pos]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; genitive/ablative case	Strong’s #444
tinis (τινος) [pronounced tihn-oss]	<i>of one, from someone, from a certain one; of any, from anyone, of anything; from someone, of something; of some, from some time, awhile; only</i>	masculine singular; enclitic, indefinite pronoun; adjective; genitive/ablative case	Strong’s #5100
plousios (πλούσιος) [pronounced PLOO-see-oss]	<i>rich, wealthy; abounding with or having much of [whatever]</i>	masculine singular adjective; genitive/ablative case	Strong’s #4145
euphorēō (εὐφορέω) [pronounced yoo-for-EH-oh]	<i>to bring forth abundantly [plentifully], to bear well, to be fertile</i>	3 rd person singular, aorist active indicative	Strong’s #2164
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)
chōra (χώρα, ας, ἡ) [pronounced KHOH-ra]	<i>country, land; district, region, place; [open] country [as opposed to the city]; [dry] land [as opposed to the sea]</i>	feminine singular noun; nominative case	Strong’s #5561

Translation: ...“The land of a certain rich man brought forth [great] abundance.

Most of the time, an inheritance is a farm or a piece of land (given the era in which this all took place), so Jesus now speaks of the land of a very rich man.

Jesus emphasizes about how the land brings forth a great crop this season. This is a record-breaking crop, in fact. This man has had a very successful year.

Luke 12:16 **Then [lit., and, but] He spoke a parable directly to them, saying, “The land of a certain rich man brought forth [great] abundance.**

The hearers understand such a story. Sometimes they have had good years as well.

Luke 12:17a			
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
dialogizomai (διαλογίζομαι) [pronounced <i>dee-al-og-IHD-zohm-ī</i>]	<i>to deliberate (by reflection or discussion); to cast in mind, to consider, to dispute, to muse, to reason, to think; to revolve in one's mind, to bring together different reasons</i>	3 rd person singular, imperfect {deponent} middle or passive indicative	Strong's #1260
ἐν (ἐν) [pronounced <i>en</i>]	<i>in, by, by means of, with; among; within, during; for, because, by (this); to</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
ἑαυτοῦ (ἑαυτοῦ) [pronounced <i>heh-ow-TO</i>]	<i>his, his own; himself, of himself, from himself</i>	3 rd person masculine singular reflexive pronoun; genitive/ablative case	Strong's #1438
λέγω (λέγω) [pronounced <i>LEH-goh</i>]	<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

Translation: He deliberated this within himself, saying,...

The man then considers all that he has; and, in particular, this crop which was just harvested. That is going to lead him to consider his financial options.

Luke 12:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
τί (τί) [pronounced <i>tee</i>]; τίς (τίς) [pronounced <i>tihç</i>]	<i>who, what [one], which, how; whether, why</i>	neuter singular pronoun; interrogative particle; accusative case	Strong's #5101

Luke 12:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ποιεῶ (ποιέω) [pronounced <i>poi-EH-oh</i>]	<i>to do, to make, to construct, to produce; to carry out, to execute [a plan, an intention]; to practice; to act</i>	1 st person singular, aorist active subjunctive	Strong's #4160
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
οὐκ (οὐκ) [pronounced <i>ook</i>]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
εἶχῶ (ἔχῶ) [pronounced <i>EHKH-oh</i>]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	1 st person singular, present active indicative	Strong's #2192
που (ποῦ) [pronounced <i>poō</i>]	<i>at, somewhere, someplace; nearly; with numerals: somewhere about, about</i>	adverb of place	Strong's #4226
που (ποῦ) [pronounced <i>poō</i>]	<i>where, what [locality]</i>	interrogative particle	Strong's #4226
συναγῶ (συνάγω) [pronounced <i>soon-AG-oh</i>]	<i>to collect, to assemble (selves, together), to gather (selves together, up, together); to convene; specifically to entertain (hospitably); to bestow, to come together, to lead into, to resort, to take in</i>	1 st person singular, future active indicative	Strong's #4863
τοὺς (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
καρπός (καρπός) [pronounced <i>kahr-POSS</i>]	<i>fruit [plucked], production; figuratively for fruit of the womb, fruit [of production, remuneration]</i>	masculine plural noun; accusative case	Strong's #2590
μου (μοῦ) [pronounced <i>moo</i>]; also ἐμοῦ (ἐμοῦ) [pronounced <i>eh-MOO</i>]	<i>me; of me; from me; my, mine</i>	1 st person singular personal pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

Translation: ...'What should I do, [as] I keep on having no place to gather [all] my production.'

He is talking to himself about his crop—that he has so much, that there is no place for him to store this crop. He has harvested a record crop. He is growing storable crops, as we will soon see.

This man is not discussing things with his wife or brother or father. He is determining his own future. He appears to have absolute control over his own land.

Luke 12:17 He deliberated this within himself, saying, 'What should I do, [as] I keep on having no place to gather [all] my production.'

Luke 12:18a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
εἶπὼ (ἔπω) [pronounced <i>EHP-oh</i>]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
τούτο (τούτο) [pronounced <i>TOO-toh</i>]	<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)
ποιεῶ (ποιέω) [pronounced <i>poi-EH-oh</i>]	<i>to do, to make, to construct, to produce; to carry out, to execute [a plan, an intention]; to practice; to act</i>	1 st person singular, future active indicative	Strong's #4160

Translation: He then decided [lit., said], 'This is [what] I will do—...

After considering his various options, the man comes up with several things to do.

It is reasonable to assume that this guy is an excellent businessman. He has done well to this point in time; and we may assume that he makes excellent business decisions which take him to this point in his life.

Luke 12:18b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καθαίρειν (καθαίρω) [pronounced <i>kath-ah-ee-REH-oh</i>]	<i>to lower; to demolish (literally or figuratively); to cast (pull, put, take) down, destroy</i>	1 st person singular, future active indicative	Strong's #2507
μου (μοῦ) [pronounced <i>moō</i>]; also ἐμοῦ (ἐμοῦ) [pronounced <i>eh-MOO</i>]	<i>me; of me; from me; my, mine</i>	1 st person singular personal pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
τας (τάς) [pronounced <i>tahss</i>]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
ἀποθήκη (ἀποθήκη) [pronounced <i>ap-oth-AY-kay</i>]	<i>a barn, granary, repository</i>	feminine plural noun, accusative case	Strong's #596

Translation: ...I will take down my barns...

He has decided that his barns are too small. This is an interesting approach. He does not decide to build simply new barns or additional storage next to his existing storage; he is going to remove what is there and replace them. This would suggest to me that this guy is really well off.

We may read into this that, this bumper crop is going to allow him to build new and larger storage barns.

Luke 12:18c			
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
megas (μέγας, μεγάλη, μέγα) [pronounced <i>MEH-gas</i>]	<i>large, great; wide, spacious; rich; loud [i.e., a greater intensity]; high [position], more prominent, important</i>	feminine plural adjective; accusative case	Strong's #3173
οικοδομεῶ (οικοδομέω) [pronounced <i>oy-koh-doh-MEH-oh</i>]	<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>	1 st person singular, future active indicative	Strong's #3618

Translation: ...and build larger [ones in their stead].

He will replace his small barns with larger ones. So, this guy is going all out. The fact that this is his approach suggests that he is very wealthy, and he can afford this investment.

Luke 12:18d			
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
sunagô (συνάγω) [pronounced <i>soon-AG-oh</i>]	<i>to collect, to assemble (selves, together), to gather (selves together, up, together); to convene; specifically to entertain (hospitably); to bestow, to come together, to lead into, to resort, to take in</i>	1 st person singular, future active indicative	Strong's #4863
ekei (ἐκεῖ) [pronounced <i>ehk-ī</i>]	<i>there, in or to that place</i>	adverb	Strong's #1563
panta (πάντα) [pronounced <i>PAHN-ta</i>]	<i>all, everyone, anyone, all things</i>	neuter plural adjective; accusative case	Strong's #3956
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

Luke 12:18d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sitos (σίτος) [pronounced SEE-toss]	wheat, grain, corn	masculine singular noun, accusative case	Strong's #4621
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with	conjunction	Strong's #2532
τα (τά) [pronounced taw]	the; this, that	neuter plural definite article; nominative case	Strong's #3588
agathos (ἀγαθός) [pronounced ag-ath- OSS]	good, benefit, well; of good constitution or nature; useful, salutary; pleasant, agreeable, joyful, happy; excellent, distinguished; upright, honourable	masculine plural adjective; accusative case	Strong's #18
mou (μοῦ) [pronounced moo]; also emou (ἐμοῦ) [pronounced eh-MOO]	me; of me; from me; my, mine	1 st person singular personal pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

Translation: Then I will gather there [into the new larger barns] all of my grain and goods.'

He will gather all of his grains and whatever else he has grown into his newer, larger barns.

Essentially, he is making some final upgrades on the business which he has.

Luke 12:18 He then decided [lit., said], 'This is [what] I will do—I will take down my barns and build larger [ones in their stead]. Then I will gather there [into the new larger barns] all of my grain and goods.'

Luke 12:19a			
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
erêô (ἐρέω) [pronounced eh-REH- oh]	to say, to declare	1 st person singular, future active indicative	Strong's #2046
tê (τῇ) [pronounced tay]	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
psuchê (ψυχή) [pronounced psou- KHAY]	breath [of life]; [eternal, immortal, rational, living] soul; life, vitality, spirit; the seat of feelings, desires, affections	feminine singular noun; dative, locative or instrumental case	Strong's #5590

Luke 12:19a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mou (μοῦ) [pronounced <i>moo</i>]; also emou (ἐμοῦ) [pronounced <i>eh-MOO</i>]	<i>me; of me; from me; my, mine</i>	1 st person singular personal pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

Translation: Finally, I will say to my soul,...

In all of this, the rich man has done some serious thinking. By serious thinking, I refer to what his future plans are regarding his business.

Luke 12:19b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
psuchê (ψυχή) [pronounced <i>psoo-KHAY</i>]	<i>breath [of life]; [eternal, immortal, rational, living] soul; life, vitality, spirit; the seat of feelings, desires, affections</i>	feminine singular noun; vocative	Strong's #5590
echô (ἔχω) [pronounced <i>EHH-oh</i>]	<i>to have [and/or] hold; to own, to posses, to adhere to, to cling to</i>	2 nd person singular, present active indicative	Strong's #2192
polus, pollos (πολύς, πολλός) [pronounced <i>poll-OOS, pol-LOSS</i>]	<i>many, much, large; often, mostly, largely as a substantive: many things</i>	neuter plural adjective, accusative case	Strong's #4183
agathos (ἀγαθός) [pronounced <i>ag-ath-OSS</i>]	<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
keimai (κείμει) [pronounced <i>KĪ-mahee</i>]	<i>[one who is] laying, lying, one laying outstretched (literally or figuratively); being (appointed, laid up, made, set)</i>	neuter plural, present (deponent) middle/passive participle; accusative case	Strong's #2749
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
etos (ἔτος) [pronounced <i>EHT-oss</i>]	<i>year, years</i>	neuter plural noun; accusative case	Strong's #2094
polus, pollos (πολύς, πολλός) [pronounced <i>poll-OOS, pol-LOSS</i>]	<i>many, much, large; often, mostly, largely as a substantive: many things</i>	neuter plural adjective, accusative case	Strong's #4183

Translation: ...'Soul, I keep on having many goods laid up for many years.

He recognizes that he has been carefully saving for many years, and that he now has enough put aside to retire.

Luke 12:19c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἀναπαύω (ἀναπαύω) [pronounced <i>ahn-ahp-OW-oh</i>]	<i>to take ease, to refresh, to give (take) rest; (reflexively) to repose, to relax; (literally or figuratively) to be exempt, to remain</i>	2 nd person singular, present middle imperative	Strong's #373
φαγῶ (φάγω) [pronounced <i>FAG-oh</i>]	<i>to eat; to consume (a thing); to take food, to eat a meal; metaphorically to devour, to consume</i>	2 nd person singular, aorist active imperative	Strong's #5315
πινῶ/πιῶ/πόω (πίνω/πίω/πώω) [pronounced <i>PEE-noh/PEE-oh/POH-oh</i>]	<i>to drink, to imbibe; figuratively, to receive into the soul what serves to refresh strengthen, nourish it unto life eternal</i>	2 nd person singular, aorist active imperative	Strong's #4095
εὐφραίνω (εὐφραίνω) [pronounced <i>yoo-FRAH-ee-no</i>]	<i>to rejoice, to be (make) glad, to be delighted [with a thing], to put (middle voice or passively, be) in a good frame of mind, to be (make) merry</i>	2 nd person singular, aorist active imperative	Strong's #2165

Translation: Take [life] easy—eat, drink and have fun [lit., rejoice].’ ”

The rich man has decided that his plans are going to including taking life easy; devoting more time to the simple pleasures of eating and drinking and having fun. In other words, he has decided, “It is time for me to retire.”

Luke 12:19 Finally, I will say to my soul, ‘Soul, I keep on having many goods laid up for many years. Take [life] easy—eat, drink and have fun [lit., rejoice].’ ” (Kukis moderately literal translation)

Luke 12:16–19 Then [lit., and, but] He spoke a parable directly to them, saying, “The land of a certain rich man brought forth [great] abundance. He deliberated this within himself, saying, ‘What should I do, [as] I keep on having no place to gather [all] my production.’ He then decided [lit., said], ‘This is [what] I will do—I will take down my barns and build larger [ones in their stead]. Then I will gather there [into the new larger barns] all of my grain and goods.’ Finally, I will say to my soul, ‘Soul, I keep on having many goods laid up for many years. Take [life] easy—eat, drink and have fun [lit., rejoice].’ ” (Kukis moderately literal translation)

You will note that this man is concerned with his own basic life; with his own successful business. None of his concerns go any deeper than that. He has determined that he can really enjoy his life, projecting into the future.

Luke 12:16–19 Then Jesus spoke a parable directly to His disciples, saying, “A certain rich man enjoyed a great year of crops and his land kept on producing many grains which might be stored. He considered his overabundance of produce and calculated that his existing storage was not great enough to match his production. He then decided, ‘I know what I will do—I will tear down my small barns and build much larger barns to store all of the grain that my lands have produced.’ Then he said to himself, ‘I am set for life. I need to take life easy now and eat, drink and just have fun.’ ” (Kukis paraphrase)

But said to him the God, 'Fool, in this the night, the soul of yours they keep on requiring from you. But what you have made ready, to whom will it be? Accordingly, the laying up [of treasure] by him and not toward God being rich.' "

Luke
12:20–21

But God said to him, '[You] fool! In this night they require your soul from you.' But what you have prepared, to whom will it be? Accordingly, he is laying up treasure for himself, yet not being rich towards God."

But God said to him, 'You are a fool! Your soul will be required this night from you. All of this time, you have been gathering and preparing earthly possessions, but to whom will they all go? Accordingly, you have laid up treasure for yourself, but you have not been rich towards God.' "

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But said to him the God, 'Fool, in this the night, the soul of yours they keep on requiring from you. But what you have made ready, to whom will it be? Accordingly, the laying up [of treasure] by him and not toward God being rich.' "
Douay-Rheims 1899 (Amer.)	But God said to him: Thou fool, this night do they require thy soul of thee. And whose shall those things be which thou hast provided? So is he that layeth up treasure for himself and is not rich towards God.
Holy Aramaic Scriptures	But, Alaha {God} said unto him, 'Khasiyr d'reyana! {Lacking of mind!} In this night naphshak {your soul} will be required from you, and these things that you have prepared, for whom will they be?' Such is he who lays up simatha {treasures} for himself, and is not rich in Alaha {God}."
James Murdock's Syriac NT	But God said to him: Thou void of reason! This night, thy soul will be required of thee; and to whom will belong these things provided by thee ? Such is he that layeth up treasures for himself, and is not rich in God.
Original Aramaic NT	"Then God said to him, 'Fool, in this night your soul will be required from you, and whose will these things be which you have prepared?' " "Thus is whoever lays down a treasure for himself and is not rich in God."
Lamsa Peshitta (Syriac)	"Then God said to him, 'Fool, in this night your soul will be required from you, and whose will these things be which you have prepared?' " "Thus is whoever lays down a treasure for himself and is not rich in God."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But God said to him, You foolish one, tonight I will take your soul from you, and who then will be the owner of all the things which you have got together? So that is what comes to the man who gets wealth for himself, and has not wealth in the eyes of God.
Bible in Worldwide English	But God said to him, "You are a fool! Tonight you will die. Then who will have all the things you have kept for yourself?" So anyone who keeps things for himself is not rich in the way God wants him to be rich.
Easy English	But then God said to the man, "You are a fool! Tonight you will die. You will have to leave everything behind that you have stored. Somebody else will have them, but you will not!" ' Then Jesus said, 'Some people think only about having many things for themselves. This story shows how those people live. But God says about them, "They have nothing of value at all." '

Easy-to-Read Version–2008	"But God said to that man, 'Foolish man! Tonight you will die. So what about the things you prepared for yourself? Who will get those things now?' "This is how it will be for anyone who saves things only for himself. To God that person is not rich.
God's Word™	"But God said to him, 'You fool! I will demand your life from you tonight! Now who will get what you've accumulated?' That's how it is when a person has material riches but is not rich in his relationship with God."
Good News Bible (TEV)	But God said to him, 'You fool! This very night you will have to give up your life; then who will get all these things you have kept for yourself ? ' " And Jesus concluded, "This is how it is with those who pile up riches for themselves but are not rich in God's sight."
J. B. Phillips	But God said to him, 'You fool, this very night you will be asked for your soul! Then, who is going to possess all that you have prepared?' That is what happens to the man who hoards things for himself and is not rich where God is concerned."
The Message	"Just then God showed up and said, 'Fool! Tonight you die. And your barnful of goods—who gets it?' "That's what happens when you fill your barn with Self and not with God."
NIRV	"But God said to him, 'You foolish man! Tonight I will take your life away from you. Then who will get what you have prepared for yourself?' "That is how it will be for whoever stores things away for themselves but is not rich in the sight of God."
New Life Version	But God said to him, 'You fool! Tonight your soul will be taken from you. Then who will have all the things you have put away?' It is the same with a man who puts away riches for himself and does not have the riches of God."
New Simplified Bible	»But God said to him: You fool this night you will give up your life. Then who will have all these things you accumulated? »He who lays up earthly treasure for himself is not rich toward God.«

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

Casual English Bible	Then God spoke up and said to him, 'Not so fast, fool. Tonight, that Self you've been talking about is getting recalled. You're going to die. So tell me, who's going to get all your stuff?' That's what happens to people who hoard wealth, but who don't have a penny in the bank to what's important to God."
Contemporary English V.	But God said to him, "You fool! Tonight you will die. Then who will get what you have stored up?" "This is what happens to people who store up everything for themselves, but are poor in the sight of God."
The Living Bible	"But God said to him, 'Fool! Tonight you die. Then who will get it all?' "Yes, every man is a fool who gets rich on earth but not in heaven."
New Berkeley Version	.
New Living Translation	"But God said to him, 'You fool! You will die this very night. Then who will get everything you worked for?' "Yes, a person is a fool to store up earthly wealth but not have a rich relationship with God."
UnfoldingWord Simplified T.	But God said to him, 'You foolish man! Tonight you will die! Then all the things you have saved up for yourself will belong to someone else, not to you!'" Then Jesus ended this illustration by saying, "That is what will happen to those who store up things just for themselves, but who do not value the things that God considers valuable."
William's New Testament	But God said to him, 'You fool! This very night your soul is to be demanded of you. Then who will have all that you have prepared?'

So it is with the man who continues to pile up possessions for himself, and is not rich in God.”

Partially literal and partially paraphrased translations:

American English Bible	<p>‘But God said: <i>‘O foolish man! Tonight, they’re demanding your life! So, who will now own all these things?’</i> ‘Yes, this is what will happen to a man Who lays away treasures for himself, But fails to gain wealth with God.’</p>
Beck’s American Translation Breakthrough Version	<p>But God said to him, ‘<i>You</i> distracted person, this night they are asking for your soul back from you. Who will have <i>the things</i> that you had ready?’ This is how <i>it is with the person</i> who saves up for himself and is not rich to God.”</p>
Common English Bible	<p>But God said to him, ‘Fool, tonight you will die. Now who will get the things you have prepared for yourself?’ This is the way it will be for those who hoard things for themselves and aren’t rich toward God.”</p>
A. Campbell's Living Oracles	<p>But God said to him, Fool! this very night your soul is required of you. Whose, then, shall those things be, which you have provided? So it fares with him who amasses treasure for himself, but is not rich toward God.</p>
New Advent (Knox) Bible	<p>And God said, Thou fool, this night thou must render up thy soul; and who will be master now of all thou hast laid by? Thus it is with the man who lays up treasure for himself, and has no credit with God.</p>
NT for Everyone	<p>‘But God said to him, “Fool! This very night your soul will be demanded of you! Now who’s going to have all the things you’ve got ready?” That’s how it is with someone who stores up things for himself and isn’t rich before God.</p>
20 th Century New Testament	<p>But God said to the man ‘Fool! This very night your life is being demanded; and as for all you have prepared--who will have it?’ So it is with those who lay by wealth for themselves and are not rich to the glory of God.”</p>

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible Conservapedia Translation	<p>But God said to him, ‘You fool, tonight your soul shall meet its maker: who, then, shall all that you have acquired belong to?’ Such is a man that focuses on acquiring wealth for himself, and loses his focus on God.”</p>
Revised Ferrar-Fenton Bible	<p>"But God said to him, 'You fool! this very night your life will be demanded of you; and what then will your preparations be worth?' So it is with whoever hoards wealth for himself, if he is not rich toward God.”</p>
Free Bible Version	<p>But God said to him, ‘You foolish man! Your life will be demanded back this very night, and then who will get everything you’ve stored up?’ This is what happens to people who hoard up wealth for themselves but are not rich as far as God is concerned.”</p>
God’s Truth (Tyndale)	<p>But God said unto him: You fool, this night will they fetch away your soul again from you. Then whose shall those things be which you have provided? So is it with him that gathered riches? and is not rich in God.</p>
International Standard V	<p>But God told him, ‘You fool! This very night your life will be demanded back from you. Now who will get the things you’ve accumulated?’ That’s how it is with the person who stores up treasures for himself rather than with God.”</p>
NIV, ©2011 Riverside New Testament	<p>.</p> <p>.</p>

Weymouth New Testament	"But God said to him, "Foolish man, this night your life is demanded from you; and these preparations--for whom shall they be?"
Wikipedia Bible Project	"So is it with him who amasses treasure for himself, but has no riches in God." But God told him, 'Foolish man! Tonight your life is required to be returned—and who will get everything you've stored up?' That's what it's like for people who collect wealth for themselves but are not rich in God's eyes."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	But God said to him, 'You fool! This very night your life will be taken from you. Tell me who shall get all you have put aside?' This is the lot of the one who stores up riches for himself and is not wealthy in the eyes of God."
The Heritage Bible	.
New American Bible (2011)	But God said to him, 'You fool, this night your life will be demanded of you; and the things you have prepared, to whom will they belong?' Thus will it be for the one who stores up treasure for himself but is not rich in what matters to God." * [12:21] Rich in what matters to God: literally, "rich for God."
New Catholic Bible	"But God said to him, 'You fool! This very night your life will be required of you. And who then will get to enjoy the fruit of your labors?' That is how it will be for the one who stores up treasure for himself yet fails to become rich in the sight of God."
New English Bible—1970	But God said to him, "You fool, this very night you must surrender your life; you have made your money—who will get it now?" That is how it is with the man who amasses wealth for himself and remains a pauper in the sight of God. <small>Some witnesses omit: That ... God; other add at the end: When he said this he cried out, 'If you have ears to hear, then hear.'</small>
New Jerusalem Bible	But God said to him, "Fool! This very night the demand will be made for your soul; and this hoard of yours, whose will it be then?" So it is when someone stores up treasure for himself instead of becoming rich in the sight of God.'
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible—1989	But God said to him, 'You fool, this very night you must surrender your life; and the money you have made, who will get it now?' That is how it is with the man who piles up treasure for himself and remains a pauper in the sight of God.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But God said to him, 'You fool! This very night you will die! And the things you prepared — whose will they be?' That's how it is with anyone who stores up wealth for himself without being rich toward God."
Hebraic Roots Bible	But Elohim said to him, Fool! Your soul will be required from you in this night; and that which you prepared, to whom will it be? Such is he who lays up treasures for himself, and does not abound in Elohim.
Holy New Covenant Trans.	But God said to that man, 'Foolish man! Tonight you will die. So what about the things you prepared? Who will own those things now?' "This is how it will be for the one who saves things only for himself. To God he is not rich."
The Scriptures 2009	"But Elohim said to him, 'You mindless one! This night your life shall be demanded from you. And who shall own what you have prepared?' "So is he who is storing up treasure for himself, and is not rich toward Elohim."
Tree of Life Version	But God said to him, 'You fool! Tonight your soul is being demanded back from you! And what you have prepared, whose will that be?' So it is with the one who stores up treasure for himself and is not rich in God."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...says but [to] him The God [Man] Thoughtless [in] this the night the life [of] you [They] demand (return) from you what* but [You] prepare [for] whom? will be so {is} The [Man] Storing [for] himself and not to god Having (Wealth)...
Alpha & Omega Bible	"BUT THEOS (<i>The Alpha & Omega</i>) SAID TO HIM, 'YOU FOOL! THIS NIGHT YOUR SOUL IS REQUIRED OF YOU; AND WHO WILL OWN WHAT YOU HAVE PREPARED?' "SO IS THE MAN WHO STORES UP TREASURE FOR HIMSELF, AND IS NOT RICH TOWARD THEOS (<i>The Alpha & Omega</i>)."
Awful Scroll Bible	(")But God said to him, 'Un-reasoning!, this-same night, your breath asks-of you. Yet whose will it be, what you prepared?' (")The same-as-this is he laying up for himself, and is not being enriched toward God."
Concordant Literal Version	Yet God said to him, 'Imprudent one! In this night your soul are they demanding from you. Now, what you make ready, whose will it be?'" Thus is he who is hoarding for himself and is not rich for God."
exeGesés companion Bible	And Elohim says to him, Thoughtless! This night your soul is required of you: so whose are those [that you prepared]? Thus is he who treasures for himself, and is not rich toward Elohim.
Orthodox Jewish Bible	But Hashem said to him, Goilem! Halailah hazeh your nashamah is required of you. Now to whom will be given what you prepared? [YIRMEYAH 17:11; IYOV 27:8; TEHILLIM 39:6; 49:10] Such is the one hoarding up for himself and not having osher toward Hashem.
Rotherham's Emphasized B.	But God said unto him— Simple one! on this very' night they are asking [thy soul] from thee; The things_ then_ which thou hast prepared whose shall they be? {[So] is he that is laying up treasure for himself', and is not rich [towards God].}

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	But God said to him, 'You fool! This <i>very</i> night your soul is required of you; and now who will own all the things you have prepared?' So it is for the one who continues to store up and hoard possessions for himself, and is not rich [in his relationship] toward God."
An Understandable Version	But God said to him, 'You fool! Tonight your life will be taken away from you. And [then] who will get the things you have stored up [for yourself]?' This is [the way it will be with] the person who stores up treasures for himself, and [yet] is not rich toward God [i.e., does place enough importance on spiritual things]."
The Expanded Bible	"But God said to him, 'Foolish man! Tonight your ·life [L soul] will be ·taken [demanded back] from you. So who will get those things you have prepared for yourself?' "This is how it will be for those who store up ·things [wealth; treasure] for themselves and are not rich ·toward [or in what matters to; or in their relationship with] God."
Jonathan Mitchell NT	"But God said to him, 'O senseless (foolish; imprudent) man, on this night they are presently requesting (or: demanding) your soul (interior self; person; or: = life) from you. So whose will the things which prepare and make ready continue being?' "This is how it is (or: So it goes) [with; for] the person constantly laying up treasure (amassing and hording goods) for (or: to; in) himself, while not becoming progressively rich with regard to God (or: in [proceeding] into God)."

- P. Kretzmann Commentary **But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided?
So is he that layeth up treasure for himself, and is not rich toward God.**
The foolishness of covetousness and of trusting in riches could not be brought out more emphatically than in this parable. A certain rich man's land had proved very fertile, it had yielded a bumper crop. This was God's blessing, as it always is in such cases. But the man evidently thought the surplus was his to deal with as he deemed best, since he intended to use it in his own service. And so he planned to save the big crop with its riches by building greater barns and granaries than he had, and then to store there all the fruit of his lands and all his other personal property. But this was not for the purpose of doing the work of his stewardship before God with greater faithfulness, but to have the enjoyment of all the riches for himself. His goods were his god; in them he trusted to bring him happiness and the fulfillment of all his desires. This man, like most rich men, made the mistake of considering the additional wealth an asset, whereas it was a liability. Every dollar that God blesses a person with beyond the actual needs of life for himself and his family is not an asset in God's sight, but a liability. The prayer of Agur, Proverbs 30:8-9, is very necessary in our days when the love of money, covetousness, is stalking through the land, sowing dissatisfaction and strife in every station of life. But into the midst of these rosy meditations thundered the voice of God: Fool, man void of sense and understanding, in this night thy life is asked of thee. And the greater reckoning will follow. That which thou hast gathered, whose will it be? But even as foolish are all people that think only of gaining riches for themselves, the goods of this world, neglecting to seek the true wealth, the spiritual, heavenly gifts. "Total bankruptcy is the end of the covetous man. He is brought into judgment with his name lost, for before God he is a fool; with his soul lost, for that is required of him for eternal punishment; with the world lost, for that he must leave behind; with heaven lost, for he has neglected to deposit a capital in heaven. " "He that lives without God. will never enjoy a single penny, and will have no happiness of his goods, for he has a bad conscience, as the Scripture says Isaiah 57:21. These people have no heart towards God, therefore they are afraid of death every moment; they are not secure, neither within nor without; they fear that the house will burn down, that thieves will come and steal their money; there is no happy heart, no joy, no rest, neither by day nor by night."
- Lexham Bible **But God said to him, 'Fool! This night your life** [The same Greek word can be translated "soul" or "life" depending on the context] **is demanded from you, and the things which you have prepared—whose will they be?' So is the one who stores up treasure for himself, and who is not rich toward God!"**
- Syndein/Thieme `` **But God said to him, 'Senseless/Stupid/'Foolish One' {apron}! 'Your time for living is over'. {idiom: Literally 'This very night your soul will be demanded from you'}. Then who will get what you have prepared for yourself?'
`` **So it is with the one who stores up riches for himself, but is not rich 'in that which God considers true riches' {idiom: literally: 'toward God'}.**
{Note: The riches in the soul are the only riches that are real in the only opinion that matters - God's! Those are the riches you can take with you to heaven. That is 'bible doctrine'/'divine viewpoint' in the soul. Next, if you permit Him to generate divine good through your life (by applying His divine viewpoint to your life's experiences), it is His thinking and He receives the credit/glory. There will be 'gold, silver, and precious metals' awarded in eternity future for divine good you permit Him to generate through you in time.}**
- Translation for Translators **But God said to him, 'You foolish man! Tonight you will die! Then all the goods you have saved up for yourself will belong to someone else, not to you! Do you think that you will benefit from all that you have stored up for yourself? [RHQ]' "**

Then Jesus ended this illustration by saying, "That is what will happen to those who store up goods just for themselves, but who do not value the things that God considers valuable."

The Voice

Jesus: Then God interrupted the man's conversation with himself. "Excuse Me, Mr. Brilliant, but your time has come. Tonight you will die. Now who will enjoy everything you've earned and saved?"

This is how it will be for people who accumulate huge assets for themselves but have no assets in relation to God.

Bible Translations with Many Footnotes:

NET Bible®

But God said to him, 'You fool! This very night your life⁴⁸ will be demanded back from⁴⁹ you, but who will get what you have prepared for yourself?'⁵⁰ So it is with the one who stores up riches for himself,⁵¹ but is not rich toward God."

^{48tn}Grk "your soul," but ψυχή (yuch) is frequently used of one's physical life. It clearly has that meaning in this context.

^{49tn}Or "required back." This term, ἀπαιτέω (apaitew), has an economic feel to it and is often used of a debt being called in for repayment (BDAG 96 s.v. 1).

^{50tn}Grk "the things you have prepared, whose will they be?" The words "for yourself" are not in the Greek text, but are implied.

^{51sn}It is selfishness that is rebuked here, in the accumulation of riches for himself. Recall the emphasis on the first person pronouns throughout the parable.

New American Bible (2011)

The Passion Translation

"God said to him, 'What a fool you are to trust in your riches and not in me. This very night the messengers of death^f are demanding to take your life. Then who will get all the wealth you have stored up for yourself?' This is what will happen to all those who fill up their lives with everything but God."

^fThe Greek text is simply "they."

The Spoken English NT

But God said to him, "You mindless person! Tonight they're demanding your life from you. The things you've got all ready-whose are they going to be?"

That's how it goes for the person that hoards things selfishly^m and isn't rich towards God.

^mLit. "Thus is the person who treasures up for self."

Wilbur Pickering's New T.

But God said to him: 'Stupid! This very night your life is being taken back from you,⁶ then who will get the things you have prepared?'

Just like that⁷ is he who accumulates treasure for himself and is not rich toward God."

⁽⁶⁾'taken back'—we have our life on loan, like a trust, and an accounting will be required.

⁽⁷⁾"Just like that" = "Stupid!"

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

"But God said to him, 'Fool! This night they are demanding your soul from you. Now what you prepared, to whom will it be [fig., belong]?'"

"In the same way [is] the one storing up [earthly riches] for himself and [who] is not rich toward God."

Charles Thomson NT

Whereupon God said to him; Fool, this very night this soul of thine will be demanded of thee. Whose then will those things be which thou hast provided?

Thus let every one [say] to himself who is heaping up treasure and is not rich for God.

Context Group Version

But God said to him, You shameless one, this [is] the night they demand back your life from you; and the things which you have prepared, whose shall they be?

In the same way is he who lays up treasure for himself, and is not rich toward God.

Legacy Standard Bible
 Literal Standard Version

And God said to him, Unthinking [one]! This night your life is required of you, and what things you prepared—to whom will they be [given]? So [is] he who is treasuring up to himself, and is not rich toward God.”

Modern English Version
 Modern Literal Version 2020

But God said to him, Fool, they asked back your soul from you in this night, and the things which you prepared, to whom will it *all* be going? So *is* the one storing up *treasure* for himself, and *is* not *being* rich toward God.

New American Standard

But God said to him, ‘You fool! This very night your soul is demanded of you [Lit *they are demanding your soul from you*]; and *as for all* that you have prepared, who will own *it now?*’ Such is the one who stores up treasure for himself, and is not rich in relation to God.”

New Matthew Bible

But God said to him, You fool, this night they will call away your soul back from you. Then whose will be those things that you have laid up? This is how it is with him who gathers riches, but is not rich in God.

The gist of this passage:

God calls for the man’s soul that very night, and then Jesus asks, “Who do all of these things belong to now? Such a man is not rich in relation to God.”

Luke 12:20a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
epō (ἔπω) [pronounced EHP-oh]	to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell	3 rd person singular, aorist active indicative	Strong’s #2036
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong’s #1161
autō (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
ho (ὁ) [pronounced hoh]	the; this, that; who, which	definite article for a masculine singular noun, nominative case	Strong’s #3588
theos (θεός) [pronounced theh-OSS]	God, [the true] God; divine being; god, goddess, divinity	masculine singular noun, nominative case	Strong’s #2316
áphrōn (ἄφρων) [pronounced AF-rohn]	without reason; senseless, foolish, stupid; ignorant without reflection or intelligence, acting rashly; mindless, (specially) egotistic, (morally) unbelieving	masculine plural adjective, vocative	Strong’s #878

Translation: But God said to him, [You] fool!

God speaks to this man, the shrewd businessman, whose every decision appears to have been about wealth and accumulating earthly wealth for himself.

Luke 12:20b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tautê (ταύτη) [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
tê (τῆ) [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
nux (νύξ) [pronounced noox]	<i>night, midnight</i>	feminine singular noun; dative, locative or instrumental case	Strong's #3571
tên (τῆν) [pronounced tayn]	<i>the, to the</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
psuchê (ψυχή) [pronounced psoo-KHAY]	<i>breath [of life]; [eternal, immortal, rational, living] soul; life, vitality, spirit; the seat of feelings, desires, affections</i>	feminine singular noun; accusative case	Strong's #5590
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)
aiteô (αἰτέω) [pronounced ahee-THE-oh]	<i>to ask, to beg, to call for; to crave, to desire; to require</i>	3 rd person plural, present active indicative	Strong's #154
apó (ἀπό) [pronounced aw-PO]	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
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: *In this night they require your soul from you.'*

I don't know quite how to take this particular phrase. I would have expect, *this night, I, God, will require your soul from you*. However, the verb is a 3rd person plural. The phrase literally means, *In this night they require your soul from you.'*

From the Cambridge Greek Testament: *“They demand your soul of you.”* Who are “they”? Some say God (Job 27:8), or His death-angels (Job 33:22), or robbers whom they suppose to attack the rich man on the night that his wealth has flowed in. There is however no definite pronoun, the phrase is impersonal, as often in Hebrew. It is the same “categoric plural” as in Luke 12:11 and Luke 16:9, Luke 23:31.¹⁴

E. W. Bullinger: *[This refers] to some unknown invisible agencies which carry out God's judgments or Satan's will. Compare Psalm 49:15. Job 4:19; Job 18:18; Job 19:26; Job 34:20. In a good sense compare Isaiah 60:11.*¹⁵

The NET Bible makes the very interesting observation: Or “required back.” This term, ἀπαιτέω (*apaitew*), has an economic feel to it and is often used of a debt being called in for repayment (BDAG 96 s.v. 1).¹⁶

For this moment, I will simply accept what they have said.

Also, there is some question as to where the single quotation mark should be (that is, when does God stop speaking, and Jesus start?). Because the 2nd person masculine singular continues in v. 20c, many would place that quotation mark at the end of 20c.

Luke 12:20c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ha (ἅ) [pronounced <i>ha</i>]	<i>whom, which, what, that, whose</i>	neuter plural relative pronoun; nominative case	Strong's #3739
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
hetoimazô (ἔτοιμάζω) [pronounced <i>het-oy-MAHD-zoh</i>]	<i>to make ready, prepare; to make the necessary preparations, get everything ready</i>	2 nd person singular, aorist active indicative	Strong's #2090
tini (τίνι) [pronounced <i>TEE-nee</i>]	<i>in whom, by whom, to what [one], in which, how; whether, why</i>	masculine singular pronoun; interrogative particle; dative, locative or instrumental case	Strong's #5101
esomai (ἔσομαι) [pronounced <i>EHS-om-ah-ee</i>]	<i>future tense of “to be”</i>	3 rd person singular, future indicative	Strong's #2071 (a form of #1510)

Translation: *But what you have prepared, to whom will it be?*

This man has spent all of his life preparing his earthly goods. That has been the foremost thought on his mind. He has reached an age where he can retire and just enjoy his life, but this night, his soul is required. All of this stuff that he has acquired and set aside—to whom does it belong?

¹⁴ Cambridge Greek Testament for Schools and Colleges (21 vols); from e-sword; Vol. 4, by F. W. Farrar; © 1896; Luke 12:20.

¹⁵ E. W. Bullinger, *Companion Bible Notes*; 1909 in the Public Domain; from e-Sword, Luke 12:20.

¹⁶ From <https://bible.org/netbible/index.htm?luk12.htm> the footnotes for v. 20.

This is true of every person. Whether you have accumulated a lot or very little, how much of it will you retain personally? At death, none of it.

Luke 12:20 **But God said to him, ‘[You] fool! In this night they require your soul from you.’ But what you have prepared, to whom will it be?**

Is God speaking to the man in v. 20b-c? Or does the quote end with *your soul from you*? My interpretation is, in this second sentence, Jesus could either be concluding the quote from God *or* He could be speaking directly to those around Him.

He looks up at those around him, His eyes scanning every fact, and He says, **“But what have you prepared and to whom is it prepared for?”** This could be a very clever way of God speaking to this successful farmer; and Jesus simultaneously speaking to those around Him. I ended the quote where I did to emphasize the idea that Jesus may be speaking directly to the people with these words.

Application: God has greatly blessed me; but I have to bear in mind that, this is not my permanent state. I will die; and my things will remain here. They are not going with me.

Luke 12:21a			
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 (οὗτως) [pronounced HOO-tohç].			
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong’s #3588
thêsaurizô (θησαυρίζω) [pronounced thay-sow-rid'-zoh]	<i>storing up, laying up (treasure), keeping in store, heaping up treasure, amassing, reserving, preserving</i>	masculine singular, present active participle, nominative case	Strong’s #2343
heautô (ἐαυτῷ) [pronounced heh-ow-TOH]	<i>his, his own; for himself, to him, in him, by him</i>	3 rd person masculine singular reflexive pronoun; dative, locative or instrumental case	Strong’s #1438

Translation: **Accordingly, he is laying up treasure for himself,...**

He has been laying up treasure for himself all of this time.

Throughout this parable, this rich man seems to have no relations—no wife or children—who are referred to. Remember, when he was deciding what to do, he queried himself.

The idea is, just setting aside things for yourself for your entire life is rather empty. There will come the day when you leave this world; and all that you have accumulated will be left behind.

Luke 12:21b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
μή (μή) [pronounced <i>may</i>]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
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
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, accusative case	Strong's #2316
plouteō (πλουτέω) [pronounced <i>ploo-THEH-oh</i>]	<i>those who are rich, ones who have abundance; having outward possessions; metaphorically being richly supplied; one who is affluent in resources so that he can give blessings of salvation to all</i>	masculine singular, present active participle, nominative case	Strong's #4147

Translation: ...yet not being rich towards God.”

This is the problem—he has not been rich towards God. He has not been preparing for life with God.

How are you rich towards God? This begins by a daily intake of Bible doctrine. This is how you grow. Bible doctrine is food for the soul, and no believer grows without it. That means, you need to find a well-qualified **pastor-teacher** who teaches the Bible regularly. There are electronic means which may be employed, but getting face to face teaching within an impersonal approach in the classroom (auditorium) of a well-qualified pastor-teacher is the best way to go.

We take with us only what is in our soul and spirit.

Rule of thumb: if you see more than half the congregants taking notes, that might indicate a good place for Bible doctrine.

Application: What takes place after you take in doctrine? Well, first off, taking in Bible doctrine is a lifelong process. It never ends. Secondly, you will learn from Bible doctrine mixed into your soul what your life should be. It is different for every believer. We all have different gifts, as sovereignly bestowed by God the Holy Spirit. On a personal note, I began exercising my gift before I knew what my gift was.

Luke 12:21 **Accordingly, he is laying up treasure for himself, yet not being rich towards God.”** (Kukis moderately literal translation)

Luke 12:20–21 **But God said to him, ‘[You] fool! In this night they require your soul from you.’ But what you have prepared, to whom will it be? Accordingly, he is laying up treasure for himself, yet not being rich towards God.”** (Kukis moderately literal translation)

Application: Even though all believers are in full-time Christian service, not every believer is engaged in what we often consider to be full time Christian service (being a pastor-teacher, an evangelist or a missionary). Nor

would it be practical for every believer to be so engaged. Most others will be teachers, military, business and even in public service positions. There is no call in Scripture for the new believer to suddenly quit his position and enter into a spiritual calling. Most believers are going to have a family—a spouse and children. As we are told elsewhere in the Scriptures, we cannot neglect our family.

Application: We all have a different path in life, and for some, this includes material blessings; for others, other types of blessings. We should not be jealous of other believers on account of what they have; nor should we be judgmental. The servants stands before his own master.

We need to understand this with more nuance than, *physical possessions bad, spiritual life good*. It is a matter of focus. The man in this story was focused entirely on himself and what he would do. However, there will come a time for every single one of us where our soul is demanded. The key here is, *what is in your soul?*

Luke 12:20–21 **But God said to him, ‘You are a fool! Your soul will be required this night from you. All of this time, you have been gathering and preparing earthly possessions, but to whom will they all go? Accordingly, you have laid up treasure for yourself, but you have not been rich towards God.’**” (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

Don't Be Anxious Over Food and Clothing; the Father Knows What You Need

Compare Matthew 6:25–34

Although Jesus taught this very thing in the sermon on the mount, this teaching is appropriate to this section as well. In my estimation, Jesus taught this material at least twice. I may want to compare these two sections side-by-side.

But He said, face to face with the disciples of His, “Through this I keep on saying to you [all], stop being anxious in the soul, what you [all] might eat, and not for the body what you might wear. For the soul is greater than the food and the body [greater than] the clothing.

Luke
12:22–23

He said directly to His disciples, “Because of this, I keep saying to you+, stop being anxious in [your] souls, [concerning] what you+ might eat; and [stop being anxious] for the body [concerning] what you+ might wear. [This is] because the soul is greater than the food [you consume] and the body [is greater than] the clothing [that you wear].

Then He said to His disciples, “Because of this, I keep on saying to you, stop being anxious within your souls concerning what you might eat and concerning what you might wear. There is no need to be anxious, because your soul is more than what you eat and your body is greater than the clothing that you choose to wear.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) **But He said, face to face with the disciples of His, “Through this I keep on saying to you [all], stop being anxious in the soul, what you [all] might eat, and not for the body what you might wear. For the soul is greater than the food and the body [greater than] the clothing.**

Douay-Rheims 1899 (Amer.) **And he said to his disciples: Therefore I say to you: Be not solicitous for your life, what you shall eat, nor for your body, what you shall put on.**

Holy Aramaic Scriptures	The life is more than the meat: and the body is more than the raiment. And He said unto His Disciples, "Because of this, I say unto you, you shouldn't be anxious for naphshakun {your souls}, what you will eat, and not for your body, what you will wear. For, the naphsha {the soul} is greater than saybartha {food}, and the phagra {the body}, than clothing.
James Murdock's Syriac NT	And he said to his disciples: Therefore I tell you, Be not anxious for your life, what ye shall eat; nor for your body, what ye shall put on. For the life is more important than food, and the body than raiment.
Original Aramaic NT	And he said to his disciples, "Because of this, I say to you that you shall not be taking pains for yourselves what you will eat, neither for your bodies, what you will wear."
Lamsa Peshitta (Syriac)	"For the soul is more important than food, and the body than clothing." And he said to his disciples, "Because of this, I say to you that you shall not be taking pains for yourselves what you will eat, neither for your bodies, what you will wear." "For the soul is more important than food, and the body than clothing."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he said to his disciples, For this reason I say to you, Take no thought for your life, about what food you will take, or for your body, how it may be clothed. Is not life more than food, and the body than its clothing?
Bible in Worldwide English	Jesus said to his disciples, So I tell you this. Do not be troubled about what you will eat to keep alive. Do not be troubled about clothes to wear on your body. Life itself is worth more than food, and the body is worth more than clothes.
Easy English	Do not have troubles in your mind Jesus said to his disciples, 'I tell you this: You should not worry about how to stay alive. Do not worry about the food that you need to stay alive. Do not worry about the clothes that you need to wear. Your life is more important than the food that you eat. Your body is more important than your clothes.
Easy-to-Read Version—2008	Jesus said to his followers, "So I tell you, don't worry about the things you need to live--what you will eat or what you will wear. Life is more important than food, and the body is more important than what you put on it.
God's Word™	Then Jesus said to his disciples, "So I tell you to stop worrying about what you will eat or wear. Life is more than food, and the body is more than clothes.
Good News Bible (TEV)	Then Jesus said to the disciples, "And so I tell you not to worry about the food you need to stay alive or about the clothes you need for your body. Life is much more important than food, and the body much more important than clothes.
J. B. Phillips	And then he added to the disciples, "That is why I tell you, don't worry about life, wondering what you are going to eat. And stop bothering about what clothes you will need. Life is much more important than food, and the body more important than clothes.
The Message	Steep Yourself in God-Reality He continued this subject with his disciples. "Don't fuss about what's on the table at mealtimes or if the clothes in your closet are in fashion. There is far more to your inner life than the food you put in your stomach, more to your outer appearance than the clothes you hang on your body.
NIRV	Do Not Worry Then Jesus spoke to his disciples. He said, "I tell you, do not worry. Don't worry about your life and what you will eat. And don't worry about your body and what you

will wear. There is more to life than eating. There are more important things for the body than clothes.

New Life Version

Jesus Teaches about the Cares of This Life

Jesus said to His followers, "Because of this, I say to you, do not worry about your life, what you are going to eat. Do not worry about your body, what you are going to wear. Life is worth more than food. The body is worth more than clothes.

New Simplified Bible

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

Casual English Bible

DON'T WORRY ABOUT EVERYDAY NEEDS

Jesus turned to his disciples and said, "That's why I'm telling you not to worry about the everyday matters of life: what you're going to eat, what you're going to wear, or what you're going to do if you get sick.[6] There's more to life than eating food and there are more important things for a body than clothing.

⁶12:22More literally, "about your body." It's unclear what Jesus had in mind.

Contemporary English V.

Jesus said to his disciples: I tell you not to worry about your life! Don't worry about having something to eat or wear. Life is more than food or clothing.

The Living Bible

Then turning to his disciples he said, "Don't worry about whether you have enough food to eat or clothes to wear. For life consists of far more than food and clothes.

New Berkeley Version

New Living Translation

Teaching about Money and Possessions

Then, turning to his disciples, Jesus said, "That is why I tell you not to worry about everyday life—whether you have enough food to eat or enough clothes to wear. For life is more than food, and your body more than clothing.

The Passion Translation

Don't Worry

Jesus taught his disciples, saying, "Listen to me. Never let anxiety enter your hearts. Never worry about any of your needs, such as food or clothing. For your life is infinitely more than just food or the clothing you wear.

UnfoldingWord Simplified T.

Then Jesus said to his disciples, "So I want to tell you this: Do not worry about things you need in order to live. Do not worry about whether you will have enough food to eat or enough clothes to wear. Your life is more important than the food you eat and your body is more important than the clothes you put on it.

William's New Testament

Then He said to His disciples: "Stop worrying, then, about life, as to what you will have to eat, or about your body, as to what you will have to wear. Your life is worth more than food, and your body more than clothes.

Partially literal and partially paraphrased translations:

American English Bible

Then he said to his disciples:

'This is why I've told you not to worry about your lives and about what you'll eat, or about your bodies and what you'll wear.

'For your lives are worth so much more than food, and your bodies are worth [so much more] than clothes.

Beck's American Translation

Breakthrough Version

He said to His students, "Because of this, I tell you, don't worry about the soul (what you will eat), nor about the body (what you will put on). You see, the soul is more than the meal, and the body more than the apparel.

Common English Bible

Warning about worry

Then Jesus said to his disciples, "Therefore, I say to you, don't worry about your life, what you will eat, or about your body, what you will wear. There is more to life than food and more to the body than clothing.

Len Gane Paraphrase	Then he said to his disciples, "That's why I say to you, 'Don't have any troubled thoughts about your life, what will you eat, nor for the body, what [clothes] you will put on. “The life is more than food and the body than clothes. ‘.
A. Campbell's Living Oracles	Then he said to his disciples, For this reason I charge you, be not anxious about your life, what you shall eat; nor about your body, what you shall wear. Life is a greater gift than food, and the body than clothing.
New Advent (Knox) Bible	Then he said to his disciples, I say to you, then, do not fret over your life, how to support it with food, over your body, how to keep it clothed. Life is a greater gift than food, the body than clothing; see how the ravens never sow or reap, have neither storehouse nor barn, and yet God feeds them; have you not an excellence far beyond theirs? V. 24 is included for context.
NT for Everyone	‘So let me tell you this,’ he said to the disciples. ‘Don’t be anxious about your life – what you should eat; or about your body – what you should wear. Life is more than food! The body is more than clothing!
20 th Century New Testament	And Jesus said to his disciples: "That is why I say to you, Do not be anxious about the life here--what you can get to eat; nor yet about your body--what you can get to wear. For life is more than food, and the body than its clothes.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	The Cure for Anxiety Then he said to his disciples, “Therefore I tell you, don’t worry about your life, what you will eat; or about the body, what you will wear. For life is more than food and the body more than clothing.
Conservapedia Translation	And He said to his disciples, "Therefore I say to you, do not focus selfishly on your life, on what you eat; on preening yourself, or over the fashions you wear. Life is more than just sustaining yourself, and the body is more than just clothing. I'm not sure about this one - please verify
Revised Ferrar-Fenton Bible	Lessons of Trustfulness in God. He then said to His disciples: "Because of this, I tell you, Be not anxious about your life—' what you shall eat'; nor for the body—'what you shall be clothed with.' The life is more than the food, and the body than the clothing.
Free Bible Version	Jesus told his disciples, “That’s why I tell you don’t worry about life, about what to eat, or about what clothes you should wear. Life is about more than food, and the body is about more than wearing clothes.
God’s Truth (Tyndale)	And he spoke unto his disciples: Therefore I say unto you: Take no thought for your life, what you shall eat: neither for your body, what you shall put on. The life is more than meat, and the body is more then raiment.
International Standard V	Stop Worrying (Matthew 6:25-34, 19-21)
NIV, ©2011 Riverside New Testament Leicester A. Sawyer’s NT	Then Jesus [Lit. he] told his disciples, “That’s why I’m telling you to stop worrying about your life—what you will eat—or about your body—what you will wear, because life is more than food, and the body more than clothing. . .
Weymouth New Testament	And he said to his disciples, I tell you, therefore, be not anxious for your soul what you shall eat, nor for the body what you shall put on. Is not the soul more than the food, and the body than the clothing? Then turning to His disciples He said, "For this reason I say to you, 'Dismiss all anxious care for your lives, inquiring what you are to eat, and for your bodies, what you are to put on.' For life is a greater gift than food, and the body is a greater gift than clothing.

Wikipedia Bible Project Jesus told his disciples, “That’s why I’m telling you, don’t worry about life—about what to eat, or what clothes to put on your body. Life is more than food, and body more than clothes.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) **Do not worry!**

(Mt 6:25)

Then Jesus said to his disciples, “I tell you not to worry about your life: What are we to eat? or about your body: What are we to wear? For life is more than food, and the body more than clothing.

Mt 6: 25-33

The Heritage Bible

New American Bible (2011)

Dependence on God.

‘He said to [his] disciples, “Therefore I tell you, do not worry about your life and what you will eat, or about your body and what you will wear. For life is more than food and the body more than clothing.

I. [12:22–32] Mt 6:25–34.

New Catholic Bible

Trust in God.^[e] Then he said to his disciples, “Therefore, heed my words. Do not be concerned about your life and what you will have to eat, or about your body and what you will wear. 23 For life is more than food, and the body is more than clothing.

[e] When the concern for earthly goods rules one’s whole life, and even one’s prayer, we have become enslaved to them. Christ’s disciples remain free: they trust in God. Jesus does not preach unconcern but concern for what is essential: to accept the kingdom and to live the Gospel.

New English Bible—1970

Care and Anxiety (Judæa)

[Lk.12.22-34 →] - Mt.6.25-34

‘Therefore’, he said to his disciples, ‘I bid you put away anxious thoughts about food to keep you alive and clothes to cover your body. Life is more than food, the body more than clothes.

New Jerusalem Bible

NRSV (Anglicized Cath. Ed.)

Revised English Bible—1989

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

To his *talmidim* Yeshua said, “Because of this I tell you, don’t worry about your life — what you will eat or drink; or about your body — what you will wear. For life is more than food, and the body is more than clothing.

Holy New Covenant Trans.

Jesus said to his students, “I say this to you because you shouldn’t worry about what you will eat to stay alive. You shouldn’t worry about what clothes you will wear. You shouldn’t worry, because life is more important than food. The body is more important than clothes.

Israeli Authorized Version

And he said unto his talmidim, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment.

The Scriptures 2009

And He said to His taught ones, “For this reason I say to you, do not worry about your life, what you shall eat; nor about the body, what you shall put on.

“The life is more than the food, and the body is more than the clothing.

Tree of Life Version

Then Yeshua said to His disciples, “So I say to you, do not worry about life, what you will eat; nor about the body, what you will wear.

For life is more than food and the body more than clothing.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...[He] says but to the students [of] him because of this [I] say [to] you* not have! (concern) [for] the life something [You*] may eat neither {have! concern} [for] the body something [You*] may put (on) The for Life [Thing] More is [than] the food and The Body {Thing More is} [than] the garment...
Awful Scroll Bible	Furthermore he said with regards to his disciples, "Because of this-same thing I instruct to yous, be not distracted a being distracted of you all's breath, what yous shall be ate, yet-neither the body, what yourselves shall sunk-from-within. (")You all's being is more than nourishment, and the body, sinks-from-within.
Concordant Literal Version	Now He said to His disciples, "Therefore I am saying to you, Do not worry about the soul, what you may be eating, nor yet about your body, what you should be putting on, for the soul is more than nourishment and the body than apparel.
exeGesés companion Bible	<u>YAH SHUA ON ANXIETY FOR THE SOUL</u> And he says to his disciples, Because of this I word to you, be anxious, neither for your soul - what you eat; nor for the body - what you endue: the soul is more than nourishment and the body than enduement.
Orthodox Jewish Bible	And Rebbe, Melech, HaMoshiach said to his talmidim, Therefore, I say to you: do not have a LEV ROGEZ (DEVARIM 28:65) for your Chayyim, about your okhel (food) or your basar (body), what you might put on. For the neshamah is more than okhel and the basar more than gartel (belt) and shtreimel (expensive hat). [BERESHIS 47:18; TEHILLIM 16:9 10; IYOV 19:25 27, YESHAYAH 53:11]

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	. Then Jesus said to His disciples, "So, I tell you, do not worry about [the material things of] your life, [such as] what you will eat or what you will wear on your body. For there are more important things in life than food, and [more important things about] your body than the clothing [you wear].
The Expanded Bible	Don't Worry Jesus said to his ·followers [disciples], "So I tell you, don't worry about the food you need to live, or about the clothes you need for your body. [For] Life is more than food, and the body is more than clothes.
Jonathan Mitchell NT	Then He said to His disciples, "On account of this I am now saying to you folks, Quit (or: Do not continue) being anxious and overly concerned for the [other MSS: your] soul (the inner life and its concerns; or: your person) – what you should eat! Nor for your body – what you should put on (or: with what you can clothe yourselves)! "You see, the soul (the inner being and its life; [your] person) is more than nourishment – and the body [more] than what is put on (clothing).
P. Kretzmann Commentary	Verses 22-26 Of Trust in God and Preparation for Christ's Coming. Warnings against care: And He said unto His disciples, Therefore I say unto you, Take no thought for your life what ye shall eat; neither for the body what ye shall put on. The life is more than meat, and the body is more than raiment.
Lexham Bible	Anxiety And he said to his disciples, "For this reason I tell you, do not be anxious for your [*Literally "the"; the Greek article is used here as a possessive pronoun] life, what you will eat, or for your [*Literally "the"; the Greek article is used here as a possessive pronoun] body, what you will wear. For life is more than food, and the body more than clothing.
Syndein/Thieme	{Exhortation Not to Worry}

“ Then He {Jesus} said to His students/disciples, “Therefore I tell you, do not worry about your soul/life {psuche} . . . {meaning that which is required to keep your physical body alive} what you will eat, nor about your body . . . what you will wear. “ For the soul/life . . . keeps on being more than food, and the body . . . more than clothing.

Translation for Translators

Jesus told his disciples not to worry about the things that they need.

Luke 12:22-34

Then Jesus said to his disciples, “So I want to tell you this: Do not worry about *things you need* in order to live. Do not worry about *whether you will have enough food to eat or enough clothes to wear*. It is important to have sufficient food and clothing, but *the way you conduct your lives is more important./is not the way you conduct your lives more important?*» [RHQ]

The Voice

Jesus: (then, to His disciples) This is why I keep telling you not to worry about anything in life—about what you’ll eat, about how you’ll clothe your body. Life is more than food, and the body is more than fancy clothes.

Bible Translations with Many Footnotes:

NET Bible®

Exhortation Not to Worry

Then⁵² Jesus⁵³ said to his⁵⁴ disciples, “Therefore I tell you, do not worry⁵⁵ about your⁵⁶ life, what you will eat, or about your⁵⁷ body, what you will wear. For there is more to life than food, and more to the body than clothing.

^{52tn} Here δέ (de) has been translated as “then” to indicate the implied sequence of events within the narrative. Jesus’ remarks to the disciples are an application of the point made in the previous parable.

^{53tn} Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

^{54tc} αὐτο (autou, “his”) is lacking in 145vid,75 B 1241 c e. Although the addition of clarifying pronouns is a known scribal alteration, in this case it is probably better to view the dropping of the pronoun as the alteration in light of its minimal attestation.

^{55tn} Or “do not be anxious.”

^{56tc} Most mss (145 Ψ 070 ƒ13 33 1) supply the pronoun ὑμῶν (Jumwn, “your”) here, although several important and early witnesses omit it (175 κ A B D L Q W Θ ƒ1 700 2542 al lat). Externally, the shorter reading is superior. Internally, the pronoun looks to be a scribal clarification. In context the article can be translated as a possessive pronoun anyway (ExSyn 215), as it has been done for this translation.

^{57tc} Some mss (B 070 ƒ13 33 1424 al) supply the pronoun ὑμῶν (Jumwn, “your”) here, although the witnesses for the omission are early, important, and varied (145vid,75 κ A D L Q W Θ Ψ ƒ1 1 lat). See previous tc note for more discussion.

Rotherham’s Emphasized B.

And he said unto his disciples—

[For this cause] I say unto you,—^a

Be not anxious for the life^b what ye shall eat,

Nor yet for {your}^c body what ye shall put on;

For |[the life]| is more’ |than the food|,

And |the body| than |the clothing|.

^a Or (WH): “|unto you| I say.”

^b Com: “soul.”

^c Or (WH): “the.”

The Spoken English NT

Stop Worrying and Trust God to Provide for You (Mt. 6:19-21, 25-34)

And Jesus said to his followers,

So I’m telling you, don’t worry about what you’re going to eat, or what you’re going to clothe your bodies with. Because your life is more than food, and your body is more than clothes.

Wilbur Pickering’s New T.

The mentality of the Kingdom

Then He said to His disciples: “Therefore I say to you, do not worry about your life,

what you will eat; nor about the body, what you will wear. Life is more than food, and the body more than clothes.

Literal, almost word-for-word, renderings:

- Analytical-Literal Translation Then He said to His disciples, "For this reason I say to you_p, stop being anxious [about] your_p life, what you_p shall eat, and [about] the body, what you_p shall wear. "The life is more [than] nourishment, and the body [is more than] clothing.
- Charles Thomson NT Then he said to his disciples, For this cause I say to you, be not anxious about your life, what you shall eat; nor for your body, what you shall wear. Life is a greater gift than food, and the body than raiment..
- Context Group Version And he said to his apprentices, Therefore I say to you (pl), Don't be anxious for [your (pl)] life, what you (pl) shall eat; nor yet for [your (pl)] body, what you (pl) shall put on. For the life is more than the food, and the body than the clothing.
- Far Above All Translation Then he said to his disciples, "This *is* why I say to you, do not be concerned about yourself, as *to* what you will eat, or about *your* body, as to what you will wear. Your life is more than food, and *your* body is *more* than *its* clothing.
- Green's Literal Translation .
- Legacy Standard Bible .
- Modern Literal Version 2020 Now he said to his disciples, Because of this, I am saying to you^o, Do^o not be anxious for your^o life, what you^o might eat; not even what you^o might clothe *your^o* body with.
The life *you^o have* is more-than the nourishment, and the body *is more-than* the clothing.
- Modern English Version **Care and Anxiety**
Then He said to His disciples, "Therefore I say to you, do not be anxious for your life, what you will eat, nor for your body, what you will wear. Life is more than food, and the body is more than clothes.
- New American Standard And He said to His disciples, "For this reason I tell you, do not worry [Or *stop being worried*] about your life [Lit *soul*], as to what you are to eat; nor for your body, *as to* what you are to wear. For life is more than food, and the body *is more* than clothing.
- Niobi Study Bible **Do Not Worry**
And He said unto His disciples, "Therefore I say unto you, take no thought for your life, what you shall eat; neither for the body, what you shall put on. The life is more than meat, and the body is more than raiment.
- Revised Young's Lit. Trans. And he said unto his disciples, 'Because of this, to you I say, Be not anxious for your life, what you may eat; nor for the body, what you may put on; the life is more than the nourishment, and the body than the clothing.

The gist of this passage: Jesus tells His disciples not to be anxious about what they will eat or what they will wear.

Luke 12:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εἶπὼ (ἔπρω) [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

Luke 12:22a			
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
tous (τούς) [pronounced <i>tooc</i>]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
mathêtês (μαθητής) [pronounced <i>math-ay-TAYç</i>]	<i>disciple, a learner, pupil, student, follower</i>	masculine plural noun; accusative case	Strong's #3101
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: He said directly to His disciples,...

Jesus is going to make certain that His disciples understand what He is teaching and how much they understand about what He is saying.

I do not believe that Jesus used the **omniscience** of His deity and looked into their souls, deciding, *they just are not getting this*. However, I do believe that Jesus looked into their eyes and could tell by their expressions whether they understood what he was teaching (something which most good teachers are able to do).

Luke 12:22b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diá (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
τούτο (τούτο) [pronounced <i>TOO-toh</i>]	<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)
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

Luke 12:22b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humin (ὐμῖν) [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: ...“Because of this, I keep saying to you+,...

Jesus has taught these same principles to His disciples on previous occasions. In fact, He has taught this so much that, here, He says, *I keep on saying to all of you.*

Luke 12:22c

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
merimnaô (μεριμνάω) [pronounced mer-im- NAH-oh]	<i>to be anxious, to be stressed; to be (overly) troubled with cares</i>	2 nd person plural, present active imperative	Strong's #3309
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
psuchê (ψυχή) [pronounced psou- KHAY]	<i>breath [of life]; [eternal, immortal, rational, living] soul; life, vitality, spirit; the seat of feelings, desires, affections</i>	feminine singular noun; dative, locative or instrumental case	Strong's #5590
ti (τί) [pronounced tee]; tis (τίς) [pronounced tihç]	<i>who, what [one], which, how; whether, why</i>	neuter singular pronoun; interrogative particle; accusative case	Strong's #5101
phagô (φάγω) [pronounced FAG-oh]	<i>to eat; to consume (a thing); to take food, to eat a meal; metaphorically to devour, to consume</i>	2 nd person plural, aorist active subjunctive	Strong's #5315

Translation: ...stop being anxious in [your] souls, [concerning] what you+ might eat;...

This is specifically said to the Lord's disciples, but this applies to us as well. “You need to stop being anxious or upset or worried about what you might eat.” (and, perhaps, some of the disciples are feeling hungry right at this moment)

“You don't need to worry about your basic provisions,” Jesus tells them.

Luke 12:22d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mêde (μηδέ) [pronounced may-DEH]	<i>and not, but not, nor [yet] (continuing a negation), not</i>	negative conjunctive particle	Strong's #3366
tô (τῷ) [pronounced toē]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
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, dative, locative or instrumental case	Strong's #4983
ti (τί) [pronounced tee]; tís (τίς) [pronounced tihç]	<i>who, what [one], which, how; whether, why</i>	neuter singular pronoun; interrogative particle; accusative case	Strong's #5101
endue (ἐνδύω) [pronounced eh-DOO-oh]	<i>to sink into (clothing), to put on, to clothe oneself, to array (oneself), to wear [clothing]</i>	2 nd person plural, aorist middle subjunctive	Strong's #1746

Translation: ...and [stop being anxious] for the body [concerning] what you+ might wear.

"You also need to stop worrying about what you might wear," Jesus tells them.

This is interesting, because most people in the ancient world did not have a great closet filled with clothing to wear. I am not even aware if they had a true change of clothes.

Possibly, some of the disciples were concerned about the wear and tear on their clothing, as they traveled with Jesus. Perhaps they were concerned about a myriad of basic issues, which included clothing.

Luke 12:22 He said directly to His disciples, "Because of this, I keep saying to you+, stop being anxious in [your] souls, [concerning] what you+ might eat; and [stop being anxious] for the body [concerning] what you+ might wear. (Kukis moderately literal translation)

Luke 12:23a			
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)
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

Luke 12:23a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
psuchê (ψυχή) [pronounced psoo-KHAY]	<i>breath [of life]; [eternal, immortal, rational, living] soul; life, vitality, spirit; the seat of feelings, desires, affections</i>	feminine singular noun; nominative case	Strong's #5590
pleiôn/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 singular adjective; comparative; accusative case	Strong's #4119
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)
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
trophê (τροφή) [pronounced troff-AY]	<i>food, meat, nourishment (literally or figuratively); by implication, rations (wages)</i>	feminine singular noun, genitive/ablative case	Strong's #5160

Translation: [This is] because the soul is greater than the food [you consume]...

“There is more to your soul,” Jesus tells His disciples, “than just the food that you eat.”

Luke 12:23b			
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
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
to (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
énduma (ἔνδυμα) [pronounced EHN-doo-mah]	<i>clothing, apparel, garment, raiment, cloak, an outer garment</i>	masculine singular noun, genitive/ablative case	Strong's #1742

Translation: ...and the body [is greater than] the clothing [that you wear].

“There is more to you body,” Jesus explains, “than simply what you wear.”

Luke 12:23 [This is] because the soul is greater than the food [you consume] and the body [is greater than] the clothing [that you wear]. (Kukis moderately literal translation)

Luke 12:22–23 He said directly to His disciples, “Because of this, I keep saying to you+, stop being anxious in [your] souls, [concerning] what you+ might eat; and [stop being anxious] for the body [concerning] what you+ might wear. [This is] because the soul is greater than the food [you consume] and the body [is greater than] the clothing [that you wear]. (Kukis moderately literal translation)

There is far more to life than what a person eats or what he wears.

Luke 12:22–23 Then He said to His disciples, “Because of this, I keep on saying to you, stop being anxious within your souls concerning what you might eat and concerning what you might wear. There is no need to be anxious, because your soul is more than what you eat and your body is greater than the clothing that you choose to wear. (Kukis paraphrase)

Application: It is too easy to read this and the passage which follows and conclude, *I no longer need to work for my food and clothing. I will just grab a bench at the local park and hang out there all day, waiting for God to feed and clothe me. Heck, I just might even go there naked!* That is not what Jesus is teaching.

Application: Part of the judgment of this life is work (which is not necessarily a bad thing). We work and we are remunerated. Now, it is easy to over-think this; and it is easy, like the man in the parable, to get too hung up on planning and preparing for life; and then taking life easy in retirement.

Application: The believer is to live a normal life, which includes work; and, from time to time, even includes pre-planning and even retirement (or a cutting back on one’s work). This should not be the primary focus of the believer’s life; nor should the believer get all worried about what is taking place in his life. You can get too hung up on the necessities of life. God provides **logistical grace**.

Observe the ravens, that they do not sow nor reap, for whom is not a storeroom nor a barn, and the God keeps on feeding them. How much more you [all] keep on excelling [over] the birds. But who out from you [all] being anxious keeps on being able upon the stature of him to add a cubit? If so not [the] least [change] you [all] keep on being able [to effect], why concerning the rest you [all] keep on being anxious?

Luke
12:24–26

Look at the ravens—they do not sow or reap, they do not have [lit., for whom is not] a storage building or a barn, and yet, God keeps on feeding them. How much more important are you+ [than] the birds? So who from among you+ being anxious is able to add a cubit to his stature? If you are not able [to effect] the smallest [change], why do you+ keep on being anxious about the rest [of your life]?

Look at the ravens, who do not farm; nor do they have a place like a barn in which to store their food. Nevertheless, God keeps on feeding them. Are you not far more important to God than these common birds? Who among you, by being anxious, can add a cubit to his height? If you are not able to effect the smallest change in your stature, why do you continue being anxious about the rest of life?

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	Observe the ravens, that they do not sow nor reap, for whom is not a storeroom nor a barn, and the God keeps on feeding them. How much more you [all] keep on excelling [over] the birds. But who out from you [all] being anxious keeps on being able upon the stature of him to add a cubit? If so not [the] least [change] you [all] keep on being able [to effect], why concerning the rest you [all] keep on being anxious?
Douay-Rheims 1899 (Amer.)	Consider the ravens, for they sow not, neither do they reap, neither have they storehouse nor barn, and God feedeth them. How much are you more valuable than they? And which of you by taking thought can add to his stature one cubit? If then ye be not able to do so much as the least thing, why are you solicitous for the rest?
Holy Aramaic Scriptures	Consider the banabe {the ravens}, that don't sow, and they don't reap, and they have no thune {rooms} and store houses, and yet, Alaha {God} provides for them. Therefore, how much greater are you than the pharkhatha {the birds}? But, which one from you, while you are worrying, is able to add on one amtha {cubit} unto his stature? If then you are not even able to do the little thing, why concerning the rest are you worrying?
James Murdock's Syriac NT	Consider the ravens, which sow not, nor reap, nor have cellars and storehouses; yet God provideth them food. How much more important now are ye, than the birds! And which of you, by taking pains, can add one cubit to his stature ? And if ye are impotent for that which is least, why are ye anxious about the rest ?
Original Aramaic NT	"Consider the ravens that they do not sow, neither do they reap; there is no inner chamber or granary for them, and God feeds them; therefore, how much more important are you than the birds?" "Which of you by taking pains* can add one cubit to his height?" "But if you cannot do the small thing, why do you take pains* over the rest?"
Lamsa Peshitta (Syriac)	"Consider the ravens that they do not sow, neither do they reap; there is no inner chamber or granary for them, and God feeds them; therefore, how much more important are you than the birds?" "Which of you by taking pains can add one cubit to his height?" "But if you cannot do the small thing, why do you take pains over the rest?"

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Give thought to the ravens; they do not put seeds into the earth, or get together grain; they have no store-houses or buildings; and God gives them their food: of how much greater value are you than the birds! And which of you by taking thought is able to make himself any taller? If, then, you are not able to do even that which is least, why are you troubled about the rest?
Bible in Worldwide English	Think of the birds. They do not plant, cut, or keep any food. Yet God feeds them. You are worth much more than the birds! Can any of you live any longer by troubling yourself about these things? If you cannot do a small thing like that, why do you trouble yourself about the other things?
Easy English	Think about the birds. They do not plant seeds in the ground. They do not cut down plants to eat. They have no buildings to store food. But God gives them food to eat. You are much more valuable than the birds. Even if you always worry about your life, you cannot make it as much as one hour longer! No, you cannot even do a small thing like that. So, if you are always worrying about the things that you need, will that really help you?

Easy-to-Read Version—2008	Look at the birds. They don't plant, harvest, or save food in houses or barns, but God feeds them. And you are worth much more than crows. None of you can add any time to your life by worrying about it. And if you can't do the little things, why worry about the big things?
<i>God's Word</i> ™	Consider the crows. They don't plant or harvest. They don't even have a storeroom or a barn. Yet, God feeds them. You are worth much more than birds. "Can any of you add an hour to your life by worrying? If you can't do a small thing like that, why worry about other things?"
Good News Bible (TEV)	Look at the crows: they don't plant seeds or gather a harvest; they don't have storage rooms or barns; God feeds them! You are worth so much more than birds! Can any of you live a bit longer by worrying about it? If you can't manage even such a small thing, why worry about the other things?
J. B. Phillips	Think of the ravens. They neither sow nor reap, and they have neither store nor barn, but God feeds them. And how much more valuable do you think you are than birds? Can any of you make himself an inch taller however much he worries about it? And if you can't manage a little thing like this, why do you worry about anything else? Think of the wild flowers, and how they neither work nor weave.
<i>The Message</i>	Look at the ravens, free and unfettered, not tied down to a job description, carefree in the care of God. And you count far more. "Has anyone by fussing before the mirror ever gotten taller by so much as an inch? If fussing can't even do that, why fuss at all? Walk into the fields and look at the wildflowers. They don't fuss with their appearance—but have you ever seen color and design quite like it?"
NIRV	Think about the ravens. They don't plant or gather crops. They don't have any barns at all. But God feeds them. You are worth much more than birds! Can you add even one hour to your life by worrying? You can't do that very little thing. So why worry about the rest?
New Life Version	Look at the birds. They do not plant seeds. They do not gather grain. They have no grain buildings for keeping grain. Yet God feeds them. Are you not worth more than the birds? "Which of you can make yourself a little taller by worrying? If you cannot do that which is so little, why do you worry about other things?"
New Simplified Bible	.
Thought-for-thought translations; dynamic translations; paraphrases:	
Casual English Bible	I want you to think about this. Ravens don't plant a garden. And they don't work at harvest time collecting the crops. Even if they did they wouldn't have a barn or granary to put it in. But you know what? God feeds them. People, how much more important are you than birds? What good is it for you to worry if all the worrying in the world can't add one measly hour to your life? If you can't even get that little thing done by worrying, why worry about anything?
Contemporary English V.	Look at the crows! They don't plant or harvest, and they don't have storehouses or barns. But God takes care of them. You are much more important than any birds. Can worry make you live longer? If you don't have power over small things, why worry about everything else?
The Living Bible	Look at the ravens—they don't plant or harvest or have barns to store away their food, and yet they get along all right—for God feeds them. And you are far more valuable to him than any birds! "And besides, what's the use of worrying? What good does it do? Will it add a single day to your life? Of course not! And if worry can't even do such little things as that, what's the use of worrying over bigger things?"
New Berkeley Version	.

New Living Translation	Look at the ravens. They don't plant or harvest or store food in barns, for God feeds them. And you are far more valuable to him than any birds! Can all your worries add a single moment to your life? And if worry can't accomplish a little thing like that, what's the use of worrying over bigger things?
The Passion Translation	Take the carefree birds as your example. Do you ever see them worry? They don't grow their own food or put it in a storehouse for later. Yet God takes care of every one of them, feeding each of them from his love and goodness. Isn't your life more precious to God than a bird? <i>Be carefree in the care of God!</i> "Does worry add anything to your life? Can it add one more year, or even one day? So if worrying adds nothing, but actually subtracts from your life, why would you worry about God's care of you?."
UnfoldingWord Simplified T.	Think about the birds: They do not plant seeds, and they do not harvest crops. They do not have rooms or buildings in which to store crops. But God provides food for them. You are certainly much more valuable than birds. None of you can add even a minute to his life by worrying about it! So since you cannot even do that small thing, you certainly should not worry about anything else.
William's New Testament	Just think of the ravens! For they neither sow nor reap, they have no storehouses nor barns, and yet God continues to feed them. How much more are you worth than the birds! Which of you by worrying can add a single minute to his life? So if you cannot do this very little thing, why should you worry about the rest?

