

# Luke 13

written and compiled by Gary Kukis

**Luke 13:1–35**

**The Barren Fig Tree, the Narrow Gate and Jerusalem**

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 13 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 continues teaching in this chapter, which is the thrust of these middle chapters. He seems to be traveling with His disciples through various cities. The final six verses in this chapter again have the Lord making His way towards Jerusalem.

He discusses a current event at the beginning of this chapter, then tells the parable of the barren fig tree. He goes to a synagogue and heals a woman there, but it is on the Sabbath. Therefore, the director of the synagogue gives Him a hard time. Jesus explains their hypocrisy to the crowd. He explains the Kingdom of God using two parables. Someone asks Him about the narrow way (to be saved), and He acknowledges this, and explains it with a parable about going to a man's home at night and asking for him to open up to you. Several pharisees warn Jesus about threats from Herod, and Jesus gives a rather puzzling answer (which answer, we will sort out). Finally, Jesus laments over the negative volition in Jerusalem.

*Bible Summary: Jesus said, "Repent or you will perish." He healed a woman on the Sabbath. He said, "Seek the narrow door. I must go on to Jerusalem."*<sup>1</sup>

This should be the most extensive examination of Luke 13 available, where you will be able to examine in depth every word of the original text.

### Quotations:

### Outline of Chapter 13:

#### Preface

#### Introduction

vv.	1–5	<b>Deaths of the Galileans</b>
vv.	6–9	<b>Parable of the Barren Fig Tree</b>
vv.	10–13	<b>A Woman with a Spirit of Infirmary</b>
vv.	14–17	<b>Jesus is Challenge for Healing on the Sabbath</b>
vv.	18–21	<b>Parables of the Mustard Seed and the Leaven</b>
vv.	22–30	<b>The Narrow Door/Parable of the Homeowner and Those Knocking on His Door</b>
vv.	31–33	<b>Pharisees Warn Jesus about Herod</b>
vv.	34–35	<b>Lamentation for Jerusalem</b>

#### Chapter Summary

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### Charts, Graphics and Short Doctrines:

Preface	<b>Quotations</b>
Introduction	<b>Titles and/or Brief Descriptions of Luke 13</b> (by Various Commentators)
Introduction	<b>Brief, but insightful observations of Luke 13</b> (various commentators)
Introduction	<b>Fundamental Questions About Luke 13</b>

<sup>1</sup> From <https://biblesummary.info/luke> accessed November 7, 2020.





Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter			
Introduction to Luke	Luke 7	Luke 9	
Luke 18			

Many who read and study this chapter are 1<sup>st</sup> or 2<sup>nd</sup> 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	
<b>Abraham, Isaac, and Jacob</b>	<p>Every person with the genes of Abraham, Isaac, and Jacob is considered to be a racial Jew. Abraham is considered to be the first Jew; and God made many promises to Abraham, most of which applied to the people who would come from him.</p> <p>Abraham had two sons—Ishmael and Isaac. Ishmael is a gentile (an Arab) and Isaac is a Jew (Hebrew). Isaac had twin sons: Jacob and Esau. Esau is a gentile (an Arab) while Jacob is a Jew. Technically, everyone descended from Jacob is a Jew.</p> <p>The key is regeneration and foreknowledge. Many believe that Ishmael and Esau were both unbelievers. I disagree; I believe that both men believed in the Revealed God. However, they simply did not consistently pass down the heritage of that faith to their sons and grandsons. Despite their many failings, Jacob and his 12 sons consistently passed down this spiritual heritage. God knew who would and who would not.</p>
<b>Abraham; Moses</b>	<p>Abraham is the first Hebrew (often called the founder of the Jewish race; but God founded the Jewish people Himself); and Moses is known as the father of the Jewish nation Israel. In the case of Moses, God also founded through Moses (and, to be accurate, the Hebrew nation Israel did not exist until Joshua took the people into the land of promise to conquer it. See <b>Why God Chose Abraham</b> (<a href="#">HTML</a>) (<a href="#">PDF</a>) (<a href="#">WPD</a>).; and <b>Moses</b> (<a href="#">HTML</a>) (<a href="#">PDF</a>) (<a href="#">WPD</a>).</p>
<b>Bible Doctrine</b>	<p>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 <b>Importance of Bible Doctrine</b> (<a href="#">HTML</a>) (<a href="#">PDF</a>) (<a href="#">WPD</a>).</p>

Definition of Terms	
<b>Client Nation</b>	A client nation, is a national entity in which a certain number of spiritually mature Christians (the salt of the earth) have formed a <b>pivot</b> sufficient to sustain the nation and through which God specifically protects this nation so that believers can fulfill the divine mandates of evangelism, communication and custodianship of Bible doctrine, providing a haven for Jews, and sending missionaries abroad. The United States is a client-nation to God. A client nation must have freedom: Freedom to seek God, freedom to use one’s own volition and self-determination to succeed or fail, freedom from anarchy and tyranny, freedom for evangelism, freedom for believers to hear Bible teaching without government interference and, therefore, to grow spiritually, and freedom to send missionaries to other nations. Doctrine of the <b>Client Nation</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Church Age</b>	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 <b>Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ). See the doctrine of <b>Dispensations</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Communism ; Socialism</b>	These words are rarely understood. By original definition, Communism is the direction that every socialist government should go in, where the state sort of melts away and what is left is this big organic system where everyone owns everything. We might call that theoretical communism. Theoretical communism has never existed and will never exist—people who have power will not naturally relinquish it. What remains is more of a practical definition: socialism is the government controlling many levers of society; and communism controls all levers of society. These governments are to the benefit, primarily, of those who are in charge; and there is a natural movement in government to control more and more of society.
<b>The Dispensation of Israel</b>	Also known as the Age of Israel, the Jewish Dispensation, the Age of the Jews, etc. This was the time period between Abraham and Christ. During this time, nearly all of the Old Testament was composed (Job and the first dozen or so chapters of Genesis may have been written prior to the Age of Israel). God worked through individual Jews and corporately through the nation Israel.

Definition of Terms	
<b>Divine Decree, Divine Decrees</b>	<p>The Divine Decree of God refers to his eternal, holy, wise and sovereign purpose. God simultaneously comprehended all things that ever were or ever would be. He comprehended every event that would ever take place, along with its causes and interaction with other events, and he knew in eternity past every decision mankind would ever make.</p> <p>The Decree of God is His eternal and immutable will with regard to all future events, and the precise manner and order of their occurrence (Ephesians 1:11: <b>Also we have obtained an inheritance, having been predestined according to His purpose Who works all things after the counsel of His will</b>). The word 'Decree' refers to the eternal plan by which God has rendered all of the events of the universe as certain. This includes past, present and future angelic and human history. The Decree of God is the chosen and adopted plan of God for all of His works. It is His eternal purpose according to the counsels of His own will whereby, for His own glory, He has foreordained all that will ever come to pass.</p> <p>The classic definition comes from R.B. Thieme, Jr.: "The decree of God is His eternal (always existed), holy (perfect integrity), wise (the application of omniscience to creation), and sovereign purpose, comprehending simultaneously all things that ever were or will be in their causes, conditions (status), successions (interaction with others that leads to certain decisions), relations, and determining their certain futurity."</p> <p>Grace Notes on the Divine Decree (<a href="#">HTML</a>) (<a href="#">PDF</a>); L. G. Merritt (<a href="#">Divine Decree</a>); Joe Griffin the <a href="#">Divine Decree</a>; Grace Bible Church (R. McLaughlin) (<a href="#">Divine Decree</a>); Brettell (<a href="#">HTML</a>) (<a href="#">PDF</a>) (<a href="#">WPD</a>).</p>
<b>Divine Discipline</b>	<p>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 <b>Doctrine of Divine Discipline</b> (<a href="#">Maranatha Church—Jack M. Ballinger</a>) (<a href="#">Cherreguine Bible Doctrine Ministries</a>) (<a href="#">Pastor Doug Laird</a>) (<a href="#">Reasons for Christian Suffering</a> by Dr. Robert D. Luginbill)</p>
<b>Eternity Past</b>	<p><i>Time</i> is an invention of God, and we find ourselves within the concept of time. However, prior to God inventing time, there is, what we call, eternity past, a <i>time and place</i>, if you will, before <i>time and place</i> existed. It is here when God made the Divine Decree (above).</p>
<b>Evil</b>	<p>Evil is the thinking, strategy and plan of Satan. Evil may include sin and human good. See the <b>Doctrine of Evil</b> (<a href="#">HTML</a>) (<a href="#">PDF</a>) (<a href="#">WPD</a>).</p>
<b>The 5<sup>th</sup> stage of national discipline</b>	<p>The 5<sup>th</sup> stage of national discipline involves complete loss of personal and national sovereignty, the destruction of the family and the nation. Offerings to God are unacceptable. Nations which have undergone this destruction have experienced slavery, cannibalism, and the assimilation of its surviving citizens into other cultures. The <b>Five Cycles of Discipline</b> (<a href="#">Free Republic—R. B. Thieme, Jr.</a>) (<a href="#">Lex-Rex</a>) (<a href="#">Mark Perkins</a>) (<a href="#">L. G. Merritt</a>) (<a href="#">Joe Griffin—a chart</a>).</p>

Definition of Terms	
<b>Gospel , Gospel Message, Gospels</b>	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: <b>“Believe on the Lord Jesus Christ and you will be saved.”</b> 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.
<b>Grace of God, The</b>	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 <b>Grace</b> ) (L. S. Chafer on <b>grace</b> ) Grace Bible Church: <b>Grace, Understanding Grace, Grace in Prayer, Grace versus Legalism</b> )
<b>Jew, Jews, Jewish</b>	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 <b>Jews, Gentiles and Christians; Jewish Civilization; The Jewish Religious Systems; The Jews and Hellenism; Jews and Judaism; and Jews and Gentiles in Bible Times.</b>
<b>Kingdom of God, Kingdom of Heaven</b>	The Kingdom of God (which is equivalent to the Kingdom of Heaven) is anywhere that God’s reign is supreme. Since these words often refer to the Millennium, we further modify that definition to mean, God’s discipline in His kingdom is reasonably quick and always certain. The Kingdom of God can refer to heaven and Jesus said, at one time, “The Kingdom of God is within.” (Don Samdahl on the <b>Kingdom of God</b> ) (Spokane Bible Church on <b>Kingdom Citizenship</b> ).
<b>Legalism , Legalistic</b>	Legalism is the idea or philosophy that you might earn or gain something from God by means of your works or sincere efforts. Legalism is the polar opposite of grace. (Grace Notes on <b>Legalism</b> ) (Spokane Bible Church on <b>Legalism</b> ) The <b>Doctrine of Legalism (HTML) (PDF) (WPD)</b> .
<b>Pastor, Pastor- teacher</b>	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 ( <b>HTML</b> ) ( <b>PDF</b> ); Jack Ballinger ( <b>Pastor-teacher</b> ); Roy Cloudt ( <b>pastor-teacher</b> ).
<b>Pharisee, Pharisees</b>	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).



Definition of Terms	
<b>Religion, Religious</b>	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 <b>Doctrine of Religion</b> ( <a href="#">Bible Doctrine Resource</a> ) ( <a href="#">Philip. 1:21</a> ) ( <a href="#">Chart from Middletown Bible Church</a> ) ( <a href="#">Christian Ministries International</a> ).
<b>The Revealed God (or, the Revealed Lord), the Revealed Member of the Trinity</b>	<p>We do not look within ourselves or do we build up some concept of God based upon our own experiences, but we first understand God as He has revealed Himself. Throughout the lives of the saints who have gone before us, God revealed Himself through the written Word and sometimes through direct contact. Once a foundation is laid, then we can see how God is understood through various experiences in our lives. I often refer to Him as <i>the Revealed God</i>.</p> <p>We do not look within to find God and we do not go out and search for God. He will reveal Himself to us. Those who look to other gods are simply worshiping that which others have defined as <i>God</i>; or, in many cases, they incorporate their own norms and standards into their belief of the God they choose to believe in. Essentially, such a person is making God in his own image.</p>
<b>Sabbath Day</b>	The Sabbath Day is Saturday, and this was a day of rest for the Hebrew people, during which they would not work but contemplate the finished work of God. This became a repository of legalism over the years, where this day became more and more tightly regulated with new laws and regulations not found in Scripture. Believers in the Church Age are not under any Sabbath day restrictions. (Spokane Bible Church <a href="#">Sabbath Summary</a> ) (Grace Notes: <a href="#">Jewish Teaching on the Sabbath</a> ) Kukis—Doctrine of the Sabbath Day ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Sin nature</b>	The sin nature is that part of man, passed down from father to his children, which is in rebellion to God. In the Church Age, we are either controlled by the sin nature or by the Holy Spirit. The sin nature has an area of weakness and an area of strength, as well as a lust pattern. The <b>Doctrine of the Sin Nature</b> ( <a href="#">Grace Notes</a> ); <b>Doctrine of the Old Sin Nature</b> ( <a href="#">Buddy Dano</a> ); <b>Old Sin Nature</b> ( <a href="#">James Allen</a> ) ( <a href="#">Michael Lemmon</a> <sup>2</sup> ) ( <a href="#">L. G. Merritt</a> ) ( <a href="#">The origin of the old sin nature—McLaughlin</a> ) ( <a href="#">Doctrine of the Old Sin Nature—Makarios</a> —Word document) ( <a href="#">Sin Nature</a> )
<b>Soul , Human Soul</b>	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 ( <a href="#">Characteristics</a> , <a href="#">Diagram</a> , <a href="#">Soul and Depravity of the Soul</a> , <a href="#">Battle for Soul Control</a> , <a href="#">Soul Tragedy</a> , <a href="#">Prospering Soul</a> , <a href="#">Soul's Need for Daily Doctrine</a> , <a href="#">Soul's Need #2</a> ); Grace Notes ( <a href="#">Doctrine of the Soul</a> ; <a href="#">PDF</a> ).
<b>Spiritual gift; spiritual gifts</b>	Every believer, at the moment of salvation, is given one or more spiritual gifts. Knowledge of these gifts and the exploitation of some comes with spiritual growth. See the <b>Doctrine of Spiritual Gifts</b> ( <a href="#">Dr. Grant C. Richison</a> ) ( <a href="#">Ron Adema</a> ) ( <a href="#">Ron Snider</a> ).