Partially literal and partially paraphrased translations:

American English Bible	'Notice the ravens; they don't plant or harvest, and they don't have barns or storage sheds, since they're fed by God... So [think about] how much more you're worth than those birds! 'And which of you can add even a smidgen to your lives by worrying? 'So if [worry] is unable fix little things, why be concerned about all these other things?'
Beck's American Translation . Breakthrough Version	Take a closer look at the crows (that do not have a storage room, nor a grain bin) because they do not seed, nor harvest, and God nurtures them. How much more substantial are you than the birds? Who among you by worrying is able to add a cubit (<i>an elbow to fingertip length</i>) on his height? So if you are not even capable of the smallest thing, why do you worry about the rest?
Common English Bible Len Gane Paraphrase	. "Think about the ravens, for they neither sow or reap, neither have a storehouse or barn, yet God feeds them. How much more better are you than them? "And which of you by thinking about it can add to your height one cubit? "If you then are not able to do that small thing, why do have troubled thoughts about the rest?"
A. Campbell's Living Oracles	Consider the ravens: they neither sow nor reap; have neither cellar nor barn; but God feeds them. How much more valuable are you than fowls? Besides, which of you can, by his anxiety, prolong his life one hour? If, therefore, you can not thus effect even the smallest thing, why are you anxious about the rest?
New Advent (Knox) Bible	Life is a greater gift than food, the body than clothing; see how the ravens never sow or reap, have neither storehouse nor barn, and yet God feeds them; have you not an excellence far beyond theirs? Can any of you, for all his fretting, add a cubit's growth to his height? And if you are powerless to do so small a thing, why do you fret about your other needs? V. 23 is included for context.
NT for Everyone	Think about the ravens: they don't sow seed, they don't gather harvests, they don't have storehouses or barns; and God feeds them. How much more will he feed you! Think of the difference between yourselves and the birds!

'Which of you by being anxious can add a day to your lifetime? So if you can't even do a little thing like that, why worry about anything else?

20th Century New Testament Think of the ravens--they neither sow nor reap; they have neither storehouse nor barn; and yet God feeds them! And how much more precious are you than birds! But which of you, by being anxious, can prolong his life a moment? And, if you cannot do even the smallest thing, why be anxious about other things?

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible Conservapedia Translation	.
Revised Ferrar-Fenton Bible	Consider the ravens: for they neither plant or harvest; they don't have a storehouse nor barn; and yet God feeds them: how much better off are you than the birds? By worrying, can any of you add a foot to your height? [This is a famously disputed verse, often translated as adding an hour to one's life. But the Greek term π χυς means "cubit", and the next verse conflicts with the translation of adding an hour to one's life.] If you cannot even do something so meaningless ["something so meaningless" conveys the substance of ἐλάχιστος], why do you worry so much about everything else?
Free Bible Version	Look at the ravens: they neither sow nor reap; there is no storehouse nor barn for them; yet God feeds them. How much you exceed the birds in value! "And who among you by fretting can add a single foot to his height? If you cannot therefore even do the least, why do you fret about the rest?
God's Truth (Tyndale)	Look at the ravens. They don't sow or reap, they don't have any storerooms or barns, but God feeds them. And you're far more valuable than birds! Can you add an hour to your life by worrying about it? If you can't do anything about such small things, why worry about the rest?
International Standard V	Consider the ravens, for they neither sow nor reap, which neither have storehouse nor barn, and yet God feeds them. How much are you better than the fowls. Which of you with taking thought can add to his stature one cubit? If you then be not able to do that thing which is least: why take you thought for the remnant?.
NIV, ©2011 Riverside New Testament Leicester A. Sawyer's NT	Consider the crows. [Or ravens] They don't plant or harvest, they don't even have a storeroom or barn, yet God feeds them. How much more valuable are you than birds! Can any of you add an hour to the length of your life [Or add one cubit to your height] by worrying? So if you can't do a small thing like that, why worry about other things?
Weymouth New Testament	Consider the ravens; for they neither sow nor reap, and they have no private room, no storehouse; and God feeds them. How much are you better than the birds! And which of you can add a cubit to his stature? And if you cannot do the least, why are you anxious for the rest?
Wikipedia Bible Project	Observe the ravens. They neither sow nor reap, and have neither store-chamber nor barn. And yet God feeds them. How far more precious are you than the birds! And which of you is able by anxious thought to add a moment to his life? If then you are unable to do even a very little thing, why be over-anxious about other matters?
	Think about the crows—they don't sow or reap, have no store-rooms or barns, but God feeds them. Plus you're much more valuable than birds! And can any of you live a bit longer by worrying about it? If you can't do anything about these trivial things, why worry about the rest?

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .

The Heritage Bible	<p>Fully exercise your mind upon the crows, because they absolutely do not sow, and absolutely do not reap, to whom there is absolutely no storage room, and absolutely no granary, and God fattens them. By how much more do you surpass the birds?</p> <p>And who of you being worried has power to add to his length of life one cubit?</p> <p>Note Mat 6:27</p>
New American Bible (2011)	<p>If you then do not have power to do the least, why worry about the rest? Notice the ravens: they do not sow or reap; they have neither storehouse nor barn, yet God feeds them. How much more important are you than birds!^m Can any of you by worrying add a moment to your life-span? If even the smallest things are beyond your control, why are you anxious about the rest?</p> <p>m. [12:24] 12:7.</p>
New English Bible–1970	<p>Think of the ravens: they neither sow nor reap; they have no storehouse or barn; yet God feeds them. You are worth far more than the birds! Is there a man among you who by anxious thought can add a foot to his height? Or: a day to his life. If, then, you cannot do even a very little thing, why are you anxious about the rest?</p>
New Jerusalem Bible	<p>Think of the ravens. They do not sow or reap; they have no storehouses and no barns; yet God feeds them. And how much more you are worth than the birds! Can any of you, however much you worry, add a single cubit to your span of life? If a very small thing is beyond your powers, why worry about the rest?</p>
NRSV (Anglicized Cath. Ed.) . Revised English Bible–1989 .	

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	<p>Think about the ravens! They neither plant nor harvest, they have neither storerooms nor barns, yet God feeds them. You are worth much more than the birds! Can any of you by worrying add an hour to his life? If you can't do a little thing like that, why worry about the rest?</p>
Hebraic Roots Bible	<p>Consider the ravens, for they do not sow, nor do they reap; to which there is no storehouse or barn, and YAHWEH feeds them. How much rather you differ from the birds! And who of you by being anxious is able to add one cubit to his stature? Then if you are not able to do even the least, why are you anxious about the rest?</p>
Holy New Covenant Trans.	<p>"Notice the birds: they don't plant seeds or harvest them. Birds do not store their food in barns, yet God takes care of them. And you are worth so much more than birds. None of you can grow a half meter taller by worrying about it. If you cannot do a little thing like that, then why worry about the big things?</p>
The Scriptures 2009	<p>"Look at the ravens, for they neither sow nor reap, which have neither storehouse nor granary, and Elohim feeds them. How much more valuable are you than the birds?</p> <p>"And which of you by worrying is able to add one cubit to his life's span?</p> <p>"If then you are unable to do the least, why do you worry about the rest?</p>
Tree of Life Version	<p>Consider the ravens. They do not sow or reap, they have no storeroom or barn, yet God feeds them. How much more valuable you are than birds! And which of you by worrying can add a single hour to his life? So if you cannot do even something very little, why do you worry about other things?</p>

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	<p>...observe! the ravens for not [They] sow {something} not [They] reap {someone} [for] whom* not is Closet not Barn and The God feeds them [by] (how) much more You* matter [than] the birds Who? but from you* Having (Concern) has (ability) to the stature [of] him to add cubit if so not [thing] least [You*] control why? about the [things] remaining [You*] have (concern)...</p>
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Alpha & Omega Bible	AND HE SAID TO HIS DISCIPLES, "FOR THIS REASON I SAY TO YOU, DO NOT BE OVER ANXIOUS ABOUT LIFE, AS TO WHAT YOU WILL EAT; NOR FOR YOUR BODY, AS TO WHAT YOU WILL PUT ON. "FOR LIFE IS MORE THAN FOOD, AND THE BODY MORE THAN CLOTHING. "CONSIDER THE RAVENS, FOR THEY NEITHER SOW NOR REAP; THEY HAVE NO STOREROOM NOR BARN, AND YET THEOS (<i>The A&O</i>) FEEDS THEM; HOW MUCH MORE VALUABLE YOU ARE THAN THE BIRDS!
Awful Scroll Bible	(")Be according-thought of the ravens, certainly-of-which they do not sow yet-neither reap, which there is no storeroom and-no storehouse, and God nurtures them. How much by far are you bearing-throughout than the flying creatures! (")But which out of you being disconcerted, himself is able to be put-to his stature one pechus? (")If yourselves therefore are not able, a not being able over the smallest thing, why are you disconcerted about the rest of them?
Concordant Literal Version	Consider the ravens, that they are not sowing, neither are they reaping, for which there is no storeroom nor yet barn, and God is nurturing them. Of how much more consequence are you than the flying creatures!" Now who of you by worrying is able to add on to his stature one cubit? If, then, you are not even able for the least, why are you worrying about the rest?
exeGesese companion Bible	Perceive the ravens: for they neither spore nor harvest - neither have pantry nor granary; and Elohim nourishes them. How much more thoroughly surpass you the flyers? And who of you by anxiety can add one cubit to his stature? So if you are not able to do what is least, why be anxious for the rest?.
Orthodox Jewish Bible	Consider the ravens! They do not sow nor reap, they have no storeroom or asam (granary), yet Hashem feeds them. Of how much more worth are you than the OPH HASHOMAYIM [IYOV 38:41; TEHILLIM 147:9] And can any of you by means of a LEV ROGEZ add one cubit to your span of Chayyim? If then you are not able to do even a small thing, why have a LEV ROGEZ about the rest?
Rotherham's Emphasized B.	Consider well the ravens— That they sow not, neither do they reap, Which have neither chamber nor barn,— And God feedeth them ! By how much do ye excel the birds ? And who from among you though anxious can unto his stature add a cubit? <If then, not even the least thing ye can do> Why concerning the rest are ye anxious?.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Consider the ravens, for they neither sow [seed] nor reap [the crop]; they have no storehouse or barn, and yet God feeds them. How much more valuable are you than the birds! And which of you by worrying can add one hour to his life's span? So if you are not even able to do a very little thing [such as that], why are you worried about the rest?
An Understandable Version	Look at the ravens; they do not plant seeds or harvest [<i>a crop</i>]; they do not have a storage locker or a barn, and [<i>yet</i>] God feeds them [<i>adequately</i>]. Are you not a lot

more valuable than those birds? And which one of you can worry yourself into living a single day longer? So, if you are not able to do even a little thing like that, why are you worrying about the rest?

The Expanded Bible

·Look at [Consider; Think of] the ·birds [^Lravens]. They don't ·plant [sow] or ·harvest [reap], they don't have storerooms or barns, but God feeds them. And you are worth much more than birds. ·You cannot [^LWho of you can...?] add ·any time [or a step; ^La cubit; ^Cabout eighteen inches] to your ·life [or height; ^Cthe Greek is ambiguous, but probably refers to time instead of stature] by worrying about it. If you cannot ·do [change] even the little things [by worrying], then why worry about the ·big things [^Lthe rest]?

Jonathan Mitchell NT

"Focus your mind down on and consider the ravens (or: rooks; jackdaws) – that they are not sowing seeds, nor are they reaping [the grain], [and for] which critters there is no storeroom nor yet a barn – and yet God constantly provides food to nourish them, and provision to maintain them. To what an extent and in how many ways are you folks rather constantly carrying through to be of [more] consequence and value [than] the birds (or: the flying creatures)?

"Now who of you, by being anxious and worrying, is able (or: has power) to add a cubit (about eighteen inches) upon the span of his life (or: to his size or stature)?

"Since (or: If), then, you folks continue being not even able (or: having power) [for the] least thing, why continue anxious and overly concerned about the rest (the remaining things)?

P. Kretzmann Commentary

Consider the ravens; for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?

And which of you with taking thought can add to his stature one cubit?

If ye, then, be not able to do that thing which is least, why take ye thought for the rest?

There is a close connection between the warning spoken to the people in general and that addressed to the disciples in particular, for covetousness may have its root in care and worry for the matters of this earthly existence. God has given life to us, therefore He will also provide food to sustain it; He has given us our body, and therefore He will also provide the clothing to shelter it. He has given the greater, that which has more value in His sight, and therefore He may be trusted to take care of the smaller and less important also. The ravens, the birds of the air, are our examples for perfect trust in the providence of God. They neither sow nor reap; they have neither storehouse nor granary; and yet God takes care of them. So we should heed the lesson they teach. "There the birds fly past our eyes, with little honor to us, that we might well take off our hats to them and say: My dear doctor, I must confess that I do not understand the art which thou knowest. Thou sleepest through the night in thy nest, without care. In the morning thou arisest, art happy and joyful, sittest on a tree, singest, praisest, and thankest God; then thou seekest thy food and findest it. Why, what have I, for an old fool, learned that I do not act in the same way? If the little bird can desist from worrying and acts in such a case like a perfect saint, and yet has neither land nor barn, neither box nor cellar; it sings, praises God, rejoices, and is happy, for it knows that it has One that cares for us, whose name is Father in heaven: why, then, do we not also act thus, we that have the advantage that we can work, till the ground, gather the fruits, put them together, and keep them for the time of need? And yet we cannot omit the shameful worrying. Do as the birds do; learn to believe, sing, be happy, and let your heavenly Father care for you. " All the worrying of a person will also not succeed in doing what God can easily do, add a cubit to the stature. And if we cannot even do what seems so self-evident and simple according to the laws of nature, why should we worry about things which are entirely in God's hands, and which He has always taken care of for our welfare?

Lexham Bible

Consider the ravens, that they neither sow nor reap; to them there is neither storeroom nor barn, and God feeds them. How much more are you worth than the

Syndein/Thieme	<p>birds? And which of you by [*Here “by” is supplied as a component of the participle (“being anxious”) which is understood as means] being anxious is able to add an hour [Or “a cubit” (the literal meaning); most scholars understand this to refer figuratively to an “hour” of life here, though some take it as a literal measurement of height] to his life span? If then you are not even able to do a very little thing, why are you anxious about the rest?</p> <p>“ Consider the ravens {an order}. They absolutely do not {ouk} sow nor reap. They have absolutely no {ouk} storeroom or barn. Yet God feeds them. How much more valuable/important are you than the birds?</p> <p>“ And which of you . . . by worrying . . . has the power 'to add one foot and a half to his height'? {Note: In a second source, the ending phrase was said to be 'to add an hour to the length of his life'. Not positive which ending phrase was in the original manuscript at this time, but believe it is correct as translated above.}</p> <p>“ If {ei} - and it is true - you cannot do 'such a very little thing as this' {idiom: 'that which is the least'}, why do you worry about the remaining/rest?</p>
Translation for Translators	<p>Think about the birds: They do not plant seeds, and they do not harvest crops. They do not have rooms or buildings in which to store crops. But God provides food for them. <i>And you are certainly much more valuable than birds. So God will certainly provide what you need!</i> ◀There is not a one of you who can add a little bit to how long he lives by worrying about it!/Is there any of you who can add a little bit to how long he lives by worrying about it?▶ [RHQ] Worrying is a small thing to do. So since you cannot add to your life, ◀you certainly should not worry about other things that <i>you need to have in order to live!</i>/why do you worry about other things that <i>you need to have in order to live?</i> [RHQ]</p>
The Voice	<p>Jesus: Think about those crows flying over there: do they plant and harvest crops? Do they own silos or barns? <i>Look at them fly.</i> It looks like God is taking pretty good care of them, doesn't it? Remember that you are more precious to God than birds! Which one of you can add a single hour to your life or 18 inches [Literally, <i>one cubit</i>] to your height by worrying really hard? If worry can't change anything, why do you do it so much?</p>

Bible Translations with Many Footnotes:

NET Bible®	<p>Consider the ravens:⁵⁸ They do not sow or reap, they have no storeroom or barn, yet God feeds⁵⁹ them. How much more valuable are you than the birds! And which of you by worrying⁶⁰ can add an hour to his life?⁶¹ So if⁶² you cannot do such a very little thing as this, why do you worry about⁶³ the rest?</p> <p>^{58tn} Or “crows.” Crows and ravens belong to the same family of birds. English uses “crow” as a general word for the family. Palestine has several indigenous members of the crow family.</p> <p>^{59tn} Or “God gives them food to eat.” L&N 23.6 has both “to provide food for” and “to give food to someone to eat.”</p> <p>^{60tn} Or “by being anxious.”</p> <p>^{61tn} Or “a cubit to his height.” A cubit (π χυς, phcu”) can measure length (normally about 45 cm or 18 inches) or time (a small unit, “hour” is usually used [BDAG 812 s.v.] although “day” has been suggested [L&N 67.151]). The term ἡλικία (Jhlikia) is ambiguous in the same way as π χυς. Most scholars take the term to describe age or length of life here, although a few refer it to bodily stature (see BDAG 435-36 s.v. 1.a for discussion). Worry about length of life seems a more natural figure than worry about height. However, the point either way is clear: Worrying adds nothing to life span or height.</p> <p>^{62tn} This is a first class condition in the Greek text.</p> <p>^{63tn} Or “why are you anxious for.”</p>
The Spoken English NT	<p>Take a close look at the ravens: they don't plant or harvest; they've got no storerooms or sheds, and God feeds them. How much more important are you than</p>

the birds? And which of you can add a single hour to your lifespan by worrying? So if you can't even do this tiny thing, why worry about the rest? such a little thing

Literal, almost word-for-word, renderings:

- Analytical-Literal Translation "Be considering the ravens, for they do not sow nor reap, to which there is no [fig., which do not have] storeroom nor barn, and God provides for them. How much more valuable you_p are than the birds!
"But which of you_p [by] being anxious is able to add one cubit [about 18 inches or 45 centimeters] to his height?
"So if you_p are not able [to do] a very little [thing], why are you_p anxious [about] the rest?
- Charles Thomson NT Observe those ravens! they neither sow nor reap; nor have they cellar or barn; yet God feedeth them. Of how much greater value are you than these birds? Now which of you can, with all his solicitude, add a moment to his life? If therefore, you cannot make the smallest addition to it, why are you anxious about the rest?
- Context Group Version Consider the ravens, that they do not sow, neither reap; which have no store-chamber nor storehouse; and God feeds them: of how much more value are you (pl) than the birds! And which of you (pl) by being anxious can add a cubit to the measure of his life? If then you (pl) are not able to do even that which is least, why are you (pl) anxious concerning the rest?
- Legacy Standard Bible
New American Standard .
Consider the ravens, that they neither sow nor reap; they have no storeroom nor barn, and yet God feeds them; how much more valuable you are than the birds! And which of you by worrying can add a day [Lit *cubit* (about 18 in. or 45 cm)] to his life's span [Or *height*] ? Therefore if you cannot do even a very little thing, why do you worry about the other things?
- Revised Young's Lit. Trans. 'Consider the ravens, that they sow not, nor reap, to which there is no barn nor storehouse, and God does nourish them; how much better are you than the fowls? and who of you, being anxious, is able to add to his age one cubit? If, then, you are not able for the least -- why for the rest are you anxious?
- A Voice in the Wilderness Consider the ravens, for they neither sow nor reap, which have neither storehouse nor barn; and God feeds them. By how much do you surpass birds. And which of you by being anxious is able to add one cubit to his stature? If you then are not able to do even the least, why are you anxious about the rest?

The gist of this passage: Jesus asks those hearing to consider the raven. God takes care of them and they have no barns or storehouses to store their excess for themselves others.

24-26

Luke 12:24a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katanoeô (κατανοέω) [pronounced <i>kat-an-oh-EH-oh</i>]	<i>to notice, to observe carefully, to look at (and reflect upon), to consider, to contemplate; to behold, to perceive</i>	2 nd person plural, aorist active imperative	Strong's #2657
tous (τούς) [pronounced <i>toos</i>]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588

Luke 12:24a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
κόραξ (κόραξι) [pronounced KOHR-ax]	<i>raven, crow [due to its voracity]</i>	masculine plural noun, accusative case	Strong's #2876

Translation: Look at the ravens—...

Jesus has given His disciples a narrative about the rich man who thought only of himself. Here He is going to give them a comparative illustration. He is going to take two things—the disciples and ravens—and discuss how God thinks about them and treats them. This is a true parable, where one thing is described, but it illustrates something else.

Jesus asks those listening to Him to think about the raven (possibly, *crow*).

Luke 12:24b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ὅτι (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
οὐ (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
speirō (σπείρω) [pronounced SPY-roh]	<i>to sow, to scatter, to toss out seed; to receive seed; sometimes used metaphorically</i>	3 rd person plural, present active indicative	Strong's #4687
οὐδε (οὐδέ) [pronounced oo-DEH]	<i>but not, neither, never, nor, not even, no more, not yet</i>	negative conjunction	Strong's #3761
therízō (θερίζω) [pronounced thehr-IHD-zoh]	<i>to reap, to harvest; proverbial expression for sowing and reaping; to cut off, to destroy; as crops are cut down with a sickle</i>	3 rd person plural, present active indicative	Strong's #2325

Translation: ...they do not sow or reap,...

Ravens do not farm. They do not sow seed and they do not reap. Man does this; animals do not.

Luke 12:24c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hois (οἷς) [pronounced hois]	<i>to whom, in which, by means of what; for that</i>	masculine plural relative pronoun; dative, locative or instrumental case	Strong's #3739
οὐκ (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756

Luke 12:24c			
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)
tameíon (ταμείον) [pronounced <i>tam-Ī-on</i>]	<i>a storage chamber, storeroom; a chamber especially an inner chamber (used for storage or privacy); a secret room</i>	neuter singular noun, nominative case	Strong's #5009
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
apothêkê (ἀποθήκη) [pronounced <i>ap-oth- AY-kay</i>]	<i>a barn, granary, repository</i>	feminine singular noun, nominative case	Strong's #596

Translation: ...they do not have [lit., for whom is not] a storage building or a barn,...

Remember how much of this was precipitated by the story of a wealthy and successful man who needed to rebuild his barn even larger; and then he would retire after that.

Man has found that he needs to take his grain and store it for periods of time, just in case. It is very difficult for many to survive through a winter, through a dry season, or through a depression, unless he puts grain (or money) aside for difficult times.

This is not true of ravens. They are going to eat and they are going to survive, even through winters, dry seasons and depressions. This does not mean that every raven survives a hard winter, but, every Spring presents the world with a new crop of ravens. There is this amazing balance in nature of an incredibly diverse group of animals and plant life which continues to grow and interact on this planet. Everything necessary for a raven to survive is provided by God. And all those things necessary for the raven, have every means of their survival provide for as well.

Luke 12:24d			
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
theos (θεός) [pronounced <i>theh- OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316

Luke 12:24d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
trephō (τρέφω) [pronounced TREF-oh]	<i>to bring up, to feed, to nourish, to pamper, to rear; to fatten</i>	3 rd person singular, present active indicative	Strong's #5142
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 yet, God keeps on feeding them.

Despite the raven's lack of farming skills (to say nothing of its ineptitude when it comes to building a barn), God still feeds them. God makes certain that, even here, in this fallen world, that there is food for them.

Luke 12:24e

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
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
diaphérō (διαφέρω) [pronounced dee-ahf-EHR-oh]	<i>to bear or carry (through any place); to carry (in different ways; in different directions, to different places); to differ, to test, to prove (the good things that differ); to distinguish (between good and evil, lawful and unlawful), to approve of things that excel, to differ from one; to excel, surpass one; impersonally, it makes a difference, it matters, it is of importance</i>	2 nd person plural, present active indicative	Strong's #1308
tōn (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
peteinon (πετεινόν) [pronounced peht-i-NOM]	<i>flying, winged; flying or winged animals, birds; the birds of the heaven, that is, flying in the heaven (air)</i>	neuter plural noun; nominative case	Strong's #4071

Translation: How much more important are you+ [than] the birds?

Jesus asks His disciples, “Are you not more important to God than these birds?” That should elicit a positive answer from a normal person. We are, after all, made in God’s image.

Luke 12:24 Look at the ravens—they do not sow or reap, they do not have [lit., for whom is not] a storage building or a barn, and yet, God keeps on feeding them. How much more important are you+ [than] the birds? (Kukis moderately literal translation)

Luke 12:25			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
ti (τί) [pronounced tee]; tis (τίς) [pronounced tihç]	who, what [one], which, how; whether, why	masculine singular pronoun; interrogative particle; nominative case	Strong’s #5101
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong’s #1161
ek (ἐκ) [pronounced ehk]	out of, out from, from, by, of	preposition	Strong’s #1537
Here, spelled ex (ἐξ) [pronounced ehks], because it comes before a vowel.			
humōn (ὁμῶν) [pronounced hoo- MONE]	of yours, from you; concerning you; you, yourselves	2 nd person plural pronoun; genitive/ablative case	Strong’s #5216 (genitive case of #5210)
merimnaō (μεριμνάω) [pronounced mer-im- NAH-oh]	being anxious, being stressed; one who is (overly) troubled with cares	masculine singular, present active participle, nominative case	Strong’s #3309
dunamai (δύναμαι) [pronounced DOO- nam-ahēe]	to be able, to have power to; to be able to do something; to be capable, strong and powerful	3 rd person singular, present [deponent] middle or passive indicative	Strong’s #1410
epí (ἐπί) [pronounced eh-PEE]	to, towards; on, upon; at, by, before; over, against; to, across	preposition of superimposition; a relation of motion and direction with accusative case	Strong’s #1909
tên (τήν) [pronounced tayn]	the, to the	feminine singular definite article; accusative case	Strong’s #3588 (article, demonstrative pronoun) and #3739 (pronoun)
hêlikia (ἡλικία) [pronounced hay-lik- EE-ah]	maturity (in years or size); age, stature	feminine singular noun; accusative case	Strong’s #2244

Luke 12:25			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
αυτου (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
προστίθημι (προστίθημι) [pronounced pros-TITH-ay-meef]	<i>to add, again, to give more, to increase, to place additionally, to lay beside, to annex, to repeat; to proceed further, to speak to any more</i>	aoist active infinitive	Strong's #4369
πέχους (πήχυς) [pronounced PAY-khoos]	<i>a cubit, ~ 18 inches; the forearm (length, measure)</i>	masculine singular noun, accusative case	Strong's #4083

Translation: So who from among you+ being anxious is able to add a cubit to his stature?

Man spends a great deal of his time worrying. I hate to admit it, but I have had circumstances in my life where I worried. I knew that was sin, and I would rebound it, but then, sometimes, I would worry again.

I found that life's difficulties, if they kept me from sleeping, gave me time to listen to the Word of God being taught. That has helped me immeasurably.

Now, Jesus suggests here, "Let's say you want to worry about your height...how much is that going to increase your height?" The correct answer, is, by 0.0 inches.

As people get older, they tend to get shorter; and there are ways to deal with that. But, Jesus makes certain that no one over thinks His illustration here. "Can you worry enough to add 18 inches to your height?" No, you cannot; and there is no method by which you can.

Luke 12:25 So who from among you+ being anxious is able to add a cubit to his stature? (Kukis moderately literal translation)

Luke 12:26a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ει (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>			
οὐν (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
οὐδέ (οὐδέ) [pronounced oo-DEH]	<i>but not, neither, never, nor, not even, no more, not yet</i>	negative conjunction	Strong's #3761

Luke 12:26a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eláχistos (ἐλάχιστος) [pronounced <i>ehl-AKH- ihss-toss</i>]	<i>least, very little (small), smallest (in size, amount, dignity, importance, rank, authority, commandments, etc.)</i>	neuter singular superlative adjective, accusative case	Strong's #1646
dunamai (δύναμαι) [pronounced <i>DOO- nam-ahēe</i>]	<i>to be able, to have power to; to be able to do something; to be capable, strong and powerful</i>	2 nd person plural, present [deponent] middle or passive indicative	Strong's #1410

Translation: If you are not able [to effect] the smallest [change],...

No matter how much a person worries, he cannot add the slightest amount to his height.

Luke 12:26b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ti (τί) [pronounced <i>tee</i>]; tís (τίς) [pronounced <i>tihç</i>]	<i>who, what [one], which, how; whether, why</i>	neuter singular pronoun; interrogative particle; accusative case	Strong's #5101
peri (περί) [pronounced <i>per-EE</i>]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
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
loipoi (λοιποί) [pronounced <i>loy-POY</i>]	<i>remaining ones, other, those who remain, remnant, residue, rest</i>	neuter plural adjective; accusative case	Strong's #3062
merimnaô (μεριμνάω) [pronounced <i>mer-im- NAH-oh</i>]	<i>to be anxious, to be stressed; to be (overly) troubled with cares</i>	2 nd person plural, present active indicative	Strong's #3309

Translation: ...why do you+ keep on being anxious about the rest [of your life]?

If you cannot increase your height by worrying, why do you worry about anything else?

Luke 12:26 If you are not able [to effect] the smallest [change], why do you+ keep on being anxious about the rest [of your life]? (Kukis moderately literal translation)

Luke 12:24–26 Look at the ravens—they do not sow or reap, they do not have [lit., for whom is not] a storage building or a barn, and yet, God keeps on feeding them. How much more important are you+ [than] the birds? So who from among you+ being anxious is able to add a cubit to his stature? If you are not able [to effect] the smallest [change], why do you+ keep on being anxious about the rest [of your life]? (Kukis moderately literal translation)

Luke 12:24–26 Look at the ravens, who do not farm; nor do they have a place like a barn in which to store their food. Nevertheless, God keeps on feeding them. Are you not far more important to God than these common birds? Who among you, by being anxious, can add a cubit to his height? If you are not able to effect the smallest change in your stature, why do you continue being anxious about the rest of life? (Kukis paraphrase)

Consider the lilies—how it keeps on growing [yet] it does not grow weary, nor does it spin. But I keep on saying to you [all], not Solomon, in all the glory of his, clothed as these. But if in a field, the vegetation is today but tomorrow in a furnace being cast, the God thus clothes [them], how much more you [all], [you all] lacking faith?

Luke
12:27–28

Consider the wildflowers—how they grow, [yet] they do not tire nor do they spin [fabric]. And I keep on saying to you+ [that] Solomon, in all of his glory, was not clothed as these [flowers]. If this vegetation in the field is [here] today and cast into a furnace tomorrow, [yet] God so clothes [them], how much more [will God provide for you], [you] faithless ones?

Think about the flowers in the fields. They grow without exerting any personal effort. Let Me say this, that Solomon, even in all of his glory, was not clothed in such color as these flowers. Yet, this vegetation of the field is here now, and tomorrow, thrown onto the fire. Nevertheless, God clothes them with beauty and color. How much more does God value you, you of little faith?

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	Consider the lilies—how it keeps on growing [yet] it does not grow weary, nor does it spin. But I keep on saying to you [all], not Solomon, in all the glory of his, clothed as these. But if in a field, the vegetation is today but tomorrow in a furnace being cast, the God thus clothes [them], how much more you [all], [you all] lacking faith?
Douay-Rheims 1899 (Amer.)	Consider the lilies, how they grow: they labour not, neither do they spin. But I say to you, not even Solomon in all his glory was clothed like one of these. Now, if God clothe in this manner the grass that is to-day in the field and to-morrow is cast into the oven: how much more you, O ye of little faith?
Holy Aramaic Scriptures	Consider the shushane {the lilies}, how they grow, that they don't labor and they don't spin, but, I say unto you, that not even Shliymun {Solomon}, in all shubkheh {his glory}, was covered as one of these. If then the miyra {the grass} that today is in the khaqla {the field}, and tomorrow falls into the thanura {the oven}, Alaha {God} thus clothes, how much more for you zuray Haymanutha {little of Faith}?
James Murdock's Syriac NT	Consider the lilies, how they grow: they toil not, nor do they spin. Yet I say to you, that not even Solomon in all his glory, was clothed like one of these. And if God so clothe the herb, which to-day exists in the field, and to-morrow falls into the oven, how much more you, ye little in faith?
Original Aramaic NT	"Consider the lilies how they grow, that they do not labor neither do they weave, but I say to you that not even Solomon in all his glory was robed like one of these." "But if God so clothes the grass that today is in the field and tomorrow will fall into a fire, how much better is he to you, O' small of faith?"
Lamsa Peshitta (Syriac)	"Consider the lilies how they grow, that they do not labor neither do they weave, but I say to you that not even Solomon in all his glory was robed like one of these." "But if God so clothes the grass that today is in the field and tomorrow will fall into a fire, how much better is he to you, O' small of faith?"

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Give thought to the flowers: they do no work, they make no thread; and still I say to you, Even Solomon, in all his glory, was not clothed like one of these. But if God gives such clothing to the grass in the field, which today is living, and tomorrow will be burned in the oven, how much more will he give clothing to you, O men of little faith?
Bible in Worldwide English	Think about the flowers. See how they grow. They do not work or make cloth. I tell you, King Solomon was a great man. But he was not dressed as fine as one of these flowers. God dresses the grass in the fields so it looks nice. It is in the field one day and the next day it is burned. If God dresses the grass like that, he cares much more that you have clothes to wear. You do not believe in God very much!
Easy English	Think about how the wild flowers grow. They do not do work or make clothes for themselves. But I tell you this about them: Even one wild flower is more beautiful than King Solomon was. And King Solomon wore the most beautiful clothes. It is God that gives beautiful clothes even to the grass. One day the grass is growing in the field, but the next day people will cut it and burn it. God will certainly take care of you, much more than he takes care of the grass. You should trust him more than you do!
Easy-to-Read Version—2008	<p style="padding-left: 20px;"> People burned dry grass and wild flowers to cook food.</p> "Think about how the wildflowers grow. They don't work or make clothes for themselves. But I tell you that even Solomon, the great and rich king, was not dressed as beautifully as one of these flowers. If God makes what grows in the field so beautiful, what do you think he will do for you? That's just grass--one day it's alive, and the next day someone throws it into a fire. But God cares enough to make it beautiful. Surely he will do much more for you. Your faith is so small!
<i>God's Word™</i>	Consider how the flowers grow. They never work or spin yarn for clothes. But I say that not even Solomon in all his majesty was dressed like one of these flowers. That's the way God clothes the grass in the field. Today it's alive, and tomorrow it's thrown into an incinerator. So how much more will he clothe you people who have so little faith?
Good News Bible (TEV)	Look how the wild flowers grow: they don't work or make clothes for themselves. But I tell you that not even King Solomon with all his wealth had clothes as beautiful as one of these flowers. It is God who clothes the wild grass---grass that is here today and gone tomorrow, burned up in the oven. Won't he be all the more sure to clothe you? What little faith you have!
J. B. Phillips	Think of the wild flowers, and how they neither work nor weave. Yet I tell you that Solomon in all his glory was never arrayed like one of these. If God so clothes the grass, which flowers in the field today and is burnt in the stove tomorrow, is he not much more likely to clothe you, you little-faiths?
<i>The Message</i>	Walk into the fields and look at the wildflowers. They don't fuss with their appearance—but have you ever seen color and design quite like it? The ten best-dressed men and women in the country look shabby alongside them. If God gives such attention to the wildflowers, most of them never even seen, don't you think he'll attend to you, take pride in you, do his best for you?
NIRV	"Think about how the wild flowers grow. They don't work or make clothing. But here is what I tell you. Not even Solomon in his royal robes was dressed like one of those flowers. If that is how God dresses the wild grass, how much better will he dress you! After all, the grass is here only today. Tomorrow it is thrown into the fire. Your faith is so small!

New Life Version Think how the flowers grow. They do not work or make cloth. Yet, I tell you, that King Solomon in all his greatness was not dressed as well as one of these flowers. God puts these clothes on the grass of the field. The grass is in the field today and put into the fire tomorrow. How much more would He want to give you clothing? You have so little faith!

New Simplified Bible .

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

Casual English Bible Think about the lilies, and about how they grow out in the wild. They don't work. They don't spin fabric to make clothes for themselves. But I'll tell you this, not even King Solomon decked out in his best royal robes looked as handsome as a lily. If God drapes such beauty on fields of grass, which tomorrow will be pitched in the oven and burned as fuel, how much more is he going to put clothes on you. My goodness, you people have so little faith.

Contemporary English V. Look how the wild flowers grow! They don't work hard to make their clothes. But I tell you that Solomon with all his wealth wasn't as well clothed as one of these flowers. God gives such beauty to everything that grows in the fields, even though it is here today and thrown into a fire tomorrow. Won't he do even more for you? You have such little faith!

The Living Bible "Look at the lilies! They don't toil and spin, and yet Solomon in all his glory was not robed as well as they are. And if God provides clothing for the flowers that are here today and gone tomorrow, don't you suppose that he will provide clothing for you, you doubters?"

New Berkeley Version
New Living Translation

.
"Look at the lilies and how they grow. They don't work or make their clothing, yet Solomon in all his glory was not dressed as beautifully as they are. And if God cares so wonderfully for flowers that are here today and thrown into the fire tomorrow, he will certainly care for you. Why do you have so little faith?"

UnfoldingWord Simplified T. Think about the way that flowers grow. They do not work to earn money and they do not make their own clothes. But I tell you that even though King Solomon, who lived long ago, wore very beautiful clothes, he was never as well dressed as one of those flowers.

William's New Testament God makes the plants beautiful even though they grow for only a short time. Then they are cut and thrown into the fire. But you are very precious to God, and he will care for you much more than he cares for the plants. Why do you trust him so little? Just think of how the lilies grow. They do not toil nor spin. But, I tell you, not even Solomon, in all his splendor, was ever dressed like one of them. Now if God so gorgeously dresses the wild grass which today is green but tomorrow is tossed into the furnace, how much more surely will He clothe you, O you with little faith?

Partially literal and partially paraphrased translations:

American English Bible 'Also notice how the lilies grow; although they don't work or spin cloth – I tell you that even Solomon in all of his glory wasn't as well-dressed as they are! So if God so well clothes the plants in the fields – that are here today and thrown into an oven tomorrow – how much more would He rather clothe you... You with so little faith?'

Beck's American Translation .
Breakthrough Version

I tell you, not even Solomon in all his magnificence put *robes* around himself as one of these. If God decks out the grass this way, that is in a field today and tomorrow is thrown into an earthen furnace, how much more *will He deck you out*, seldom trusting *people*?

Common English Bible Notice how the lilies grow. They don't wear themselves out with work, and they don't spin cloth. But I say to you that even Solomon in all his splendor wasn't dressed like

one of these. If God dresses grass in the field so beautifully, even though it's alive today and tomorrow it's thrown into the furnace, how much more will God do for you, you people of weak faith!

Len Gane Paraphrase

"Think about the lilies how they grow. They don't work or spin, and yet I say to you that Solomon in all his glory wasn't clothed like one of these.

"If then God so cloth the wild plants which are today in the field but tomorrow is thrown into the furnace. How much more [clothe] you, O you of little faith?

A. Campbell's Living Oracles

Consider the lilies. How do they grow? They toil not; they spin not; yet I affirm, that even Solomon, in all his glory, was not equally adorned with one of these. If, then, God so array the herbage, which today is in the field, and to-morrow is cast into the oven; how much more will he array you, O you distrustful!

New Advent (Knox) Bible

See how the lilies grow; they do not toil, or spin, and yet I tell you that even Solomon in all his glory was not arrayed like one of these. 28 If God, then, so clothes the grasses which live to-day in the fields and will feed the oven to-morrow, will he not be much more ready to clothe you, men of little faith?

NT for Everyone

20th Century New Testament

Think of the lilies, and how they grow. They neither toil nor spin; yet, I tell you, even Solomon in all his splendor was not robed like one of these. If, even in the field, God so clothes the grass which is living to-day and to-morrow will be thrown into the oven, how much more will he clothe you, O men of little faith!

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible

Conservapedia Translation

Consider how the lilies grow: they do not labor, they do not weave; and yet I tell you, Solomon in all his glory was not as regally dressed as one of these. If God gives consideration to the condition of straw, which grows today in the field, and tomorrow is burned in an oven; how much more will give consideration to your condition, you of little faith?

Revised Ferrar-Fenton Bible

"Observe the lilies, how they grow: they neither toil nor spin; yet I tell you that even Solomon in all his magnificence was never arrayed like one of them.

If, then, the flower which exists to-day in the field and to-morrow may be thrown upon the fire, is thus adorned by God, how much more you—you of little faith!

Free Bible Version

Think of the lilies and how they grow. They don't work, and they don't spin thread for clothes, but I tell you, not even Solomon in all his glory was as beautifully dressed as one of them.

"So if God clothes the fields with such beautiful flowers, which are here today but gone tomorrow when they are burned in a fire to heat an oven, how much more will God clothe you, you who have so little trust!

God's Truth (Tyndale)

Consider the lilies how they grow: They labor not: they spin not: and yet I say unto you, that Salomon in all this royalty, was not clothed like to one of these.

If the grass which is today in the field, and tomorrow shall be cast into the furnace, God so clothe, how much more will he clothe you, o you endued with little faith?

International Standard V

Consider how the lilies grow. They don't work or spin yarn, but I tell you that not even Solomon in all his splendor was clothed like one of them. Now if that's the way God clothes the grass in the field, which is alive today and thrown into an oven tomorrow, how much more will he clothe you—you who have little faith?

NIV, ©2011

Riverside New Testament

Weymouth New Testament

Observe the lilies, how they grow. They neither labour nor spin. And yet I tell you that not even Solomon in all his splendour was as beautifully dressed as one of these. But if God so clothes the vegetation in the fields, that blooms to-day and to-morrow will be thrown into the oven, how much more certainly will He clothe you, you men of feeble faith!

Wikipedia Bible Project Think about lilies, and how they grow. They don't work hard, and don't spin yarn—but I tell you, not even Solomon in all his glory was as beautifully dressed compared to them. And if God makes plants growing in fields so beautiful, which are here today but tomorrow are burned as fuel in an oven, how much more valuable you are, you who trust so little!

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .
The Heritage Bible Fully exercise your mind on the lilies how they grow; they absolutely do not feel fatigue, and they absolutely do not spin, and I say to you, Not even Solomon in all his glory was clothed like one of these.
And if God so clothes the vegetation which today is in the field, and tomorrow is thrown into the oven, how much more will he clothe you, you of little faith?

New American Bible (2011) Notice how the flowers grow. They do not toil or spin. But I tell you, not even Solomon in all his splendor was dressed like one of them.ⁿ If God so clothes the grass in the field that grows today and is thrown into the oven tomorrow, will he not much more provide for you, O you of little faith?
n. [12:27] 1 Kgs 10:4–7; 2 Chr 9:3–6.

New English Bible—1970 'Think of the lilies: Some witnesses read: they grow, they do not toil or spin. they neither spin nor weave; yet I tell you, even Solomon in all his splendour was not attired like one of these. But if that is how God clothes the grass, which is growing in the field today, and tomorrow is thrown on the stove, how much more will he clothe you! How little faith you have!

New Jerusalem Bible Think how the flowers grow; they never have to spin or weave; yet, I assure you, not even Solomon in all his royal robes was clothed like one of them. Now if that is how God clothes a flower which is growing wild today and is thrown into the furnace tomorrow, how much more will he look after you, who have so little faith!

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

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Think about the wild irises, and how they grow. They neither work nor spin thread; yet, I tell you, not even Shlomo in all his glory was clothed as beautifully as one of these. If this is how God clothes grass, which is alive in the field today and thrown in the oven tomorrow, how much more will he clothe you! What little trust you have!

Hebraic Roots Bible Consider the lilies, how they grow, they do not labor, nor do they spin, but I say to you, Not even Solomon in all his glory was clothed as one of these. But if Elohim so dresses the grass, which today is in the field and tomorrow is thrown into the oven, how much rather you, of little-faith?

Holy New Covenant Trans. Notice how the wild flowers grow. They don't work or make clothes for themselves. But I tell you, even Solomon, with all his beautiful clothes, was not dressed as well as one of these flowers. Why do you have so little faith? Look at how well God clothes the grass in the fields, but the grass is here today and thrown into the oven tomorrow to be burned. Wouldn't God dress you so much better? You are much more important than the grass in the fields. Don't have so little faith!

Israeli Authorized Version Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Shlomo in all his glory was not arrayed like one of these. If then Elohim so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he clothe you, O ye of little faith?

The Scriptures 2009 "Look at the lilies, how they grow. They neither toil nor spin, and I say to you, even Shelomoh in all his esteem was not dressed like one of these.

“And if Elohim so clothes the grass, which today exists in the field and tomorrow is thrown into the furnace, how much more you, O you of little belief?

Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...observe! the lilies how? [They] grows~ not [They] labors~ not [They] spins~ [I] say but [to] you* not Solomon in every the recognition [of] him puts (on) {something} as One [Thing] [of] these if but in field the grass being today and tomorrow to oven being put The God so clothes [by] (how) much more {He will clothe} you* [Men] Believing (Little)...
Alpha & Omega Bible	“CONSIDER THE LILIES, HOW THEY GROW: THEY NEITHER TOIL NOR SPIN; BUT I TELL YOU, NOT EVEN SOLOMON IN ALL HIS GLORY CLOTHED HIMSELF LIKE ONE OF THESE. “BUT IF THEOS (<i>The Alpha & Omega</i>) SO CLOTHES THE GRASS IN THE FIELD, WHICH IS alive TODAY AND TOMORROW IS THROWN INTO THE FURNACE, HOW MUCH MORE will He clothe YOU? YOU MEN OF LITTLE FAITH!
Awful Scroll Bible	(“)Be thought-according-to how the lilies grow; they do not toil, they do not spin. But I instruct to yous, Solomon from-within all his splendor, puts- not -around a putting-around himself as to one of these-same. (“)If moreover God, the same-as-this clothes-around the foliage, being this-day from-within the field, and tomorrow is coming about thrown it into a furnace, how much by far yous, yous of little-in-confidence!
Concordant Literal Version	Consider the anemones, how they are growing. They are not toiling, neither are they spinning; yet I am saying to you that not even Solomon in all his glory was clothed as one of these." Now if God is thus garbing the grass in the field, which is today and tomorrow is cast into the stove, how much rather you, scant of faith?
exeGesés companion Bible	Perceive the lilies how they grow: they neither labor, nor spin; and yet I word to you, that Sholomoh in all his glory arrayed not as one of these. But if Elohim thus clothes the herbage - which today is in the field and tomorrow is cast into the oven; how much more you, O you of little trust?
Orthodox Jewish Bible	Consider the lilies! How they grow! A lily does not labor nor spin. But I say to you, not even Shlomo HaMelech in all his kavod was arrayed like one of these. [MELACHIM ALEF 10:4 7] And if Hashem so enrobes the grass of the field, which is here hayom (today) and thrown into the eish makhar (tomorrow), how much more will Hashem enrobe you, you ones of little bitachon.
Rotherham’s Emphasized B.	Consider well the lilies, how they grow: They toil not, neither do they spin, And yet I say unto you— Not even Solomon, in all’ his glory was arrayed like one of these. But <if God thus adorneth [the grass] Which is in a field to-day’, And to-morrow’ into an oven is cast> How much rather you O little-of-faith?

Expanded/Embellished Bibles:

- The Amplified Bible* Consider the lilies and wildflowers, how they grow [in the open field]. They neither labor nor spin [wool to make clothing]; yet I tell you, not even Solomon in all his glory *and* splendor dressed himself like one of these. But if this is how God clothes the grass which is in the field today and tomorrow is thrown into the furnace, *how much more* will He clothe you? You of little faith!
- An Understandable Version "Consider how [wild] lilies grow; they do not work or weave, yet I tell you, even Solomon, clothed in his very finest royal robes, was never dressed [as luxuriously] as one of these [flowers]. But if God so [beautifully] dresses the grass in a field, which is [green] today, and [then] tomorrow [dries up and] is thrown into the oven [i.e., as fuel], will He not do even more in providing your clothing, you people with such little faith?
- The Expanded Bible ·Consider [Look; Think] how the lilies grow; they don't work [toil] or make clothes for themselves [spin thread]. But I tell you that even Solomon with his riches [in all his glory] was not dressed as beautifully as one of these flowers. God clothes [If God clothes...?] the grass [wildflower] in the field, which is alive today but tomorrow is thrown into the fire [furnace; oven]. So how much more will God clothe you? Don't have so little faith [or You people of little faith; or How little faith you have]!
- Jonathan Mitchell NT "Focus your mind down on and consider the lilies – how it progressively (or: repeatedly) grows and increases? It is not constantly working hard (toiling; spent with labor), neither is it continuously spinning thread [for cloth]. Yet I am now saying to you folks, not even Solomon – in the midst of all his glory (splendor; manifestations which called forth praise) – was arrayed (or: cast clothing around himself) as one of these!
"So if God continues thus clothing the vegetation – being in a field today, and proceeding in being cast into an oven (or: furnace) the next day (or: tomorrow) – how much rather [will He continue clothing and adorning, and thus, taking care of] you folks: people having little faith and small trust!
- P. Kretzmann Commentary **Verses 27-31**
A lesson from the fields:
Consider the lilies, how they grow; they toil not, they spin not; and yet I say unto you that Solomon in all his glory was not arrayed like one of these.
If, then, God so clothe the grass, which is today in the field, and tomorrow is cast into the oven, how much more will He clothe you, O ye of little faith?
- Lexham Bible Consider the lilies, how they grow: they do not toil or spin, but I say to you, not even Solomon in all his glory was dressed like one of these. But if God clothes the grass in the field in this way, although it [*Here "although" is supplied as a component of the participle ("is") which is understood as concessive] is here today and tomorrow is thrown into the oven, how much more will he do so for [*The phrase "will he do so for" is not in the Greek text but is implied] you, you of little faith?
- Syndein/Thieme `` Consider how the lilies grow; they absolutely do not {ouk} work or spin {no manual labor for the lilies of the field!}. But I tell you, even Solomon in all his glory/splendor {doxa} was absolutely not {ouk} clothed like one of these.
``If {ei} - and it is true - then that this is how God clothes the grass that is in the field today . . . and tomorrow is tossed into the oven/furnace, how much more . . . {will He clothe} you?
O you of little faith/doctrine {oligopistos - pistis means faith or 'that which is believed'/doctrine - both apply here}.
- Translation for Translators Think about the way that flowers grow *in the fields*. They do not work to earn money, and they do not make their own clothes. But I tell you that *even though King Solomon, who lived long ago, wore very beautiful clothes*, his clothes were not as beautiful as one of those flowers. 28 God makes the flowers beautiful, but they grow in the fields for only a short time. Then they are cut at the same time that the grass is cut, and thrown into an oven to be burned to make heat for baking bread. So they

really are not worth very much. But you are very precious to God, and he will care for you much more than he cares for the grass by filling it with beautiful flowers. So he will certainly provide clothes for you, who live much longer than the grass. Why [RHQ] do you trust him so little?

The Voice

Jesus: Think about those beautiful wild lilies growing over there. They don't work up a sweat toiling for needs or wants—they don't worry about clothing. Yet the great King Solomon never had an outfit that was half as glorious as theirs!

Look at the grass growing over there. One day it's thriving in the fields. The next day it's being used as fuel. *If God takes such good care of such transient things, how much more you can depend on God to care for you, weak in faith as you are.*

Bible Translations with Many Footnotes:

NET Bible®

Consider how the flowers⁶⁴ grow; they do not work⁶⁵ or spin. Yet I tell you, not even Solomon in all his glory was clothed like one of these! And if⁶⁶ this is how God clothes the wild grass,⁶⁷ which is here⁶⁸ today and tomorrow is tossed into the fire to heat the oven,⁶⁹ how much more⁷⁰ will he clothe you, you people of little faith!

^{64tn} Traditionally, "lilies." According to L&N 3.32, "Though traditionally κρίνον has been regarded as a type of lily, scholars have suggested several other possible types of flowers, including an anemone, a poppy, a gladiolus, and a rather inconspicuous type of daisy." In view of the uncertainty, the more generic "flowers" has been used in the translation.

^{65tn} Traditionally, "toil." Although it might be argued that "work hard" would be a more precise translation of κοπιᾶω (kopiaw) here, the line in English scans better in terms of cadence with a single syllable.

^{66tn} This is a first class condition in the Greek text.

^{67tn} Grk "grass in the field."

^{68tn} Grk "which is in the field today."

^{69tn} Grk "into the oven." The expanded translation "into the fire to heat the oven" has been used to avoid misunderstanding; most items put into modern ovens are put there to be baked, not burned.

^{sn} The oven was most likely a rounded clay oven used for baking bread, which was heated by burning wood and dried grass.

^{70sn} The phrase how much more is a typical form of rabbinic argumentation, from the lesser to the greater. If God cares for the little things, surely he will care for the more important things.

New American Bible (2011)
The Passion Translation

.
"Think about the lilies. They grow and become beautiful, not because they work hard or strive to clothe themselves. Yet not even Solomon, wearing his kingly garments of splendor, could be compared to a field of lilies. If God can clothe the fields and meadows with grass and flowers, can't he clothe you as well, O struggling one with so many doubts?^[g]

^[g] This Greek word means "little faiths."

The Spoken English NT

Take a close look at the wildflowers, how they grow. They don't work hard, and they don't make cloth.ⁿ But I'm telling you, even Solomon, with all of his glory, wasn't adorned like one of these. If God gives clothes like that to^o the grass out in the field—which is there today, and tomorrow is thrown in your oven—how much more will God clothe you? You have so little faith!

ⁿ "Make cloth": lit. "spin." Spinning is twisting fibers together to make thread or yarn to weave into cloth.

^o Lit. "And if God thus clothes."

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	"Consider the lilies, how do they grow? They do not labor nor do they spin. But I say to you _p , not even Solomon in all his glory was arrayed like one of these. "But if God clothes in such a manner the grass in the field, being [here] today and tomorrow is thrown into a furnace, how much more [will He clothe] you _p , [O you _p] of little faith?
Berean Literal Bible Charles Thomson NT	. Observe those lilies how they grow! They neither toil nor spin; yet I say to you, Even Solomon in all his glory, was not arrayed like one of these. Now if God doth thus clothe the herbage, which is in the field today, and tomorrow is cast into a furnace, how much more will he clothe you, O distrustful men?
Context Group Version	Consider the lilies, how they grow: they do not toil, neither do they spin; yet I say to you (pl), Even Solomon in all his public honor was not arrayed like one of these. But if God clothes the grass in the field in this way, which today is [here], and tomorrow is cast into the oven; how much more [he shall clothe] you (pl), O you (pl) of little trust?
Far Above All Translation	Observe the lilies – how they grow. They do not toil, nor spin <i>thread</i> . But I say to you that not even Solomon in all his glory was clothed like one of these. And if God so clothes the vegetation in the field in existence today, but it is thrown into a furnace tomorrow, how much more will he clothe you, you of little faith!
Green’s Literal Translation Legacy Standard Bible	. Consider the lilies, how they grow: they neither toil nor spin, but I tell you, not even Solomon in all his glory clothed himself like one of these. But if God so clothes the grass in the field, which is <i>alive</i> today and tomorrow is thrown into the furnace, how much more <i>will He clothe</i> you? You of little faith!
New American Standard NT (Variant Readings)	. Consider the lilies, how they grow: they toil not, neither do they spin; yet I say unto you, Even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass in the field, which today is, and tomorrow is cast into the oven; how much more [shall he clothe] you, O ye of little faith?
Revised Young's Lit. Trans.	'Consider the lilies, how do they grow? they labour not, nor do they spin, and I say to you, not even Solomon in all his glory was arrayed as one of these; and if the herbage in the field, that to-day is, and to-morrow into an oven is cast, God does so clothe, how much more you -- you of little faith?

The gist of this passage:
27-28

Luke 12:27a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
katanoēō (κατανοέω) [pronounced <i>kat-an-oh-EH-oh</i>]	<i>to notice, to observe carefully, to look at (and reflect upon), to consider, to contemplate; to behold, to perceive</i>	2 nd person plural, aorist active imperative	Strong’s #2657
ta (τά) [pronounced <i>taw</i>]	<i>the; to this, towards that</i>	neuter plural definite article; accusative case	Strong’s #3588
krínon (κρίνον) [pronounced <i>KREE-nohn</i>]	<i>lilies, flowers, wild flowers</i>	neuter plural noun, accusative case	Strong’s #2918

Translation: Consider the wildflowers—...

Many translations use the word *lily* (*lilies*) here. I believe that this might be better translated *wildflower* (*s*).

Jesus first asked His disciples to consider ravens; now He asks them to consider the wildflowers.

Luke 12:27b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ρῶς (πῶς) [pronounced pohç]	<i>how, in what manner, in what way</i>	interrogative particle	Strong's #4459
αυξανῶ (αὐξάνω) [pronounced owx-AN-oh]	<i>to grow, to increase, to enlarge</i>	3 rd person singular, present active indicative	Strong's #837

Translation: ...how they grow,...

Even though the disciples were not famous for their knowledge of flowers, they no doubt had seen the wildflowers out in the field. Jesus asks them to consider, for a time, their beauty.

Luke 12:27c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
οὐ (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
Instead of the negative above, Tischendorf's Greek text has:			
οὐδέ (οὐδέ) [pronounced oo-DEH]	<i>but not, neither, never, nor, not even, no more, not yet</i>	negative conjunction	Strong's #3761
The Westcott Hort text, Scrivener Textus Receptus and the Greek Byzantine text both have this verb:			
κοπιαῶ (κοπιᾶω) [pronounced kop-ee-AH-oh]	<i>to grow weary, tired, exhausted (with toil or burdens or grief), to be fatigued; to work hard, to labor; to labour with wearisome effort, to toil; of bodily labour</i>	3 rd person singular, present active indicative	Strong's #2872
Tischendorf's Greek text has this verb first:			
νήθω (νήθω) [pronounced NAY-thoh]	<i>to spin, to weave</i>	3 rd person singular, present active indicative	Strong's #3514
οὐδέ (οὐδέ) [pronounced oo-DEH]	<i>but not, neither, never, nor, not even, no more, not yet</i>	negative conjunction	Strong's #3761
The Westcott Hort text, Scrivener Textus Receptus and the Greek Byzantine text both have this second verb:			
νήθω (νήθω) [pronounced NAY-thoh]	<i>to spin, to weave</i>	3 rd person singular, present active indicative	Strong's #3514
Tischendorf's Greek text has this verb instead:			

Luke 12:27c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
huphantós (ὑφαντός) [pronounced hoo-fan-TOSS]	<i>to weave, to knit</i>	3 rd person singular, aorist active indicative	Strong's #5307

This word is only found once in the book of John; and it is an adjective there (meaning that it is probably a participle form of this verb).

Translation: ...[yet] they do not tire nor do they spin [fabric].

The problems in the text are typical of the New Testament. There may be a considerable difference in the text, but there is no real damage to the overall meaning. I do not always provide these differences; primarily, because it is a pain in the neck to present them; and there is very little reward to be had as a result.

The flowers do not expend any effort to grow. They do not sew themselves beautiful clothing to wear. They are just there and they grow.

Luke 12:27d

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
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
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
oude (οὐδέ) [pronounced oo-DEH]	<i>but not, neither, never, nor, not even, no more, not yet</i>	negative conjunction	Strong's #3761
Solomōn (Σολομών) [pronounced sohl-ohm-OHM]	<i>peaceful (of Hebrew derivation); transliterated, Solomon, Shelomoh</i>	proper singular noun; transliterated from the Hebrew	Strong's #4672
en (ἐν) [pronounced en]	<i>in, by, by means of, with; among; within, during; for, because, by (this); to</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
pasê (πάσῃ) [pronounced PAH-say]	<i>each, every, any; all, entire; anyone, all things, everything; some [of all types]</i>	feminine singular adjective, locative, dative and instrumental cases	Strong's #3956

Luke 12:27d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tê (τῆ) [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
doxa (δόξα) [pronounced DOHX-ah]	<i>glory, dignity, glorious, honour, praise, worship</i>	feminine singular noun; dative, locative or instrumental case	Strong's #1391
<p>Thayer definitions: 1) <i>opinion, judgment, view</i>; 2) <i>opinion, estimate, whether good or bad concerning someone</i>; 2a) <i>in the NT always a good opinion concerning one, resulting in praise, honour, and glory</i>; 3) <i>splendour, brightness</i>; 3a) <i>of the moon, sun, stars</i>; 3b) <i>magnificence, excellence, preeminence, dignity, grace</i>; 3c) <i>majesty</i>; 3c1) <i>a thing belonging to God</i>; 3c1) <i>the kingly majesty which belongs to him as supreme ruler, majesty in the sense of the absolute perfection of the deity</i>; 3c2) <i>a thing belonging to Christ</i>; 3c2a) <i>the kingly majesty of the Messiah</i>; 3c2b) <i>the absolutely perfect inward or personal excellency of Christ; the majesty</i>; 3c3) <i>of the angels</i>; 3c3a) <i>as apparent in their exterior brightness</i>; 4) <i>a most glorious condition, most exalted state</i>; 4a) <i>of that condition with God the Father in heaven to which Christ was raised after he had achieved his work on earth</i>; 4b) <i>the glorious condition of blessedness into which is appointed and promised that true Christians shall enter after their Saviour's return from heaven.</i></p>			
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
peribállō (περιβάλλω) [pronounced per-ee-BAHL-loh]	<i>literally, to throw all around, to cast about, that is, to array, to clothe, to put on, to invest (with a palisade or with clothing)</i>	3 rd person singular, aorist middle indicative	Strong's #4016
hōs (ὡς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as</i>	comparative particle	Strong's #5613
heís, mia, hen (εἷς, μία, ἓν) [pronounced hice, MEE-ah, ehñ]	<i>one [in number, in terms of unity]; emphatic use: even one, one single, only one; with one accord, with one voice; one and the same</i>	neuter singular numeral adjective, accusative case	Strong's #1520
toutōn (τούτων) [pronounced TOO-tone]	<i>of these, from these [things], those</i>	intermediate demonstrative masculine plural pronoun; genitive/ablative case	Strong's #5130 (masculine/neuter genitive plural form of #3778)

Translation: And I keep on saying to you+ [that] Solomon, in all of his glory, was not clothed as these [flowers].

Think about the wildflowers and now think about Solomon. Solomon, having a great deal of wealth, did not look as spectacular as a field of wildflowers look. No matter what he did, he lacked their color and beauty.

Luke 12:27 Consider the wildflowers—how they grow, [yet] they do not tire nor do they spin [fabric]. And I keep on saying to you+ [that] Solomon, in all of his glory, was not clothed as these [flowers]. (Kukis moderately literal translation)

Luke 12:28a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced /]	<i>if; whether; that; though</i>	conditional conjunction	Strong's #1487
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
en (ἐν) [pronounced en]	<i>in, by, by means of, with; among; within, during; for, because, by (this); to</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
agros (ἄγρός) [pronounced ah-GROSS]	<i>the field, the country; a piece of land, bit of tillage; the farms, country seats, neighbouring hamlets</i>	masculine singular noun, dative, locative or instrumental case	Strong's #68
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
chórtos (χόρτος) [pronounced KHOHR-toss]	<i>the place where grass grows and animals graze (court, garden, pasture); grass, herbage, vegetation, hay, provender; of green grass; of growing crops</i>	masculine singular noun, accusative case	Strong's #5528
ōn/ousa/on (ὄν/οὔσα/ὄν) [pronounced own/OO-sah/on]	<i>being, be, is, are; come; have</i>	masculine singular, present participle; accusative case	Strong's #5607 (present participle of Strong's #1510)
sêmeron (σήμερον) [pronounced SAY-mer-on]	<i>today; this (very) day); what has happened today</i>	adverb	Strong's #4594
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
aurion (αὔριον) [pronounced OW-ree-ohn]	<i>tomorrow, on the morrow, the next day</i>	adverb	Strong's #839
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
klíbanos (κλίβανος) [pronounced KLIHB-ahn-oss]	<i>an earthen pot used for baking in, oven, furnace</i>	masculine singular noun, accusative case	Strong's #2823
bállō (βάλλω) [pronounced BAWL-low]	<i>being throw, being cast, placed, putting, that which is laying, bringing</i>	masculine singular, present passive participle, accusative case	Strong's #906

Translation: If this vegetation in the field is [here] today and cast into a furnace tomorrow,...

Consider these flowers. They are only around for a short time. Here today, gone tomorrow. At some point, they would be thrown only a burn pile; or used as kindling material for a stove.

Luke 12:28b			
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
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316
hoútō (οὗτω) [pronounced <i>HOO-toh</i>]	<i>this one; thus; so, in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong's #3779
Here, it is spelled, hoútōs (οὕτως) [pronounced <i>HOO-tohç</i>].			
amphiennumi (ἀμφιέννυμι) [pronounced <i>am-fee-EN-noo-meef</i>]	<i>to put on [clothing], to clothe</i>	3 rd person singular, present active indicative	Strong's #294

Translation: ...[yet] God so clothes [them],...

God provides great color for these wildflowers—these flowers that are here today and gone tomorrow. Yet, they are fields of beauty.

When I was growing up, behind my house was about 3 or more acres of undeveloped land. Every Spring, the yellow poppies would grow and bloom, and it was a spectacular sight; acres of a rich almost orangish yellow. It was a thing of beauty that I can recall, even 60 years later. No one watered these flowers; no one did anything to encourage them. They just grew, and the field was a thing of beauty for many years throughout my youth.



California Poppy Field (a photograph); from [ABC News](#); accessed October 18, 2020. This field is actually very close to where I used to live.

Luke 12:28c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
posos (πόσος) [pronounced <i>POHS-oss</i>]	<i>how much (large, long or [plural] many): - how great (long, many), what</i>	neuter singular, interrogative or correlative pronoun of amount; dative, locative or instrumental case	Strong's #4214

Luke 12:28c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
humas (ὐμᾶς) [pronounced hoo-MOSS]	<i>you [all], all of you</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, from Strong's #5210; a form of Strong's #4771
oligóπιστος (ὀλιγόπιστος) [pronounced ohl-ihg-OHP-is-toss]	<i>incredulous, lacking confidence (in Christ), of little faith, trusting too little</i>	masculine plural adjective, vocative	Strong's #3640

Translation: ...how much more [will God provide for you], [you] faithless ones?

The disciples, from time to time, no doubt worried about their clothes, how they looked; and how the disciples themselves looked, depending upon the venue of their appearance.

Luke 12:28 If this vegetation in the field is [here] today and cast into a furnace tomorrow, [yet] God so clothes [them], how much more [will God provide for you], [you] faithless ones? (Kukis moderately literal translation)

Luke 12:27–28 Consider the wildflowers—how they grow, [yet] they do not tire nor do they spin [fabric]. And I keep on saying to you+ [that] Solomon, in all of his glory, was not clothed as these [flowers]. If this vegetation in the field is [here] today and cast into a furnace tomorrow, [yet] God so clothes [them], how much more [will God provide for you], [you] faithless ones? (Kukis moderately literal translation)

In many parts of Texas, we are well aware of the great beauty of the wildflower; and this great beauty is even greater than the majesty of Solomon. For God, this is a simple provision of dramatic beauty which is here today and gone tomorrow. If God so clothes wild growth, how much more will He provide clothing for us.

Luke 12:27–28 Think about the flowers in the fields. They grow without exerting any personal effort. Let Me say this, that Solomon, even in all of his glory, was not clothed in such color as these flowers. Yet, this vegetation of the field is here now, and tomorrow, thrown onto the fire. Nevertheless, God clothes them with beauty and color. How much more does God value you, you of little faith? (Kukis paraphrase)

And you [all] stop seeking what you [all] may eat and what you [all] may drink; and you will not be anxious. For these things all the gentiles of the world have been seeking after. But of you [all] the Father seen that you [all] keep on needing these things. Moreover, you [all] keep on seeking after the Kingdom of Him and these things will be added to you [all].

Luke 12:29–31

Stop seeking for what you+ might eat and for what you+ might drink; and do not be stressed [over this]. For [it is] these things [that] all cosmic system gentiles seek after. But, concerning you+, the Father knows that you keep on needing these things. Instead, keep on seeking after His kingdom and [all] these things will be added to you+.

Stop seeking after the necessities of life like food and drink, and stop being stressed over them. Gentiles from all over the world seek after these things. The Father knows that you keep needing these things and He will provide them. So, instead of worrying about your basic physical needs, seek first after His kingdom and all of these other things will be added to you.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And you [all] stop seeking what you [all] may eat and what you [all] may drink; and you will not be anxious. For these things all the gentiles of the world have been seeking after. But of you [all] the Father seen that you [all] keep on needing these things. Moreover, you [all] keep on seeking after the Kingdom of Him and these things will be added to you [all].
Douay-Rheims 1899 (Amer.)	And seek not what you shall eat or what you shall drink: and be not lifted up on high. For all these things do the nations of the world seek. But your Father knoweth that you have need of these things. But seek ye first the kingdom of God and his justice: and all these things shall be added unto you.
Holy Aramaic Scriptures	And you, you shouldn't be seeking what you will eat, and what you will drink, and don't let your mind be distracted by these things. For, all these things the Amme {the Peoples/the Nations} of the world is also seeking for, but, your Father knows that these things are necessary for you. Nevertheless, seek The Malkutheh d'Alaha {The Kingdom of God} and these things will all be added unto you.
James Murdock's Syriac NT	And inquire not, what ye shall eat, or what ye shall drink; nor let your mind wander upon these things. For all these things the people of the world seek after; and your father knoweth that, for you also, these things are needful. But seek ye the kingdom of God, and all these things will be added to you.
Original Aramaic NT	"You should not seek what you will eat and what you will drink, neither should your mind be distracted by these things." "For all the people of the world* are seeking these things, for your Father knows that these things are necessary for you." "However, seek The Kingdom of God, and all these things are added to you."
Lamsa Peshitta (Syriac)	"You should not seek what you will eat and what you will drink, neither should your mind be distracted by these things." "For all the people of the world are seeking these things, for your Father knows that these things are necessary for you." "However, seek The Kingdom of God, and all these things are added to you."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And do not give overmuch thought to your food and drink, and let not your mind be full of doubts. For the nations of the world go in search of all these things: but your Father has knowledge that you have need of them. But let your chief care be for his kingdom, and these other things will be given to you in addition.
Bible in Worldwide English	Do not keep asking, "What shall we eat?" and, "What shall we drink?" Do not be troubled about that. All the people who are not Jews work for these things. Your Father in heaven knows that you need them. But work for Gods kingdom. Then you will have all these things also.

Easy English	Do not always be thinking about the food and drink that you need. Do not worry about things like that. People who do not know God are always trying to get these things. But as for you, your Father God knows that you need them. Instead, always think about the things that are important in the kingdom of God. Then God will also give you the things that you need each day.
Easy-to-Read Version–2008	"So don't always think about what you will eat or what you will drink. Don't worry about it. That's what all those people who don't know God are always thinking about. But your Father knows that you need these things. What you should be thinking about is God's kingdom. Then he will give you all these other things you need.
<i>God's Word</i> ™	"Don't concern yourself about what you will eat or drink, and quit worrying about these things. Everyone in the world is concerned about these things, but your Father knows you need them. Rather, be concerned about his kingdom. Then these things will be provided for you..
Good News Bible (TEV)	"So don't be all upset, always concerned about what you will eat and drink. (For the pagans of this world are always concerned about all these things.) Your Father knows that you need these things. Instead, be concerned with his Kingdom, and he will provide you with these things.
J. B. Phillips	You must not set your heart on what you eat or drink, nor must you live in a state of anxiety. The whole heathen world is busy about getting food and drink, and your Father knows well enough that you need such things. No, set your heart on his kingdom, and your food and drink will come as a matter of course."
<i>The Message</i>	"What I'm trying to do here is get you to relax, not be so preoccupied with getting so you can respond to God's giving. People who don't know God and the way he works fuss over these things, but you know both God and how he works. Steep yourself in God-reality, God-initiative, God-provisions. You'll find all your everyday human concerns will be met.
NIRV	Don't spend time thinking about what you will eat or drink. Don't worry about it. People who are ungodly run after all those things. Your Father knows that you need them. But put God's kingdom first. Then those other things will also be given to you.
New Life Version	Do not give so much thought to what you will eat or drink. Do not be worried about it. For all the nations of the world go after these things. Your Father knows you need these things. Instead, go after the holy nation of God. Then all these other things will be given to you.
New Simplified Bible	.
Thought-for-thought translations; dynamic translations; paraphrases:	
Casual English Bible	Now listen, don't focus so much time and energy on thinking about what you're going to eat or drink. Don't get bothered by that. These things are the biggest concern of every nation in the world. Your Father knows all too well that you need them. So instead of focusing on them, make his kingdom your biggest concern—your top priority. When you do, he will give you what you need.
Contemporary English V.	Don't keep worrying about having something to eat or drink. Only people who don't know God are always worrying about such things. Your Father knows what you need. But put God's work first, and these things will be yours as well.
The Living Bible	And don't worry about food—what to eat and drink; don't worry at all that God will provide it for you. All mankind scratches for its daily bread, but your heavenly Father knows your needs. He will always give you all you need from day to day if you will make the Kingdom of God your primary concern.
New Berkeley Version	.

New Living Translation	“And don’t be concerned about what to eat and what to drink. Don’t worry about such things. These things dominate the thoughts of unbelievers all over the world, but your Father already knows your needs. Seek the Kingdom of God above all else, and he will give you everything you need.
The Passion Translation	I repeat it: Don’t let worry enter your life. Live above the anxious cares about your personal needs. People everywhere seem to worry about making a living, but your heavenly Father knows your every need and will take care of you. Each and every day he will supply your needs as you seek his kingdom passionately, above all else.
UnfoldingWord Simplified T.	Do not wonder about what you will eat and drink, and do not keep worrying about those things. The people who do not know God are always worried about such things. But your Father in heaven knows that you need them. Instead, make it the most important thing in your life to accept God when he rules over you. Then he will also give you everything you need.
William's New Testament	So you must stop seeking what to eat and what to drink, and must stop being in suspense about these things. For all these are the very things the nations of the world are greedily trying to get, and surely your Father well knows that you need them. But continue to seek His will, and these things will be yours besides.

Partially literal and partially paraphrased translations:

American English Bible	‘Therefore, stop searching for things to eat and drink, and don’t worry about how you’re going to get them! For these are the kinds of things that all the ethnics are pursuing. ‘However, your Father already knows that you need all these things. And if you’ll keep on seeking His Kingdom first, you’ll receive all the rest.
Beck’s American Translation Breakthrough Version	. And you must not look for what you will eat and what you will drink. And don't be anxious. You see, the nations of the world look for all these, but your Father realizes that you need these. More importantly, look for His empire, and these things will be added to you.
Common English Bible A. Campbell’s Living Oracles	. Do not ask, therefore, what you shall eat, or what you shall drink; live not in anxious suspense. For all these things the Pagans seeks; whereas, your Father knows that you need them. But seek you the kingdom of God, and all these things shall be superadded to you.
New Advent (Knox) Bible	You should not be asking, then, what you are to eat or drink, and living in suspense of mind; it is for the heathen world to busy itself over such things; your Father knows well that you need them. No, make it your first care to find the kingdom of God, and all these things shall be yours without the asking.[3] [3] vv. 22-31: Mt. 6.25.
NT for Everyone	‘So don’t you go hunting about for what to eat or what to drink, and don’t be anxious. The nations of the world go searching for all that stuff, and your father knows you need it. This is what you should search for: God’s kingdom! Then all the rest will be given you as well.
20 th Century New Testament	And you--do not be always seeking what you can get to eat or what you can get to drink; and do not waver. These are the things for which all the nations of the world are seeking, and your Father knows that you need them. No, seek his Kingdom, and these things shall be added for you.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	And you—inquire not what you can eat, or what you can drink, and be not agitated:

for the heathen of the world hunt for all these; and your Father knows that you need them.

Seek instead the Kingdom of God, and all these will be prepared for you.

Free Bible Version
God's Truth (Tyndale)

.
And ask not what you shall eat, or what you shall drink, neither climb you up on high: for all such things the heathen people of the world seek for. Your father knows that you have need of such things. Wherefore seek you after the kingdom of God, and all these things shall be ministered unto you.

International Standard V

“So stop concerning yourselves about what you will eat or what you will drink, and stop being distressed, because it is the unbelievers [Lit. gentiles ; i.e. unbelieving non-Jews] who are concerned about all these things. Surely your Father knows that you need them! Instead, be concerned about his [Other mss. read God's] kingdom, and these things will be provided for you as well.

NIV, ©2011
Riverside New Testament

.
Do not seek after something to eat and something to drink, and do not be agitated by cares. For these things all the nations of the world are seeking after. But strive for his kingdom and these things will be provided for you.

Weymouth New Testament

"Therefore, do not be asking what you are to eat nor what you are to drink; and do not waver between hope and fear. For though the nations of the world pursue these things, as for you, your Father knows that you need them. But make His Kingdom the object of your pursuit, and these things shall be given you in addition..

Wikipedia Bible Project

Don't be preoccupied about what you have to eat or drink, don't be anxious. Those are the things that everybody in the world worries about—but your Father knows you need them. Just look for God's kingdom, and these things will be provided for you. [The WBP combined vv. 30 & 31 into one verse.]

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

Do not set your heart on what you are to eat and drink; stop worrying. Let all the nations of the world run after these things; your Father knows that you need them. Seek rather his Kingdom, and these things will be given to you as well.
Mt 6:20

The Heritage Bible

And you, do not seek what you eat, or what you drink, and do not go off into mid-air;²⁹
Because all these things the races of the world cravingly search after, and your Father sees that you have need of these things.
Rather cravingly seek after the kingdom of God, and all these things will be added to you.

²⁹ 12:29 go off into mid-air, meteorizo, to meteorize, or go off into the air. Strong has, to raise in mid-air, to suspend, or fluctuate. We would say that he or she is all up in the air.

New American Bible (2011)
New Catholic Bible

.
“Hence, do not be greatly concerned about what you are to eat and what you are to drink. Do not worry. The nations of the world are concerned for all these things. Your Father is aware of your needs. Rather, seek his kingdom, and these things will be given to you as well.

New English Bible–1970
New Jerusalem Bible
NRSV (Anglicized Cath. Ed.)
Revised English Bible–1989

.
Do not set your minds on what you are to eat or drink; do not be anxious. These are all things that occupy the minds of the Gentiles, but your Father knows that you need them. No, set your minds on his kingdom, and the rest will come to you as well.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"In other words, don't strive after what you will eat and what you will drink — don't be anxious. For all the pagan nations in the world set their hearts on these things. Your Father knows that you need them too. Rather, seek his Kingdom; and these things will be given to you as well.
Hebraic Roots Bible	And you, do not seek what you shall eat, or what you shall drink, nor let your mind be disturbed by these things. For all the nations of the world seek after these things, and your Father knows that you need these things. But seek the kingdom of YAHWEH and all these things will be added to you.
Holy New Covenant Trans.	"So don't be wondering or worrying about what you will eat or what you will drink. People without God put all these things first but your heavenly Father knows you need these things. So put His kingdom first and all of the things you need will be given to you.
Israeli Authorized Version	And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. But rather seek ye the Kingdom of Elohim; and all these things shall be added unto you.
The Scriptures 2009	"And do not seek what you shall eat or what you shall drink, and do not keep worrying. "For the nations of the world seek all these, and your Father knows that you need these. "But seek the reign of Elohim, and all these shall be added to you.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and You* not seek! something [You*] may eat and something [You*] may drink and not be worried! these for All The Nations [of] the world seek [of] you* but The Father has seen for [You*] need these furthermore seek! the kingdom [of] him and These will be added [to] you*...
Awful Scroll Bible	(")Even be yous not seeking what yous shall be ate, or what yous shall be drank, and be not happening to be borne-away-with. (")For all these-same things, endeavor-over-against the nations under the starry array, an endeavoring-over-against, but you all's father has perceived, certainly-of-which yous need the same-as-these. (")Preferably, be endeavoring-over-against the rule of God, and all these-same things will be put-to yous.
Concordant Literal Version exeGesés companion Bible	. aware And neither seek what to eat or what to drink; nor be in suspense: for all these the goyim of the cosmos seek after: and your Father knows you need these: but rather seek the sovereignty of Elohim; and all these add to you.
Orthodox Jewish Bible	And don't keep striving after okhel (food) and skikuy (drink), and don't have a lev rogez (anxious heart). For all these things the Goyim of the Olam Hazeh strive after, but your Av [shbaShomayim] has daas (knowledge) that you need these things. But seek the Malchut Hashem, and these things will be added to you as well.

Expanded/Embellished Bibles:

The Amplified Bible

So as for you, do not seek what you will eat and what you will drink; nor have an anxious and unsettled mind. For all the [pagan] nations of the world greedily seek these things; and your [heavenly] Father [already] knows that you need them. But [strive for and actively] seek His kingdom, and these things will be given to you as well.

An Understandable Version

So, do not look [anxiously] for what you will eat, and what you will drink, and do not be [continually] worried [i.e., about such things]. For all these things are what the [unconverted] nations of the world keep trying to get. But your Father [already] knows you need these things. So, look for God's kingdom and these things [i.e., food, drink and clothing] will be provided for you.

The Expanded Bible

Don't always think about what you will eat or what you will drink, and don't keep worrying. All the people [nations; Gentiles; pagans] in the world are trying to get these things, and your Father knows you need them. But seek God's kingdom, and all your other needs will be met as well [these things will be given to you].

Jonathan Mitchell NT

"And thus, as for you folks, stop constantly seeking what you can (or: should) eat, and what you can (or: should) drink – and stop being repeatedly unsettled and in suspense.

"You see, all the ethnic multitudes (the nations; the non-Jews; = the pagans) of the ordered system (world of governments, cultures and religions; secular society) are habitually searching for and seeking out all these things – yet your Father has seen, and thus knows, that you folks constantly need these things.

"However, and more so, be continuously seeking His [other MSS: God's] reign (rule; kingship; sovereignty; kingdom; sovereign influence and activities), and all these things will continue being set toward, and then added to, you people.

P. Kretzmann Commentary

And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

For all these things do the nations of the world seek after; and your Father knoweth that ye have need of these things.

But rather seek ye the kingdom of God, and all these things shall be added unto you.

The lilies of the field, with their velvety texture and their inimitably gorgeous colors, present the second object-lesson. For they do not ply the needle, neither do they spin or weave. And yet they are not only clothed, but their raiment is of such a kind that even rich King Solomon, with the almost fabulous riches at his disposal, could not compare with one of them in this respect. And Jesus goes even farther than this. Even the grass, that has little beauty to commend it to the average observer, uses better judgment. It blooms and flourishes in the field today, and tomorrow it is used as fuel for the ovens of the people. And yet it is clothed by God for the short space of its life; how much rather will God, then, give the necessary clothing to His children. "There stand flowers of every color, decorated in the most beautiful manner, that no emperor or king is equal to them in ornament. For all their ornament is a dead thing. But a flower has its color and beauty, and is a natural, living thing. And it is not to be understood that it grows thus by chance. For if it were not God's special order and creation, it would never be possible that one be so much like the other, having the same color, leaves, number of petals, veins, indentations, and other measures. If God, then, uses such diligence in case of the grass, which exists only that it may be seen and that the cattle may eat it, is it not a sin and a shame that we still doubt whether God will actually provide clothing for us?" What foolishness, therefore, to be concerned about eating and drinking; to be full of hesitation and doubt, to look anxiously for help, like the mariner in a tempest-tossed vessel! These all are things which the people of the world, the heathen, make their prime concern; but as for you, the Father knows that ye need these things. Only one thing there is which should be the object of anxious search, that is the kingdom of God. To be a member of this kingdom, to have and keep true

faith in the heart, through which such membership is insured, that is the one fact which should give every Christian his chief concern, on account of which he daily prays the Second Petition. All the other things that are necessary for the sustaining of life are added without worry or care, by the providence of God.

Syndein/Thieme

“So 'do not be overly concerned about what you will eat' {idiom: literally 'stop striving for what you will eat'} and what you will drink, and 'do not worry about it' {meteorizo - a metaphor taken from ships that are tossed about on the deep by winds and waves meaning your thinking on the subject goes up . . . and down . . . and is not steady.}.

“For all the nations of the world pursue these things, yet your Father knows that you need them.

“ 'But rather'/Instead, pursue God's kingdom {plan for your life}, and these things {food and clothing - meaning the necessary details for sustaining life} will be given to you as well.

Translation for Translators

Do not always be concerned about having enough to eat and drink, and do not be worrying about those things. The people who do not know God are always worried about such things. But your Father in heaven knows that you need those things, so *you should not worry about them*. Instead, be concerned about letting *God completely direct your life*. Then he will also give you enough of the things *you need*.

The Voice

Jesus: Don't reduce your life to the pursuit of food and drink; don't let your mind be filled with anxiety. People of the world who don't know God pursue these things, *but you have a Father caring for you, a Father who knows all your needs.*

Since you don't need to worry—about security and safety, about food and clothing—then pursue God's kingdom first and foremost, and these other things will come to you as well.

Bible Translations with Many Footnotes:

NET Bible®

So⁷¹ do not be overly concerned about⁷² what you will eat and what you will drink, and do not worry about such things.⁷³ For all the nations of the world pursue⁷⁴ these things, and your Father knows that you need them. Instead, pursue⁷⁵ his⁷⁶ kingdom,⁷⁷ and these things will be given to you as well.

^{71tn} Here καί (kai) has been translated as “so” to indicate a conclusion drawn from the previous illustrations.

^{72tn} Grk “do not seek,” but this could be misunderstood to mean that people should make no attempt to obtain their food. The translation “do not be overly concerned” attempts to reflect the force of the original.

^{73tn} The words “about such things” have been supplied to qualify the meaning; the phrase relates to obtaining food and drink mentioned in the previous clause.

^{74tn} Grk “seek.”

^{75tn} Grk “seek,” but in the sense of the previous verses.

^{76tc} Most mss (ĭ⁴⁵ A D¹ Q W Θ 070 Ē^{1,13} 33 Ĭ lat sy) read το θεο (tou qeou, “of God”) instead of αὐτο (autou, “his”; found in κ B D* L Ψ 579 892 pc co). But such a clarifying reading is suspect. αὐτο is superior on both internal and external grounds. ĩ⁷⁵ includes neither and as such would support the translation above since the article alone can often be translated as a possessive pronoun.

^{77sn} His (that is, God's) kingdom is a major theme of Jesus. It is a realm in which Jesus rules and to which those who trust him belong. See Luke 6:20; 11:20; 17:20-21.

Rotherham's Emphasized B.

||Ye|| therefore, be not seeking what ye shall eat and what ye shall drink,
And be not held in suspense;

For ||after all these things|| do |the nations of the world| seek,—
But ||your' Father|| knoweth that ye need these things.

[Notwithstanding] be seeking his kingdom,—
 And [these things] shall be added unto you.^d
^d Mt. vi. 25–31.

The Spoken English NT

And don't keep focusing on^p what you're going to eat and what you're going to drink, and don't be worrying. After all, these are the things that all the nations of the world chase after. Yet your Father knows that you need them. Instead, seek out God's Reign, and they'll be given to you as well.

^p Lit. "And you [pl.], don't keep seeking."

Wilbur Pickering's New T.

Do not concentrate on what you may eat or what you may drink; do not be anxious. All these things really occupy the nations of the world, and your Father knows that you need them. Rather, concentrate on the Kingdom of God, and all these things will be provided for you.⁸

⁽⁸⁾ Note that what is promised is just the basics—food, drink, covering. Everything we invest in the Kingdom will be on deposit in heaven.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

"And you_p, stop seeking what you_p shall eat or what you_p shall drink, and stop being upset.

"For all these [things] the nations of the world seek after, but your_p Father knows that you_p have need of these [things].

"Nevertheless, be seeking the kingdom of God, and all these [things] will be added to you_p.

Berean Literal Bible
 Bond Slave Version

.
 And seek not you what you will eat, or what you will drink, neither be you of doubtful mind. For all these things do the nations of the world seek after: and your Father knows that you have need of these things. But rather seek you the kingdom of God; and all these things will be added to you.

Context Group Version

And don't you (pl) seek what you (pl) shall eat, and what you (pl) shall drink, neither be (pl) anxious. For all these things the ethnic groups of the world seek after: but your (pl) Father knows that you (pl) have need of these things. Yet seek (pl) his kingdom, and these things shall be added to you (pl).

Holy B. Improved Ed. (1912)

And ye, seek not what to eat, and what to drink, and be not tossed about with cares. For all these things do the nations of the world seek after; and your Father knows that ye have need of these. But seek his kingdom, and these things shall be added to you.

Legacy Standard Bible
 New American Standard

.
 And do not seek [Or *keep seeking*] what you are to eat and what you are to drink, and do not keep worrying. For all these things are what the nations of the world [Or *these things all the nations of the world*] eagerly seek [Or *wish for*]; and your Father knows that you need these things. But seek [Or *continually seek*] His kingdom, and these things will be provided to [Or *added to*] you.

New Matthew Bible

And ask not what you shall eat or what you shall drink, neither climb up on high. For all such things the heathen people of the world seek for. Your Father knows that you have need of such things. Therefore seek the kingdom of God, and all these things will be ministered unto you.

NT (Variant Readings)

And seek not ye what ye shall eat, and what ye shall drink, neither be ye of doubtful mind.

For all these things do the nations of the world seek after: but your Father knoweth that ye have need of these things.

Yet °seek ye the kingdom of [God], and [all] these things shall be added unto you. °CT-seek ye his kingdom, and these things...

Revised Young's Lit. Trans.

'And you -- seek not what you may eat, or what you may drink, and be not in suspense, for all these things do the nations of the world seek after, and your

A Voice in the Wilderness Father has known that you have need of these things; but, seek you the reign of God, and all these things shall be added to you.

And do not seek what you shall eat or what you shall drink, nor be agitated. For all these things the nations of the world seek after, and your Father knows that you need these things. But seek the kingdom of God, and all these things will be conveyed to you.

The gist of this passage: Your life should not be centered on a search for your basic needs. God is aware of what you need. Seek the Kingdom of God first.

Luke 12:29a			
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
humeis (ὕμεῖς) [pronounced <i>hoo-MICE</i>]	<i>you [all]</i>	2 nd person plural personal pronoun; nominative case	Strong's #5210, which is a form of Strong's #4771
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
zêteō (ζητέω) [pronounced <i>zay-TEH-oh</i>]	<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
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
phagō (φάγω) [pronounced <i>FAG-oh</i>]	<i>to eat; to consume (a thing); to take food, to eat a meal; metaphorically to devour, to consume</i>	2 nd person plural, aorist active subjunctive	Strong's #5315
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
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
pinō/piō/pōō (πίνω/πίω/πώω) [pronounced <i>PEE-noh/PEE-oh/POH-oh</i>]	<i>to drink, to imbibe; figuratively, to receive into the soul what serves to refresh strengthen, nourish it unto life eternal</i>	2 nd person plural, aorist active subjunctive	Strong's #4095

Translation: Stop seeking for what you+ might eat and for what you+ might drink;...

What appears to be the case is, the disciples have been overly concerned about what they might eat and what they might drink. They were apparently very concerned over these matters.

So that there is no misunderstanding, what Jesus is not teaching is for us to simply sit in a lotus position and wait for God to rain down Big Macs and Shasta Orange Sodas on us. For the average believer, we do need to work; that is a part of our life’s plan.

On the other hand, the disciples were with Jesus; and they were done with the regular jobs. They did not necessarily know it, but their regular employment days—as fishermen or tax collectors—was over. Jesus had another calling for them.

Luke 12:29b			
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
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
meteōρίζω (μετεωρίζω) [pronounced meht-eh-oh-RID-zoh]	<i>to raise in mid-air, (figuratively) to suspend (passively, fluctuate or be anxious); to be of a doubtful mind</i>	2 nd person plural, present passive imperative	Strong’s #3349

Translation: ...and do not be stressed [over this].

Particularly, the warning from Jesus is for them to not stress out over food and drink. We do not have actual examples of this, but the fact that Jesus is teaching this, suggests that there may have been incidents or discussions amongst the disciples.

Luke 12:29 **Stop seeking for what you+ might eat and for what you+ might drink; and do not be stressed [over this].** (Kukis moderately literal translation)

It is a good idea to keep in mind to whom Jesus is speaking—His disciples (v. 22). Their lives will be different from most. None of them is going to return to a normal existence. It is not Jesus Who will spread the gospel in the first century, but His disciples.

Jesus’ ministry is unlike that of any other so-called religious leader. His period of public ministry is at most four years; and the region to which He speaks is not much more than 100 miles from north to south. East to west is probably half that. There is no Christian movement apart from the disciples.

On the other hand, what Jesus is saying also applies to believers today, including those who are not thought to be in full-time Christian service (we all are, but not in the conventional sense). We should not be overly anxious about providing the basic necessities for ourselves and family. This does not mean that we leave our job and wander from house to house looking for a handout. To balance this out, we also know that **any man who does not provide for his own is worse than an infidel**. Working and providing for one’s family is important. But that should never be all-consuming. Furthermore, there are limits. If the breadwinner (s) is not able to provide guidance and leadership and love at home, then he needs to rethink his priorities.

Luke 12:30a			
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)
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
panta (πάντα) [pronounced PAN-ta]	<i>the whole, all; everyone, each one, all [things]</i>	neuter plural adjective; nominative case	Strong's #3956
ta (τά) [pronounced taw]	<i>the; this, that</i>	neuter plural definite article; nominative case	Strong's #3588
ethnos (ἔθνος, ους, τό) [pronounced EHTH-noss]	<i>Gentiles, pagans; peoples [as distinguished from Jews]; Gentile nations; in the OT, foreign nations not worshiping the true God, Paul uses the plural for Gentile Christians and for pagan Gentiles</i>	neuter plural noun, nominative case	Strong's #1484
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
kósmos (κόσμος) [pronounced KOSS-moss]	<i>world, world order, arrangement, order, organized world system</i>	masculine singular noun, genitive/ablative case	Strong's #2889
epizêteô (ἐπιζητέω) [pronounced ep-EED-zay-THE-oh]	<i>to search (inquire) for; to intensively demand, to crave; to desire, to inquire, to seek (after, for)</i>	3 rd person plural, imperfect active indicative	Strong's #1934

Translation: For [it is] these things [that] all cosmic system gentiles seek after.

The term gentiles is actually best understood as a synonym for unbeliever. That is because the term is further modified by the word *kósmos* (κόσμος) [pronounced KOSS-moss]. A cosmos gentile is an unbeliever; one who has no spiritual aspect to their lives. Therefore, getting their basic needs is the most important thing to them.

Luke 12:30b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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)

Luke 12:30b			
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
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
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; nominative case	Strong's #3962
eidô (εἶδω) [pronounced Ī-doh]	<i>to see, to perceive, to discern, to know</i>	3 rd person singular, perfect active indicative	Strong's #1492
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
chrêzô (χρῆζω) [pronounced KHRADE-zoh]	<i>to need, to want; to have need of, to be in want of</i>	2 nd person plural, present active indicative	Strong's #5535
toutôn (τούτων) [pronounced TOU-tone]	<i>of these, from these [things], those</i>	intermediate demonstrative pronoun; plural neuter form, genitive/ablative case	Strong's #3778 (also known as Strong's #5130)

Translation: But, concerning you+, the Father knows that you keep on needing these things.

Jesus explains, "God the Father knows what you need. You are children of God, and as your Father, He knows your needs."

Luke 12:30 For [it is] these things [that] all cosmic system gentiles seek after. But, concerning you+, the Father knows that you keep on needing these things. (Kukis moderately literal translation)

Luke 12:31			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
plên (πλήν) [pronounced plane]	<i>moreover, besides, but, nevertheless; besides, except, but; instead</i>	adverb	Strong's #4133
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

Luke 12:31			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tên (τήν) [pronounced tayn]	<i>the, to the</i>	feminine singular definite article; accusative case	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; accusative case	Strong's #932
αυτου (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
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
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)
prostithēmi (προστίθῃμι) [pronounced pros-TITH-ay-meef]	<i>to add, again, to give more, to increase, to place additionally, to lay beside, to annex, to repeat; to proceed further, to speak to any more</i>	3 rd person singular, future passive indicative	Strong's #4369
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: *Instead, keep on seeking after His kingdom and [all] these things will be added to you+.*

The disciples were to focus on the kingdom of God; and by doing so, God would take care of their basic necessities.

Luke 12:31 *Instead, keep on seeking after His kingdom and [all] these things will be added to you+.* (Kukis moderately literal translation)

The key is always, *where is your focus, what is your priority?*

Luke 12:29–31 *Stop seeking for what you+ might eat and for what you+ might drink; and do not be stressed [over this]. For [it is] these things [that] all cosmic system gentiles seek after. But, concerning you+, the Father knows that you keep on needing these things. Instead, keep on seeking after His kingdom and [all] these things will be added to you+.* (Kukis moderately literal translation)

Luke 12:29–31 *Stop seeking after the necessities of life like food and drink, and stop being stressed over them. Gentiles from all over the world seek after these things. The Father knows that you keep needing these things*

and He will provide them. So, instead of worrying about your basic physical needs, seek first after His kingdom and all of these other things will be added to you. (Kukis paraphrase)

Out of curiosity, I placed this teaching in Luke side-by-side the one in Matthew from the sermon on the mount. [Comparing Luke 12:22–31 to Matthew 6:25–34](#) is in the [addendum](#).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

"Sell Your Possessions"

Some translations consider v. 32 to be a continuation of vv. 29–31.

Do not be afraid, the little flock, for was well pleased, the Father of yours+, to give the Kingdom. Sell+ the possessions of yours+ and give charity. Make+ for themselves a pouch not decaying, wealth unailing in the heavens, where a thief can never come near nor a moth destroy. For where keeps on being a treasure of yours+, there also the heart of yours+ will be.

Luke
12:32–34

Stop being afraid, little flock, for your+ Father is willing to give [you+] the Kingdom. Sell+ your+ possessions and give+ [the proceeds] to charity. Make+ for yourselves a purse [that does] not decay, [to fill with] inexhaustible wealth in the heavens, where the thief cannot come near and the moth cannot destroy. For, where your+ treasure is, so [lit., there] your+ heart will also be.

Stop being afraid, My little flock, for Your Father is willing to give the Kingdom to you. Sell off your possessions and give the proceeds away to charity. Make a purse for yourselves that will not decay, one that you might fill with the inexhaustible wealth of the heavens; where it cannot be stolen or become corrupt. For, wherever your treasure is, there your heart will be as well.

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) **Do not be afraid, the little flock, for was well pleased, the Father of yours+, to give the Kingdom. Sell+ the possessions of yours+ and give charity. Make+ for themselves a pouch not decaying, wealth unailing in the heavens, where a thief can never come near nor a moth destroy. For where keeps on being a treasure of yours+, there also the heart of yours+ will be.**
- Douay-Rheims 1899 (Amer.) **Fear not, little flock, for it hath pleased your Father to give you a kingdom. Sell what you possess and give alms. Make to yourselves bags which grow not old, a treasure in heaven which faileth not: where no thief approacheth, nor moth corrupteth. For where your treasure is, there will your heart be also.**
- Holy Aramaic Scriptures **Don't be afraid Gazara Zura {Little Flock}, because your Father has willed that He shall give The Malkutha {The Kingdom} unto you. Sell qenyankun {your possessions}, and give zedaqtha {alms}. Make for yourselves kiyse {money bags} which don't wear out, and simatha {treasure} that doesn't fail b'Shmaya {in the Heavens}, where the ganaba {the thief} doesn't come near, and the sasa {the moth} doesn't damage. For, where simathkun {your treasure} is, there lebkun {your heart} will be also.**
- James Murdock's Syriac NT **Fear not, little flock; for your Father is disposed to give you the kingdom**

Sell your property, and give alms: make for yourselves bags that do not become old, and a treasure that is not transient, in the heavens; where no thief approacheth, and no moth eateth.

For where your treasure is, there also will your heart be.

Original Aramaic NT

"Fear not, little flock, for your Father desires to give you The Kingdom."

"Sell your possessions and give charity; make for yourselves pouches that do not wear out and treasure that is not diminished in Heaven, where a thief does not come in and a moth does not devour."

Lamsa Peshitta (Syriac)

"For wherever your treasure is, there shall your heart be also."

"Fear not, little flock, for your Father desires to give you The Kingdom."

"Sell your possessions and give charity; make for yourselves pouches that do not wear out and treasure that is not diminished in Heaven, where a thief does not come in and a moth does not devour."

"For wherever your treasure is, there shall your heart be also."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

Have no fear, little flock, for it is your Father's good pleasure to give you the kingdom.

Give what property you have in exchange for money, and give the money to the poor; make for yourselves money-bags which will not get old, wealth stored up in heaven which will be yours for ever, where thieves will not come nor worms put it to destruction.

For where your wealth is, there will your heart be.

Bible in Worldwide English

Do not fear, little family. Your Father wants to give the kingdom to you. Sell what you have and give it to poor people. Make for yourselves money bags that will not wear out. Keep the things you like in heaven. They will not be lost there. People cannot go in and steal them, and insects cannot spoil them. The place where you keep the things you like is where your heart will be also.

Easy English

You are only a small group of people, but do not be afraid. Your Father God has given his kingdom to you. He is happy to do that. So sell what you have and give the money to poor people. Then you will have valuable things in heaven. That is like keeping your money in a bag that will never have any holes in it. There, the value of your things will never become less. There, nobody can take them from you. Insects cannot destroy them. If you do that, you will be thinking a lot about heaven. That is where you will have stored your valuable things.'

Easy-to-Read Version–2008

"Don't fear, little flock. Your Father wants to share his kingdom with you. Sell the things you have and give that money to those who need it. This is the only way you can keep your riches from being lost. You will be storing treasure in heaven that lasts forever. Thieves can't steal that treasure, and moths can't destroy it. Your heart will be where your treasure is.

God's Word™

Don't be afraid, little flock. Your Father is pleased to give you the kingdom.

"Sell your material possessions, and give the money to the poor. Make yourselves wallets that don't wear out! Make a treasure for yourselves in heaven that never loses its value! In heaven thieves and moths can't get close enough to destroy your treasure. Your heart will be where your treasure is.

Good News Bible (TEV)

"Do not be afraid, little flock, for your Father is pleased to give you the Kingdom. Sell all your belongings and give the money to the poor. Provide for yourselves purses that don't wear out, and save your riches in heaven, where they will never decrease, because no thief can get to them, and no moth can destroy them. For your heart will always be where your riches are.

J. B. Phillips

“Don’t be afraid, you tiny flock! Your Father plans to give you the kingdom. Sell your possessions and give the money away. Get yourselves purses that never grow old, inexhaustible treasure in Heaven, where no thief can ever reach it, or moth ruin it. For wherever your treasure is, you may be certain that your heart will be there too!”
Don’t be afraid of missing out. You’re my dearest friends! The Father wants to give you the very kingdom itself.

The Message

“Be generous. Give to the poor. Get yourselves a bank that can’t go bankrupt, a bank in heaven far from bankrobbers, safe from embezzlers, a bank you can bank on. It’s obvious, isn’t it? The place where your treasure is, is the place you will most want to be, and end up being.

NIRV

“Little flock, do not be afraid. Your Father has been pleased to give you the kingdom. Sell what you own. Give to those who are poor. Provide purses for yourselves that will not wear out. Store up riches in heaven that will never be used up. There, no thief can come near it. There, no moth can destroy it. Your heart will be where your riches are.

New Life Version

Do not be afraid, little flock. Your Father wants to give you the holy nation of God. Sell what you have and give the money to poor people. Have money-bags for yourselves that will never wear out. These money-bags are riches in heaven that will always be there. No robber can take them and no bugs can eat them there. Your heart will be wherever your riches are.

New Simplified Bible

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

Casual English Bible

Don’t be afraid little flock. Your Father is giving you the kingdom. And he’s delighted to do that. Go ahead and sell things you own and give away the money you get for it. Donate it to needy folks. That’s how you make money bags that never wear out. They’ll hold a treasure in heaven that no thief can steal and no moth can eat through. Wherever you keep your treasure, that’s where you’ll find your heart.

Contemporary English V.

My little group of disciples, don’t be afraid! Your Father wants to give you the kingdom. Sell what you have and give the money to the poor. Make yourselves moneybags that never wear out. Make sure your treasure is safe in heaven, where thieves cannot steal it and moths cannot destroy it. Your heart will always be where your treasure is.

The Living Bible

“So don’t be afraid, little flock. For it gives your Father great happiness to give you the Kingdom. Sell what you have and give to those in need. This will fatten your purses in heaven! And the purses of heaven have no rips or holes in them. Your treasures there will never disappear; no thief can steal them; no moth can destroy them. Wherever your treasure is, there your heart and thoughts will also be.

New Berkeley Version

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New Living Translation

“So don’t be afraid, little flock. For it gives your Father great happiness to give you the Kingdom.

“Sell your possessions and give to those in need. This will store up treasure for you in heaven! And the purses of heaven never get old or develop holes. Your treasure will be safe; no thief can steal it and no moth can destroy it. Wherever your treasure is, there the desires of your heart will also be.

The Passion Translation

So don’t ever be afraid, dearest friends! Your loving Father joyously gives you his kingdom realm with all its promises!

“So, now, go and sell what you have and give to those in need, making deposits in your account in heaven, an account that will never be taken from you. Your gifts will become a secure and unfailing treasure, deposited in heaven forever. Where you deposit your treasure, that is where your thoughts will turn to—and your heart will long to be there also.”.

UnfoldingWord Simplified T.	So you should not be afraid, little flock. Your Father in heaven wants to give you all the benefits he plans to when he rules everything completely. So now sell the things that you own. Give the money to those who do not have the food and clothing they need or a place to live. Get yourselves wallets that do not wear out, and you will store up treasure in heaven where it will always be safe. There, no thief can come near to steal it, and no moths can destroy your clothing. Whatever it is that you treasure, that is what you will think about and spend your time on.
William's New Testament	Stop being afraid, my little flock, for your Father has gladly chosen to give you the kingdom. Sell your property and give to charity. Provide for yourselves purses that will never wear out, riches that never fail in heaven, where a thief cannot come near nor a moth destroy, For wherever your treasure is, there too your heart will be.

Partially literal and partially paraphrased translations:

American English Bible	'Don't be afraid, little flock... For it's the delight of your Father to give you the Kingdom! 'Therefore, sell everything that you own and give it to those who really need it. Make purses for yourselves that won't wear out... The unfailling treasures in the heavens, which can't be consumed by thieves or by moths. 'For where your treasures are is where your hearts will be.
Beck's American Translation	.
Breakthrough Version	Do not be afraid, the little flock, because it seemed like a good idea to your Father to give you the empire. Sell the <i>things</i> that are yours and give a charitable donation. Make money bags for yourself that do not wear out, treasure unceasing in the heavenly regions, where a thief doesn't come near, neither does a moth devour. You see, where your treasure is, there your heart will also be.
Common English Bible	.
A. Campbell's Living Oracles	Fear not, my little flock, for it has pleased your Father to give you the kingdom. Sell your goods and give alms; provide yourselves purses which wear not out; treasure inexhaustible in heaven, where no thieves approach, where nothing is spoiled by worms. For where your treasure is, your heart will likewise be.
New Advent (Knox) Bible	Do not be afraid, you, my little flock. Your Father has determined to give you his kingdom. Sell what you have, and give alms, so providing yourselves with a purse that time cannot wear holes in, an inexhaustible treasure laid up in heaven, where no thief comes near, no moth consumes. Where your treasure-house is, there your heart is too.
NT for Everyone	.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	"But seek his kingdom, and these things will be provided for you. Don't be afraid, little flock, because your Father delights to give you the kingdom. Sell your possessions and give to the poor. Make money-bags for yourselves that won't grow old, an inexhaustible treasure in heaven, where no thief comes near and no moth destroys. For where your treasure is, there your heart will be also. V. 31 is included for context.
Conservapedia Translation	Fear not, followers of God; for it is your Father's good pleasure to give you the kingdom. Sell what you have, and give it to charity; earn yourselves a wealth that does not grow old, a treasure in heaven that will last forever, which no thieves can reach, or moths ruin. For where your treasure is, your heart will be there as well.
Revised Ferrar-Fenton Bible	Do not be afraid, little flock; because it has pleased your Father to give to you the Kingdom.

	Sell your possessions, and give kind-heartedly; acquire for yourselves unending wealth, a treasure inexhaustible in the heavens, where neither thief approaches, nor moth destroys. For where your treasure is, there your heart will also be."
Free Bible Version God's Truth (Tyndale)	. Fear not little flock, for it is your fathers pleasure, to give you a kingdom. Sell that you have, and give alms. And make you bags, which wax not old, and treasure that fails not in heaven, where no thief comes, neither moth corrupts. For where your treasure is, there will your hearts be also.
International Standard V	Stop being afraid, little flock, because your Father is pleased to give you the kingdom. "Sell your possessions, and give the money to the poor. Make yourselves wallets that don't wear out—a dependable treasure in heaven, where no thief can get close and no moth can destroy anything. Because where your treasure is, there your heart will be also."
NIV, ©2011 Riverside New Testament Leicester A. Sawyer's NT	. Fear not, little flock, for your Father is well pleased to give you the kingdom. Sell your property and bestow charity; make yourselves purses that become not old, and a treasury that fails not, in heaven, where no thief approaches, nor moth destroys; for where your treasury is, there will your heart be also.
UnfoldingWord Literal Text Urim-Thummim Version	. Fear not, little flock; because it is your Father's good pleasure to give you the Kingdom. Sell what you have, and give donations; provide yourselves bags that wax not old, a treasure in the cosmos that fails not, where no thief approaches, neither moth does corrupt. Because where your treasure is, there will your heart be also.
Weymouth New Testament	"Dismiss your fears, little flock: your Father finds a pleasure in giving you the Kingdom. Sell your possessions and give alms. Provide yourselves with purses that will never wear out, a treasure inexhaustible in Heaven, where no thief can come nor moth consume. For where your wealth is stored, there also will your heart be.
Wikipedia Bible Project	Don't be afraid, little flock, because your Father is pleased to give you the kingdom. Sell what you have, and give to the poor. Make yourself money-bags that don't wear out, an infinite treasure in heaven where no thief comes near and no moth destroys. For where your treasure is, there your heart will be.

Catholic Bibles (those having the imprimatur):

- Christian Community (1988) • Do not be afraid, little flock, for it has pleased your Father to give you the kingdom. Sell what you have and give alms. Get yourselves purses that do not wear out, and an inexhaustible treasure in the heavens, where no thief comes and no moth destroys. For where your treasure is, there will your heart be also.
- A CHURCH POOR LIKE JESUS
- 32. Do not be afraid little flock. No - where in the Gospel does Jesus lead us to believe that with time most people will be converted.
- We know that the non-Christian world is numerically much more important than the "Christian" world and it grows more rapidly.
- When large numbers in the "Christian" world give up the practice of religion, we understand that the Church is both a sign and a little flock. Jesus asks each one of us to be detached from earthly things and he also asks the same of the flock. What matters for the church is not the building of powerful institutions nor the holding of key posts in society "for the greater glory of God." A Church which awaits the return of the Master is careful to be ready to pack their bags, wherever it may be, when the Lord will send them out and ask them to become missionary again.

Sell what you have and give alms (v. 33). Are ordinary people convinced that the Church has done this? Christians rejoice when their bishop and pastors condemn injustice and remind them of the rights of the working class and the marginalized. It is not enough for us to preach to others. God asks justice of the world and poverty of his Church. Our call for justice will not be heard as long as the Church does not accept for herself the whole Gospel.

It has pleased your Father to give you the kingdom: compare this with Luke 10:23 and Matthew 16:16. The Church is in the world, this little flock that seeks what is essential.

Jn 10

6:30; 16:9; 19:8; Acts 9:36; 10:2; 11:29

The Heritage Bible
New American Bible (2011)
New Catholic Bible

Treasure in Heaven.^[f] “Fear not, little flock, for your Father has chosen to give you the kingdom. Sell your possessions and give to those in need. Provide money bags for yourselves that do not wear out, an inexhaustible treasure in heaven that no thief can come near and no moth can destroy. For where your treasure is, there will your heart also be.

[f] This recommendation to be detached from one’s goods and to give them to those in need is more pressing in Luke. The true treasure of the kingdom is to be detached from money.

New English Bible—1970

Do not be afraid any longer, little flock, for your Father is pleased to give you the kingdom.^o Sell your belongings and give alms. Provide money bags for yourselves that do not wear out, an inexhaustible treasure in heaven that no thief can reach nor moth destroy.^p For where your treasure is, there also will your heart be.

o. [12:32] 22:29; Rev 1:6.

p. [12:33] 18:22; Mt 6:20–21; Mk 10:21.

New Jerusalem Bible
NRSV (Anglicized Cath. Ed.)
Revised English Bible—1989

“Have no fear, little flock; for your Father has chosen to give you the kingdom. Sell your possessions and give to charity. Provide for yourselves purses that do not wear out, and never-failing treasure in heaven, where no thief can get near it, no moth destroy it. For where your treasure is, there will your heart be also.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Have no fear, little flock, for your Father has resolved to give you the Kingdom! Sell what you own and do *tzedakah* — make for yourselves purses that don’t wear out, riches in heaven that never fail, where no burglar comes near, where no moth destroys. For where your wealth is, there your heart will be also.

Holy New Covenant Trans.

“Don’t be afraid, little flock, your heavenly Father wants to give you the kingdom. Sell the things you have and give that money to people who need it. Money does not last so don’t trust in it. Let your riches be the treasure which is in heaven where it will never be stolen or destroyed. The place where your treasure is will also be the place where your heart is.

The Scriptures 2009

“Do not fear, little flock, because your Father did delight to give you the reign. “Sell your possessions and give in kindness. Make yourselves purses which do not grow old, a treasure in the heavens that does not fail, where no thief does come near nor moth destroys.

“For where your treasure is, there your heart shall be also.

Tree of Life Version

Do not be afraid, little flock, for your Father chose to give you the kingdom.

“Sell your possessions and do *tzedakah*. Make money pouches for yourselves that do not get old—a treasure in the heavens that never runs out, where no thief

approaches and no moth destroys. For where your treasure is, there will your heart be also.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...not fear! The Little Flock for favors The Father [of] you* to give [to] you* the kingdom sell! the [things] possessing [of] you* and give! donation make! [for] themselves^ purses not being worn (out) treasure unfailing in the heavens where Thief not approaches not Moth destroys where for is The Treasure [of] you* there and The Heart [of] you* will be...
Awful Scroll Bible	(")Be yourselves not fearing little flock, certainly-of-which well-supposed you all's father, a well-supposing to be granted yours the rule. (")Be sold that yourselves- are -being-begun-by, even be given kindnesses. Be made for yourselves money bags not becoming worn, treasures not-lacking-of from-within the expanse, where no thief comes near, yet-not a moth casts-through-to-corrupt. (")For where you all's treasure is, there the sensibility of you all's heart will also be.
Concordant Literal Version	Do not fear, little flocklet, for it delights your Father to give you the kingdom." Sell your possessions and give alms. Make yourselves purses which do not age, a treasure which does not default, in the heavens where a thief is not nearing, neither moth is causing decay." For wherever your treasure is, there will your heart be also."
exeGesés companion Bible	Awe not, little shepherddom; for your Father well-approves to give you the sovereigndom. Sell your holdings and give mercies; make yourselves pouches which antiqueate not - an inexhaustible treasure in the heavens where neither thief approaches nor moth corrupts: for where your treasure is, there also your heart is.
Orthodox Jewish Bible	Do not have pachad (terror, fear), Eder Katan (Little Flock), because it is the ratzon, the chefetz (desire) of your Av [shbaShomayim] to give you the Malchut. Sell your possessions and give tzedakah. Make for yourselves the baitel (wallet) that doesn't wear out, an inexhaustible otzar (treasure) in Shomayim, where no ganav (thief) comes near nor moth destroys. For where your otzar (treasure) is, there also will be your lev (heart).
Rotherham's Emphasized B.	Be not afraid, the dear' little flock! For your Father delighteth to give you [the kingdom]. Sell your possessions, and give alms, Make for yourselves purses that wax not old,— Treasure unfailing, in the heavens, Where [thief] doth not draw near, and [moth] doth not spoil. For <where your treasure' is> [There] will your heart' be also.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Do not be afraid and anxious, little flock, for it is your Father's good pleasure to give you the kingdom. "Sell your possessions (show compassion) and give [donations] to the poor. Provide money belts for yourselves that do not wear out, an unfailing and inexhaustible treasure in the heavens, where no thief comes near and no moth destroys. For where your treasure is, there your heart will be also.
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- An Understandable Version “*[And], do not be afraid, little flock [Note: Jesus refers to His small band of disciples as sheep following Him as their Shepherd], for your Father was pleased to give you the kingdom. Sell your possessions and give [the money] to poor people; provide yourselves with money belts that do not wear out [i.e., from the constant use of carrying much money all the time, instead of investing it in others’ needs]. [Then you will possess] an inexhaustible treasure in heaven, where no thief can approach, nor moth destroy. For wherever you store your valuables, that is where your heart [i.e., your real concern] will be also.*
- The Expanded Bible **Don’t Trust in Money**
 “Don’t fear, little flock, because your Father ·wants [is glad/pleased] to give you the kingdom. Sell your possessions and give ·to the poor [alms]. ·Get [Make] for yourselves ·purses [moneybags] that will not wear out, the treasure in heaven that never ·runs out [fails you], where thieves can’t ·steal [[†]come near] and moths can’t destroy. ·Your heart will be where your treasure is [[†] For where your treasure is, there your heart will be also; Matt. 6:19–21].
- Jonathan Mitchell NT “*Stop fearing (or: Do not continue being wary), little flock, because it delights the Father (or: because the Father thought it good, and thus, approved) to give the rule (reign; kingship; kingdom; sovereign influence and activities) to you folks.*
"You folks at once sell your possessions (the things constantly providing subsistence for you), and then at once give a gift of mercy (or: a charitable donation; alms) – [and thus] at once make money pouches [that are] not progressively becoming old and worn out: an unailing and inexhaustible treasury (or: storehouse for treasure or things of value) within the midst of the heavens (or: atmospheres), where a thief does not come near nor is a moth constantly eating (consuming and thoroughly ruining).
"For you see, where your treasury is (exists), there also will continue being your heart.
- P. Kretzmann Commentary **Verses 32-34**
 The little flock:
 Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.
 For where your treasure is, there will your heart be also.
 Only a little flock is that of the disciples in the midst of the great mass of the nations of the world; only a few, a mere handful, that are earnestly and anxiously seeking the Kingdom. But these shall not fear, for the Kingdom shall be theirs according to the good pleasure of the Father, because it pleases Him, in His great mercy, to give it to them, as a free gift. "As though He would say: You have not earned it; yea, you have earned hell; but what happens to you, that is nothing but grace, promised to you out of the good pleasure of the Father; therefore only believe, and you shall surely have it. It is a great thing that we are children of God and brethren of Christ, that we have power over, and are lords of, death, sin, devil, and hell; but such power not all men have, but only such as believe. For he that believes that God is our Father and we are His children, he need not fear any one; for God is his Protector, in whose power all things are, and all men's hearts in His hand. " Rather than that the believers should set their hearts and minds upon the things of this world and be filled with care for the body, they should, according to the advice of the Lord, sell their goods and give the proceeds to charity. Then their hearts will be torn loose from all earthy considerations and will be fixed all the more easily and firmly on eternal riches. The possessions of the disciples will then be contained in a purse which will never grow old, for they are the riches of God's grace in Christ Jesus; no thief is able to come near and abstract that inexhaustible, precious treasure, and no moth can destroy the white garment of the righteousness of Jesus which has been

Lexham Bible	<p>given to us by faith. How necessary to become ever surer of the heavenly calling in Jesus the Lord by a constant consideration of passages like the present!</p> <p>“Do not be afraid, little flock, because your Father is well pleased to give you the kingdom. Sell your possessions and give charitable gifts. Make for yourselves money bags that do not wear out, an inexhaustible treasure in heaven [Or “in the heavens”] where thief does not approach or moth destroy. For where your treasure is, there your heart will be also.</p>
Syndein/Thieme	<p>“Do not be afraid {an order}, little 'flock of sheep' {poimnion}, for your Father is well pleased to give you the kingdom {He will reveal His 'plan for you' . . . to you if you will continue to be positive to Him and His Word}.</p> <p>“ Sell your possessions {an order} and give a 'donation to the needy' {eleemosune} {in context means it won't make a difference to you - God provides for you}. Provide yourselves money bags that do not wear out . . . {bible doctrine in your soul can not be destroyed} A treasure in heaven that never decreases . . . {this is one thing you can take with you after you die!} where no thief approaches and no moth destroys {divine viewpoint in your soul is safe from theft and indestructible}.</p> <p>“ For where your treasure is . . . your heart/'right lobe' will be there too.</p> <p>{Note: This section is one of emphasis. Do you 'worship the details of life' or do you 'worship God'. If you believe it means you must sell all that you have and give to the poor, do so. But if you understand that money and 'things' (even our wonderful families) are nothing compared to all that God is, then you are on your way to spiritual maturity. It is where is your EMPHASIS. God first, then all the blessings He provides to you . . . a far far second, etc.}</p>
Translation for Translators	<p><i>You who are my disciples are like a small flock of sheep, and I am like your shepherd. So you should not be afraid. Your Father in heaven wants to let you rule with him in heaven. So now sell the things that you own. Give the money that you get for those things to poor people. If you do that, it will be as though you are providing for yourselves purses that will not wear out, and God will give you a treasure in heaven that will always be safe. There, no thief can come near to steal it, and no termite can destroy it. Remember that the things that you think are the most valuable are the things that you will be constantly concerned about.”</i></p>
The Voice	<p>Jesus: My little flock, don't be afraid. <i>God is your Father, and your Father's great joy is to give you His kingdom.</i></p> <p>That means you can sell your possessions and give generously to the poor. You can have a different kind of savings plan: one that never depreciates, one that never defaults, one that can't be plundered by crooks or destroyed by natural calamities. <i>Your treasure will be stored in the heavens, and since your treasure is there, your heart will be lodged there as well.</i></p>

Bible Translations with Many Footnotes:

NET Bible®	<p>“Do not be afraid, little flock, for your Father is well pleased⁷⁸ to give you the kingdom. Sell your possessions⁷⁹ and give to the poor.⁸⁰ Provide yourselves purses that do not wear out – a treasure in heaven⁸¹ that never decreases,⁸² where no thief approaches and no moth⁸³ destroys. For where your treasure⁸⁴ is, there your heart will be also.</p> <p>^{78tn} Or perhaps, “your Father chooses.”</p> <p>^{79sn} The call to sell your possessions is a call to a lack of attachment to the earth and a generosity as a result.</p> <p>^{80tn} Grk “give alms,” but this term is not in common use today.</p> <p>^{81tn} Grk “in the heavens.”</p> <p>^{82tn} Or “an unfailling treasure in heaven,” or “an inexhaustible treasure in heaven.”</p>
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^{83tn}The term σ ζ (shs) refers to moths in general. It is specifically the larvae of moths that destroy clothing by eating holes in it (L&N 4.49; BDAG 922 s.v.). See Jas 5:2, which mentions “moth-eaten” clothing.

^{84sn}Seeking heavenly treasure means serving others and honoring God by doing so; see Luke 6:35-36.

The Spoken English NT

Don't be afraid, little flock. Your Father is happy to give you his^q kingdom. Sell your possessions and give to charity. Make yourselves coin purses that don't wear out. Get yourselves a permanent safe^r in heaven, where a burglar can't^s get near it and a moth can't ruin it. Because wherever your wealth^t is, that's where your heart's going to be too.

q. Lit. “the.”

r. “Safe”: or, “storage place.” The reference to moths appears to imply that other things besides money might be stored there—prized possessions like fine clothing, perhaps.

s. “Can't”: lit. “doesn't,” here and in the next instance.

t. “Wealth”: or, “storage place.”

Wilbur Pickering's New T.

“Do not fear, little flock, because it pleased the Father to give you the Kingdom. Sell your possessions and give to charity. Make for yourselves ‘purses’ that will not wear out, an unfailing treasure in the heavens, where a thief cannot approach, nor a moth destroy. Because where your treasure is, there your heart will be also.”⁹

⁽⁹⁾There is the crucial question: Where is your treasure?

Literal, almost word-for-word, renderings:

Analytical-Literal Translation "Stop being afraid, little flock, because your_p Father was delighted to give to you_p the kingdom.

"Sell your_p possessions and give charitable gifts. Make for yourselves money bags [which] are not wearing out, an inexhaustible treasure in the heavens, where a thief does not come near nor does a moth destroy.

Context Group Version

"For where your_p treasure is, there your_p heart [fig., inner desire] will be also.

Don't be afraid, little flock; for it is your (pl) Father's good pleasure to give you (pl) the kingdom. Sell that which you (pl) have, and give alms; make for yourselves purses which do not grow old, a treasure in the skies that does not fail, where no thief draws near, neither moth destroys. For where your (pl) treasure is, there will your (pl) heart be also.

Holy B. Improved Ed. (1912)

Fear not, little flock; for it is [or, was] your Fathers good pleasure to give you the kingdom. Sell what ye have, and give alms; make for yourselves purses that grow not old, a treasure unfailing in the heavens, where no thief approaches, nor moth corrupts. For where your treasure is, there will your heart also be.

Legacy Standard Bible

Modern Literal Version2000

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Do not fear, little flock, because your^o Father was delighted to give you^o the kingdom.

Sell^o your^o possessions and give^o as charity; make*^o for yourselves money-bags which do not become-obsolete, an unfailing treasure in the heavens, where no thief draws near, nor moth corrupts.

For* where your^o treasure is, your^o heart will be there also.

New American Standard

New Catholic Bible

Revised Young's Lit. Trans.

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"Fear not, little flock, because your Father did delight to give you the reign; sell your goods, and give alms, make to yourselves bags that become not old, a treasure unfailing in the heavens, where thief does not come near, nor moth destroy; for where your treasure is, there also your heart will be.

The gist of this passage: Jesus tells His disciples not to be afraid, and that God delights to give them the kingdom. He tells them to sell all of their possessions, to give the proceeds to those who need it, and by doing this, they are setting up an incorruptible savings account in heaven. He tells them that where their treasure is, that is where their heart will be as well.

32-34

Luke 12:32a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
phobeō (φοβέω) [pronounced fob-EH-oh]	<i>to frighten, to strike with fear, passive: to be frightened, afraid, alarmed, scared; to fear; metaphorically: to be in awe of, to revere; to have reverence for</i>	2 nd person plural; present (deponent) middle/passive imperative	Strong's #5399
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
micros/mikroteros (μικρός/μικρότερος) [pronounced mik-ROSS, mik-ROT-er-os]	<i>small (in size, quantity, number or dignity); least, less, little</i>	neuter singular comparative adjective; nominative case	Strong's #3398
poimnion (ποίμνιον) [pronounced POYM-nee-on]	<i>a flock (especially) of sheep; a group of Christ's disciples; bodies of Christian (churches) presided over by elders</i>	neuter singular noun, nominative case	Strong's #4168

Translation: Stop being afraid, little flock,...

At this point, it should be clear that Jesus is speaking to His disciples.

There is a slight oddity here, as this appears that *the little flock* is spoken of in the 3rd person nominative, even though we would expect the vocative here (the vocative normally does not have the definite article). However, this may be more appropriate, as not all who are there have believed in the Lord. So rather than say, *My little flock*, Jesus says, *the little flock* instead.

What is being called for in this passage is true for some believers, but not for all. I will explain and discuss the ramifications as we go further into this passage.

Luke 12:32b			
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

Luke 12:32b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eudokeô (εὐδοκέω) [pronounced yoo-dok- EH-oh]	<i>to be well-pleased [with], to think well of; to approve (an act); to approbate (a person or thing); to think good, to (have, take) pleasure, to be willing</i>	3 rd person singular, aorist active indicative	Strong's #2106
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
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; nominative case	Strong's #3962
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)
didômi (δίδωμι) [pronounced dihd-OH- mee]	<i>to give, to grant; to supply, to furnish; to entrust; to pay wages; to appoint to office; to permit; to give up, to yield; to give back; to sacrifice</i>	aorist active infinitive	Strong's #1325
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
tên (τὴν) [pronounced tayn]	<i>the, to the</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
basileia (βασιλεία) [pronounced bas-il- ah]	<i>kingdom, rule, reign; royalty; a realm (literally or figuratively)</i>	feminine singular noun; accusative case	Strong's #932

Translation: ...for your+ Father is willing to give [you+] the Kingdom.

Now, although I have inserted the word *you+* (meaning plural), Jesus is not actually saying that.

God the Father is willing to give the Kingdom, but it is based upon several factors: (1) the person who receives the kingdom must believe in Jesus Christ. (2) They must embrace the kingdom (not all believers embrace the plan of God). (3) Further, this is an offer specifically made to Israel.

I could add a 4th condition—Jesus Christ must go to the cross and pay for our sins. Apart from that, we have no access to God or to His Kingdom.

Luke 12:32 **Stop being afraid, little flock, for your+ Father is willing to give [you+] the Kingdom.** (Kukis moderately literal translation)

Luke 12:33a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ρῶλέω (πωλέω) [pronounced <i>poh-LEH-oh</i>]	<i>to sell, to barter; seller</i>	2 nd person plural, aorist active imperative	Strong's #4453
τα (τά) [pronounced <i>taw</i>]	<i>the; to this, towards that</i>	neuter plural definite article; accusative case	Strong's #3588
ὑπάρχοντα (ὑπάρχοντα) [pronounced <i>hoop-AHR-khon-tah</i>]	<i>possessions, goods, wealth, property, substance, things one has [owns]</i>	neuter plural noun, accusative case	Strong's #5224
This is the present active participle, neuter plural of the verb ὑπάρχω (ὑπάρχω) [pronounced <i>hoop-AHR-khoh</i>] (Strong's #5225).			
ὑμῶν (ὕμων) [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: **Sell+ your+ possessions...**

Here is where it is easy for a believer to become confused. Can you imagine hearing the gospel, and then, 14 seconds later, the pastor tells you to sell all of your possessions? It becomes even more intense than that.

Luke 12:33b			
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
δίδωμι (δίδωμι) [pronounced <i>dihd-OH-mee</i>]	<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
ἐλεῆμοσύνη (ἐλεημοσύνη) [pronounced <i>el-eh-ay-mos-OO-nay</i>]	mercy, pity; especially as exhibited in giving alms, charity; the benefaction itself, a donation to the poor, alms	feminine singular noun, accusative case	Strong's #1654

Translation: **...and give+ [the proceeds] to charity.**

Jesus is not saying, "Hey, let's pool our funds here, so that we can have a successful ministry. Let's bring it all in and divide it up." Jesus is telling His disciples, "Sell everything and give it all away."

I can see this as being appropriate to the disciples, but there might be some qualifications to this. We do not know about all of the disciples, but Peter has a wife (or, he will have a wife—1Cor. 9:5). For a single man, he can make

a decision to sell everything and leave it all behind. When a person has a wife and, more importantly, children, how can he make a choice like that? Elsewhere, the New Testament tells us, **But if anyone does not provide for his own family, especially for his own household, he has denied the faith and is worse than an unbeliever.** (1Tim. 5:8, CSB)

Jesus walked among the public for a very short time. When we consider the entire realm of human history, His public ministry was barely a drop in the bucket. But this public appearance of 3–4 years and His death on the cross is fundamental to human history. Nothing in the plan of God works for us, apart from His death for our sins.

The point I am trying to make here is, this is the most important set of events in human history, so Jesus cannot have disciples who are only slightly involved. Of the 12, this would involve their entire lives. John would be writing even all the way to the end of his life. The other disciples were, if traditions are true, killed in the line of duty. So their dedication to this ministry could not be halfhearted.

Now, once a believer has reached a certain level in spiritual life (he enters into **supergrace**); then he may realize that he has the gift of missionary. *That* person will need to sell everything in order to bring the gospel to others in a foreign land.

What Jesus is saying here is not strictly applicable to all believers. It is applicable to His disciples; and it is applicable to missionaries.

Luke 12:33c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ποιεῖδ (ποιέω) [pronounced <i>poi-EH-oh</i>]	<i>do, make, construct, produce; carry out, execute [a plan, an intention]; practice; act</i>	2 nd person plural, aorist active imperative	Strong's #4160
heautois (ἑαυτοῖς) [pronounced]	<i>themselves, for themselves, within themselves, by means of themselves</i>	3 rd person masculine plural reflexive pronoun; dative, locative or instrumental case	Strong's #1438
balantion (βαλάντιον) [pronounced <i>bahl-AHN-tee-on</i>]	<i>a pouch (for money), (money) bag, purse</i>	neuter plural noun, accusative case	Strong's #905
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
palaiōd (παλαιῶ) [pronounced <i>pahl-ah-YOH-oh</i>]	<i>making something worn out, declaring obsolete, becoming old, decaying</i>	neuter plural, present passive participle, accusative case	Strong's #3822

Translation: **Make+ for yourselves a purse [that does] not decay,...**

Men, in the ancient world, did not have a wallet, but they had a moneybag or a purse. For the ministry of the Lord, He entrusted Judas with the money, which was used for their daily needs (when they were not provided by others).

At this point, although this is definitely related to what we have been studying, Jesus begins to speak of the rewards that we will have in heaven.

It is common and normal in this life to work for an income; to buy food and shelter. Once we believe in Jesus Christ, we have the additional dimension to our lives of a spiritual existence. There are some similar rules or laws to live by, just as we have in our previous lives. We work for spiritual wealth. We do not know exactly what it will be, but Scripture—here and elsewhere—speaks of our rewards in heaven. We do not know just exactly what those rewards will be, but our spiritual production here on earth will result in heavenly rewards.

Luke 12:33d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
thêsaurus (θησαυρός) [pronounced <i>thay-sow-ROSS</i>]	<i>treasure, treasury; wealth; deposit</i>	masculine singular noun; accusative case	Strong's #2344
anékleiptos (ἀνέκλειπτος) [pronounced <i>ahn-EHK-lipe-toss</i>]	<i>unfailing, inexhaustible, not left out</i>	masculine singular adjective, accusative case	Strong's #413
en (ἐν) [pronounced <i>en</i>]	<i>in, by, by means of, with; among; within, during; for, because, by (this); to</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
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 plural noun; dative, locative or instrumental case	Strong's #3772

Translation: ...[to fill with] *inexhaustible wealth in the heavens*,...

When a person is involved in spiritual production—which occurs once a person is spiritually mature—then one is building up wealth in heaven. For the disciples, making this decision to sell their wealth was rewardable; but what they did subsequent to the Lord's crucifixion and resurrection and ascension brought them even greater spiritual treasure.

The believer produces great spiritual benefits after maturing, not before. When I was 3, my dad was building our house next door to where we lived, and when my mother could not take it anymore, she would send me to hang out with my dad while he was building the house (in that era, it was possible for individuals to do most of the building of their own house). Now, I am told that, from time to time, I would take a hammer and a nail and pound that nail with the hammer. Let me guarantee you that, there was not a single nail that I pounded on which helped with the building of our house. That is because I was a child. In fact, it took me many, many years and some training by one of my workers, before my hammering skills actually improved a project on which I was working. This required physical growth and training.

Similarly, for the believer, when you are first saved, you might find a hammer and nail and nail a block of wood to the floor (as I probably did), but you are not producing anything of spiritual value. At some point, a spiritually mature person will take a crowbar and remove that piece of wood.

When you enter into supergrace, then you begin to produce spiritual works which will increase your wealth in heaven.

The greatest problem with nation USA today is, there are very, very few believers who are mature. There are many believers in the United States, but most of them are clumsily hammering scrapwood onto to subfloor of a house—thinking that they are doing the work of God—and that scrapwood will need to be removed at some point in the future.

Luke 12:33e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hopou (ὅπου) [pronounced HOHP-oo]	<i>in what place, where; whereas</i>	adverb	Strong's #3699
kleptês (κλέπτης) [pronounced KLEHP-tace]	<i>thief, robber, burglar, one who steals</i>	masculine singular noun, nominative case	Strong's #2812
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
eggizô (ἐγγίζω) [pronounced eng-ID-zoh]	<i>to make near, to approach; to be at hand, to come (draw) near, to be (coming, drawing) close</i>	3 rd person singular, present active indicative	Strong's #1448

Translation: ...where the thief cannot come near...

The riches which are built up in heaven cannot be taken away from us. No one will take what you have earned in your heavenly bank account.

Luke 12:33f			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oude (οὐδέ) [pronounced oo-DEH]	<i>but not, neither, never, nor, not even, no more, not yet</i>	negative conjunction	Strong's #3761
sês (σῆς) [pronounced sace]	<i>moth, clothes moth</i>	masculine or neuter singular noun, nominative case	Strong's #4597
The Interlinear Westcott-Hort NT (1881) /w Strong's numbers and morphological codes lists this as a masculine noun; Thayer has it as a neuter noun.			
diaphtheirô (διαφθείρω) [pronounced dee-ahf-THIGH-roh]	<i>to change for the worse, to corrupt; to destroy, to ruin; to consume [bodily vigor and strength]; to kill; to perish</i>	3 rd person singular, present active indicative	Strong's #1311

Translation: ...and the moth cannot destroy.

Our rewards in heaven cannot be destroyed by moths or anything else. Our rewards are eternal. However, there are no rewards (or small rewards) unless you are spiritually mature.

Luke 12:33 Sell+ your+ possessions and give+ [the proceeds] to charity. Make+ for yourselves a purse [that does] not decay, [to fill with] inexhaustible wealth in the heavens, where the thief cannot come near and the moth cannot destroy. (Kukis moderately literal translation)

Luke 12:34			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hopou (ὅπου) [pronounced HOHP-oo]	<i>in what place, where; whereas</i>	adverb	Strong's #3699
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
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
thêsauros (θησαυρός) [pronounced thay-sow-ROSS]	<i>treasure, treasury; wealth; deposit</i>	masculine singular noun; nominative case	Strong's #2344
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)
ekei (ἐκεῖ) [pronounced ehk-ĭ]	<i>there, in or to that place</i>	adverb	Strong's #1563
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</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)
kardia (καρδία) [pronounced kahr-DEE-uh]	<i>heart, mind, soul; will, character; center [or middle, or essence] [of something]</i>	feminine singular noun, nominative case	Strong's #2588
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 12:34

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
esomai (ἔσομαι) [pronounced <i>EHS-om-ah-ee</i>]	<i>future tense of "to be"</i>	3 rd person singular, future indicative	Strong's #2071 (a form of #1510)

Translation: For, where your+ treasure is, so [lit., there] your+ heart will also be.

Part of **spiritual advance** is being able to see your life here on earth as temporary; and your life with God as eternal. Therefore, the bulk of your wealth needs to be in heaven.

I have had dreams, from time to time, where I accumulate something in my dream. It might be money or it might be something that I have always wanted. And, in the dream, I really like that thing. But then, when I wake up, it is gone. Whatever money I had in the dream, it is nowhere to be found the next morning. Do not wake up in eternity and find out that you have only eternal life and nothing else.

Luke 12:34 For, where your+ treasure is, so [lit., there] your+ heart will also be. (Kukis moderately literal translation)

Luke 12:32–34 Stop being afraid, little flock, for your+ Father is willing to give [you+] the Kingdom. Sell+ your+ possessions and give+ [the proceeds] to charity. Make+ for yourselves a purse [that does] not decay, [to fill with] inexhaustible wealth in the heavens, where the thief cannot come near and the moth cannot destroy. For, where your+ treasure is, so [lit., there] your+ heart will also be. (Kukis moderately literal translation)

Luke 12:32–34 Stop being afraid, My little flock, for Your Father is willing to give the Kingdom to you. Sell off your possessions and give the proceeds away to charity. Make a purse for yourselves that will not decay, one that you might fill with the inexhaustible wealth of the heavens; where it cannot be stolen or become corrupt. For, wherever your treasure is, there your heart will be as well. (Kukis paraphrase)

Contextually, Jesus is speaking to the disciples. They have a concentrated mission for the rest of their lives. They are beginning their training with Jesus and that needs to be their focus.

Application: When you are saved, it is not your lot to sell everything, give to the poor, and then to dump your pathetic self on the front door of your church. "Here I am." Now, it is possible in your life when this will be what happens, but it is not something which is the result of a sudden wave of emotion. Missionaries pretty much have to do this (and the disciples would become missionaries). But you cannot become a missionary apart from having the proper training.

Jesus was there right at this time. Jesus was teaching them right at this time. He provided, for all intents and purposes, a walking seminary; and those who walked with Him learned and were prepared. The preparation of these disciples did not mean that Peter could spend the day fishing, and then, at dusk, run on over to where Jesus is teaching and find out what he needs to know for that day. Their training was going to be far more intense than that.

Translation for Translators gives a nice translation for this passage:

You who are my disciples are like a small flock of sheep, and I am like your shepherd. So you should not be afraid. Your Father in heaven wants to let you rule with him in heaven. So now sell the things that you own. Give the money that you get for those things to poor people. If you do that, it will be as though you are providing for yourselves purses that will not wear out, and God will give you a treasure in heaven that will always be safe. There, no thief can come near to steal it, and no termite can destroy it. Remember that the things that you think are the most valuable are the things that you will be constantly concerned about."

The Voice also gives a nice translation to this passage:

Jesus: My little flock, don't be afraid. *God is your Father, and your Father's great joy is to give you His kingdom.*

That means you can sell your possessions and give generously to the poor. You can have a different kind of savings plan: one that never depreciates, one that never defaults, one that can't be plundered by crooks or destroyed by natural calamities. *Your treasure will be stored in the heavens, and since your treasure is there, your heart will be lodged there as well.*

Application: Now, your attitude needs to be that your material possessions are secondary to your life as a believer. However, do not get too crazy about this. If you are a husband providing for your wife and children, you do not subject them to poverty (nor do you necessarily spend every dime that you make on trying to make them happy). Scripture tells us that, *if a man does not provide for his own family, he is worse than an infidel.* There is a balance here to be had, which balance is best achieved as a person grows spiritually. That is, you cannot buy happiness for your family; at the same time, you do not have to live in abject poverty.

Chapter Outline

Charts, Graphics and Short Doctrines

Parables of the Faithful Servants and the Evil Servant

Be of yours+ the loins girding and the lamps being lit. And you [all] like men waiting for the Lord of theirs when he has returned from the wedding celebration, that going and knocking at once he opens to him.

Luke
12:35–36

Equip yourselves with Bible doctrine [lit., *gird your+ loins*], lighting the lamp. You all [are] like men waiting for their master when he returns from a wedding celebration. Appearing and knocking, at once the servant [lit., *he*] opens [the door] for him.

Equip yourselves with Bible doctrine, letting your lamp shine in the darkness. You are just like the servants who wait for their master to return home from a wedding celebration. As soon as he arrives and knocks, the servant immediately opens up the door for him.

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) Be of yours+ the loins girding and the lamps being lit. And you [all] like men waiting for the Lord of theirs when he has returned from the wedding celebration, that going and knocking at once he opens to him.
- Douay-Rheims 1899 (Amer.) Let your loins be girt and lamps burning in your hands. And you yourselves like to men who wait for their lord, when he shall return from the wedding; that when he cometh and knocketh, they may open to him immediately.
- Holy Aramaic Scriptures Khasaykun {Your loins} should be bound, and shragiykun {your lamps} shining. And be likened unto one who expects Marhun {their Lord} when He will return from the beth meshthutha {the house of festivity}, so that when He has come, and has knocked, they will immediately open for Him.
- James Murdock's Syriac NT Let your loins be girded, and your lamps burning. And be ye like persons who are waiting for their lord, when he shall return from the house of feasting, that, when he shall come and knock, they may open to him immediately.
- Original Aramaic NT "Let your waist be girded and your lamps burning."
"Be like people waiting for their Lord when he will return from the wedding chamber, so that whenever he comes and knocks, they may open to him at once."
- Lamsa Peshitta (Syriac) "Let your waist be girded and your lamps burning."

“Be like people waiting for their Lord when he will return from the wedding chamber, so that whenever he comes and knocks, they may open to him at once.”

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Be ready, dressed as for a journey, with your lights burning. And be like men who are looking for their lord, when he comes back from the bride-feast; so that when he comes to the door, it will be open to him quickly.
Bible in Worldwide English	Be dressed and have your lamps lit. Be like men who are waiting for their master to come home from a wedding. They are ready to open the door as soon as he comes and knocks.
Easy English	Be ready for Jesus to return Jesus said, ‘Always be ready for my return. Be like people that are ready to start work at any time. They have put on their clothes so that they are ready for work. And they have lit their lamps [People burned oil in a lamp to give light.] In those days, everybody wore long clothes. To be ready to work, they pulled up the lowest part of their skirt. They then fixed it to their belt, so that they could move easily.
Easy-to-Read Version–2008	"Be ready! Be fully dressed and have your lights shining. Be like servants who are waiting for their master to come home from a wedding party. The master comes and knocks, and the servants immediately open the door for him.
God's Word™	"Be ready for action, and have your lamps burning. Be like servants waiting to open the door at their master's knock when he returns from a wedding.
Good News Bible (TEV)	"Be ready for whatever comes, dressed for action and with your lamps lit, like servants who are waiting for their master to come back from a wedding feast. When he comes and knocks, they will open the door for him at once.
J. B. Phillips	Jesus' disciples must be on the alert “You must be ready dressed and have your lamps alight, like men who wait to welcome their lord and master on his return from the wedding-feast, so that when he comes and knocks at the door, they may open it for him at once.
The Message	When the Master Shows Up “Keep your shirts on; keep the lights on! Be like house servants waiting for their master to come back from his honeymoon, awake and ready to open the door when he arrives and knocks.
NIRV	Be Ready “Be dressed and ready to serve. Keep your lamps burning. Be like servants waiting for their master to return from a wedding dinner. When he comes and knocks, they can open the door for him at once.
New Life Version	Jesus Says to Watch and Be Ready for His Second Coming Be Ready for His Second Coming “Be ready and dressed. Have your lights burning. Be like men who are waiting for their owner to come home from a wedding supper. When he comes and knocks on the door, they will open it for him at once.
New Simplified Bible	.

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

Casual English Bible	STAY READY FOR THE RETURN OF JESUS Put your clothes on and light your lamps. Think of yourselves as a group of workers waiting for your boss to get back from his honeymoon.[7] You want to be ready when he comes and knocks on your office door. ⁷ 12:36More literally, from the wedding feast.
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Contemporary English V.	Be ready and keep your lamps burning just like those servants who wait up for their master to return from a wedding feast. As soon as he comes and knocks, they open the door for him.
The Living Bible	“Be prepared—all dressed and ready—for your Lord’s return from the wedding feast. Then you will be ready to open the door and let him in the moment he arrives and knocks.
New Berkeley Version New Living Translation	. Be Ready for the Lord’s Coming “Be dressed for service and keep your lamps burning, as though you were waiting for your master to return from the wedding feast. Then you will be ready to open the door and let him in the moment he arrives and knocks.
UnfoldingWord Simplified T.	Always be ready for doing God's work, like people who have put on their work clothes and keep their lamps burning all night. Be ready for me to return, like servants who are waiting for their master to return after being at a wedding feast. They are waiting to open the door for him as soon as he arrives and knocks at the door.
William's New Testament	"You must keep your belts tight and your lamps burning, and be like men waiting for their master when he comes home from the wedding, that when he comes and knocks, they at once may open the door for him.

Partially literal and partially paraphrased translations:

American English Bible	‘Therefore, wrap on your sashes and light up your lamps, then act like men who are awaiting their master’s return from his wedding, so that when he arrives and starts knocking, you can open [the door] to him right away.
Beck’s American Translation Breakthrough Version	. Your waists must be waists around which a waist sash has been put, the lamps burning, and you, like people waiting for their master when he might be released from the wedding events, so that when he comes and knocks, right away they will open the door to him.
Common English Bible	Warning about being prepared “Be dressed for service and keep your lamps lit. Be like people waiting for their master to come home from a wedding celebration, who can immediately open the door for him when he arrives and knocks on the door.
Len Gane Paraphrase	"Be ready for anything and [your] lights burning like servants waiting for their master when he returns from the wedding, so that when he comes and knocks, they may open [the door] immediately.
A. Campbell's Living Oracles New Advent (Knox) Bible	. Your loins must be girt, and your lamps burning, and you yourselves like men awaiting their master’s return from a wedding feast, so that they may open to him at once when he comes and knocks at the door.
NT for Everyone	Jesus’ Call to Watchfulness ‘Make sure you’re dressed and ready with your lamps alight,’ said Jesus. ‘You need to be like people waiting for their master when he comes back from the wedding-feast, so that when he comes and knocks they will be able to open the door for him at once.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	Ready for the Master’s Return “Be ready for service ^[e] and have your lamps lit. You are to be like people waiting for their master to return from the wedding banquet so that when he comes and knocks, they can open the door for him at once.
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[e] Lit "Let your loins be girded; an idiom for tying up loose outer clothing in preparation for action; Ex 12:11

Conservapedia Translation **Be ready to go when the Lord calls you, and be prepared for His arrival** [I did some research on this, and these seemed to be good modern expressions for these phrases]; **And be like servants waiting for their employer, as if he was about to return from a wedding; that when he arrives and knocks, they are ready to open the door immediately.**

Revised Ferrar-Fenton Bible **Fidelity and Watchfulness.**

"Stand with your waists belted, and your lamps alight; and make yourselves like men expecting their master when he may return from the wedding; so that when he comes and knocks, you can at once open for him.

Free Bible Version

"Be dressed and ready, and keep your lamps lit, like servants waiting for their master when he returns from his wedding feast, prepared to open the door quickly for him when he comes and knocks.

God's Truth (Tyndale)
International Standard V

The Watchful Servants
(Matthew 24:45-51)

"You must keep your belts fastened and your lamps burning. Be like people who are waiting for their master to return from a wedding. As soon as he arrives and knocks, they will open the door for him.

Montgomery NT

"Let your loins be girded about and your lamps burning;

"and be yourselves like men who are looking for the Lord, on his return from a wedding banquet, so that when he comes and knocks they may at once open the door for him.

NIV, ©2011

Watchfulness

"Be dressed ready for service and keep your lamps burning, like servants waiting for their master to return from a wedding banquet, so that when he comes and knocks they can immediately open the door for him.

Riverside New Testament
Leicester A. Sawyer's NT

Stand with your loins girded, and your candles lighted, and be like men waiting for the coming of their lord, when he shall return from the wedding, that when he comes and knocks they may open to him immediately.

UnfoldingWord Literal Text

Let your long clothing be tucked in at your belt, and let your lamps be kept burning, and be like people looking for their master when he returns from the marriage feast, so that when he comes and knocks, they may immediately open the door for him.

Urim-Thummim Version

You Must Be Ready

Let your hips be girded about, and your lights burning;

And you yourselves like to men that wait for their master, when he will return from the wedding feast; that when he comes and knocks, they may open to him immediately.

Wikipedia Bible Project

Be ready for action, and keep your lamps burning.

Be like servants waiting for their master when he returns from his wedding feast, ready to quickly open the door for him when he comes and knocks.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) **Be ready**

(Mk 13:33; Mt 24:43; 6:19)

- Be ready, dressed for service, and keep your lamps lit, like people waiting for their master to return from the wedding. As soon as he comes and knocks, they will open the door to him.

- 35. Jesus develops the parable of the servant expecting his master's return. This servant is here contrasted with the rich of the preceding paragraph (12:13) who was only concerned about a long and comfortable life.

The servant works for God. Happy are those servants whom the master finds wide-awake (v. 37). Wide-awake, that is, concerned about tomorrow's world. Wide-awake also means being aware of the truth; we do not consent to call 'good' evil, and 'evil' good; we do not forgive ourselves for allowing evil and we are not intimidated before injustice.

The Son of Man will come like a thief (v. 40). We should not think that this refers only to the day of death, nor should we be afraid of God's judgment if we live in his grace. Jesus tells us about the master returning from the wedding, who is so happy that he reverses the usual order and begins to serve his servants. If we have been serving God for years, how could we not reach another phase of spiritual life in which it would seem that God is concerned only in giving and feasting with us?

Peter said to him: (v. 41). This new paragraph is aimed at those who hold responsible positions in the Church.

My Lord delays in coming (v. 45). Those in responsible positions may betray their mission. More often, they make the mistake of seeing only to the good functioning of the institution and they forget that Christ is coming.

God comes all the time through events that, unexpectedly, ruin our plans. Therefore, the Church must not rely too much on planning its activity: who knows what God has in store for us tomorrow? Instead the Church should see to its prayer and its availability so that the Lord will let her be in the best situation when he shakes up our little universe.

Be awake to admire, rejoice in and discover the presence of God and his blessings that enlighten our lives.

Mt 25: 1-13; 12:11

The Heritage Bible

Stand with your loins girded all around, and your lamps burning, And you *will be* like men patiently awaiting their lord, when he departs from the wedding and its feast, so that he coming and knocking, they will immediately open to him.

New American Bible (2011)

Vigilant and Faithful Servants.*

^q“Gird your loins and light your lamps and be like servants who await their master's return from a wedding, ready to open immediately when he comes and knocks.”

* [12:35–48] This collection of sayings relates to Luke's understanding of the end time and the return of Jesus. Luke emphasizes for his readers the importance of being faithful to the instructions of Jesus in the period before the parousia.

q. [12:35–46] Mt 24:45–51.

r. [12:36] Mt 25:1–13; Mk 13:35–37.

New Catholic Bible

Parables about Watchfulness^[g]

The Parable of the Vigilant Steward.^[h] “Fasten your belts for service and have your lamps lit. Be like servants who are waiting for their master to return from a wedding banquet, so that they may open the door as soon as he comes and knocks.

[g] The Jews were wont to ask: “When will the kingdom come?” Christians asked: “When will the Lord return?” When forced to be vigilant, attention inevitably wanes. But the Lord is near, and our life is with him; we must not be sleeping when he returns.

[h] Vigilant servants are bound to work and to be ready even into the night. The disciples are to be focused on meeting their Lord, who will be their joy.

New English Bible–1970

Watchful Servants (Judæa)

[Lk. 12.35-48 -] - Mt.24.45-51

'Be ready for action, with belts fastened and lamps alight. Be like men who wait for their master's return from a wedding-party, ready to let him in the moment he arrives and knocks.

New Jerusalem Bible

NRSV (Anglicized Cath. Ed.) **Watchful Slaves**

'Be dressed for action and have your lamps lit; be like those who are waiting for their master to return from the wedding banquet, so that they may open the door for him as soon as he comes and knocks.

Revised English Bible—1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .

Holy New Covenant Trans.

"Be ready; be completely dressed and have your lights on.

Be like men who are waiting for their master to come home from a wedding party.

The master comes and knocks. The slaves open the door for the master.

Tree of Life Version

Have your belt strapped on and lamps burning.

Be like people waiting for their master to return from a wedding feast, so that when he comes and knocks, they may open to him immediately.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...be! [of] you* The Waists Having Been Wrapped and {be! of you*} The Lamps Being Burned and You* {be!} Like men awaiting the lord [of] themselves when [He] may return from the marriage ceremonies that [him] coming and knocking immediately [They] may open {her} [for] him...

Alpha & Omega Bible

"BE DRESSED IN READINESS, AND keep YOUR LAMPS LIT.