<sup>2</sup> You will have to do a search on this page.

Definition of Terms	
<b>Super-quote</b>	<p>A super-quote is the result of taking two possibly parallel quotations and coming up with an overall quotation which represents both of them. Let's assume that these two quotations represent the exact same teaching of Jesus: (1) Mark 4:31–32 "It is like a grain of mustard seed, which, when sown on the ground, is the smallest of all the seeds on earth, yet when it is sown it grows up and becomes larger than all the garden plants and puts out large branches, so that the birds of the air can make nests in its shade." (2) Luke 13:19 "It is like a grain of mustard seed that a man took and sowed in his garden, and it grew and became a tree, and the birds of the air made nests in its branches." The super-quote might be: "It is like a grain of mustard seed, that a man took and sowed in his garden; which, when sown on the ground, is the smallest of all the seeds on earth, yet when it is sown it grows up it grew and became a tree, and it becomes larger than all the garden plants and puts out large branches, so that the birds of the air made nests in its branches, in its shade." Being able to make a super-quote does not prove that two passages are identical; just that they could be.</p> <p>It is not necessary to show that two passages of narrative can be made into a super-quote. It is only necessary to show that all of the elements of the passages (including context) can exist simultaneously.</p>
<b>Synagogue; Synagogues</b>	<p>Synagogues are consecrated spaces used for the purpose of prayer, the reading aloud of the Tanakh (the entire Hebrew Bible, including the Torah), the study of the Tanakh, and to assemble and worship.</p> <p>Most believe that synagogues were first formed during the Babylonian captivity (586–537 B.C.). One of the leaders at the end of the Second Temple era, promulgated the idea of creating individual houses of worship in whatever locale Jews found themselves.<sup>3</sup> It is reasonable to suppose that there were formal and informal gatherings prior to this.</p>
<b>The Temple</b>	<p>The Temple is a permanent structure as the place of worship of the Revealed God, originally built by Solomon. Both Solomon and the Temple represent the Lord Jesus Christ and His reign in the Millennium. See the Temple, <b>Description and Measurements (Grace Notes)</b>; <b>Solomon's Temple (Redeeming Grace)</b>; the <b>Temple (Redeeming Grace)</b>.</p>
<b>The True God</b>	<p>The True God is Y<sup>e</sup>howah Elohim, in the Old Testament; and Jesus Christ in the New Testament. The True God is the God of Creation and the God of the Bible. He is also called the <i>Revealed Lord</i>.</p>
<p>Some of these definitions are taken from  <a href="https://www.gotquestions.org/">https://www.gotquestions.org/</a>  <a href="http://rickhughesministries.org/content/Biblical-Terms.pdf">http://rickhughesministries.org/content/Biblical-Terms.pdf</a>  <a href="http://www.gbible.org/index.php?proc=d4d">http://www.gbible.org/index.php?proc=d4d</a>  <a href="http://www.wordoftruthministries.org/terms-and-definitions/">http://www.wordoftruthministries.org/terms-and-definitions/</a>  <a href="http://www.theopedia.com/">http://www.theopedia.com/</a></p>	
<p><b>Chapter Outline</b> <span style="margin-left: 200px;"><b>Charts, Graphics and Short Doctrines</b></span></p>	

## An Introduction to Luke 13

<sup>3</sup> Quoted and paraphrased from [Wikipedia](#); accessed February 10, 2018.

**Introduction:** Luke 13 is in the middle section of Luke, which is an assembly of incidents and teachings (mostly teachings) which Luke obtained by interviewing perhaps dozens of witnesses (although the book of Luke may have depended upon as few as five eyewitnesses, I would suggest that there are many more than that).

There are about eight narratives found in this chapter (I am including teaching sections as being among those narratives), and many of these sections are unique (which is true for much of the middle section of Luke). Even though Luke is one of the synoptic **gospels**, there appears to be a lot of material which is exclusive to Luke.

In vv. 1–5, Jesus speaks of two current events. Although I have not explored this thoroughly, it appears that Luke alone of all historians preserves these historic events. Jesus uses these two events to teach a spiritual principle.

Vv. 6–9 is the parable of the barren fig tree. Although Jesus curses a fig tree in Matthew and Mark, this parable appears to be unique to Luke.

In vv. 10–17, Jesus heals a severely crippled woman on a **Sabbath day** in a **synagogue**, and the synagogue official accuses Jesus of working on the Sabbath. Jesus exposes the man's great hypocrisy. Although this exposing of the hypocrisy immediately follows the healing of the cripple woman, these are two very different incidents.

In vv. 18–21, Jesus gives two more parables—about the mustard seed and the leaven—which teaching is found in both Matthew and Mark (maybe this is a parallel incident and maybe not). This appears to be the only incident in Luke 13 that may have a parallel elsewhere (that will be discussed in detail at the end of this passage).

The narrow door teaching is found in vv. 22–30. Jesus teaches that there will be many **Jews** who will not enter into the **Kingdom of God**; and He implies that there will be many gentiles there. Although Jesus does speak of a narrow door elsewhere, there are too many details which suggest that this passage in Luke is unique (that is, it has no actual parallels in the other gospels).

Finally, in vv. 31–35, a group of **pharisees** warn Jesus about Herod.<sup>4</sup> Jesus gives them His schedule for the next few days, and then laments Jerusalem, which kills the prophets of God. A portion of this incident probably has the largest numbers of interpretations as anyone can find (for vv. 32–33). I will not only give an original interpretation, but mine is correct. The final two verses (vv. 34–35) may have taken place at this time, but in terms of subject matter, it is unrelated to the earlier portion of this section.

There is nothing which tells us that these incidents occurred together in this order or over any specific period of time. The final section of Luke 13 appears to be consistent with the Lord traveling toward Jerusalem near the end of His public ministry.

Most of what follows in Luke 14–18½ is unique to Luke (with maybe three or four exceptions). We seem to be continuing with the theme of Luke recording a series of incidents and teachings (mostly teachings) which took place in the Lord's public ministry, but without any thought given to setting them into a chronological sequence. See the **Introduction to Luke** ([HTML](#)) ([PDF](#)) ([WPD](#)), **Luke 9** ([HTML](#)) ([PDF](#)) ([WPD](#)) and **Luke 18** ([HTML](#)) ([PDF](#)) ([WPD](#)) for more information on the structure and organization of the book of Luke.

A title or one or two sentences which describe Luke 13.

### Titles and/or Brief Descriptions of Luke 13 (by Various Commentators)

<sup>4</sup> See **Herod Antipas** (Hastings NT) in the **Addendum**.

**Titles and/or Brief Descriptions of Luke 13 (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 13 (various commentators)**

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

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

**Fundamental Questions About Luke 13**

Some of these questions may not make sense unless you have read Luke 13. 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](#)

[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

**The Prequel of Luke 13**

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

**The Principals of Luke 13**

**Characters**

**Biographical Material**


### The Principals of Luke 13

**Characters**

**Biographical Material**

Chapter Outline

Charts, Graphics and Short Doctrines

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

### The Places of Luke 13

**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 13

## A Synopsis of Luke 13

[Chapter Outline](#)

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## Outlines and Summaries of Luke 13 (Various Commentators)

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[Charts, Maps and Short Doctrines](#)

This summary tends to be just so-so. The ESV (capitalized) is used below.

### A Synopsis of Luke 13 from the Summarized Bible

- Contents:** Parable of barren fig tree. Woman loosed from her infirmity. Parable of mustard seed and leaven. Jesus teaching on way to Jerusalem.
- Characters:** Jesus, Galileans, Pilate, infirm woman, ruler of synagogue, Abraham, Satan, Isaac, Jacob, Pharisees, Herod.
- Conclusion:** Genuine repentance and faith toward Christ is the only avenue of escape from perishing. Nothing can be expected concerning barren and hypocritical lives except that they should be cut down and cast away. Not all who say “Lord, Lord” will find entrance to His kingdom, and to be bidden by Him that day to “depart” means hell. Those who would be saved must enter in at the strait gate, having undergone a change of heart.
- Key Word:** Hypocrites rejected, Luke 13:15 (*Then the Lord answered him, "You hypocrites! Does not each of you on the Sabbath untie his ox or his donkey from the manger and lead it away to water it?"*), Luke 13:25 (*When once the master of the house has risen and shut the door, and you begin to stand outside and to knock at the door, saying, 'Lord, open to us,' then he will answer you, 'I do not know where you come from.'*), Luke 13:30 (*And behold, some are last who will be first, and some are first who will be last.*"), Luke 13:35 (*Behold, your house is forsaken. And I tell you, you will not see me until you say, 'Blessed is he who comes in the name of the Lord!'"*).
- Strong Verses:** Luke 13:3 (*No, I tell you; but unless you repent, you will all likewise perish.*), Luke 13:24 (*"Strive to enter through the narrow door. For many, I tell you, will seek to enter and will not be able.*), Luke 13:34 (*O Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often would I have gathered your children together as a hen gathers her brood under her wings, and you were not willing!*).
- Striking Facts:** Luke 13:6-9. The fig tree symbolizes Israel in Christ’s time (Psalm 80:8-16). Three years and more Jesus sought fruit of this tree and found none. Having produced all His credentials as Messiah, He made His triumphal entry with multitudes shouting “Hosanna,” but He knew they would shortly shout “crucify.” The next day He saw a fig tree and finding nothing but leaves, He cursed it. (Mark 11:12-14.) See Luke 13:34. This is Israel’s condition “until the times of the

## A Synopsis of Luke 13 from the Summarized Bible

Gentiles be fulfilled.”

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Luke 13.

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

### The Big Picture (Luke 12–15)

Scripture	Text/Commentary
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)

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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 13

NASB	NKJV	NRSV	TEV	NJB (FOLLOWS MT)

Paragraph Divisions of Modern Translations for Luke 13				
NASB	NKJV	NRSV	TEV	NJB (FOLLOWS MT)

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

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**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 have begun to check nearly 60 translations when I do my first exegetical study of a chapter (which includes a complete word-by-word study from the original Hebrew and 3 original translations).

I used to include the Shmoop summary with each chapter, but I had the following problems with nearly every summary they provided: (1) the summary was longer than the text of the chapter itself; (2) the summary made an attempt to be funny and hip, but it came off as irreverent to me; (3) the summary was not really accurate. For those reasons, I just did not see the Shmoop summary as being helpful in any way.

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

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.

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**Deaths of the Galileans**



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

Kukis slavishly literal:

**But have been arriving some to Him in the time, bringing tidings to Him about the Galileans whose the blood Pilate mixed with the sacrifices of them.**

Luke  
13:1

Kukis moderately literal:

**Some present with Jesus [lit., Him] at [that] time made known to Him [a recent incident] where Pilate mixed the blood of [some] Galileans with their sacrifices.**

Kukis paraphrase

**Certain ones among that crowd came to Jesus and told Him about a recent incident, where Governor Pilate killed some Galileans and mixed their blood in with the animal sacrifices that they were offering.**

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 translation<sup>5</sup> and George Lamsa's translation from the Syriac. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.).

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

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

Underlined words indicate differences in the text.

#### Ancient texts:

Westcott-Hort Text (Greek)

**But have been arriving some to Him in the time, bringing tidings to Him about the Galileans whose the blood Pilate mixed with the sacrifices of them.**

<sup>5</sup> I have begun to doubt my e-sword Douay-Rheims version, so I now use [www.latinvulgate.com](http://www.latinvulgate.com).

Douay-Rheims 1899 (Amer.)	And there were present, at that very time, some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices.
Holy Aramaic Scriptures	Now, at that time, some came and told Him about those Galilaye {Galileans}; those whom Pilatus had mingled their blood with their sacrifices.
James Murdock's Syriac NT	And at that time, some came and told him of those Galileans, whose blood Pilate had mingled with their sacrifices.
Original Aramaic NT <sup>6</sup>	At that time some people came and told him about those Galileans whose blood Pilate had mingled with their sacrifices.
Lamsa Peshitta (Syriac)	At that time some people came and told him about those Galileans whose blood Pilate had mingled with their sacrifices.

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	Now some people who were there at that time, gave him an account of how the blood of some Galilaeans had been mixed by Pilate with their offerings.
Bible in Worldwide English	Some people were there at that time who told Jesus what Pilate had done. He had killed some of the people of Galilee and put their blood with the blood of their sacrifices to God.
Easy English	<b>Stop doing wrong things or die</b> At that time, some people were with Jesus. They told him what happened to some people from Galilee. They had been burning animals as a gift for God. Pilate sent some soldiers to kill them.
Easy-to-Read Version–2008	Some people there with Jesus at that time told him about what had happened to some worshipers from Galilee. Pilate had them killed. Their blood was mixed with the blood of the animals they had brought for sacrificing.   Pilate was the leader of the Roman government in Jerusalem.
God's Word™	At that time some people reported to Jesus about some Galileans whom Pilate had executed while they were sacrificing animals.
Good News Bible (TEV)	At that time some people were there who told Jesus about the Galileans whom Pilate had killed while they were offering sacrifices to God.
J. B. Phillips	<b>Jesus is asked about the supposed significance of disasters</b> It was just at this moment that some people came up to tell him the story of the Galileans whose blood Pilate had mixed with that of their own sacrifices.
The Message	<b>Unless You Turn to God</b> About that time some people came up and told him about the Galileans Pilate had killed while they were at worship, mixing their blood with the blood of the sacrifices on the altar.
NIRV	<b>Turn Away From Sin or Die</b> Some people who were there at that time told Jesus about certain Galileans. Pilate had mixed their blood with their sacrifices.
New Life Version	<b>Everyone Should Be Sorry for Their Sins and Turn from Them</b> At this time some people came to Jesus. They told Him that Pilate had killed some people from the country of Galilee. It was while they were giving gifts of animals on the altar in worship to God.