"BE LIKE PEOPLE WHO ARE WAITING FOR THEIR MASTER WHEN HE RETURNS FROM THE WEDDING, SO THAT THEY MAY IMMEDIATELY OPEN TO HIM WHEN HE COMES AND KNOCKS. †(Jesus does not come down upon the Earth until after the Marriage Supper in Heaven during the 41.5-45 day Wrath of Theos after The Great Tribulation.)¹⁷

Awful Scroll Bible

(")Be you all's loins having come about girded-about, and lamps coming to be set afire.

(")Also yous, similarly as to they of the aspects-of-men, themselves welcoming-by their lord, but-where-then he will dismiss- from -up-among the wedding feast, in order that himself being came and knocked, they shall be opened-up to him well-set-forth.

Concordant Literal Version

Let your loins be girded about and lamps be burning, and you be like men anticipating their own lord, when he should break loose from the wedding festivities, that at his coming and knocking, they should immediately be opening to him."

exeGesés companion Bible

YAH SHUA ON PREPAREDNESS

Gird your loins all around with candles burning:

and liken yourselves to humanity

who await their Adonay

as he departs from the marriage;

so that when he comes and knocks,

they straightway open to him.

Orthodox Jewish Bible

Tighten your gartels for action and have your menorahs lit.

And you should be like bnei Adam who expectantly khakeh l'vo'o shel (await the arrival of) their Adon when he returns from the Chasunoh, in order that, when he comes and knocks, ofen ort they may open the delet for him.

Rotherham's Emphasized B.

Let your loins be girded,

And your lamps burning.

And ||ye yourselves|| like unto men awaiting their own lord, once he may break up out of the marriage-feast,—

That |when he cometh and knocketh| ||straightway|| they may open unto him.

¹⁷ I am assuming that the passage cited is from Isaiah or Jeremiah or somewhere.

Expanded/Embellished Bibles:*The Amplified Bible*

An Understandable Version

“Fasten your belts [*i.e., get things ready*], keep your lamps lit, and be like men expecting their master to return from the wedding reception, so that when he does come and knock [*at the groom’s house, See note on Matt. 25:1-12*], they will immediately open [*the door*] to him

The Expanded Bible

Always Be Ready

“Be dressed, ready for service [^T Let your loins be girded; ^C tucking garments into the waist belt to allow swift movement; a metaphor for preparedness], and have your lamps shining [burning; lit]. Be like servants [^L people] who are waiting for their master [lord] to come home from a wedding party. When he comes and knocks, the servants immediately open the door for him.

Jonathan Mitchell NT

"Let your loins (from the waist to the genitals) constantly exist being bound around and fastened (or: girded about; = be dressed and ready for work or prepared for battle) and your lamps continuously burning,

"and you, yourselves, [be] like people habitually focused toward anticipating, welcoming and receiving their own master (lord; owner) – whenever he can loosen up [his involvement] and break away to return from the midst of the marriage banquet – so that, upon coming and knocking, they might immediately open up to (or: for) him.

P. Kretzmann Commentary

Verses 35-40

Christian alertness:

Let your loins be girded about and your lights burning; and ye yourselves like unto men that wait for their lord when he will return from the wedding, that, when he cometh and knocketh, they may open unto him immediately.

Lexham Bible

On the Alert for the Master’s Return

“You must be prepared for action [Literally “your loins must be girded”] and your [*Literally “the”; the Greek article is used here as a possessive pronoun] lamps burning.

And you, be like people who are waiting for their master when he returns from the wedding feast, [Or perhaps simply “feast”] so that when he [*Here “when ” is supplied as a component of the temporal genitive absolute participle (“comes back”)] comes back and knocks, they can open the door [*Here the direct object is supplied from context in the English translation] for him immediately.

Syndein/Thieme

{Call to Faithful Stewardship}

“ ‘See to it that your garments are fastened about yourself with a belt/’Get dressed for service’ and the lamps . . . are burning constantly.

“ And, as for you, be like men waiting for their master to come back from the wedding celebration . . . ‘in order that/’for the purpose that’ {hina} coming and knocking . . . they might open the door for him immediately.

Translation for Translators

Jesus told them that they should be ready for his return.*Luke 12:35-48*

“Be always ready for doing God’s work [MET], like people who have put on their work clothes and are ready during the day, with their lamps burning all night. Be ready for me to return [MET], like servants who are waiting for their master to return after being at a wedding feast for several days. They are waiting to open the door for him and start working for him again as soon as he arrives and knocks at the door.

The Voice

Jesus: *I’m not just talking theory. There is urgency in all this.* If you’re apathetic and complacent, then you’ll miss the moment of opportunity. You should be wide awake and on your toes like servants who are waiting for their master to return from a big wedding reception. They’ll have their shoes on and their lamps lit so they can open the door for him as soon as he arrives home.

Bible Translations with Many Footnotes:

NET Bible®

Call to Faithful Stewardship

“Get dressed for service⁸⁵ and keep your lamps burning;⁸⁶ be like people⁸⁷ waiting for their master to come back from the wedding celebration,⁸⁸ so that when he comes and knocks they can immediately open the door for him.

^{85tn} Grk “Let your loins be girded,” an idiom referring to the practice of tucking the ends of the long cloak (outer garment) into the belt to shorten it in preparation for activities like running, etc.

^{86sn} Keep your lamps burning means to be ready at all times.

^{87tn} That is, like slaves (who are mentioned later, vv. 37-38), although the term ἄνθρωποις (anqrwpoi) is used here. Since in this context it appears generic rather than gender-specific, the translation “people” is employed.

^{88sn} An ancient wedding celebration could last for days (Tob 11:18).

New American Bible (2011)

The Passion Translation

Be Ready

“Be prepared for action^[h] at a moment’s notice. Be like the servants who anticipate their master’s return from a wedding celebration. They are ready to unlock and open the door for him at a moment’s notice.

^[h] The Greek is literally “Let your loins be girded and keep your lamps burning.”

The Spoken English NT

Be Watchful Slaves

Be dressed and ready, with your lamps burning.^u You should be like people looking for their master, who’s coming back from a wedding. That way, when he comes and knocks at the door, they open up for him right away.

^u Lit. “Your belts should be fastened around your waists, and your lamps burning.”

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

"Let your_p waist be wrapped around [with a belt] [fig., Prepare yourselves], and [keep] the lamps burning.

"And you_p [are to be] like people waiting for their lord, when he returns from the wedding feasts, so that having come and knocked, immediately they shall open to him.

Context Group Version

Let your (pl) loins be fastened about, and your (pl) lamps burning; and be (pl) yourselves like men looking for their lord, when he shall return from the marriage feast; that, when he comes and knocks, they may right away open to him.

Legacy Standard Bible

Be Ready for His Coming

“GIRD UP YOUR LOINS, and *keep* your lamps lit. And be like men who are waiting for their master when he returns from the wedding feast, so that they may immediately open *the door* to him when he comes and knocks.

Modern English Version

Watchful Servants

“Let your waist be girded and your lights be burning, and you be like men waiting for their master to return from the wedding banquet, so that they may open the door immediately for him when he comes and knocks.

Modern Literal Version 2020

Let^o your^o loins be girded, and the lamps burning; and you^o are similar to men waiting for their lord, as to when he might vacate from the marriage-festivities; in-order-that after he came and knocked, they may immediately open to him.

New American Standard

Be in Readiness

“Be prepared [Lit *Have your waist belted*], and *keep* your lamps lit. You are also to be like people who are waiting for their master when he returns from the wedding feast, so that they may immediately open *the door* for him when he comes and knocks.

New European Version

Readiness for Christ’s return

Let your loins be girded and your lamps burning, and be like men who are waiting for their master to come home from the wedding feast, so that they may open the door to him at once when he comes and knocks.

New King James Version
Niobi Study Bible

The Faithful Servant and the Evil Servant

"Let your loins be girded about and your lights burning; and you yourselves like unto men that wait for their lord when he will return from the wedding, that when he comes and knocks, they may open unto him immediately.

Revised Young's Lit. Trans.

'Let your loins be girded, and the lamps burning, and you like to men waiting for their lord, when he shall return out of the wedding feasts, that he having come and knocked, immediately they may open to him.

The gist of this passage: The servant needs to be ready when his master returns from a wedding party.
35-36

Luke 12:35a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
éstō/estōsan (ἔστω/ἑστῶσαν) [pronounced EHS-toh/EHS-toh-san]	is, to be; be, let be; imperative form of Strong's #1510	3 rd person plural, present imperative	Strong's #2077
humōn (ὑμῶν) [pronounced hoo-MONE]	of yours, from you; concerning you; you, yourselves	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
hai (αἱ) [pronounced high]	the	feminine plural definite article; nominative case	Strong's #3588
osphues (ὀσφύεις) [pronounced oss-FOO-ehs]	loins, internal organs, testes; hips; (by extension) procreative or (re) generative powers	feminine plural noun, nominative case	Strong's #3751
perizōnnyimi (περιζώννυμι) [pronounced per-ihd-ZONE-noo-mee]	fastening on (one's garments with a belt or girdle), girding (about, all around); metaphorically equipping oneself with truth (Bible doctrine)	feminine plural, perfect passive participle, nominative case	Strong's #4024

Translation: Equip yourselves with Bible doctrine [lit., gird your+ loins],...

The phrase, *girding your loins* rarely is to be understood literally in the Bible. It means to fasten a belt or a gird about one's waist (which apparently involves the garments as well).

Metaphorically, this means to prepare yourself for something; and spiritually, this means to prepare yourself with Bible doctrine (meaning, the believer is to grow spiritually apropos to what he faces in life). This is not a one-shot decision made while under social pressure or during a very emotional moment in your life. This is a day-in and day-out series of decisions.

Growing by taking in Bible doctrine is just like growing when you eat. It does not happen overnight. With each bite of food, you do not necessarily see any growth take place. But it does over time.

Luke 12:35b			
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
hoi (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
luchnos (λύχνος) [pronounced <i>LOOKH-oss</i>]	<i>a lamp, candle; light; that is placed on a stand or candlestick</i>	masculine plural noun, nominative case	Strong's #3088
καίῳ (καίω) [pronounced <i>KAH-yoh</i>]	<i>lighting, setting on fire, burning, kindling; consuming (with fire)</i>	feminine plural, present passive participle, nominative case	Strong's #2545

Translation: ...lighting the lamp.

Lamp is actually in the plural because a single lamp was not bright enough for see clearly. Several were needed in order for everything to be seen.

This certainly means, *light the lamps*. Generally speaking in the Scriptures, light and lamps refers to letting the truth be known or be apparent.

Luke 12:35 Equip yourselves with Bible doctrine [lit., gird your+ loins], lighting the lamp. (Kukis moderately literal translation)

Luke 12:36a			
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
humeis (ὕμεῖς) [pronounced <i>hoo-MICE</i>]	<i>you [all]</i>	2 nd person plural personal pronoun; nominative case	Strong's #5210, which is a form of Strong's #4771
homoios (ὅμοιος) [pronounced <i>HOM-oy-oss</i>]	<i>like, similar, resembling; like: i.e. resembling; like: i.e. corresponding to a thing</i>	masculine plural adjective; nominative case	Strong's #3664
anthrōpoi (ἄνθρωποι) [pronounced <i>ANTH-row-poy</i>]	<i>men [in the generic sense], mankind, human beings; men [in reference to gender]; people</i>	masculine plural noun; dative, locative or instrumental case	Strong's #444
prosdechomai (προσδέχομαι) [pronounced <i>pros-dekh'-om-ahee</i>]	<i>admitting (to intercourse, hospitality, credence) or, by implication: waiting (with confidence or patience); accepting, allowing, looking [for]</i>	masculine plural, present (deponent) middle/passive participle; dative, locative or instrumental case	Strong's #4327

Luke 12:36a			
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
kurios (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs; a prince, chief, sovereign</i>	masculine singular noun; accusative case	Strong's #2962
heautōn (ἐαυτῶν) [pronounced <i>heh-ow-TOHN</i>]	<i>theirs; of/for themselves</i>	3 rd person masculine plural reflexive pronoun; genitive/ablative case	Strong's #1438
pote (πότε) [pronounced <i>POHT-eh</i>]	<i>at what time; [for] how long, when</i>	interrogative adverb	Strong's #4219
analuō (ἀναλύω) [pronounced <i>an-al-OO-oh</i>]	<i>to unloose, undo again; to depart, break up, to depart from life, to return</i>	3 rd person singular, aorist active subjunctive	Strong's #360
ek (ἐκ) [pronounced <i>ehk</i>]	<i>out of, out from, from, by, of</i>	preposition	Strong's #1537
tōn (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
gámos (γάμος) [pronounced <i>GAM-oss</i>]	<i>a wedding or marriage festival, a wedding banquet, a wedding feast; marriage, nuptials, matrimony</i>	masculine singular noun, genitive/ablative case	Strong's #1062

Translation: You all [are] like men waiting for their master when he returns from a wedding celebration.

Jesus is going to draw an analogy here; or teach another parable. He does not always say, "This is a parable..."

When using the word *like*, Jesus is setting up a parallel situation.

"You men," Jesus says, referring to the disciples, "are like servants who are waiting for the master to return from a wedding."

A wedding feast has a set starting time, but it may continue for days. The end of the celebration is not known up front. Therefore, a servant did not know if his master would return in a day or a week or who knows how long? But the servant needs to be ready for the return of the master, no matter when that takes place.

Luke 12:36b			
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
érchomai (ἔρχομαι) [pronounced AIR-khoh-my]	<i>going, coming (in a great variety of applications, literally and figuratively); the ones accompanying; appearing; bringing, those entering</i>	masculine singular, aorist active participle, genitive/ablative case	Strong's #2064
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
krouô (κρούω) [pronounced KROO-oh]	<i>knocking, rapping [on a door]</i>	masculine singular, aorist active participle, genitive/ablative case	Strong's #2925
eutheôs (εὐθέως) [pronounced yoo-THEH-ocē]	<i>at once, straightway, immediately, forthwith; shortly, as soon as, soon</i>	adverb	Strong's #2112
anoigô (ἀνοίγω) [pronounced an-OY-go]	<i>to open [up]</i>	3 rd person singular, aorist active subjunctive	Strong's #455
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: *Appearing and knocking, at once the servant [lit., he] opens [the door] for him.*

At some point in time, the master would return to his own house and he would knock. His servant would be alert, ready to let him in immediately.

Luke 12:36 *You all [are] like men waiting for their master when he returns from a wedding celebration. Appearing and knocking, at once the servant [lit., he] opens [the door] for him.* (Kukis moderately literal translation)

Luke 12:35–36 *Equip yourselves with Bible doctrine [lit., gird your+ loins], lighting the lamp. You all [are] like men waiting for their master when he returns from a wedding celebration. Appearing and knocking, at once the servant [lit., he] opens [the door] for him.* (Kukis moderately literal translation)

The basic parable is, the master is going to return, but the slave does not know exactly when. But the slave needs to be ready and prepared for the master's return at any point in time.

The disciples (and we believers today) are, by extension, the servants awaiting the return of our master (Jesus in His 2nd advent). We do not know when this will take place, but we need to be ready for Him at all times. How do we ready ourselves for the Lord? We need to stay in fellowship and we need to grow in grace and doctrine.

Luke 12:35–36 *Equip yourselves with Bible doctrine, letting your lamp shine in the darkness. You are just like the servants who wait for their master to return home from a wedding celebration. As soon as he arrives and knocks, the servant immediately opens up the door for him.* (Kukis paraphrase)

The Voice provides another interesting approach:

Jesus: *I'm not just talking theory. There is urgency in all this.* If you're apathetic and complacent, then you'll miss the moment of opportunity. You should be wide awake and on your toes like servants who are waiting for their master to return from a big wedding reception. They'll have their shoes on and their lamps lit so they can open the door for him as soon as he arrives home.

Jesus continues with this parable. We first must understand what the basic story is. Then we can understand what Jesus means by it.

Blessings to the slaves, those whom, [when] coming in the lord, he will find them watching. Truly, I keep on saying to you [all], he will gird himself and he will make sit down them; and coming near, he will serve them. And in the second also in the third watch he might come and he has found this, blessings are they.

Luke
12:37–38

Happiness to the servants, [to] those who, [when] their master comes, he finds them alert [and watching for him]. Truly, I keep telling you [all], the master [lit., he] will prepare himself and make them sit down. [Then,] coming near [to them], he will serve them. And [if] he comes during the second or third watch, and he finds them waiting for him [lit., this, thus], they will be [make] happy.

Great happiness will be to the servants, who, when their master arrives home, he finds that they are alert and watching for him. Listen and know this: the master will prepare himself and make them sit down at the dining table. He will bring the food to them and he will serve them. Or, if he returns home very late at night, and he finds them waiting for him, he will see to their happiness.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	Blessings to the slaves, those whom, [when] coming in the lord, he will find them watching. Truly, I keep on saying to you [all], he will gird himself and he will make sit down them; and coming near, he will serve them. And in the second also in the third watch he might come and he has found this, blessings are they.
Douay-Rheims 1899 (Amer.)	Blessed are those servants whom the Lord, when he cometh, shall find watching. Amen I say to you that he will gird himself and make them sit down to meat and passing will minister unto them. And if he shall come in the second watch or come in the third watch and find them so, blessed are those servants.
Holy Aramaic Scriptures	Blessed are those abde {servants}, whom when Marhun {their Lord} comes, and finds them while they are awake. Amiyn {Truly} I say unto you, He will gird up His loins, and cause them to recline, and will go around serving them. And if in the second watch, or of the third, He comes and finds them thus, those servants are blessed.
James Murdock's Syriac NT	Happy are those servants, whom their lord, when he cometh, shall find so doing. Verily I say to you: He will gird his loins, and make them recline, and will pass around and serve them. And if in the second watch, or in the third, he shall come and so find [them], happy are those servants.
Original Aramaic NT	"Blessings to those servants whom, when their Lord will come, he shall find while they are watching. Amen, I say to you, that he shall gird his waist and he shall make them recline and he shall go through and shall wait on them."

"And if he will come in the second or third watch, and he will find them thus, blessings to those servants."

Lamsa Peshitta (Syriac)

"Blessings to those servants whom, when their Lord will come, he shall find while they are watching. Amen, I say to you, that he shall gird his waist and he shall make them recline and he shall go through and shall wait on them."

"And if he will come in the second or third watch, and he will find them thus, blessings to those servants."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

Happy are those servants who are watching when the lord comes; truly I say to you, he will make himself their servant and, placing them at the table, he will come out and give them food.

And if he comes in the second division of the night or in the third, and they are watching for him, happy are those servants.

Bible in Worldwide English

Happy the servants who are ready when the master comes! The servants who are ready when the master comes will be made happy. I tell you the truth. The master will get ready to serve them. He will set them at the table and will come and serve them. He may come in the middle of the night or when it is nearly morning. But if they are watching for the master, they will be happy..

Easy English

Those servants will be very happy if their master finds them awake. I tell you this: The master will dress himself to give them food. He will say to them, "Sit at the table. I will come to serve you."

The master may arrive in the middle of the night. He may even arrive just before the sun rises. But, if the master finds them awake and ready, the servants will be happy.

Easy-to-Read Version–2008

When their master sees that they are ready and waiting for him, it will be a great day for those servants. I can tell you without a doubt, the master will get himself ready to serve a meal and tell the servants to sit down. Then he will serve them. Those servants might have to wait until midnight or later for their master. But they will be glad they did when he comes in and finds them still waiting.

God's Word™

Blessed are those servants whom the master finds awake when he comes. I can guarantee this truth: He will change his clothes, make them sit down at the table, and serve them. They will be blessed if he comes in the middle of the night or toward morning and finds them awake.

Good News Bible (TEV)

How happy are those servants whose master finds them awake and ready when he returns! I tell you, he will take off his coat, have them sit down, and will wait on them. How happy they are if he finds them ready, even if he should come at midnight or even later!

J. B. Phillips

Happy are the servants whom their lord finds on the alert when he arrives. I assure you that he will take off his outer clothes, make them sit down to dinner, and come and wait on them. And if he should come just after midnight or in the very early morning, and find them still on the alert, their happiness is assured.

The Message

Lucky the servants whom the master finds on watch! He'll put on an apron, sit them at the table, and serve them a meal, sharing his wedding feast with them. It doesn't matter what time of the night he arrives; they're awake—and so blessed!

NIRV

It will be good for those servants whose master finds them ready when he comes. What I'm about to tell you is true. The master will then dress himself so he can serve them. He will have them take their places at the table. And he will come and wait on them. It will be good for those servants whose master finds them ready. It will even be good if he comes in the middle of the night or toward morning.

New Life Version Those servants are happy when their owner finds them watching when he comes. For sure, I tell you, he will be dressed and ready to care for them. He will have them seated at the table. The owner might come late at night or early in the morning. Those servants are happy if their owner finds them watching whenever he comes.

New Simplified Bible .

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

Casual English Bible Consider yourself fortunate if you're one of the workers the boss finds awake and on the job. He'll reward you for that. The boss himself will seat you at a table and treat you to a nice meal. The boss may come during the night shift—in the middle of the night or just before daybreak. It will be good news for you if he finds you working, for those are the ones who will get the reward.

Contemporary English V. Servants are fortunate if their master finds them awake and ready when he comes! I promise you that he will get ready and have his servants sit down so he can serve them. Those servants are really fortunate if their master finds them ready, even though he comes late at night or early in the morning.

The Living Bible There will be great joy for those who are ready and waiting for his return. He himself will seat them and put on a waiter's uniform and serve them as they sit and eat! He may come at nine o'clock at night—or even at midnight. But whenever he comes, there will be joy for his servants who are ready!

New Berkeley Version
New Living Translation .

The servants who are ready and waiting for his return will be rewarded. I tell you the truth, he himself will seat them, put on an apron, and serve them as they sit and eat! He may come in the middle of the night or just before dawn. [*Greek in the second or third watch.*] But whenever he comes, he will reward the servants who are ready.

The Passion Translation What great joy is ahead for the awakened ones who are waiting for the Master's return! He himself will become their servant and wait on them at his table as he passes by. He may appear at midnight or even later, but what great joy for the awakened ones whenever he comes!

UnfoldingWord Simplified T.
William's New Testament .

Happy are those slaves whom the master, when he comes, will find on the watch for him. I solemnly say to you, he will tighten his belt and have them sit at table, and he will go around and wait on them. Whether he comes before or after midnight, if he finds them so, happy are they.

Partially literal and partially paraphrased translations:

American English Bible 'Blest are those slaves who are watching
When their master arrives!
For I tell you this as the truth:
He will then put on his apron,
And make them recline at his table;
Then, he will come there and serve them!
'If it's in the 2nd watch that he should arrive,
Or even if it's during the 3rd...
You'll be blest if he finds you doing these things!

Beck's American Translation .
Breakthrough Version .

Those slaves whom the master will find awake when he comes are blessed. Amen, I tell you that he will put a waist sash around himself, recline them, and, after coming alongside, will serve them. And if he comes in the second three hour stretch of the night (9:00 p.m. – midnight), and if in the third (midnight – 3:00 a.m.), and finds them this way, those slaves are blessed.

Common English Bible	Happy are those servants whom the master finds waiting up when he arrives. I assure you that, when he arrives, he will dress himself to serve, seat them at the table as honored guests, and wait on them. Happy are those whom he finds alert, even if he comes at midnight or just before dawn. [Or <i>in the second or third watch</i>]
Len Gane Paraphrase	"Blessed [are] those servants whom the Lord will find watching when he comes. Truly I say to you that he will dress himself and make them sit down for a meal will come out and serve them. "If he will come in second watch or comes in the third watch and finds [them] so; blessed are those servants.
A. Campbell's Living Oracles	Happy those servants whom their master, at his return, shall find watching. Indeed, I say to you, that he will gird himself, and having placed them at table, will attend and serve them. And whether he comes in the second watch, or in the third, if he finds things thus, happy are those servants.
New Advent (Knox) Bible	Blessed are those servants, whom their master will find watching when he comes; I promise you, he will gird himself, and make them sit down to meat, and minister to them. Whether he comes in the second quarter of the night or in the third, blessed are those servants if he finds them alert.
NT for Everyone	A blessing on the servants whom the master finds awake when he comes! I'm telling you the truth: he will put on an apron and sit them down and come and wait on them. A blessing on them if he comes in the second watch of the night, or even the third, and finds them like that!.
20 th Century New Testament	Happy are those servants whom, on his return, the Master will find watching. I tell you that he will make himself ready, and bid them take their places at table, and will come and wait upon them. Whether it is late at night, or in the early morning that he comes, if he finds all as it should be, then happy are they.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	Blessed will be those servants the master finds alert when he comes. Truly I tell you, he will get ready, [Lit <i>will gird himself</i>] have them recline at the table, then come and serve them. If he comes in the middle of the night, or even near dawn, [Lit <i>even in the second or third watch</i>] and finds them alert, blessed are those servants.
Conservapedia Translation	Blessed are those servants, who when their employer returns finds them watching for him: Truly I tell you, that this employer will then roll up his sleeves, and make the servants sit down to dinner, and he will be the one serving them. And if he shall return later in the evening, or return far after midnight, and find them alertly waiting, blessed are those servants.
Revised Ferrar-Fenton Bible	Happy are those servants who are found by their master awaiting his coming; I tell you indeed, that he will gird himself, make them recline, and will himself wait upon them. And whether he returns at nine o'clock or at twelve o'clock, if he finds them ready on his coming, happy will these servants be!
Free Bible Version	How good it will be for those servants that the master finds watching when he returns. I tell you the truth, he will get dressed, have them sit down for a meal, and will come and serve them himself! "Even if he comes at midnight, or just before dawn—how good for them if he finds them watching and ready!
God's Truth (Tyndale)	.
International Standard V	How blessed are those servants whom the master finds watching for him when he comes! I tell all of you [The Gk. pronoun you is pl.] with certainty, he himself will put on an apron, make them sit down at the table, and go around and serve them. How blessed they will be if their master [Lit. if he] comes in the middle of the night or near dawn [Lit. in the second or the third watch] and finds them awake! [Lit. finds them so]
NIV, ©2011	.
Riverside New Testament	. wait upon

UnfoldingWord Literal Text	Blessed are those servants whom the master will find watching when he comes. Truly I say to you, he will tuck in his long clothing at his belt, and have them sit down at the table, and he will come and serve them. If the master comes in the second watch of the night, or if even in the third watch, and finds them ready, blessed are those servants.
Urim-Thummim Version	Blessed are those slaves, who the Master when He comes will find watching: Of a Truth I say to you, that he will gird himself, and make them to sit down for food, and will come out and serve them. And if he will come in the 2nd watch, or come in the 3rd watch, and find them so, blessed are those slaves.
Weymouth New Testament	Blessed are those servants, whom their Master when He comes shall find on the watch. I tell you in solemn truth, that He will tie an apron round Him, and will bid them recline at table while He comes and waits on them. And whether it be in the second watch or in the third that He comes and finds them so, blessed are they.
Wikipedia Bible Project	It'll be good for those servants that the master finds keeping watch. I'm telling you, he will get himself ready, have them sit down for a meal, and will come and serve them! Even if he comes half-way through the night, or just before morning, they will be blessed if he finds them like that—watching!

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Happy are those servants whom the master finds wide-awake when he comes. Truly, I tell you, he will put on an apron, and have them sit at table, and he will wait on them. Happy are those servants, if he finds them awake when he comes at midnight or daybreak! Mt 24:42
The Heritage Bible	Blessed are those servants ^{37a} whom the lord coming will find awake watching. Amen I say to you, that he will gird himself all around, and cause them to lean back, and coming alongside, he will serve ^{37b} them. And if he comes in the second watch, or comes in the third watch, and finds them so, blessed are those servants. ^{37a} 12:37 servants, doulos, servants under great obligation. ^{37b} 12:37 serve, diakoneo, deacon them.
New American Bible (2002)	Blessed are those servants whom the master finds vigilant on his arrival. Amen, I say to you, he will gird himself, have them recline at table, and proceed to wait on them. And should he come in the second or third watch and find them prepared in this way, blessed are those servants.
New American Bible (2011)	.
New English Bible—1970	.
New Jerusalem Bible	Blessed those servants whom the master finds awake when he comes. In truth I tell you, he will do up his belt, sit them down at table and wait on them. It may be in the second watch that he comes, or in the third, but blessed are those servants if he finds them ready.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible—1989	Happy are those servants whom the master finds awake when he comes. Truly I tell you: he will hitch up his robe, seat them at table, and come and wait on them. If it is the middle of the night or before dawn when he comes and he still finds them awake, then are they happy indeed.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Happy the slaves whom the master finds alert when he comes! Yes! I tell you he will put on his work clothes, seat them at the table, and come serve them himself!
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	Whether it is late at night or early in the morning, if this is how he finds them, those slaves are happy.
Holy New Covenant Trans.	Those slaves will be blessed when their master comes home because he sees that his slaves are ready for him. I am telling you the truth: the master will dress for work and tell the slaves to sit at the table. Then the master will come and serve them. Those slaves might have to wait all night long for their master, but they will be happy when their master comes in and finds them still waiting.
Tree of Life Version	"Happy are those slaves whose master finds them alert when he comes. Amen, I tell you, he will prepare himself and have them recline at table, and will come and serve them. "And if he comes in the second or even the third watch and finds them so, they will be happy

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...Blessed {are} The Servants Those whom* Coming The Lord will find watching amen [I] say [to] you* for [He] will wrap {himself} and [He] will recline them and Passing (By) [He] will serve them (and) if in the [one] second (and) if in the third guard [He] may come and [He] may find {them} so Blessed are Those... eating table
Awful Scroll Bible	(")Happy are those devoted slaves, whom the lord being came, will find staying aware. Of certainty I instruct to yous, certainly-of-which he will gird-about himself, and will recline- them up-upon, and being came-by, he will minister to them. (")Still, if- himself -shall be came from-within the second watch, himself may even be came from-within the third watch, and he shall be found them the same-as-this, happy are those devoted slaves.
Concordant Literal Version	Happy are those slaves, whom the Lord, coming, will be finding watching. Verily, I am saying to you that He will be girding Himself about and causing them to recline, and, coming by, will be serving them." And if He should be coming in the second watch, and if in the third watch, and should be finding them thus, happy are those slaves."
exeGesés companion Bible	Blessed - those servants, whom when Adonay comes, finds watching: Amen! I word to you, that he girds himself and recline them, and passes by and ministers to them: and whenever he comes - in the second guard, or comes in the third guard, and find them thus, blessed - those servants.
Orthodox Jewish Bible	Ashrey are those avadim (servants), whom, having come, the Adon will find keeping shomer. Omein, I say to you, that he will fasten his gartel, and have those avadim (servants) sit down to tish, and he will come and serve them. And if in the second or if in the third watch he comes and finds it thus, ashrey (happy, blessed) are those.
Rotherham's Emphasized B.	Happy those servants, whom the lord, when he cometh, shall find watching! Verily I say unto you— He will gird himself, and make them recline, and, coming near, will minister unto them. And <if [in the second] or if [in the third] watch, he come and find [thus]> [Happy] are they !

Expanded/Embellished Bibles:

The Amplified Bible	Blessed (happy, prosperous, to be admired) are those servants whom the master finds awake <i>and</i> watching when he arrives. I assure you <i>and</i> most solemnly say to you, he will prepare himself <i>to serve</i> , and will have them recline <i>at the table</i> , and will come and wait on them. Whether he comes in the second watch (before midnight), or even in the third (after midnight), and finds them so [prepared and ready], blessed are those <i>servants</i> .
An Understandable Version	Those slaves whom their master finds being watchful when he returns are [<i>certainly</i>] blessed. Truly I tell you, he will fasten his belt [<i>i.e., get things ready</i>] and have them recline [<i>at his dinner table</i>] and will come and serve them. And if he comes between nine o'clock and midnight or between midnight and three o'clock in the morning and finds them being watchful, those slaves will be blessed [<i>for doing so</i>].
The Expanded Bible	·They [^L Those servants/slaves] will be ·blessed [happy; or rewarded] when their ·master [lord] comes home, because he sees that they were ·watching [alert; awake] for him. I tell you the truth, the master will dress himself to serve and tell the servants to ·sit at the table [recline; C the posture for a banquet or dinner party; see 7:36], and he will ·serve [wait on] them [^C a radical reversal in a culture where a master would never wait on a slave]. Those servants will be ·blessed [happy; or rewarded] when he comes in and finds them ·still waiting [^L thus; ^C alert and ready], even ·if it is midnight or later [^L even in the second or third watches; ^C between 9 PM and 3 AM (by Roman reckoning)].
Jonathan Mitchell NT	"Those slaves [are] happy and fortunate whom the master (lord; owner) – upon coming – will proceed to find being continuously awake, alert and watchful. Truly (or: Amen; It is so; Count on it)! I say to you folks that he will proceed to gird himself about (as with an apron) and will continue in causing them to recline [at a meal]. Then, coming alongside, he will give attending service to them! (or, as a question: In truth, I am now asking you: Will he proceed to tie an apron around himself then have them lie back for dinner and then serve them?) "And should he arrive in the second watch (= just before midnight) – or even during the third (= past midnight or in the early hours of the morning) – and might find [them, or, the situation] thus, happy and fortunate are those slaves!
P. Kretzmann Commentary Lexham Bible	. Blessed are those slaves whom the master will find on the alert when he returns! Truly I say to you that he will dress himself for service and have them recline at the table and will come by and [[*] Here "and " is supplied because the previous participle ("will come by") has been translated as a finite verb] serve them. Even if he should come back in the second or in the third watch of the night and find them [[*] Here the direct object is supplied from context in the English translation] like this, blessed are they!
Syndein/Thieme	`` 'Blessed are'/'Spiritually prosperous are'/'Happinesses to' {makarios} those slaves whom their master finds alert when he comes! Truly/Verily/'Point of doctrine' {amen} I {Jesus} tell you . . . he will 'dress himself for serving' {literally: 'fasten his garments about himself with a belt'} and cause them to 'take their place'/recline at the table, and he will come and serve them! `` And if {ean} he comes in the second watch - maybe he will, maybe he will not {3rd class condition} - or third watch of the night - maybe he will, maybe he will not {3rd class condition} - and discovers/finds them alert . . . 'blessed are'/'spiritually prosperous are'/'happinesses to' {makarios} those slaves {doulos}!"
Translation for Translators	If those servants are awake when he returns, <i>he will</i> be very pleased with them. I will tell you this: He will put on <i>the kind of clothes</i> that servants wear and tell them to sit down, and he will serve them a meal. Even if he comes between midnight and sunrise, if he finds that his servants are <i>awake and ready for him</i> , he will be very pleased with them.
The Voice	Jesus: How fortunate those servants will be when the master knocks and they open the door immediately! You know what the master will do? He'll put on an apron, sit them down at the kitchen table, and he'll serve them a midnight snack.

The later he comes home—whether it’s at midnight or even later, just before dawn—the more fortunate the alert servants will be.

Bible Translations with Many Footnotes:

NET Bible®

Blessed are those slaves⁸⁹ whom their master finds alert⁹⁰ when he returns! I tell you the truth,⁹¹ he will dress himself to serve,⁹² have them take their place at the table,⁹³ and will come⁹⁴ and wait on them!⁹⁵ Even if he comes in the second or third watch of the night⁹⁶ and finds them alert,⁹⁷ blessed are those slaves!⁹⁸

^{89tn} See the note on the word “slave” in 7:2.

^{6tn} Though δούλος (doulos) is normally translated “servant,” the word does not bear the connotation of a free individual serving another. BDAG notes that “‘servant’ for ‘slave’ is largely confined to Biblical transl. and early American times... in normal usage at the present time the two words are carefully distinguished” (BDAG 260 s.v. 1). The most accurate translation is “bondservant” (sometimes found in the ASV for δούλος) in that it often indicates one who sells himself into slavery to another. But as this is archaic, few today understand its force. In addition, the parallel passage in Matt 8:6 uses the Greek term παῖς (pais), to refer to the centurion’s slave. This was a term often used of a slave who was regarded with some degree of affection, possibly a personal servant.

^{90tn} Or “watching”; Grk “awake,” but in context this is not just being awake but alert and looking out.

^{91tn} Grk “Truly (ἀμήν, amēn), I say to you.”

^{92tn} See v. 35 (same verb).

^{93tn} Grk “have them recline at table,” as 1st century middle eastern meals were not eaten while sitting at a table, but while reclining on one’s side on the floor with the head closest to the low table and the feet farthest away.

^{94tn} The participle παρελθών (parelqwn) has been translated as a finite verb due to requirements of contemporary English style.

^{95sn} He...will come and wait on them is a reversal of expectation, but shows that what Jesus asks for he is willing to do as well; see John 13:5 and 15:18-27, although those instances merely foreshadow what is in view here.

^{96sn} The second or third watch of the night would be between 9 p.m. and 3 a.m. on a Roman schedule and 10 p.m. to 6 a.m. on a Jewish schedule. Luke uses the four-watch schedule of the Romans in Acts 12:4, so that is more probable here. Regardless of the precise times of the watches, however, it is clear that the late-night watches when a person is least alert are in view here.

^{97tn} Grk “finds (them) thus”; but this has been clarified in the translation by referring to the status (“alert”) mentioned in v. 37.

^{98tn} Grk “blessed are they”; the referent (the watchful slaves, v. 37) has been specified in the translation for clarity.

The Spoken English NT

Those slaves are in great shape,^v whose master comes and finds them keeping watch. I’m telling you seriously: he’ll put on an apron, have them take their places at the table,^w and go around serving them. Even if he comes in the middle of the night, or before dawn the next morning,^x if he finds them ready,^y they’re in great shape.^z

v. “In great shape”: lit. “blessed.”

w. Lit. “he’ll have them lie down to eat.”

x. Lit. “in the second or third watch of the night.”

y. Lit. “that way” (that is, ready for his return).

z. “In great shape”: lit. “blessed.”

Wilbur Pickering’s New T.

Blessed are those slaves whom the master will find watching when he comes. Assuredly I say to you that he will gird himself and have them recline, and will come

and serve them.¹⁰ And if he should come in the second watch, or come in the third watch, and find them so, blessed are those slaves.

⁽¹⁰⁾He is doubtless in a very good mood, and for his servants to have stayed awake for hours when they wanted to be in bed, just so they could receive him when he came—he probably figures they need some refreshment.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	"Happy [are] those slaves, whom the lord having come will find keeping watch. Positively, I say to you ^p , he will wrap [a belt] around himself and have them recline [to eat], and having come alongside, he will serve them. "And if he comes in the second watch [i.e. between 9:00 p.m. and midnight], [or] he even comes in the third watch [i.e. between midnight and 3:00 a.m.], and he finds [them] so, happy are those slaves.
Context Group Version	Esteemed are those slaves, whom the lord when he comes shall find watching: amen I say to you (pl), that he shall fasten himself, and make them sit down to food, and shall come and serve them. And if he shall come in the second watch, and if in the third, and find [them] in this way, esteemed are those [slaves].
English Standard Version	Blessed are those servants whom the master finds awake when he comes. Truly, I say to you, he will dress himself for service and have them recline at table, and he will come and serve them. If he comes in the second watch, or in the third, and finds them awake, blessed are those servants!
Legacy Standard Bible	Blessed are those slaves whom the master will find awake when he comes; truly I say to you, that he will gird himself <i>to serve</i> , and have them recline <i>at the table</i> , and will come up and wait on them. Whether he comes in the second watch [9 p.m. to midnight], or even in the third [Midnight to 3 a.m.], and finds them so, blessed are those <i>slaves</i> .
Literal New Testament	BLESSED BONDMEN THOSE WHOM COMING THE LORD SHALL FIND WATCHING. VERILY I SAY TO YOU, THAT HE WILL GIRD HIMSELF AND WILL MAKE RECLINE THEM, AND COMING UP WILL SERVE THEM. AND IF HE COME IN THE SECOND WATCH, AND IN THE THIRD WATCH HE COME, AND FIND [THEM] THUS, BLESSED ARE BONDMEN THOSE.
Modern Literal Version 2020	The fortunate bondservants are those whom the lord will find watching, after he has come to them. Assuredly I am saying to you ^o , that he will gird himself, and will recline them at the meal {i.e. seat them}, and having passed beside them, he will be serving them. And if he comes in the second watch, and in the third, and should find them so, those are fortunate bondservants.
New American Standard NT (Variant Readings)	. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them recline [at the table], and shall come and serve them. Whether he cometh in the second watch, or even in the third [watch], and find [them] so, ^o blessed are those [servants]. ^o CT-blessed are those [servants].
Revised Young's Lit. Trans.	'Happy those servants, whom the lord, having come, shall find watching; verily I say to you, that he will gird himself, and will cause them to recline (at meat), and having come near, will minister to them; and if he may come in the second watch, and in the third watch he may come, and may find it so, happy are those servants. to meat

The gist of this passage:

37-38

Luke 12:37a			
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>	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
doulos (δούλος) [pronounced DEW-loss]	<i>slave (s); servant (s); attendant (s)</i>	masculine plural noun; nominative case	Strong's #1401
ἐκεῖνοι	<i>they; those</i>	3 rd person masculine plural pronoun or remote demonstrative; nominative case	Strong's #1565
hous (οὓς) [pronounced hooç]	<i>whom, which, what, that, whose</i>	masculine plural relative pronoun; accusative case	Strong's #3739
érchomai (ἔρχομαι) [pronounced AIR-khoh-my]	<i>going, coming (in a great variety of applications, literally and figuratively); the ones accompanying; appearing; bringing, those entering</i>	masculine singular, aorist active participle, nominative case	Strong's #2064
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
heuriskō (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, future active indicative	Strong's #2147
grêgoreuō (γρηγορεύω) [pronounced gray-gor-YOO-oh]	<i>watching; staying awake, being vigilant, being alert; giving strict attention to; being cautious; taking heed</i>	masculine plural, present active participle, accusative case	Strong's #1127

Translation: Happiness to the servants, [to] those who, [when] their master comes, he finds them alert [and watching for him].

The situation is, we have the master of a household, and he comes home late from a wedding party. The fact that he comes from a wedding party and that he has 2 or more servants who apparently live inside of the house, this suggests that the man is very well-to-do.

So, he comes home somewhat late from this wedding party; and, no doubt, he is exhausted and ready to get back home.

Jesus tells of the master returning home, and his servants are alert and waiting for him.

An ancient wedding celebration did not have a strict timetable. That is, his servants may not know which day he will return; and certainly, they do not know the hour of his return (are you beginning to see what Jesus is actually saying?).

Luke 12:37b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
amên (ἀμήν) [pronounced am-ANE]	<i>firm; metaphorically faithful; verily, amen; at the beginning of a discourse: surely, truly, of a truth; point of doctrine; at the end - so it is, so be it, may it be fulfilled; I believe it</i>	transliterated from the Hebrew; indeclinable particle	Strong's #281
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

Translation: Truly, I keep telling you [all],...

Jesus then says, *truly*; or, *of a truth*; or, *point of doctrine*. This means that he is coming down to the part of the story which concerns His disciples, who are listening intently and trying to figure out what He is telling them.

Luke 12:37c			
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
perizōnnyμι (περιζώννυμι) [pronounced per-ihd-ZONE-noo-mee]	<i>to fasten on (one's garments with a belt or girdle), to gird (about, all around); metaphorically to equip oneself with truth (Bible doctrine)</i>	3 rd person singular, future middle indicative	Strong's #4024
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
anaklinō (ἀνακλίνω) [pronounced an-ak-LEE-noh]	<i>to lay [down], to make sit down (recline); to lean against, lean upon</i>	3 rd person singular, future active indicative	Strong's #347

Luke 12:37c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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: ...the master [lit., he] will prepare himself and make them sit down.

Depending upon the circumstances, the master might do this right then and there, at his arrival home; or perhaps he will do this the next morning. At whatever time, he will make himself ready and tell his servants to sit down for a meal.

The master is so pleased to find his servants there ready and waiting for them, that he wants to show his appreciation for being faithful servants.

Luke 12:37d

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
παρέρχομαι: (parerchomai) [pronounced par-EHR-khom-ah-ee]	<i>going past, passing by; of persons moving forward; of time; an act continuing for a time; metaphorically, passing away, perishing; passing over, that is, neglecting, omitting, (transgressing); being led by, being carried past, being averted; coming near, coming forward, arriving</i>	masculine singular, aorist active participle, nominative case	Strong's #3928
diakoneō (διακονέω) [pronounced dee-ak-on-EH-oh]	<i>to serve, to attend to, to be an attendant, to wait upon (mentally or as a host, friend or [figuratively] teacher); technically to act as a Christian deacon; to (ad-) minister (unto), to function in the office of a deacon</i>	3 rd person singular, future active indicative	Strong's #1247
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: [Then,] coming near [to them], he will serve them.

The master will come near to his servants, carrying food, and he will serve them. So, we expect him to wake up the next morning and to be served by them; but the master serves his servants instead, as a reward for them being alert and faithful.

Luke 12:37 Happiness to the servants, [to] those who, [when] their master comes, he finds them alert [and watching for him]. Truly, I keep telling you [all], the master [lit., he] will prepare himself and make them sit down. [Then,] coming near [to them], he will serve them. (Kukis moderately literal translation)

Luke 12:38a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kan (κἄν) [pronounced kahn]	<i>and (also) if (so much as), (even) if; also or, if but, at least, though, yet; whether...or (when used twice)</i>	conditional particle, conjunction	Strong's #2579
en (ἐν) [pronounced en]	<i>in, by, by means of, with; among; within, during; for, because, by (this); to</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
deuteros (δεύτερος, -α, -ον) [pronounced DYOO-ter-oss]	<i>the second, the other of two; (ordinal) second (in time, place or rank; also adverbially): - afterward, again, second (-arily, time)</i>	feminine singular adjective; dative, locative or instrumental case	Strong's #1208
kan (κἄν) [pronounced kahn]	<i>and (also) if (so much as), (even) if; also or, if but, at least, though, yet; whether...or (when used twice)</i>	conditional particle, conjunction	Strong's #2579
en (ἐν) [pronounced en]	<i>in, by, by means of, with; among; within, during; for, because, by (this); to</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
tritos (τρίτος, -η, -ον) [pronounced TREE-toss]	<i>third; a third part, or (as adverb) a (or the) third time, thirdly</i>	feminine singular adjective; dative, locative or instrumental case	Strong's #5154
phulakê (φυλακή) [pronounced foo-lak-AY]	<i>watch, watching, guarding, keeping watch; the person guarding; the place where one is guarded [a prison]; the period of time when one is guarded</i>	feminine plural noun; dative, locative or instrumental case	Strong's #5438
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 subjunctive	Strong's #2064

Translation: And [if] he comes during the second or third watch,...

Wedding celebrations being what they are, the master might return at any point in time. It might be around midnight; it might be at 3 in the morning.

His servants do not know the day or the hour of his return.

Luke 12:38b			
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
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, aorist active indicative	Strong's #2147
hoútō (οὗτω) [pronounced <i>HOO-toh</i>]	<i>this one; thus; so, in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong's #3779
Here, it is spelled, hoútōs (οὕτως) [pronounced <i>HOO-tohç</i>].			

Translation: ...and he finds them waiting for him [lit., *this, thus*],...

Literally, this reads, *and he finds thus*.

Nevertheless, even though his servants do not know exactly when the master returns, they are alert and waiting for them.

Luke 12:38c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
makarios (μακάριος) [pronounced <i>mahk-AHR-ee-oss</i>]	<i>blessed, happy; being fortunate, well off; one possessing the favor (grace) of God</i>	masculine plural, adjective; nominative case	Strong's #3107
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)
ekeinoi (ἐκεῖνοι) [pronounced <i>ehk-INE-oy</i>]	<i>they; those</i>	3 rd person masculine plural pronoun or remote demonstrative; nominative case	Strong's #1565

Translation: ...they will be [make] happy.

The master will be extremely pleased with his servants, and he will do whatever is necessary to make them very happy as well.

Luke 12:38 **And [if] he comes during the second or third watch, and he finds them waiting for him [lit., *this, thus*], they will be [make] happy.** (Kukis moderately literal translation)

Luke 12:37–38 Happiness to the servants, [to] those who, [when] their master comes, he finds them alert [and watching for him]. Truly, I keep telling you [all], the master [lit., he] will prepare himself and make them sit down. [Then,] coming near [to them], he will serve them. And [if] he comes during the second or third watch, and he finds them waiting for him [lit., this, thus], they will be [make] happy. (Kukis moderately literal translation)

Luke 12:37–38 Great happiness will be to the servants, who, when their master arrives home, he finds that they are alert and watching for him. Listen and know this: the master will prepare himself and make them sit down at the dining table. He will bring the food to them and he will serve them. Or, if he returns home very late at night, and he finds them waiting for him, he will see to their happiness. (Kukis paraphrase)

Let's view the entire parable:

Luke 12:35–38 (Jesus is speaking to His disciples) "Be ready; be completely dressed and have your lights on. Be like men who are waiting for their master to come home from a wedding party. The master comes and knocks. The slaves open the door for the master. Those slaves will be blessed when their master comes home because he sees that his slaves are ready for him. I am telling you the truth: the master will dress for work and tell the slaves to sit at the table. Then the master will come and serve them. Those slaves might have to wait all night long for their master, but they will be happy when their master comes in and finds them still waiting. (HNCT)

Jesus is telling his disciples to be ready. Then He likens them to the servants who are waiting at home for their master, who is attending a wedding party. They do not know when he will come back, not the day nor the hour. However, they are waiting for him, prepared for whatever time that he returns. No matter when he returns, even in the middle of the night, he finds them waiting on him, prepared for his return. To show his appreciation, the master will prepare himself and he will serve them. As a result of their faithfulness, the servants will be made very happy.

Now, the master here is Jesus and His servants are the disciples; and believers in the Church Age, by extension. At some point, the Lord will return to this earth—we do not know the day nor the hour. Now, we are to be prepared for Him by *girding our loins and keeping our lamps lit*. Does this mean that, we should always be dressed in our best church clothes and leave the lights on in our homes? Of course not! *Girding the loins* is a reference to one preparing himself; and the way that we prepare ourselves is with Bible doctrine in our souls. The light that we give out is the light of truth. Now, this does not mean that, every moment of every day, we are giving the gospel; or that we stand on a street corner and preach; but it means that we are ready, at any point in time, to share the hope which is within us. With doctrine in your soul, you learn how to interact with people regarding spiritual things. This takes time and wisdom. There is a right time to share; there is a right time to proclaim the truth; and there is a right time to be quiet. When you share the gospel with someone, for instance, you make the gospel clear, but you have to give them time to respond, and you need to allow them time to mull it over. Interacting with fellow believers is quite similar. It is not your job to find Christians wherever they might be and straighten them out. There will be times to impart wisdom; and there will be times to keep your mouth shut. This takes time and **spiritual growth**. You may be thrilled at salvation (and you might not be), but your enthusiasm needs to be focused upon the Word of God. You need to grow spiritually *and by God's methods* (which means, you place yourself under the authority of a well-qualified pastor-teacher).

When Jesus does return, and He finds us growing, speaking the gospel, and letting the truth of Scripture be known (in whatever way God has approved for us), then we are ready, with our loins girded and our lamps lit. As a result, there will be great rewards for us.

Everyone has different responsibilities. At one time, I believed that I had the gift of pastor-teacher. I realize, that given my temperament and many other things, I am better suited to write commentary. When I began to write commentary (around 1995), I had no idea what would happen to it. I was computer savvy, but I did not have access to the internet (at that time, I did not really know what the internet was). I had no idea what would happen as a result of my writing. There are other areas where God uses me as well. In many ways, I have failed; but I get up, rebound, and get after it again. It takes time and spiritual growth for a person to recognize what God has for them; and whatever that is, it is suited to your personality, temperament, and life.

I grew up under R. B. Thieme, Jr. as my pastor-teacher, whom I believe was the greatest expositor of the 20th century; and perhaps over a longer period of time than that. His personality was pretty much the opposite of what pastors were thought to be; and his approach to running a church (no counseling, no choir, and Bible teaching 6-9 times a week) was quite unusual. He was God's man for that time. Many, many believers had been saved by the Billy Graham crusades; and many of their children had been saved through the teaching of their parents; and many of them found solid Bible teaching at Berachah Church. For those who were at Berachah during the golden years—where you had a difficult time finding an empty seat even for a weeknight classes—it was something to behold. But, the key to Bob's ministry (and to every other doctrinal ministry) is the Word of God.

Since then, many men have left Bob's church, with spirits filled with Bible doctrine, and with the gift of pastor-teacher, and they have found the world much less responsive to accurate Bible teaching. Some of them came out of those golden years, coming from a church which ministered to 3000 or 4000 or more. However, this first or second generation of pastoral candidates find themselves presiding over a congregation of 5 or 10 or 40; and I know that some of them would have found that to be disheartening. But, it is up to us to be ready and prepared; and to be applying our **spiritual gifts**, whether there is a massive response to our gift, or a small one.

To put this on a personal level again—I am very happy with the response to my website, but, even if there were only 10 or 20 people from around the world, going to my website and using it for research (or whatever) I would continue my work. Being ready for the return of the Lord does not mean that you necessarily have the numbers that you think you ought to have. Whatever your **spiritual gift**, you stay faithful to the Lord, keep on taking in Bible doctrine, and you apply that spiritual gift. Whether there is a large, medium or small response, that is irrelevant. You must be prepared, your loins girded and your light on.

Jesus appears to function, to some extent, on a stream of consciousness. That is, in each short thing which He says (which may be a verse or two or three), there is often a related theme and some similar words which are found in the next thing which He says. We will find that vv. 39–40 (in the alternative, perhaps Luke is placing similar teachings together).

But this [thing] know+: for if sees the homeowner what day the thief comes in, he would have watched and not forsaken [his home] to penetrate the home of his. And you [all] keep on becoming prepared, for the hour you [all] do not think the Son of the Man comes in.

Luke
12:39–40

Know this [also]: if the homeowner knows what day the thief will come, the homeowner [lit., he] will watch and not forsake [his home so the thief cannot] break into his home. You [all] need to keep on being prepared, for in the hour that you do not expect, [when] the Son of Man will come.

Also know this: a homeowner, if he knows when the thief is coming, will stay at his home and keep a close watch on it, so that the thief cannot break into his house. Similarly, all of you need to be prepared for when the Son of Man comes back, because this will be at an hour that you do not expect.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) **But this [thing] know+: for if sees the homeowner what day the thief comes in, he would have watched and not forsaken [his home] to penetrate the home of his. And you [all] keep on becoming prepared, for the hour you [all] do not think the Son of the Man comes in.**

Douay-Rheims 1899 (Amer.) **But this know ye, that if the householder did know at what hour the thief would come, he would surely watch and would not suffer his house to be broken open. Be you then also ready: for at what hour you think not the Son of man will come..**

Holy Aramaic Scriptures	But know this, that if the mare baytha {the house-lord} had known in what watch the ganaba {the thief} comes, he would have watched and would not have allowed his house to be broken into. Therefore, you also must be prepared, because in that moment that you are not expecting, The Breh d’Nasha {The Son of Man} comes!"
James Murdock’s Syriac NT	And this know ye, that if the lord of the house had known at what watch the thief would come, he would have been awake and would not have suffered his house to be broken into. Therefore be ye also ready; for at an hour that ye think not, the Son of man cometh.
Original Aramaic NT	"Know this, that if the owner of a house had known in which watch a thief would come, he would have been awakened and would not have allowed his house to be broken into." "Be you also ready therefore, for in that hour when you are not expecting, The Son of Man comes."
Lamsa Peshitta (Syriac)	"Know this, that if the owner of a house had known in which watch a thief would come, he would have been awakened and would not have allowed his house to be broken into." "Be you also ready therefore, for in that hour when you are not expecting, The Son of Man comes."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But be certain of this, that if the master of the house had had knowledge of the time when the thief was coming, he would have been watching, and would not have let his house be broken into. So be ready: for the Son of man is coming at a time when you are not looking for him.
Bible in Worldwide English	And remember this. If the owner of a house knew at what time a man would come to steal, he would not let the man break into his house. So then, be ready. The Son of Man will come at a time when you are not looking for him.
Easy English	You can be sure about this. The master of a house does not know when a man might come to rob him. If he knew the time, he would keep awake. He would not let the robber come into his house and take away his things. You also must be ready. The Son of Man [A name that Jesus used when he spoke about himself.] will come at a time when you are not thinking about it.’ A robber takes things from someone, when that person is not watching. Jesus is telling those that obey him to be ready for his return. Nobody knows when that will be.
Easy-to-Read Version–2008	"What would a homeowner do if he knew when a thief was coming? You know he would not let the thief break in. So you also must be ready, because the Son of Man will come at a time when you don't expect him!"
God’s Word™	"Of course, you realize that if the homeowner had known at what hour the thief was coming, he would not have let him break into his house. Be ready, because the Son of Man will return when you least expect him."
Good News Bible (TEV)	And you can be sure that if the owner of a house knew the time when the thief would come, he would not let the thief break into his house. And you, too, must be ready, because the Son of Man will come at an hour when you are not expecting him."
J. B. Phillips	But be certain of this, that if the householder had known the time when the burglar would come, he would not have let his house be broken into. So you must be on the alert, for the Son of Man is coming at a time when you may not expect him."

<i>The Message</i>	“You know that if the house owner had known what night the burglar was coming, he wouldn’t have stayed out late and left the place unlocked. So don’t you be lazy and careless. Just when you don’t expect him, the Son of Man will show up.”
NIRV	But here is what you must understand. Suppose the owner of the house knew at what hour the robber was coming. He would not have let his house be broken into. You also must be ready. The Son of Man will come at an hour when you don’t expect him.”
New Life Version	But understand this, that if the owner of a house had known when the robber was coming, he would have been watching. He would not have allowed his house to be broken into. You must be ready also. The Son of Man is coming at a time when you do not think He will come.”
New Simplified Bible	.

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

Casual English Bible	Listen to me. If a homeowner knew exactly when a thief was going to break into his house, you can bet the homeowner would be ready. No way would the thief get in. You, too, need to get ready for an arrival. The Son of Humans is coming, and you have no idea when to expect him.”
Contemporary English V.	You would surely not let a thief break into your home, if you knew when the thief was coming. So always be ready! You don't know when the Son of Man will come.
The Living Bible	“Everyone would be ready for him if they knew the exact hour of his return—just as they would be ready for a thief if they knew when he was coming. 40 So be ready all the time. For I, the Messiah, [literally, “the Son of Man.”] will come when least expected.”
New Berkeley Version	.
New Living Translation	“Understand this: If a homeowner knew exactly when a burglar was coming, he would not permit his house to be broken into. You also must be ready all the time, for the Son of Man will come when least expected.”
UnfoldingWord Simplified T.	But you must also remember this: If the owner of a house knew what time the thief was coming, he would have stayed awake and would not have allowed the thief to break into his house. So be ready, because I, the Son of Man, will come again at a time when you do not expect me.”
William's New Testament	.

Partially literal and partially paraphrased translations:

American English Bible	‘Recognize this: ‘If the master of the house would’ve known The time when the thieves would arrive, He would have been keeping watch And not let them enter his house. ‘Likewise, you must also be ready! ‘For the Son of Man will arrive At a time that you consider unlikely.’
Beck’s American Translation	.
Breakthrough Version	Know this, that if the homeowner realized which hour the thief comes, he would not have let his house be broken into. You also must become ready, because the Human Son comes in an hour that it doesn't seem to you <i>He will.</i> ”
Common English Bible	But know this, if the homeowner had known what time the thief was coming, he wouldn’t have allowed his home to be broken into. You also must be ready, because the Human One [Or <i>Son of Man</i>] is coming at a time when you don’t expect him.”
A. Campbell's Living Oracles	.

New Advent (Knox) Bible Be sure of this; if the master of the house had known at what time the thief was coming, he would have kept watch, and not allowed his house to be broken open. You too, then, must stand ready; the Son of Man will come at an hour when you are not expecting him.

NT for Everyone .

20th Century New Testament This you do know, that, had the owner of the house known at what time the thief was coming, he would have been on the watch, and would not have let his house be broken into. Do you also prepare, for when you are least expecting him the Son of Man will come."

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible But understand this: If the homeowner had known at what hour the thief was coming, he would not have let his house be broken into. You also must be ready, because the Son of Man will come at an hour you do not expect."

Christian Standard Bible .

Conservapedia Translation .

Revised Ferrar-Fenton Bible "But this you can understand, that if the owner of the house had known at what hour the thief would come, he would have watched, and would not have permitted him to break into his house.
Be you also ready; for it may be that the Son of Man will come at an unexpected moment."

Free Bible Version .

God's Truth (Tyndale) This understand, that if the good man of the house knew what hour the thief would come, he would surely watch: and not allow his house to be broken up. Be you prepared therefore: for the son of man will come at an hour when you think not..

International Standard V But be sure of this: if the homeowner had known at what time the thief were coming, he would have watched and [Other mss. lack would have watched and] would not have let his house be broken into. So be ready, because the Son of Man is coming at a time when you don't expect him."

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Riverside New Testament . accordingly

Weymouth New Testament Of this be sure, that if the master of the house had known what time the robber was coming, he would have kept awake and not have allowed his house to be broken into. Be you also ready, for at an hour when you are not expecting Him the Son of Man will come."

Wikipedia Bible Project Remember this—if the master knew what time a thief was coming, he would keep watch, and not let his house be broken into. In the same way you should be ready, for the Son of man is coming at a time you don't expect.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Pay attention to this: If the master of the house had known at what time the thief would come, he would not have let his house be broken into. You also must be ready, for the Son of Man will come at an hour you do not expect."
Mt 24: 43-44
1Thes 5:2; Rev 3:3; 3:20; Mk 13:35

The Heritage Bible And know this, that if the ruler of the house had seen what hour the thief would come, he would have watched, and absolutely not have allowed his house to be dug through.
And you, therefore, be ready, because in the hour you absolutely do not think, the Son of Man comes.

New American Bible (2011)	<p>Ⓢ Be sure of this: if the master of the house had known the hour when the thief was coming, he would not have let his house be broken into. You also must be prepared, for at an hour you do not expect, the Son of Man will come.”</p> <p>s. [12:39–40] Mt 24:43–44; 1 Thes 5:2.</p>
New Catholic Bible	<p>The Hour of the Son of Man.^[j] “But keep this in mind: if the owner of the house had known at what hour the thief was coming, he would not have left his house to be broken into. So you must also be prepared, because the Son of Man will come at an hour when you do not expect him.”</p> <p>[j] (Cp Matthew 24:45) Jesus addresses the religious leaders of his time to place them on guard: the time to render accounts has arrived. But the coming of God is still to take place, and the disciples will be tempted to no longer believe in it. The parable of the faithful servant remains a wake-up call for them. The religious leaders and Christians must not neglect to work for the kingdom as if the Master were always present—God is in their midst.</p>
New English Bible–1970	.
New Jerusalem Bible	<p>You may be quite sure of this, that if the householder had known at what time the burglar would come, he would not have let anyone break through the wall of his house.</p> <p>You too must stand ready, because the Son of man is coming at an hour you do not expect.'</p>
NRSV (Anglicized Cath. Ed.)	<p>'But know this: if the owner of the house had known at what hour the thief was coming, he [Other ancient authorities add <i>would have watched and</i>] would not have let his house be broken into. You also must be ready, for the Son of Man is coming at an unexpected hour.'</p>
Revised English Bible–1989	<p>Remember, if the householder had known at what time the burglar was coming he would not have let his house be broken into. So hold yourselves in readiness, because the Son of Man will come at the time you least expect him.”</p>

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Holy New Covenant Trans.	<p>"Pay attention to this: suppose a man has a house. If the man knew the exact time a thief would come to rob him, the man would not allow the thief to break into his house. So be ready! I will come at a time when you don't expect me!"</p>
The Scriptures 2009	<p>“And know this, that if the master of the house had known what hour the thief comes, he would have watched and not allowed his house to be broken into.</p> <p>“And you, then, be ready, for the Son of Adam is coming at an hour you do not expect.”</p>
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	<p>...this but know! for if had seen The House Manager [in] whom hour The Thief comes not ever [He] releases to be broken (in) the house [of] him and You* become! Ready for [in] whom hour not [You*] suppose The Son [of] the man comes...</p>
Awful Scroll Bible	<p>(")Moreover, the same-as-this be coming to understand, certainly-of-what if the lord-of-the-house had perceived, what-manner- of hour interval -then the thief himself comes, he shall be stayed aware, and shall not be sent- the regards -away his house, to became dug-through.</p> <p>(")Be you youselves also coming about ready therefore, certainly-of-whom the son of the aspects-of-man, himself comes at an hourly interval yous do not suppose."</p>
Concordant Literal Version	.

exeGesés companion Bible	And know this, that if the householder knows what hour the thief comes he watches; and allows not his house to be broken through. So you also, be prepared: for the Son of humanity comes at an hour when you think not.
Orthodox Jewish Bible	But have ye in mind of this, that if the Baal Bayit had had ye in mind in what hour the ganav (thief) comes, he would not have allowed his house to be broken into. So you be shomer, for the Ben HaAdam [Moshiach, DANIEL 7:13-14] comes in an hour you do not think.
Rotherham's Emphasized B.	But [of this] be taking note— <Had the householder known, in what hour the thief was coming> He would have watched, and not suffered his house [to be dugged through]. [Ye] therefore, be getting ready, Because [in what hour ye are not thinking] The Son of Man cometh!

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	"But be sure of this, that if the head of the house had known at what time the thief was coming, he [would have been awake and alert, and] would not have allowed his house to be broken into. You too, be <i>continually</i> ready; because the Son of Man is coming at an hour that you do not expect."
The Expanded Bible	"Remember [Know] this: If the owner of the house knew what time a thief was coming, he would not allow the thief to enter [break into] his house. So you also must be ready, because the Son of Man [^C a title for the Messiah; Dan. 7:13–14] will come at a time when you don't expect him!"
Jonathan Mitchell NT	"Now you normally know this by personal experience (or, as an imperative: But be coming to experientially know this), that if the householder had seen, or by foresight had perceived so as to be aware, at what hour the thief is proceeding in coming, he would stay awake and be watchful – and thus not allow his house [wall] to be dug through (= let his house be broken into). "And so you folks, yourselves, therefore progressively come to be ready and prepared – because in an hour in which you folks are not normally supposing (or: in the habit of assuming or imagining), the Son of Mankind (or: the Son of the Human Being; = Adam's Son; = the anticipated eschatological messianic figure) is then coming (or: normally comes)."
P. Kretzmann Commentary	And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also; for the Son of Man cometh at an hour when ye think no. A state of watchful waiting is that which is expected of the Christians of the last days. They shall be like servants whose master has gone to his wedding-feast and expects to return home with his bride. Their loins will be girt, for 'immediate service, without delay or dallying; the lights will be burning, to avoid all confusion. Every servant will be in his exact place and occupied with his own duty. Just as soon as the master comes, and at the moment of his knocking, they will be ready to open the door and to be of service to him, with joyful alertness. Such faithfulness is a rare virtue, but happy are they that have learned this virtue, for theirs will also be a rare reward of grace. Solemnly Jesus declares that the master will exchange roles with the servants, urging them to recline at the table, while he himself would gird up his undergarments and "help them to portions of the marriage-feast he has brought

home with him. " And should the coming of the lord be delayed to the second watch, just before midnight, or to the third, just after midnight, and the same conditions obtain, those servants would find themselves rewarded for their faithfulness far beyond their deserts. Thus the disciples of Christ will be found ready at all times to receive their Lord Jesus Christ, when He returns to judge the quick and the dead. And although they are merely fulfilling their duty in living lives of constant, prayerful watchfulness, yet He will give them a reward of mercy far surpassing their fondest hopes and expectations.

The lesson of alertness is emphasized by another parable. Just as a thief may come at any hour of the night, and just when he is least expected, and just as the householder therefore will be watchful at all times, lest the thief make his way into the house and carry out his intentions, thus the disciples of the Lord should be on their guard lest the last day come upon them while they are unprepared. To be ready and alert always, that is their duty, always to look forward to the coming of the last day; for the Son of Man, as the great Judge, comes at an hour when He is least expected.

Lexham Bible

But understand this, that if the master of the house had known what hour the thief was coming, he would not have left his house to be broken into. You also must be ready, because the Son of Man is coming at an hour that you do not think he will come .” [*The words “he will come ” are not in the Greek text but are implied]

Syndein/Thieme

“ Moreover, 'be knowing this'/'be certain of this': if {ei} - and it is true {1st class condition} - the homeowner {oikodespotes} had known 'at what hour'/'at what time' the thief was coming, he would not, in that case, have let his house be broken into. “ And, as for you, be becoming those who are always ready, because the 'Son of Man' {title of Jesus Christ in His humanity} is coming 'at an hour'/'at a time' you absolutely do not {ouk} expect.”

Translation for Translators

But you must also remember this: If owners of a house knew what time a thief was coming, they *would stay awake and* would not allow their house to be broken into *and their goods to be stolen* {the thief to break into the house and steal their goods}. Similarly, you must be ready *for me to return*, because I, the one who came from heaven, will come *again* at a time when you do not expect me *to come*.”

The Voice

Jesus: *In contrast, imagine a complacent, apathetic household manager whose house gets robbed. If he had been aware that thieves were waiting in the bushes and what hour they were coming, [he would have watched and] [The earliest manuscripts omit the bracketed portion.] he never would have left the house! I'm trying to tell you that these are times for alertness, times requiring a sense of urgency and intensity, because like the master in the first story or the thief in the second, the Son of Man shows up by surprise.*

Bible Translations with Many Footnotes:

NET Bible®

But understand this: If the owner of the house had known at what hour the thief⁹⁹ was coming, he would not have let¹⁰⁰ his house be broken into. You also must be ready, because the Son of Man will come at an hour when you do not expect him.”¹⁰¹

^{99sn} On Jesus pictured as a returning thief, see 1 Thess 5:2, 4; 2 Pet 3:10; Rev 3:3; 16:15.

^{100tc} Most mss (κ¹ A B L Q W Θ Ψ 070 Ē^{1,13} 33 İ lat sy^{p,h} sa^{ms} bo) read “he would have watched and not let” here, but this looks like an assimilation to Matt 24:43. The alliance of two important and early mss along with a few others (İ75 κ* [D] e i sys,c samss), coupled with much stronger internal evidence, suggests that the shorter reading is authentic.

^{101sn} Jesus made clear that his coming could not be timed, and suggested it might take some time – so long, in fact, that some would not be looking for him any longer (at an hour when you do not expect him).

New American Bible (2011)
The Passion Translation

Of course, if they knew ahead of time the hour of the master’s appearing, they would be alert, just as they would be ready if they knew ahead of time that a thief was coming to break into their house. So keep being alert and ready at all times. For I can promise you that the Son of Man will surprise you and will appear[¶] when you don’t expect him.”

[¶] The Greek word can also be translated “become.”

The Spoken English NT

And know this: “If the owner of the house had known what time the burglar was coming, he wouldn’t have let his house be broken into.”^{aa} You be ready too. Because the Human One is coming at a time when you don’t think he will.

^{aa.} This appears to be a proverb.

Wilbur Pickering’s New T.

But know this, that if the master of the house had known in what hour the thief was coming, he would have kept watch and not allowed his house to be broken into. Therefore you also be ready, because the Son of Man is coming at an hour you do not expect.”¹¹

⁽¹¹⁾ Everyone who has predicted a date so far has had to eat humble pie. But being ready all the time is a different matter. The trouble is, it’s hard to stay ‘ready’ all the time.

Literal, almost word-for-word, renderings:

An Understandable Version

But you should realize this, if the owner of the house had known exactly when the burglar was coming, he would not have allowed his house to be broken into. So, you also should be ready, for the Son of man will return at a time when you least expect Him.”

Analytical-Literal Translation

"But know this, that if the master of the house had known what hour the thief [was] coming, he would have kept watch and would not have allowed [the walls of] his house to be dug through.

"Therefore, youp also become ready, because the Son of Humanity is coming at the hour youp do not think [fig., expect]."

Berean Literal Bible
Bond Slave Version

And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be you therefore ready also: for the Son of man comes at an hour when you think not..

Context Group Version

But know this, that if the master of the house had known in what hour the thief was coming, he would not have let his house be broken through. You (pl) also be ready: for in an hour that you (pl) do not think the Son of man comes. house-master

Legacy Standard Bible

“But be sure of [Lit know] this, that if the head of the house had known at what hour the thief was coming, he would not have allowed his house to be broken into [Lit dug through]. You too, be ready, for the Son of Man is coming at an hour that you do not expect [Lit think].”

Literal Standard Version

. permitted

Modern English Version

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Modern Literal Version 2020

But know^o this, that if the householder knew in what hour the thief is coming, he would have watched, and not *have* allowed his house roof to be burrowed through. You^o therefore, also become^o prepared, because in an hour that you^o do not think the Son of Man is coming, *he comes*.

New American Standard

.

New Matthew Bible

This understand: if the householder knew what hour the thief would come, he would surely watch, and not allow his house to be broken into. Be prepared therefore, for the Son of man will come at an hour when you think not.

Revised Young's Lit. Trans.

'And this know, that if the master of the house had known what hour the thief does come, he would have watched, and would not have suffered his house to be broken through; and you, then, become you ready, because at the hour you think not, the Son of Man does come.'

The gist of this passage:
39-40

Jesus gives another parable about Him returning and being ready for Him.

Luke 12:39a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
τούτο (τούτο) [pronounced TOO-toh]	<i>this [thing], that [thing], this one</i>	demonstrative singular pronoun; neuter singular; accusative case	Strong's #5124 (Neuter, singular, nominative or accusative of #3778)
δέ (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
γινῶσκῶ (γινῶσκω) [pronounced gih-NOH-skoh]	<i>to know, to learn to know, to come to know, to gain knowledge of; to feel; to become known; to understand, to perceive, to have knowledge of; to understand; a Jewish idiom for sexual intercourse between a man and a woman; to become acquainted with</i>	2 nd person plural, present active imperative	Strong's #1097

Translation: Know this:...

Jesus tells His disciples, "You must know this..."

Luke 12:39b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ὅτι (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
εἰ (εἰ) [pronounced I]	<i>if; whether; that; though</i>	conditional conjunction	Strong's #1487
εἶδῶ (εἶδω) [pronounced Ī-doh]	<i>to see, to perceive, to discern, to know</i>	3 rd person singular, pluperfect active indicative	Strong's #1492
ὁ (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588

Luke 12:39b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oikodespotês (οικοδεσπότης) [pronounced oy-kod-es-POT-ace]	<i>master of the house, homeowner, householder, head of family</i>	masculine singular noun, nominative case	Strong's #3617
poios (ποιός) [pronounced POY-os]	<i>of what sort, of what nature; which [one]; what manner of</i>	feminine singular pronoun; interrogative of character; dative, locative or instrumental case	Strong's #4169
hōra (ώρα) [pronounced HO-rah]	<i>day, hour, instant, season, time</i>	feminine singular noun; dative, locative or instrumental case	Strong's #5610
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
kleptês (κλέπτης) [pronounced KLEHP-tace]	<i>thief, robber, burglar, one who steals</i>	masculine singular noun, nominative case	Strong's #2812
érchomai (ἔρχομαι) [pronounced AIR-khoh-my]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	3 rd person singular, present (deponent) middle/passive indicative	Strong's #2064

Translation: ...if the homeowner knows what day the thief will come,...

This parable is not a continuation of the one spoken previously, although there are some common elements as well as a theme.

Here, we are dealing with a homeowner and a thief. Someone is able to be a thief because they come when the home is not occupied and they operate on surprise. That is, a thief would not make an appointment with you.

If the homeowner knows when the thief is coming, they he would not wander off on some errand.

Luke 12:39c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
grêgoreuô (γρηγορεύω) [pronounced gray-gor-YOO-oh]	<i>to watch; to keep (be) awake, to be vigilant, to be alert; to give strict attention to; to be cautious; to take heed</i>	3 rd person singular, aorist active indicative	Strong's #1127
án (ὅν) [pronounced ahn]	<i>whomever, whichever, whatever</i>	particle often found with the relative pronoun	Strong's #302

Luke 12:39c			
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
οὐκ (οὐκ) [pronounced <i>ook</i>]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
αφίημι (ἀφίημι) [pronounced <i>af-EE-ay-meef</i>]	<i>to send [forth, away], to dismiss; to let go [from one's power [possession]; to let go [free]; to escape; to leave alone, to forsake, to abandon; metaphorically, to release from an obligation, to forgive a debt [to let go of a debt], to pardon, to forgive; to leave, to desert, to quit; to pass by</i>	3 rd person singular, aorist active indicative	Strong's #863
diorussō (διορύσσω) [pronounced <i>dee-or-OOÇ-so</i>]	<i>to penetrate burglariously, to break (in, through, up), to dig through, to burglarize</i>	aorist passive infinitive	Strong's #1358
τον (τόν) [pronounced <i>tahn</i>]; also το (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
οίκος (οἶκος) [pronounced <i>OY-koss</i>]	<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
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

Translation: ...the homeowner [lit., he] will watch and not forsake [his home so the thief cannot] break into his home.

We have different words used here than we might expect. The word I translated *break in*, is actually *diorussō* (διορύσσω) [pronounced *dee-or-OOÇ-so*], which means, *to penetrate burglariously, to break (in, through, up), to dig through*. I believe that, with the sort of homes built in that era, a thief may dig a hole through the side of the house in order to get in. Strong's #1358.

The homeowner is going to keep a close eye on his home, so that there is no opportunity for the thief to come in.

Luke 12:39 **Know this [also]:** if the homeowner knows what day the thief will come, the homeowner [lit., he] will watch and not forsake [his home so the thief cannot] break into his home. (Kukis moderately literal translation)

Luke 12:40a			
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
humeis (ὕμεῖς) [pronounced <i>hoo-MICE</i>]	<i>you [all]</i>	2 nd person plural personal pronoun; nominative case	Strong's #5210, which is a form of Strong's #4771
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>	2 nd person plural, present (deponent) middle/passive imperative	Strong's #1096
hétoimos (ἔτοιμος) [pronounced <i>heht-OY-moss</i>]	<i>adjusted, prepared [to do something, to receive someone], ready; opportune, seasonable</i>	masculine plural adjective, nominative case	Strong's #2092

Translation: You [all] need to keep on being prepared,...

Jesus then tells His disciples that they need to be prepared; they need to be ready.

Luke 12:40b			
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
hê (ἧ) [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)
hōra (ὥρα) [pronounced <i>HO-rah</i>]	<i>day, hour, instant, season, time</i>	feminine singular noun; dative, locative or instrumental case	Strong's #5610
ou (οὐ) [pronounced <i>oo</i>]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
dokéō (δοκέω) [pronounced <i>dohk-EH-oh</i>]	<i>to think, to imagine, to consider, to appear</i>	2 nd person plural, present active indicative	Strong's #1380
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
huios (υἱός, οὐ, ὁ) [pronounced <i>hwee-OSS</i>]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, accusative case	Strong's #5207

Luke 12:40b			
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
anthrōpos (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
έρchomai (έρχομαι) [pronounced AIR-koh-my]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	3 rd person singular, present (deponent) middle/passive indicative	Strong's #2064

Translation: ...for in the hour that you do not expect, [when] the Son of Man will come.

Like the thief, the Son of Man will come when you do not expect Him to.

Luke 12:40 You [all] need to keep on being prepared, for in the hour that you do not expect, [when] the Son of Man will come. (Kukis moderately literal translation)

Jesus gives another illustration or parable here. Just as a homeowner needs to be ready for a thief, so the disciples will need to be ready for the return of the Son of Man.

Luke 12:39–40 Know this [also]: if the homeowner knows what day the thief will come, the homeowner [lit., he] will watch and not forsake [his home so the thief cannot] break into his home. You [all] need to keep on being prepared, for in the hour that you do not expect, [when] the Son of Man will come. (Kukis moderately literal translation)

In the first story, the master of the house returns unexpectedly when his servants are not alert and watching for him. In the second story, the thief comes in the plunders the house because the owner is not prepared for him.

Luke 12:39–40 Also know this: a homeowner, if he knows when the thief is coming, will stay at his home and keep a close watch on it, so that the thief cannot break into his house. Similarly, all of you need to be prepared for when the Son of Man comes back, because this will be at an hour that you do not expect. (Kukis paraphrase)

The similarities with the previous parable are this: we have a home and a homeowner. The parables both speak of the return of the Lord.

But said the Peter, “Lord, face to face with us the parable this (one) You keep on speaking or also face to face with all?”

Luke
12:41

Then Peter said, “Lord, [is] this parable You have spoken [specifically] for us or [is it] also for everyone [here]?”

Then Peter asked, “Lord, is this parable that you just spoke to us—it is meant specifically for us or did you say it for everyone else who is here?”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But said the Peter, "Lord, face to face with us the parable this (one) You keep on speaking or also face to face with all?"
Douay-Rheims 1899 (Amer.) Holy Aramaic Scriptures	And Peter said to him: Lord, dost thou speak this parable to us, or likewise to all? Shimeun Kepha {Simeon, The Rock} said unto Him, 'Maran {Our Lord}, do You speak this Mathla {Parable} unto us, or unto every one also?"
James Murdock's Syriac NT	Simon Cephas saith to him: Our Lord, speakest thou this similitude to us, or also to all men ?
Original Aramaic NT	Shimeon Kaypha said to him, "Our Lord, are you saying this parable to us or to everyone also?"
Lamsa Peshitta (Syriac)	Shimeon Kaypha said to him, "Our Lord, are you saying this parable to us or to everyone also?"

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Peter said to him, Lord, are these words said to us only, or to all men?
Bible in Worldwide English	Peter said, Lord, are you telling this story for us or for all the people?
Easy English	Be a good servant Peter asked Jesus, 'Master, are you only telling this story to us, your disciples? Or is this story for everyone to hear?'
Easy-to-Read Version–2008	Peter said, "Lord, did you tell this story for us or for all people?"
<i>God's Word</i> TM	Peter asked, "Lord, did you use this illustration just for us or for everyone?"
Good News Bible (TEV)	Peter said, "Lord, does this parable apply to us, or do you mean it for everyone?"
J. B. Phillips	Then Peter said to him, "Lord, do you mean this parable for us or for everybody?"
<i>The Message</i>	Peter said, "Master, are you telling this story just for us? Or is it for everybody?"
NIRV	.
New Life Version	Faithful Servants and Servants Who Are Not Faithful Peter said, "Lord, are You telling this picture-story to us or to all the people?"
New Simplified Bible	.

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

Casual English Bible	Peter said, "Sir, are you saying this parable applies to us, or to everyone?"
Contemporary English V.	Peter asked Jesus, "Did you say this just for us or for everyone?"
The Living Bible	Peter asked, "Lord, are you talking just to us or to everyone?"
New Berkeley Version	.
New Living Translation	.
The Passion Translation	The Faithful Servant "Lord," Peter asked, "does this apply only to the twelve of us, or is it for everyone else as well?"
UnfoldingWord Simplified T.	Peter asked, "Lord, are you giving this illustration only for us or for everyone else also?"
William's New Testament	Peter said to Him, "Lord, do you mean this story for us, or is it for everybody?"

Partially literal and partially paraphrased translations:

American English Bible	Then Peter asked: 'Lord, are you giving this parable to just us, or to everyone?'
Beck's American Translation	.
Breakthrough Version	Peter said, "Master, are you telling this illustration to us or also to everyone?"
Common English Bible	.

A. Campbell's Living Oracles	Then Peter said to him, Master, is this parable directed to us alone, or to all?
New Advent (Knox) Bible	Hereupon Peter said to him, Lord, dost thou address this parable to us, or to all men?
NT for Everyone	.
20 th Century New Testament	"Master," said Peter, "are you telling this parable with reference to us or to every one?"

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	"Lord," said Peter, "are You addressing this parable to us, or to everyone else as well?"
Christian Standard Bible	Rewards and Punishment "Lord," Peter asked, "are you telling this parable to us or to everyone?"
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	Peter then said to Him, "Master, have You spoken this parable merely for us, or for all?"
Free Bible Version	"Is this story you're telling just for us, or for everyone?" Peter asked.
God's Truth (Tyndale)	.
International Standard V	Peter asked, Lord, are you telling this parable just for us or for everyone?
Lexham Bible	<i>A Faithful Slave and an Unfaithful Slave</i> And Peter said, "Lord, are you telling this parable for us, or also for everyone?"
Montgomery NT	"Master," said Peter, "are you speaking this parable to us or to all alike?"
NIV, ©2011	.
Riverside New Testament	Peter said, "Master, do you intend this illustration for us or for all?"
UnfoldingWord Literal Text	Peter said, "Lord, are you telling this parable only to us, or also to everyone?"
Urim-Thummim Version	.
Weymouth New Testament	"Master," said Peter, "are you addressing this parable to us, or to all alike?"
Wikipedia Bible Project	"Are you telling us this story to us, or is it for everybody?" asked Peter.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	Then Peter said, "Lord, is this parable meant for us or for everyone?"
New American Bible (2011)	.
New Catholic Bible	The Parable of the Faithful Servant. ^[k] Then Peter asked, "Lord, are you directing this parable to us or do you mean it for everyone?" [k] When Peter poses this question, he is answered by a parable summoning all leaders of the community to faithful vigilance.
New English Bible—1970	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	The Faithful or the Unfaithful Slave Peter said, 'Lord, are you telling this parable for us or for everyone?'
Revised English Bible—1989	Peter said, "Lord, do you intend this parable specially for us or is it for everyone?"

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Kefa said, "Sir, are you telling this parable for our benefit only or for everyone's?"
Hebrew Names Bible	Then Peter said unto Him, Rabbi, speakest Thou this parable unto us, or even to all?
Holy New Covenant Trans.	Peter said, "Lord, did you give this example for us or for everyone?"
Israeli Authorized Version	Then Kefa said unto him, Lord, speakest thou this parable unto us, or even to all?
The Scriptures 2009	And Kepha said to Him, "Master, do You speak this parable to us, or also to all?"

Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...says but The Peter Lord to us the comparison this [You] say or and to all [men] You say...
Alpha & Omega Bible	PETER SAID, MASTER, ARE YOU ADDRESSING THIS PARABLE TO US, OR TO EVERYONE ELSE AS WELL?
Awful Scroll Bible	Therewithal Peter said to him, "Lord, speaks you out this-same putting-beside, with regards to us, or also with regards to everyone?"
Concordant Literal Version	.
exeGesés companion Bible	And Petros says to him, Adonay, word you this parable to us - or even to all?
Orthodox Jewish Bible	And Kefa said, Adoneinu, are you speaking this mashal for us or for all?
Rotherham's Emphasized B.	But Peter said— Lord! unto us this parable speakest thou? Or even unto all ?.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Peter said, "Lord, are You addressing this parable to us [disciples], or to everyone else as well?"
An Understandable Version The Expanded Bible	Then Peter said, are you telling this parable for our benefit [<i>only</i>] or for all people? Who Is the Trusted Servant? Peter said, "Lord, did you tell this story to [parable for] us or to [for] all people?" So Peter said, "Lord (Master), are you presently saying this illustration (parable) [aimed] toward us, or also, toward all?"
Jonathan Mitchell NT	
P. Kretzmann Commentary	Verses 41-46 Peter's question and the Lord's reply: Then Peter said unto Him, Lord, speakest Thou this parable unto us, or even to all?
Syndein/Thieme	``Then Peter said, "Lord, are you telling this parable for/'face to face with' us . . . or for/'face to face with' everyone?"
Translation for Translators	Peter said, "Lord, are you (sg) speaking this illustration <i>only</i> for us or for everyone <i>else also</i> ?"
The Voice	Peter: Lord, I'm not sure if this parable is intended only for us disciples or if this is for everyone else too.

Bible Translations with Many Footnotes:

NET Bible®	Then ¹⁰² Peter said, "Lord, are you telling this parable for us or for everyone?" ¹⁰³ ^{102tn} Grk "And Peter." Here δέ (de) has been translated as "then" to indicate the connection to the preceding statement. ^{103sn} Is the parable only for disciples (us) or for all humanity (everyone)? Or does Peter mean for disciples (us) or for the crowd (everyone)? The fact that unfaithful slaves are mentioned in v. 46 looks to a warning that includes a broad audience, though it is quality of service that is addressed. This means the parable focuses on those who are associated with Jesus.
The Spoken English NT	<i>The Parable of the Reliable Slave and the Abusive Slave (Mt. 24:45-51)</i> Peter said, "Teacher, are you saying this parable to us, or to everybody else too?"
Wilbur Pickering's New T.	Then Peter said to Him, "Lord, are you directing this parable to us, or to everyone?" ¹² ⁽¹²⁾ The Lord's answer is indirect, but it includes everyone.

Literal, almost word-for-word, renderings:

A Faithful Version	Then Peter said to Him, "Lord, are You speaking this parable to us only, or also to all?"
Analytical-Literal Translation	Now Peter said to Him, "Lord, do You speak this allegory to us, or also to all?"
Berean Literal Bible	.
Bond Slave Version	Then Peter said to him, Lord, speak you this parable to us, or even to all?
C. Thomson updated NT	Then Peter said to him, Master, dost thou speak this parable to us, or to all in general?
Context Group Version	.
Legacy Standard Bible	.
Literal Standard Version	And Peter said to Him, do You speak this allegory to us, or also to all?
Modern English Version	.
Modern Literal Version 2020	Now Peter said to him, Lord, are you saying this parable to us, or even to all?
New American Standard	.
New European Version	And Peter said: Lord, are you telling this parable for aimed at us, or to everyone?
New King James Version	.
New Matthew Bible	Then Peter said to him, Master, do you speak this similitude to us, or to all men?
Revised Young's Lit. Trans.	And Peter said to him, 'Sir, unto us this simile do you speak, or also unto all?'
Webster's Translation	.
World English Bible	Peter said to him, "Lord, are you telling this parable to us, or to everybody?"

The gist of this passage: Peter asks if this parable is specifically meant for the disciples.

Luke 12:41a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epō (ἔπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Petros (Πέτρος) [pronounced PEHT-ross]	<i>stone, large stone, piece or fragment of a rock; transliterated Petros, Peter</i>	masculine singular proper noun; nominative case	Strong's #4074

Translation: Then Peter said,...

Peter is mentioned directly more than any other disciple: 22 times in Matthew, 19 times in Mark, 20 times in Luke and 34 times in John¹⁸ (forgive me if I slightly miscounted). I would assume that Peter spoke more and did more than any other **disciple** during the Lord's earthly ministry.

I can come up with 3 reasons why Peter asked this question: (1) this is information he wants to know; (2) he does not understand the parables, but is embarrassed to say, "I don't know what You are teaching us." (3) He simply

¹⁸ 35 times if you include the time that he is called *Cephas*.

wants to ask a question to seem smart. My own thinking is, this is a combination of #1&2. By listening to Jesus answer, he might be able to better figure out what Jesus is teaching them.

Why do we have his question in this narrative? Let me suggest several reasons: (1) In the plan of God, God wants us to understand what He is doing. (2) This tells us that Jesus is no longer speaking only to the disciples, but to a larger group of people. (3) Jesus will use this question to further explain, but with a parable, what He is talking about.

With regards to #3 above, Jesus recognizes that His disciples are not going to understand, right then and there, what He is saying to them. However, most of them would understand these words later in life; and all believers, under the guidance of a well-qualified pastor-teacher, would be able to study and understand these things that He spoke.

Luke 12:41b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kurios (κύριος) [pronounced KOO-ree-oss]	lord, master; Lord; he to whom a person or thing belongs; a prince, chief, sovereign	masculine singular noun; vocative	Strong's #2962
prós (πρός) [pronounced prahç]	facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to	directional preposition with the accusative case	Strong's #4314
hēmas (ἡμᾶς) [pronounced hay-MASS]	us	1 st person plural pronoun; accusative case	Strong's #2248 (accusative plural of Strong's #1473)
tên (τήν) [pronounced tayn]	the, to the	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
parabolē (παραβολή) [pronounced par-ab-ol-AY]	a parable, proverb, similitude; a fictitious narrative (of common life conveying a moral), apothegm, adage, a comparison, figure	feminine singular noun, accusative case	Strong's #3850
tautēn (ταύτην) [pronounced TAOW-tayn]	this, to this one, towards this thing	intermediate demonstrative pronoun; feminine singular, accusative case	Strong's #3778
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	2 nd person singular, present active indicative	Strong's #3004

Translation: ...“Lord, [is] this parable You have spoken [specifically] for us...

Peter, despite his many faults, understood the authority of Jesus Christ. In many ways, this puts him light years ahead of the average believer. Now you might think that you understand the authority of Jesus Christ, but do you? What do you think about the Bible? If the Bible is your authority, then you are on the right track.

I still remember something that R. B. Thieme, Jr. said, 40 or 50 years ago. “If the Bible says one thing about reality, but you see or hear something which is different, the Bible is right, and whatever you see is wrong.”¹⁹ This is a very tough thing for a Christian to do is, set aside all of his training, teaching, indoctrination and propaganda aside, and decided, “The Bible is the absolute authority in all things.” One might say that this is a struggle that is fundamental in the Christian life. The same book which tells you about Jesus Christ and Him dying for our sins, that book has a great deal else to teach us. Do we accept the sacrifice of Jesus alone and reject that things in the Bible that we do not like?

Luke 12:41c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ê (ñ) [pronounced ā]	<i>or; either, rather; than; but; save</i>	disjunctive particle	Strong's #2228
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
In Luke 12:41, this particle and conjunction are translated, <i>or, or also, or even, or likewise</i>			
πρός (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
παντας (πάντας) [pronounced PAHN-tas]	<i>the whole, all (of them), everyone</i>	masculine plural adjective, accusative case	Strong's #3956

Translation: ...or [is it] also for everyone [here]?"

“Are you teaching everyone here?” Peter asks the Lord.

Luke 12:41 Then Peter said, “Lord, [is] this parable You have spoken [specifically] for us or [is it] also for everyone [here]?” (Kukis moderately literal translation)

Luke 12:41 Then Peter asked, “Lord, is this parable that you just spoke to us—it is meant specifically for us or did you say it for everyone else who is here?” (Kukis paraphrase)

Let me add one more reason why the Lord would use parables in teaching: they would sometimes raise the level of concentration by the audience.

¹⁹ Not an exact quote and I could not tell you if my life depended upon it what series this came from. Now that I think about it, this probably came from one of the many times that Bob taught *we have a more certain word of prophecy* from one of Peter's epistles.

And said the Lord, “Who (then) is the faithful steward and the intelligent (one), whom will set the lord over the (household) service of him, to giving time the food ration? Blessed [is] the slave he when coming the lord of his. He will find doing this one. Indeed, I keep on saying to you [all] that over all the possessions of him, he sets him.

Luke
12:42–44

The Lord then said, “Who (then) is the faithful and intelligent steward; the master will set him over his (household) service, to give [the other servants their] food portions at [the right] time? Happy [is] he, the servant, when his master arrives [home], and he finds this one performing [his responsibilities]. Truly, I tell you that his master [lit., *he*] will place him over all his household.

The Lord, not really acknowledging Peter’s question, continued speaking. “Consider the faithful and responsible steward, whose master will place him over his household service, giving out the proper food portions to his servants at the proper times. This servant, because of his responsible work, will be happy when his master arrives back home, always to find him performing his assigned tasks. Clearly, the master will place this servant over his entire household.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And said the Lord, “Who (then) is the faithful steward and the intelligent (one), whom will set the lord over the (household) service of him, to giving time the food ration? Blessed [is] the slave he when coming the lord of his. He will find doing this one. Indeed, I keep on saying to you [all] that over all the possessions of him, he sets him.
Douay-Rheims 1899 (Amer.)	And the Lord said: Who thinkest thou is the faithful and wise steward, whom his lord setteth over his family, to give them their measure of wheat in due season? Blessed is that servant whom, when his lord shall come, he shall find so doing. Verily I say to you, he will set him over all that he possesseth.
Holy Aramaic Scriptures	Eshu {Yeshua} said unto him, “Who indeed is the faithful and wise steward, whom Mareh {his Lord} will appoint over His Ministry, that he should give a portion in its season? Blessed is that abda {slave/servant} whom when Mareh {His Lord/Master} comes, He will find that he does so. Truly I say unto you, that He will appoint him over all His possessions.
James Murdock’s Syriac NT	Jesus said to him: Who then is that faithful and wise steward, whom his lord will place over all his domestics, to give them their portion in due time? Happy is that servant whom his lord, when he cometh, shall find so doing. Verily I say to you: He will place him over all his possessions.
Original Aramaic NT	Yeshua said to him, “Who indeed is the faithful and wise steward, whom his Lord will appoint over his servants to give a portion in his time?” “Blessed is that servant whom, when his Lord will come, he will find doing so.” “Truly, I say to you, that he will appoint him over all his possessions.”
Lamsa Peshitta (Syriac)	Yeshua said to him, “Who is the truly faithful and wise steward, whom his Lord will appoint over his servants to give a portion in his time?” “Blessed is that servant whom, when his Lord will come, he will find doing so.” “Truly, I say to you, that he will appoint him over all his possessions.”

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the Lord said, Who then is the wise and responsible servant whom his lord will put in control of his family, to give them their food at the right time? Happy is that servant who, when his lord comes, is doing so. Truly I say to you, he will put him in control of all his goods.
Bible in Worldwide English	The Lord said, Who is like a wise servant who can be trusted? His master will put him in charge of his other servants. He gives them food to eat at the right time. His master will bless that servant if he is doing this when he comes! I tell you the truth. His master will put him in charge of all that he has.
Easy English	Jesus replied, 'Be a wise servant. Be someone that the master can trust. The master will choose a man like that. He will say to him, "I want you to rule my house and the other servants. Give them the food that they need at the right time." That servant will be very happy when his master comes home. His master will see that he has done everything well. Let me tell you what will happen. The master will give that servant authority to rule over everything in his house.
Easy-to-Read Version—2008	The Lord said, "Who is the wise and trusted servant? The master trusts one servant to give the other servants their food at the right time. Who is the servant that the master trusts to do that work? When the master comes and finds him doing the work he gave him, it will be a day of blessing for that servant! I can tell you without a doubt, the master will choose that servant to take care of everything he owns.
God's Word™	The Lord asked, "Who, then, is the faithful, skilled manager that the master will put in charge of giving the other servants their share of food at the right time? That servant will be blessed if his master finds him doing this job when he comes. I can guarantee this truth: He will put that servant in charge of all his property.
Good News Bible (TEV)	The Lord answered, "Who, then, is the faithful and wise servant? He is the one that his master will put in charge, to run the household and give the other servants their share of the food at the proper time. How happy that servant is if his master finds him doing this when he comes home! Indeed, I tell you, the master will put that servant in charge of all his property.
J. B. Phillips	But the Lord continued, "Well, who will be the faithful, sensible steward whom his master will put in charge of his household to give them their supplies at the proper time? Happy is the servant if his master finds him so doing when he returns. I tell you he will promote him to look after all his property.
The Message	The Master said, "Let me ask you: Who is the dependable manager, full of common sense, that the master puts in charge of his staff to feed them well and on time? He is a blessed man if when the master shows up he's doing his job.
NIRV	The Lord answered, "Suppose a master puts one of his servants in charge of his other servants. The servant's job is to give them the food they are to receive at the right time. The master wants a faithful and wise manager for this. It will be good for the servant if the master finds him doing his job when the master returns. What I'm about to tell you is true. The master will put that servant in charge of everything he owns.
New Life Version	The Lord said, "Who is the faithful and wise servant his owner made boss over the others? He is the one who is to have food ready at the right time. That servant is happy who is doing his work when the owner comes. For sure, I tell you, he will make him boss over all he has.
New Simplified Bible	.
Thought-for-thought translations; dynamic translations; paraphrases:	
Casual English Bible	The Lord said, "Who is the dependable and sensible worker that the boss can put in charge of the other workers, and make sure they take their lunch break at the right time? When the boss shows up, that worker will get a nice reward for doing a good job. I'm telling you the truth, the boss will put a supervisor like that in charge of everything.

Contemporary English V.	The Lord answered: Who are faithful and wise servants? Who are the ones the master will put in charge of giving the other servants their food supplies at the proper time? Servants are fortunate if their master comes and finds them doing their job. A servant who is always faithful will surely be put in charge of everything the master owns.
The Living Bible	And the Lord replied, "I'm talking to any faithful, sensible man whose master gives him the responsibility of feeding the other servants. If his master returns and finds that he has done a good job, there will be a reward—his master will put him in charge of all he owns.
New Berkeley Version New Living Translation	. And the Lord replied, "A faithful, sensible servant is one to whom the master can give the responsibility of managing his other household servants and feeding them. If the master returns and finds that the servant has done a good job, there will be a reward. I tell you the truth, the master will put that servant in charge of all he owns.
The Passion Translation	The Lord said, "A trustworthy and thoughtful manager who understands the ways of his master will be given a ministry of responsibility in his master's house, serving others exactly what they need at just the right time. And when the master returns, he will find that his servant has served him well. I can promise you, he will be given a great reward and will be placed as an overseer of everything the master owns.
UnfoldingWord Simplified T.	The Lord replied, "I am saying it for everyone who is like a faithful and wise servant who is a manager in his master's house. His master puts him in charge of making sure the other servants get their food at the proper time. If the servant is doing that work when his master returns, his master will reward him. I tell you this: The master will put that servant in charge of all he owns.
William's New Testament	And the Lord said, "Who then is the faithful, thoughtful manager whom his master will put in charge of his household, to give out the supplies at the proper time? Happy is that slave whom his master, when he comes, will find so doing. I tell you truly, he will put him in charge of all his property.

Partially literal and partially paraphrased translations:

American English Bible	And the Lord said: 'Who is the faithful house steward... The sensible one, assigned by his lord To be in charge over his faithful friends, And to provide their meals at the right times? 'Such a slave will be blest If he's found doing that when his master arrives. I tell you the truth... He will put him in charge of everything he owns!
Beck's American Translation Breakthrough Version	. And the Master said, "Who is the trusted house manager, then? The focused one whom the Master will put in charge over his attendants for the <i>purpose</i> to be giving the grain portion at <i>the</i> right time. That slave <i>is</i> blessed whom, when his master comes, he will find doing so. I tell you, it is true that he will put him in charge over all the <i>things</i> that are his.
Common English Bible A. Campbell's Living Oracles	. The Lord said, Who, now, is the discreet and faithful steward, whom the master will set over his household, to dispense regularly the allowance of corn! Happy that servant, if his master, at his arrival, shall find him so employed. I tell you truly, he will entrust him with the management of all his estate.
New Advent (Knox) Bible	And the Lord answered, Who, then, is a faithful and wise steward, one whom his master will entrust with the care of the household, to give them their allowance of

NT for Everyone	food at the appointed time? Blessed is that servant who is found doing this when his lord comes; I promise you, he will give him charge of all his goods. 'Who then is the faithful and wise servant,' said Jesus, 'whom the master will set over all his household, to give them their allowance of food at the proper time? A blessing on the servant that his master, when he comes, finds doing just that! I'm telling you truly, he will install him as manager over all his possessions.
20 th Century New Testament	"Who, then," replied the Master, "is that trustworthy steward, the careful man, who will be placed by his master over his establishment, to give them their rations at the proper time? Happy will that servant be whom his master, when he comes home, shall find doing this. His master, I tell you, will put him in charge of the whole of his property.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible Conservapedia Translation	. The Lord replied, "Who then is that faithful and wise manager, trusted by his employer to supervise his affairs [tricky here, should "household" be converted to "business"?], and to compensate his workers as they are due? Blessed is that manager, whose employer finds working so diligently ["working so well"?]. Truly I tell you, he will promote that manager to run all of his affairs.
Revised Ferrar-Fenton Bible	The Master replied: "Who, indeed, is the faithful steward whom the master will appoint over his household, in order to serve out the proper food at the right time? Happy is that servant who, upon the arrival of his master, is found doing it. Most certainly, I tell you, He will appoint him over all his possessions.
Free Bible Version God's Truth (Tyndale)	. And the Lord said: If there be any faithful servant and wise, whom his Lord shall make ruler over his household, to give them their due of meat at due season: happy is that servant, whom his master when he comes, shall find so doing. Of a truth I say unto you: that he will make him ruler over all that he has.
International Standard V	The Lord said, "Who, then, is the faithful and careful servant manager whom his master will put in charge of giving all his other servants their share of food at the right time? How blessed is that servant whom his master finds doing this when he comes! I tell you with certainty, he will put him in charge of all his property.
NIV, ©2011 Riverside New Testament	. The Master said, "Who then is the faithful, the wise, manager whom the master will appoint over his establishment to give out rations at the proper time? Blessed is that servant whom his master, when he comes, will find so doing! I tell you truly he will appoint him over all his possessions.
Weymouth New Testament	"Who, then," replied the Lord, "is the faithful and intelligent steward whom his Master will put in charge of His household to serve out their rations at the proper times? Blessed is that servant whom his Master when He comes shall find so doing. I tell you truly that He will put him in authority over all His possessions.
Wikipedia Bible Project	"So who is the trustworthy and wise supervisor, the one in the household his master gives responsibility to, to share out their food allowance at the right time?" the Lord asked. "How good for that servant when his master comes and finds him doing as he should. Believe me—the master will put the servant in charge of everything he has.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	And the Lord replied, "Imagine, then, the wise and faithful steward, whom the master sets over his other servants to give them wheat at the proper time.
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The Heritage Bible	<p>Fortunate is this servant if his master, on coming home, finds him doing his work. Truly, I say to you, the master will put him in charge of all his property.</p> <p>And the Lord said, Who then is a faithful and cautiously thoughtful steward⁴², whom his lord places over his attendants to give them their portion of food in due season?</p> <p>Blessed is that servant, whom his lord coming will find so doing.</p> <p>Truly I say to you, that he will place him over all his possessions.</p>
New American Bible (2002)	<p>⁴² 12:42 steward, oikonomos, law of the house, one who is the law of a house for the owner.</p> <p>And the Lord replied, "Who, then, is the faithful and prudent steward whom the master will put in charge of his servants to distribute (the) food allowance at the proper time?</p> <p>Blessed is that servant whom his master on arrival finds doing so.</p> <p>Truly, I say to you, he will put him in charge of all his property.</p>
New American Bible (2011) New Catholic Bible	<p>.</p> <p>The Lord replied, "Who then is the faithful and wise steward whom his master will put in charge of his household to give its members their allotment of food at the proper time? Blessed is that servant if his master finds him doing so when he arrives home. Truly I tell you, he will put him in charge of all his property.</p>
New English Bible—1970	<p>The Lord said, 'Well, who is the trusty and sensible man whom his master will appoint as his steward, to manage his servants and issue their rations at the proper time? Happy that servant who is found at his task when his master comes! I tell you this: he will be put in charge of all his master's property.</p>
New Jerusalem Bible NRSV (Anglicized Cath. Ed.)	<p>.</p>
Revised English Bible—1989	<p>The Lord said, "Who is the trusty and sensible man whom his master will appoint as his steward, to manage his servants and issue their rations at the proper time? Happy that servant if his master comes home and finds him at work! I tell you this: he will be put in charge of all his master's property.</p>

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	<p>The Lord replied, "Nu, who is the faithful and sensible manager whose master puts him in charge of the household staff to give them their share of food at the proper time? It will go well with that servant if he is found doing his job when his master comes. Yes, I tell you he will put him in charge of all he owns.</p>
Holy New Covenant Trans.	<p>The Lord Jesus said, "Well, who is the wise and trusted servant? Who is the servant whom the master can choose to take care of the master's family and the other servants, to give out the proper amount of food at the right time? When the master comes and finds him doing the work he gave him, that slave will be very happy. I am telling the truth: the master will choose him to take care of everything the master owns.</p>
The Scriptures 2009 Tree of Life Version	<p>.</p> <p>.</p>

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	<p>...and says The Lord Who? then is The Faithful Manager The [Man] Wise whom will appoint The Lord on the attention [of] him the+ {him} to give in time the grain measure Blessed {will be} The Servant That whom Coming The Lord [of] him will find making so truly [I] say [to] you* for at all the [things] possessing [of] him [He] will appoint him...</p>
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Alpha & Omega Bible	AND THE LORD SAID, "WHO THEN IS THE FAITHFUL AND WISE STEWARD, WHOM HIS MASTER WILL PUT IN CHARGE OF HIS SERVANTS, TO GIVE THEM THEIR RATIONS AT THE PROPER TIME? "BLESSED IS THAT SERVANT WHOM HIS MASTER FINDS SO DOING WHEN HE COMES. "AMEN, I SAY TO YOU THAT HE WILL PUT HIM IN CHARGE OF ALL HIS POSSESSIONS.
Awful Scroll Bible	But the lord said, "Who taking upon this, is the confiding and wise steward, whom the lord will set-down over his servantry, to give them their measure-of-grain from-within the due season? (")Happy is that devoted slave, whom his lord himself being came, will find the same-as-this effecting. (")As to that dis-closed, I instruct to yous, certainly-of-which he will set- him -down over all, that himself- is -being-begun-by.
Concordant Literal Version	And the Lord said, "Who, consequently, is the faithful and prudent administrator, whom the lord will be placing over his attendance, to be giving them the measure of grain in season? Happy is that slave, whom his lord, coming, will be finding doing thus." Truly, I am saying to you that over all his possessions will he be placing him."
exeGesés companion Bible	And Adonay says, Who then is that trustworthy and thoughtful administrator whom his adoni seats over his therapy to give their measure of grain in due season? Blessed - that servant, whom, when his adoni comes, finds doing thus. Truly I word to you, that he seats him over all his holdings.
Orthodox Jewish Bible	And HaAdon said, Who then is the sochen haneeman and navon (faithful and wise steward) whom HaAdon will appoint over his avadim to give them their okhel (food) allowance at the proper time? Ashrey is that eved, whom, having come, his Adon will find doing thus. Omein, I say to you, that he will appoint him over all that he has.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Parable of the Faithful Steward The Lord said, "Who then is the faithful and wise steward [of the estate], whom his master will put in charge over his household, to give his servants their portion of food at the proper time? Blessed (happy, prosperous, to be admired) is that servant whom his master finds so doing when he arrives. I assure you and most solemnly say to you, he will put him in charge of all his possessions.
An Understandable Version	And the Lord answered, "Who then is the trustworthy and sensible property manager, to whom his master will assign the management of his household, to provide adequate and timely meals for its members? That servant will be happy when his master returns to find him doing [<i>his job</i>] well. Truly I tell you, he will put that slave in charge of his entire estate.
The Expanded Bible	The Lord said, "Who is the ·trusted [faithful] and ·wise [sensible] ·servant [household manager] that the ·master [lord] ·trusts [^l puts in charge of the household servants] to give ·the other servants [^l them] their ·food [food allowance; daily provisions] at the right time? That ·servant [slave] will be ·blessed [happy; or rewarded] when the master comes and finds him doing his work. I tell you the truth, the master will ·choose that servant to take care [put him in charge] of everything he owns.

Jonathan Mitchell NT

Then the Lord said, "Who, consequently (or: really), is the faithful (trustworthy; reliable) house manager (steward; administrator who also enforces the laws of the house) – the thoughtful (sensible; considerate; prudent; discreet) one – whom the lord (master; owner) will proceed to appoint and place down upon and over his household staff (the group in charge of care, attending treatment and curing) to keep on (or: to repeatedly be) giving [to them their] measure of grain (= food allowance) when it is due, and in the fitting situation?

"That slave [is] happy and fortunate whom his lord (master; owner), upon coming, will continue to be finding habitually operating in this way (or: constantly doing thus). "I am now saying to you folks that truly (or: certainly) he will proceed in appointing and placing him down upon and over all his possessions and those things which sustain him.

P. Kretzmann Commentary
Lexham Bible

And the Lord said, "Who then is the faithful wise manager whom the master will put in charge over his servants to give them [*Here the direct object is supplied from context in the English translation] their [*Literally "the"; the Greek article is used here as a possessive pronoun] food allowance at the right time? Blessed is that slave whom his master will find so doing when he [*Here "when" is supplied as a component of the participle ("comes back") which is understood as temporal] comes back. Truly I say to you that he will put him in charge of all his possessions.

Syndein/Thieme

`` The Lord replied, "Who then keeps on being the faithful {pistis} and wise/prudent/intelligent {phronimos} manager . . . whose lord/master puts him in charge of his household servants, to give them their allowance of food at the proper time?

`` 'Blessed is'/'Spiritually prosperous is'/'Happinesses to' {makarios} that slave whom his master finds doing so when he comes.

``Of a truth {alethea} I {Jesus} am saying to you, he will give him the responsibility over all his possessions.

Translation for Translators

The Lord replied, "*I am saying it for you and for anyone else [MET, RHQ] who is like a faithful and wise manager in his master's house. His master appoints him to supervise affairs in his house and to give all the other servants their food at the proper time. Then he leaves on a long trip. If the servant is doing that work when his master returns, his master will be very pleased with him. I tell you this: His master will appoint him to supervise all of his affairs permanently.*

The Voice

Jesus: Imagine the stories of two household managers, and decide for yourself which one is faithful and smart. Each household manager is told by his master *to take good care of all his possessions and to oversee the other employees—the butlers, cooks, gardeners, and so on.* One servant immediately busies himself in doing just what he was told. His master eventually comes to check on him and rewards him with a major promotion and with more responsibility and trust.

Bible Translations with Many Footnotes:

NET Bible®

The Lord replied,¹⁰⁴ "Who then is the faithful and wise manager,¹⁰⁵ whom the master puts in charge of his household servants,¹⁰⁶ to give them their allowance of food at the proper time? Blessed is that slave¹⁰⁷ whom his master finds at work¹⁰⁸ when he returns. I tell you the truth,¹⁰⁹ the master¹¹⁰ will put him in charge of all his possessions.

¹⁰⁴tn Grk "And the Lord said." Here καί (kai) has not been translated because of differences between Greek and English style.

¹⁰⁵tn Or "administrator," "steward" (L&N 37.39).

¹⁰⁶tn This term, θεραπεία (qerapeia), describes the group of servants working in a particular household (L&N 46.6).

¹⁰⁷tn See the note on the word "slave" in 7:2.

^{108tn} That is, doing his job, doing what he is supposed to be doing.

^{109tn} Grk “Truly (ἀληθῶς, alhqw’), I say to you.”

^{110tn} Grk “he”; the referent (the master) has been specified in the translation for clarity. See also Luke 19:11-27.

Rotherham’s Emphasized B. **And the Lord said—**

Who then is the faithful’ steward, the prudent one,
Whom the lord will appoint over his body of attendants,
To be giving, in due season, the^e measured allowance of wheat?

[Happy] that servant, whom the lord, when he cometh shall find doing [thus]!

[Of a truth] I say unto you—

[Over all’ his possessions] will he appoint him.

^e Or (WH): “a.”

The Spoken English NT

And the Lord said,

Well, who’s the reliable, intelligent head slave? The one that the master’s going to put in charge of his household servants, to give out the food rations on time? That slave’s in great shape^{bb} if his master’s going to come and find him doing just that. I’m telling you the truth—he’ll put him in charge of everything he owns.

^{bb} “In great shape”: lit. “blessed.”

Wilbur Pickering’s New T.

So the Lord said: “Who then is the faithful and prudent steward whom his master will place over his household to give them the food allowance at the right time? Blessed is that slave whom his master will find so doing when he comes. I tell you truly that he will put him in charge of all his possessions.¹³

⁽¹³⁾ He was director of food services; if he proved faithful and competent there, he would be made general director.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation Then the Lord said, “Who then is the faithful and wise steward, whom the lord will put in charge over his household servants to give [them their] food allowance at [the right] time?

“Happy [is] that slave, whom his lord having come, will find so doing.

“Truly I say to you^p, he will put him in charge over all his possessions.

Berean Literal Bible

And the Lord said, “Who then is the faithful, wise manager, whom the master will set over the care of his *servants*, to give *them* the measure of food in season? Blessed is that servant whom, having come, his master will find thus doing. Of a truth I say to you that he will set him over all his possessions.

Charles Thomson NT

Thereupon the Lord said, Who is indeed the faithful and prudent steward, whom his master shall have set over his family to dispense regularly the stated allowance of food? Happy is that servant, whom his master, when he cometh, shall find thus employed. Verily I say to you, he will appoint him overseer of all his estate.

Context Group Version

And the Lord said, Who then is the trustworthy and wise steward, whom his lord shall appoint over his household, to give them their portion of food in due season? Esteemed is that slave, whom his lord when he comes shall find doing the same [as he commanded]. Of a truth I say to you (pl), that he will appoint him over all that he has.

Far Above All Translation

The Lord said, “Who then is the faithful and sensible steward whom the master will appoint over his body of servants to give *them their* ration of wheat at the proper time? Blessed *is* that servant whom the master will find acting this way when he comes. Truly, I say to you, that he will appoint him over all his possessions.

Green’s Literal Translation
Literal New Testament

AND SAID THE LORD, WHO THEN IS THE FAITHFUL STEWARD AND PRUDENT, WHOM WILL SET THE LORD OVER HIS HOUSEHOLD, TO GIVE IN SEASON THE MEASURE OF CORN. BLESSED THAT BONDMAN WHOM

HAVING COME HIS LORD WILL FIND DOING THUS. OF A TRUTH I SAY TO YOU, THAT OVER ALL HIS POSSESSIONS HE WILL SET HIM.

Modern English Version

The Lord said, "Who then is the faithful and wise steward, whom his master will make ruler over his house servants, to give them their portion of food at the proper time? Blessed is that servant whom his master will find so doing when he comes. Truly, I say to you, he will appoint him over all his possessions.

Modern Literal Version 2020

But the Lord said, Who then is the faithful and prudent steward, whom the lord will be designating over his bondservants, the one to give them their food-allowance in season? That fortunate bondservant, whom his lord will find so doing* after he has come. Truly I say to you°, that he will be designating him over all his possessions.

New American Standard

And the Lord said, "Who then is the faithful and prudent steward, whom his master will put in charge of his servants [Lit *service*], to give them their rations at the proper time? Blessed is that slave whom his master [Or *lord*] finds so doing when he comes. Truly I say to you that he will put him in charge of all his possessions.

Revised Young's Lit. Trans.

And the Lord said, 'Who, then, is the faithful and prudent steward whom the lord shall set over his household, to give in season the wheat measure? Happy that servant, whom his lord, having come, shall find doing so; truly I say to you, that over all his goods he will set him.

Webster's Translation
World English Bible

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The gist of this passage:
42-44

Luke 12:42a			
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
εἶπὼ (ἔπρω) [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
ὁ (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
κύριος (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs; a prince, chief, sovereign</i>	masculine singular noun; nominative case	Strong's #2962

Translation: The Lord then said,...

Jesus certain heard Peter's question. However, He appears to continue teaching the same topic. I assume that He is waiting for Peter to hear what He is teaching and understand that.

Perhaps Peter's question was irrelevant?

Luke 12:42b			
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>	mf neuter singular pronoun; interrogative particle; nominative case	Strong's #5101
ara (ἄρα) [pronounced <i>AHR-ah</i>]	an article denoting an interrogation where a negative answer is expected; a Greek interrogative particle that implies anxiety or impatience on the part of the questioner	interrogative particle	Strong's #687
esti (ἐστί) [pronounced <i>ehs-TEE</i>] or estin (ἐστίν) [pronounced <i>ehs-TIN</i>]	<i>is, are, to be</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
pistos (πιστός) [pronounced <i>pis-TOSS</i>]	<i>faithful, trustworthy, dependable, worthy of trust; exhibiting fidelity; believing, confiding, trusting; credible</i>	masculine singular adjective; nominative case	Strong's #4103
oikonomos (οἰκονόμος) [pronounced <i>oy-kohn-OHM-oss</i>]	<i>steward, house servant, manager, overseer (an employee in that capacity); by extension, a fiscal agent (treasurer); figuratively, a preacher (of the Gospel)</i>	masculine singular noun, nominative case	Strong's #3623
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
phronimos (φρόνιμος) [pronounced <i>FROWN-ee-moss</i>]	<i>intelligent, wise; prudent, i.e. mindful of one's interests</i>	masculine singular adjective, nominative case	Strong's #5429

Translation: ...“Who (then) is the faithful and intelligent steward;...

“Here is what I want you to focus on, Peter,” the Lord appears to be saying, “Think about the servant who is intelligent and faithful...” Peter is to understand that servant to be him.

Luke 12:42c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hon (ὃν) [pronounced <i>hawn</i>]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	masculine singular relative pronoun; accusative case	Strong's #3739

Luke 12:42c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kathistêmi (καθίστημι) [pronounced <i>kath-IHS-tay-mee</i>]	<i>to set [place, put] [one over a thing; one to administer an office]; to appoint [put in charge, ordain]; to set down, to constitute, to declare</i>	3 rd person singular, future active indicative	Strong's #2525
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
kurios (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs; a prince, chief, sovereign</i>	masculine singular noun; nominative case	Strong's #2962
epí (ἐπί) [pronounced <i>eh-PEE</i>]	<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 <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
therapeia (θεραπεία) [pronounced <i>thehr-ap-ī-ah</i>]	<i>service rendered by one to another; especially, medical service: curing, healing; household service; body of attendants, servants, domestics</i>	feminine singular noun, genitive/ablative case	Strong's #2322
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: ...the master will set him over his (household) service,...

The servant is faithful and intelligent, so the master places him over his household service; over the servants.

Luke 12:42d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
didômi (δίδωμι) [pronounced <i>dihd-OH-mee</i>]	<i>give, grant; supply, furnish; entrust; pay wages; appoint to office; permit; give up, yield; give back; sacrifice</i>	present active infinitive	Strong's #1325

Luke 12:42d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, by, by means of, with; among; within, during; for, because, by (this); to</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
kairos (καιρός) [pronounced kī-ROSS]	<i>time, as a chunk or definite period of time; an epoch; season; due time; awhile</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2540
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
sitómetron (σιτόμετρον) [pronounced siht-OHM-ehT-ROHN]	<i>a grain-measure, (proper) food amount (allowance, portion, rations)</i>	neuter singular noun, accusative case	Strong's #4620

Translation: ...to give [the other servants their] food portions at [the right] time?

Part of this responsibility is seeing that the other servants are fed, but not overfed. There is a proper time for them to be fed and a proper amount.

Luke 12:42 The Lord then said, "Who (then) is the faithful and intelligent steward; the master will set him over his (household) service, to give [the other servants their] food portions at [the right] time? (Kukis moderately literal translation)

Luke 12:43a			
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>	masculine singular adjective; nominative case	Strong's #3107
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
doulos (δούλος) [pronounced DEW-loss]	<i>slave (s); servant (s); attendant (s)</i>	masculine singular noun; nominative case	Strong's #1401
ekeinou (ἐκείνου) [pronounced ehk-Ī-noo]	<i>he, it; that</i>	3 rd person masculine singular pronoun or remote demonstrative; nominative case	Strong's #1565

Translation: Happy [is] he, the servant,...

Jesus continues, and speaks of the servant's happiness.

Luke 12:43b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hon (ὅν) [pronounced hawn]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	masculine singular relative pronoun; accusative case	Strong's #3739
érchomai (ἔρχομαι) [pronounced AIR-khoh-my]	<i>going, coming (in a great variety of applications, literally and figuratively); the ones accompanying; appearing; bringing, those entering</i>	masculine singular, aorist active participle, nominative case	Strong's #2064
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
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: ...when his master arrives [home],...

When his master arrives home, this is a good thing to the faithful servant. This would imply a good relationship between master and servant.

Luke 12:43c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hon (ὅν) [pronounced hawn]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	masculine singular relative pronoun; accusative case	Strong's #3739
érchomai (ἔρχομαι) [pronounced AIR-khoh-my]	<i>going, coming (in a great variety of applications, literally and figuratively); the ones accompanying; appearing; bringing, those entering</i>	masculine singular, aorist active participle, nominative case	Strong's #2064
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

Luke 12:43c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
αυτου (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
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, future active indicative	Strong's #2147
poieô (ποιέω) [pronounced poi-EH-oh]	<i>doing, making, constructing, producing; the one carrying out, those executing [a plan, an intention]; practicing; acting</i>	neuter singular, present active participle; accusative case	Strong's #4160
houâtô (οὕτω) [pronounced HOO-toh]	<i>this one; thus; so, in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong's #3779

Translation: ...and he finds this one performing [his responsibilities].

What makes the homecoming good for the servant is, the servant is doing what he is supposed to be doing. He was given specific duties to see to, and he is taking care of those things.

Luke 12:43 Happy [is] he, the servant, when his master arrives [home], and he finds this one performing [his responsibilities]. (Kukis moderately literal translation)

Luke 12:44a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
alêthôs (ἀληθῶς) [pronounced al-ay-THOCE]	<i>indeed, surely, of a surety, truly, of a (in) truth, verily, very; in reality, most certainly, in fact</i>	adverb	Strong's #230
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>	1 st person singular, present active indicative	Strong's #3004
humin (ὕμῖν) [pronounced hoo-MEEN]	<i>you [all]; in you; to you; in you; by you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754

Translation: Truly, I tell you that...

When Jesus says, “Truly, I will tell you that...” this is where the disciples need to lean in and get the most important point of the teaching.

Now, bear in mind, Jesus is still teaching them by parables.

Luke 12:44b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπί (ἐπί) [pronounced eh-PEE]	<i>on, upon; at, by, over; during, at (in) the time of; about; in addition to, besides; against; on the basis of; because; with</i>	preposition of superimposition; a relation of rest and distribution with the dative, locative or instrumental case	Strong's #1909
παῖσιν (πασιν) [pronounced PAH-sihn]	<i>to all; in all; by means of all</i>	neuter plural adjective; dative, locative or instrumental case	Strong's #3956
τοῖς (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
ὑπάρχοντα (ὑπάρχοντα) [pronounced hoop-AHR-khon-tah]	<i>possessions, goods, wealth, property, substance, things one has [owns]</i>	neuter plural noun; dative, locative or instrumental case	Strong's #5224
This is the present active participle, neuter plural of the verb ὑπάρχω (ὑπάρχω) [pronounced hoop-AHR-khoh] (Strong's #5225).			
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
καθίστημι (καθίστημι) [pronounced kath-IHS-tay-mee]	<i>to set [place, put] [one over a thing; one to administer an office]; to appoint [put in charge, ordain]; to set down, to constitute, to declare</i>	3 rd person singular, future active indicative	Strong's #2525
αὐτόν (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: ...his master [lit., he] will place him over all his household.

The servant who is particularly faithful will be placed over the master's entire household. Everyone—his wife, children, servants and hires, will all be under the direction of this one particular servant—who showed himself to be faithful and intelligent.

Luke 12:44 Truly, I tell you that his master [lit., he] will place him over all his household. (Kukis moderately literal translation)

The parallel that we should draw from this is, the faithful believer will receive reward when the master returns.

Luke 12:42–44 The Lord then said, “Who (then) is the faithful and intelligent steward; the master will set him over his (household) service, to give [the other servants their] food portions at [the right] time? Happy [is] he, the servant, when his master arrives [home], and he finds this one performing [his responsibilities]. Truly, I tell you that his master [lit., *he*] will place him over all his household. (Kukis moderately literal translation)

Luke 12:42–44 The Lord, not really acknowledging Peter’s question, continued speaking. “Consider the faithful and responsible steward, whose master will place him over his household service, giving out the proper food portions to his servants at the proper times. This servant, because of his responsible work, will be happy when his master arrives back home, always to find him performing his assigned tasks. Clearly, the master will place this servant over his entire household. (Kukis paraphrase)

The faithful servant is Peter or any other Church Age believer. The returning master is the Lord Himself. The responsibility here is whatever the Lord put Peter in charge of. If Peter does what he is supposed to do, God will give him additional responsibilities. And, in the end, if Peter (or you may put your name in here) will receive great rewards. In any household, the highest position is the man in charge of that household.

Jesus continues to teach by speaking in a parable. In the previous passage, Jesus spoke of the servant as being faithful to his lord. However, in this parable, the servant will be faithless.

But if says the slave, that [one], in the heart of him, “Is delaying the lord of me to come;” and he might begin to beat the young male servants and the young female servants; to eat and to drink and to be drunk. Will come the lord of the slave in a day that he is not expecting, and in an hour that he is not knowing. And he will scourge him and the portion of him with the unbelieving [ones] he will place [him].

Luke
12:45–46

However, if that servant says in his heart, “My master is delayed coming [back home].” [As a result,] the servant [lit. *He*] might begin to beat the male and female servants. [He also might] eat, drink and become inebriated. But the master of that slave will come [back] on a day that he does not expect, at an hour that he does not know. [Based upon what the master sees,] he will severely scourge the servant [lit., *he*] and then apportion him a place with the untrustworthy [servants].

If, however, that slave thinks to himself, “My master is apparently delayed in his return. I might as well do what I want to do.” So he begins to beat the staff he views as disobedient, and he eats and drinks to excess, becoming drunk. But his master will come back on a day that the slave does not expect, and at an hour that the slave does not know. When the master sees what is taking place, he will scourge his servant severely, and assign him work along side the untrustworthy servants.

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) But if says the slave, that [one], in the heart of him, “Is delaying the lord of me to come;” and he might begin to beat the young male servants and the young female servants; to eat and to drink and to be drunk. Will come the lord of the slave in a day that he is not expecting, and in an hour that he is not knowing. And he will scourge him and the portion of him with the unbelieving [ones] he will place [him].
- Douay-Rheims 1899 (Amer.) But if that servant shall say in his heart: My Lord is long a coming; and shall begin to strike the men-servants and maid-servants, and to eat and to drink and be drunk:

	The lord of that servant will come in the day that he hopeth not, and at the hour that he knoweth not: and shall separate him and shall appoint him his portion with unbelievers.
Holy Aramaic Scriptures	But, if that abda {servant/slave} should say in his heart that 'Mari {My Lord} delays to come' and begins to beat the servants and maidservants of Mareh {his Lord}, and begins to eat, and to drink, and to be drunken, The Lord of that abda {servant/slave} will come in a day that he doesn't expect, and in an hour that he doesn't know, and He will divide him, and will place his portion with those who don't believe.
James Murdock's Syriac NT	But if that servant shall say in his heart, My lord delayeth his coming; and shall begin to smite the servants and the maidens of his lord; and shall begin to eat and to drink and be drunk; the lord of that servant will come in a day he thinketh not, and in an hour he knoweth not, and will cut him in two; and will assign him his portion with them that are unfaithful.
Original Aramaic NT	"But if that servant will say in his heart, 'My Lord delays to come', and he should begin to strike the servants and the maids of his Lord and he should begin to eat and to drink and to get drunk." "The Lord of that servant will come in a day when he does not expect and in an hour when he does not know; he shall cut him off* and he shall appoint his portion with those who are unbelievers."
Lamsa Peshitta (Syriac)	"But if that servant will say in his heart, 'My Lord delays to come', and he should begin to strike the servants and the maids of his Lord and he should begin to eat and to drink and to get drunk." "The Lord of that servant will come in a day when he does not expect and in an hour when he does not know; he shall cut him off and he shall appoint his portion with those who are unbelievers."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But if that servant says to himself, My lord is a long time coming; and goes about giving blows to the men-servants and the women-servants, feasting and taking overmuch wine; The lord of that servant will come at a time when he is not looking for him, and at an hour when he is not ready for him, and he will have him cut in two and will give him his part in the fate of those who have no faith;...
Bible in Worldwide English	But perhaps that servant says to himself, "My master will not come just now." Then he begins to beat the other servants. He begins to eat and drink until he is drunk. If he does that, his master will come on a day when he is not looking for him. He will not know the time when his master is coming. His master will punish him very much and put him away with those he cannot trust.
Easy English	But another servant might say to himself, "My master is very late. He will not come yet." Then he begins to hit the other servants, both the men and the women. He eats too much, and he drinks too much. He even becomes drunk. Then the master of that servant will come home and he will surprise the servant. He did not think that his master would come home on that day or at that time. Then the master will punish that servant a lot. He will put the servant with those people that do not obey him.
Easy-to-Read Version–2008	"But what will happen if that servant is evil and thinks his master will not come back soon? He will begin to beat the other servants, men and women. He will eat and drink until he has had too much. Then the master will come when the servant is not

	ready, at a time when the servant is not expecting him. Then the master will punish that servant and send him away to be with the other people who don't obey.
God's Word™	On the other hand, that servant may think that his master is taking a long time to come home. The servant may begin to beat the other servants and to eat, drink, and get drunk. His master will return at an unexpected time. Then his master will punish him severely and assign him a place with unfaithful people.
Good News Bible (TEV)	But if that servant says to himself that his master is taking a long time to come back and if he begins to beat the other servants, both the men and the women, and eats and drinks and gets drunk, then the master will come back one day when the servant does not expect him and at a time he does not know. The master will cut him in pieces and make him share the fate of the disobedient.
J. B. Phillips	But suppose the servant says to himself, 'My master takes his time about returning', and then begins to beat the men and women servants and to eat and drink and get drunk, that servant's lord and master will return suddenly and unexpectedly, and he will punish him severely and send him to share the penalty of the unfaithful.
The Message	But if he says to himself, 'The master is certainly taking his time,' begins beating up on the servants and maids, throws parties for his friends, and gets drunk, the master will walk in when he least expects it, give him the thrashing of his life, and put him back in the kitchen peeling potatoes.
NIRV	But suppose the servant says to himself, 'My master is taking a long time to come back.' Suppose that servant begins to beat the other servants, both men and women. Suppose he feeds himself. And suppose he drinks until he gets drunk. The master of that servant will come back on a day the servant doesn't expect him. The master will return at an hour the servant doesn't know. Then the master will cut him to pieces. He will send the servant to the place where unbelievers go.
New Life Version	"But what if that servant says to himself, 'The owner will not be coming soon,' and then beats the other servants and eats and drinks and gets drunk? The owner of that servant will come on a day and at an hour when he is not looking for him. He will cut him in pieces and will put him with those who do not believe.
New Simplified Bible	.
Thought-for-thought translations; dynamic translations; paraphrases:	
Casual English Bible	But let's say the worker thinks the boss won't show up anytime soon, so he begins to mistreat the other workers. And instead of doing his job he stuffs himself with food and he gets himself good and drunk. When the boss shows up unexpectedly and sees what's going on, he'll shred that worker and send him on his way to that place where unreliable workers go.
Contemporary English V.	But suppose one of the servants thinks that the master won't return until late. Suppose that servant starts beating all the other servants and eats and drinks and gets drunk. If that happens, the master will come on a day and at a time when the servant least expects him. That servant will then be punished and thrown out with the servants who cannot be trusted.
The Living Bible	"But if the man begins to think, 'My Lord won't be back for a long time,' and begins to whip the men and women he is supposed to protect, and to spend his time at drinking parties and in drunkenness— well, his master will return without notice and remove him from his position of trust and assign him to the place of the unfaithful.
New Berkeley Version New Living Translation	.
	But what if the servant thinks, 'My master won't be back for a while,' and he begins beating the other servants, partying, and getting drunk? The master will return unannounced and unexpected, and he will cut the servant in pieces and banish him with the unfaithful.
The Passion Translation	"But what if that servant says in his heart, 'My master delays his coming, and who knows when he will return?' Because of the delay, the servant elevates himself and

mistreats those in his master's household. Instead of caring for the ones he was appointed to serve, he abuses the other servants, both men and women. He throws drunken parties for his friends and gives himself over to every pleasure. Let me tell you what will happen to him. His master will suddenly return at a time that shocks him, and he will remove the abusive, selfish servant from his position of trust. He will be severely punished and assigned a portion with the unbelievers.

UnfoldingWord Simplified T. But if that servant manager says to himself, 'My master has been away for a long time,' then he might start to beat the other servants, both male and female ones. He might also start to eat a lot of food and get drunk. If he does that, his master might return at a time when the servant does not expect him. Then his master will punish him severely and assign him a place with those who do not serve him faithfully.

William's New Testament But if that slave says to himself, my Master is not coming back for a long time, and begins to beat the men and women slaves, and to eat and drink and get drunk, his master will come back some day when he is not expecting him, and at an hour of which he is not aware, and will cut him in two, and give him his share with the unfaithful.

Partially literal and partially paraphrased translations:

American English Bible 'But if that slave should say in his heart:
'My master's return is delayed!
And then he starts beating [the Lord's] boys and girls,
And he feasts, drinks, and gets drunk...
His master will arrive on an hour and day
That he's not been expected,
And he'll whip him and count him among the unfaithful.

Beck's American Translation .
Breakthrough Version But if that slave says in his heart, 'My master is taking a long time to come,' and begins to be hitting the servant boys and the servant girls, to be eating and to be drinking, and to be getting drunk, the master of that slave will arrive during a day that he is not expecting and in an hour that he does not know. And he will cut him in two, and place his part with the people who cannot be trusted.

Common English Bible .
A. Campbell's Living Oracles But as to the servant who shall say within himself, My master delays his return, and shall beat the men-servants and the maids, and shall feast, and carouse, and be drunken; the master of that servant will come on a day when he is not expecting him, and at an hour of which he is not apprised, and having discarded him, will assign him his portion with the faithless.

New Advent (Knox) Bible But if that servant says in his heart, My lord is long in coming, and falls to beating the men and the maids, eating and drinking himself drunk; then on some day when he expects nothing, at an hour when he is all unaware, his lord will come, and will cut him off, and assign him his portion with the unfaithful.[4]
[4] vv. 39-46: Mt. 24.43.

NT for Everyone .
20th Century New Testament But should that servant say to himself 'My master is a long time coming,' and begin to beat the menservants and the maidservants, and to eat and drink and get drunk, That servant's master will come on a day when he does not expect him, and at an hour of which he is unaware, and will flog him severely and assign him his place among the untrustworthy.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible But suppose that servant says in his heart, 'My master will be a long time in coming,' and he begins to beat the male and female servants, and to eat and drink

and get drunk. The master of that servant will come on a day he does not anticipate and at an hour he does not expect. Then He will cut him to pieces and assign him a place with the unbelievers.

Christian Standard Bible
Conservapedia Translation

.
But if that manager thinks to himself, "My employer will be late in coming"; and begins to punish his subordinates, and to eat and drink from his employer's stock, and to become drunk; The employer of that manager will come on a day when he is not expected, and at a time that is unexpected, and will dismiss him, and will give him all that is due to the unfaithful.

Revised Ferrar-Fenton Bible

But if that servant should say in his heart, 'My master delays his return;' and should begin to maltreat the other men and women servants, and to eat, carouse, and become drunken; the master of that servant will come on a day when he will not be expected, and at an hour he cannot know, and will cut him off, and assign him a place with the faithless.

Free Bible Version

But what if the servant were to say to himself, 'My master is taking a long time in coming,' and then starts beating the other servants, both men and women, feasting and getting drunk? That servant's master will return unexpectedly one day at a time he wasn't aware of, and will punish him severely, treating him as totally untrustworthy.

God's Truth (Tyndale)

But and if the evil servant shall say in his heart: My master will defer his coming, and shall begin to smite the servants and maidens, and to eat and drink and to be drunken: the lord of that servant will come in a day, when he thinks not and at an hour when he is not ware, and will divide him, and will give him his reward with the unbelievers.

International Standard V

"But if that servant says to himself, [Lit. in his heart] 'My master is taking a long time to come back,' and begins to beat the other servants and to eat, drink, and get drunk, the master of that servant will come on a day when he doesn't expect him and at an hour that he doesn't know. Then his master [Lit. he] will punish him severely [Lit. cut him in pieces] and assign him a place with unfaithful people.

Montgomery NT

"But if that slave should say to himself, 'My master delays his coming,' and should begin to beat the men and the maids, and to eat and drink and to get drunk, "that slave's master will arrive on a day when he is not expecting him, and at an hour when he knows not, and will surely scourge him, and appoint him his portion with the unfaithful.

NIV, ©2011

Riverside New Testament
Weymouth New Testament

.
But if that servant should say in his heart, 'My Master is a long time in coming,' and should begin to beat the menservants and the maids, and to eat and drink, drinking even to excess; that servant's Master will come on a day when he is not expecting Him and at an hour that he knows not of, and will punish him severely, and make him share the lot of the unfaithful.

Wikipedia Bible Project

But if that servant should say to himself, 'My master is taking his time in returning,' and begin to beat the other servants, men and women, to feast and get drunk—that servant's master will return unexpectedly one day, will punish him severely, and count him as completely untrustworthy.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .
The Heritage Bible

But if that servant says in his heart, My lord delays to come, and begins to repeatedly hit the manservants and maidservants, and to eat and drink, and to become drunk,

The lord of that servant will come in a day when he absolutely does not watch, and in a hour when he absolutely does not know, and will cut him to pieces, and will place his allotment with the unbelievers.

New American Bible (2011) But if that servant says to himself, 'My master is delayed in coming,'* and begins to beat the menservants and the maidservants, to eat and drink and get drunk, then that servant's master will come on an unexpected day and at an unknown hour and will punish him severely and assign him a place with the unfaithful.

* [12:45] My master is delayed in coming: this statement indicates that early Christian expectations for the imminent return of Jesus had undergone some modification. Luke cautions his readers against counting on such a delay and acting irresponsibly. Cf. the similar warning in Mt 24:48.

New English Bible–1970 .

New Jerusalem Bible .

NRSV (Anglicized Cath. Ed.) .

Revised English Bible–1989 But if that servant says to himself, 'The master is a long time coming,' and begins to bully the menservants and maids, and to eat and drink and get drunk, then the master will arrive on a day when the servant does not expect him, at a time he has not been told. He will cut him in pieces and assign him a place among the faithless.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible But if that servant says to himself, 'My master is taking his time coming,' and starts bullying the men- and women-servants, and eating and drinking, getting drunk, then his master will come on a day when the servant isn't expecting him, at a time he doesn't know in advance; his master will cut him in two and put him with the disloyal.

Holy New Covenant Trans. "But if that slave thinks that his master will not come back soon, then he will begin to beat the other slaves, both men and women. He will also eat too much and get drunk. Then the master of that slave will come when he is not ready, at a time when he is not expecting the master. Then the master will punish him and send him away. This is what the master does to all of the slaves he cannot trust.

Tree of Life Version "But if that servant says in his heart, 'My master is taking a long time to come,' and he begins to beat the young slave boys and girls and to eat and drink and get drunk, the master of that servant will come on a day when he does not expect him and at an hour he does not know. And he will cut him in two and assign him a place with the unfaithful.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...if but may say The Servant That in the heart [of] him delays The Lord [of] me to come and [He] may begin to beat the children and the girls (young) to eat also and to drink and to be drunk will come The Lord [of] the servant that in day whom not [He] expects and in hour whom not [He] knows and [He] will cut (apart) him and the portion [of] him with the [men] disbelieving [He] will place...

Alpha & Omega Bible "BUT IF THAT SERVANT SAYS IN HIS HEART, 'MY MASTER WILL BE A LONG TIME IN COMING,' AND BEGINS TO BEAT THE SERVANTS, MEN AND WOMEN, AND TO EAT AND DRINK AND GET DRUNK (In gluttony on a regular basis as if they do not have fear of the return of Jesus. It's not a sin to eat, drink or get drunk. But in this context it's talking about living life carelessly without respect toward others or toward Jesus; and they are not looking for his return. It's talking about returning to a sinful lifestyle. If we use this verse to say it's a sin to get drunk, then we must also use this verse to say it's a sin to eat. We must keep everything in context. Of course, no alcoholic shall enter the fullness of The Kingdom of GOD

without full repentance & deliverance.) [I think they could have phrased that second line of commentary better than they did.]

THE MASTER OF THAT SERVANT WILL COME ON A DAY WHEN HE DOES NOT EXPECT AND AT AN HOUR HE DOES NOT KNOW, AND WILL CUT HIM IN PIECES, AND ASSIGN HIM A PLACE WITH THE UNBELIEVERS.

Awful Scroll Bible

(")Yet if- that devoted slave -shall be said, from-within the sensibility of his heart, 'My lord himself delays to come', even himself shall be begun to beat the attendants and maid servants, not only to eat, but to drink and to become intoxicated;

(")the lord of that devoted slave will arrive from-within a day, which he watches- not -with-regards-to a watching-with-regards-to, and from-within an hourly interval, which he comes not to know a coming to know, and he will cut- him -in-two a cutting-in-two, and he will set aside his portion among the un-confiding.

Concordant Literal Version

Now if that slave should be saying in his heart, 'My lord is delaying his coming,' and should be beginning both to beat the boys and the maids and to be eating and drinking and to be drunk, the lord of that slave will be arriving on a day for which he is not hoping and at an hour which he does not know, and shall be cutting him asunder and shall be appointing his part with the unfaithful."

exeGeses companion Bible

But whenever that servant says in his heart,
My adoni takes his time in coming;
and he begins to strike the lads and lasses;
and to eat and drink and to intoxicate;
the adoni of that servant comes
in a day he awaits him not
and at an hour he knows not;
and dichotomizes him,
and places his portion with the trustless.

Orthodox Jewish Bible

But if that eved says in his lev, Adoni delays to come to me, and if that eved begins to beat the avadim (servants) and the shfakhot (maid servants), and to gluttonize and get down in his schnapps,

HaAdon of that eved will come on a day which he does not expect and at an hour of which he does not have da'as, and will cut him in pieces and assign him the portion of the Apikoros with the koferim (unbelievers).

Rotherham's Emphasized B.

But <if that servant should say in his heart—
My lord delayeth to come!

And should begin to be striking the youths and the maidens,—
To be eating also and drinking and making himself drunk>

The lord of that servant |will have come|—

On a day when he is not expecting,

And in an hour when he is not taking note,—

And will cut him asunder,

And |his part| ||with the unfaithful|| will appoint.

Expanded/Embellished Bibles:

The Amplified Bible

But if that servant says in his heart, 'My master is taking his time in coming,' and begins to beat the servants, both men and women, and to eat and drink and get drunk, 46 the master of that servant will come on a day when he does not expect him and at an hour he does not know, and will cut him in pieces [This may be a hyperbole for severe punishment short of execution.], and assign him a place with the unbelievers.

An Understandable Version

But if that slave should think to himself, 'My master will not be back soon,' and then becomes physically abusive to his men and women servants, and eats and drinks and gets drunk, that slave's master will return on a day that he least expects, and

The Expanded Bible	<p>at an hour unknown [to him]. And [that master] will whip him to shreds and will turn him over to suffer the same fate as unfaithful servants receive.</p> <p>But suppose the servant [slave] thinks to himself, 'My master will not come back soon [is delayed in coming],' and he begins to beat the other servants, men and women, and to eat and drink and get drunk. The master [of that servant/slave] will come [on a day] when that servant is not ready and [at an hour when he] is not expecting him. Then the master will cut him in pieces and send him away to be [assign/appoint him a place] with the others who don't obey [unfaithful; unbelievers; ^c a metaphorical reference to Jesus, the ultimate Lord and Master, returning to judge his servants].</p>
Jonathan Mitchell NT	<p>"Yet, if that slave should ever say within his heart, 'My lord (master; owner) continues taking a long time and delays [his] coming,' and then should begin both to habitually beat the boys and the maids (= the male and female servants) and to be constantly eating and drinking – even to be repeatedly getting drunk, "the owner (lord; master) of that slave will proceed in arriving on a day in which he continues not anticipating or suspecting [it], and in an hour in which he continues having no personal knowledge [of it]. Then he will proceed to cut him in two (figurative: = severely punish him; perhaps: = sever him from his position after lashing him with a whip) and next will proceed putting his part (or: setting his position) with the unfaithful and unreliable [slaves].</p>
P. Kretzmann Commentary	<p>But and if that servant say in his heart, My lord delayeth his coming, and shall begin to beat the men-servants and maidens, and to eat and drink, and to be drunken, the lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in under, and will appoint him his portion with the unbelievers.</p> <p>See Matthew 24:45-51. Peter interrupted the Lord with the question whether the parable, and therefore also its lesson, was meant for the disciples only or for all the people present. While Jesus did not answer directly, the continuation of the discourse made it plain that He had reference mainly to His disciples. The believers should be ready at all times, they should be examples of watchfulness for all men. The Lord's parable is a fine bit of vivid description: A servant selected for a position of special trust by his master, given the administration of the entire household, which includes, above all, the dealing out of due portions of food; the faithful servant found engaged in this service upon the return of the master and rewarded far beyond his deserts, receiving the charge of all the goods of the master; the unfaithful servant trusting in the further delay of the master, by which he will gain time for his wicked deeds, beating the slaves of both sexes, taking their portion of the food for himself, to gorge himself to gluttony and drunkenness; the unexpected return of the master at an unusual hour; the awful punishment meted out to the scoundrel. The faithful servant is a type of the true disciple of Christ, especially of the faithful pastor. Those that serve Christ in their fellow-men will rule with Christ in the world to come. And the pastors that have given to every one of their fellow-servants their due portion of the Word of God, and have sought only to minister after His great example, they will be rewarded with mercy far beyond all hopes and understanding. But the faithless disciples, that lived in careless security, that believed in enjoying life, that refused to take part in the duties of charity toward their neighbor, and even were guilty of cruelty to their fellow-men, they will receive their portion with the wicked in eternal damnation. Above all is this true of hirelings that do not care for the flock of Christ, but try to gain from them what they want for a life of ease, that neglect the preaching of the Gospel, that feed the souls with the husks of human wisdom. They will receive the greater damnation.</p>
Lexham Bible	<p>But if that slave should say to himself, [Literally "in his heart"] 'My master is taking a long time to return,' and he begins to beat the male slaves and the female slaves and to eat and drink and get drunk, the master of that slave will come on a day that he</p>

Syndein/Thieme	does not expect and at an hour that he does not know, and will cut him in two and assign his place with the unbelievers. `` But if {ean} that slave should say 'to himself'/'in his heart' - maybe he will, maybe he will not {3rd class condition} - 'My lord/master is delaying his coming,' and begins to beat the 'young male-slaves' {pais}, and the 'young female-slaves' {paidiske} . . . and to eat and drink and to be in a state of intoxication . . . `` then the lord/master of that slave will come on a day when he absolutely does not {ouk} expect him and at an hour he absolutely does not know . . . and will 'severely scourge' him {dichotomeo - can also mean to 'cut in two' but that does not fit} and assign him a place with the unfaithful {apistos}.
Translation for Translators	But that servant might think to himself, 'My master <i>has been away</i> for a long time, <i>so he probably will not return soon and find out what I am doing.</i> ' Then he might start to beat the <i>other</i> servants, both male and female ones. <i>He might also start to eat a lot of food and get drunk. If he does that, and if his master returns on a day when the servant does not expect him, then his master will <cut him into two pieces/punish him severely> [HYP] and put him in the place where he puts all those who do not serve him faithfully.</i>
The Voice	Jesus: The other household manager thinks, "Look, my boss is going to be gone for a long time. <i>I can be complacent; there's no urgency here.</i> " So he beats the other employees—the women as well as the men. He sits around <i>like a slob</i> , eating and getting drunk. Then the boss comes home unexpectedly and catches him by surprise. One household manager will be fortunate indeed, and the other will be cut into pieces and thrown out.

Bible Translations with Many Footnotes:

NET Bible®

But if¹¹¹ that¹¹² slave should say to himself,¹¹³ 'My master is delayed¹¹⁴ in returning,' and he begins to beat¹¹⁵ the other¹¹⁶ slaves, both men and women,¹¹⁷ and to eat, drink, and get drunk, then the master of that slave will come on a day when he does not expect him and at an hour he does not foresee, and will cut him in two,¹¹⁸ and assign him a place with the unfaithful.¹¹⁹

^{111tn} In the Greek text this is a third class condition that for all practical purposes is a hypothetical condition (note the translation of the following verb "should say").

^{112tn} The term "that" (ἐκε νοϋ, ekeino) is used as a catchword to list out, in the form of a number of hypothetical circumstances, what the possible responses of "that" servant could be. He could be faithful (vv. 43-44) or totally unfaithful (vv. 45-46). He does not complete his master's will with knowledge (v. 47) or from ignorance (v. 48). These differences are indicated by the different levels of punishment in vv. 46-48.

^{113tn} Grk "should say in his heart."

^{114tn} Or "is taking a long time."

^{115sn} The slave's action in beginning to beat the other slaves was not only a failure to carry out what was commanded but involved doing the exact reverse.

^{116tn} The word "other" is not in the Greek text, but is implied.

^{117tn} Grk "the menservants and the maidservants." The term here, used in both masculine and feminine grammatical forms, is πα ς (pais), which can refer to a slave, but also to a slave who is a personal servant, and thus regarded kindly (L&N 87.77).

^{118tn} The verb διχοτομέω (dicotomew) means to cut an object into two parts (L&N 19.19). This is an extremely severe punishment compared to the other two later punishments. To translate it simply as "punish" is too mild. If taken literally this servant is dismembered, although it is possible to view the stated punishment as hyperbole (L&N 38.12).

^{119tn} Or "unbelieving." Here the translation employs the slightly more ambiguous "unfaithful," which creates a link with the point of the parable – faithfulness versus

unfaithfulness in servants. The example of this verse must be taken together with the examples of vv. 47-48 as part of a scale of reactions with the most disobedient response coming here. The fact that this servant is placed in a distinct group, unlike the one in vv. 47-48, also suggests ultimate exclusion. This is the hypocrite of Matt 24:51

The Spoken English NT

But suppose^{cc} that slave says in his heart, "My master is taking a long time in coming," and he starts beating the male and female servants, and sits around eating and drinking and getting drunk. That slave's master is going to come on a day that he doesn't expect, and at a time that he doesn't know. And he'll cut that slave in two with the whip, and put him with the unreliable^{dd} ones.

^{cc.} Lit. "if." I'm breaking up a long sentence.

^{dd.} This word can also mean "unbelieving."

Wilbur Pickering's New T.

But if that servant should say in his heart, 'My master won't come for a while', and should begin to hit the male and female servants, and to eat and drink and get drunk, the master of that slave will come on a day when he does not expect him, and at an hour that he does not know, and will cut him in two and appoint his portion with the unbelievers.¹⁴

⁽¹⁴⁾ What is involved here is two deaths: physical (cut in two) and spiritual—the 'portion' of unbelievers is the Lake of Fire.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

"But if that slave says in his heart, 'My lord is delaying to be coming,' and he begins to be beating the slave-boys and the slave-girls and to be eating and to be drinking and to be getting drunk, the lord of that slave will come in a day in which he does not expect [him], and in an hour which he does not know, and he will cut him in two [fig., punish him severely], and he will appoint his portion with the unbelievers.

Berean Literal Bible
Bond Slave Version

.
But and if that servant say in his heart, My lord delays his coming; and will begin to beat the menservants and maidens, and to eat and drink, and to be drunken; The lord of that servant will come in a day when he looks not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

Context Group Version

But if that slave shall say in his heart, My lord delays his coming; and shall begin to beat the male slaves and the female slaves, and to eat and drink, and to be drunk; the lord of that slave shall come in a day when he does not expect, and in an hour when he does not know, and shall cut him apart, and appoint his portion with the distrusting.

Legacy Standard Bible
Modern English Version

.
But if that servant says in his heart, 'My master delays his coming,' and begins to beat the house servants, both men and women, and to eat and drink and get drunk, the master of that servant will come on a day when he does not look for him, and at an hour when he is not aware, and will cut him to pieces and will appoint him his portion with the unbelievers.

Modern Literal Version 2020

But if that bondservant says in his heart, my lord delays to come, and may begin to beat the young-servants and the maidservants, and to eat and drink, and to be drunken; the lord of that bondservant will be coming in a day in which he is not expecting, and in an hour in which he does not know, and will be flogging him and will be placing his part with the unbelieving.

New American Standard

But if that slave says in his heart, 'My master will take a long time to come,' and he begins to beat the *other* slaves, *both* men and women, and to eat and drink and get drunk; *then* the master of that slave will come on a day that he does not expect, and at an hour that he does not know, and will cut him in two [Possibly referring to other

extreme punishment], and assign him a place [Lit *his part with*] with the unbelievers.