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

New Simplified Bible      Some people there gave him an account of how Pilate killed some Galileans while they offered sacrifices.

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

Casual English Bible      **JESUS, BREAKING RULES TO DO SOME GOOD IF YOU SIN, STOP IT**  
Some people in the crowd approached Jesus and told him that Pilate had murdered some fellow Galileans who had gone to Jerusalem to offer sacrifices at the Temple.

Contemporary English V.      About this same time Jesus was told that Pilate had given orders for some people from Galilee to be killed while they were offering sacrifices.

The Living Bible      About this time he was informed that Pilate had butchered some Jews from Galilee as they were sacrificing at the Temple in Jerusalem.

New Berkeley Version  
New Living Translation      **A Call to Repentance**  
About this time Jesus was informed that Pilate had murdered some people from Galilee as they were offering sacrifices at the Temple.

UnfoldingWord Simplified T.      At that time, some people told Jesus about some Galileans whom soldiers had recently killed in Jerusalem. Pilate, the Roman governor, had ordered soldiers to kill them while they were offering sacrifices in the temple.

Williams' New Testament<sup>7</sup>      Just at that time some people came up to tell Him about the Galileans whose blood Pilate mingled with that of their sacrifices.

**Partially literal and partially paraphrased translations:**

American English Bible      Well at the time, some people there were talking to Jesus about certain Galileans whose blood had been mixed with their sacrifices by [Pontius] Pilate.

Beck's American Translation  
Breakthrough Version      Some were beside Him at the same time, who reported to Him about the Galileans whose blood Pilate mixed with their sacrifices.

Common English Bible      **Demand for genuine change**  
Some who were present on that occasion told Jesus about the Galileans whom Pilate had killed while they were offering sacrifices.

New Advent (Knox) Bible      At this very time there were some present that told him the story of those Galileans, whose blood Pilate had shed in the midst of their sacrifices.

NT for Everyone      **The Parable of the Fig Tree**  
At that moment some people came up and told them the news. Some Galileans had been in the Temple, and Pilate had mixed their blood with that of the sacrifices.

20<sup>th</sup> Century New Testament      Just at that time some people had come to tell Jesus about the Galileans, whose blood Pilate had mingled with the blood of their sacrifices.

**Mostly literal renderings (with some occasional paraphrasing):**

Christian Standard Bible  
Conservapedia Translation      .  
Some of the people present told Him of certain Galileans, whose blood Pilate had mixed with their sacrifices.  
Pilate was attacking their faith by mixing blood into sacrifices, a pagan tradition. Romans would later attack Christianity in a similar way under Julian the Apostate.

Ferrar-Fenton Bible      **Pilate and the Galileans.**  
There arrived at that very moment some who informed Him about the Galilean, whose blood Pilate had mixed with that of their sacrifices.

<sup>7</sup> William's New Testament - 1937 by Charles B. Williams.

Free Bible Version<sup>8</sup>

It was around this time that some people told Jesus about Pilate killing of some Galileans while they were offering sacrifices in the Temple.

God's Truth (Tyndale)

There were present at the same season, that showed him of the Galileans, whose blood Pilate mingled with their own sacrifice.

International Standard V

**Repent or Die**

At that time, some people who were there told Jesus [Lit. him] about the Galileans whose blood Pilate had mixed with their sacrifices. [I.e. whom Pilate had executed while they were sacrificing animals] . NRSV (Anglicized Cath. Ed.)

NIV, ©2011

Wikipedia Bible Project

Around that time people told Jesus about some Galileans who had been killed by Pilate even while they were offering sacrifices in the Temple.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)<sup>9</sup> **The fig tree without fruit**

• One day some people told Jesus what had occurred in the Temple: Pilate had had Galileans killed, and their blood mingled with the blood of their sacrifices.

• 13.1 They told Jesus... about an uprising of Galileans in the temple court and the immediate intervention of the Roman guard stationed at a nearby fortress. They profaned the holy grounds strictly reserved for the Jews and shed blood in the Holy Place.

Those relating the story expect that Jesus will answer in a way expressing his national and religious indignation over the killing of his compatriots and the offense against God. Jesus does not choose to focus on these issues: as usual he shows that people are more absorbed in human rather than divine causes and he calls their attention to what counts: those Galilean patriots were violent men, just like the Roman soldiers who killed them. Right then, God was calling everyone to a conversion on which their survival depended. In such a violent atmosphere there was no way out for the dominated Jewish people except through faith, because faith works through the spirit of forgiveness.

#### *GOD'S PUNISHMENT*

In this passage Jesus questions the idea we have of God's punishment. We cannot believe in God without believing in justice. For the Greeks whose gods were capricious and not very honest, justice was a divine power superior to the gods. We always tend to make ourselves the center of the world and believe we are better than others. If misfortune falls on someone else, we think it is just, but when it is our turn, we ask: "What have I done against God that this should happen to me?"

The Gospel deals with several aspects of the question. First of all let us try to be free of a ghetto mentality (see 6:32): the evil done by our enemies is not worse than the evil we do.

The justice of God goes far beyond our justice, and is only really fulfilled in the next life (the case of Lazarus, 16:19).

The misfortune, which to us here below appears as the "punishment of God," is no more than a sign, a pedagogical measure used by God to make us aware of our sin. And God often converts a sinner by granting him unexpected favors (see the case of Zacchæus, 19:1).

Then why is there so much about God's punishment in the Old Testament? God's people did not know yet an afterlife, so it was necessary to speak of God's punishments in this life, for these people to believe in his justice. In fact God continues to give such signs both for persons and for communities. It is good to

<sup>8</sup> From [www.freebibleversion.org](http://www.freebibleversion.org) Copyright © 2011, Free Bible Ministry.

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

know how to recognize them, keeping in mind they are not the last word of God's justice.

The Heritage Bible  
New American Bible (2002)  
New American Bible (2011)

.  
.

**A Call to Repentance.\***

At that time some people who were present there told him about the Galileans whose blood Pilate\* had mingled with the blood of their sacrifices.

\* [13:1–5] The death of the Galileans at the hands of Pilate (Lk 13:1) and the accidental death of those on whom the tower fell (Lk 13:4) are presented by the Lucan Jesus as timely reminders of the need for all to repent, for the victims of these tragedies should not be considered outstanding sinners who were singled out for punishment.

\* [13:1] The slaughter of the Galileans by Pilate is unknown outside Luke; but from what is known about Pilate from the Jewish historian Josephus, such a slaughter would be in keeping with the character of Pilate. Josephus reports that Pilate had disrupted a religious gathering of the Samaritans on Mount Gerizim with a slaughter of the participants (Antiquities 18:86–87), and that on another occasion Pilate had killed many Jews who had opposed him when he appropriated money from the temple treasury to build an aqueduct in Jerusalem (Jewish War 2:175–77; Antiquities 18:60–62).

New English Bible–1970

**Repent or Perish (Judæa)**

AT THAT VERY TIME there were some people present who told him about the Galileans whose blood Pilate had mixed with their sacrifices.

New Jerusalem Bible

It was just about this time that some people arrived and told him about the Galileans whose blood Pilate had mingled with that of their sacrifices.

NRSV (Anglicized Cath. Ed.)

**Jesus Calls for Repentance.**<sup>[a]</sup> At that time, some people who were present told Jesus about the Galileans whose blood Pilate had mingled with the blood of their sacrifices.

[a] Jesus is told of a bloody repression that had just occurred in Galilee. He indicates that it is useless to fix the blame upon its victims (see Jn 9:3). Such events remind us that the judgment is only suspended and that death can surprise us at any time. Hence, they are a call to repent.

Revised English Bible–1989

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**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible

Just then, some people came to tell Yeshua about the men from the Galil whom Pilate had slaughtered even while they were slaughtering animals for sacrifice..

exeGesés companion Bible

.

Hebraic Roots Bible

.

Holy New Covenant Trans.

At that time some people came to Jesus. They told Jesus about what had happened to some people from the Galilee: Pilate had killed those people while they were worshipping, mixing their own blood with the blood of the animals that they were sacrificing.

The Israel Bible (beta)

.

Israeli Authorised Version

.

Tree of Life Version

Now there were some present at the same time who told Yeshua about the Galileans whose blood Pilate had mixed with their sacrifices.

**Weird English, ©1de English, Anachronistic English Translations:**

Accurate New Testament <sup>10</sup>	...came but (Some) Ones in him the time Announcing [to] him about the galileans [of] whom* the blood Pilate mixes with the sacrifices [of] them...
Awful Scroll Bible	Moreover, there were-at there from-within that time, some messaging-out to him about The Circuit whose blood Appressed mingles with their sacrifices.
Concordant Literal Version	Now there were some present, on the same occasion, reporting to Him concerning the Galileans whose blood Pilate mixes with their sacrifices."
exeGesés companion Bible	<b><u>YAH SHUA ON REPENTANCE</u></b> And present at that season are some who evangelize him about the Galiliym, whose blood Pilatos mingled with their sacrifices.
Orthodox Jewish Bible	Now on the same occasion there were some present reporting to Rebbe, Melech HaMoshiach about the men of the Galil whose blood Pilate mixed with their zevakhim (sacrifices).
Rotherham's Emphasized B.	<b>§ 55. All must Repent: The Barren Fig-tree. Chapter 13.</b> Now there were present some [in that very/season] bringing tidings to him, concerning the Galilæans whose blood Pilate had mingled with their sacrifices.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<b>Call to Repent</b> Just at that time some people came who told Jesus about the <sup>[a]</sup> Galileans whose blood Pilate [the governor] had mixed with their sacrifices. [a] These evidently were Jews who had come to Jerusalem to offer sacrifices at the temple. They probably were identified, rightly or wrongly, as rebels whose goal it was to overthrow Roman domination. The graphic description suggests that they were executed outside the temple complex after they had offered their sacrifices.
An Understandable Version	Now there were some there at that very time who told Jesus about some people from Galilee whose blood Pilate [the Roman governor] had mixed with their sacrifices [i.e., he had them murdered while they were offering their sacrifices].
The Expanded Bible	<b>Change Your Hearts</b> At that time some people were there who told Jesus that Pilate [ <sup>C</sup> Pontius Pilate, governor of Judea from ad 26 to 36; see 3:1] had killed some people from Galilee while they were worshiping. He mixed their blood with the blood of the animals they were sacrificing to God.
Jonathan Mitchell NT	Now there were some present, on that same occasion and situation, [who were] reporting to Him about the Galileans whose blood Pilate had mixed with their sacrifices (= whom Pilate slaughtered as they were offering sacrifices perhaps as they were slaughtering the animals).
P. Kretzmann Commentary	<b>Verses 1-5</b> <b>Last Admonitions to Repentance.</b> The lesson of the Galilean tragedy: There were present at that season some that told Him of the Galileans whose blood Pilate had mingled with their sacrifices.
Syndein/Thieme	{Warning Not to Judge Others - One of the 7 Worst Sins} `` Now there were some present on that occasion who told Him {Jesus} about the Galileans whose blood Pilate had mixed with their sacrifices.
Translation for Translators	<b>Jesus warned people that God would punish them if they did not turn from their sinful lives.</b> <i>Luke 13:1-5</i> Some people who were <i>listening to Jesus</i> at that time told him about some <i>people from Galilee district who had gone to Jerusalem</i> . Pilate, the Roman governor, had

<sup>10</sup> The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. [www.lookhigher.com](http://www.lookhigher.com)

*ordered soldiers to kill them [MTY] while they were offering sacrifices in the Temple there.*

The Voice

As He said this, some people told Him the latest news about a group of Galilean pilgrims *in Jerusalem—a group not unlike Jesus’ own entourage*. Pilate butchered them *while they were at worship*, their own blood mingling with the blood of their sacrifices.

### Bible Translations with a Lot of Footnotes:

NET Bible®

*A Call to Repent*

Now<sup>1</sup> there were some present on that occasion who told him about the Galileans whose blood Pilate had mixed with their sacrifices.<sup>2</sup>

<sup>1tn</sup> Here καί (kai) has been translated as “now” to indicate the transition to a new topic.

<sup>2sn</sup> This is an event that otherwise is unattested, though several events similar to it are noted in Josephus (J. W. 2.9.2-4 [2.169-177]; Ant. 13.13.5 [13.372-73], 18.3.1-2 [18.55-62]; 18.4.1 [18.85-87]). It would have caused a major furor.

The Passion Translation

**The Need for True Repentance**

Some of those present informed Jesus that Pilate had slaughtered some Galilean Jews<sup>[a]</sup> while they were offering sacrifices at the temple, mixing their blood with the sacrifices they were offering.

<sup>[a]</sup> It is likely that Pilate viewed these Jews as rebellious to his rule. This was indeed an atrocious act by Pilate.

The Spoken English NT<sup>11</sup>

***You’ll Die If you Don’t Change your Hearts***

Now, some people arrived at that moment. They were telling Jesus about the Galileans whose blood Pilate<sup>a</sup> had mixed in with their sacrifices.