New Matthew Bible

But if the evil servant says in his heart, My master will defer his coming, and begins to smite the menservants and maidservants, and to eat and drink and to be drunken, the lord of that servant will come in a day when he thinks not, and at an hour when he is not aware, and will separate him, and will give him his reward with the unbelievers.

Revised Young's Lit. Trans.

'And if that servant may say in his heart, My lord does delay to come, and may begin to beat the men-servants and the maid-servants, to eat also, and to drink, and to be drunken; the lord of that servant will come in a day in which he does not look for him, and in an hour that he does not know, and will cut him off, and his portion with the unfaithful he will appoint.

The gist of this passage:

The evil servant decides that he can do whatever he wants to do, as no one has any idea when the master will return.

45-46

Luke 12:45a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eán (ἐάν) [pronounced eh-AHN]	<i>if, in case, suppose, let's suppose [for the sake of an argument]; in case that, provided [that]; but, except</i>	conditional particle; conjunction affixed to a subjunctive verb	Strong's #1437
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 subjunctive	Strong's #2036
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
doulos (δούλος) [pronounced DEW-loss]	<i>slave (s); servant (s); attendant (s)</i>	masculine singular noun; nominative case	Strong's #1401
ekeinou (ἐκείνου) [pronounced ehk-Ī-noo]	<i>he, it; that</i>	3 rd person masculine singular pronoun or remote demonstrative; nominative case	Strong's #1565
en (ἐν) [pronounced en]	<i>in, by, by means of, with; among; within, during; for, because, by (this); to</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588

Luke 12:45a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kardia (καρδιά) [pronounced <i>kahr-DEE-uh</i>]	<i>heart, mind, soul; will, character; center [or middle, or essence] [of something]</i>	feminine singular noun, dative, locative or instrumental case	Strong's #2588
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

Translation: *However, if that servant says in his heart,...*

This means that the servant thinks to himself.

Luke 12:45b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
chronizō (χρονίζω) [pronounced <i>chron.-IHD-zoh</i>]	<i>to linger, to delay, to tarry</i>	3 rd person singular, present active indicative	Strong's #5549
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
kurios (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs; a prince, chief, sovereign</i>	masculine singular noun; nominative case	Strong's #2962
mou (μοῦ) [pronounced <i>moo</i>]; also emou (ἐμοῦ) [pronounced <i>eh-MOO</i>]	<i>me; of me; from me; my, mine</i>	1 st person singular personal pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
érchomai (ἔρχομαι) [pronounced <i>AIR-khoh-my</i>]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	present (deponent) middle/passive infinitive	Strong's #2064

Translation: *...“My master is delayed coming [back home].”*

It is apparent that his master is delayed in returning home. The servant does not know why exactly, nor does this appear to be important to him.

Luke 12:45c			
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
archomai (ἄρχομαι) [pronounced <i>AR-khom-ahēe</i>]	<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 middle subjunctive	Strong's #756
tuptō (τύπτω) [pronounced <i>TOOP-toē</i>]	<i>to beat, strike, wound, thump, to pummel [with repeated blows]; by implication to punish; figuratively to offend (the conscience)</i>	3 rd person singular, present active infinitive	Strong's #5180
tous (τοὺς) [pronounced <i>toos</i>]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
pais (παῖς) [pronounced <i>paheēce</i>]	<i>a child, boy or girl; infants, children; servant, slave; an attendant, servant, especially a king's attendant, minister</i>	masculine plural noun; accusative case	Strong's #3816
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
tas (τάς) [pronounced <i>tahss</i>]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
paidískē (παιδίσκη) [pronounced <i>payee-DIHS-kay</i>]	<i>a female slave or servant, maid(-en), bondmaid (-woman), girl, damsel</i>	feminine plural noun, accusative case	Strong's #3814

Translation: [As a result,] the servant [lit. He] might begin to beat the male and female servants.

The servant begins to abuse his position. He beats the younger slaves, both male and female. From the tenor of this passage, we may assume that he is picking on them for minor infractions or perceived infractions.

Luke 12:45d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
esthiō (ἐσθίω) [pronounced <i>es-THEE-oh</i>]	<i>to eat; to eat (consume) a thing; to take food, eat a meal; metaphorically to devour, consume</i>	present active infinitive	Strong's #2068
te (τε) [pronounced <i>teh</i>]	<i>not only...but also; both...and; as...so</i>	enclitic particle; a conjunction; properly used in connection with καί	Strong's #5037

Luke 12:45d			
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
πινῶ/πιῶ/ποῶ (πίνω/πίω/πόω) [pronounced PEE-noh/PEE-oh/POH-oh]	<i>to drink, to imbibe; figuratively, to receive into the soul what serves to refresh strengthen, nourish it unto life eternal</i>	present active infinitive	Strong's #4095
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
methuskō (μεθύσκω) [pronounced mehth-OOS-koh]	<i>to be intoxicated, to become inebriated, to be drunk(-en), to make drunk</i>	present passive infinitive	Strong's #3182

Translation: [He also might] eat, drink and become inebriated.

You may recall that the good servant was careful about apportioning food, which was to be done at the right time. Here, the servant appears to eat when he wants to and drink when he wants to, often becoming inebriated. Obviously, he is not behaving like a responsible servant. When the master is delayed, if anything, the servant ought to step up his game.

Luke 12:45 **However, if that servant says in his heart, "My master is delayed coming [back home]." [As a result,] the servant [lit. He] might begin to beat the male and female servants. [He also might] eat, drink and become inebriated.** (Kukis moderately literal translation)

Luke 12:46a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἕλκω (ἤκω) [pronounced HAY-koe]	<i>to arrive, to come; to be present (literally or figuratively)</i>	3 rd person singular, future active indicative	Strong's #2240
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
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
doulos (δούλος) [pronounced DEW-loss]	<i>slave (s); servant (s); attendant (s)</i>	masculine singular noun; genitive/ablative case	Strong's #1401

Luke 12:46a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, by, by means of, with; among; within, during; for, because, by (this); to</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
hēmera (ἡμέρα) [pronounced hay-MEH-raw]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun, dative, locative or instrumental case	Strong's #2250
hē (ἧ) [pronounced hey]	<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)
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
prosdokáō (προσδοκάω) [pronounced pros-dohk-AH-oh]	<i>to expect, to anticipate (in thought, hope or fear); by implication, to await; to (be in) expect(-ation), to look (for), to tarry, to wait for</i>	3 rd person singular, present active indicative	Strong's #4828

Translation: But the master of that slave will come [back] on a day that he does not expect,...

The master will return, and it will be on a day that the servant does not expect.

Luke 12:46b			
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
en (ἐν) [pronounced en]	<i>in, by, by means of, with; among; within, during; for, because, by (this); to</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
hōra (ώρα) [pronounced HO-rah]	<i>day, hour, instant, season, time</i>	feminine singular noun; dative, locative or instrumental case	Strong's #5610
hē (ἧ) [pronounced hey]	<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)
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756

Luke 12:46b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ginōskō (γινώσκω) [pronounced <i>gih-NOH-skoh</i>]	<i>to know, to learn to know, to come to know, to gain knowledge of; to feel; to become known; to understand, to perceive, to have knowledge of; to understand; a Jewish idiom for sexual intercourse between a man and a woman; to become acquainted with</i>	3 rd person singular, present active indicative	Strong's #1097

Translation: ...at an hour that he does not know.

The master returns at an hour that the servant does not know.

Now, you may recall that we have spoken of the Lord's return, but on a day and in an hour that is unknown.

Luke 12:46c

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
dichotoméō (διχοτομέω) [pronounced <i>dee-khoht-ohm-EH-oh</i>]	<i>to cut into two parts; to cut up by scourging, scourge severely</i>	3 rd person singular, future active indicative	Strong's #1371
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: [Based upon what the master sees,] he will severely scourge the servant [lit., he]...

The master is appalled by what he finds. He scourges the servant. Although the verb means *to cut in two*; it also means, *to severely scourge*.

Luke 12:46d

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
τοῦ (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
μέρος (μέρος) [pronounced <i>MEH-ros</i>]	<i>part, portion; assigned to a lot [or destiny]; side, coast</i>	neuter singular noun accusative case	Strong's #3313

Luke 12:46d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
αυτου (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
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
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/ablative case	Strong's #3588
áristos (ἄπιστος) [pronounced AH-pis-tos]	<i>unbelieving, disbelieving, faithless, unfaithful; not worth of confidence, untrustworthy, something not to be believed</i>	masculine plural adjective, genitive/ablative case	Strong's #571
tithêmi (τίθημι) [pronounced TITH-ā-mee]	<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, future active indicative	Strong's #5087

Translation: ...and then apportion him a place with the untrustworthy [servants].

The master assigns tasks to the unfaithful servant along with other servants who are not the most trustworthy. These would be the least desirable tasks.

Luke 12:46 But the master of that slave will come [back] on a day that he does not expect, at an hour that he does not know. [Based upon what the master sees,] he will severely scourge the servant [lit., he] and then apportion him a place with the untrustworthy [servants]. (Kukis moderately literal translation)

Luke 12:45–46 However, if that servant says in his heart, “My master is delayed coming [back home].” [As a result,] the servant [lit. He] might begin to beat the male and female servants. [He also might] eat, drink and become inebriated. But the master of that slave will come [back] on a day that he does not expect, at an hour that he does not know. [Based upon what the master sees,] he will severely scourge the servant [lit., he] and then apportion him a place with the untrustworthy [servants]. (Kukis moderately literal translation)

There is a way to translate this so that it seems another servant—possibly a believer—is assigned the place with the unbelievers. That certainly would not support the concept of eternal security. However, we can understand this as an unbelieving servant who is, at the end, placed with the other unbelieving servants; or he is a believing servant who has wasted his time on earth (that is, as a servant). He will be place with the other worthless servants. This does not mean a loss of salvation but merely a loss of reward.

Luke 12:45–46 If, however, that slave thinks to himself, “My master is apparently delayed in his return. I might as well do what I want to do.” So he begins to beat the staff he views as disobedient, and he eats and drinks to excess, becoming drunk. But his master will come back on a day that the slave does not expect, and at an hour that the slave does not know. When the master sees what is taking place, he will scourge his servant severely, and assign him work along side the untrustworthy servants. (Kukis paraphrase)

The parallel is this. The Lord will return. Some servants He will find faithful and working; but there are other servants who are disagreeable, who fight with other members of the **royal family of God**; and who just see to their own pleasures, eating and drinking and getting drunk.

Now, assuming that this servant is a believer, Jesus Christ will not actually discipline him or throw him in among the unbelievers to burn forever; but this is spoken of relative to the disposition of other believers. The slave here, if God deals with him before the return of the Lord, will face **divine discipline** and possibly the **sin unto death**. If Jesus returns and his servant is living a worthless life, then he will go into eternity just like you or me, but without any rewards.

But that (one) the slave, the one who knows the will of the lord of his, and he has not made ready or doing face to face with the will of him, he will be scourged much. But the one who does not know deserved stripes he will be scourged little. But anyone to whom was given much, much will be required from him; and the [one] entrusted with much, much more will be required [from] him.

Luke
12:47–48

That slave, the one who knows the will of his master, but he has not prepared [anything] or done the his [master's] will, he will be severely punished. However, the one who does not know [very] much, he will receive less punishment. To whom much was given, much will be required from him; and the one entrusted with much, much more will be asked [from] him.

But the slave who knows the expectations of his master, yet has not done any preparation for his master nor has he completed any task that the master had assigned to him, he will be severely punished. The slave who knows little of the master's wishes will not be punished as severely. To whom much is given, much will be required; if a person is entrusted with much, then much more will be expected from him.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But that (one) the slave, the one who knows the will of the lord of his, and he has not made ready or doing face to face with the will of him, he will be scourged much. But the one who does not know deserved stripes he will be scourged little. But anyone to whom was given much, much will be required from him; and the [one] entrusted with much, much more will be required [from] him.
Douay-Rheims 1899 (Amer.)	And that servant, who knew the will of his lord and prepared not himself and did not according to his will, shall be beaten with many stripes. But he that knew not and did things worthy of stripes shall be beaten with few stripes. And unto whomsoever much is given, of him much shall be required: and to whom they have committed much, of him they will demand the more.
Holy Aramaic Scriptures	But, the servant who knows the will of Mareh {his Lord}, and doesn't prepare for Him according to His will, will be beaten much. But, that one who doesn't know, and does the thing that is worthy of makhwatha {stripes}, will be beaten with fewer makhwatha {stripes}. For, anyone who is given much, much is required from him. And unto that one who has been entrusted with much, they will require more at his hand.
James Murdock's Syriac NT	And the servant that knew his lord's pleasure, and did not prepare for him according to his pleasure, shall be beaten with many [stripes]. But he that knew not, yet did that which deserved stripes, shall be beaten with few stripes. For to whomsoever much is given, from him will much be required; and to whom much is committed, the more will be required at his hand.

Original Aramaic NT	"The servant who knew the will of his master and did not prepare for him according to his will, he shall be beaten many times." But he who did not know and did something worthy of blows shall be beaten with few blows, for from everyone to whom much is given, much shall be required, and of him to whom they commit much, they shall require more."
Lamsa Peshitta (Syriac)	"The servant who knew the will of his master and did not prepare for him according to his will, he shall be beaten many times." But he who did not know and did something worthy of blows shall be beaten with few blows, for from everyone to whom much is given, much shall be required, and of him to whom they commit much, they shall require more."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the servant who had knowledge of his lord's desires and was not ready for him and did not do as he was ordered, will be given a great number of blows; But he who, without knowledge, did things for which punishment is given, will get only a small number of blows. The man to whom much is given, will have to give much; if much is given into his care, of him more will be requested.
Bible in Worldwide English	A servant knew what his master wanted. But he was not ready. He did not do what his master wanted him to do. So he will be beaten much. But if a servant did not know and did something bad, he will be beaten only a little. To whom much has been given, from him much will be asked. When people give much to anyone, they will ask more from him.
Easy English	A servant may know what his master wants him to do. Then he should prepare himself and do that. If he does not, his master will punish him very much. He will hit him a lot. But another servant perhaps does not know what his master wants him to do. So he does wrong things. The master will punish him because he did those wrong things. But he will not hit him as much. If God gives a lot to somebody, he will want a lot back in return. And God will want much more from the person to whom he has given authority over much more.
Easy-to-Read Version–2008	"That servant knew what his master wanted him to do. But he did not make himself ready or try to do what his master wanted. So that servant will be punished very much! But what about the servant who does not know what his master wants? He also does things that deserve punishment. But he will get less punishment than the servant who knew what he should do. Whoever has been given much will be responsible for much. Much more will be expected from the one who has been given more."
<i>God's Word</i> TM	"The servant who knew what his master wanted but didn't get ready to do it will receive a hard beating. But the servant who didn't know what his master wanted and did things for which he deserved punishment will receive a light beating. A lot will be expected from everyone who has been given a lot. More will be demanded from everyone who has been entrusted with a lot.
Good News Bible (TEV)	"The servant who knows what his master wants him to do, but does not get himself ready and do it, will be punished with a heavy whipping. But the servant who does not know what his master wants, and yet does something for which he deserves a whipping, will be punished with a light whipping. Much is required from the person to whom much is given; much more is required from the person to whom much more is given.
J. B. Phillips	The slave who knows his master's plan but does not get ready or act upon it will be severely punished, but the servant who did not know the plan, though he has done wrong, will be let off lightly. Much will be expected from the one who has been given much, and the more a man is trusted, the more people will expect of him."

The Message

“The servant who knows what his master wants and ignores it, or insolently does whatever he pleases, will be thoroughly thrashed. But if he does a poor job through ignorance, he’ll get off with a slap on the hand. Great gifts mean great responsibilities; greater gifts, greater responsibilities!

NIRV

“Suppose a servant knows the master’s wishes. But the servant doesn’t get ready and doesn’t do what the master wants. Then that servant will receive a heavy beating. But suppose the servant does not know his master’s wishes. And suppose the servant does things for which he should be punished. He will receive a lighter beating. Much will be required of everyone who has been given much. Even more will be asked of the person who is supposed to take care of much.

New Life Version

“The servant who knew what the owner wanted done, but did not get ready for him, or did not do what he wanted done, will be beaten many times. But the servant who did not know what his owner wanted done, but did things that would be reason to be beaten, will be beaten only a few times. The man who receives much will have to give much. If much is given to a man to take care of, men will expect to get more from him.

New Simplified Bible

»The unfaithful servant who knew what his master wanted and did not do it will be beaten. »He who did not know and did things unacceptable will receive a lesser punishment. To whom much is given, much will be required and to whom they commit much they will demand even more.

Thought-for-thought translations; dynamic translations; paraphrases:**Casual English Bible**

That worker who knew what his boss wanted done but didn’t do it will get beaten up. On the other hand, a worker who didn’t know what the boss wanted, so he didn’t do it—that worker won’t be punished as severely. For those who have been given a lot, a lot is expected. The more someone has been given, the more they must give.

Contemporary English V.

If servants are not ready or willing to do what their master wants them to do, they will be beaten hard. But servants who don’t know what their master wants them to do will not be beaten so hard for doing wrong. If God has been generous with you, he will expect you to serve him well. But if he has been more than generous, he will expect you to serve him even better.

The Living Bible

He will be severely punished, for though he knew his duty he refused to do it. “But anyone who is not aware that he is doing wrong will be punished only lightly. Much is required from those to whom much is given, for their responsibility is greater.

New Berkeley Version**New Living Translation**

“And a servant who knows what the master wants, but isn’t prepared and doesn’t carry out those instructions, will be severely punished. But someone who does not know, and then does something wrong, will be punished only lightly. When someone has been given much, much will be required in return; and when someone has been entrusted with much, even more will be required.

The Passion Translation

“Every servant who knows full well what pleases his master, yet who does not make himself ready and refuses to put his master’s will to action, will be punished with many blows. But the servant who does not know *his master’s will* and unwittingly does what is wrong will be punished less severely. For those who have received a greater revelation from their master are required a greater obedience. And those who have been entrusted with great responsibility will be held more responsible to their master.”

UnfoldingWord Simplified T.

The servant who knew what his master wanted but did not get ready and do it will be severely punished. But every servant who did not know what his master wanted him to do, and then did something wrong, will only get a mild punishment. A lot is expected from those people who have been given a lot. Even more is expected from those who have been entrusted with a lot."

William's New Testament .

Partially literal and partially paraphrased translations:

American English Bible	<p>'So the slave that knows what his master expects And doesn't prepare or do what he wants Will be lashed with a whip many times. But the one who doesn't understand And does things for which he deserves to be whipped, Will be beaten with [just a] few [strokes]. 'For from those to whom much is given, Much is also expected. And from those who've been put in charge over much, Much is also required.</p>
Beck's American Translation Breakthrough Version	<p>That slave, the one who knew what his master wanted and did not get <i>it</i> ready (or do close to what he wanted), will be beaten many <i>times</i>. But the one who did not know but did <i>things</i> deserving of wounds will be beaten a few <i>times</i>. To everyone whom much was given, much will be looked for from the side of him. And with whom they placed much beside, they will ask him for much more.</p>
Common English Bible	<p>That servant who knew his master's will but didn't prepare for it or act on it will be beaten severely. The one who didn't know the master's will but who did things deserving punishment will be beaten only a little. Much will be demanded from everyone who has been given much, and from the one who has been entrusted with much, even more will be asked.</p>
A. Campbell's Living Oracles	<p>And that servant who knew his master's will, yet did not make himself ready, nor execute his orders, shall receive many stripes; whereas, he who knew not, but did things deserving chastisement, shall receive few: for much will be required of every one to whom much is given; and the more a man is entrusted, the more will be exacted from him.</p>
New Advent (Knox) Bible NT for Everyone 20 th Century New Testament	<p>The servant who knows his master's wishes and yet does not prepare and act accordingly will receive many lashes; while one who does not know his master's wishes, but acts so as to deserve a flogging, will receive but few. From every one to whom much has been given much will be expected, and from the man to whom much has been entrusted the more will be demanded.</p>

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	<p>And that servant who knew his master's will and didn't prepare himself or do it [<i>Lit or do toward his will,</i>] will be severely beaten. But the one who did not know and did what deserved punishment will receive a light beating. From everyone who has been given much, much will be required; and from the one who has been entrusted with much, even more will be expected [<i>Or much</i>].</p>
Conservapedia Translation	<p>And that manager, who knew his employer's will, but did not prepare to fulfill it, or do as he instructed, shall be beaten with many lashes. But the one who did not know, and did things worthy of punishment, shall receive a lesser penalty. For those who are given great responsibility, of them much shall be expected: and of the man that others commit themselves to, of him they will expect all the more.</p>
Revised Ferrar-Fenton Bible	<p>And that servant who knew the will of his master, and has not prepared for, nor obeyed his instructions, shall be severely punished. But the one who knew it not, but has done what deserved correction, will be punished lightly. For to whom much has been entrusted, from him much will be</p>

	required; and where much has been deposited with any one, they will demand more from him.
Free Bible Version God's Truth (Tyndale)	. The servant that knew his masters will and prepared not him self, neither did according to his will, shall be beaten with many stripes. But he that knew not, and yet did commit things worthy of stripes, shall be beaten with few stripes. For unto whom much is given, of him shall be much required. And to whom men much commit, the more of him will they ask.
International Standard V	That servant who knew what his master wanted but didn't prepare himself or do what was wanted will receive a severe beating. But the servant [Lit. the one] who did things that deserved a beating without knowing it will receive a light beating. Much will be required from everyone to whom much has been given. But even more will be demanded from the one to whom much has been entrusted."
NIV, ©2011 Riverside New Testament Weymouth New Testament	. . And that servant who has been told his Master's will and yet made no preparation and did not obey His will, will receive many lashes. But he who had not been told it and yet did what deserved the scourge, will receive but few lashes. To whomsoever much has been given, from him much will be required; and to whom much has been entrusted, of him a larger amount will be demanded.
Wikipedia Bible Project	"That servant, who knew what his master wanted, and yet didn't prepare or carry out his instructions, he will be heavily beaten; but the servant who didn't know, still deserving punishment, will be beaten only lightly. From anyone who is given much, much will be required, and from anyone who is entrusted with much, more will be expected.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The servant who knew his master's will, but did not prepare and do what his master wanted, will be soundly beaten; but the one who does unconsciously what deserves punishment, shall receive fewer blows. Much will be required of the one who has been given much, and more will be asked of the one who has been entrusted with more.
The Heritage Bible	And that servant, having known his lord's will, and did not prepare himself, nor did according to his will, will be scourged greatly. And the one not knowing, and doing worthy of strokes, will be scourged with few, and everyone given much, much will be sought of him, and to whom much was deposited, more super-abundantly they will ask of him.
New American Bible (2011)	That servant who knew his master's will but did not make preparations nor act in accord with his will shall be beaten severely; ^t and the servant who was ignorant of his master's will but acted in a way deserving of a severe beating shall be beaten only lightly. Much will be required of the person entrusted with much, and still more will be demanded of the person entrusted with more. t. [12:47] Jas 4:17.
New Catholic Bible	"The servant who knew his master's wishes but did not get ready or do what his master wanted will receive a severe beating. But the one who did not know those wishes, and who acted in such a manner as to deserve a beating, will be beaten less severely. Much will be demanded of a person to whom much has been given, and even more will be asked of a person to whom more has been entrusted.
New English Bible—1970 New Jerusalem Bible	. 'The servant who knows what his master wants, but has got nothing ready and done nothing in accord with those wishes, will be given a great many strokes of the lash. The one who did not know, but has acted in such a way that he deserves a beating, will be given fewer strokes. When someone is given a great deal, a great deal will

be demanded of that person; when someone is entrusted with a great deal, of that person even more will be expected.

NRSV (Anglicized Cath. Ed.) .

Revised English Bible–1989 “The servant who knew his master's wishes, yet made no attempt to carry them out, will be flogged severely. But one who did not know them and earned a beating will be flogged less severely. Where someone has been given much, much will be expected of him; and the more he has had entrusted to him the more will be demanded of him.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Now the servant who knew what his master wanted but didn't prepare or act according to his will, will be whipped with many lashes; however, the one who did what deserves a beating, but didn't know, will receive few lashes. From him who has been given much, much will be demanded — from someone to whom people entrust much, they ask still more.

Holy New Covenant Trans. That slave knew what his master wanted him to do but he didn't try to do it. So he will be punished with a hard whipping! What about the slave who didn't know what his master wanted? Although the slave did things which deserve punishment, he will get less punishment. Any person who has been given much will be responsible for much. Much more will be expected from the person who has been given more.

Tree of Life Version That slave who knew his master's will but did not prepare or act according to his desire will be harshly whipped. But the one who did not know and did things worthy of a beating will be whipped lightly. From everyone given much, much will be required; and from the one for whom more is provided, all the more they will ask of him.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...That but The Servant The [Man] Knowing the will [of] the lord [of] him and not Preparing {some things} or Making {some things} to the will [of] him will be beat many [ones] The [Man] but not Knowing {it} Making but [things] worthy [of] blows will be beat [ones] few [to] every [man] but [to] whom is given [Thing] Much [Thing] Much will be sought from him and [to] whom [They] present [thing] much [thing] more [They] will ask him...

Awful Scroll Bible (")But that devoted slave, who is being came to know his lord's purpose, and being not prepared, and-neither is being effected with respects to his purpose, will come about beaten much.

(")But he being not came to know, yet being done that worthy of stripes, will become beaten a little. Furthermore, to everyone to whom much is being came about bestowed, of him much will become sought, and to whom himself they set-before much, of him will be required the surpassing.

Concordant Literal Version Now that slave who knows the will of his lord and does not make ready, nor yet does aught with a view to his will, shall have many lashes."

Now he who does not know, yet does what deserves blows, shall have few lashes. Now to everyone to whom much was given, from him much will be sought, and to whom they committed much, more excessively will they be requesting of him."

exeGeses companion Bible And that servant, who knows the will of his adoni, who neither prepares nor does according to his will is flogged often.

But whoever knows not whose doings are worthy of plagues is flogged little.

For to whomever much is given,

	of him much is sought: and to whom men set forth much, of him they ask superabundantly.
Orthodox Jewish Bible	That eved, who had daas of the ratzon of his Adon and did not get prepared or do according to his ratzon, will be beaten with a klap (blow) and not a few. [DEVARIM 25:2] But the one not having had daas, but having done things worthy of a klap, will receive but a few. But to everyone to whom much was given, much will be required from him, and to whom was entrusted much, even more achraius (accountability) will be required. [VAYIKRA 5:17; BAMIDBAR 15:27-30]
Rotherham's Emphasized B.	And <that' servant_ who had come to know the will of his lord, And neither prepared_ nor wrought unto his will> Shall be beaten with many' stripes; Whereas <he who had not come to know, And did things worthy of stripes> Shall be beaten with few' stripes. And <every one to whom was given much'> Much shall be sought from him; And <he to whom they committed much'> For more than common will they ask him..

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	And that servant who knew his master's will, and yet did not get ready or act in accord with his will, will be beaten with many lashes [of the whip], but the one who did not know it and did things worthy of a beating, will receive only a few [lashes]. From everyone to whom much has been given, much will be required; and to whom they entrusted much, of him they will ask all the more.
An Understandable Version	And that slave who knew what his master wanted, but did not make preparations [<i>i.e., for his master's return</i>], or do what his master wanted, will be whipped with many lashes. But the one who did not know [<i>i.e., what his master wanted</i>], yet did things deserving of punishment, will be whipped with few lashes. And to the person who has been given much [<i>responsibility</i>], there will be much required [<i>of him</i>]. And to whom people entrust much [<i>responsibility</i>], they will ask [<i>much</i>] more from him.
The Expanded Bible	"The ·servant [slave] who knows what his master wants but is not ·ready [prepared], or who does not do what the master wants, will ·be beaten with many blows [beaten severely]! But the servant who does not know what his master wants and does things that should be punished will be beaten ·with few blows [lightly; ^c a metaphor for judgment]. From everyone who has been given much, much will be ·demanded [required]. And from the one trusted with much, much more will be expected.
Jonathan Mitchell NT	"Now that slave who by experience is knowing and personally understanding his owner's (his lord's; his master's) will and intent – and yet is not preparing (or: making ready) or performing with an aim toward his [owner's] will or intent – will proceed in being flayed (severely whipped) [with] many lashes. "But the person not knowing or understanding – yet doing [things] deserving of blows (or: a beating) – will proceed in being flayed (severely whipped) [with] few lashes. So to everyone to whom much was given, much will continue being sought for from him (at his side or situation); and to whom they set much alongside (or: committed to and put in charge of much), of him they will continue more excessively requesting and demanding..
P. Kretzmann Commentary	Verses 47-48 Christ's summary:

And that servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more.

The Lord here states the principle according to which punishments are given in the kingdom of God, and especially on the Day of Judgment, not according to an absolute decree, but according to the measure of fault. There is the servant that was fully informed as to the will of his Lord, but deliberately chose to ignore this will and to do as he pleased. His punishment will be heavy, and it will consist of many stripes. On the other hand, a servant may have been in ignorance of the master's will, but still committed something which deserved punishment; he will receive only few stripes. This is not to be understood as though a servant could plead ignorance when he had deliberately ignored a command. Ignorance is no excuse where knowledge might have been obtained. The rule is that the demand of the master is in proportion to the gifts dispensed, whether these be temporal or spiritual. In every case the person concerned is only a steward having charge of the gifts. A rich man cannot dispose of his property as he chooses; a person with unusual powers of intellect has no right to put them to uses pleasing his own ambition or selfishness; one to whom God has given an extraordinary measure of spiritual knowledge cannot choose to ignore this talent. The day of reckoning is coming; and the reckoning will be severe, but just. In the entire matter of sanctification, therefore, a Christian will be alert at all times.

Lexham Bible

And that slave who knew the will of his master and did not prepare or do according to his will will be given a severe beating. [Literally "will be beaten much"] But the one who did not know and did things deserving blows will be given a light beating. [Literally "will be beaten a few times"] And from everyone to whom much has been given, much will be demanded, and from him to whom they entrusted much, they will ask him for even more.

Syndein/Thieme

``Now that slave/servant . . . who knew the will of his lord/master . . . and did not get ready or do what his lord/master asked, will receive a severe beating {idiom: literally 'will be beaten with many {stripes}}'}

``But the one who did not know the will of his lord/master and did things 'worthy of blows'/'what deserved a beating', will receive a few {a light beating}. For to everyone whom much has been given from him . . . much will be required. And to whom much was entrusted even more will be asked.

{Note: If you are a believer in Jesus Christ, He is your Lord and Master. How do you know His will? You study His Mind. The bible is the mind of Christ. But there is a warning. If you come to understand His Mind (become spiritually mature) God will use you all the more in His Plan. So there will be more required of you. His Divine Viewpoint is a great gift. But it does not come without responsibilities.}

Translation for Translators

Every servant who knows what his master wants him to do but who does not get himself ready and does not do what his master desires will be beaten severely {*The master will beat severely every servant who knows what his master wants him to do but who does not get himself ready and does not do what his master desires*}. But every *servant* who did not know *what his master wanted* him to do, and who did things for which he deserved to be punished, will be beaten lightly {*the master will beat lightly every servant who did not know what his master wanted him to do and did the things for which he deserved that his master would beat him*}. *God will treat his people similarly, because he expects a lot from those people whom he has allowed to understand a lot. People who entrust things to others' care expect those people to care for those things very well. Similarly, God expects a lot from those people whom he has allowed to understand a lot. Furthermore, he expects the most from people to whom he has given the most ability.*"

The Voice

Jesus: Now if a servant who is given clear instructions by his master doesn't follow those instructions but instead is complacent and apathetic, then he will be punished severely. But if a servant doesn't know what his master expects and behaves badly, then he will receive a lighter punishment. If you are given much, much will be required of you. If much is entrusted to you, much will be expected of you.

Bible Translations with Many Footnotes:

NET Bible®

That¹²⁰ servant who knew his master's will but did not get ready or do what his master asked¹²¹ will receive a severe beating. But the one who did not know his master's will¹²² and did things worthy of punishment¹²³ will receive a light beating.¹²⁴ From everyone who has been given much, much will be required,¹²⁵ and from the one who has been entrusted with much,¹²⁶ even more will be asked.¹²⁷

^{120tn} Here δέ (de) has not been translated.

^{121tn} Grk "or do according to his will"; the referent (the master) has been specified in the translation for clarity. This example deals with the slave who knew what the command was and yet failed to complete it.

^{122tn} Grk "did not know"; the phrase "his master's will" is not in the Greek text, but is implied. Direct objects were frequently omitted in Greek when clear from the context, but must be supplied for the contemporary English reader.

^{123tn} Grk "blows."

^{124tn} Grk "will receive few (blows)."

^{125tn} Grk "required from him"; but the words "from him" are redundant in English and have not been translated.

^{126sn} Entrusted with much. To be gifted with precious responsibility is something that requires faithfulness.

^{127tn} Grk "they will ask even more."

The Spoken English NT

The slave that knows what their master wants, but^{ee} doesn't get ready or do what the master wants,^{ff} will get a lot of lashes.^{gg} But the one who doesn't know, and does things that deserve a whipping, will get only a few lashes. If you've received a lot, a lot is going to be expected of you. If you've been given a lot of responsibility, they're going to demand more from you.^{hh}

^{ee.} Lit. "and."

^{ff.} Lit. "his will."

^{gg.} I.e. strokes of the whip as punishment.

^{hh.} Lit. "For every person that receives a lot, a lot will be sought from them. And for the person who's been entrusted with a lot, they're going to ask more of them."

Wilbur Pickering's New T.

"That servant who knew his master's will, but neither got ready nor did according to that will, will be beaten with many blows. But he who did not know, yet did things worthy of blows, will be beaten with few.¹⁵ Everyone to whom much has been given, from him much will be required; and to whom much was entrusted, of him much more will be asked.

⁽¹⁵⁾ Note that even sins done in ignorance are punished. However, the more one knows, the more severe the punishment.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation "So that slave, the one having known his lord's will and not having prepared nor having done according to his will, will be repeatedly beaten with many [lashes].
"But the one not having known, and having done [things] worthy of a beating, will be repeatedly beaten with few [lashes]. So to every [one] to whom much was given, much will be demanded from him, and to whom they entrusted much, all the more they will ask of him.

Charles Thomson NT	Now that servant who knew his master's will, and did not keep himself ready, nor act agreeably to his will, shall be beaten with many stripes; but he who did not know it, and did things deserving chastisement, shall be beaten with few. For to whom much is given, of him much will be required. And the more a man is entrusted with, the more will be demanded from him.
Context Group Version	And that slave, who knew his lord's will, and did not make ready, nor did according to his will, shall be beaten with many [stripes]; but he who did not know, and did things worthy of stripes, shall be beaten with few [stripes]. And to whoever much is given, of him shall much be required: and to whom they commit much, of him they will ask the more.
Far Above All Translation	And that servant, who knew his master's will but did not make preparations nor act in accordance with his will, will be flogged with many <i>lashes</i> . But he <i>who did</i> not know, and acted in a way worthy of beating, will be flogged with few <i>lashes</i> . From everyone to whom much is given, much will be required, and from him to whom much has been entrusted, they will ask <i>all the</i> more.
Green's Literal Translation	But that slave knowing the will of his Lord, and not preparing, nor doing according to His will, will be beaten with many stripes. But he not knowing, and doing things worthy of stripes, will be beaten with few. And everyone given much, much will be demanded from him. And to whom much was deposited, more exceedingly they will ask of him.
Legacy Standard Bible	And that slave who knew his master's will and did not get ready or act in accord with his will, will receive many beatings, but the one who did not know it, and committed deeds worthy of a beating, will receive but a few. From everyone who has been given much, much will be required, and to whom they entrusted much, of him they will ask all the more.
Modern Literal Version 2020	But that bondservant, who knew his lord's will and did not prepare, nor did* pertaining to his will, will be whipped <i>with many lashes</i> ; but he who did not know and did* things worthy of lashes, will be whipped <i>with few lashes</i> . But to everyone in which much was given, much will be required from him, and to whom were consigned much, they will be asking even-more <i>from</i> him.
Revised Young's Lit. Trans.	'And that servant, who having known his lord's will, and not having prepared, nor having gone according to his will, shall be beaten with many stripes, and he who, not having known, and having done things worthy of stripes, shall be beaten with few; and to every one to whom much was given, much shall be required from him; and to whom they did commit much, more abundantly they will ask of him.

The gist of this passage: A slave well-aware of when his master would return was punished severely for knowing this but not properly following up. A slave in similar circumstances without the foreknowledge of his master's return was punished less severely.

47-48

Luke 12:47a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ekeinou (ἐκείνου) [pronounced ehk-Ī- noo]	he, it; that	3 rd person masculine singular pronoun or remote demonstrative; nominative case	Strong's #1565
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong's #1161

Luke 12:47a			
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
doulos (δοῦλος) [pronounced DEW-loss]	<i>slave (s); servant (s); attendant (s)</i>	masculine singular noun; nominative case	Strong's #1401
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
ginōskō (γινώσκω) [pronounced gih-NOH-skoh]	<i>knowing, learning to know, coming to know, getting a knowledge of; perceiving, feeling; becoming known; understanding, having knowledge of; understanding</i>	masculine singular, aorist active participle, nominative case	Strong's #1097
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
thelēma (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; accusative case	Strong's #2307
του (τουῦ) [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
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; genitive/ablative case	Strong's #2962
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: That slave, the one who knows the will of his master,...

The master explains to one slave—often the lead slave of the household—what needs to be done. He makes his will known to this slave. The master might do this privately; but more likely, he speaks to the head slave in front of the other slaves.

The servant in charge of the household is ultimately responsible, whether or not many actual tasks fall upon him.

Luke 12:47b			
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
μή (μή) [pronounced <i>may</i>]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
hetoimazô (ἐτοιμάζω) [pronounced <i>het-oy-MAHD-zoh</i>]	<i>making ready, preparing; making the necessary preparations, getting everything ready</i>	masculine singular, aorist active participle, nominative case	Strong's #2090
ἢ (ἢ) [pronounced <i>ā</i>]	<i>or; either, rather; than; but; save</i>	disjunctive particle	Strong's #2228
ποιεῶ (ποιέω) [pronounced <i>poi-EH-oh</i>]	<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
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
το (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
thelêma (θέλημα) [pronounced <i>THEHL-ay-mah</i>]	<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; accusative case	Strong's #2307
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

Translation: ...but he has not prepared [anything] or done the his [master's] will,...

This lead servant knows what is required, but he does not do what his master told him to do. Perhaps there are specific rooms to be cleaned; specific animals to be fed, specific preparations that needed to be taken for meals coming up.

The lead servant may have few direct duties, but he is responsible to see that all of these things get done.

Like many others, I was a big fan of the [Downton Abbey](#) series, and there was a clear delegation of authority and responsibilities (clear, once you had watched a few episodes). The servants were every bit as much stars of the

show as the Crawleys. Those in charge had great responsibilities. Failing to execute one's duties was not tolerated.

Luke 12:47c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dérō (δέρω) [pronounced DEHR-oh]	<i>to flay, to skin, (by implication) to scourge, to thrash, to beat, to smite</i>	3 rd person singular, future passive indicative	Strong's #1194
polus, pollos (πολύς, πολλός) [pronounced poll-OOS, pol-LOSS]	<i>many, much, large; often, mostly, largely as a substantive: many things</i>	feminine plural adjective, accusative case	Strong's #4183

Translation: ...he will be severely punished.

Here, we are told that such a person was beaten a great deal. I softened the wording by saying, *severely punished* instead, as the treatment of slaves might be more difficult for us to related to. The treatment of slaves in that era was much more severe than the treatment of servants today.

Luke 12:47 *That slave, the one who knows the will of his master, but he has not prepared [anything] or done the his [master's] will, he will be severely punished.* (Kukis moderately literal translation)

Luke 12:48a			
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
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
ginōskō (γινώσκω) [pronounced gih-NOH-skoh]	<i>knowing, learning to know, coming to know, getting a knowledge of; perceiving, feeling; becoming known; understanding, having knowledge of; understanding</i>	masculine singular, aorist active participle, nominative case	Strong's #1097

Translation: However, the one who does not know [very] much,...

The master may have delivered a litany of responsibilities to the entire household of slaves, but only the one at the top needed to be aware of every single thing. The lower slaves might be in the hearing of this set of orders, but not really paying as much attention, given that they will do whatever the lead slave tells them.

Luke 12:48b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ποιεῶ (ποιέω) [pronounced <i>poi-EH-oh</i>]	<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
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
axios (ἄξιος) [pronounced <i>AX-ee-oss</i>]	<i>deserving, worthy, suitable, appropriate; comparable (as if drawing praise); due reward</i>	neuter plural adjective; accusative case	Strong's #514
plêgê (πληγή) [pronounced <i>play-GAY</i>]	<i>blow, stripe, wound (ed); a public calamity, heavy affliction, plague</i>	feminine plural noun, genitive/ablative case	Strong's #4127
dérō (δέρω) [pronounced <i>DEHR-oh</i>]	<i>to flay, to skin, (by implication) to scourge, to thrash, to beat, to smite</i>	3 rd person singular, future passive indicative	Strong's #1194
oligos (ὀλίγος) [pronounced <i>ol-EE-gos</i>]	<i>little, small, few; of number: multitude, quantity, or size; of time: short; of degree or intensity: light, slight; as an adverb: somewhat</i>	feminine plural adjective, accusative case	Strong's #3641

Translation: ...he will receive less punishment.

The lower the slave, the less punishment he will receive. The lead slave is primarily responsible; those under him, less so. However, it is worth noting that they are punished as well.

Luke 12:48c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
panti (παντί) [pronounced <i>pahn-TEE</i>]	<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
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ho (ὃ) [pronounced <i>hoh</i>]	<i>to whom, for which, in what, by means of that, whose</i>	masculine singular relative pronoun; dative, locative or instrumental case	Strong's #3739
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, aorist passive indicative	Strong's #1325

Luke 12:48c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
polus, pollos (πολύς, πολλός) [pronounced poll-OOS, pol-LOSS]	<i>many, much, large; often, mostly, largely as a substantive: many things</i>	neuter singular adjective, accusative case	Strong's #4183
polus, pollos (πολύς, πολλός) [pronounced poll-OOS, pol-LOSS]	<i>many, much, large; often, mostly, largely as a substantive: many things</i>	neuter singular adjective, nominative case	Strong's #4183
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 singular, future passive 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

Translation: To whom much was given, much will be required from him;...

We know that these parables operate on two levels. On the most basic level, the slave with the most information and the most responsibility would be punished the most if he failed to see to the things necessary to his household.

A believer who is given great insight and information becomes responsible for that insight and information. He has a better idea of what is right and wrong; and he is held to greater account.

You might be a believer who thinks, *you know what, I want that prosperity test*. But if God gives you great prosperity, then you have to be willing to be responsible, not just for that which is given you, but for much more. That is, you may think that you have it made when God dumps a huge bucket of money on top of you, but this does not mean that you no longer need to grow spiritually. That is fundamental, as will be works, when done in the Spirit.

If God has prospered you financially—for example—you may have a spiritual gift and you might use that spiritual gift; but, you also have this wealth, and you must consider what is to be done with that as well. That is, that money is not there simply for you to spend and enjoy.

Every person is given a spiritual gift or two. Someone else might have the same spiritual gift, but very little by way of the world's goods. He is responsible for the function of his spiritual gift; but his other responsibilities are diminished.

You may think that you want God to consider you a mediocre Christian and give you the bare minimum, but with such a designation, you are more likely to live a mediocre life with mediocre blessings and rewards.

Luke 12:48d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
ho (ὃ) [pronounced hoh]	<i>to whom, for which, in what, by means of that, whose</i>	masculine singular relative pronoun; dative, locative or instrumental case	Strong's #3739
paratithēmi (παράτιθημι) [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>	3 rd person plural, aorist middle indicative	Strong's #3908
polus, pollos (πολύς, πολλός) [pronounced poll-OOS, pol-LOSS]	<i>many, much, large; often, mostly, largely as a substantive: many things</i>	neuter singular adjective, accusative case	Strong's #4183
perissos (περισσός, ἦ, ὄν) [pronounced pair-ihS-SOSS]	<i>extraordinary, remarkable; abundant, profuse, superfluous, unnecessary; superior, surpassing, more eminent [remarkable, excellent]</i>	neuter singular comparative adjective, accusative case	Strong's #4053
Thayer definitions: 1) exceeding some number or measure or rank or need; 1a) over and above, more than is necessary, superadded; 1a1) exceeding abundantly, supremely; 1a2) something further, more, much more than all, more plainly; 1b) superior, extraordinary, surpassing, uncommon; 1b1) pre-eminence, superiority, advantage, more eminent, more remarkable, more excellent.			
aiteō (αἰτέω) [pronounced ahee-THE-oh]	<i>to ask, to beg, to call for; to crave, to desire; to require</i>	3 rd person plural, future active indicative	Strong's #154
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: ...and the one entrusted with much, much more will be asked [from] him.

If you are entrusted with much, much more will be asked from you.

This illustration that we are studying is of the lead servant, who has the authority. He has a great many responsibilities. The master of the house should be able to rattle off 10 items which this man is responsible to get done, and then leave. He is responsible for all 10 items.

As a believer in Jesus Christ, you may ask God for great blessing (whatever that might be, in your eyes). Just remember, whatever God blesses you with, there is additional responsibility being placed upon you.

Luke 12:48 However, the one who does not know [very] much, he will receive less punishment. To whom much was given, much will be required from him; and the one entrusted with much, much more will be asked [from] him. (Kukis moderately literal translation)

You may require that the disciples, from time to time, argued over who was the greatest disciple. James and John's mother once asked Jesus to set her boys on His left and right side in heaven. With prosperity and reward, there is responsibility. You have to consider and be willing to share what God blesses you with.

Application: It is much better to be the person who is able to share his abundance rather than to be the person who requires that abundance be shared with him.

Application: When it comes to missionaries, there is a proper balance to strike. Of course helping people with their daily needs is an important responsibility, if you are in a place where that is an issue (and most places outside of the United States, that is an issue). However, first and foremost, you are responsible to give the gospel of Jesus Christ, and then to give initial teaching to those who have believed.

Luke 12:47–48 That slave, the one who knows the will of his master, but he has not prepared [anything] or done the his [master's] will, he will be severely punished. However, the one who does not know [very] much, he will receive less punishment. To whom much was given, much will be required from him; and the one entrusted with much, much more will be asked [from] him. (Kukis moderately literal translation)

Luke 12:47–48 But the slave who knows the expectations of his master, yet has not done any preparation for his master nor has he completed any task that the master had assigned to him, he will be severely punished. The slave who knows little of the master's wishes will not be punished as severely. To whom much is given, much will be required; if a person is entrusted with much, then much more will be expected from him. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

Jesus Will Bring Division Rather than Peace

Most of the subheadings are different; therefore, I have included all the different ones below:

Fire I have brought to throw upon the earth; and how I desire if even now it is lit.

Luke
12:49

I have brought the fire [of judgment] to cast upon the earth; indeed, I wish [that] it were even now lit.

I will bring the judgment of fire upon this earth; indeed, I wish that even now, this judgment of fire had already begun.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	Fire I have brought to throw upon the earth; and how I desire if even now it is lit.
Douay-Rheims 1899 (Amer.)	I am come to cast fire on the earth. And what will I, but that it be kindled?
Holy Aramaic Scriptures	I have come to place nura {fire} in the Earth. And I desire that it would burn from now on.
James Murdock's Syriac NT	I have come to cast fire on the earth; and I would, that it already burned.
Original Aramaic NT	"I have come to set fire to the earth, and I only wish it were already burning."
Lamsa Peshitta (Syriac)	"I have come to set fire to the earth, and I only wish it were already burning."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	I came to send a fire on the earth, and it may even now have been lighted.
Bible in Worldwide English	I came to start a fire on the earth. I wish the fire were already burning!
Easy English	I came to start a fire on earth. I would be happy if that fire were already burning.
Easy-to-Read Version–2008	Jesus continued speaking: "I came to bring fire to the world. I wish it were already burning!
<i>God's Word</i> TM	.
Good News Bible (TEV)	"I came to set the earth on fire, and how I wish it were already kindled!
J. B. Phillips	"It is fire that I have come to bring upon the earth—how I could wish it were already ablaze!
<i>The Message</i>	To Start a Fire "I've come to start a fire on this earth—how I wish it were blazing right now!
NIRV	Jesus Will Separate People From One Another "I have come to bring fire on the earth. How I wish the fire had already started!
New Life Version	Men Are Divided When They Follow Christ "I have come to bring fire down to the earth. I wish it were already started!
New Simplified Bible	« I came to strike fire upon the earth and what do I care if it is already kindled?

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

Casual English Bible	JESUS CAUSES SPLITS IN RELATIONSHIPS I have come here to set this world on fire. I wish it were burning now.
Contemporary English V.	I came to set fire to the earth, and I wish it were already on fire!
The Living Bible	"I have come to bring fire to the earth, and, oh, that my task were completed!
New Berkeley Version	.
New Living Translation	Jesus Causes Division "I have come to set the world on fire, and I wish it were already burning!
The Passion Translation	Jesus Brings Fire to the Earth "I have come to set the earth on fire. And how I long for every heart to be already ablaze with this fiery passion for God!
UnfoldingWord Simplified T.	.
William's New Testament	"It is fire that I have come to bring upon the earth, and how I wish it were already kindled!

Partially literal and partially paraphrased translations:

American English Bible	'I came here to start a fire on the earth; so, what more could I possibly wish than to see it already lit?
Beck's American Translation	.
Breakthrough Version	I came to throw fire on the earth, and what do I want? If only it was already started.
Common English Bible	Conflicts brought by Jesus "I came to cast fire upon the earth. How I wish that it was already ablaze!
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	It is fire that I have come to spread over the earth, and what better wish can I have than that it should be kindled?
NT for Everyone	Reading the Signs of the Times 'I came to throw fire upon the earth,' Jesus continued, 'and I wish it were already alight!
20 th Century New Testament	I came to cast fire upon the earth; and what more can I wish, if it is already kindled?

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	I have come to ignite a fire on the earth, and how I wish it were already kindled!
Christian Standard Bible	Not Peace but Division
	"I came to bring fire on the earth, and how I wish it were already set ablaze!
Conservapedia Translation	I have come to light a fire on the earth; and what will I do if it has already been lit?
Revised Ferrar-Fenton Bible	The Effect of the Work of Christ.
	"I came to throw fire upon the earth; and how I wish it were already kindled!
Free Bible Version	I have come to set the earth on fire, and I really wish it was already burning!
God's Truth (Tyndale)	I am come to send fire on earth: and what is my desire, but that it were already kindled?
International Standard V	Not Peace, but Division (Matthew 10:34-36)
	"I've come to set the earth on fire, and how I wish it were already ablaze!
Lexham Bible	Not Peace, But a Sword of Divisiveness
	"I have come to bring fire on the earth, and how I wish that it had been kindled already!
Montgomery NT	"I came to build a fire upon the earth; what is my desire?
NIV, ©2011	.
Riverside New Testament	.
Weymouth New Testament	"I came to throw fire upon the earth, and what is my desire? Oh that it were even now kindled!
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) (*Mt 10:34; 5:25; 16:2*)

- I have come to bring fire upon the earth, and how I wish it were already kindled!

• 49. I have come to bring fire. Must we think of fire as referring to something precise such as love, the Gospel or the gift of the Holy Spirit? It is better to stay with the image of fire that purifies, burns all that is old, gives warmth and fosters life; fire of the judgment of God destroying all that is not surrendered to its reforming action.

Jesus comes to remake the world and to bring the jewels that will remain for eternity out of the rubble. Those who follow Jesus must participate in this work of salvation directed at a situation combining work, violence, suffering as well as great dreams wise or mad.

I have a baptism to undergo... (v. 50). Jesus is the leader and will be the first one to face death as a means of obtaining resurrection. This step, as 'agonizing' for Jesus as it is for us, is the baptism of fire (see Lk 3:16) that introduces us into a glorious and eternal life. It is the true baptism of which the others, baptisms of water and Spirit, are only a preparation (Rom 6:3-5).

I came to bring division. This is followed by words of Jesus that are so upsetting for those who expect of him a peaceful life. Jesus is a source of division among nations (see commentary on Jn 10:1-4) and social groups. Often people have tried to use religion as cement for national unity or family peace. It is true that faith is a factor in peace and understanding; but it also separates those who are truly alive from those others, be they relatives or friends, who cannot have all that is now the most important to these true believers. Many times, the wound and the scandal of this separation are so painful for them, that they turn into our persecutors.

The Gospel does not put this world on the road to an earthly paradise, but it challenges it to grow. The death of Jesus brings into full light what was hidden in hearts (Lk 2:35); likewise it reveals the lies and the violence underlying our societies, just as it revealed those which underlay the Jewish society of his time.

The Heritage Bible	I came to throw fire into the earth, and what shall I will, if even now it is already inflamed?
New American Bible (2011)	Jesus: A Cause of Division.* "I have come to set the earth on fire, and how I wish it were already blazing! * [12:49–53] Jesus' proclamation of the kingdom is a refining and purifying fire. His message that meets with acceptance or rejection will be a source of conflict and dissension even within families.
New Catholic Bible	The Urgency of Making the Decision Jesus and His Passion. ^[1] "I have come to spread fire on the earth, and how I wish it were already blazing! [1] The allusion is to the baptism in fire and the Spirit that begins on Pentecost (see Lk 3:16; Acts 2:3, 19) and also to the Passion that is to cleanse the people of their sins (see Mk 10:38).
New English Bible–1970	Jesus the Cause of Division [Lk.12.49-53 -] - Mt.10.34-36 'I have come to set fire to the earth, and how I wish it were already kindled!
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Hebraic Roots Bible	I came to hurl fire into the earth, and I desire it has been lit, if not already?
Holy New Covenant Trans.	.
Tree of Life Version	"I came to pour out fire on the earth, and how I wish it were already ablaze!

Weird English, 𐤀𐤃𐤁 English, Anachronistic English Translations:

Accurate New Testament	...fire [I] come to put to the earth and something [I] want if already [It] is kindled... HOW I WOULD LIKE
Awful Scroll Bible	(")I myself came to cast fire on the land, and how I purpose, if it is being kindled-over assuredly-then a kindling-over!
Concordant Literal Version	Fire came I to be casting on the earth, and what will I, if it were already kindled?
exeGesés companion Bible	<u>YAH SHUA ON UNITY VS DIVISION</u> I come to cast fire on the earth; and what will I, if it be already lit?
Orthodox Jewish Bible	I came to throw Eish on the earth, and how I wish it was already kindled!

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Christ Divides Men "I have come to cast fire (judgment) on the earth; and how I wish that it were already kindled!
An Understandable Version	"I have come to bring fire to the earth. [Note: This means division within families. See verses 51-53] And how I wish that fire were already started [i.e., so I could complete my mission sooner]!
The Expanded Bible	Jesus Causes Division "I came to ·set [bring; cast] fire to the world, and I wish it were already ·burning [kindled]!
Jonathan Mitchell NT	"I came to throw Fire upon the earth (or: I come to cast a fire upon the Land) and what am I now wishing?, since it is already ignited (or: and what do I intend, if it is already kindled?)
P. Kretzmann Commentary	Verses 49-53

The dissension caused by the Gospel:
 I am come to send fire on the earth; and what will I, if it be already kindled?
 {Not Peace, but Division}
 "Fire . . . I {Jesus} have come to throw on the earth.
 And how much more I wish it was already lit!

Syndein/Thieme

Translation for Translators **Jesus warned that people would face opposition even within their own families.**
Luke 12:49-53

The Voice "I came to earth to cause *there to be trials* [MET], which will purify you as fire purifies metal (OR, to cause judgment/divisions among you). I wish that the time when you will be purified {when God will purify you} (OR, when divisions will be caused {to cause divisions among people}) had already begun.
Jesus: *This is serious business we're involved in.* My mission is to send a purging fire on the earth! In fact, I can hardly wait to see the smoke rising.

Bible Translations with Many Footnotes:

NET Bible® *Not Peace, but Division*
 "I have come¹²⁸ to bring¹²⁹ fire on the earth – and how I wish it were already kindled!
^{128sn} This mission statement, "I have come to bring fire on the earth," looks to the purging and division Jesus causes: See Luke 3:9, 17; 9:54; 17:29 for fire, 5:32; 7:34; 9:58; 12:51 for the topic of mission.
^{129tn} Grk "cast." For βάλλω (ballw) in the sense of causing a state or condition, see L&N 13.14.

Rotherham's Emphasized B. **||Fire|| came I to cast upon the earth,—^a**
And what' can I wish. if |already| it hath been||kindled||?
^a Cp. Mt. x. 34.

The Spoken English NT **"I've Come to Set Fire to the Earth" (Mt. 10:34-39)**
 I've come to set fire to the earth-and somehow I'm glad if it's already been lit.ⁱⁱ
^{ii.} Lit. "And what do I want if it's already been lit."

Wilbur Pickering's New T. **Christ causes division**
 "I came to bring fire to the earth, and how I wish it were already kindled!

Literal, almost word-for-word, renderings:

Analytical-Literal Translation "I came to cast fire to the earth, and how I wish that it was already kindled!
 Charles Thomson NT I came to put fire on the earth; and what would I but that it were now kindled!
 Context Group Version I came to cast fire into the earth [oven] and how I want that it were already kindled!
 Far Above All Translation I came to cast fire on the earth, so what do I wish for if it has already been set alight?

Green's Literal Translation I came to hurl fire into the earth, and what will I if it already has been lit?
 Legacy Standard Bible **Not Peace, but Division**
 "I have come [Or *came*] to cast fire upon the earth, and how I wish it [Lit *what do I wish if...?*] were already kindled!

Modern English Version **Jesus the Cause of Division**
 "I have come to send fire upon the earth and wish that it were already kindled!

Modern Literal Version 2020 I came to cast fire into the earth, and what do I wish, if it was already lit?
 New American Standard **Christ Divides People**
 "I have come to cast fire upon the earth; and how I wish it were already kindled!
 Footnotes are identical to the LSB above.

Niobi Study Bible **Christ Brings Division**
 "I am come to send fire on the earth, and what will I, if it be already kindled?

Revised Young's Lit. Trans. 'Fire I came to cast to the earth, and what will I if already it was kindled?
 World English Bible "I came to throw fire on the earth. I wish it were already kindled.

The gist of this passage: Jesus said that he has come to bring fire (or judgment) to the earth; and He wishes that it were already kindled.

Luke 12:49a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pûr (πῦρ) [pronounced purr]	fire	neuter singular noun; nominative case	Strong's #4442
érchomai (ἔρχομαι) [pronounced AIR-khoh-my]	to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter	1 st person singular, aorist active indicative	Strong's #2064
bállô (βάλλω) [pronounced BAWL-low]	to throw, to cast, to place, to put, to lay, to bring	aorist active infinitive	Strong's #906
epí (ἐπί) [pronounced eh-PEE]	to, towards; on, upon; at, by, before; over, against; to, across	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
tên (τὴν) [pronounced tayn]	the, to the	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
gê (γῆ, γῆς, ἡ) [pronounced gay]	earth; soil, ground; land; [inhabited] earth	feminine singular noun; accusative case	Strong's #1093

Translation: I have brought the fire [of judgment] to cast upon the earth;...

Jesus is saying that He will bring fire upon the earth; and fire speaks of judgment.

From eschatology, we know that this is future (after the rapture).

I don't believe that Jesus is speaking of intermittent judgment, which is brought upon nations, geographical areas and individuals. I think that this is the big judgment; the final judgment.

Luke 12:49b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with	conjunction	Strong's #2532
ti (τί) [pronounced tee]; tís (τίς) [pronounced tihç]	who, what [one], which, how; whether, why	neuter singular pronoun; interrogative particle; accusative case	Strong's #5101

Luke 12:49b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
thélô (θέλω) [pronounced THEH-loh]	<i>to will, to have in mind, to wish, to desire, to purpose, to intend, to please; to take delight [pleasure] in</i>	1 st person singular, present active indicative	Strong's #2309
ei (εἰ) [pronounced I]	<i>if; whether; that; though</i>	conditional conjunction	Strong's #1487
êdê (ἤδη) [pronounced AY-day]	<i>[even] now, already, by this time</i>	adverb of time, immediacy	Strong's #2235
anáp̄tō (ἀνάπτω) [pronounced an-AP-toe]	<i>to light (up), to kindle</i>	3 rd person singular, aorist passive indicative	Strong's #381

Translation: ...indeed, I wish [that] it were even now lit.

My interpretation here is fairly simple: if Jesus is bringing judgment on the earth and if this judgment has already begun, then the cross would be behind Him. Jesus, in His humanity, would naturally prefer that the crucifixion were over with. I believe that the next verse will make it clear that is how we should understand this verse.

One might further understand this to mean that the kingdom has been brought to this earth, which would occur after the judgment.

Here is how some others have understood this:

First, the Gospel Advocate: *There has been much discussion as to the difficulties involved in this verse; it has received a variety of interpretations and many conflicting comments.*²⁰ Some of the commentaries I read were hard to follow regarding this verse.

Some made no attempt, like Donald Fortner: *I do not pretend to know all that is contained in this passage of Scripture.*²¹

Dr. John Gill is usually reliable; but I think he misses it here: *Meaning either the Gospel [or the Word of God], which is as fire, that gives both light and heat, warms the hearts of God's people, and causes them to burn within them; though very distressing and torturing to wicked men.*²² He had more to say, but I saw no reason to continue with it.

Guzik appears to have a similar take to mine: *The purifying power Jesus spoke of - the power of the Holy Spirit in our lives - could only come after He had accomplished His work on the cross.*²³

Dr. Bob Uteley: *Jesus wants the Kingdom of God to be manifest on the earth (cf. Matt. 6:10), even though there will be a great cost to Himself and others (the loss of unbelievers eternally and the persecution of believers temporarily).*²⁴

²⁰ The Gospel Advocate Commentaries, from e-sword; © 1974 by H. Leo Boles; Luke 12:49.

²¹ Donald S. Fortner, *Donald Fortner's Commentary on Selected Books*; from e-sword, Luke 12:49–53.

²² Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Luke 12:49.

²³ *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; Luke 12.

²⁴ Dr. Bob Uteley, Copyright © 2014 Bible Lessons International; www.freebiblecommentary.org; from e-sword; Matt. 12:49.

Luke 12:49 I have brought the fire [of judgment] to cast upon the earth; indeed, I wish [that] it were even now lit. (Kukis moderately literal translation)

Luke 12:49 I will bring the judgment of fire upon this earth; indeed, I wish that even now, this judgment of fire had already begun. (Kukis paraphrase)

But a baptism I keep on having to be baptized with, and how I keep on being afflicted [or, *grappled, constrained, pressed*] until while it [the baptism] should be accomplished.

Luke
12:50

But I keep on having a baptism to be baptized with; and how I am afflicted [or, *constrained, distressed*] until it might be accomplished.

There is a baptism that I must be baptized with (if I am willing); and I am continually constrained and distressed until it is done.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But a baptism I keep on having to be baptized with, and how I keep on being afflicted [or, <i>grappled, constrained, pressed</i>] until while it [the baptism] should be accomplished.
Douay-Rheims 1899 (Amer.)	And I have a baptism wherewith I am to be baptized. And how am I straitened until it be accomplished?
Holy Aramaic Scriptures	And there is for Me an Immersion {a Baptism} which I will be Immersed {Baptized} with, and I am greatly afflicted until it will be fulfilled.
James Murdock's Syriac NT	And I have a baptism to be baptized with; and I am much pressed until it be accomplished.
Original Aramaic NT	"I have a baptism with which to be baptized, and I am much afflicted until it is fulfilled."
Lamsa Peshitta (Syriac)	"I have a baptism with which to be baptized, and I am much afflicted until it is fulfilled."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But there is a baptism which I have to undergo; and how am I kept back till it is complete!
Bible in Worldwide English Easy English	I will be going through a big trouble, and I feel like a prisoner until it is all over. I have a baptism of pain to receive. I cannot rest until this has happened.
	Jesus is using pictures to tell them about future events. The fire means the time when God will judge bad people. The baptism means the pain that Jesus will have. A time will soon come when he feels much pain. He will have this pain when he dies. It will be like going under the water in baptism.
Easy-to-Read Version—2008	There is a kind of baptism that I must suffer through. I feel very troubled until it is finished.
God's Word™	I have a baptism to go through, and I will suffer until it is over.
Good News Bible (TEV)	I have a baptism to receive, and how distressed I am until it is over!
J. B. Phillips	There is a baptism that I must undergo and how strained I am until it is over!
The Message	I've come to change everything, turn everything rightside up—how I long for it to be finished!

NIRV	But I have a baptism of suffering to go through. And I must go through it.
New Life Version	I have a baptism to go through. How troubled I am until it is over!
New Simplified Bible	»I have a baptism to experience and I am distressed until it is accomplished!

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

Casual English Bible	There's something I need to do, and it's going to weigh heavy on me until I get it done.
Contemporary English V.	I am going to be put to a hard test. And I will have to suffer a lot of pain until it is over.
The Living Bible	There is a terrible baptism ahead of me, and how I am pent up until it is accomplished!
New Berkeley Version	.
New Living Translation	I have a terrible baptism of suffering ahead of me, and I am under a heavy burden until it is accomplished.
UnfoldingWord Simplified T.	Soon I must go through a baptism of terrible suffering. I will continue to be distressed until my suffering is finished.
William's New Testament	I have a baptism to be baptized with, and how I am pressed with anguish till it is accomplished!

Partially literal and partially paraphrased translations:

American English Bible	But there's also a baptism coming that I must endure, and I'm under great pressure until it arrives.
Beck's American Translation	.
Breakthrough Version	I have a submersion to be submerged in, and how I am constrained by it until a certain time that it will be finished.
Common English Bible	I have a baptism I must experience. How I am distressed until it's completed!
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	There is a baptism I must needs be baptized with, and how impatient am I for its accomplishment!
NT for Everyone	I have a baptism to be baptized with, and I am under huge pressure until it's happened!
20 th Century New Testament	There is a baptism that I must undergo, and how great is my distress until it is over!

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	But I have a baptism to undergo, and how it consumes me until it is finished!
Conservapedia Translation	But I have a baptism to go through with, and how distressed I am until it is accomplished!
Revised Ferrar-Fenton Bible	But I have a baptism to be baptized with; and how oppressed I feel until it be effected!
Free Bible Version	But I have a baptism to go through, and in agony, wishing it was over!
God's Truth (Tyndale)	Notwithstanding I must be baptised with a baptism: and how am I pained till it be ended?
International Standard V	I have a baptism to be baptized with, and what stress I am under until its completed!
Montgomery NT	"Would it were already kindled! But I have a baptism to be baptized with, and how am I straitened till it is accomplished! This appears to have a portion of the previous verse embedded in this verse.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	But I have a baptism to be baptized with; and how am I straitened till it is fully accomplished!

UnfoldingWord Literal Text	.
Urim-Thummim Version	But I have a baptism to be baptized with; and how am I besieged until it is accomplished!
Weymouth New Testament	.
Wikipedia Bible Project	But I have a baptism to experience, and how I am suffering until it's done!

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	But I have a baptism to undergo, and what anguish I feel until it is over! Jn 12:27
The Heritage Bible	And I have a baptism with which to be baptized, and Oh how I am pressed until it is finished!
New American Bible (2011)	* There is a baptism with which I must be baptized, and how great is my anguish until it is accomplished! ^u * [12:50] Baptism: i.e., his death. u. [12:50] Mk 10:38–39.
New English Bible–1970	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible–1989	I have a baptism to undergo, and what constraint I am under until it is over!

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	I have an immersion to undergo — how pressured I feel till it's over!
Hebraic Roots Bible	But I have a baptism to be immersed in, and I am greatly afflicted until it is fulfilled.
Hebrew Names Bible	But I have an immersion to be immersed with; and how am I pained till it be accomplished!
Holy New Covenant Trans.	I must be immersed with one more immersion; how hard pressed I feel until it is finished!
Tree of Life Version	But I have an immersion to endure, and how distressed I am until it is finished!

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...washing but [I] have to be washed and how [I] am held until which [It] may be completed...
Alpha & Omega Bible	BUT I HAVE A IMMERSION/BAPTISM TO UNDERGO, AND HOW DISTRESSED I AM UNTIL IT IS ACCOMPLISHED!
Awful Scroll Bible	(")Moreover, I hold a baptism of which I am to be came about baptized, and how I come to be held-together until it shall became concluded!
Concordant Literal Version	Yet a baptism have I to be baptized with, and how I am being pressed till it should be accomplished!"
exeGesés companion Bible	But I have a baptism to be baptized with; and how I am held until it is completed/shalamed!
Orthodox Jewish Bible	And I have a tevilah I have to undergo, and how I am distressed until it is completed.
Rotherham's Emphasized B.	But [an immersion] have I. to be immersed with, And how am I distressed. until it be ended!

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	I have a baptism [of great suffering] with which to be baptized, and how [greatly] I am distressed until it is accomplished!
An Understandable Version	But I have an immersion to experience [<i>i.e., overwhelming suffering to undergo</i>]. See <i>Mark 10:38-39</i> , and what stress I am under until it happens!

The Expanded Bible	I have a baptism [^c a metaphor for suffering, portrayed as an overwhelming deluge] ·to suffer through [^l to be baptized with], and I feel very ·troubled [distressed] until it is over.
Jonathan Mitchell NT P. Kretzmann Commentary	. "Now I continue having an immersion (or: a baptism) [in which] to be immersed and saturated (plunged and baptized) and how am I continuing being held together, until it can be brought to its purposed goal and destiny? (or: and how [greatly] I am being pressed together constrained; sustained; held in custody; gripped till it should be finished and accomplished!)
Syndein/Thieme	``Moreover, I {Jesus} have an immersion/baptism {baptisma} 'by which I will be overwhelmed' {baptize}. {baptizo means 'to be immersed' or 'to be identified with' - this appears to be the work on the cross for salvation - Jesus will be 'identified with' sin for the first time in His existence} And how distressed I am until 'it is finished' {teleo}! {teleo is one of the last words Jesus expressed on the cross - talking about His part in the plan of God for our salvation - His taking to Himself voluntarily the punishment for all the sins of the world - He was alive still when the act of salvation was completed - then He dismissed His spirit and died physically}
Translation for Translators	I must soon suffer [IDM] greatly. I am distressed, and I will continue to be distressed until my suffering is finished
The Voice	Jesus: I have a kind of baptism to go through, and I can't relax until My mission is accomplished!.

Bible Translations with Many Footnotes:

NET Bible®	I have a baptism ¹³⁰ to undergo, ¹³¹ and how distressed I am until it is finished! ^{130sn} The figure of the baptism is variously interpreted, as some see a reference (1) to martyrdom or (2) to inundation with God's judgment. The OT background, however, suggests the latter sense: Jesus is about to be uniquely inundated with God's judgment as he is rejected, persecuted, and killed (Ps 18:4, 16; 42:7; 69:1-2; Isa 8:7-8; 30:27-28; Jonah 2:3-6). ^{131tn} Grk "to be baptized with."
New American Bible (2011) The Passion Translation	. But first I must be immersed into the baptism of God's judgment, ^[1] and I am consumed with passion as I await its fulfillment. ^[1] The implication of the context is that Jesus was drawing closer to his time of experiencing God's judgment for our sins on the cross. It is a "baptism" of judgment that we deserved.
The Spoken English NT	Because I have a baptism to face, and under such pressure until it's done!

Literal, almost word-for-word, renderings:

A Faithful Version	For I have a baptism to be baptized with, and how burdened I am until it be accomplished!
Analytical-Literal Translation	"But I have a baptism to be baptized [with], and how distressed I am until it is completed!
Context Group Version	But I have an immersion to be immersed with; and how I am compelled until it is accomplished!
Green's Literal Translation Legacy Standard Bible	But I have a baptism to be immersed in, and how am I pressed until it is done! But I have a baptism to undergo, [Lit <i>be baptized with</i>] and how distressed I am until it is finished!
Modern Literal Version 2020	But I have an immersion* to be immersed* in, and how I am very troubled until which time it should be completed!

Modern KJV But I have a baptism to be baptized with, and how I am pressed down until it is accomplished!

Revised Geneva Translation "But I must be baptized with a baptism, and how I am grieved till it be accomplished

Revised Young's Lit. Trans. .

Webster's Translation .

World English Bible But I have a baptism to be baptized with, and how distressed I am until it is accomplished!

The gist of this passage: Jesus expresses dread at the baptism that He will be baptized with.

Luke 12:50a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
baptisma (βάπτισμα) [pronounced BAP-tis-mah]	baptism (real or figurative); immersion; identification, association, relation	neuter singular noun; accusative case	Strong's #908
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong's #1161
echô (ἔχω) [pronounced EHKKH-oh]	to have [and/or] hold; to own, to posses, to adhere to, to cling to	1 st person singular, present active indicative	Strong's #2192
baptizô (βαπτίζω) [pronounced bap-TID-zoh]	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.	Aorist passive infinitive	Strong's #907

Translation: But I keep on having a baptism to be baptized with;...

The word *baptism* means *to be identified with*. Jesus is going to be identified with our sins; and He will receive the punishment for our sins. This is known as a *judicial imputation* where our sins are imputed to the Lord and judged. A judicial imputation requires the free will of the recipient to accept what is being imputed to him, as there is no natural home or target for the thing being received. A natural imputation is when the thing being imputed has a natural home or target for the thing being received. We are born with a sin nature, which sin nature we have genetically received from Adam through our father. Adam's original sin is imputed to us, its natural home or target being the sin nature. This imputation takes place at birth. We are born physically alive but spiritually dead. We are dead to God because we are born with a sin nature and attached to that sin nature is Adam's original sin. Therefore, we are born repugnant to God and God's justice immediately judges us.

The baptism that the Lord is to be baptized with, is a reference to the cross, and this is sometimes called the baptism of the cross. That is, Jesus would be fully identified with the cross. The cross represents judgment, and it is not the crucifixion itself where Jesus is judged, but God pours out the sins of the world committed over 5000+ years time onto Him, and Jesus takes on Himself the penalty for all of our sins (this is the great imputation of our sins and their penalty to the Lord).

Even though I do not believe that Jesus accessed His divine attributes—specifically, His omniscience—He knew and understood by the Scriptures (Genesis 22 Psalm 22 Isaiah 53) what He was facing. Jesus took His experiences so far on earth and compared them to the Scriptures which spoke of Him. He knew what was in His future.

See the [Types of Baptisms](#) (by R. B. Thieme, Jr.), and [The Types of Imputations and the Imputations of Salvation](#) (Kukis), both found in the [Addendum](#) of this chapter.

Luke 12:50b			
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
πὸς (πῶς) [pronounced <i>pohç</i>]	<i>how, in what manner, in what way</i>	interrogative particle	Strong's #4459
sunechô (συνέχω) [pronounced <i>soon-EKH-oh</i>]	<i>to hold together, to compress (the ears, with a crowd or siege); to arrest (a prisoner); figuratively to compel, to perplex, to afflict, to preoccupy, to grip; to constrain, to hold, to keep in, to press, to lie sick of, to stop, to be in a strait, to straiten, to be taken with</i>	1 st person singular, present passive indicative	Strong's #4912
heôs (ἕως) [pronounced <i>HEH-oce</i>]	<i>to, as far as, till, until; even until; up to; even; while</i>	a conjugation, preposition and adverb of continuance	Strong's #2193
hótou (ὅτου) [pronounced <i>HOHT-oo</i>]	<i>while, at the same time; until</i>	relative pronoun; adverb	Strong's #3755; genitive case of ὅστις [G3748] (as adverb)
Together, these two particles, in Luke 12:50, are variously translated: <i>until, till, until which time; as I await.</i>			
teleô (τελέω) [pronounced <i>tel-EH-o</i>]	<i>to complete, to execute, to conclude, to end, to discharge (a debt); to accomplish, to make an end, to expire, to fill up, to finish, to go over, to pay, to perform</i>	3 rd person singular, aorist passive subjunctive	Strong's #5055

Translation: *...and how I am afflicted [or, constrained, distressed] until it might be accomplished.*

Throughout the Lord's ministry, He was aware of the cross; He was aware of paying for our sins. This afflicted Him; this distressed Him (but not to the point of committing any sin).

Bear in mind, Jesus had come to His people for this purpose. This was a matter of His free will and a matter of the love of God. He would accept the imputation of our sins, like a lamb being led to the slaughter.

Luke 12:50 *But I keep on having a baptism to be baptized with; and how I am afflicted [or, constrained, distressed] until it might be accomplished.* (Kukis moderately literal translation)

Luke 12:50 *There is a baptism that I must be baptized with (if I am willing); and I am continually constrained and distressed until it is done.* (Kukis paraphrase)

Let's put vv. 49 & 50 together:

Luke 12:49–50 I will bring the judgment of fire upon this earth; indeed, I wish that even now, this judgment of fire had already begun. There is a baptism that I must be baptized with (if I am willing); and I am continually constrained and distressed until it is done.

Although these are big symbols, fire and baptism, this simply lets us know why Jesus, in His humanity, would like to fast forward to the time of judgment of the earth, because He is facing the great baptism Himself, which is a great burden. Jesus understands all of the animal sacrifices and what He is facing in the near future. He will be offered up as our sacrifice, dying for our sins. He is the True Lamb of God.

The writer of the Casual Bible does not even mention the word baptism—as that can often confuse the issue for those who do not understand this word—and he offers up this: “I have come here to set this world on fire. I wish it were burning now. There’s something I need to do, and it’s going to weigh heavy on me until I get it done.”

Here, Jesus says something that may have taken His disciples by surprise.

You [all] think that peace I bring near to give to the earth? No, I keep on saying to you [all], but rather discord. For [there] will be from the time, five in one house, being divided: three against two and two against three. [There] will be divided father against son and son against father; mother against daughter and daughter against the mother; mother-in-law against the daughter-in-law of hers and daughter-in-law against the mother-in-law.