<sup>a.</sup> Prn. pye-lit. Pilate was the Roman governor of Judea.

Wilbur Pickering’s New T.

**Repent or perish**

Now at that time there were some present who told Him about the Galileans whose blood Herod had mixed with their sacrifices. [One would think having Herod’s name here rather than Pilate’s would have warranted a footnote.]

### Literal, almost word-for-word, renderings:

A Faithful Version

Now at the same time, there were present some who were telling Him about the Galileans, whose blood Pilate had mingled with their sacrifices.

Analytical-Literal Translation

Now some [people] were showing up at that very time reporting to Him about the Galileans whose blood Pilate mixed with their sacrifices.

Context Group Version

.

Far Above All Translation<sup>12</sup>

.

Holy B. Improved Ed. (1912)

Now there were some present at that very season who brought him word concerning the Galilaeans, whose blood Pilate mingled with their sacrifices.

Modern Literal Version 2020

Now some were here at the same time reporting to him concerning the Galileans, whose blood Pilate mixed with their sacrifices.

New American Standard B.

**Call to Repent**

Now on that very occasion there were some present who reported to Him about the Galileans whose blood Pilate had mixed with [i.e., *shed along with*] their sacrifices.

New European Version

**The problem of suffering**

Now there were some present at that very time who told him of the Galileans, whose blood Pilate had mingled with their sacrifices.

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

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

New Matthew Bible

**Of the Galileans whom Pilate slew, and of those that died in Siloam. The similitude of the fig tree. Christ heals the sick woman. The parables of the mustard seed and leaven. Few enter into the kingdom. Christ reproves Herod and Jerusalem.**

There were present at that same time people who told him of the Galileans whose blood Pilate mingled with their own sacrifice.

Niobi Study Bible

**Repent or Perish; Parables of the Kingdom**

There were present at that season some who told Him of the Galileans whose blood Pilate had mingled with their sacrifices.

Revised Young's Lit. Trans.

And there were present certain at that time, telling him about the Galileans, whose blood Pilate did mingle with their sacrifices;...

Webster's Translation

There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices.

**The gist of this passage:**

Jesus is asked to comment on a recent event which took place at the hand of Pilate.

Luke 13:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pareimi (πάρειμι) [pronounced PAR-i-mee]	<i>to be by, be at hand, to have arrived, to be present; to be ready, in store, at command</i>	3 <sup>rd</sup> person plural, imperfect indicative	Strong's #3918
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
tines (τινες) [pronounced tihn-ehs]; tina (τινα) [pronounced tihn-ah]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	masculine plural; enclitic, indefinite pronoun; adjective; nominative case	Strong's #5100
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
autô (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
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

**Translation:** Some present with Jesus [lit., Him] at [that] time...

What appears to be the case is, among those in the crowd which had come to Jesus, were some people who witnessed something horrendous. They took this moment to tell Jesus about what had happened.



It is not unusual for someone to see a gruesome incident and to look for some kind of explanation to explain just what they are seeing. What they saw was very disturbing.

Luke 13:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apaggellō (ἀπαγγέλλω) [pronounced ap-ang-EL-loh]	<i>bringing tidings (from a person or a thing), bringing a word, bringing a report; proclaiming, making known openly, informing, telling, declaring</i>	masculine plural, present active participle, nominative case	Strong's #518
autō (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
peri (περί) [pronounced per-EE]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
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
Galilaïos (Γαλιλαῖος) [pronounced gal-ee-LAH-yoss]	<i>circuit, circle, belonging to Galilea, native of Galilee; transliterated, Galilean</i>	masculine plural proper noun, adjective; genitive/ablative case	Strong's #1057
hōn (ὧν) [pronounced hown]	<i>from whom, of which, from what, of that; wherein, whose</i>	masculine plural relative pronoun; genitive/ablative case	Strong's #3739
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
haima (αἷμα, ατος, τό) [pronounced HI-mah]	<i>[human, animal] blood [as the basis of life]; blood [of Jesus Christ]; bloodshed</i>	neuter singular noun, accusative case	Strong's #129
Pilatos (Πιλάτος) [pronounced pil-AT-oss]	<i>armed with a spear; transliterated Pilate, (the sixth Roman procurator of Judah and Samaria who ordered Christ to be crucified)</i>	masculine singular proper noun; nominative case	Strong's #4091
mígnumi (μίγνυμι) [pronounced MIHG-noo-mee]	<i>to mix, to mingle</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #3396
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

Luke 13:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	feminine plural definite article; genitive and ablative cases	Strong's #3588
thusia (θυσία) [pronounced thoo-SEE-ah]	<i>a sacrifice, victim; the act or the animal; literal or figurative</i>	feminine plural noun; genitive/ablative case	Strong's #2378
autôn (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; ablative/genitive case	Strong's #846

**Translation:** ...made known to Him [a recent incident] where Pilate mixed the blood of [some] Galileans with their sacrifices.

It appears that these people had witnessed something which quite disturbed them, where they saw Pontius Pilate kill some Galileans and mix their blood with the blood of their animal sacrifices. See [Pontius Pilate](#) (Hastings NT).

Was this a sign of the end times to them? Was it just particularly difficult to witness, where they had no understanding of why this was taking place?

I think that they were bringing this incident to the Lord, because it is fresh on their minds, and they are upset and confused by it.

Interestingly enough, Wilbur Pickering has *Herod* rather than *Pilate*. Herod appears to have been more bloodthirsty and he would have had authority over Galilee. But, Pickering gives no explanation for that change.<sup>13</sup>

Galileans went to Jerusalem to offer up sacrifices; and, apparently, Pilate spilled a little blood himself. But we do not have any sort of explanation here.

There is a second interpretation of this mingling of blood. At least one translation suggests that Pilate took the blood of heathen sacrifices and somehow made it a part of their ceremony. I don't see it like that; I think the mingling of the blood was the blood of the Galileans.

Luke 13:1 Some present with Jesus [lit., *Him*] at [that] time made known to Him [a recent incident] where Pilate mixed the blood of [some] Galileans with their sacrifices. (Kukis moderately literal translation)

We should consider why was this asked of Jesus. Let me suggest that those asking were hoping that Jesus would offer them some revolutionary statements or quotes. But Jesus does not go down that road.

Luke 13:1 Certain ones among that crowd came to Jesus and told Him about a recent incident, where Governor Pilate killed some Galileans and mixed their blood in with the animal sacrifices that they were offering. (Kukis paraphrase)

<sup>13</sup> It could have been a simple mistake on his part.

And answering, He said to them, “You [all] keep thinking that the Galileans [are] sinful in comparison to all the Galileans, that these things have been affected. ‘No indeed,’ I keep on saying to you [all]. If you [all] do not change your thinking, all things likewise you [all] will destroy.

Luke  
13:2–3

Responding, Jesus [lit., *He*] said to them, “You [all] keep on thinking that [those] Galileans [are] more sinful than all [other] Galileans, because they suffered [in this way]. You are wrong [lit., *no*], I [emphatically] say to you+. If you+ do not change your thinking, [then] you+ will also perish.

Responding, Jesus said to them, “You keep on thinking that these Galileans who died are more sinful than other Galileans, because they suffered as they did. However, you are wrong, and if you do not change your thinking, you will perish just as they did.

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	And answering, He said to them, “You [all] keep thinking that the Galileans [are] sinful in comparison to all the Galileans, that these things have been affected. ‘No indeed,’ I keep on saying to you [all]. If you [all] do not change your thinking, all things likewise you [all] will destroy.
Douay-Rheims 1899 (Amer.)	And he answering, said to them: Think you that these Galileans were sinners above all the men of Galilee, because they suffered such things? No, I say to you: but unless you shall do penance, you shall all likewise perish.
Holy Aramaic Scriptures	And Eshu {Yeshua} answered and said unto them, “Do you think that these Galilaye {Galileans} were greater Khatayin {Sinners} than all Galilaye {Galileans} because this happened unto them? I say unto you, no, but, that also all of you, if you don’t repent, you will likewise perish!
James Murdock’s Syriac NT	And Jesus replied, and said to them: Suppose ye, that these Galileans were sinners beyond all the Galileans, because this occurred to them? No. And I say to you, That all of you also, unless ye repent, will likewise perish..
Original Aramaic NT	And Yeshua answered and said to them, "Do you think that these Galileans were sinners moreso than all Galileans because this happened to them?" "No, I say to you, but all of you also shall likewise be destroyed unless you repent."
Lamsa Peshitta (Syriac)	And Yeshua answered and said to them, “Do you think that these Galileans were sinners more so than all Galileans because this happened to them?” “No, but I say to you, all of you also shall likewise be destroyed unless you repent.”

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And he, in answer, said to them, Are you of the opinion that these Galilaeans were worse than all other Galilaeans, because these things were done to them? I say to you, It is not so: but if your hearts are not changed, you will all come to the same end.
Bible in Worldwide English	Jesus answered, Do you think it was because they were worse than all the other people in Galilee? I tell you, "No!" But if you do not stop doing wrong things, then you will all die as they did.
Easy English	Jesus replied, ‘Think about those people from Galilee. Perhaps you think that they had done more bad things than other people from Galilee. Do you think that is why they had to die? No! But I tell you this. All of you have done many bad things. So you must change how you live and you must turn to God. If you do not, you will also die as they did.

Easy-to-Read Version–2008	Jesus answered, "Do you think this happened to those people because they were more sinful than all other people from Galilee? No, they were not. But if you don't decide now to change your lives, you will all be destroyed like those people!
God's Word™	Jesus replied to them, "Do you think that this happened to them because they were more sinful than other people from Galilee? No! I can guarantee that they weren't. But if you don't turn to God and change the way you think and act, then you, too, will all die.
Good News Bible (TEV)	Jesus answered them, "Because those Galileans were killed in that way, do you think it proves that they were worse sinners than all other Galileans? No indeed! And I tell you that if you do not turn from your sins, you will all die as they did.
J. B. Phillips	Jesus made this reply to them: "Are you thinking that these Galileans were worse sinners than any other men of Galilee because this happened to them? I assure you that is not so. You will all die just as miserable a death unless your hearts are changed!
The Message	Jesus responded, "Do you think those murdered Galileans were worse sinners than all other Galileans? Not at all. Unless you turn to God, you, too, will die.
NIRV	Jesus said, "These people from Galilee suffered greatly. Do you think they were worse sinners than all the other Galileans? I tell you, no! But unless you turn away from your sins, you will all die too.
New Life Version	Jesus said to them, "What about these people from Galilee? Were they worse sinners than all the other people from Galilee because they suffered these things? No, I tell you. But unless you are sorry for your sins and turn from them, you too will all die.
New Simplified Bible	.

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

Casual English Bible	Jesus asked them, "Do you think this means those Galileans were worse sinners than other Galileans? No it doesn't. But I'll also tell you this. Unless you reject <sup>[1]</sup> your sinful way of living, you're going to be destroyed, too. <sup>13:3</sup> The Greek word is often translated "repent."
Contemporary English V.	Jesus replied: Do you think that these people were worse sinners than everyone else in Galilee just because of what happened to them? Not at all! But you can be sure that if you don't turn back to God, every one of you will also be killed.
The Living Bible	"Do you think they were worse sinners than other men from Galilee?" he asked. "Is that why they suffered? Not at all! And don't you realize that you also will perish unless you leave your evil ways and turn to God?"
New Berkeley Version	.
New Living Translation	"Do you think those Galileans were worse sinners than all the other people from Galilee?" Jesus asked. "Is that why they suffered? Not at all! And you will perish, too, unless you repent of your sins and turn to God.
UnfoldingWord Simplified T.	Jesus replied to them, "Do you think that this happened to those people from Galilee because they were more sinful than all the other Galileans? I assure you, that was not the reason! But you need to remember that God will similarly punish you if you do not turn from your sinful behavior.
William's New Testament	.

**Partially literal and partially paraphrased translations:**

American English Bible	.
Beck's American Translation	.
Breakthrough Version	And when He responded, He said to them, "Does it seem to you that these Galileans became sinful people beyond all the Galileans because they have

	suffered these things? Definitely not, I tell you, but Furthermore, if you do not change your ways, you all will likewise be ruined.
Common English Bible	He replied, "Do you think the suffering of these Galileans proves that they were more sinful than all the other Galileans? No, I tell you, but unless you change your hearts and lives, you will die just as they did.
A. Campbell's Living Oracles	Jesus answering, said to them, Do you think that these Galileans were the greatest sinners in all Galilee, because they suffered such usage? I tell you, No: but unless you reform, you shall all likewise perish;...
New Advent (Knox) Bible	And Jesus said in answer, Do you suppose, because this befell them, that these men were worse sinners than all else in Galilee? I tell you it is not so; you will all perish as they did, if you do not repent.
NT for Everyone	'Do you suppose', said Jesus, 'that those Galileans suffered such things because they were greater sinners than all other Galileans? No, let me tell you! Unless you repent, you will all be destroyed in the same way.
20 <sup>th</sup> Century New Testament	"Do you suppose," replied Jesus, "that, because these Galileans have suffered in this way, they were worse sinners than any other Galileans? No, I tell you; but, unless you repent, you will all perish as they did.

### Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	"Do you think," said Jesus in reply to them, "that those Galilean were the greatest sinners in all Galilee, because they were subjected to such usage? By no means, I tell you; but unless you repent, you will all be lost in the same way.
God's Truth (Tyndale)	.
International Standard V	He asked them, "Do you think that these Galileans were more sinful than all the other Galileans because they suffered like this? Absolutely not, I tell you! But if you don't repent, then you, too, will all die. NRSV (Anglicized Cath. Ed.)
NIV, ©2011	.
Riverside New Testament	He answered them, "Do you think that these Galilaeans were sinners above all the Galilaeans because they suffered this? No, I tell you, but unless you have a change of heart, you will all perish in the same way.
Leicester A. Sawyer's NT Urim-Thummim Version	. But Jesus answering said to them, Suppose you that these Galilaeans were sinners above all the Galilaeans, because they suffered such things? I tell you, No: but, except you have a change of mind, you will all likewise perish.
Weymouth New Testament	"Do you suppose," He asked in reply, "that those Galilaeans were worse sinners than the mass of the Galilaeans, because this happened to them? I tell you, certainly not. On the contrary, if you are not penitent you will all perish as they did.
Wikipedia Bible Project	"Do you think that these Galileans were the worst sinners among all Galileans because they suffered like this?" Jesus asked them. "No. But I tell you, unless you repent, you will all die like them too.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Jesus asked them, "Do you think that these Galileans were worse sinners than all the other Galileans, because they suffered this? No, I tell you. But unless you change your ways, you will all perish as they did. Jn 9:2
The Heritage Bible	.
New American Bible (2002)	.

New American Bible (2011)	He said to them in reply, "Do you think that because these Galileans suffered in this way they were greater sinners than all other Galileans? <sup>a</sup> By no means! But I tell you, if you do not repent, <sup>b</sup> you will all perish as they did! a. [13:2] Jn 9:2. b. [13:3–5] Jn 8:24.
New English Bible–1970	He answered them: 'Do you imagine that, because these Galileans suffered this fate, they must have been greater sinners than anyone else in Galilee? I tell you they were not; but unless you repent, you will all of you come to the same end.
New Jerusalem Bible	At this he said to them, 'Do you suppose that these Galileans were worse sinners than any others, that this should have happened to them? They were not, I tell you. No; but unless you repent you will all perish as they did.
NRSV (Anglicized Cath. Ed.) Revised English Bible–1989	.

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	His answer to them was, "Do you think that just because they died so horribly, these folks from the Galil were worse sinners than all the others from the Galil? No, I tell you. Rather, unless you turn to God from your sins, you will all die as they did!
Hebraic Roots Bible	And answering, Yahshua said to them, Do you think that these Galileans were sinners beyond all the Galileans, because they were killed this way? No, I say to you, But if you do not repent, you will all likewise be destroyed.
Holy New Covenant Trans.	Jesus answered, "Do you think this happened to those Galileans because they were more sinful than all others from the Galilee? No, they were not! However, I am telling you, if all of you don't change your hearts, then you will be destroyed as they were!
The Scriptures 2009	And עשוהי answering, said to them, "Do you think that these Galileans were worse sinners than all other Galileans, because they have suffered like this? "I say to you, no! But unless you repent you shall all perish in the same way.
Tree of Life Version	.

**Weird English, 𐤀𐤋𐤁𐤀 English, Anachronistic English Translations:**

Accurate New Testament	...and Answering [He] says [to] them [You*] suppose for The Galileans These Offending against all the galileans become for these [They] have suffered not [I] say [to] you* but if not [You*] may rethink All similarly [You*] will lose {yourselves}...
Awful Scroll Bible	Then Deliverance-of-Jah being came to be resolved-away, said to them, "Suppose yous, certainly-of-which these The Circuit became they missing-the-mark, aside from any of The Circuit, certainly-of-which they have undergone the experience, truly-the-same-as-this? (")I instruct to yous, not so, notwithstanding if- yous shall -not after-think, yourselves will all as-to-the-same, perish-away.
Concordant Literal Version exeGesés companion Bible	. And Yah Shua answers them, saying, Think you that these Galiliym became sinners above all the Galiliym because they suffered such? I word to you, Indeed not: but unless you repent, you all likewise destruct.
Orthodox Jewish Bible	And, in reply, Moshiach said, Do you think that these men of the Galil were greater chote'im (sinners) than all others of the Galil, because they suffered this shud (misfortune)? Lo (no), I say, but unless you make teshuva, you will all likewise perish.
Rotherham's Emphasized B.	And, answering, he said unto them—

Suppose ye that [these Galilæans] had become [sinners beyond all' the Galilæans], because [these things] they have suffered? Nay! I tell you, but [except ye repent] ye [all in like manner] shall perish.

### Expanded/Embellished Bibles:

- The Amplified Bible* Jesus replied to them, "Do you think that these Galileans were worse sinners than all *other* Galileans because they have suffered in this way? I tell you, no; but unless you repent [change your old way of thinking, turn from your sinful ways and live changed lives], you will all likewise perish.
- An Understandable Version And He answered them, "Do you think those Galileans were worse sinners than all [other] Galileans because they suffered such a fate? No, I tell you; but unless you repent [i.e., change your hearts and lives], you [too] will all be destroyed just as they were.
- The Expanded Bible Jesus answered, "Do you think this happened to them [<sup>L</sup>they suffered these things] because they were more sinful than all others from Galilee? No, I tell you. But unless you change your hearts and lives [repent], you will [<sup>L</sup>all] be destroyed as they were!
- Jonathan Mitchell NT And so, giving a considered reply, Jesus said to them, "Does it normally seem to you (or: Do you continue to think, suppose, presume or imagine) that these Galileans had come to be folks who missed the target (sinners; failures) more so than and beyond all the [other] Galileans, seeing that they have experienced and suffered such things as these?  
"I am now saying to you, No. Nevertheless, if you folks should not progressively change your thinking [includes: so as to return to Yahweh], you will all likewise proceed in destroying yourselves [i.e., by coming into conflict with the Romans].
- P. Kretzmann Commentary  
Lexham Bible .  
And he answered and [\*Here "and " is supplied because the previous participle ("answered") has been translated as a finite verb] said to them, "Do you think that these Galileans were sinners worse than all the Galileans, because they suffered these things ? No, I tell you, but unless you repent you will all perish as well!
- Syndein/Thieme `` He {Jesus} 'had an answer for'/gave a discerning answer from the ultimate source of Himself ' {apokrinomai}, saying to them, "Do you think these Galileans were worse sinners than all the other Galileans, because they suffered these things?  
`` No, I tell you! But, in contrast, unless/'if {ean} not' you 'emotionally change your mind'/repent {metanoeo is the 'emotional' version of the unemotional 'homologeo'} - maybe you will, maybe you will not {3rd class condition} - you will all perish too!  
{Note: This is similar to the book of Job, where Job's three friends 'judged' him as being a 'secret sinner' and deserving of his testing from God. Jesus is saying these Galileans could have been being tested for advancement and are great believers! Then if these people are judging them, they are great sinners subject to the sin unto death. Their salvation is not at risk. Only their physical lives.}
- Translation for Translators Jesus replied to them, "Do you think *that this happened to those* people from Galilee *because* they were more sinful than all the other people from Galilee? I assure you, that was not so! But instead of *being concerned about them*, you need to remember that God will similarly punish you *eternally* if you do not turn away from your sinful behavior.
- The Voice **Jesus:** Do you think these Galileans were somehow being singled out for their sins, that they were worse than any other Galileans, because they suffered this terrible death? Of course not. But listen, if you do not consider God's ways and truly change, then friends, you should prepare to face His judgment and eternal death.

**Bible Translations with Many Footnotes:**

NET Bible®	<p>He<sup>3</sup> answered them, “Do you think these Galileans were worse sinners<sup>4</sup> than all the other Galileans, because they suffered these things? No, I tell you! But unless you repent,<sup>5</sup> you will all perish as well!<sup>6</sup></p> <p><sup>3tn</sup> Grk “And he.” Here καί (kai) has been translated as “now” to indicate the transition to a new topic.</p> <p><sup>4sn</sup> Jesus did not want his hearers to think that tragedy was necessarily a judgment on these people because they were worse sinners.</p> <p><sup>5sn</sup> Jesus was stressing that all stand at risk of death, if they do not repent and receive life.</p> <p><sup>6tn</sup> Or “you will all likewise perish,” but this could be misunderstood to mean that they would perish by the same means as the Galileans. Jesus’ point is that apart from repentance all will perish.</p>
The Passion Translation	<p>Jesus turned and asked the crowd, “Do you believe that the slaughtered Galileans were the worst sinners of all the Galileans? No, they weren’t! So listen to me. Unless you all repent,<sup>[b]</sup> you will perish as they did.</p> <p><sup>[b]</sup> The Greek term for repentance means “to change your mind and amend your ways.”</p>
The Spoken English NT	<p>Jesus said back to them, “Do you folks think that those Galileans were worse sinners than all the other Galileans, because this happened to them? No, not at all. I’m telling you, if you don’t change your hearts<sup>b</sup> you’ll all die just the same.</p> <p><sup>b.</sup> Traditionally: “repent” (see “Bible Words”).</p>

**Literal, almost word-for-word, renderings:**

Analytical-Literal Translation	<p>And answering, Jesus said to them, "Do you<sub>p</sub> think that these Galileans were sinners more than all the [other] Galileans, because they have suffered such [things]?"</p> <p>"Not at all, I say to you<sub>p</sub>, but if you<sub>p</sub> are not repenting, you<sub>p</sub> will all likewise perish.</p>
Context Group Version	<p>And he answered and said to them, Do you (pl) think that these Galileans were disgracers [of God] above all the Galileans, because they have suffered these things? I tell you (pl), No: but, unless you (pl) reorient your lives, you (pl) shall all in like manner perish.</p>
Far Above All Translation	<p>To this Jesus reacted and said to them, “Do you think that these Galileans were more sinful than all the <i>other</i> Galileans, because they have suffered such <i>things</i>? No, I say to you, but unless you repent, you will all perish in the same way.</p>
Legacy Standard Bible Literal Standard Version	<p>.</p> <p>And there were some present at that time, telling Him about the Galileans, whose blood Pilate mingled with their sacrifices;</p> <p>and Jesus answering said to them, “Do you think that these Galileans became sinners beyond all the Galileans, because they have suffered such things? No—I say to you, but if you may not convert, even so will all you perish. V. 1 is included for context.</p>
New American Standard	<p>And Jesus responded and said to them, “Do you think that these Galileans were <i>worse</i> sinners than all the <i>other</i> Galileans <i>just</i> because they have suffered this <i>fate</i>? No, I tell you, but unless you [b]repent [Or <i>are repentant</i>], you will all likewise perish.</p>
Revised Geneva Translation	<p>And Jesus answered, and said to them, “Do you suppose that because they have suffered such things, these Galileans were greater sinners than all the other Galileans?”</p> <p>“I tell you no. But unless you repent, you shall all likewise perish. ..and Jesus answering said to them, 'Think you that these Galileans became sinners beyond all</p>



the Galileans, because they have suffered such things? No -- I say to you, but, if you may not reform, all you even so shall perish.

**The gist of this passage:** Jesus asks those bringing him the news if they thought the Galileans who were suffering were worse sinners than other Galileans. He then warns those listening to Him.

2-3

Luke 13:2a			
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
αποκρίνομαι (ἀποκρίνομαι) [pronounced <i>ahp-oh-KREE-noh-mai</i> ]	<i>answering, responding; a reply; speaking [after someone else]; continuing [speaking, a discourse]</i>	masculine singular, aorist (deponent) passive participle, nominative case	Strong's #611
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 <sup>rd</sup> person singular, aorist active indicative	Strong's #2036
αὐτοῖς (αὐτοῖς) [pronounced <i>ow-TOIC</i> ]	<i>in them, by them; to them, for them; by means of them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846

**Translation:** Responding, Jesus [lit., He] said to them,...

Jesus was just asked about the Galileans who were recently executed by Pilate. He answers them, not from the standpoint that Pilate did something wrong, but their apparent indication that they believed that the Galileans themselves did something wrong.

We do not know exactly what was on the mind of those sharing this news.

Luke 13:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
δοκέω (δοκέω) [pronounced <i>dohk-EH-oh</i> ]	<i>to think, to imagine, to consider, to appear</i>	2 <sup>nd</sup> person plural, present active indicative	Strong's #1380
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
οἱ (οἱ) [pronounced <i>hoy</i> ]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588

Luke 13:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Galilaïos (Γαλιλαῖος) [pronounced gal-ee-LAH-yoss]	<i>circuit, circle, belonging to Galilea, native of Galilee; transliterated, Galilean</i>	masculine plural proper noun, adjective; nominative case	Strong's #1057
houtoi (οὗτοι) [pronounced HOW-toy]	<i>these [things], those</i>	intermediate demonstrative masculine plural pronoun; nominative case	Strong's #3778
hamartōlos (ἁμαρτωλός) [pronounced ham-ar-to-LOSS]	<i>sinful, devoted to sin, a sinner; not free from sin; pre-eminently sinful, especially wicked; all wicked men; specifically of men stained with certain definite vices or crimes; tax collectors, heathen</i>	masculine plural adjective, nominative case	Strong's #268
para (παρά) [pronounced paw-RAW]	<i>by, along; at [or by] the edge of; by [or, to] the side of; near, at; in comparison to, more than, beyond; except for; because of; against; less</i>	preposition of location with the accusative	Strong's #3844
pantas (πάντας) [pronounced PAHN-tas]	<i>the whole, all (of them), everyone</i>	masculine plural adjective, accusative case	Strong's #3956
tous (τούς) [pronounced tooz]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
Galilaïos (Γαλιλαῖος) [pronounced gal-ee-LAH-yoss]	<i>circuit, circle, belonging to Galilea, native of Galilee; transliterated, Galilean</i>	masculine plural proper noun, adjective; accusative case	Strong's #1057

**Translation:** ...“You [all] keep on thinking that [those] Galileans [are] more sinful than all [other] Galileans,...

“You seem to have the idea,” Jesus says to them, “That these Galileans who were killed by Pilate were somehow more sinful than other Galileans.”