Luke
12:51–53

Did [all of] you think that I brought peace [and unity] to give to the [inhabitants of this] earth? No (indeed) [is what] I keep telling you; rather [I bring] discord [to this earth]. For [there] will be, from this time forward, five in a house who are divided, three against two and two against three. A father will be divided against [his] son and the son against [his] father; the mother against [her] daughter and the daughter against [her own] mother; the mother-in-law against her daughter-in-law and the daughter-in-law against [her] mother-in-law.

Did you all think My intention was to bring peace and unity to the people of this land? I am not bringing peace; I am bringing discord. From this point forward, if there are five in a house, they will be divided, three against two. A father will be divided from his son; the son from his father; a mother will be against her own daughter, and the daughter against her mother. The mother-in-law will be divided from her daughter-in-law and vice versa as well.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) You [all] think that peace I bring near to give to the earth? No, I keep on saying to you [all], but rather discord. For [there] will be from the time, five in one house, being divided: three against two and two against three. [There] will be divided father against son and son against father; mother against daughter and daughter against the mother; mother-in-law against the daughter-in-law of hers and daughter-in-law against the mother-in-law.

Douay-Rheims 1899 (Amer.) Think ye, that I am come to give peace on earth? I tell you, no; but separation. For there shall be from henceforth five in one house divided: three against two, and two against three. The father shall be divided against the son and the son against his father: the mother against the daughter and the daughter against her mother: the mother-in-

	law against the daughter-in-law and the daughter-in-law law against her mother-in-law.
Holy Aramaic Scriptures	Do you suppose that I have come to place shayna {tranquility} in the Earth? I say unto you, No, but rather, phalgutha {division}! For, from now on, there will be five in a certain house that will be divided, three against two, and two against three. For, a father will be divided against his son, and a son against his father; a mother against her daughter, and a daughter against her mother; a khamatha {mother-in-law} against kaltha {her daughter-in-law}, and a kaltha {a daughter-in-law} against khamathah {her mother-in-law}."
James Murdock's Syriac NT	Suppose ye, that I have come to produce tranquillity on the earth ? I tell you, No: but division. For from this time, there will be five [persons] in one house, who will be divided, three against two, and two against three. For a father will be divided against his son, and a son against his father; a mother against her daughter, and a daughter against her mother; a mother-in-law against her daughter-in-law, and a daughter-in-law against her mother-in-law.
Original Aramaic NT	"Do you think that I have come to bring peace to the earth? I say to you, no, but division." "From now on there shall be five in one house who are divided, three against two and two against three." "For a father will be divided against his son and son against his father, mother against her daughter and daughter against her mother, mother-in-law against her daughter-in-law and daughter-in-law against her mother-in-law."
Lamsa Peshitta (Syriac)	"Do you think that I have come to bring peace to the earth? I say to you, no, but division." "From now on there shall be five in one house who are divided, three against two and two against three." "For a father will be divided against his son and son against his father, mother against her daughter and daughter against her mother, mother-in-law against her daughter-in-law and daughter-in-law against her mother-in-law."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Is it your opinion that I have come to give peace on earth? I say to you, No, but division: For from this time, a family of five in one house will be on opposite sides, three against two and two against three. They will be at war, the father against his son, and the son against his father; mother against daughter, and daughter against mother; mother-in-law against daughter-in-law, and daughter-in-law against mother-in-law..
Bible in Worldwide English	Do you think that I came to bring peace on the earth? I tell you, "No". I came to take away peace. From now, if there are five in a family, they will be against each other. Three of them will be against the other two. And two of them will be against the other three. A father will be against his son, and the son will be against his father. The mother will be against her daughter, and the daughter will be against her mother. A mans mother will be against his wife, and his wife will be against his mother.
Easy English	I did not come into the world so that everyone will agree with each other. No, I tell you. I came to put people against one another. From now on, because of me, five people in a family will be against each other. Two people will be against the other three. Three of them will be against the other two. They will not agree together. The

father will be against his son and the son will be against his father. The mother will be against her daughter and the daughter will be against her mother. The mother will be against her son's wife. And the son's wife will be against her husband's mother.'

Some people in a family will obey God. Some will not. Some people will not like those that obey Jesus.

Easy-to-Read Version—2008
God's Word™

"Do you think I came to bring peace to earth? No! I can guarantee that I came to bring nothing but division. From now on a family of five will be divided. Three will be divided against two and two against three. A father will be against his son and a son against his father. A mother will be against her daughter and a daughter against her mother. A mother-in-law will be against her daughter-in-law and a daughter-in-law against her mother-in-law."

Good News Bible (TEV)

Do you suppose that I came to bring peace to the world? No, not peace, but division. From now on a family of five will be divided, three against two and two against three. Fathers will be against their sons, and sons against their fathers; mothers will be against their daughters, and daughters against their mothers; mothers-in-law will be against their daughters-in-law, and daughters-in-law against their mothers-in-law."

J. B. Phillips

Jesus declares that his coming is bound to bring division

"Do you think I have come to bring peace on the earth? No, I tell you, not peace, but division! For from now on, there will be five people divided against each other in one house, three against two, and two against three. It is going to be father against son, and son against father, and mother against daughter, and daughter against mother; mother-in-law against her daughter-in-law, and daughter-in-law against mother-in-law!"

The Message

I've come to change everything, turn everything rightside up—how I long for it to be finished! Do you think I came to smooth things over and make everything nice? Not so. I've come to disrupt and confront! From now on, when you find five in a house, it will be—

Three against two,
and two against three;
Father against son,
and son against father;
Mother against daughter,
and daughter against mother;
Mother-in-law against bride,
and bride against mother-in-law."

NIRV

Do you think I came to bring peace on earth? No, I tell you. I have come to separate people. From now on there will be five members in a family, each one against the other. There will be three against two and two against three. They will be separated. Father will turn against son and son against father. Mother will turn against daughter and daughter against mother. Mother-in-law will turn against daughter-in-law and daughter-in-law against mother-in-law."

New Life Version

Do you think I came to bring peace on the earth? I tell you, no! I came to divide. From now on there will be five in one house divided. Three will be against two and two will be against three. The father will be against the son. The son will be against the father. The mother will be against the daughter. The daughter will be against the mother. The mother-in-law will be against the daughter-in-law. The daughter-in-law will be against the mother-in-law."

New Simplified Bible

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

Casual English Bible	Do you really think I came to bring peace on earth? Absolutely not. I'm telling you that my being here is going to have the opposite effect. I'm going to cause divisions. From now on, if you have five people in your home, three of them will take a side against the other two, and those two against the other three. The father won't agree with his son, and the son won't agree with his father. The mother won't agree with her daughter, and the daughter won't agree with her mother. The mother-in-law won't agree with her daughter-in-law, and the daughter-in-law won't agree with her mother-in-law."
Contemporary English V.	Do you think that I came to bring peace to earth? No indeed! I came to make people choose sides. A family of five will be divided, with two of them against the other three. Fathers and sons will turn against one another, and mothers and daughters will do the same. Mothers-in-law and daughters-in-law will also turn against each other.
The Living Bible	"Do you think I have come to give peace to the earth? <i>No!</i> Rather, strife and division! From now on families will be split apart, three in favor of me, and two against—or perhaps the other way around. A father will decide one way about me; his son, the other; mother and daughter will disagree; and the decision of an honored mother-in-law [implied by ancient custom.] will be spurned by her daughter-in-law."
New Berkeley Version New Living Translation	. Do you think I have come to bring peace to the earth? No, I have come to divide people against each other! From now on families will be split apart, three in favor of me, and two against—or two in favor and three against. 'Father will be divided against son and son against father; mother against daughter and daughter against mother; and mother-in-law against daughter-in-law and daughter-in-law against mother-in-law.' [Mic 7:6.]"
UnfoldingWord Simplified T.	Do you think that as a result of my coming to earth people will live together peacefully? No! I must tell you, instead, people will be divided. Because some people in one house will believe in me and some will not, they will be divided. Three people in one house who do not believe in me will oppose two who do believe. A man will oppose his son, or a son will oppose his father. A woman will oppose her daughter, or a woman will oppose her mother. A woman will oppose her daughter-in-law, or a woman will oppose her mother-in-law."
William's New Testament	.

Partially literal and partially paraphrased translations:

American English Bible	'Do you think that I came to bring peace on earth? No, I've come to create divisions! So, if there are five in a house, They'll be divided three against two, Or two against three. 'Fathers will be against their own sons, And sons [will be] against their own fathers... Mothers will be against their own daughters, And daughters will be against their own mothers. It will be mothers-in-law against daughters-in-law, And daughters-in-law against mothers-in-law!'
Beck's American Translation	.

Breakthrough Version	Does it seem to you that I showed up to give peace in the earth? Definitely not, I tell you, but instead division. You see, from the present on, there will be five that have been divided in one house, three against two and two against three. They will be divided: a father against a son and a son against a father, a mother against the daughter and a daughter against the mother, a mother-in-law against her daughter-in-law and a daughter-in-law against the mother-in-law."
Common English Bible	Do you think that I have come to bring peace to the earth? No, I tell you, I have come instead to bring division. From now on, a household of five will be divided—three against two and two against three. Father will square off against son and son against father; mother against daughter and daughter against mother; and mother-in-law against daughter-in-law and daughter-in-law against mother-in-law."
Len Gane Paraphrase	"Do you think that I have come to give peace on earth? I'm telling you, 'Not so.' Instead [comes] division. "For from now on five will be in one house divided, three against two and two against three. "The father will be divided against the son and the son against the father, the mother against the daughter and the daughter against the mother, the mother-in-law against her daughter-in-law and the daughter-in-law against her mother-in-law."
A. Campbell's Living Oracles . New Advent (Knox) Bible	Do you think that I have come to bring peace on the earth? No, believe me, I have come to bring dissension. Henceforward five in the same house will be found at variance, three against two and two against three; the father will be at variance with his son, and the son with his father, the mother against her daughter, and the daughter against her mother, the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.[5] [5] vv. 51-53: Mt. 10.34.
NT for Everyone	'Do you suppose I've come to give peace to the earth? No, let me tell you, but rather division. From now on, you see, families will be split down the middle: three against two in a family of five, and two against three, father against son and son against father, mother against daughter and daughter against mother, mother-in-law against daughter-in-law and daughter-in-law against mother-in-law.
20 th Century New Testament	Do you think that I am here to give peace on earth? No, I tell you, but to cause division. For from this time, if there are five people in a house, they will be divided, three against two, and two against three. 'Father will be opposed to son and son to father, mother to daughter and daughter to mother, mother-in-law to her daughter-in-law and daughter-in-law to her mother-in-law.'"

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	Do you think that I came here to bring peace on the earth? No, I tell you, but rather division. From now on, five in one household will be divided: three against two, and two against three. They will be divided, father against son, son against father, mother against daughter, daughter against mother, mother-in-law against her daughter-in-law, and daughter-in-law against mother-in-law." [Mc 7:6]
Conservapedia Translation	Do you suppose that I have come to give peace on earth? I tell you, 'No, but rather divisiveness': For from this point forward there will be five in one house divided, three against two, and two against three. The father will be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.

- Revised Ferrar-Fenton Bible "Do you imagine that I have come to give peace to the earth? Not at all; I tell you, on the contrary, contention. For from now there 'will be five contending in a single house: three against two, and two against three. Father will contend against son, and son against father; mother against daughter, and daughter against mother; mother-in-law against her daughter-in-law, and daughter-in-law against her mother-in-law."
- God's Truth (Tyndale) Suppose you that I am come to send peace on earth? I tell you no, but rather debate. For from now on there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father. The mother against the daughter, and the daughter against the mother. The mother in law against her daughter in law, and the daughter in law against her mother in law.
- Lexham Bible Do you think that I have come to grant peace on the earth? No, I tell you, but rather division! For from now on there will be five in one household, divided three against two and two against three. They will be divided, father against son and son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against mother-in-law."
- Montgomery NT "Do you think that I am come to make peace on the earth? No, I tell you, but rather dissension. "From this time there will be five in one house divided, three against two and two against three; "father against son and son against father; mother against daughter and daughter against her mother; mother-in-law against her daughter-in-law and daughter-in-law against her mother-in-law."
- NIV, ©2011
Urim-Thummim Version . Suppose you that I am come to give peace on earth? I tell you, No; but rather division: For from this time on there will be 5 in one house divided, 3 against 2, and 2 against 3. The dad will be divided against the son, and the son against the dad; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.
- Weymouth New Testament Do you suppose that I came to give peace on earth? No, I tell you that I came to bring dissension. For from this time there will be in one house five persons split into parties. Three will form a party against two and two will form a party against three; father against son and son against father; mother attacking daughter and daughter her mother, mother-in-law her daughter-in-law, and daughter-in-law her mother-in-law."
- Wikipedia Bible Project Do you think I came to bring peace to the earth? No, I'm telling you that I bring complete disagreement. From now on if there's five people in a house, they will be divided against each other—three against two, and two against three. They will be opposed to each other—father against son, son against father, mother against daughter, daughter against mother, mother-in-law against daughter-in-law, and daughter-in-law against mother-in-law."

Catholic Bibles (those having the imprimatur):

- Christian Community (1988) Do you think that I have come to bring peace on earth? No, I tell you, but rather division. From now on, in one house five will be divided: three against two, and two against three. They will be divided, father against son and son against father; mother against daughter and daughter against mother; mother-in-law against her daughter-in-law, and daughter-in-law against her mother-in-law."
Mt 10:34; Jer 6:14; 8:10; Ezk 13:10
21:16; Mic 7:6

The Heritage Bible

Do you think that I arrived to give peace in the earth? I say to you, Absolutely not, but rather thorough division,

Because from now there will be five in one house divided, three against two, and two against three.

Father will be divided against son, and son against father; mother against daughter, and daughter against mother; mother in law against her daughter in law, and daughter in law against her mother in law.

New American Bible (2011)

Do you think that I have come to establish peace on the earth? No, I tell you, but rather division.^w From now on a household of five will be divided, three against two and two against three; a father will be divided against his son and a son against his father, a mother against her daughter and a daughter against her mother, a mother-in-law against her daughter-in-law and a daughter-in-law against her mother-in-law.^x

w. [12:51] 2:14.

x. [12:53] Mi 7:6.

New Catholic Bible

Jesus, Cause of Dissensions.^[m]“Do you think that I have come to bring peace to the earth? No, I tell you, but rather division.

“From now on a household of five will be divided, three against two and two against three; they will be divided, father against son and son against father, mother against daughter and daughter against mother, mother-in-law against daughter-in-law and daughter-in-law against mother-in-law.”

[m] The Gospel brings not security but the division (see Lk 2:34-35) that, according to Micah (7:6), is a prelude to the last times.

New English Bible—1970

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New Jerusalem Bible

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NRSV (Anglicized Cath. Ed.)

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Revised English Bible—1989

Do you suppose I came to establish peace on the earth? No indeed, I have come to bring dissension.

From now on, a family of five will be divided, three against two and two against three; father against son and son against father, mother against daughter and daughter against mother, mother-in-law against daughter-in-law and daughter-in-law against mother-in-law.”

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Do you think that I have come to bring peace in the Land? Not peace, I tell you, but division! For from now on, a household of five will be divided, three against two, two against three.

Father will be divided against son

and **son against father**,

mother against daughter

and **daughter against mother**,

mother-in-law against her daughter-in-law

and **daughter-in-law against mother-in-law.** [Micah 7:6]

Hebraic Roots Bible

Do you think that I came to give tranquility in the earth? No, I say to you, But rather division. For from now on five in one house will have been divided, three against two, and two against three. Father will be divided against son, and son against father; mother against daughter, and daughter against mother; mother-in-law against her bride, "and the bride against her mother-in-law." (Mic. 7:6)

Holy New Covenant Trans.

Do you think I came to bring peace to the world? No! I came to divide the world! From now on a family with five people will be divided, three against two, and two against three. A father and son will be divided: the son will be against his father; the father will be against his son. A mother and her daughter will be divided: the daughter will be against her mother; the mother will be against her daughter. A

The Scriptures 2009	<p>mother-in-law and her daughter-in-law will be divided: the daughter-in-law will be against her mother-in-law; the mother-in-law will be against her daughter-in-law." "Do you think that I came to give peace on earth? I say to you, no, but rather division.</p> <p>"For from now on five in one house shall be divided, three against two, and two against three – father shall be divided against son, and son against father, mother against daughter, and daughter against mother, mother-in-law against her daughter-in-law, and daughter-in-law against her mother-in-law." Micah 7:6. [Emphasis is from the Scriptures 2009; and I am not sure what the significance is.]</p>
Tree of Life Version	<p>"Do you suppose that I have come to bring shalom on earth? No, I tell you, but rather division. From now on there will be five in one house in opposition, three against two and two against three. They will be divided, father against son and son against father, mother against daughter and daughter against mother, mother-in-law against daughter-in-law and daughter-in-law against mother-in-law."</p>

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	<p>...[You*] suppose for peace [I] come to give in the earth not [I] say [to] you* but than division {I come to give} will be for from the [one] now five [Ones] in one house Having Been Divided {will be} Three [Men] at two [men] and {Having Been Divided will be} two [Ones] at three [men] [They] will be divided Father at son and Son at father Mother to the daughter and Daughter to the mother Mother (Spousal) to the bride [of] her and Bride to the mother (spousal)...</p>
Awful Scroll Bible	<p>(")Suppose yous, certainly-of-which myself came-near, to be granted wholeness from-within the land? I instruct to yous, not so, however, either division-throughout! (")For from this time on, there will be five from-within one house, having come to be thoroughly-divided, three against two, and two against three. (")A father will become thoroughly-divided against a son, and a son against a father, a mother against a daughter, and a daughter against a mother, a mother-in-law against her daughter-in-law, and a daughter-in-law against her mother-in-law."</p>
Concordant Literal Version exeGesés companion Bible	<p>. Think you that I come to give shalom on earth? I word to you, Indeed not; but rather division: for from henceforth five in one house divide - three against two and two against three - the father divides against the son and the son against the father; the mother against the daughter and the daughter against the mother; the mother in law against her bride, and the bride against her mother in law.</p>
Orthodox Jewish Bible	<p>Do you think that I came to bring Shalom on the earth? No, I tell you, but rather machaloket (division, controversy). For there will be from now in one bais (household) chamesh (five) having been divided, shaloshá against shenayim and shenayim against shaloshá, AV will be divided against BEN and BEN against AV, EM (mother) against BAT and BAT against EM, KALLAH BACHAMOT (daughter-in law against mother-inlaw) and CHAMOT against KALLAH. [MICHOH 7:6]</p>

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>Do you suppose that I came to grant peace on earth? No, I tell you, but rather division [between believers and unbelievers]; for from now on five in one household</p>
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will be divided [over Me], three against two and two against three. They will be divided, father against son and son against father, mother against daughter and daughter against mother, mother-in-law against daughter-in-law and daughter-in-law against mother-in-law."

An Understandable Version

Do you think that I came to bring [only] peace to the earth? No, I tell you, but division instead. For from now on there will be a household of five persons divided [against one another], three against two and two against three. And a father will be divided against his son and the son against his father; a mother [will be divided] against her daughter and the daughter against her mother; a mother-in-law [will be divided] against her daughter-in-law and a daughter-in-law against her mother-in-law."

The Expanded Bible

Do you think I came to give peace to the earth? No, I tell you, I came to divide it [bring division]. [L For] From now on, a family [L house] with five people will be divided, three against two, and two against three. They will be divided: father against son and son against father, mother against daughter and daughter against mother, mother-in-law against daughter-in-law and daughter-in-law against mother-in-law [Mic. 7:6]."

Jonathan Mitchell NT

"Do you folks continue supposing (assuming; imagining) that I came along (or: was birthed to be present) to give peace [= shalom] within the Land (or: on the earth)? No, I am saying to you, to the contrary, complete division (or: a thorough dividing). "You see, from now on, within one house there will proceed in being five people that are existing having been completely divided: three on (= against, or, from) two, and two on (= against, or, from) three.

"A father will continue being thoroughly divided on (= from; or: about; against; or: on [decisions, issues or perspectives in regard to]) a son, and 'a son on a father;' a mother on a daughter, and 'a daughter on a mother;' a mother-in-law on her daughter-in-law, and 'a daughter-in-law on the mother-in-law.'" [Micah 4:6]

P. Kretzmann Commentary

Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division;

for from henceforth there shall be five in one house divided, three against two and two against three.

The father shall be divided against the son and the son against the father, the mother against the daughter and the daughter against the mother, the mother-in-law against her daughter-in-law and the daughter-in-law against her mother-in-law.

See Matthew 10:34-36. The Gospel is to some people, whose minds the god of this world has blinded, a savor of death unto death, 2 Corinthians 2:16. It brings a fire of controversy which results in fierce trials and conflicts for the believers. The sooner this fire therefore is kindled, the better it will be for the faithful. And it is not as if Jesus would go out unscathed while His followers must bear the many crosses that are laid upon them because of their discipleship. The baptism of His last great Passion looms up before Him with such a threatening aspect that He is pressed on every side, both with fervent desire and with fear on account of the last ordeal. And so the disciples must not live in the foolish hope and idea that they will escape the same or a similar ordeal. Contention, dissension, strife, enmity will follow the preaching of the cross at all times, causing divisions even in the midst of the most closely knit households. Friendships of long years' standing, the most intimate ties of blood-relationship have been disrupted because of opposition to the Gospel. This the believers of all times should know, lest, they be offended. They dare not expect their lot to be more pleasant than that of their Lord.

Syndein/Thieme

""Do you think!/'Are you of the opinion' {dokeo} that I {Jesus} 'have come near you' {paraginomai} to bring about peace {eirene} on earth? Absolutely no, I tell you, but rather division/'a parting' {diamerismos}!

{Note: God says 'My Ways are not your ways'. When you replace your human viewpoint with His Divine viewpoint through the daily, consistent intake of the Word, you will naturally begin to apply His Viewpoint to your experiences in life. You will see how others have human viewpoint still. Their viewpoint will be anywhere from extreme human genius to complete stupidity - but BOTH are still only human viewpoint. You will be separated from them in the way they think and therefore the way they act. This will be a natural division and it will be in families, the work place, the church, etc. Just remember do NOT judge others. And, do not try and 'correct them'. Instead, encourage them. Lead them by your example. They will see your relaxed mental attitude and ask YOU how they can think like you do!}

“ For from now on there will be five in one household divided, three against two and two against three.

“ They will be divided,
 father against son
 and son against father,
 mother against daughter
 and daughter against mother,
 mother-in-law against her daughter-in-law
 and daughter-in-law against mother-in-law.”

Translation for Translators

Do you think that as a result of my coming to earth people will live together peacefully? No! I must tell you, *that is not what will happen! Instead, people will be divided. Because some people in one house will believe in me and some will not, they will be divided. For example, three people in one house who do not believe in me will oppose two who do believe, or two who do not believe in me will oppose three who do believe. A man will oppose his son, or a son will oppose his father. A woman will oppose her daughter, or a woman will oppose her mother. A woman will oppose her daughter-in-law, or a woman will oppose her mother-in-law.*”

The Voice

Jesus: Do you think I've come with a nice little message of peace? No way. Believe Me, My message will divide. It will divide a household of five into three against two or two against three. It will divide father against son and son against father; mother against daughter and daughter against mother; mother-in-law against daughter-in-law and daughter-in-law against mother-in-law. [Micah 7:6]

Bible Translations with Many Footnotes:

NET Bible®

Do you think I have come to bring peace on earth? No, I tell you, but rather division!¹³² For from now on¹³³ there will be five in one household divided, three against two and two against three. They will be divided,¹³⁴ father against son and son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against mother-in-law.”

¹³²tn Or “hostility.” This term pictures dissension and hostility (BDAG 234 s.v. διαμερισμός).

¹³³sn From now on is a popular phrase in Luke: 1:48; 5:10; 22:18, 69; see Mic 7:6.

¹³⁴tn There is dispute whether this phrase belongs to the end of v. 52 or begins v. 53. Given the shift of object, a connection to v. 53 is slightly preferred.

New American Bible (2011)
 The Passion Translation

Don't think for a moment that I came to grant peace and harmony to everyone. No, for my coming will change everything and create hostility among you. From now on, even family members will be divided over me and will choose sides^[k] against one another. Fathers will be split off against sons and sons against fathers; mothers will be against daughters and daughters against mothers; mothers-in-law will be against brides and brides against mothers-in-law—all because of me.”

^[k] The Greek text is literally “Among five in one house, three will be against two and two will be against three.”

- Rotherham’s Emphasized B. Suppose ye that ||peace|| I am come to give in the earth? Nay, I tell you, but rather division. For there shall be |henceforth| five’ in one’ house|divided|,— Three against two, and two against three: There shall be divided— Father against son, *and son against father,* Mother against daughter, *and daughter against the mother,—^b* Mother-in-law against her daughter-in-law, and daughter-in-law against the mother-in-law.
^b Mi. vii. 6.
- The Spoken English NT Do you think I’ve come to bring peace to the earth? No! I’m telling you, it’s just the opposite: I’ve come to bring division. Because from now on, there’ll be five people in one home, split up three against two and two against three. A father will be set against his son, and a son against his father. A mother will be set against her daughter, and a daughter against her mother. A mother-in-law will be against her daughter-in-law, and a daughter-in-law against her mother-in-law.^{kk}
- Wilbur Pickering’s New T. Do you imagine that I came to provide peace on the earth? Not at all, I tell you, but rather division. Because from now on there will be five in one house divided: three against two and two against three. Father will be divided against son and son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against her mother-in-law.”¹⁶
⁽¹⁶⁾ This is precisely true.

Literal, almost word-for-word, renderings:

- Analytical-Literal Translation "Do you_p think that I came to give peace on the earth? Not at all, I say to you_p, but rather division!
"For from now [on] five in one house will have been divided: three against two and two against three.
"A father will be divided against a son and a son against a father, a mother against a daughter and a daughter against a mother, a mother-in-law against her daughter-in-law and a daughter-in-law against her mother-in-law." [see Micah 7:6]
- Context Group Version Do you (pl) think that I have come to give peace in the land? I tell you (pl), No; but rather division: for there shall be from now on five in one house divided, three against two, and two against three. They shall be divided, father against son, and son against father; mother against daughter, and daughter against her mother; mother in law against her daughter in law, and daughter in law against her mother in law.
- Far Above All Translation Do you think I came to bring peace on earth? No, I tell you, but rather discord. For from now on there will be five in one house at odds with each other three against two and two against three. A father will be at variance with *his* son, and a son with *his* father; a mother with *her* daughter and a daughter with *her* mother; a mother-in-law *will be* against her daughter-in-law, and a daughter-in-law against her mother-in-law."
- Green’s Literal Translation .
- Legacy Standard Bible .
- Modern Literal Version 2020 You^o are thinking that I came* to give peace in the earth? I tell you^o, No, but rather division. For* there will be from hereafter five in one house having been divided, three against two, and two against three. Father will be divided against son, and son against father; mother against daughter, and daughter against mother; mother-

in-law against her daughter-in-law, and daughter-in-law against her mother-in-law.

New American Standard
New Matthew Bible

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Do you suppose that I have come to send peace on earth? I tell you no, but rather division. For from henceforth there will be five in one house, divided three against two, and two against three. The father will be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.

Revised Young's Lit. Trans.

'Think you that peace I came to give in the earth? no, I say to you, but rather division; for there shall be henceforth five in one house divided -- three against two, and two against three; a father shall be divided against a son, and a son against a father, a mother against a daughter, and a daughter against a mother, a mother-in-law against her daughter-in-law, and a daughter-in-law against her mother-in-law.'

The gist of this passage:

Jesus asks His disciples if they think He has come to bring peace to the earth, and He answers His Own question by saying, *no*.

51-53

Luke 12:51a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dokéō (δοκέω) [pronounced <i>dohk-EH-oh</i>]	<i>to think, to imagine, to consider, to appear</i>	2 nd person plural, present active indicative	Strong's #1380
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
eirênê (εἰρήνη, ης, ῆ) [pronounced <i>eye-RAY-nay</i>]	<i>peace, tranquility, harmony, order, welfare; security, safety; prosperity, felicity; unity</i>	feminine singular noun; accusative case	Strong's #1515
paraginomai (παραγίνομαι) [pronounced <i>pah-ahg-EEN-ohm-ai</i>]	<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>	1 st person singular, aorist (deponent) middle indicative	Strong's #3854
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>	aorist active infinitive	Strong's #1325
en (ἐν) [pronounced <i>en</i>]	<i>in, by, by means of, with; among; within, during; for, because, by (this); to</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
gê (γῆ, γῆς, ῆ) [pronounced <i>gay</i>]	<i>earth; soil, ground; land; [inhabited] earth</i>	feminine singular noun; dative, locative or instrumental case	Strong's #1093

Translation: Did [all of] you think that I brought peace [and unity] to give to the [inhabitants of this] earth?

Given the context and all that is to follow, *peace and unity* is a good translation for the feminine singular noun *eirênê* (εἰρήνη) [pronounced *eye-RAY-nay*].

Jesus asks His disciples and the others there with them, “Do you think that My purpose in this world is to bring peace and unity to this land?” I think we might reasonably understand this to apply to the general Israel area (Galilee and Judæa); as well as referring to the entire world.

Illustration: We hear this call for unity all of the time. When football players began to kneel for the *Star Spangled Banner*, some of them—no doubt as a result of all the angry mail and tweets that they received—made a passionate cry for unity. But the fundamental point of unity is the *Star Spangled Banner*. You don’t throw aside the national anthem, and then call for unity. It don’t make no sense. Essentially they were saying, “We want unity, but only on our terms. We will tell you what to be unified about.” That’s not really unity. That is a political agenda.

Illustration: Furthermore, unity is overrated. When a significant portion of a country’s population has decided that the country in which they live and were brought up is fundamentally wrong or racist, then there is not going to be any unity to be found—particularly because there will be a much larger percentage of people who see the United States of America in the opposite way.

Luke 12:51b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
ouchi (οὐχί) [pronounced oo-KHEE]	<i>no (indeed), not (indeed), by no means, not at all</i>	negative interrogative particle	Strong’s #3780
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>	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

Translation: No (indeed) [is what] I keep telling you;...

Jesus utters a very strong negative, telling the disciples, “Understand this, that I did not come to bring unity to the world.”

Throughout the Old Testament, God is constantly making distinctions between His people and others. If there is going to be any continuity between the two testaments, we should certainly expect this of Jesus as well.

Luke 12:51c			
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

Luke 12:51c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ê (ἢ) [pronounced ā]	<i>or; either, rather; than; but; save</i>	disjunctive particle	Strong's #2228
diamerismós (διαμερισμός) [pronounced dee-am-er-is-moss]	<i>discord, disunity, division, dissension, parting [of the ways]</i>	masculine singular noun, accusative case	Strong's #1267

Translation: ...rather [I bring] discord [to this earth].

"I have not come to provide unity," says the Lord, "I bring discord and dissension." People are not going to all fall in line and believe in the Lord.

Illustration: Even today in some Jewish families—those which have very little to do with religion—when one of their own family members believe in Jesus, that can be quite a blow to the family. And, when a Muslim steps away from Islam and believes in Jesus, that person may find themselves marked for death by their own family members.

In many cases, believing in Jesus does not necessarily cause a ripple; but there are situations where the believer can, by that simple act of faith, alienate his (or her) entire family.

Luke 12:51 Did [all of] you think that I brought peace [and unity] to give to the [inhabitants of this] earth? No (indeed) [is what] I keep telling you; rather [I bring] discord [to this earth]. (Kukis moderately literal translation)

I like the way the Voice translates this: Do you think I've come with a nice little message of peace? No way. Believe Me, My message will divide.

Luke 12:52a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
esomai (ἔσομαι) [pronounced EHS-om-ah-ee]	<i>future tense of "to be"</i>	3 rd person plural, future indicative	Strong's #2071 (a form of #1510)
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
apó (ἀπό) [pronounced aw-PO]	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</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

Luke 12:52a			
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
penete (πέντε) [pronounced PEHN-teh]	<i>five</i>	Indeclinable noun	Strong's #4002
en (ἐν) [pronounced en]	<i>in, by, by means of, with; among; within, during; for, because, by (this); to</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
heís, mia, hen (εἷς, μία, ἓν) [pronounced hice, MEE-ah, ehñ]	<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
oikos (οἶκος) [pronounced OY-koss]	<i>house, building, palace; abode, dwelling place, [including a city, country]; used for believers in a group [household of God]; a household, family; descendants</i>	masculine singular noun, dative, locative or instrumental case	Strong's #3624
diamerizō (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>	masculine plural, perfect passive participle, nominative case	Strong's #1266

Translation: For [there] will be, from this time forward, five in a house who are divided,...

I am assuming that the number *five* was a random number. In a typical household of five or more, in that era, someone was going to believe in Jesus. And that would split apart that family. Jesus was a very emotional issue to most people in that era.

Luke 12:52b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
treis/tria (τρεις/τρία) [pronounced trice/TREE-ah]	<i>three</i>	masculine plural noun; nominative case	Strong's #5140

Luke 12:52b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπί (ἐπί) [pronounced eh-PEE]	<i>on, upon; at, by, over; during, at (in) the time of; about; in addition to, besides; against; on the basis of; because; with</i>	preposition of superimposition; a relation of rest and distribution with the dative, locative or instrumental case	Strong's #1909
duo (δύο) [pronounced DOO-oh]	<i>two, both</i>	masculine plural, indeclinable adjective; primary numeral; dative, locative or instrumental case	Strong's #1417
Sometimes this is said to be indeclinable; and other times it is declined (as here).			
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
duo (δύο) [pronounced DOO-oh]	<i>two, both</i>	Indeclinable adjective; primary numeral	Strong's #1417
ἐπί (ἐπί) [pronounced eh-PEE]	<i>on, upon; at, by, over; during, at (in) the time of; about; in addition to, besides; against; on the basis of; because; with</i>	preposition of superimposition; a relation of rest and distribution with the dative, locative or instrumental case	Strong's #1909
treis/tria (τρεις/τρία) [pronounced trice/TREE-ah]	<i>three</i>	masculine plural noun; dative, locative or instrumental case	Strong's #5140

Translation: ...three against two and two against three.

In a house of five, three will be against two.

The Translation for Translators explains what Jesus means here when He appears to repeat the same thing: **Do you think that as a result of my coming to earth people will live together peacefully? No! I must tell you, that is not what will happen! Instead, people will be divided.** Because some people in one house will believe in me and some will not, they will be divided. For example, three people in one house who do not believe in me will oppose two who do believe, or two who do not believe in me will oppose three who do believe.

Luke 12:52 For [there] will be, from this time forward, five in a house who are divided, three against two and two against three. (Kukis moderately literal translation)

Luke 12:53a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diamerizô (διαμερίζω) [pronounced <i>dee-am-er-ID-zoh</i>]	<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 plural, future passive indicative	Strong's #1266
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
ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]	<i>on, upon; at, by, over; during, at (in) the time of; about; in addition to, besides; against; on the basis of; because; with</i>	preposition of superimposition; a relation of rest and distribution with the dative, locative or instrumental case	Strong's #1909
huios (υἱός, οὐ, ὁ) [pronounced <i>hwee-OSS</i>]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, dative, locative or instrumental case	Strong's #5207
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
huios (υἱός, οὐ, ὁ) [pronounced <i>hwee-OSS</i>]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, nominative case	Strong's #5207
ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]	<i>on, upon; at, by, over; during, at (in) the time of; about; in addition to, besides; against; on the basis of; because; with</i>	preposition of superimposition; a relation of rest and distribution with the dative, locative or instrumental case	Strong's #1909
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; dative, locative or instrumental case	Strong's #3962

Translation: A father will be divided against [his] son and the son against [his] father;...

Family members who should be close will be divided against one another. A father against his son, if one or the other believes in Jesus.

Luke 12:53b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mêtêr (μήτηρ) [pronounced MAY-tare]	<i>a mother; metaphorically the source of something, the motherland</i>	feminine singular noun; nominative case	Strong's #3384
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
thugatêr (θυγάτηρ) [pronounced thoo-GAT-air]	<i>a daughter; a female descendant; a female child</i>	feminine singular noun, accusative case	Strong's #2364
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
thugatêr (θυγάτηρ) [pronounced thoo-GAT-air]	<i>a daughter; a female descendant; a female child</i>	feminine singular noun, nominative case	Strong's #2364
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
tên (τήν) [pronounced tayn]	<i>the, to the</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
mêtêr (μήτηρ) [pronounced MAY-tare]	<i>a mother; metaphorically the source of something, the motherland</i>	feminine singular noun; accusative case	Strong's #3384

Translation: ...the mother against [her] daughter and the daughter against [her own] mother;...

The same thing is true of a mother and daughter.

Luke 12:53c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
panthera (πενθερά) [pronounced pen-ther-AH]	<i>mother-in-law, a wife's mother</i>	feminine singular noun, nominative case	Strong's #3994

Luke 12:53c			
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
τὴν (τήν) [pronounced tayn]	<i>the, to the</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
numphê (νύμφη) [pronounced noom-FAY]	<i>1) a betrothed woman, a bride; 2) a recently married woman, young wife; 3) a young woman; 4) a daughter-in-law</i>	feminine singular noun; accusative case	Strong's #3565
αὐτὴς (αὐτή) [pronounced ow-TAYC]	<i>her, hers; of her; from her; same</i>	3 rd person feminine singular personal or demonstrative pronoun; ablative/genitive case	Strong's #846
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
numphê (νύμφη) [pronounced noom-FAY]	<i>1) a betrothed woman, a bride; 2) a recently married woman, young wife; 3) a young woman; 4) a daughter-in-law</i>	feminine singular noun; nominative case	Strong's #3565
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
τὴν (τήν) [pronounced tayn]	<i>the, to the</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
πανθήρα (πενθερά) [pronounced pen-ther-AH]	<i>mother-in-law, a wife's mother</i>	feminine singular noun, accusative case	Strong's #3994

Translation: ...the mother-in-law against her daughter-in-law and the daughter-in-law against [her] mother-in-law.

Interestingly enough, Jesus even applies this to a mother-in-law and her daughter-in-law. Sometimes we might think of this being a natural disunity; but not all of the time. But when one believes in Jesus and the other does not, that breaks them apart.

Luke 12:53 A father will be divided against [his] son and the son against [his] father; the mother against [her] daughter and the daughter against [her own] mother; the mother-in-law against her daughter-in-law and the daughter-in-law against [her] mother-in-law. (Kukis moderately literal translation)

Luke 12:51–53 Did [all of] you think that I brought peace [and unity] to give to the [inhabitants of this] earth? No (indeed) [is what] I keep telling you; rather [I bring] discord [to this earth]. For [there] will be, from this time forward, five in a house who are divided, three against two and two against three. A father will be divided against [his] son and the son against [his] father; the mother against [her] daughter and the daughter against [her own] mother; the mother-in-law against her daughter-in-law and the daughter-in-law against [her] mother-in-law. (Kukis moderately literal translation)

Luke 12:51–53 Did you all think My intention was to bring peace and unity to the people of this land? I am not bringing peace; I am bringing discord. From this point forward, if there are five in a house, they will be divided, three against two. A father will be divided from his son; the son from his father; a mother will be against her own daughter, and the daughter against her mother. The mother-in-law will be divided from her daughter-in-law and vice versa as well. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

Understanding the Time

But He also was saying to the crowds, “When you [all] might have seen a cloud rising up over the west, at once you [all] keep saying that a rain shower is coming. And comes about this [thing]. And when a southern wind is blowing (hard), you [all] keep on saying that a burning heat will be, and it is. [You] hypocrites! The face of the earth and the sky you [all] have seen to test; but the time, this how do you [all] not see to test?”

Luke
12:54–56

Jesus [lit., He] also said to the crowds, “When you+ see a cloud rising up over the west, immediately you+ say ‘A rain shower is coming’ (and this thing comes about). And when a southern wind is blowing hard, you+ say, ‘A scorching heat will come’ (and it does [lit., will be]). [You] hypocrites! You can see and interpret the appearance of the earth and sky; but how do you not see and (correctly) interpret the [prophetic] times?”

Jesus also said these things to the crowds who were there: “Often, when you look into the sky and see a cloud rising up over the west, you promptly predict, ‘A rain shower is coming’ (and it comes). When you observe a southern wind blowing hard, you say, ‘It is going to be scorching hot today’ (and you are correct). You judgmental hypocrites! You can correctly observe and interpret the signs of the earth and sky, yet you cannot look at what is happening right in front of you and correctly understand the times during which you live?”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) But He also was saying to the crowds, “When you [all] might have seen a cloud rising up over the west, at once you [all] keep saying that a rain shower is coming. And comes about this [thing]. And when a southern wind is blowing (hard), you [all] keep on saying that a burning heat will be, and it is. [You] hypocrites! The face of the earth and the sky you [all] have seen to test; but the time, this how do you [all] not see to test?”

Douay-Rheims 1899 (Amer.)	And he said also to the multitudes: When you see a cloud rising from the west, presently you say: A shower is coming. And so it happeneth. And when ye see the south wind blow, you say: There will heat. And it cometh to pass. You hypocrites, you know how to discern the face of the heaven and of the earth: but how is it that you do not discern this time?
Holy Aramaic Scriptures	And he said unto the kenshe {the crowds}, "When you see a nana {a cloud} that rises from the marba {the west}, immediately you say that metra {rain} is coming, and it happens thus. And when the south wind blows, you say, 'There will be khuma {heat},' and it happens. Hypocrites! You know to distinguish the face of the Ara {the Earth} and of the Shmaya {the Heavens}, but, you don't know how to distinguish this time.
James Murdock's Syriac NT	And he said to the multitudes: When you see a cloud rising out of the west, ye at once say: Rain is coming; and it is so. And when a south wind bloweth, ye say: It will be hot: and it is so. Ye hypocrites, ye know how to distinguish the aspect of the heavens and the earth; and why can ye not distinguish the present time?
Original Aramaic NT	He said to the crowds, "Whenever you see a cloud that rises from the West, and at once you say, 'Rain is coming', it is so." "And when a south wind blows, you say, 'It will be hot', and it is." "Accepters of faces, you know to discern the face of the earth and sky, how do you not discern this time?"
Lamsa Peshitta (Syriac)	He said to the crowds, "Whenever you see a cloud that rises from the West, and at once you say, 'Rain is coming', it is so." "And when a south wind blows, you say, 'It will be hot', and it is." "Accepters of faces, you know to discern the face of the earth and sky, how do you not discern this time?"

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then he said to the people, When you see a cloud coming up in the west, straight away you say, There will be rain; and so it is. And when you see a south wind blowing, you say, There will be heat; and so it is. O false ones! the face of the earth and the heaven is clear to you; how is it that the signs of these times are not as clear to you?
Bible in Worldwide English	Jesus also said to the people, When you see a cloud coming up in the west, you say right away, "Rain is coming." And it comes. When the wind is blowing from the south, you say, "It will be very hot." And it is. You are not true to yourselves! You know the meaning of these signs in the earth and sky. But you do not know the meaning of the signs about the time in which we are living.
Easy English	Then Jesus said to the crowd, 'If you see a cloud that is rising in the west, immediately you say, "It will rain." And the rain does come. Sometimes you see that the south wind is blowing. So you say, "It will be very hot weather." And the hot weather does come. You are hypocrites! You look at the earth and the sky, and you know what weather will come. So look at the special things that are happening near you now. They show you what will soon happen. But you do not understand what they are showing you. Why not? The things that were happening were showing something. They showed that Jesus was the Messiah. He would soon die.
Easy-to-Read Version–2008	Then Jesus said to the people, "When you see clouds growing bigger in the west, you say, 'A rainstorm is coming.' And soon it begins to rain. When you feel the wind

begin to blow from the south, you say, 'It will be a hot day.' And you are right. You hypocrites! You can understand the weather. Why don't you understand what is happening now?

God's Word™

Jesus said to the crowds, "When you see a cloud coming up in the west, you immediately say, 'There's going to be a rainstorm,' and it happens. When you see a south wind blowing, you say, 'It's going to be hot,' and that's what happens. You hypocrites! You can forecast the weather by judging the appearance of earth and sky. But for some reason you don't know how to judge the time in which you're living.

Good News Bible (TEV)

Jesus said also to the people, "When you see a cloud coming up in the west, at once you say that it is going to rain---and it does. And when you feel the south wind blowing, you say that it is going to get hot---and it does. Hypocrites! You can look at the earth and the sky and predict the weather; why, then, don't you know the meaning of this present time?

J. B. Phillips

Intelligence should not be used only about the weather but about the times in which men live

Then he said to the crowds, "When you see a cloud rising in the west, you say at once that it is going to rain, and so it does. And when you feel the south wind blowing, you say that it is going to be hot, and so it is. You frauds! You know how to interpret the look of the earth and the sky. Why can't you interpret the meaning of the times in which you live?"

The Message

Then he turned to the crowd: "When you see clouds coming in from the west, you say, 'Storm's coming'—and you're right. And when the wind comes out of the south, you say, 'This'll be a hot one'—and you're right. Frauds! You know how to tell a change in the weather, so don't tell me you can't tell a change in the season, the God-season we're in right now.

NIRV

Understanding the Meaning of What Is Happening

Jesus spoke to the crowd. He said, "You see a cloud rising in the west. Right away you say, 'It's going to rain.' And it does. The south wind blows. So you say, 'It's going to be hot.' And it is. You pretenders! You know how to understand the appearance of the earth and the sky. Why can't you understand the meaning of what is happening right now?"

New Life Version

Then Jesus also said to the people, "When you see a cloud coming in the west, you say at once, 'It is going to rain.' And it does. When you see the wind blow from the south, you say, 'It will be a hot day.' And it is. You who pretend to be someone you are not, you know all about the sky and the earth. But why do you not know what is happening these days?"

New Simplified Bible

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

Casual English Bible

Jesus said to the people in the crowd, "When you see clouds building in the west, you say, 'It's gonna rain.' And sure enough, it rains. And when the wind starts blowing in from the south, you say, 'We've got some hot weather coming.' And what do you know. Here comes the hot weather.

Frauds.[8] You know how to read the signs in the sky about what's going to happen in the future. Why is it you can't tell what's happening right now?

⁸12:56Or "hypocrites."

Contemporary English V.

Jesus said to all the people: As soon as you see a cloud coming up in the west, you say, "It's going to rain," and it does. When the south wind blows, you say, "It's going to get hot," and it does. Are you trying to fool someone? You can predict the weather by looking at the earth and sky, but you don't really know what's going on right now.

The Living Bible	Then he turned to the crowd and said, "When you see clouds beginning to form in the west, you say, 'Here comes a shower.' And you are right. "When the south wind blows you say, 'Today will be a scorcher.' And it is. Hypocrites! You interpret the sky well enough, but you refuse to notice the warnings all around you about the crisis ahead. Why do you refuse to see for yourselves what is right? V. 57 is included for context.
New Berkeley Version New Living Translation	. Then Jesus turned to the crowd and said, "When you see clouds beginning to form in the west, you say, 'Here comes a shower.' And you are right. When the south wind blows, you say, 'Today will be a scorcher.' And it is. You fools! You know how to interpret the weather signs of the earth and sky, but you don't know how to interpret the present times.
UnfoldingWord Simplified T.	He also said to the crowds, "When you see a dark cloud forming in the west, you immediately say 'It is going to rain!' and that is what happens. When the wind blows from the south, you say, 'It is going to be a very hot day!' and you are right. You hypocrites! By observing the clouds and the wind, you are able to discern what is happening regarding the weather. Why are you not able to discern what God is doing at this present time?
William's New Testament	And He said to the crowds, "When you see a cloud rising in the west, at once you say, 'It is going to rain,' and it does. And when you see a south wind blowing, you say, 'It is going to be very hot,' and so it is. You hypocrites! You know how to interpret day by day the look of earth and sky. Then how is it that you do not know how to interpret the present crisis?

Partially literal and partially paraphrased translations:

American English Bible	Then he said this to the crowd: 'When you see a cloud arise in the west, You say that a storm is approaching... And it happens. And when you see the wind blow in from the south, You say that a heat wave is coming... And it happens. 'Hypocrites! Since you know how to read the land and the sky, Why can't you read the [signs of the] times?
Beck's American Translation Breakthrough Version	. He also was saying to the crowds, "When you see the cloud coming up over the west, right away you say, 'A shower is coming,' and that is what happens. And when a south <i>wind</i> is blowing, you say, 'It will be a hot wind,' and it happens. Fakers, you know to be examining the appearance of the earth and the sky, but how do you not know to be examining this appointed time?
Common English Bible	Learning and practicing good judgment Jesus also said to the crowds, "When you see a cloud forming in the west, you immediately say, 'It's going to rain.' And indeed it does. And when a south wind blows, you say, 'A heat wave is coming.' And it does. Hypocrites! You know how to interpret conditions on earth and in the sky. How is it that you don't know how to interpret the present time?
A. Campbell's Living Oracles	He said also to the people, When you see a cloud rising in the west, you say, It will rain immediately, and so it happens; and when the south wind blows, you say, It will be hot, and it happens accordingly. Hypocrites, you can judge of what appears in the sky, and on the earth; how is it that you can not judge of the present time?
New Advent (Knox) Bible	And he said to the multitudes, When you find a cloud rising out of the west, you say at once, There is rain coming, and so it does; when you find the south-west wind

blowing, you say, It will be hot, and so it is. Poor fools, you know well enough how to interpret the face of land and sky; can you not interpret the times you live in?[6] [6] vv. 54-56: Mt. 16.2.

NT for Everyone

‘When you see a cloud rising in the west,’ he said to the crowds, ‘you say at once, “It’s going to rain,” and rain it does. When you see the south wind getting up, you say, “It’s going to be very hot,” and that’s what happens. You impostors! You know how to work out what the earth and the sky are telling you; why can’t you work out what’s going on at this very moment?’

20th Century New Testament

And to the people Jesus said: "When you see a cloud rising in the west, you say at once 'There is a storm coming,' and come it does. And when you see that the wind is in the south, you say 'It will be burning hot,' and so it proves. Hypocrites! You know how to judge of the earth and the sky; how is it, then, that you cannot judge of this time?"

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible
 Conservapedia Translation

And He also said to the people, "When you see clouds approaching from the west, you are quick to say, 'Here comes a shower'; and so it happens. And when you see the winds blowing from the south you say, 'It will get warmer'; and that's what happens. You hypocrites, you can predict the weather before it happens, but how is it that you can't see what's happening right before you?"

Revised Ferrar-Fenton Bible

Premonitory Signs.

He then said to the crowd: "When you see a cloud rising from the west, you say at once, 'A shower will come'; and so it does come. And when the south wind blows, you say that 'A hot wind is upon us'; and so it comes.

Free Bible Version

You play-actors! you know how to read the phenomena of the earth and of the sky—then why can you not read this period?

Then Jesus spoke to the crowds. “When you see a cloud rising in the west, you immediately say, ‘a rain-shower’s coming,’ and it happens. When a south wind blows, you say ‘it’s going to be hot,’ and it is. You hypocrites, how is it that you know how to rightly interpret the weather but you don’t know how to interpret the present time?”

God’s Truth (Tyndale)

Then said he to the people: when you see a cloud rise out of the west straight way you say: we shall have a shower, and so it is. And when you se the south wind blow, you say: we shall have heat, and it comes to pass. Hypocrites, you can skill of the fashion of the earth, and of the sky: but what is the cause, that you cannot skill of this time? you and why judge you not of yourselves what is right?

International Standard V

Interpreting the Time
 (Matthew 16:2-3; Mark 8:11-13)

Then Jesus [Lit. he] told the crowds, “When you see a cloud coming in the west, you immediately say, ‘There’s going to be a storm,’ and that’s what happens. When you see a south wind blowing, you say, ‘It’s going to be hot,’ and so it is. You hypocrites! You know how to interpret the appearance of the earth and the sky, yet you don’t know how to interpret the present time?”

Lexham Bible

The Signs of the Times

And he also said to the crowds, “When you see a cloud coming up in the west, you say at once, ‘A rainstorm is coming,’ and so it happens. And when you see the south wind blowing, you say, ‘There will be burning heat,’ and it happens. Hypocrites! You know how to evaluate the appearance of the earth and the sky, but how *is it* you do not know how to evaluate this present time?”

NIV, ©2011

Interpreting the Times

He said to the crowd: "When you see a cloud rising in the west, immediately you say, 'It's going to rain,' and it does. And when the south wind blows, you say, 'It's going to be hot,' and it is. Hypocrites! You know how to interpret the appearance of the earth and the sky. How is it that you don't know how to interpret this present time?"

Riverside New Testament
Weymouth New Testament

. cloud mass

Then He said to the people also, "When you see a cloud rising in the west, you immediately say, 'There is to be a shower;' and it comes to pass. And when you see a south wind blowing, you say, 'It will be burning hot;' and it comes to pass. Vain pretenders! You know how to read the aspect of earth and sky. How is it you cannot read this present time?"

Wikipedia Bible Project

Jesus also spoke to the crowds. "When you see a cloud coming from the west, you say straight away, 'A shower's coming,' and so it does," he told them.

"And when a south wind blows, you say 'a heat-wave's coming,' and it does. You hypocrites, how is it that you know how to analyze the weather but you don't know how to analyze the current time?"

Catholic Bibles (those having the imprimatur):

Christian Community (1988) • Jesus said to the crowds, "When you see a cloud rising in the west, you say at once, 'A shower is coming'; and so it happens. And when the wind blows from the south, you say, 'It will be hot'; and so it is. You superficial people! You understand the signs of the earth and the sky, but you don't understand the present times. And why do you not judge for yourselves what is fit? V. 57 is included for context.

• 54. When you see a cloud. The signs which are seen around Jesus are enough for everyone to understand that now is the time announced by the prophets, when people must be converted and Israel must acknowledge its Savior: tomorrow will be too late (vv. 57-59).

When you go with your accuser before the court (v. 58). In Matthew's Gospel this refers to reconciliation between brothers and sisters. Luke, instead, uses this phrase in reference to our conversion. We are on our way to God's judgment and it is the same as going before the authorities; therefore we must take advantage of the time given to us to straighten out our situation. We must not waste this moment when we can be saved from Judgment by believing in Christ's message.

Mt 16: 2-3; Lk 11:29

7:22; 11:20

Mt 5:25-26

The Heritage Bible

And he said also to the crowd, Whenever you see a cloud rise from the west, at once you say, A thunderstorm is coming, and so it is.

And whenever a south wind is blowing hard, you say that there will be a glaring heat, and it is.

Hypocrites! You see to test the face of the sky and of the earth, but how is it that you absolutely do not test this time?"

New American Bible (2011)

Signs of the Times.

^y He also said to the crowds, "When you see [a] cloud rising in the west you say immediately that it is going to rain—and so it does; and when you notice that the wind is blowing from the south you say that it is going to be hot—and so it is. You hypocrites! You know how to interpret the appearance of the earth and the sky; why do you not know how to interpret the present time?"

y. [12:54–56] Mt 16:2–3.

New Catholic Bible

Discerning the Signs of the Times.^[n] He also said to the crowds, "When you see a cloud rising in the west, you immediately say, 'It is going to rain,' and so it happens. And when you see the wind blowing from the south, you say, 'It is going to be hot,' and so it happens. You hypocrites! You know how to interpret the

appearance of earth and sky. Why then do you not know how to interpret the present time?

[n] Understanding the signs of the times means recognizing the time of salvation, the time of Jesus. No concern is more important than this, for one's very salvation is in question

New English Bible—1970

Discerning the Time (Judæa)

[Lk.12.54-56 →] - Mt.16.2-3

He also said to the people, "When you see cloud banking up in the west, you say at once, "It is going to rain", and rain it does. And when the wind is from the south, you say, "There will be a heat-wave", and there is. What hypocrites you are! You know how to interpret the appearance of earth and sky; how is it you cannot interpret this fateful hour?

New Jerusalem Bible

He said again to the crowds, "When you see a cloud looming up in the west you say at once that rain is coming, and so it does.

And when the wind is from the south you say it's going to be hot, and it is.

Hypocrites! You know how to interpret the face of the earth and the sky. How is it you do not know how to interpret these times?

NRSV (Anglicized Cath. Ed.)

Interpreting the Time

He also said to the crowds, "When you see a cloud rising in the west, you immediately say, "It is going to rain"; and so it happens. And when you see the south wind blowing, you say, "There will be scorching heat"; and it happens. You hypocrites! You know how to interpret the appearance of earth and sky, but why do you not know how to interpret the present time?

Revised English Bible—1989

He also said to the people, "When you see clouds gathering in the west, you say at once, 'It is going to rain,' and rain it does. And when the wind is from the south, you say, 'It will be hot,' and it is. What hypocrites you are! You know how to interpret the appearance of earth and sky, but cannot interpret this fateful hour.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Then to the crowds Yeshua said, "When you see a cloud-bank rising in the west, at once you say that a rainstorm is coming; and when the wind is from the south, you say there will be a heat wave, and there is. Hypocrites! You know how to interpret the appearance of the earth and the sky — how is it that you don't know how to interpret this present time?

Holy New Covenant Trans.

Then Jesus said to the crowds, "When you see clouds in the west growing bigger, immediately you say, 'A rainstorm is coming.' And soon it starts to rain. When you feel the wind begin to blow from the south, you say, 'It will be a hot day.' And it happens. You hypocrites! You can understand the weather but you don't know the importance of what is happening now.

Tree of Life Version

Then He also was saying to the crowds, "When you see a cloud rising in the west, instantly you say, 'A rainstorm is coming'—and so it is. And when a south wind is blowing, you say, 'It will be a scorcher'—and so it is. Hypocrites! The surface of the earth and sky you know how to interpret yet you don't know how to interpret this present time?

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...[He] said but and [to] the crowds when [You*] may see the cloud rising on west* immediately [You*] say for Shower comes and [He] becomes so and when {You* may see} south blowing [You*] say for Heat will be and [He] becomes Pretenders the face [of] the earth and [of] the heaven [You*] have seen to test the time but this how? not [You*] have seen to test...

Awful Scroll Bible	<p>Moreover he continues to instruct also to they of the adjoining area, "As-when- yous -shall be perceived the cloud issuing-up-among, from the going under of the sun, well-set-forth yous confirm, 'There rain is itself to come', and the same-as-this itself comes to be.</p> <p>(")Also as-when- a south wind -shall be blowing, yous confirm certainly-of which, 'There will be scorching heat,' and itself comes about.</p> <p>(")Underhanded-determiners, yous have perceived how to estimate the face of the expanse and land, but how is it being yous do not estimate this-same season?</p>
Concordant Literal Version	<p>Now He said to the throngs, also, "Whenever you should be perceiving a cloud rising in the west, immediately you are saying that 'A rainstorm is coming,' and it is occurring thus."</p> <p>And whenever it is blowing from the south, you are saying that 'There will be a scorching heat,' and it is occurring."</p> <p>Hypocrites! The aspect of the sky and the earth you are aware how to be testing, yet this era you are not aware how to be testing!"</p>
exeGesés companion Bible	<p><u>YAH SHUA ON PROOFING THE SEASON</u></p> <p>And he also words to the multitude, whenever you see a cloud rise from the lowering straightway you word, A thunderstorm comes; - and so be it. And whenever the southerly puffs, you word, A scorch becomes - and so be it. Hypocrites! You know how to proof the face of the heavens and of the earth; but how is it you proof not this season?</p>
Orthodox Jewish Bible	<p>And he was saying also to the multitudes, When you see the anan rising over the maarav (west), ofen ort you say, Geshem (rain) is coming, and so it happens. And when there is a south wind blowing, you say, It will be kham (hot), and it happens. Tzevu'im! You have daas how to interpret the appearance of the earth and the sky; how is it, then, that you do not have daas of how to interpret HaZman HaZeh (This Time)?</p>

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>He also said to the crowds, "When you see a cloud rising in the west, you immediately say, 'It is going to rain,' and that is how it turns out. And when [you see that] a south wind is blowing, you say, 'It will be a hot day,' and it happens. You hypocrites (play-actors, pretenders)! You know how to analyze and intelligently interpret the appearance of the earth and sky [to forecast the weather], but why do you not intelligently interpret this present time?</p>
An Understandable Version	<p>And Jesus also said to the crowds, "When you see a cloud rising in the west, you immediately say, 'A rainstorm is coming up,' and sure enough, it does. And when there is a south wind blowing, you say, 'It is going to be a scorching day,' and sure enough, it is. You hypocrites! You know how to interpret the appearance of the earth and the sky, but why do you not know how to interpret [events of] this present time?</p>
The Expanded Bible	<p>Understanding the Times</p> <p>Then Jesus said to the ·people [crowds], "When you see clouds coming up in the west, [^Limmediately] you say, 'It's going to rain,' and [^Lso; thus] it happens. When you feel the wind begin to blow from the south [^Cthe desert], you say, 'It will be a hot day,' and it happens. Hypocrites! You know how to ·understand [interpret] the appearance of the earth and sky. Why don't you ·understand [know how to interpret]</p>

- Jonathan Mitchell NT **·what is happening now** [this present time; ^c the time of the coming of the Kingdom]?
- And now He went on saying to the crowds, also, "Whenever you people may (or: should) see a cloud progressively arising upon [other MSS: from] the west (or: on the western regions), you are immediately saying that a rainstorm is progressively (or: presently) coming – and thus it comes to be (or: it happens).
 "And whenever a south [wind] continues blowing you are normally saying that there will proceed being heat (or: a heat wave) – and it comes to be (or: it happens).
 "O you 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)! You have seen and come to know [how] to constantly examine and discern, and then to assess and interpret the face (or: outward appearance) of the land and the sky (or: the earth and the heaven), yet you have not seen, and thus do not know, how to examine, discern and interpret this present situation and season (or: fertile moment)!
- P. Kretzmann Commentary **Verses 54-59**
 A last word to the people:
 And He said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.
 And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass.
 Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?
- Syndein/Thieme {Reading the Signs}
 ``Now He {Jesus} kept on also saying to the crowds, "When you see a cloud rising in the west, you say at once, 'A rainstorm is coming' . . . and 'it does'/'it becomes'.
 ``And when {you see} the south wind blowing, you say, 'There will be scorching heat' . . . and 'it comes to pass'/'it becomes'.
 ``You hypocrites/ 'actors on the stage of life playing a role of that which you are not' {hupokrites}!
 You know how to 'evaluate and interpret' {dokimazo} the appearance of the earth and the sky; but how can you not know how to 'evaluate and interpret' {dokimazo} the present time?
- Translation for Translators **Jesus told the people that they needed to settle their relationship with God before it was too late.**
- Luke 12:54-59*
- He also said to the crowds, "*In this country*, when you see a *dark* cloud forming in the west, you immediately say 'It is going to rain!' and that is what happens. *In this region*, when the wind blows from the south, you say, 'It is going to be a very hot day!' and that is what happens. You hypocrites! By observing the clouds and the wind, you are able to discern what is happening regarding *the weather*. It is disgusting that you are not able to discern *what God is doing* at this present time [RHQ]!
- The Voice **Jesus:** (speaking to the crowd) You see a cloud arise *from the sea* in the west, and you can say, "Here comes a shower!" And you're right. Or you feel the hot wind blowing in from *the desert* in the south and you say, "It's going to be really hot!" And you're right. Listen, hypocrites! You can predict the weather by paying attention to the sky and the earth, but why can't you interpret the urgency of this present moment? Why don't you see it for yourselves? V. 57 is included for context.

NET Bible®

New American Bible (2011)

Reading the Signs

Jesus¹³⁵ also said to the crowds, “When you see a cloud rising in the west,¹³⁶ you say at once, ‘A rainstorm¹³⁷ is coming,’ and it does. And when you see the south wind¹³⁸ blowing, you say, ‘There will be scorching heat,’ and there is. You hypocrites!¹³⁹ You know how to interpret the appearance of the earth and the sky, but how can you not know how¹⁴⁰ to interpret the present time?”

^{135tn} Grk “He”; the referent (Jesus) has been specified in the translation for clarity. Here καί (kai) has been translated as “also” and δέ (de) has not been translated.

^{136sn} A cloud rising in the west refers to moisture coming from the Mediterranean Sea.

^{137tn} The term ὄμβρος (ombros) refers to heavy rain, such as in a thunderstorm (L&N 14.12).

^{138sn} The south wind comes from the desert, and thus brings scorching heat.

^{139sn} In Luke, the term hypocrites occurs here, in 6:42, and in 13:15.

^{140tc} Most mss (I⁴⁵ A W Ψ Ë^{1,13} Ì lat) have a syntax here that reflects a slightly different rhetorical question: “but how do you not interpret the present time?” The reading behind the translation, however, has overall superior support: Ì75 x B L Θ 33 892 1241 pc.

The Passion Translation

Discerning the Time

Jesus then said to the crowds gathered around him, “When you see a cloud forming in the west, don’t you say, ‘A storm is brewing’? And then it arrives. And when you feel the south wind blowing, you say, ‘A heat wave is on the way.’ And so it happens. What hypocrites![¶] You are such experts at forecasting the weather, but you are totally unwilling to understand *the spiritual significance of the time you’re living in.*

[¶] There is an amazing play on words found in the Aramaic text. The word translated “hypocrites” is literally “accepter of faces.” The Aramaic states that the Pharisees looked at the “face” of the sky and the “faces” of men, living superficially, not seeing what was happening spiritually around them.

Rotherham’s Emphasized B.

And he went on to say |even unto the multitudes|—

<Whensoever ye see a cloud springing up from the west>

|Straightway| ye are saying— |A thunderstorm| is coming!

And it happeneth’ thus.

And <whensoever a south wind, blowing>

Ye say— |A scorching heat| will there be!

And it cometh to pass’.

Hypocrites! |the face of the earth and of the heaven| ye know how to scan;

But ||this season|| how know ye not to scan?[°]

[°] Mt. xvi. 2, 3.

The Spoken English NT

The Parable of Reading the Weather (Mt. 16:1-4)

Jesus was saying to the crowds,

When you see a cloud coming up in the west, right away you say, “Rain’s coming,” and so it turns out. And when you see a south wind blowing, you say, “It’s going to be hot,” and it is. You play-actors! You know how to read^{ll} the appearance of the earth and the sky, so^{mm} how come you don’t know how to read these times?ⁿⁿ

^{ll} Lit. “evaluate.”

^{mm} Lit. “but.”

ⁿⁿ Lit. “this season,” or “this moment [in history].” Some mss have, “So how is it that you don’t read this moment?”

Wilbur Pickering’s New T.

Discern the time

Then He also said to the crowds: “Whenever you see a cloud rising from the west, immediately you say, ‘A rainstorm is coming’, and so it does. And whenever a south wind blows, you say, ‘It will be hot’, and it happens. Hypocrites! You know how to

interpret the appearance of the sky and of the earth, so how can you not discern this time?

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	Then He also said to the crowds, "Whenever you _p see the cloud rising from [the] west, immediately you _p say, 'A shower is coming,' and so it happens. "And whenever [you _p see] a south wind blowing, you say _p , 'It will be scorching heat [i.e., It will be a hot day],' and so it happens. "Hypocrites! You know [how] to be interpreting the face of the earth and of the sky, but how [is it] you _p are not interpreting this time?
Charles Thomson NT	Then addressing the multitudes, he said, When you see the cloud rising from the west, presently, say you, there is a shower coming. And so it happeneth. And when the south wind bloweth, you say, It will be hot. And so it happeneth. Hypocrites! you have knowledge to discern the face of the earth and the sky; how is it then that you do not discern this time?
Context Group Version	And he said to the multitudes also, When you (pl) see the cloud rising in the west, right away you (pl) say, There comes a shower; and so it happens. And when [you (pl) see] a south wind blowing, you (pl) say, There will be a scorching heat; and so it is. You (pl) actors, you (pl) know how to interpret the face of the land and the sky; but how is it that you (pl) don't know how to interpret this time?
Far Above All Translation	Then he said to the crowds as well, "Whenever you see a cloud arising from the west, you immediately say, 'A downpour is coming.' And so it comes to pass. And when <i>you see</i> a south wind blowing, you say, 'There will be a scorching heat.' And so it comes to pass. <i>You</i> hypocrites! You know how to interpret the condition of the earth and the sky, but how come you cannot interpret this <i>period of time</i> ?
Green's Literal Translation	.
Legacy Standard Bible	.
Modern English Version	Discerning the Appointed Time Then He said to the crowd: "When you see a cloud rise out of the west, immediately you say, 'A shower is coming,' and so it is. And when a south wind blows, you say, 'There will be heat,' and it happens. You hypocrites! You can discern the face of the sky and of the earth. But why do you not know how to discern this time?
Modern Literal Version 2020	Now he also said to the crowds, Whenever you ^o see the cloud rising from the west, immediately you ^o say, A thunderstorm is coming, and so it happens. And whenever the south wind is blowing, you ^o say, There will be a burning heat, and it happens. You ^o hypocrites, you ^o know how to test {i.e. decipher} the face of the earth and the heaven, but how do you ^o not test {i.e. decipher} this time?
New American Standard	And He was also saying to the crowds, "Whenever you see a cloud rising in the west [i.e., from the Mediterranean], you immediately say, 'A shower is coming,' and so it turns out. And whenever <i>you feel</i> a south wind blowing [i.e., from the desert], you say, 'It will be a hot <i>day</i> ,' and it turns out <i>that way</i> . You hypocrites! You know how to analyze the appearance of the earth and the sky, but how <i>is it that</i> you do not know how to analyze this <i>present</i> time?
Niobi Study Bible	Discern the Time And He said also to the people, "When you see a cloud rise out of the west, straightway you say, 'There comes a shower'; and so it is. And when you see the south wind blow, you say, 'There will be heat'; and it comes to pass. You hypocrites! You can discern the face of the sky and of the earth, but how is it that you do not discern this time?
Revised Young's Lit. Trans.	And he said also to the multitudes, 'When you may see the cloud rising from the west, immediately you say, A shower does come, and it is so; and when -- a south wind blowing, you say, that there will be heat, and it is; hypocrites! the face of the

earth and of the heaven you have known to make proof of, but this time -- how do you not make proof of it?

The gist of this passage: Jesus points out that the people there can discern the weather by viewing the signs in the sky; but they are unable to recognize what is happening in their history, given the signs which are taking place before them.

54-56

Luke 12:54a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>to speak, to say; affirm over, maintain; to teach; to tell; to exhort, advise, to command, direct; to point out with words, intend, mean, mean to say; to call by name, to call, name; to speak out, speak of, mention</i>	3 rd person singular, imperfect active indicative	Strong's #3004
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
tois (τοῖς) [pronounced toyce]	<i>the; these [things]; in these; to those; by all of this</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
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, dative, locative or instrumental case	Strong's #3793

Translation: Jesus [lit., He] also said to the crowds,...

At this point, it is clear that a crowd has assembled and Jesus is speaking to them. Based upon what He says, it is clear that there are some skeptical religious types among them.

We do not know in this section of Luke (Luke 10–18a) how many of these sermons are found in order. There may be three or four sections which happened one after the other; and then Luke may record something which occurred earlier or later in the Lord's public ministry.

Luke 12:54b			
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

Luke 12:54b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eidō (εἶδω) [pronounced <i>I-doh</i>]	<i>to see, to perceive, to discern, to know</i>	2 nd person plural, aorist active subjunctive	Strong's #1492
nephelê (νεφέλη) [pronounced <i>nehf-EHL-ay</i>]	<i>a cloud, cloudiness</i>	feminine singular noun, accusative case	Strong's #3507
anatellō (ἀνατέλλω) [pronounced <i>an-aht-EHL-loh</i>]	<i>making rise, rising (up), (causing to) arise; at the rising of, springing (up), being up</i>	feminine singular, present active participle, accusative case	Strong's #393
ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]	<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
dusmê (δυσμή) [pronounced <i>doos-MAY</i>]	<i>west; region of the sunset, (by implication) the western region</i>	feminine plural noun, genitive/ablative case	Strong's #1424

Translation: ...“When you+ see a cloud rising up over the west,...

Jesus points to a couple of things which people, in that era, observed and said. They might look up into there sky and see a cloud moving from the west towards them. They understand what that means.

Luke 12:54c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eutheôs (εὐθέως) [pronounced <i>yoo-THEH-ocē</i>]	<i>at once, straightway, immediately, forthwith; shortly, as soon as, soon</i>	adverb	Strong's #2112
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 indicative	Strong's #3004
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
ómbros (ὄμβρος) [pronounced <i>OM-bros</i>]	<i>shower, rainstorm, thunderstorm, cloudburst, a violent storm, accompanied by high wind with thunder and lightning</i>	masculine singular noun, nominative case	Strong's #3655

Luke 12:54c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
έρchomai (ἔρχομαι) [pronounced AIR-khoh-my]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	3 rd person singular, present (deponent) middle/passive indicative	Strong's #2064

Translation: ...immediately you+ say 'A rain shower is coming'...

'Immediately, you tell others, 'A rain shower is coming' " Jesus says to them. They are able to look into the sky, see a western cloud, and understand what is going to happen next.

Luke 12:54d			
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
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, present (deponent) middle/passive indicative	Strong's #1096
hoútō (οὕτω) [pronounced HOO-toh]	<i>this one; thus; so, in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong's #3779

Translation: ...(and this thing comes about).

"Chances are," Jesus says, "you will be correct about this. What you predict will happen."

Luke 12:54 Jesus [lit., He] also said to the crowds, "When you+ see a cloud rising up over the west, immediately you+ say 'A rain shower is coming' (and this thing comes about). (Kukis moderately literal translation)

Luke 12:55a			
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
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
nótos (νότος) [pronounced NOHT-oss]	<i>south, southwest; southern quarter; southern wind</i>	masculine singular noun; accusative case	Strong's #3558

Luke 12:55a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
πνέω (πνέω) [pronounced PNEH-oh]	<i>breathing (hard), blowing (of the wind)</i>	masculine singular, present active participle, accusative case	Strong's #4154

Translation: *And when a southern wind is blowing hard,...*

Then Jesus offers up another example, this one also being a sign of the weather, but to the opposite effect. "You can feel a wind blowing hard from the south..."

Luke 12:55b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
λέγω (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
ὅτι (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
καύσων (καύσων) [pronounced KOW-sohn]	<i>a glare; burning heat (of the sun), hot; Eurus, a very dry hot, east wind, scorching and drying up everything</i>	masculine singular noun, nominative case	Strong's #2742
ἔσομαι (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)

Translation: *...you+ say, 'A scorching heat will come'...*

You come to the conclusion that this day is going to get considerably warmer than the previous day. The southern wind will bring the hot air in from the south.

Luke 12:55c

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
γίνομαι (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, present (deponent) middle/passive indicative	Strong's #1096

Translation: ...(and it does [lit., will be]).

“You may an astute observation with a correct conclusion,” Jesus says to them.

Luke 12:55 **And when a southern wind is blowing hard, you+ say, ‘A scorching heat will come’ (and it does [lit., will be]).** (Kukis moderately literal translation)

Luke 12:56a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hupokritês (ὑποκριτής) [pronounced hoop-ok-ree-TACE]	<i>hypocrite, a pretender; an actor [with a mask], a stage player</i>	masculine plural noun; vocative	Strong's #5273
Jonathan Mitchell interprets this word: <i>O you 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)!</i>			
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
prósôpon (πρόσωπον, ου, τό) [pronounced PROS-oh-pon]	<i>face, front of the human head, countenance, look, presence; (outward, external) appearance (of persons, things)</i>	neuter singular noun; accusative case	Strong's #4383
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, ῆ) [pronounced gay]	<i>earth; soil, ground; land; [inhabited] earth</i>	feminine singular noun; genitive/ablative case	Strong's #1093
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
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
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 12:56a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dokimázō (δοκιμάζω) [pronounced <i>dohk-ihm-AHD-zoh</i>]	<i>to test, to examine, to prove, to scrutinize (to see whether a thing is genuine or not) (such as metals); to recognize as genuine after examination, to approve, to deem worthy; to allow, to discern, to examine</i>	present active infinitive	Strong's #1381

These two words together are variously translated, *to discern, to (rightly) interpret, to judge, to read, to evaluate, to test-decipher, to estimate, to examine, to understand, to analyze, to see (look) and predict; to know how to interpret.*

Jonathan Mitchell renders this: *[You] have seen and come to know [how] to constantly examine and discern, and then to assess and interpret.* (Luke 12:56)

Translation: *[You] hypocrites! You can see and interpret the appearance of the earth and sky;...*

Then, seemingly out of nowhere, Jesus calls them *hypocrites*. This is an actor who wears a face mask which can be seen from a far distance, so that someone far from the stage can recognize what is being portrayed at this time (anger, sadness, etc.).

This is a term Jesus generally applies to the religious class, who are play acting with their religion. All of the external appearances signal to others that they are religious and close to God; but they are only religious in the worst sense; and they are not close to God. Most of them do not even believe in their **Revealed God**.

This is an interesting term to introduce here, because what they are discerning is the external or superficial appearance of something (in this case, the wind of the clouds).

Perhaps Jesus is telling them, on another level, that He is able to see right through their masks. He knows exactly who they are and what they are plotting. These men have a phony exterior of religiosity, but He knows that under that veneer, they are filled with hatred, anger and jealousy.

Jesus then begins the argument, "You are able to look into the skies and make some basic predictions about the weather."

I am asking myself now, *was this known to all, or did these pharisees predict the weather to see as though they knew something more than others?* I am going to lean towards this being common signs which most understood in that agricultural society (however, quite frankly, until coming to this verse, I had not thought about these exact things).

Luke 12:56b

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

Luke 12:56b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kairos (καιρός) [pronounced <i>kī-ROSS</i>]	<i>time, as a chunk or definite period of time; an epoch; season; due time; awhile</i>	masculine singular noun; accusative case	Strong's #2540
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
touton (τοῦτον) [pronounced <i>TOO-tohn</i>]	<i>this, this one, this thing</i>	intermediate demonstrative pronoun; masculine singular; accusative case	Strong's #5126 (also Strong's #3778)
pōs (πῶς) [pronounced <i>pohç</i>]	<i>how, in what manner, in what way</i>	interrogative particle	Strong's #4459
ouk (οὐκ) [pronounced <i>ook</i>]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
eidō (εἶδω) [pronounced <i>Ī-doh</i>]	<i>to see, to perceive, to discern, to know</i>	2 nd person plural, perfect active indicative	Strong's #1492
dokimázō (δοκιμάζω) [pronounced <i>dohk-ihm-AHD-zoh</i>]	<i>to test, to examine, to prove, to scrutinize (to see whether a thing is genuine or not) (such as metals); to recognize as genuine after examination, to approve, to deem worthy; to allow, to discern, to examine</i>	present active infinitive	Strong's #1381

Translation: ...but how do you not see and (correctly) interpret the [prophetic] times?