I am assuming that Jesus understood them correctly. That is, that their question was not about Pilate or his authority or what he did. They apparently were thinking about the Galileans who were dead and assuming that they died for a reason—for being more sinful than most Galileans.

Luke 13:2c			
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
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)
paschô/pathô/penthô (πάσχω/πάθω/πένθω) [pronounced PAHS-khoh/ PATH-oh/ PEHN-thoh]	<i>to be affected or have been affected, to feel, have a sensible experience, to experience a sensation or impression (usually painful), to undergo; in a good sense, to be well off; in a bad sense, to suffer sadly, be in a bad plight; used of a sick person</i>	3 <sup>rd</sup> person plural, perfect active indicative	Strong's #3958

**Translation:** ...because they suffered [in this way].

If someone suffers in this world, it is the apparent opinion of those who asked this of Jesus, that somehow, they deserved this.

We do not know whether or not this was their exact question, but Jesus saw an important point to be made on the basis of what happened.

**Application:** Have you ever thought that those who died in the COVID19 pandemic possibly died because they were not very nice people; or that many of those who died on 9/11, that they were morally inferior to others? Jesus is going to tell them specifically that this thinking is wrong.

Luke 13:2 Responding, Jesus [lit., He] said to them, "You [all] keep on thinking that [those] Galileans [are] more sinful than all [other] Galileans, because they suffered [in this way]."

There are some people who are there who are thinking in terms of unrighteousness. Those Galileans were wrong guys, and this is why they all died.

Luke 13:3a			
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
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 <sup>st</sup> person singular, present active indicative	Strong's #3004

## Luke 13:3a

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 <sup>nd</sup> person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771

**Translation:** You are wrong [lit., no], I [emphatically] say to you+.

Different languages have different ways of emphasizing a point. Sometimes, a single word makes the point well in the Greek; but I think that it is better drawn out in the English, translating this single word as, *you are wrong!*

## Luke 13:3b

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
eán (εάν) [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
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
metanoéō (μετανοέω) [pronounced meh-tah- noh-EH-oh]	<i>to change one's thinking, to change one's mind, as it appears to one who repents, of a purpose he has formed or of something he has done; to relent, to repent; to turn around; to change direction; to exercise the mind, to think, to comprehend</i>	2 <sup>nd</sup> person plural, present active subjunctive	Strong's #3340
pantes (πάντες) [pronounced PAHN- tehç]	<i>the whole, all; everyone, each one, all [things]</i>	masculine plural adjective, nominative case	Strong's #3956
homoiōs (ὁμοίως) [pronounced hom-OY- oce]	<i>likewise, similarly, so, equally, in the same way</i>	adverb	Strong's #3668
apollumi (ἀπόλλυμι) [pronounced ap-OL- loo-mee]	<i>to destroy; to put out of the way entirely, abolish, put an end to ruin; render useless; to kill; to declare that one must be put to death; metaphorically to devote or give over to eternal misery in hell; to perish, to be lost, ruined, destroyed; to lose</i>	2 <sup>nd</sup> person plural, future middle indicative	Strong's #622

**Translation:** If you+ do not change your thinking, [then] you+ will also perish.

The word used here is *metanoëō* (μετανοέω) [pronounced *meh-tah-noh-EH-oh*], and it means, *to change one's thinking, to change one's mind, as it appears to one who repents, of a purpose he has formed or of something he has done; to relent, to repent; to turn around; to change direction*. Strong's #3340. The subjunctive mood means, *maybe you will change your mind and maybe you won't*.

Remember that the **Jewish** people were not big on committing a lot of overt sins. They didn't party, they didn't chase, they did not engage in violence. They were very civilized people. They sinned; they had **sin natures**; but Jesus was not talking to them about the sins that they committed.

Jesus uses this word to refer to a change of mind. "You used to think X, but you should be thinking non-X." Or, in this case, "You were judging the Galileans who were killed; but don't do that. Judge yourselves."

Then Jesus gives those who were now thinking about this incident a very solemn warning, "You had better change your thinking on this, or you might also perish."

There is a word to regret the sins that you have committed. This is the word used by Judas when he realized that he had betrayed innocent blood. He felt very badly for what he had done (which did not save him).

Luke 13:3 **You are wrong [lit., *no*], I [emphatically] say to you+. If you+ do not change your thinking, [then] you+ will also perish.** (Kukis moderately literal translation)

Luke 13:2–3 **Responding, Jesus [lit., *He*] said to them, "You [all] keep on thinking that [those] Galileans [are] more sinful than all [other] Galileans, because they suffered [in this way]. You are wrong [lit., *no*], I [emphatically] say to you+. If you+ do not change your thinking, [then] you+ will also perish.** (Kukis moderately literal translation)

Luke 13:2–3 **Responding, Jesus said to them, "You keep on thinking that these Galileans who died are more sinful than other Galileans, because they suffered as they did. However, you are wrong, and if you do not change your thinking, you will perish just as they did.** (Kukis paraphrase)

Given the question that was asked, I am surprised at the Lord's answer.

**Or those, the ten-eight upon whom fell the tower in the Siloam and it killed them—you [all] keep on thinking that they debtors have become more than all the men, the ones living in Jerusalem? No (indeed), I keep on saying to you [all]. But if you [all] have not changed your thinking, all, likewise, you [all] will be destroyed."**

Luke  
13:4–5

**Or, [consider] those 18, upon whom fell the tower of Siloam and killed them—[yet] you [all] keep on thinking [that] they are morally bankrupt, more than all of the men who live in Jerusalem? Absolutely not [lit., *no indeed*], I tell you+. But if you [all] have not changed your thinking, you will all likewise perish."**

**When you consider those 18 upon whom the tower of Siloam fell, killing them—you seem to think that they were more morally bankrupt than anyone else living in Jerusalem. But you are absolutely wrong in this opinion! Furthermore, if you do not change your way of thinking, then you will all perish as tragically as they did!"**

Here is how others have translated this verse:

**Ancient texts:**

Westcott-Hort Text (Greek)	Or those, the ten-eight upon whom fell the tower in the Siloam and it killed them—you [all] keep on thinking that they debtors have become more than all the men, the ones living in Jerusalem? No (indeed), I keep on saying to you [all]. But if you [all] have not changed your thinking, all, likewise, you [all] will be destroyed.”
Revised Douay-Rheims	Or those eighteen upon whom the tower fell in Siloe and slew them: think you that they also were debtors above all the men that dwelt in Jerusalem? No, I say to you: but except you do penance, you shall all likewise perish.
Holy Aramaic Scriptures	Or, those eighteen, that the tower in Shilukha {Siloam} fell upon, and they were killed, do you think that they were greater Khatayin {Sinners} than all the persons who dwell in Urishlim {Jerusalem}?
James Murdock’s Syriac NT	I say unto you, no, but if you don’t repent, all of you, like them, will perish! Or those eighteen, on whom the tower in Siloam fell, and slew them, suppose ye, that they were sinners beyond all the men inhabiting Jerusalem?
Original Aramaic NT	No. And I say to you, That except ye repent, ye like them will all of you perish. "Or those eighteen upon whom the tower of Shilokha fell and killed them; Do you think that they were sinners moreso than all the children of men who dwell in Jerusalem?" "No, but I say to you, unless you repent, all of you shall be destroyed like they were."
Lamsa Peshitta (Syriac)	“Or those eighteen upon whom the tower of Shilokha fell and killed them; do you think that they were sinners more so than all the children of men who dwell in Jerusalem?” “No, but I say to you, unless you repent, all of you shall be destroyed like they were.”

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	Or those eighteen men who were crushed by the fall of the tower of Siloam, were they worse than all the other men living in Jerusalem? I say to you, It is not so: but if your hearts are not changed, you will all come to an end in the same way.
Bible in Worldwide English	Eighteen men died when the high house in Siloam fell on them. Do you think they were worse than all the other men who lived in Jerusalem? I tell you, "No!" But if you do not stop doing wrong things, you will all die as they did.
Easy English	And you remember what happened to those 18 people in Siloam. A high building fell down and it killed them. Perhaps you think that they had done more bad things than the other people in Jerusalem. But I tell you, no, they had not. All of you have also done many bad things. So you must change how you live and you must turn to God. If you do not, you will also die as they did.’
Easy-to-Read Version–2008	And what about those 18 people who died when the tower of Siloam fell on them? Do you think they were more sinful than everyone else in Jerusalem? They were not. But I tell you if you don’t decide now to change your lives, you will all be destroyed too!"
God’s Word™	What about those 18 people who died when the tower at Siloam fell on them? Do you think that they were more sinful than other people living in Jerusalem? No! I can guarantee that they weren't. But if you don't turn to God and change the way you think and act, then you, too, will all die."
Good News Bible (TEV)	What about those eighteen people in Siloam who were killed when the tower fell on them? Do you suppose this proves that they were worse than all the other people living in Jerusalem? No indeed! And I tell you that if you do not turn from your sins, you will all die as they did."

J. B. Phillips	You remember those eighteen people who were killed at Siloam when the tower collapsed upon them? Are you imagining that they were worse offenders than any of the other people who lived in Jerusalem? I assure you they were not. You will all die as tragically unless your whole outlook is changed!"
<i>The Message</i>	And those eighteen in Jerusalem the other day, the ones crushed and killed when the Tower of Siloam collapsed and fell on them, do you think they were worse citizens than all other Jerusalemites? Not at all. Unless you turn to God, you, too, will die."
NIRV	Or what about the 18 people in Siloam? They died when the tower fell on them. Do you think they were more guilty than all the others living in Jerusalem? 5 I tell you, no! But unless you turn away from your sins, you will all die too."
New Life Version	What about those eighteen men who were killed when the high building in Siloam fell on them? Do you think they were the worst sinners living in Jerusalem? No, I tell you. But unless you are sorry for your sins and turn from them, you too will all die."
New Simplified Bible	»What about the eighteen people in Siloam killed when the castle tower fell on them? Do you think this proves that they were worse than all the other people living in Jerusalem? »It does not! I tell you if you do not turn from your sins, you will die as they did.«

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

Casual English Bible	And remember those 18 people who died when the tower in Siloam[2] collapsed and fell on them? Were they worse than anyone else in Jerusalem? No they weren't. But I'll tell you this. Unless you reject your sinful way of living, you're going to be destroyed, too." <sup>2</sup> 13:4Siloam is an ancient area in East Jerusalem, just south of the Old City of Jerusalem. It was once the neighborhood home of the Pool of Siloam and the Tower of Siloam, both of which are mentioned in the Bible.
Contemporary English V.	What about those eighteen people who died when the tower in Siloam fell on them? Do you think they were worse than everyone else in Jerusalem? Not at all! But you can be sure that if you don't turn back to God, every one of you will also die.
The Living Bible	"And what about the eighteen men who died when the Tower of Siloam fell on them? Were they the worst sinners in Jerusalem? Not at all! And you, too, will perish unless you repent."
New Berkeley Version	.
New Living Translation	.
UnfoldingWord Simplified T.	Or what about the eighteen people who died when the tower at Siloam outside Jerusalem fell on them? Do you think that this happened to them because they were worse sinners than everyone else in Jerusalem? I assure you, that was not the reason! But instead, you need to realize that God will similarly punish you if you do not turn from your sinful behavior!"
William's New Testament	Or those eighteen people at Siloam on whom the tower fell and whom it crushed to death, do you think that they were offenders worse than all the rest of the people who live in Jerusalem? By no means, I tell you, but unless you repent, you will all perish as they did."

### Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	Or those eighteen on whom the tower in Siloam fell and killed them. Does it seem to you that they became in debt beyond all the people residing in Jerusalem?

	Definitely not, I tell you, but if you do not change your ways, you all will similarly be ruined."
Common English Bible	What about those eighteen people who were killed when the tower of Siloam fell on them? Do you think that they were more guilty of wrongdoing than everyone else who lives in Jerusalem? No, I tell you, but unless you change your hearts and lives, you will die just as they did."
Len Gane Paraphrase	"Or [how about] those eighteen on whom the tower in Siloam fell and killed them. Do you think that they were greater sinners over all men who lived in Jerusalem? "I tell you, No, and unless you repent, you will all likewise perish."
A. Campbell's Living Oracles	I tell you, No: but unless you reform, you shall all likewise perish; or, those eighteen upon whom the tower of Siloam fell, and slew them; do you think that they were the greatest profligates in Jerusalem? I tell you, No: but unless you reform, you shall all likewise perish. V. 3 is included for context.
New Advent (Knox) Bible	What of those eighteen men on whom the tower fell in Siloe, and killed them; do you suppose that there was a heavier account against them, than against any others who then dwelt at Jerusalem? I tell you it was not so; you will all perish as they did, if you do not repent.
NT for Everyone	'And what about those eighteen who were killed when the tower in Siloam collapsed on top of them? Do you imagine they were more blameworthy than everyone else who lives in Jerusalem? No, let me tell you! Unless you repent, you will all be destroyed in the same way.'

### Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	Or those eighteen who were killed when the tower of Siloam collapsed on them: Do you think that they were more sinful than all the others living in Jerusalem? No, I tell you. But unless you repent, you too will all perish."
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	Or those eighteen upon whom the tower of Siloam fell, and killed them—do you think that they were the greatest sinners of all the inhabitants of Jerusalem? Not at all; but unless you change your minds, the whole of you will be destroyed in the same way.
Free Bible Version	What about those eighteen people that were killed when the tower in Siloam fell on them? Do you think they were the worst people in the whole of Jerusalem? No, I tell you. But unless you repent, you will all perish as well."
God's Truth (Tyndale)	.
International Standard V	What about those eighteen people who were killed when the tower at Siloam fell on them? Do you think they were worse offenders than all the other people living in Jerusalem? Absolutely not, I tell you! But if you don't repent, then you, too, will all die."
NIV, ©2011	.
Riverside New Testament	Or those eighteen upon whom the tower in Siloam fell and killed them, do you think that they were deserving of punishment beyond all the people that dwell at Jerusalem? No, I tell you, but unless you have a change of heart, you will all perish just the same."
Weymouth New Testament	Or those eighteen on whom the tower at Siloam fell, do you suppose they had failed in their duty more than all the rest of the people who live in Jerusalem? I tell you, certainly not. On the contrary, if you do not repent you will all perish just as they did."
Wikipedia Bible Project	Or what about those eighteen people that were killed when the tower in Siloam fell on them? Do you think they were the most guilty people in all Jerusalem? No. But I tell you, unless you repent, you will die like them too."



**Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	And those eighteen persons in Siloah, who were crushed when the tower fell, do you think they were more guilty than all the others in Jerusalem? I tell you: no. But unless you change your ways, you will all perish as they did."
The Heritage Bible	Or those eighteen upon whom the tower in Siloam fell and killed them, do you think that they were debtors beyond all men permanently housed in Jerusalem? I tell you, Absolutely not, but except you repent you will all similarly be destroyed.
New American Bible (2002)	.
New American Bible (2011)	Or those eighteen people who were killed when the tower at Siloam fell on them*—do you think they were more guilty than everyone else who lived in Jerusalem? By no means! But I tell you, if you do not repent, you will all perish as they did!" * [13:4] Like the incident mentioned in Lk 13:1 nothing of this accident in Jerusalem is known outside Luke and the New Testament.
New English Bible—1970	Or the eighteen people who were killed when the tower fell on them at Siloam—do you imagine they were more guilty than all the other people living in Jerusalem? I tell you they were not; but unless you repent, you will all of you come to the same end.'
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible—1989	Or the eighteen people who were killed when the tower fell on them at Siloam -- do you imagine they must have been more guilty than all the other people living in Jerusalem? No, I tell you; but unless you repent, you will all come to an end like theirs."

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	"Or what about those eighteen people who died when the tower at Shiloach fell on them? Do you think they were worse offenders than all the other people living in Yerushalayim? No, I tell you. Rather, unless you turn from your sins, you will all die similarly."
Hebraic Roots Bible	.
Holy New Covenant Trans.	What about those 18 people who died when the tower of Siloam fell on them? Do you think those people were more sinful than all others who live in Jerusalem? They were not! But I tell you, if all of you don't change your hearts, then you will be destroyed too!"
The Scriptures 2009	"Or those eighteen on whom the tower in Shiloh? fell and killed them, do you think that they were greater offenders than all other men who dwelt in Yerushalayim? "I say to you, no! But unless you repent you shall all perish in the same way."
Tree of Life Version	.

**Weird English, ©ldɛ English, Anachronistic English Translations:**

Accurate New Testament	...or Those The eighteen [Men] to whom* falls The Tower in the siloam and [He] kills them [You*] suppose for They Debtors become against all the men the [men] indwelling jerusalem not [I] say [to] you* but if not [You*] may rethink All similarly [You*] will lose {yourselves}...
Alpha & Omega Bible	"OR DO YOU SUPPOSE THAT THOSE EIGHTEEN ON WHOM THE TOWER IN SILOAM FELL AND KILLED THEM WERE WORSE CULPRITS THAN ALL THE PEOPLE WHO LIVE IN JERUSALEM? "I TELL YOU, NO, BUT UNLESS YOU REPENT, YOU WILL ALL LIKEWISE PERISH."

Awful Scroll Bible	<p>(")Or those ten and eight on whom the tower, from-within Sent Out fell and killed them -away. Suppose yous, certainly-of-whom themselves came about debtors, aside from any of they of the aspects-of-man, dwelling-along from-within Points-out-soundness</p> <p>(")I instruct to yous, not so, notwithstanding, if- yous shall -not after-think, yous yourselves will all, as-to-the-same, perish-away."</p>
Concordant Literal Version exeGesés companion Bible	<p>.</p> <p>Or those eighteen upon whom the tower in Shiloach fell and slaughtered them: think you that they became indebted above all humanity who settle in Yeru Shalem? I word to you, Indeed not: but unless you repent, you all likewise destruct.</p>
Orthodox Jewish Bible	<p>Or do you think that those shmonah asar (eighteen) upon whom the migdal (tower) in Shiloach fell and killed them, do you think that they were greater chote'im (sinners) than all the Bnei Adam living in Yerushalayim? Lo (no), I tell you, but unless you make teshuva, you will all likewise perish.</p>
Rotherham's Emphasized B.	<p>Or &lt;those' eighteen upon whom fell the tower in Siloam and slew them&gt; suppose ye that   they   had become  debtors  beyond all' the men who were dwelling in Jerusalem? Nay! I tell you, but  except ye repent  ye  all in the same way  shall perish.</p>

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>Or do you assume that <sup>[b]</sup>those eighteen on whom the tower in Siloam fell and killed were worse sinners than all the others who live in Jerusalem? I tell you, no; but unless you repent [change your old way of thinking, turn from your sinful ways and live changed lives], you will all likewise perish."</p> <p>[b] No further details regarding this tragedy are recorded.</p>
An Understandable Version	<p>Or do you think that those eighteen persons who were killed when the tower of Siloam fell on them were worse offenders than all the [other] men who lived in Jerusalem? No, I tell you; but unless you repent, you [too] will all be destroyed just as they were."</p>
The Expanded Bible	<p>[<sup>L</sup>Or] What about those eighteen people who died when the tower of Siloam fell on them? Do you think they were ·more sinful [more guilty; greater offenders] than all the others who live in Jerusalem? No, I tell you. But unless you ·change your hearts and lives [repent], you will all be destroyed too!"</p>
Jonathan Mitchell NT	<p>"Or then, those eighteen people upon whom the tower in Siloam fell and killed them off – does it usually seem to you (or: do you continue to imagine or suppose) that they, themselves, had come to be debtors more so than and beyond all the people permanently settling down in and inhabiting Jerusalem? "I am now saying to you, No. Nevertheless, if you folks should not progressively change your thinking [includes: so as to return to Yahweh], you will all similarly proceed in destroying yourselves [i.e., by towers and walls falling; comment: perhaps prophetic of the destruction of Jerusalem].</p>
P. Kretzmann Commentary	<p>Or those eighteen upon whom the tower in Siloam fell and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay; but except ye repent, ye shall all likewise perish. At the same time, upon the same occasion, when Jesus had spoken the words of solemn warning concerning the Judgment and how to avert it. The current opinion was that there was a direct connection between the greatness of the transgression and the severity of the punishment. Some of the people present, therefore, gave Jesus an interesting piece of news which they had received from Jerusalem through</p>

some pilgrims that had recently returned. Pilate, the procurator of Judea, had punished subjects of Herod, the tetrarch of Galilee. A heathen governor had polluted the Temple of God with human blood. The incident is not related by Josephus, but fits in well with the character of the Galileans and with the disposition of Pilate. The Galileans were very restive under the Roman yoke and strongly inclined to sedition. And Pilate had the vice of most weak natures: when his temper snapped the leash, unbridled passion held sway. There had probably been a demonstration in the Temple which threatened to assume the proportion of a riot, and Pilate had promptly dispatched some soldiers and executed speedy punishment. Some commentators think that this incident caused the enmity between Pilate and Herod, Luke 23:12. The questioners implied that so sudden a death in the midst of so sacred an employment must be regarded as a special proof of the wrath of God upon those so slain. But Jesus corrects this notion. The slain Galileans were no sinners in an extraordinary measure, above all other Galileans, since they had suffered these things. A similar case, from the standpoint of the present discussion, was that of the eighteen persons upon whom the tower of Siloam, probably one built over the porticoes of the pool, fell. It was wrong to suppose that these were guilty above all the people that lived at Jerusalem. Very emphatically Jesus says, in either case: Not at all, I tell you. All the Jews, and also His hearers, were equally guilty, and a like fate might befall them at any time; unless they repented, they all might perish and be destroyed in the same way. The Lord here gives a rule according to which we may judge and measure the misfortunes and sufferings of others. The suffering of the world is the result of sin. In the case of the unbelievers the suffering is nothing but punishment, with a view, however, of leading them to repentance. In the case of believers suffering of every kind is chastisement at the hands of the Father, who punishes in time that we may be spared in eternity. If a Christian is struck by misfortune, he will not use the word "trial" in order to justify himself. Rather will he say, in true humility, that his many sins have merited far greater and more severe punishment, and will never ask the question with regard to his own crosses or those of others, Wherewith have I earned this? But above all, one thing must never be done, and that is to argue from the severity of the suffering, drawing conclusions as to the greatness of the guilt, Job 42:7; John 9:2-3.

Syndein/Thieme

Or those eighteen who were killed when the tower in Siloam fell on them . . . do you think they were worse offenders than all the others who live in Jerusalem?

“ No, I tell you! But, in contrast, unless/“if {ean} not’ you ‘emotionally change your mind’/repent - maybe you will, maybe you will not {3rd class condition} - you will all perish too!”

Translation for Translators

Or, *consider* the 18 people who died when the tower at Siloam *outside Jerusalem* fell on them. Do you think *that this happened to them because they were more sinful than all the other people who lived in Jerusalem?* I assure you, *that was not so!* But instead, you need *to realize that God will similarly punish you eternally* if you do not stop your sinful behavior!”

The Voice

**Jesus:** *Speaking of current events*, you’ve all heard about the 18 people killed *in that building accident* when the tower in Siloam fell. Were they extraordinarily bad people, worse than anyone else in Jerusalem, *so that they would deserve such an untimely death?* Of course not. *But all the buildings of Jerusalem will come crashing down on you* if you don’t wake up and change direction now.

### Bible Translations with Many Footnotes:

NET Bible®

Or those eighteen who were killed<sup>7</sup> when the tower in Siloam fell on them,<sup>8</sup> do you think they were worse offenders than all the others who live in Jerusalem?<sup>9</sup> No, I tell you! But unless you repent<sup>10</sup> you will all perish as well!”<sup>11</sup>

<sup>7th</sup> Grk “on whom the tower in Siloam fell and killed them.” This relative clause embedded in a prepositional phrase is complex in English and has been simplified to an adjectival and a temporal clause in the translation.

<sup>8sn</sup> Unlike the previous event, when the tower in Siloam fell on them, it was an accident of fate. It raised the question, however, “Was this a judgment?”

<sup>9map</sup> For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

<sup>10sn</sup> Jesus’ point repeats v. 3. The circumstances make no difference. All must deal with the reality of what death means.

<sup>11th</sup> Grk “similarly.”

The Passion Translation

Or what about the eighteen who perished when the tower of Siloam<sup>[c]</sup> fell upon them? Do you really think that they were more guilty than all of the others in Jerusalem? No, they weren’t. But unless you repent, you will all eternally perish, just as they did.”

<sup>[c]</sup> Siloam was the name of a pool or reservoir for the city of Jerusalem near the junction of the south and east walls of the city.

The Spoken English NT

Or how about the eighteen people that the Siloam<sup>c</sup> tower fell on and killed them? Do you folks think they were more guilty than everybody else that lives in Jerusalem? Not at all-far from it. I’m telling you, unless you change your hearts,<sup>d</sup> you’ll all die just the same.”

<sup>c.</sup> Prn. sye-loe-um.

<sup>d.</sup> Traditionally: “repent” (see “Bible Words”).

**Literal, almost word-for-word, renderings:**

Analytical-Literal Translation

"Or those, the eighteen, on whom the lookout tower in Siloam fell and killed them, do you<sub>p</sub> think that these were debtors more [fig., worse sinners] than all the [other] people dwelling in Jerusalem?

Charles Thomson NT

"Not at all, I say to you<sub>p</sub>, but if you<sub>p</sub> are not repenting, you<sub>p</sub> will all likewise perish."

Context Group Version

Or those eighteen men, upon whom the tower of Silo- am fell, and killed them, do you think that they were the greatest offenders of all the men who dwelt in Jerusalem? I tell you, No; but unless you reform, you shall all perish in like manner.

Far Above All Translation

Or those eighteen, on whom the tower in Siloam fell, and killed them, do you (pl) think that they were offenders above all the men that dwell in Jerusalem? I tell you (pl), No: but, unless you (pl) reorient your lives, you (pl) shall all likewise perish.

Legacy Standard Bible

Or those eighteen on whom the tower in Siloam fell and killed them – do you suppose these were *more* at fault than all *the other* men who live in Jerusalem? No, I tell you, but unless you repent, you will all perish in the same way.”

Literal Standard Version

Or do you think that those eighteen on whom the tower in Siloam fell and killed them were worse offenders [Lit *debtors*] than all the men who live in Jerusalem? I tell you, no, but unless you repent, you will all likewise perish.”

Revised Young's Lit. Trans.

Or those eighteen, on whom the tower in Siloam fell, and killed them; do you think that these became debtors beyond all men who are dwelling in Jerusalem? No—I say to you, but if you may not convert, all you will perish in like manner.”

'Or those eighteen, on whom the tower in Siloam fell, and killed them; think you that these became debtors beyond all men who are dwelling in Jerusalem? No -- I say to you, but, if you may not reform, all you in like manner shall perish.'

**The gist of this passage:**

Jesus then makes reference to a recent natural disaster; and asks if those people harmed were morally inferior to others in Jerusalem who did not die.