Now Jesus pointedly tells them, “Look around you! Can’t you see what is happening? Don’t you know your own Scriptures?”

As we have discussed earlier, it seemed to be in the air that Messiah was coming. There were some signs; but then there was the herald John; and that which Jesus did and said were also extraordinary.

Luke 12:56 [You] hypocrites! You can see and interpret the appearance of the earth and sky; but how do you not see and (correctly) interpret the [prophetic] times? (Kukis moderately literal translation)

Luke 12:54–56 Jesus [lit., He] also said to the crowds, “When you+ see a cloud rising up over the west, immediately you+ say ‘A rain shower is coming’ (and this thing comes about). And when a southern wind is blowing hard, you+ say, ‘A scorching heat will come’ (and it does [lit., will be]). [You] hypocrites! You can see and interpret the appearance of the earth and sky; but how do you not see and (correctly) interpret the [prophetic] times? (Kukis moderately literal translation)

Luke 12:54–56 Jesus also said these things to the crowds who were there: “Often, when you look into the sky and see a cloud rising up over the west, you promptly predict, ‘A rain shower is coming’ (and it comes). When you observe a southern wind blowing hard, you say, ‘It is going to be scorching hot today’ (and you are correct). You judgmental hypocrites! You can correctly observe and interpret the signs of the earth and sky, yet you cannot look

at what is happening right in front of you and correctly understand the times during which you live? (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

Make Peace with Your Adversary

But why then from themselves [do] you [all] not keep on judging this the righteous [result]? For as you go away with the adversary of yours to a magistrate, in the way you will give an effort to come to a settlement from him, so that he might not drag you face to face with the judge and the judge to you will give you over to the bailiff and the bailiff will bring [you] to the guard. I keep on saying to you, you will not never go out from there until the last lepton you might pay.”

Luke
12:57–59

Why do you [all] not judge for yourselves [lit., *themselves*] the righteous [result]? For [if] you go with your adversary to a magistrate, there [lit., *in the way*] you will give an effort to come to a settlement with him. [Otherwise,] he will drag you before a judge and the judge will give you over to a bailiff, and the bailiff will cast [you] into prison. Let Me tell you, you will not go out from there until you have paid the [very] last coin.”

It would be your smartest move, when facing a potential lawsuit, to judge between one another what the best and fairest outcome should be. This is because, if you go to court with your adversary, you will be pressed into reaching a settlement with him. If you cannot reach such a settlement, then the judge will give you over to the bailiff and he will throw you into prison. Furthermore, you will not get out of prison until you have paid every last cent.”

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) But why then from themselves [do] you [all] not keep on judging this the righteous [result]? For as you go away with the adversary of yours to a magistrate, in the way you will give an effort to come to a settlement from him, so that he might not drag you face to face with the judge and the judge to you will give you over to the bailiff and the bailiff will bring [you] to the guard. I keep on saying to you, you will not never go out from there until the last lepton you might pay.”
- Douay-Rheims 1899 (Amer.) And why, even of yourselves, do you not judge that which is just? And when thou goest with thy adversary to the prince, whilst thou art in the way, endeavour to be delivered from him: lest perhaps he draw thee to he judge, and the judge deliver thee to the exacter, and the exacter cast thee into prison. I say to thee, thou shalt not go out thence until thou pay the very last mite.
- Holy Aramaic Scriptures But, why don't you judge rightly from your souls? For, when you go with your master of judgment unto the arkuna {the ruler/magistrate}, while on your way you must give him merchandise {i.e. settle the debt}, and be released from him, lest he should take you unto the judge, and the judge should deliver you unto the gabaya {the tribute collector}, and the gabaya {the tribute collector} will throw you into the beth asiyre {the prisoner's house}. And amiyn {truly} I say unto you, that you will not depart from there, until you shall give the last shamuna {coin}.”.
- James Murdock's Syriac NT And why do ye not, of yourselves, judge correctly?

And when thou goest with thy adversary to the ruler, while on the way, make effort to be released by him; lest he bring thee to the judge and the judge deliver thee to the exactor, and the exactor cast thee into prison.

Original Aramaic NT

For verily I say to thee: Thou wilt not come out thence, until thou pay the last mite. "Why do you not judge the truth from yourselves?"

"For whenever you go with your plaintiff to the Ruler, while you are on the road, give merchandise and be ransomed from him, lest he bring you to the Judge and the Judge deliver you to the Officer and the Officer should cast you into prison."

Lamsa Peshitta (Syriac)

"I say to you, you shall not go out from there until you give the last quarter cent."

"Why do you not judge the truth from yourselves?"

"For whenever you go with your plaintiff to the Ruler, while you are on the road, give merchandise and be ransomed from him, lest he bring you to the Judge and the Judge deliver you to the Officer and the Officer should cast you into prison."

"I say to you, you shall not go out from there until you give the last quarter cent."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And why are you, in your hearts, unable to be judges of what is right?

For if anyone has a cause at law against you, and you are going with him before the ruler, make an attempt, on the way, to come to an agreement with him, for if you do not, he may take you before the judge and the judge will give you up to the police, and they will put you in prison.

I say to you, You will not come out of it till you have made payment to the very last farthing.

Bible in Worldwide English

Why do you not judge for yourselves what is right? If someone wants to take you to court, make an agreement with him quickly on the way. If you do not, he will take you to the judge. The judge will give you to the guard, and the guard will put you in prison. I tell you, you will not get out of prison until you have paid up every piece of money.

Easy English

You should know what is right. And you should do it. This may happen to you: Someone says, "You have done something wrong against me." So he takes hold of you to go to the judge. Before you arrive at the office of the judge, try to agree with this man how to make things right again. If you do not agree together about the problem, it may be bad for you. The judge will give you to his officer. The officer will put you in prison. I tell you. You will remain in prison until you have paid all the money, even the last small coin.'

A judge listens to what people say against each other. He then decides who is right or wrong.

Jesus is telling the people that everyone is in debt to God. They do not obey him as they should. Jesus says that we should agree with God now.

And we should do something about our debt. If we do not, God will be our judge. He will punish us when we stand in front of him.

Easy-to-Read Version—2008

"Why can't you decide for yourselves what is right? Suppose someone is suing you, and you are both going to court. Try hard to settle it on the way. If you don't settle it, you may have to go before the judge. And the judge will hand you over to the officer, who will throw you into jail. I tell you, you will not get out of there until you have paid every cent you owe."

God's Word™

So why don't you judge for yourselves what is right? For instance, when an opponent brings you to court in front of a ruler, do your best to settle with him before you get there. Otherwise, he will drag you in front of a judge. The judge will hand

	you over to an officer who will throw you into prison. I can guarantee that you won't get out until you pay every penny of your fine."
Good News Bible (TEV)	"Why do you not judge for yourselves the right thing to do? If someone brings a lawsuit against you and takes you to court, do your best to settle the dispute before you get to court. If you don't, you will be dragged before the judge, who will hand you over to the police, and you will be put in jail. There you will stay, I tell you, until you pay the last penny of your fine."
J. B. Phillips	"And why can't you decide for yourselves what is right? For instance, when you are going before the magistrate with your opponent, do your best to come to terms with him while you have the chance, or he may rush you off to the judge, and the judge hand you over to the police-officer, and the police-officer throw you into prison. I tell you you will never get out again until you have paid your last farthing."
<i>The Message</i>	"You don't have to be a genius to understand these things. Just use your common sense, the kind you'd use if, while being taken to court, you decided to settle up with your accuser on the way, knowing that if the case went to the judge you'd probably go to jail and pay every last penny of the fine. That's the kind of decision I'm asking you to make."
NIRV	"Why don't you judge for yourselves what is right? Suppose someone has a claim against you, and you are on your way to court. Try hard to settle the matter on the way. If you don't, that person may drag you off to the judge. The judge may turn you over to the officer. And the officer may throw you into prison. I tell you, you will not get out until you have paid the very last penny!"
New Life Version	Why do you not know for yourselves what is right? When a person says you are wrong and takes you to court, try to make it right with him as you go, or he will take you to the head of the court. Then he will take you to the police and you will be put in prison. I tell you, you will not be let out of prison until you have paid the last piece of money of the fine."
New Simplified Bible	.
Thought-for-thought translations; dynamic translations; paraphrases:	
Casual English Bible	Frauds. You know how to read the signs in the sky about what's going to happen in the future. Why is it you can't tell what's happening right now? Why don't you go ahead and decide for yourself the right thing to do? For example, when you find yourself heading to court, try to reach a settlement before you get there. If you don't, your opponent will take you to the judge, the judge will turn you over to the bailiff, and the bailiff will show you the way to prison. When that happens, I can assure you that you will not get out of lockup until you have paid every last penny the judge says you owe." V. 56 is included for context.
Contemporary English V.	Why don't you understand the right thing to do? When someone accuses you of something, try to settle things before you are taken to court. If you don't, you will be dragged before the judge. Then the judge will hand you over to the jailer, and you will be locked up. You won't get out until you have paid the last cent you owe.
The Living Bible	"If you meet your accuser on the way to court, try to settle the matter before it reaches the judge, lest he sentence you to jail; for if that happens, you won't be free again until the last penny is paid in full." V. 57 is placed with the previous passage for context.
New Berkeley Version	.
New Living Translation	"Why can't you decide for yourselves what is right? When you are on the way to court with your accuser, try to settle the matter before you get there. Otherwise, your accuser may drag you before the judge, who will hand you over to an officer, who will throw you into prison. And if that happens, you won't be free again until you have paid the very last penny. [Greek <i>last lepton</i> [the smallest Jewish coin].]"
The Passion Translation	"You can't even judge for yourselves what is good and right.

"When you are wrong, it is better that you agree with your adversary and settle your dispute before you have to go before a judge. If not, you may be dragged into court, and the judge may find you guilty and throw you into prison until you have paid off your fine entirely."

UnfoldingWord Simplified T. Each of you ought to decide what is the right thing for you to do while you still have time to do that! You should try to settle things with someone who has accused you while you are still on the way to the court. If he forces you to go to the judge, the judge could decide that you are guilty and turn you over to the court officer. Then that officer will put you in prison. I tell you that if you go to prison, you will never get out until you are able to pay every bit of what the judge says you owe."

William's New Testament Why do you not of yourselves decide what is right? For instance, when you are on the way to court with your opponent, take the utmost pains on the way to get entirely rid of him, so that he may not rush you before the judge, and the judge turn you over to the sheriff, and the sheriff put you in prison. I tell you, you will never get out of it until you have paid the last penny!"

Partially literal and partially paraphrased translations:

American English Bible 'It's best to decide the right thing to do
Than to [argue] your case before rulers.'
So, try to resolve things before you take it to them,
So you won't be brought in front of a judge,
Who may hand you over to the bailiff,
Who will thereafter throw you into a jail.
'I tell you:
'If that happens, you won't get out
Until you've paid your last cent.'

Beck's American Translation .
Breakthrough Version Why don't you also on your own judge the right thing? You see, as you go off with your opponent in the court case before a head person, on the way, give work to be discharged from him so that he might not drag you down to the judge, the judge will turn you over to the bailiff, and the bailiff will throw you into jail. I tell you, you will not in any way come out of there until you will give even the last tiny coin back."

Common English Bible .
A. Campbell's Living Oracles And why do you not, even of yourselves, discern what is just? When you go with your creditor to the magistrate, endeavor, on the road, to satisfy him, lest he drag you before the judge, and the judge consign you to the sergeant, and the sergeant commit you to prison: I assure you, you will not be released until you have paid the last mite.

New Advent (Knox) Bible Does not your own experience teach you to make the right decision?[7] If one has a claim against thee, and thou art going with him to the magistrate, then do thy utmost, while thou art still on the road, to be quit of his claim; or it may be he will drag thee into the presence of the judge, and the judge will hand thee over to his officer, and the officer will cast thee into prison. Be sure of this, thou wilt find no discharge from it until thou hast paid the last farthing.

[7] This verse seems to be a link between what went before and what follows. From the signs of their own times (our Lord's miracles, etc.), the Jews can satisfy themselves that the kingdom of God is at hand. Let them, then, use the same prudence in spiritual, as they would use in worldly affairs. Let them repent of their sins here and now, before punishment comes upon them, just as they would be anxious to settle out of court a law-suit which was likely to go against them. Cf. Mt. 5.25, 26.

NT for Everyone 'Why don't you judge for yourselves what you ought to do? When you go with your accuser before a magistrate, do your best to reach a settlement with him. Otherwise

he may drag you in front of the judge, and the judge will hand you over to the officer, and the officer will throw you into jail. Let me tell you, you won't get out from there until you have paid the last coin.'

20th Century New Testament Why do not you yourselves decide what is right? When, for instance, you are going with your opponent before a magistrate, on your way to the court do your best to be quit of him; for fear that he should drag you before the judge, when the judge will hand you over to the bailiff of the court, and the bailiff throw you into prison. You will not, I tell you, come out until you have paid the very last farthing."

Mostly literal renderings (with some occasional paraphrasing):

- Christian Standard Bible **Settling Accounts**
 "Why don't you judge for yourselves what is right? As you are going with your adversary to the ruler, make an effort to settle with him on the way. Then he won't drag you before the judge, the judge hand you over to the bailiff, and the bailiff throw you into prison. I tell you, you will never get out of there until you have paid the last penny." [Gk *lepton*, the smallest and least valuable copper coin in use]
- Conservapedia Translation Moreover, why can't you bring yourselves to do what is right? When you go to court with an opponent, and you are the defendant, be diligent so that you're cleared of any wrongdoing; lest you be found guilty by the judge, with the judge handing you off to the sheriff, and the sheriff putting you into prison. [This needs to be validated] I tell you, that you will not leave from there until you have paid all that is due.
- Revised Ferrar-Fenton Bible But why, from your own selves, do you not judge correctly so that while you accompany your prosecutor to the magistrate, you may use every effort to be free Of him; for fear he should commit you to the judge, and the judge hand you over to the jailor, and the jailor in turn throw you into prison? I tell you that you will not get liberated from there until you have repaid the very last fraction."
- God's Truth (Tyndale) While you go with your adversary to the ruler: as you are in the way, give diligence that you may be delivered from him, least he bring you to the judge, and the judge deliver you to the jailer, and the jailer cast you in to prison. I tell you, you depart not from that place, till you have made good the utmost mite.
- International Standard V **Settling with Your Opponent (Matthew 5:25-26)**
 "Why don't you judge for yourselves what is right? For example, when you go with your opponent in front of a ruler, do your best to settle with him on the way there. Otherwise, you will be dragged in front of the judge, and the judge will hand you over to an officer, and the officer will throw you into prison. I tell you, you will never get out of there until you pay back the last penny!"
- Montgomery NT "And why do you not, even yourselves, judge what is right?
 "For as you go before the magistrate with your opponent do your utmost to get quit of him, lest he drag you before the judge, and the judge delivers you over to the officer, and the officer cast you into prison.
- Numeric New Testament "You shall by no means come out of there until you have paid the very last farthing."
 And why even of yourselves judge ye not what is: right? For as thou art going with thine: adversary before a ruler, on the way give diligence to be quit of him; lest haply he drag thee unto the judge, and the judge shall deliver thee to the exactor, and the exactor shall cast thee into prison. I tell thee, Thou shalt in no wise come out thence, till thou have paid the very last mite.
- Riverside New Testament .
- Weymouth New Testament "Why, too, do you not of yourselves arrive at just conclusions? For when, with your opponent, you are going before the magistrate, on the way take pains to get out of his power; for fear that, if he should drag you before the judge, the judge may hand you over to the officer of the court, and the officer lodge you in prison. Never, I tell you, will you get free till you have paid the last farthing."

Wikipedia Bible Project Why don't you think for yourselves and decide what's right? It's as if you're going with your opponent before the magistrate—while on the way you'd be working to settle the matter so you wouldn't be dragged before the judge, and the judge hand you over to the court official, and the court official throw you into prison... I tell you, you won't get out of there until you've paid the last penny."

Catholic Bibles (those having the imprimatur):

Christian Community (1988) And why do you not judge for yourselves what is fit? When you go with your accuser before the court, try to settle the case on the way, lest he drag you before the judge, and the judge deliver you to the jailer, and the jailer throw you into prison. I tell you, you will not get out until you have paid the very last penny."
Mt 5:25-26

The Heritage Bible And why also from yourselves do you absolutely not judge what is right? Because how is it that as you go away with your adversary to the magistrate, in the way you give pains to be released from him, lest he drags you to the judge, and the judge gives you over to the official collector, and the official collector throws you into prison.

I say to you, You will absolutely not come out of there until you have given back the very last small coin.

New American Bible (2011) **Settlement with an Opponent.**

^z "Why do you not judge for yourselves what is right? If you are to go with your opponent before a magistrate, make an effort to settle the matter on the way; otherwise your opponent will turn you over to the judge, and the judge hand you over to the constable, and the constable throw you into prison. I say to you, you will not be released until you have paid the last penny."*

* [12:59] The last penny: Greek, lepton, a very small amount. Mt 5:26 has for "the last penny" the Greek word kodrantēs (Latin quadrans, "farthing").

z. [12:57–59] Mt 5:25–26.

New Catholic Bible **Reconciling with Others before the Judgment.**^[o] "And why do you not judge for yourselves what is right? Thus, when you are going to court with your opponent, make an effort to settle the matter with him on the way. If you fail to do so, he may drag you before the judge, and the judge will hand you over to the officer, and the officer will throw you into prison. I tell you, you will not be given your freedom until you have paid your debt down to the very last penny."

[o] One must put one's life in order before the judgment, for afterward it will be too late. We are urged to settle disputes quickly in accord with Gospel values. Matthew will turn this text into an inducement to fraternal charity (Mt 5:25-26).

New English Bible–1970 **Settling with Your Accuser**

[Lk.12.57-59 –] - Mt.5.25-26

'And why can you not judge for yourselves what is the right course? While you are going with your opponent to court, make an effort to settle with him while you are still on the way; otherwise he may drag you before the judge, and the judge hand you over to the constable, and the constable put you in jail. I tell you, you will not come out till you have paid the last farthing.'

New Jerusalem Bible Why not judge for yourselves what is upright? For example: when you are going to court with your opponent, make an effort to settle with him on the way, or he may drag you before the judge and the judge hand you over to the officer and the officer have you thrown into prison. I tell you, you will not get out till you have paid the very last penny.'

NRSV (Anglicized Cath. Ed.) **Settling with Your Opponent**

'And why do you not judge for yourselves what is right? Thus, when you go with your accuser before a magistrate, on the way make an effort to settle the case,[i] or you may be dragged before the judge, and the judge hand you over to the officer,

and the officer throw you in prison. I tell you, you will never get out until you have paid the very last penny.'

Revised English Bible—1989 .

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible Why don't you decide for yourselves what is the right course to follow? If someone brings a lawsuit against you, take pains to settle with him first; otherwise he will take the matter to court, and the judge will turn you over to the bailiff, and the bailiff will throw you in jail. I tell you, you won't get out of there till you have paid the last penny!"
- Hebraic Roots Bible And why do you not judge what is right even of yourselves?
For when you go with your accuser to the ruler while on your way, you barter with him and settle with him lest he take you to the judge and the judge will deliver you to the warden and cast you into prison.
I say to you, In no way may you leave there until you pay even the last coin.
- Holy New Covenant Trans. Can't you decide for yourselves what is right?
"When a person is suing you, and you are going with him to court, try hard to settle it on the way to court. If you don't, then he may take you to the judge, and the judge will throw you in jail. And you will never get out of there until they have taken everything you have."
- Tree of Life Version Why can't you judge for yourselves what is right? For while you are going with your accuser to the authorities, make an effort to come to a settlement with him—so he doesn't drag you before the judge, and the judge hand you over to the officer of the court, and the officer of the court throw you into prison. I tell you, you will never get out of there until you have paid back the last little bit."

Weird English, Old English, Anachronistic English Translations:

- Accurate New Testament ...why? but and from themselves^ not [You*] judge the [thing] right as for [You] go with the opponent [of] you to ruler in the way give! work to have been released from him not so [He] may drag you to the judge and {not} The Judge you will give (over) [to] the officer and {not} The Officer you will put to guard [I] say [to] you not not [You] may proceed onward until and the last lepton [You] may give... initiative
- Awful Scroll Bible (")What is more, who even from yourselves does not make right judgments?
(")For, as you bring- yourself -under, with your lawsuit-opponent to a ruler, from-within the way be given an undertaking, to have become negotiated-out from him, lest-where-as he shall be dragged- you -down with respects to the judge, and the judge shall be given- you -over-before the bailiff, and the bailiff shall throw you into a watch.
(")I instruct to you, you shall nonetheless-not be came-out from there a coming-out, indeed until which you shall be extended-out the last lepton."
- Concordant Literal Version Now why, even of yourselves, are you not deciding what is just?
For as you are going away with your plaintiff to a magistrate, take action on the way to be cleared from him, lest at some time he may be dragging you to the judge, and the judge will be giving you over to the sheriff, and the sheriff will be casting you into jail."
I am saying to you, Under no circumstances may you be coming out thence till you may be paying even the last mite."
- exeGesés companion Bible Yes, and even of yourselves,
why judge you not what is just?
Indeed as you and your adversary
go to the arch,
as you are on the way

give work to be released from him;
lest ever he drag you to the judge
and the judge deliver you to the officer
and the officer cast you into the guardhouse.

I word to you,
that you never no way depart there,
until you give the final flake.

Orthodox Jewish Bible

And why also for yourselves do you not judge what is yashar (straight, right)?
For as you go with your ish riv (opponent in a lawsuit) to appear before the
magistrate, on the derech make an effort to settle with him, lest he drag you to the
shofet, and the shofet will hand over you to the shoter, and the shoter will throw you
into the beit hasohar.

I say to you, by no means may you come out, until even the last peruta (small coin)
you pay back.

Expanded/Embellished Bibles:

The Amplified Bible

"And why do you not even on your own initiative judge what is right? For while you
are going with your opponent [at law] to appear before a magistrate, on the way
make an effort to settle, so that he does not drag you before the judge, and the
judge does not [rule against you and] turn you over to the officer, and the officer
does not throw you into prison. I say to you, you [absolutely] will not get out of there
until you have paid the very last cent [Gr *lepton*, 1/128 of a laborer's daily wages]."

An Understandable Version

"And why do you not judge for yourselves what is right? And while you are on your
way to court with your opponent, make every effort to be reconciled [to him] so that
he does not drag you in front of the judge, and then the judge turns you over to the
officer, and the officer throws you into prison. I tell you, you will not be released
from there until you have paid the last coin [*Note: This coin amounted to about five
minutes of a farm laborer's pay, or about seventy-five cents in 2005.*]"

The Expanded Bible

Settle Your Problems

"Why can't you decide [judge] for yourselves what is right? If your enemy
[opponent; accuser] is taking you to court [before the magistrate/ruler], try hard to
settle it on the way. If you don't, your enemy might take [drag] you to the judge,
and the judge might turn you over to the officer, and the officer might throw you into
jail [prison]. I tell you, you will not get out of there until you have paid everything
you owe [^CGreek: the last lepton; a copper or bronze coin of very little value]."

Jonathan Mitchell NT

"So why are you people not also habitually discerning and deciding for yourselves
[what is] right (just; the fair and equitable course to follow which accords with the
Way pointed out)?

"For example: as you proceed with your opponent in a suit at law (perhaps: = a
creditor) to bring [a situation] under control before a magistrate (or: civil ruler), while
on the way (or: road), make an effort (take action; get to work; endeavor) to have
come to a settlement so as to have the situation or conditions completely changed
and to be delivered from him (or: be rid of him and the dispute for good), otherwise
he can continue to drag you down to the judge, and then the judge will proceed
giving you over to the court officer (bailiff; constable; sheriff), and finally the court
officer will proceed throwing you into jail (or: prison)!

"I tell you, you can (or: may) not come out from that place until you should pay back
in full even the last fraction of a cent (small brass coin; mite)!"

P. Kretzmann Commentary

Yea, and why even of yourselves judge ye not what is right?

When thou goest with thine adversary to the magistrate as thou art in the way, give
diligence that thou mayest be delivered from him, lest he hale thee to the judge, and
the judge deliver thee to the officer, and the officer cast thee into prison.

I tell thee, thou shalt not depart thence till thou hast paid the very last mite.

See Matthew 16:2-3. It was a word of impressive warning which Jesus spoke to the people, as He had spoken to the Pharisees on a former occasion. The people in general had not profited by the Lord's ministry of preaching, although they resembled their leaders very strongly in certain external particulars. When the clouds came up from the west, from the Mediterranean Sea, it was a sure sign of rain, and the prognostication of the people was made accordingly. When, the wind blew from the south, from the desert, it brought a withering heat; this they could predict with unfailing certainty. But the time and circumstances under which they were living the people could not judge properly; there they could not draw the right conclusions. They were a shallow lot, without judgment in spiritual things. Such is also the generation of these latter days, with wisdom and good judgment in external, worldly matters, but without understanding of the spiritual needs of our day and age.

The Jews were so void of proper judgment in matters concerning morality and religion that they did not even judge rightly in matters pertaining to their own private affairs. They did not know that placableness is a virtue which must be cultivated at all times, if it can be done without denial of the truth, Romans 12:18. The Lord here uses the picture of a creditor and a debtor on their way to court. The rational, expedient thing to do under the circumstances is for the debtor to seek a settlement out of court; he should make it a matter of all diligence to get away from the creditor. Should the debtor fail in his attempt, he may find himself dragged before the judge, the judge, in turn, making short work of him by committing him to an officer whose duty it was either to collect the debt after the judge had decreed payment, or to put the debtor into jail till the debt was paid. In such a case even the very last lepton, half of a quadrans, less than half a cent, was exacted. Thus people in general should not wait and hesitate about seeking reconciliation with their adversary in time. It may become too late before they realize it. Death will overtake such persons, and they will find God an implacable Judge in such matters. To keep the example of God in Christ Jesus before his mind at all times and to pray the Fifth Petition with a full understanding of its import, will be the aim of every true Christian.

Summary. Jesus warns against hypocrisy and covetousness, teaches true trust in God and the proper preparation for His own coming to Judgment, and admonishes the people to cultivate placableness.

Lexham Bible

Settle Accounts Quickly

And why do you not also judge for yourselves what is right? For as you are going with your accuser before the magistrate, make an effort to come to a settlement with him on the way, so that he will not drag you to the judge, and the judge will hand you over to the bailiff, and the bailiff will throw you into prison. I tell you, you will never get out of there until you have paid back even the last cent!" [Literally "lepton," a small copper coin worth 1/128 of a denarius]

Syndein/Thieme

{'Pay your Creditors'/'Remember You Owe God Everything'}

"And why don't you judge/decide {kino} for yourselves what is right/'acceptable to God' {dikaios}?"

``For while you are going with your adversary/opponent before the magistrate, make an effort to settle with him on the way, so that he will not drag you before the judge, and the judge hand you over to the officer, and the officer throw you in prison.

``I tell you, you will never get out until you have paid the very last penny."

{Note: In the day this was written, a person who owed another and could not pay was taken before a judge. If it was determined the facts are true, the debtor would be thrown in prison until the debt was paid. The analogy all the way through here is God has given you everything. Look to be repaying God by taking in His Word, replacing your human viewpoints on life with His Divine Viewpoints - and applying those to your experiences in life.}

Translation for Translators *◀Each of you ought to determine now what is the right thing for you to do, while you still have time to do that! Why cannot each of you determine what is the right thing for you to do now while you still have time to do that?▶* [RHQ] *If you do not do that, God will punish you* [MET]. *It will be like what happens when someone takes one of you to court, saying that you (sg) have done something very bad. You should try to settle things with him while you are still on the way to the court. If he forces you to go to the judge, the judge will decide that you are guilty and put you into the hands of the court officer. Then that officer will put you in prison. I tell you that if you go to prison, you will never get out, because you will never be able to pay every bit of what the judge says you owe* [MET]. *Similarly, you ought to settle accounts with God before you die, too.*”

The Voice **Jesus:** Imagine you’re being sued. You and your accuser are on your way to court. Wouldn’t you do everything in your power to settle out of court before you stand before the magistrate? After all, he might drag you to stand before the judge, and the judge might hand you over to the police, and they might throw you in jail. Once you’re in jail, it’s too late: you’re not going anywhere until you’ve paid in full. V. 57 is placed with the previous passage for context.

Bible Translations with Many Footnotes:

NET Bible®

Clear the Debts

“And¹⁴¹ why don’t you judge for yourselves what is right? As you are going with your accuser before the magistrate,¹⁴² make an effort to settle with him on the way, so that he will not drag you before the judge, and the judge hand you over to the officer,¹⁴³ and the officer throw you into prison. I tell you, you will never get out of there until you have paid the very last cent!”¹⁴⁴

^{141tn} Jesus calls for some personal reflection. However, this unit probably does connect to the previous one – thus the translation of δέ (de) here as “And” – to make a good spiritual assessment, thus calling for application to the spiritual, rather than personal, realm.

^{142sn} The term magistrate (ἄρχων, arcwn) refers to an official who, under the authority of the government, serves as judge in legal cases (see L&N 56.29).

^{143sn} The officer (πράκτωρ, praktwr) was a civil official who functioned like a bailiff and was in charge of debtor’s prison. The use of the term, however, does not automatically demand a Hellenistic setting (BDAG 859 s.v.; K. H. Rengstorf, TDNT 8:539; C. Maurer, TDNT 6:642).

^{144tn} Here the English word “cent” is used as opposed to the parallel in Matt 5:26 where “penny” appears, since the Greek word there is different and refers to a different but similar coin.

^{sn}This cent was a lepton, the smallest coin available. It was copper or bronze, worth one-half of a quadrans or 1/128 of a denarius. The parallel in Matt 5:26 mentions the quadrans instead of the lepton. The illustration refers to the debt one owes God and being sure to settle with him in the right time, before it is too late. Some interpreters, however, consider it to be like Matt 5:26, which has similar imagery but a completely different context.

Rotherham’s Emphasized B. *Why, moreover, [even from yourselves] judge yenot what is just?
For <as thou art going along with thine adversary unto a ruler>
[On the way] take pains to get a release from him;
Lest once he drag thee along unto the judge,
And [the judge] deliver thee up to the punisher,—
And [the punisher] cast thee into prison:
I tell thee—
In nowise shalt thou come out from thence,
Until [even the last fraction] thou pay!^d*

^d Mt. v. 25, 26.

The Spoken English NT

The Parable of Settling your Lawsuit out of Court

Also, how is it that on your own you don't judge what's right? For example, as you're on your way to court^{oo} with someone who has a lawsuit against you, make an effort to be reconciled with them. Otherwise, they might drag you off to the judge, and the judge will hand you over to the bailiff, and the bailiff will throw you in prison. I'm telling you, you'll never get out of there until you've paid back every last penny.

^{oo}. Lit. "to the magistrate."

Wilbur Pickering's New T.

Also why, even of yourselves, do you not judge what is right?¹⁷

Pay your debts on time

"When you are going with your adversary to the magistrate, make every effort along the way to settle with him,¹⁸ lest he drag you to the judge, the judge deliver you to the bailiff, and the bailiff throw you into prison. I tell you, you will by no means get out of there until you have paid the last penny."

⁽¹⁷⁾ Good question!

⁽¹⁸⁾ The point seems to be that the 'adversary' has exhausted all other means of getting his money back; which would indicate a serious flaw in the character of the 'debtor'.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

"But why do youp not even judge of yourselves the righteous [thing] [fig., what is righteous]?"

"For as youp are going with your opponent [in a lawsuit] to a ruler [or, magistrate], on the way give work [fig., make every effort] to have been released from [fig., to make an settlement with] him, lest he drag you to the judge, and the judge hand you over to the court officer, and the court officer throw you into prison.

"I say to you, by no means shall you come out from there until you pay back even the last lepton [i.e. a small copper coin worth 1/1000th of an ounce or 0.025 grams of silver]."

Berean Literal Bible

And why do you not even judge for yourselves what is right? For as you are going with your adversary before a magistrate, give earnestness to be set free from him in the way, lest he should drag you away to the judge, and the judge will deliver you to the officer, and the officer will cast you into prison. I say to you, you shall never come out from there until you shall have paid even the last lepton."

Context Group Version

And why even of yourselves don't you (pl) judge what is right? For as you are going with your opponent before the magistrate, on the way work hard to be released from him; lest perhaps he drag you to the judge, and the judge shall hand you over to the officer, and the officer shall cast you into prison. I say to you, You shall by no means come out from there, until you have paid the very last dollar.

Far Above All Translation

And why can you not determine by yourselves what is right? For when you go before a magistrate with your opponent, make an effort to settle with him on the way, so that he does not drag you to the judge, and the judge hands you over to the executive officer, and the executive officer throws you in prison. I say to you, you will certainly not come out from there until you have paid the very last lepton."

Modern English Version

Settling With Your Accuser

"Why even among yourselves do you not judge what is right? When you go with your adversary to the magistrate, as you are on the way, diligently try to settle matters with him, lest he drag you to the judge, and the judge will hand you over to the officer, and the officer will throw you into prison. I tell you, you shall not come out from there until you have paid the very last penny." [Gk. *lepton*, the smallest coin circulated, means "small" or "thin."]

Modern Literal Version 2020

But why are you^o not judging the righteous things, even from among yourselves? For* as you are proceeding away on the road with your opponent to be in front of

the ruler, give work {i.e. work hard} to have yourself set-free from him; lest he might drag you down to the judge and the judge might give you to the constable and the constable might cast you into prison. I say to you, you might never come forth from there, until which time you should repay even the last bronze-coin.

New American Standard

“And why do you not even judge by yourselves what is right? For when you are going with your accuser *to appear* before the magistrate, on the way, make an effort to settle with him [Lit *be rid of him*], so that he does not drag you before the judge, and the judge hand you over to the officer, and the officer throw you into prison. I tell you, you will not get out of there until you have paid up the very last [Lit *even the last*] *lepton* [The smallest Greek copper coin, about 1/128 of a laborer’s daily wage].”

Niobi Study Bible

Make Peace with Your Adversary

"Yea, and why even for yourselves judge you not what is right? When you go with your adversary to the magistrate, as you are on the way, be diligent that you may be delivered from him, lest he hale you to the judge, and the judge deliver you to the officer, and the officer cast you into prison. I tell you, you shall not depart thence till you have paid the very last mite."

Revised Young's Lit. Trans.

'And why, also, of yourselves, judge ye not what is righteous? for, as you are going away with your opponent to the ruler, in the way give diligence to be released from him, lest he may drag you unto the judge, and the judge may deliver you to the officer, and the officer may cast you into prison; I say to you, you may not come forth thence till even the last mite you may give back.'

The gist of this passage:

Jesus suggests if you are being taken to court, settle up the charges in advance to avoid going to court. This is to parallel our lives, inasmuch as, we should settle up our account with God before death and the final judgment.

57-59

Luke 12:57			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ti (τί) [pronounced <i>tee</i>]; tís (τίς) [pronounced <i>tihç</i>]	<i>who, what [one], which, how; whether, why</i>	neuter 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
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
apó (ἀπό) [pronounced <i>aw-PO</i>]	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
heautôn (ἐαυτῶν) [pronounced <i>heh-ow-TOHN</i>]	<i>theirs; of/for themselves</i>	3 rd person masculine plural reflexive pronoun; genitive/ablative case	Strong's #1438
ou (οὐ) [pronounced <i>oo</i>]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756

Luke 12:57			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
krinō (κρίνω) [pronounced KREE-no]	<i>to judge, to decide (mentally or judicially); by implication to try, condemn, punish to distinguish, also to avenge, to conclude, to condemn, to damn, to decree, to determine, to esteem, to go to (sue at the) law, to ordain, to call in question, to sentence to, to think</i>	2 nd person plural, present active indicative	Strong's #2919
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
dikaios (δίκαιος, αία, ον) [pronounced DIH-kai-oss]	<i>righteous, just, upright; perfect righteousness; law-abiding, faultless, guiltless, innocent; approved by [or acceptable to] God</i>	neuter singular adjective, accusative case	Strong's #1342

Translation: Why do you [all] not judge for yourselves [lit., themselves] the righteous [result]?

It is unclear whether Jesus taught these exact parables in this exact order; or if this is someone who was there remembering what He said.

An argument could be made that this is an actual principle which Jesus is teaching; as well as asserting that, this is a parable and that the meaning is under the surface.

I think what is clear is, Jesus taught many of the same principles with some slight variations from place to place.

Here, there is a dispute between two parties. Jesus is saying that it is better to work out the dispute between one another, if you can.

Luke 12:57 Why do you [all] not judge for yourselves [lit., themselves] the righteous [result]? (Kukis moderately literal translation)

Luke 12:58a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōs (ὡς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as</i>	comparative particle	Strong's #5613
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
hupagō (ὑπάγω) [pronounced hoop-AG-oh]	<i>to lead under, to bring under; to withdraw one's self, to go away, to depart</i>	2 nd person singular, present active indicative	Strong's #5217

Luke 12:58a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
του (του) [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
antídikos (ἀντίδικος) [pronounced <i>an-TIHD-ee-koss</i>]	<i>adversary, accuser, an opponent (in a lawsuit), enemy; Satan (as the arch-enemy)</i>	masculine singular noun, genitive/ablative case	Strong's #476
sou (σου) [pronounced <i>sow</i>]	<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)
επί (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
archōn (ἄρχων, ἄρχοντος, ὁ) [pronounced <i>AHR-khohn</i>]	<i>ruler, commander, chief, leader, first-in-rank; prince, magistrate</i>	masculine singular noun; accusative case	Strong's #758 (present participle of Strong's #757)

Translation: For [if] you go with your adversary to a magistrate,...

There is the alternative to working things out. You go to court.

In the ancient world, an unpaid debt was dealt with as a criminal offense. If you owed money and were not paying it back, you could end up in jail.

Luke 12:58b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced <i>en</i>]	<i>in, by, by means of, with; among; within, during; for, because, by (this); to</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
hodos (ὁδός, οὐ, ἡ) [pronounced <i>ho-DOSS</i>]	<i>a way, road; a journey; traveling; a course of conduct; a way [of thinking, feeling, deciding]</i>	feminine singular noun in the dative, locative or instrumental case	Strong's #3598

Luke 12:58b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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, aorist active imperative	Strong's #1325
ergasía (ἐργασία) [pronounced <i>er-gas-EE-ah</i>]	<i>trade, occupation; by implication, profit, pains; craft, diligence, gain, work; effort</i>	feminine singular noun, accusative case	Strong's #2039
apallássō (ἀπαλλάσσω) [pronounced <i>ap-al-LAHS-soh</i>]	<i>to come to a settlement; to leave; to free; to change away, to obtain a release, (reflexively) to remove; to deliver, to depart</i>	perfect passive infinitive	Strong's #525
από (ἀπό) [pronounced <i>aw-PO</i>]	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
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

Translation: ...there [lit., *in the way*] you will give an effort to come to a settlement with him.

In order for you to be in debt, there must be someone that you are in debt to. Therefore, Jesus is saying, "Before you go to court, come to an agreement with that person."

Luke 12:58c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mêpote/mêpote (μήποτε/μήποτε) [pronounced <i>MAY-pot-eh, may-POT-eh</i>]	<i>not ever; that...not, lest, whether perhaps, whether or not, also if, ever - if lest (at any time, haply), not at all, whether or not</i>	adverbial conjunction	Strong's #3379
katasurō (κατασύρω) [pronounced <i>kat-as-OO-row</i>]	<i>to drag (down, in, to, away, forcibly), to pull down, to arrest, to bring into court</i>	3 rd person singular, aorist active subjunctive	Strong's #2694
se (σέ) [pronounced <i>seh</i>]	<i>you, to you, towards you</i>	2 nd person singular personal pronoun; accusative case	Strong's #4771 (Strong's #4571)
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

Luke 12:58c			
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
kritês (κριτής) [pronounced <i>kree-TACE</i>]	<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 singular noun; accusative case	Strong's #2923

Translation: [Otherwise,] he will drag you before a judge...

We have a magistrate, a judge and a bailiff in this teaching. It is unclear to me if the magistrate is taking you before the judge or if your adversary in court is doing that.

In any case, the debt holder will sue you in court; and you will be delivered to court for the hearing before a judge.

Luke 12:58d			
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
kritês (κριτής) [pronounced <i>kree-TACE</i>]	<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 singular noun; nominative case	Strong's #2923
se (σέ) [pronounced <i>seh</i>]	<i>you, to you, towards you</i>	2 nd person singular personal pronoun; accusative case	Strong's #4771 (Strong's #4571)
paradídōmai (παραδίδωμαι) [pronounced <i>pah-rah-DIH-doh-my</i>]	<i>to give up, to deliver over [to the power of someone else], to hand [give, deliver, turn] over, to give up a person [to the police or courts]; to deliver, to deliver oneself [into the hands of others]; to entrust</i>	3 rd person singular, future active indicative	Strong's #3860

Luke 12:58d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
práktōr (πράκτωρ) [pronounced <i>PRAK-tohr</i>]	<i>a practicer, an official collector, officer, bailiff, court officer (guard); avenger, exactor</i>	masculine singular noun; dative, locative or instrumental case	Strong's #4233

Translation: ...and the judge will give you over to a bailiff,...

No matter what has happened before, there appears to have been an assessment made and you have been determined to be the guilty party (whether or not you were).

The judge hands you over to a court officer, a guard; and he will take custody of you.

Luke 12:58e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kí</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
práktōr (πράκτωρ) [pronounced <i>PRAK-tohr</i>]	<i>a practicer, an official collector, officer, bailiff, court officer (guard); avenger, exactor</i>	masculine singular noun, nominative case	Strong's #4233
bállō (βάλλω) [pronounced <i>BAWL-low</i>]	<i>to throw, to cast, to place, to put, to lay, to bring</i>	3 rd person singular, future active indicative	Strong's #906
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
phulakê (φυλακή) [pronounced <i>foo-lak-AY</i>]	<i>watch, watching, guarding, keeping watch; the person guarding; the place where one is guarded [a prison]; the period of time when one is guarded</i>	feminine plural noun; accusative case	Strong's #5438

Translation: ...and the bailiff will cast [you] into prison.

The bailiff (court officer) take custody of you and throws you into prison. At this point, you have no more options. You must do whatever the court has decided.

Luke 12:58 For [if] you go with your adversary to a magistrate, there [lit., *in the way*] you will give an effort to come to a settlement with him. [Otherwise,] he will drag you before a judge and the judge will give you over to a bailiff, and the bailiff will cast [you] into prison. (Kukis moderately literal translation)

Luke 12:59			
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
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)
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
mē (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
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>	2 nd person singular, aorist active subjunctive	Strong's #1831
ekeithen (ἐκεῖθεν) [pronounced ehk-Ī-thehn]	<i>from that place, (from) thence, there</i>	adverb	Strong's #1564
heōs (ἕως) [pronounced HEH-ocē]	<i>to, as far as, till, until; even until; up to; even; while</i>	a conjugation, preposition and adverb of continuance	Strong's #2193
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
éschatos (ἔσχατος) [pronounced EHS-khaht-oss]	<i>last, farthest, final (of place or time); ends of, latter end, lowest, uttermost</i>	neuter singular, superlative adjective	Strong's #2078
leptón (λεπτόν) [pronounced lehp-ton]	<i>small copper coin; lepton; mite; a small brass coin, equivalent to the eighth part of an "as", worth about a 1/5 of a cent</i>	neuter singular noun, accusative case	Strong's #3016

Luke 12:59			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apodidōmi (ἀποδίδωμι) [pronounced <i>ap-od- EED-oh-mee</i>]	<i>to give [away, up, over, back]; to deliver (again), to give (again), (re-) pay (-ment be made), perform, recompense, render, requite, restore, reward, sell, yield</i>	2 nd person singular, aorist active subjunctive	Strong's #591

Translation: *Let Me tell you, you will not go out from there until you have paid the [very] last coin."*

Jesus warns the hearers that, there is no way out of prison except to pay whatever fine has been imposed upon you.

Even if you had agree to the highest amount wanted by the debt holder, paying him would have kept you out of prison. Being in prison limits your options considerably.

Luke 12:59 *Let Me tell you, you will not go out from there until you have paid the [very] last coin."* (Kukis moderately literal translation)

Luke 12:57–59 *Why do you [all] not judge for yourselves [lit., themselves] the righteous [result]? For [if] you go with your adversary to a magistrate, there [lit., in the way] you will give an effort to come to a settlement with him. [Otherwise,] he will drag you before a judge and the judge will give you over to a bailiff, and the bailiff will cast [you] into prison. Let Me tell you, you will not go out from there until you have paid the [very] last coin."* (Kukis moderately literal translation)

Now Jesus is not simply telling you the smart thing to do. This is a parable and what it means is, you need to settle your accounts with God before you stand before Jesus as your judge. You are better off appealing to Jesus as your Savior instead of facing Him as your Judge after you have died.

Luke 12:57–59 *It would be your smartest move, when facing a potential lawsuit, to judge between one another what the best and fairest outcome should be. This is because, if you go to court with your adversary, you will be pressed into reaching a settlement with him. If you cannot reach such a settlement, then the judge will give you over to the bailiff and he will throw you into prison. Furthermore, you will not get out of prison until you have paid every last cent."* (Kukis paraphrase)

I believe that we might understand this as being a parable. Our adversary, in this life, is God (believe it or not). God is perfectly holy, and we are not. Jesus is saying, "Make things right with God, right now. Don't wait. Don't take your chances in court. Do not go before the Final Judge (Jesus) and hold up your good deeds for Him to consider. If you do not settle things with God out of court, by believing in His Son; then you will be thrown into the abyss and you will be kept there forever. You have no coin of the realm to spend before God or to offer to God.

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Beginning of Document	Verse Navigation	Introduction and Text
First Verse	Chapter Summary	Addendum
www.kukis.org	Exegetical Studies in Luke	

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?*

Why Luke 12 is in the Word of God

- 1.
- 2.

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When studying a chapter in the Bible, there are a number of topics which that study leads to.

What We Learn from Luke 12

- 1.

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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 12

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Addendum

This footnote from [Luke 12:4–5](#) (from the American English Bible) was too long to place along with the translations.

Garbage Dump (from the 2001 Translation)

The Greek word GeHenna is often translated as Hell Fire in other Bibles. However, the word simply means the Valley (heb. ge) of Hinnom.

Understand that the Valley of Hinnom (also referred to as 'the Valley of the Sons of Hinnom') was an actual place in ancient JeruSalem.

It wasn't some symbolic Hell fire;

Rather, it was a valley that was used as the city's garbage dump, which was located along the southeastern corner of its outer wall.

Before JeruSalem's conquest by Babylon, the Valley of Hinnom had once been a beautiful park.

However, because unfaithful Jews started offering their children as sacrifices on an altar to the God Moloch there (see 2 Chronicles 28:3); After their repatriation to JeruSalem, the people started using it as a place to

Garbage Dump (from the 2001 Translation)

dump their garbage and refuse.

Of course, since it was a garbage dump, it was necessary to keep the garbage burning in order to reduce the stench and to limit the number of flies and rats. So, sulfur and sulfurous rocks known as 'brimstone' were regularly thrown into the dump to keep the fires burning hot.

And this is why Jesus, when using the term, spoke of the fire as not being put out.

Also, because worms (maggots) bred along the edges of the dump, he could say that the worms would always be there.

The only cases where humans were actually thrown into GeHenna provides an insight into what Jesus was talking about when he referred to people as going there. For there were cases where the dead bodies of particularly vile criminals were thrown into GeHenna's fires, because people felt that they were undeserving of a decent burial. And as you read the Scriptures, you will notice the importance that Hebrews placed on being 'laid to rest with their ancestors.'

So when Jesus spoke of people being thrown into GeHenna;

He was using the name of a familiar place to make the point that those whom God views as being unrepentant sinners would be thrown into the 'garbage dump;'

For they were unworthy of a resurrection by Him.

Notice that this outcome was well illustrated by what happened to wicked Queen Jezebel, for her body was eaten by dogs.

Such an outcome for the willfully wicked was also referred to by Jesus (in Matthew's account) as the fire of the age.

Why did he use that term?

Because fire destroys, and this destruction is for the ages.

(For more information, see the linked document, '[Is there a Burning Hell?](#)')

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This comes from notebook 1 (I have three doctrines by Thieme on suffering; he did quite a number of revisions and additions over the years). This is one of his earlier versions.

The Doctrine of Suffering (by R. B. Thieme, Jr.)

1. The general causes for suffering in life — believers and unbelievers.
 - a. Loss of health, wealth, property, money, loved ones, or anything that you value.
 - b. Suffering from people. This includes gossip, ostracism, persecution, violence, crime, warfare.
 - c. Privation — hunger, thirst, cold, heat, storm, earthquake and other natural disasters, accidents in any variety.
 - d. Suffering from the administration of law — mostly to criminals.
 - e. Mental suffering — from sins, pride, arrogance, jealousy, hatred, bitterness, guilt reaction, neurosis or psychosis, worry, anxiety, fear, etc.
 - f. Suffering from rejection of authority. This includes rejection of authority in love. When the woman rejects the authority of a man she suffers. Failure in adulthood because of rejection of authority in childhood. Being fired from a job because of rejection of authority.
 - g. Suffering from reversionism resulting in reaping what you sow.
2. Basic categories of suffering.
 - a. In time. For time, we now begin to break up into the categories of the human race. The human race is divided into two categories by John 3:36, believers in Jesus Christ and rejecters of Jesus Christ.

The Doctrine of Suffering (by R. B. Thieme, Jr.)

- The unbeliever suffers in time for rejection of the laws of divine establishment. He suffers through reversionism and other factors of self-induced misery. The believer also suffers in time.
- b. In eternity. In eternity the unbeliever suffers forever the most intense of all sufferings, the lake of fire forever — Revelation 20:12-15. There will be no suffering for the believer in eternity — Revelation 21:4.
3. The premise for Christian suffering.
 - a. All suffering is designed for blessing — 1 Peter 1:7,8; 4:14.
 - b. The exception is divine discipline — Hebrews 12:6, for carnality and for reversionism.
 - c. The exception is removed — 1 Corinthians 11:31 — for carnality: rebound; for reversionism: recovery through the consistent function of GAP.
 - d. Cursing is therefore turned to blessing — Romans 8:28. So the premise: All suffering is designed for blessing. The exception is divine discipline. Exception removed: the result is cursing turned to blessing.
 4. The categories of Christian suffering. There are two types of Christian suffering:
 - a. Disciplinary suffering, called deserved;
 - b. Suffering for blessing, called undeserved.

This is the first doctrine of suffering found in notebook 1.

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Unforgivable Sin? (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 12:32, it is recorded that Jesus said:

'If someone speaks against the Son of Man, it will be forgiven; but if someone speaks against [God's] Holy Breath, he won't be forgiven... No, not in this age or in the one to come.'

What type of sin is this?

If you look at the surrounding context, you'll see that the local religious leaders had just accused Jesus of using the power of BeElZebub to do his wonderful deeds of healing and throwing out demons.

However, despite the fact that they had just witnessed things that could only have come from the power of God's Breath, they were attributing these miracles to the Slanderer (the Devil). That was in fact, blaspheming the Breath of God.

Therefore, Jesus was telling them that if they didn't repent, they would be found guilty of a sin that would never be forgiven.

So, what we learn from Jesus' warning is that we should never be too quick to assume that what appear to be miracles are being performed by the powers of the Evil One.

From <https://2001translation.org/commentaries/unforgivable-sin> accessed March 14, 2023.

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This is an extensive footnote from the Christian Community Bible.

GREED—PRODUCTIVITY (From the Christian Community Bible)

Who has appointed me as your judge? Jesus does not resolve legal differences as do the teachers of the Law since it was the Law that decided civil and religious questions. Jesus reserves his authority for what is essential: suppressing the greed ingrained in our hearts is more important than looking at every person’s right with a magnifying glass.

Avoid every kind of greed (v. 15): Jesus does not say people should be resigned to mediocrity or destitution, satisfied to have ten people sleep in the same room, and without any opportunity for education. We know that all this prevents the growth of people in awareness of their dignity and their divine vocation. Jesus does not criticize our efforts to achieve a more just society, since the whole Bible requires it.

It is one thing to seek justice, knowing that without justice there is neither peace nor communion; it is quite another to look at what others have with the desire to share their greed.

Today we clamor for justice, but tomorrow we may only seek more superfluous “necessities.” Such greed will never let us rest and, what is more, it will close the door of the Kingdom on us (Mk 10:23; 1 Tim 6:8).

Possessions do not give life (v. 15). Make sure that your concern to have what you lack does not make you neglect what could give you life now.

In this regard, we should allow the poor to speak, all those brothers and sisters of ours who, though immersed in poverty, continue to be persons who live, in the strongest sense of this word. Should we pity them, or should we count them among the few who already enjoy the Kingdom of God? One of the greatest obstacles preventing the liberation of people is their own greed. The day they agree to participate in powerful boycotts and not go their own way in the pursuit of advantages for one or other category, they shall begin to live as people.

Footnote for Luke 12:13 in the [Christian Community Bible](#).

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The text is taken from the ESV (capitalized).

What I find interesting is, these are very, very similar; even more so than some parallel passages.

Comparing Luke 12:22–31 to Matthew 6:25–34

Matthew	Luke	Text/Commentary
<p>Luke 12:22–23 And he said to his disciples, "Therefore I tell you, do not be anxious about your life, what you will eat, nor about your body, what you will put on. For life is more than food, and the body more than clothing.</p>	<p>Matthew 6:25 "Therefore I tell you, do not be anxious about your life, what you will eat or what you will drink, nor about your body, what you will put on. Is not life more than food, and the body more than clothing?</p>	<p>These passages begin sounding ver similar.</p>
<p>We know the background of the Matthew passage (the sermon on the mount); in Luke, Jesus is speaking specifically to His disciples.</p>		
<p>Luke 12:24 Consider the ravens: they neither sow nor reap, they have neither storehouse nor barn, and yet God feeds them. Of how much more value are you than the birds!</p>	<p>Matthew 6:26 Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they?</p>	<p>At this point, even though the passages essentially say the same things, the words used are very different.</p>
<p>Luke 12:25 And which of you by being anxious can add a single hour to his span of life?</p>	<p>Matthew 6:27 And which of you by being anxious can add a single hour to his span of life?</p>	<p>At this point, these passages sound identical.</p>

Comparing Luke 12:22–31 to Matthew 6:25–34

Matthew	Luke	Text/Commentary
Luke 12:26 If then you are not able to do as small a thing as that, why are you anxious about the rest?	Matthew 6:28a And why are you anxious about clothing?	Same message; different words.
Luke 12:27 Consider the lilies, how they grow: they neither toil nor spin, yet I tell you, even Solomon in all his glory was not arrayed like one of these.	Matthew 6:28b–29 Consider the lilies of the field, how they grow: they neither toil nor spin, yet I tell you, even Solomon in all his glory was not arrayed like one of these.	The words again are very similar.
Luke 12:28 But if God so clothes the grass, which is alive in the field today, and tomorrow is thrown into the oven, how much more will he clothe you, O you of little faith!	Matthew 6:30 But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O you of little faith?	The words are very similar.
Luke 12:29 And do not seek what you are to eat and what you are to drink, nor be worried.	Matthew 6:31 Therefore do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?'	Same message, different words.
Luke 12:30 For all the nations of the world seek after these things, and your Father knows that you need them.	Matthew 6:32 For the Gentiles seek after all these things, and your heavenly Father knows that you need them all.	The words are very similar.
Luke 12:31 Instead, seek his kingdom, and these things will be added to you.	Matthew 6:33 But seek first the kingdom of God and his righteousness, and all these things will be added to you.	The words are very similar.
	Matthew 6:34 "Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Sufficient for the day is its own trouble.	Matthew has some additional text.

By comparing this passages, they are obviously the same message. It is very likely that Jesus taught a similar message on several occasions.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This is a portion of the doctrine found in Notebook #1.

Types of Baptisms (by R. B. Thieme, Jr.)

Baptize means to identify: To be made one with. It means something so identified with something else that its nature or character is changed, or represents a real change that has already taken place.

- A. There are seven baptisms in the scriptures (Four real, three ritual)
 - 1. Real Baptisms: (Actual Identification)
 - a. Baptism of Moses — 1 Corinthians 10:1,2. The children of Israel are identified with Moses and the cloud as they pass through the Red Sea.
 - b. Baptism of the cross or cup — Matthew 20:22; 2 Corinthians 5:21. Jesus Christ drank the cup filled with our sins — identified with our sin and bore it on the cross. He was made sin for us

Types of Baptisms (by R. B. Thieme, Jr.)

- 1 Peter 2:24.
- c. Baptism of the Holy Spirit — (Believer), 1 Corinthians 12:13. The believer at the point of salvation is placed into the body of Christ. He is identified then as a believer, as a Christian — Acts 1:5; Romans 6:3,4; Galatians 3; Colossians 2:12, Ephesians 4:5.
 - d. Baptism of fire — (Unbelievers), the baptism of judgement on all believers: Battle of Armageddon, Matthew 25:31, 33; 3:11; Luke 3:16; 2 Thessalonians 1:7-9.
2. Ritual Baptisms: (Representative Identification) Water is used. Water is symbolic of something else, but the individual is really identified with the water.
 - a. Baptism of John — Matthew 3:6, 11a. Water is symbolic of the Kingdom of God which John preached. People, when baptized by John were indicating, in effect: "I have previously believed in Christ, I am now symbolising that identification with His Kingdom by baptism."
 - b. Baptism of Jesus. Unique Baptism. Water was used. Jesus Christ was NOT a sinner. Water is symbolic of the Father's will. Jesus Christ identified Himself with the Father's will in the execution of salvation — Matthew 3:13-17. We cannot "follow the Lord in baptism" as to His purpose (securing our redemption) but can duplicate the mode of His
 - c. Baptism of the believer in the Church Age — Matthew 28:9. Water represents the person of the Lord Jesus Christ. Believers are identified with Christ in His death, burial, and resurrection. It symbolises retroactive and current positional truth. It is the ritual of the real baptism of the Holy Spirit. It is thus a picture of Spirit baptism.
 - i. The person going into the water is identified with the water, and he is saying in effect, "I am identified with Him in His death."
 - ii. The person coming out of the water is identified with the air which represents: Identification with Christ in His resurrection; The believer giving testimony to current positional truth — allowing His resurrection life to live through us.
 - iii. Ritual without reality is meaningless. Water baptism is the ritual (picture) of the real (Baptism of the Holy Spirit). The believer needs doctrine before baptism, i.e. positional truth: retroactive positional truth, current positional truth, experiential positional truth, human good versus divine good. He should understand the difference between relationship and fellowship.
 - iv. The believer was baptized in the early church very soon after salvation. Reason: Because as soon as the individual was saved he was given a long lesson in Bible doctrine. Immediately upon understanding the basics the individual was baptized. An individual should never be baptized until he understands the doctrine behind the ritual.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The Types of Imputations and the Imputations of Salvation (Kukis)

1. There are two types of imputations: real and judicial.
 - a. A real imputation is an imputation which has a natural target or home. That is, there is an affinity between the imputation and its target.
 - b. A judicial imputation has no natural home or target. The person receiving that imputation must accept it from that person's free will.
2. The imputations of salvation:
 - a. When a person is born, human life is imputed to the soul. The soul was designed to be alive. God, at birth, breathes lives into man.
 - b. As a result of having a father, every person is born with a sin nature. This is Adam's natural trend towards sin and disobedience to God. This sin nature is inherited from the father only. A mother

The Types of Imputations and the Imputations of Salvation (Kukis)

- has a sin nature, but she does not pass it down to her children.
- c. Adam’s original sin is then imputed to the sin nature. The two have a natural affinity. As a result, we are born spiritually dead. God’s justice immediately condemns us from birth. We are born with a sin nature; we have Adam’s original sin imputed to us; and so we stand condemned. All people eventually sin from their volition. Because we are condemned at birth, God is able to save any person who dies before reaching the age of accountability.
 - d. At the cross, all of our sins are poured out on Jesus Christ. This is a judicial imputation. There is nothing in Christ which is a natural home for our sins. There is no affinity between Him and our sins. Therefore, Jesus must accept the imputation of our sins (and the punishment for our sins) willingly.
 - e. When a person believes in Jesus Christ, the righteousness of God is imputed to us, based upon Jesus dying for our sins. There is no natural affinity between us and God’s righteousness. It is this act of free will, this act of believing in Jesus Christ, which allows the imputation of God’s righteousness to occur. By doing so, there is no human merit whatsoever that we can take credit for.
 - f. Simultaneously, eternal life is imputed to our souls, so that we may live with God forever. God’s righteousness and His eternal life come as a grace package, provided entirely for us as judicially imputed to us. We simply believe that God has done this.

Although I wrote this, it is fully dependent upon R. B. Thieme, Jr.’s teaching from the book of Romans.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Luke 12

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

Despite the crowd assembling around them, Jesus primarily teaches His disciples

Meanwhile [lit., *in whom*], a massive [lit., *ten-thousand*; also, *a myriad*] crowd was gathering, so that they stepped on one another.

The crowd of people continued to grow, to the point where they were stepping on one another.

Jesus [lit., *He*] then spoke directly to His disciples first [before speaking to the large crowd]: “You yourselves pay attention to the leaven of the pharisees (which [leaven] is hypocrisy).

Nevertheless, Jesus began to teach His disciples directly, before speaking to the crowd. “You need to be warned about the leaven of the pharisees, which is hypocrisy.

[There] is nothing concealed that will not be uncovered; and [what is] hidden will be known. Therefore, whatever you+ have spoken in the darkness will be heard in the light; and whatever you have whispered [lit., *spoken to an ear*] in the private room, will be proclaimed from the rooftop.

There is nothing that they or anyone else will conceal which will not be uncovered. Whatever is hidden now, will be known in the future. Whatever things you speak quietly in the darkness, will be heard by all in the light. Even if you whisper to someone in a private room, that information will be proclaimed from the rooftop.

Fear the One able to cast you into Gehenna/God cares for the sparrows

A Complete Translation of Luke 12	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
<p>I keep on telling all of you, My friends, do not fear the one who kills the body, yet, after this, is unable to do any more. I keep on warning all of you Whom you+ should be afraid of—fear the [One] who, after killing [you], [then] has the authority to cast [you] into Gehenna [fire]. Indeed, I keep saying to you+, fear that [One].</p>	<p>I keep telling you, My friends, do not fear one who can only kill the body, but after that, can do no more. I keep warning you, fear the One Who has the authority to cast you into hell—that is Who you should fear.</p>
<p>[Are] not five sparrows being bartered for two [Roman] coins? Yet, not one of them is forgotten before God. Yet, even the hairs of your+ head are all numbered. Do not fear! You are superior to many sparrows!</p>	<p>Despite five sparrows being worth two copper coins, God still knows every single one of them. Listen, even the number of hairs of your head are known to God. Therefore, do not be afraid or anxious, as you are far superior to the sparrows.</p>
<p>Acknowledging the Son of Man/Speaking before governmental and religious authorities</p>	
<p>I keep telling all of you, all who will acknowledge Me before men, the Son of Man will acknowledge him before the angels of God. But the one who disavows Me before men, he will be denied [rewards] before the angels of God.</p>	<p>I keep telling you this: if you acknowledge Me before man, then the Son of Man will acknowledge you before the angels of God. However, whoever denies Me before men, he will be denied [reward] before the angels of God.</p>
<p>Anyone who speaks a word against the Son of Man, [that] will be forgiven him; but the [one who] blasphemes the Holy Spirit, [that] will not be forgiven.</p>	<p>It is possible to speak negatively against the Son of Man and still be forgiven; but the one who blasphemes against the Holy Spirit, that act will not be forgiven.</p>
<p>And when they bring you+ to the synagogues, to the rulers and authorities, you+ will not be anxious [regarding] how or what you+ might say; for the Holy Spirit will teach you+ in [that] same hour what you need to say.”</p>	<p>You will be persecuted in the future, and you will be brought into the synagogues and you will stand before various rulers and authorities. However, do not be anxious with regards to how you might come off or what you might say; for the Holy Spirit will teach you what you need to say at that time.”</p>
<p>“Where your treasure is, there your heart will be as well”</p>	
<p>But one out of the crowd said to Him, “Teacher, speak to my brother [and tell him] to divide [our] inheritance with me.”</p>	<p>One from the crowd spoke to Jesus, saying, “Teacher, will you speak to my brother and tell him to split our inheritance with me?”</p>
<p>The [Jesus] said to him, “Man, who placed Me [as] a judge or arbiter over you+?”</p>	<p>Jesus responded to him, saying, “Listen, Mister, who exactly put Me up as the judge or as the arbiter over you and your brother?”</p>
<p>Then He said directly to them, “Listen and guard [yourselves] from every materialistic desire, for [the quality of] one’s life is not from the abundance of [material] possessions [lit., <i>his possessions</i>].”</p>	<p>Then He spoke directly to His disciples, saying, “Listen; guard yourselves from all materialistic desires, for the quality of one’s life does not consist of his abundant possessions.”</p>

A Complete Translation of Luke 12

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Then [lit., <i>and, but</i>] He spoke a parable directly to them, saying, “The land of a certain rich man brought forth [great] abundance. He deliberated this within himself, saying, ‘What should I do, [as] I keep on having no place to gather [all] my production.’ He then decided [lit., <i>said</i>], ‘This is [what] I will do—I will take down my barns and build larger [ones in their stead]. Then I will gather there [into the new larger barns] all of my grain and goods.’”	Then Jesus spoke a parable directly to His disciples, saying, “A certain rich man enjoyed a great year of crops and his land kept on producing many grains which might be stored. He considered his overabundance of produce and calculated that his existing storage was not great enough to match his production. He then decided, ‘I know what I will do—I will tear down my small barns and build much larger barns to store all of the grain that my lands have produced.’”
Finally, I will say to my soul, ‘Soul, I keep on having many goods laid up for many years. Take [life] easy—eat, drink and have fun [lit., <i>rejoice</i>].’ ”	Then he said to himself, ‘I am set for life. I need to take life easy now and eat, drink and just have fun.’ ”
But God said to him, ‘[You] fool! In this night they require your soul from you.’	But God said to him, ‘You are a fool! Your soul will be required this night from you.’
But what you have prepared, to whom will it be? Accordingly, he is laying up treasure for himself, yet not being rich towards God.”	All of this time, you have been gathering and preparing earthly possessions, but to whom will they all go? Accordingly, you have laid up treasure for yourself, but you have not been rich towards God.’ ”
God knows about your basic human needs and He will provide them	
He said directly to His disciples, “Because of this, I keep saying to you+, stop being anxious in [your] souls, [concerning] what you+ might eat; and [stop being anxious] for the body [concerning] what you+ might wear. [This is] because the soul is greater than the food [you consume] and the body [is greater than] the clothing [that you wear].”	Then He said to His disciples, “Because of this, I keep on saying to you, stop being anxious within your souls concerning what you might eat and concerning what you might wear. There is no need to be anxious, because your soul is more than what you eat and your body is greater than the clothing that you choose to wear.”
Look at the ravens—they do not sow or reap, they do not have [lit., <i>for whom is not</i>] a storage building or a barn, and yet, God keeps on feeding them. How much more important are you+ [than] the birds?	Look at the ravens, who do not farm; nor do they have a place like a barn in which to store their food. Nevertheless, God keeps on feeding them. Are you not far more important to God than these common birds?
So who from among you+ being anxious is able to add a cubit to his stature? If you are not able [to effect] the smallest [change], why do you+ keep on being anxious about the rest [of your life]?	Who among you, by being anxious, can add a cubit to his height? If you are not able to effect the smallest change in your stature, why do you continue being anxious about the rest of life?
Consider the wildflowers—how they grow, [yet] they do not tire nor do they spin [fabric]. And I keep on saying to you+ [that] Solomon, in all of his glory, was not clothed as these [flowers]. If this vegetation in the field is [here] today and cast into a furnace tomorrow, [yet] God so clothes [them], how much more [will God provide for you], [you] faithless ones?	Think about the flowers in the fields. They grow without exerting any personal effort. Let Me say this, that Solomon, even in all of his glory, was not clothed in such color as these flowers. Yet, this vegetation of the field is here now, and tomorrow, thrown onto the fire. Nevertheless, God clothes them with beauty and color. How much more does God value you, you of little faith?

A Complete Translation of Luke 12	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
<p>Stop seeking for what you+ might eat and for what you+ might drink; and do not be stressed [over this]. For [it is] these things [that] all cosmic system gentiles seek after. But, concerning you+, the Father knows that you keep on needing these things. Instead, keep on seeking after His kingdom and [all] these things will be added to you+.</p>	<p>Stop seeking after the necessities of life like food and drink, and stop being stressed over them. Gentiles from all over the world seek after these things. The Father knows that you keep needing these things and He will provide them. So, instead of worrying about your basic physical needs, seek first after His kingdom and all of these other things will be added to you.</p>
Jesus places specific demands upon His disciples	
<p>Stop being afraid, little flock, for your+ Father is willing to give [you+] the Kingdom.</p>	<p>Stop being afraid, My little flock, for Your Father is willing to give the Kingdom to you.</p>
<p>Sell+ your+ possessions and give+ [the proceeds] to charity. Make+ for yourselves a purse [that does] not decay, [to fill with] inexhaustible wealth in the heavens, where the thief cannot come near and the moth cannot destroy.</p>	<p>Sell off your possessions and give the proceeds away to charity. Make a purse for yourselves that will not decay, one that you might fill with the inexhaustible wealth of the heavens; where it cannot be stolen or become corrupt.</p>
<p>For, where your+ treasure is, so [lit., <i>there</i>] your+ heart will also be.</p>	<p>For, wherever your treasure is, there your heart will be as well.</p>
Jesus gives three parables about a master and his household	
<p>Equip yourselves with Bible doctrine [lit., <i>gird your+ loins</i>], lighting the lamp.</p>	<p>Equip yourselves with Bible doctrine, letting your lamp shine in the darkness.</p>
<p>You all [are] like men waiting for their master when he returns from a wedding celebration. Appearing and knocking, at once the servant [lit., <i>he</i>] opens [the door] for him. Happiness to the servants, [to] those who, [when] their master comes, he finds them alert [and watching for him].</p>	<p>You are just like the servants who wait for their master to return home from a wedding celebration. As soon as he arrives and knocks, the servant immediately opens up the door for him. Great happiness will be to the servants, who, when their master arrives home, he finds that they are alert and watching for him.</p>
<p>Truly, I keep telling you [all], the master [lit., <i>he</i>] will prepare himself and make them sit down. [Then,] coming near [to them], he will serve them.</p>	<p>Listen and know this: the master will prepare himself and make them sit down at the dining table. He will bring the food to them and he will serve them.</p>
<p>And [if] he comes during the second or third watch, and he finds them waiting for him [lit., <i>this, thus</i>], they will be [make] happy.</p>	<p>Or, if he returns home very late at night, and he finds them waiting for him, he will see to their happiness.</p>
<p>Know this [also]: if the homeowner knows what day the thief will come, the homeowner [lit., <i>he</i>] will watch and not forsake [his home so the thief cannot] break into his home. You [all] need to keep on being prepared, for in the hour that you do not expect, [when] the Son of Man will come.</p>	<p>Also know this: a homeowner, if he knows when the thief is coming, will stay at his home and keep a close watch on it, so that the thief cannot break into his house. Similarly, all of you need to be prepared for when the Son of Man comes back, because this will be at an hour that you do not expect.</p>
<p>Then Peter said, “Lord, [is] this parable You have spoken [specifically] for us or [is it] also for everyone [here]?”</p>	<p>Then Peter asked, “Lord, is this parable that you just spoke to us—it is meant specifically for us or did you say it for everyone else who is here?”</p>

A Complete Translation of Luke 12

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
<p>The Lord then said, “Who (then) is the faithful and intelligent steward; the master will set him over his (household) service, to give [the other servants their] food portions at [the right] time? Happy [is] he, the servant, when his master arrives [home], and he finds this one performing [his responsibilities]. Truly, I tell you that his master [lit., <i>he</i>] will place him over all his household.</p>	<p>The Lord, not really acknowledging Peter’s question, continued speaking. “Consider the faithful and responsible steward, whose master will place him over his household service, giving out the proper food portions to his servants at the proper times. This servant, because of his responsible work, will be happy when his master arrives back home, always to find him performing his assigned tasks. Clearly, the master will place this servant over his entire household.</p>
<p>However, if that servant says in his heart, “My master is delayed coming [back home].” [As a result,] the servant [lit. <i>He</i>] might begin to beat the male and female servants. [He also might] eat, drink and become inebriated.</p>	<p>If, however, that slave thinks to himself, “My master is apparently delayed in his return. I might as well do what I want to do.” So he begins to beat the staff he views as disobedient, and he eats and drinks to excess, becoming drunk.</p>
<p>But the master of that slave will come [back] on a day that he does not expect, at an hour that he does not know.</p>	<p>But his master will come back on a day that the slave does not expect, and at an hour that the slave does not know.</p>
<p>[Based upon what the master sees,] he will severely scourge the servant [lit., <i>he</i>] and then apportion him a place with the untrustworthy [servants]. That slave, the one who knows the will of his master, but he has not prepared [anything] or done the his [master’s] will, he will be severely punished. However, the one who does not know [very] much, he will receive less punishment.</p>	<p>When the master sees what is taking place, he will scourge his servant severely, and assign him work along side the untrustworthy servants. But the slave who knows the expectations of his master, yet has not done any preparation for his master nor has he completed any task that the master had assigned to him, he will be severely punished. The slave who knows little of the master’s wishes will not be punished as severely.</p>
<p>To whom much was given, much will be required from him; and the one entrusted with much, much more will be asked [from] him.</p>	<p>To whom much is given, much will be required; if a person is entrusted with much, then much more will be expected from him.</p>
<p>The baptism of the cross/Jesus does not bring peace to this earth</p>	
<p>I have brought the fire [of judgment] to cast upon the earth; indeed, I wish [that] it were even now lit.</p>	<p>I will bring the judgment of fire upon this earth; indeed, I wish that even now, this judgment of fire had already begun.</p>
<p>But I keep on having a baptism to be baptized with; and how I am afflicted [or, <i>constrained, distressed</i>] until it might be accomplished.</p>	<p>There is a baptism that I must be baptized with (if I am willing); and I am continually constrained and distressed until it is done.</p>
<p>Did [all of] you think that I brought peace [and unity] to give to the [inhabitants of this] earth? No (indeed) [is what] I keep telling you; rather [I bring] discord [to this earth].</p>	<p>Did you all think My intention was to bring peace and unity to the people of this land? I am not bringing peace; I am bringing discord.</p>

A Complete Translation of Luke 12	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
For [there] will be, from this time forward, five in a house who are divided, three against two and two against three. A father will be divided against [his] son and the son against [his] father; the mother against [her] daughter and the daughter against [her own] mother; the mother-in-law against her daughter-in-law and the daughter-in-law against [her] mother-in-law.	From this point forward, if there are five in a house, they will be divided, three against two. A father will be divided from his son; the son from his father; a mother will be against her own daughter, and the daughter against her mother. The mother-in-law will be divided from her daughter-in-law and vice versa as well.
“Can you discern the signs of the times?”	
Jesus [lit., He] also said to the crowds, “When you+ see a cloud rising up over the west, immediately you+ say ‘A rain shower is coming’ (and this thing comes about). And when a southern wind is blowing hard, you+ say, ‘A scorching heat will come’ (and it does [lit., will be]).	Jesus also said these things to the crowds who were there: “Often, when you look into the sky and see a cloud rising up over the west, you promptly predict, ‘A rain shower is coming’ (and it comes). When you observe a southern wind blowing hard, you say, ‘It is going to be scorching hot today’ (and you are correct).
[You] hypocrites! You can see and interpret the appearance of the earth and sky; but how do you not see and (correctly) interpret the [prophetic] times?	You judgmental hypocrites! You can correctly observe and interpret the signs of the earth and sky, yet you cannot look at what is happening right in front of you and correctly understand the times during which you live?
Work things out before going to court	
Why do you [all] not judge for yourselves [lit., themselves] the righteous [result]? For [if] you go with your adversary to a magistrate, there [lit., in the way] you will give an effort to come to a settlement with him. [Otherwise,] he will drag you before a judge and the judge will give you over to a bailiff, and the bailiff will cast [you] into prison. Let Me tell you, you will not go out from there until you have paid the [very] last coin.”	It would be your smartest move, when facing a potential lawsuit, to judge between one another what the best and fairest outcome should be. This is because, if you go to court with your adversary, you will be pressed into reaching a settlement with him. If you cannot reach such a settlement, then the judge will give you over to the bailiff and he will throw you into prison. Furthermore, you will not get out of prison until you have paid every last cent.”
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time:

Doctrinal Teachers Who Have Taught Luke 12			
	Series	Lesson (s)	Passage
R. B. Thieme, Jr. taught portions of this chapter	1992 Spiritual Dynamics (#376)	#483	Luke 12:21–25
		#1954	Luke 12:16–20
	2010 Life of Christ	#680	Luke 12:51–53
R. B. Thieme, III	2010 Life of Christ	#741–757	Luke 12:4–24
	2010 Life of Christ	#758–777	Luke 12:22–56

Doctrinal Teachers Who Have Taught Luke 12

	Series	Lesson (s)	Passage
Grace Notes by Dr. Daniel Hill (edited by Warren Doud)	Book of Luke https://www.gracenotes.info/luke/luke.pdf		Luke 12:1–59

Bobby probably taught portions of this chapter in his Life of Christ series.