Luke 13:4a			
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
ekeinoi (ἐκεῖνοι) [pronounced ehk-INE-oy]	<i>they; those</i>	3 <sup>rd</sup> person masculine plural pronoun or remote demonstrative; nominative case	Strong's #1565
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
deka (δέκα) [pronounced DEH-kah]	<i>ten</i>	Indeclinable numeral	Strong's #1176
oktō (ὀκτώ) [pronounced ok-TOW]	<i>eight</i>	indeclinable numeral	Strong's #3638
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
hous (οὓς) [pronounced hooç]	<i>whom, which, what, that, whose</i>	masculine plural relative pronoun; accusative case	Strong's #3739
riptō (πίπτω) [pronounced PIHP-toh]	<i>to fall [down, from, upon]; to be thrust down; to fall under judgment [or, condemnation]; to be cast down [from a higher state]; to fall [from a more virtuous state]</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4098
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
purgos (πύργος) [pronounced POOR-goss]	<i>tower; castle; a fortified structure rising to a considerable height, to repel a hostile attack or to enable a watchman to see in every direction</i>	masculine singular noun, nominative case	Strong's #4444
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
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

Luke 13:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Silōám (Σιλωάμ) [pronounced <i>sihl-oh-AM</i> ]	<i>sent</i> (from the Hebrew); a specific tower/fountain in Jerusalem; transliterated, <i>Siloam</i>	proper noun, location; dative, locative or instrumental case	Strong's #4611
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
apokteinō (ἀποκτείνω) [pronounced <i>ap-ok-TEE-no</i> ]	<i>to put to death, to kill, to slay; figuratively to destroy</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #615
autous (αὐτούς) [pronounced <i>ow-toose</i> ]	<i>them, to them, toward them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; accusative case	Strong's #846

**Translation:** Or, [consider] those 18, upon whom fell the tower of Siloam and killed them—...

Jesus makes mention of what appears to be another current event. This is likely an event which has recently taken place and that everyone in his audience knows about it.

The difference between these two events is, the first was caused by man; and this was a natural disaster.

**Application:** It is legitimate for a teacher to speak of current events—things which a congregation may know about (a national tragedy) or may have experienced firsthand (such as, a hurricane in that area).

Luke 13:4b			
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 <sup>nd</sup> 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
autoi (αὐτοί) [pronounced <i>ow-TOY</i> ]	<i>they; same; these</i>	3 <sup>rd</sup> person masculine plural personal pronoun; nominative case	Strong's #846
opheilētēs (ὀφειλέτης) [pronounced <i>off-ī-LEHT-ace</i> ]	<i>a debtor, one who is indebted; figuratively, delinquent; morally, a transgressor (against God); sinner</i>	masculine plural noun, nominative case	Strong's #3781
gínomai (γίνομαι) [pronounced <i>GIN-oh-mī</i> ]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 <sup>rd</sup> person plural, aorist (deponent) middle/passive indicative	Strong's #1096

Luke 13:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
para (παρά) [pronounced paw- RAW]	<i>by, along; at [or by] the edge of; by [or, to] the side of; near, at; in comparison to, more than, beyond; except for; because of; against; less</i>	preposition of location with the accusative	Strong's #3844
pantas (πάντας) [pronounced PAHN- tas]	<i>the whole, all (of them), everyone</i>	masculine plural adjective, accusative case	Strong's #3956
tous (τούς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
anthrōpoi (ἄνθρωποι) [pronounced ANTH- row-poy]	<i>men [in the generic sense], mankind, human beings; men [in reference to gender]; people</i>	masculine plural noun; accusative case	Strong's #444
tous (τούς) [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
katoikéō (κατοικέω) [pronounced kah-toy- KEH-oh]	<i>those living, ones residing, dwelling; this is a word which usually refers to one's semi-permanent dwelling</i>	masculine plural, present active participle, accusative case	Strong's #2730
Hierousalēm (Ἱερουσαλήμ) [pronounced hee-er- oo-sal-AME]	<i>double peace; transliterated Jerusalem</i>	indeclinable proper noun/location	Strong's #2419

**Translation:** ...[yet] you [all] keep on thinking [that] they are morally bankrupt, more than all of the men who live in Jerusalem?

The men there appear to have a very **legalistic** view of things, which Jesus emphasizes by using the descriptor *opheilētēs* (ὀφειλέτης) [pronounced off-I-LEHT-ace], which means, *a debtor, one who is indebted; figuratively, delinquent; morally, a transgressor (against God); sinner*. Strong's #3781. It is very easy to view a debt in a very legalistic manner; particularly if papers were signed.

The thinking of the people was, when a tragedy occurred, those who are harmed by the tragedy deserve it.

**Application:** Listen to me carefully on this: you may believe that some event is **divine discipline** upon a nation, a group of people or a geographical area (and you may believe that you have solid evidence and you might even be right about that thought). Nevertheless, if you are called upon to help the people in any way, and it is within your means to do so, then you do.

**Application:** Our nation has been shut down, to some extent, by the COVID19 virus. Most of us believe that is divine discipline upon this nation. That does not mean that we don't help those that we might help. This does not mean that we stop donating to whatever causes we believe are legitimate.

Even though God puts discipline upon a people, it is not up to us to decide whether Charlie Brown really deserved that or not. If Charlie Brown is in our sight, and we have the opportunity to help him out, then we should (your first responsibility is to your family and then your extended family, of course).

Luke 13:4 Or, [consider] those 18, upon whom fell the tower of Siloam and killed them—[yet] you [all] keep on thinking [that] they are morally bankrupt, more than all of the men who live in Jerusalem?

It is not up to the men who are there to judge those who have been harmed by a natural disaster. This does not mean that God necessarily allowed them to be harmed because they are of an inferior moral character.

Luke 13:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ouchi (οὐχί) [pronounced oo-KHEE]	no (indeed), not (indeed), by no means, not at all	negative interrogative particle	Strong's #3780
légô (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 <sup>st</sup> person singular, present active indicative	Strong's #3004
humin (ὐμῖν) [pronounced hoo-MEEN]	you [all]; in you; to you; in you; by you	2 <sup>nd</sup> person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771

**Translation:** Absolutely not [lit., no indeed], I tell you+.

Jesus tells them emphatically that they are wrong in their legalistic thinking. Those who suffered in that tragedy are not the most morally bankrupt people in Jerusalem.

Luke 13:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced ahl-LAH]	but, but rather, but on the contrary	adversative particle	Strong's #235
eán (ἐάν) [pronounced eh-AHN]	if, in case, suppose, let's suppose [for the sake of an argument]; in case that, provided [that]; but, except	conditional particle; conjunction affixed to a subjunctive verb	Strong's #1437
mê (μή) [pronounced may]	not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]	adverb; a qualified negation	Strong's #3361



### Luke 13:5b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
metanoôd̄ (μετανοέω) [pronounced meh-tah-noh-EH-oh]	<i>to change one's thinking, to change one's mind, as it appears to one who repents, of a purpose he has formed or of something he has done; to relent, to repent; to turn around; to change direction; to exercise the mind, to think, to comprehend</i>	2 <sup>nd</sup> person plural, aorist active subjunctive	Strong's #3340
This was a present active subjunctive in v. 3b.			
pantes (πάντες) [pronounced PAHN-tehç]	<i>the whole, all; everyone, each one, all [things]</i>	masculine plural adjective, nominative case	Strong's #3956
hōsaútōs (ὡσαύτως) [pronounced HOE-SOW-tohs]	<i>likewise, the same, in the same or like manner</i>	adverb	Strong's #5615
apollumi (ἀπόλλυμι) [pronounced ap-OL-loo-mee]	<i>to destroy; to put out of the way entirely, abolish, put an end to ruin; render useless; to kill; to declare that one must be put to death; metaphorically to devote or give over to eternal misery in hell; to perish, to be lost, ruined, destroyed; to lose</i>	2 <sup>nd</sup> person plural, future middle indicative	Strong's #622

This is very similar to v. 3b, but with a couple of changes.

**Translation:** But if you [all] have not changed your thinking, you will all likewise perish.”

They people cannot continue to think in this legalistic way. God sent His Son into the world on a mission of **grace**. Listen, you do not deserve God's love; and you do not deserve the offer of salvation. And I know for a fact, I do not deserve it either. I know my own life and how imperfect I am; but I also know that God has given me grace based upon Jesus' death for my sins.

Jesus message of grace cannot pierce the thinking of these legalistic people unless they change their minds about **legalism** (which essentially means, they get what they deserve).

**Illustration:** How many of those listening to Jesus walk by and ignore those who are deaf, dumb or crippled, thinking, *they did something to deserve this?* It was not their place to judge those who are not whole; and it is not our place either.

This helps us to understand better what Jesus call to *repentance* is all about. The context for this passage has nothing to do with sin (except, perhaps, the sin of judging).

Speaking of the sin of judging, this sin has become highly distorted in this era. People commit obvious sins, and they want their family, loved ones and friends to accept their sins—even embrace them. We accept other sinners, because, quite obviously, we are in the same boat. But we do not embrace their sins.

**Application:** Being nonjudgmental today means something entirely different when spoken by Jesus. Today, if someone enjoys committing a sin—I mean, loves committing that sin so much—in order for us to be

nonjudgmental, we do not just embrace that person, but we must embrace his sin as well. It does not work that way. There might even be times that you use Uncle Charlie Brown as an example to your own children of what not to do.

When Jesus tells these people here to be nonjudgmental, He is specifically speaking of these tragedies and saying, “You do not get to judge these people who have suffered in this way.”

**Application:** There are fires blazing throughout California for much of the year (I originally began writing this in the year 2019). People are killed and have their houses destroyed by these fires. Despite the fact that these fires are, for the most part, a result of lousy forest management; and that they may be a judgment from God on California—this does not mean that our hearts do not go out to those whose lives have been overturned by those fires. In some cases, this means that we help us such people as well.

Luke 13:5 **Absolutely not [lit., *no indeed*], I tell you+. But if you [all] have not changed your thinking, you will all likewise perish.**” (Kukis moderately literal translation)

Luke 13:4–5 **Or, [consider] those 18, upon whom fell the tower of Siloam and killed them—[yet] you [all] keep on thinking [that] they are morally bankrupt, more than all of the men who live in Jerusalem? Absolutely not [lit., *no indeed*], I tell you+. But if you [all] have not changed your thinking, you will all likewise perish.**” (Kukis moderately literal translation)

Luke 13:4–5 **When you consider those 18 upon whom the tower of Siloam fell, killing them—you seem to think that they were more morally bankrupt than anyone else living in Jerusalem. But you are absolutely wrong in this opinion! Furthermore, if you do not change your way of thinking, then you will all perish as tragically as they did!**” (Kukis paraphrase)

This legalistic way of looking at things appears to have become deeply embedded in the culture of the Jewish people; in part, coming from the distorted teaching of their **religious** hierarchy.

**Application:** There are well-established Christian denominations today which are filled with the teaching of traditions which traditions are not found in Scripture.

Chapter Outline

Charts, Graphics and Short Doctrines

## Parable of the Barren Fig Tree

Compare to Matthew 21:18-22 Mark 11:12-14, 20-25

The similar passages above record an incident where, near the end of His public ministry, Jesus actually curses a fig tree for lacking fruit. The passage we are studying is a parable. Jesus will not be cursing a tree.

**But He was speaking this the parable, “A fig tree was having someone planted in the vineyard of his and he comes in seeking fruit on her, and nothing he finds. But he said face to face with the vinedresser, ‘Behold, three years from which I keep on going seeking fruit on the fig tree, this one, I am not finding [any]. Cut her down, for what purpose also the earth it prepares.’**

Luke  
13:6–7

**Jesus [lit., *He*] spoke this parable: “Someone had a fig tree planted in his vineyard and he goes [to his vineyard] looking for fruit growing on the tree [lit., *on her, it*], but he finds nothing. He then said to the gardener, ‘Listen, I have been coming [here] for three years seeking figs [lit., *fruit*] on this fig tree, [but] I never find [any]. Cut this tree [lit., *her, it*] down, for why prepare the soil [for an unproductive tree]?’**

**Jesus then spoke a parable to the crowd: “Someone has this fig tree planted in his orchard, and, at some point, he goes to his orchard, hoping to harvest some figs from that tree, but it is barren. He then corners the gardener and tells him, ‘Listen, I have come here for 3 years during harvest to get some figs from this tree, but I never find any. Cut down the tree, for why should we waste the soil on an unproductive tree?’**

Here is how others have translated this verse:

#### **Ancient texts:**

Westcott-Hort Text (Greek)	But He was speaking this the parable, “A fig tree was having someone planted in the vineyard of his and he comes in seeking fruit on her, and nothing he finds. But he said face to face with the vinedresser, ‘Behold, three years from which I keep on going seeking fruit on the fig tree, this one, I am not finding [any]. Cut her down, for what purpose also the earth it prepares.’
Douay-Rheims 1899 (Amer.)	He spoke also this parable: A certain man had a fig tree planted in his vineyard: and he came seeking fruit on it and found none. And he said to the dresser of the vineyard: Behold, for these three years I come seeking fruit on this fig tree and I find none. Cut it down therefore. Why cumbereth it the ground?
Holy Aramaic Scriptures	And He spoke this Mathla {Parable}: “There was a man who had a thitha {a fig tree} that was planted in karmeh {his vineyard}, and he came seeking phire {fruits} within it, and found none. And he said unto the worker, “Behold, three years I have come seeking phire {fruits} within this fig tree, and I have found none. Cut it down! Why should the land be wasted?”
James Murdock’s Syriac NT	And he spoke this similitude: A man had a fig-tree that was planted in his vineyard: and he came, seeking fruits upon it, and found none. And he said to the cultivator: Lo, these three years, I have come seeking fruits on this fig-tree, and I find none. Cut it down: why should it cumber the ground?
Original Aramaic NT	And he told this parable: "A man had a fig tree that was planted in his vineyard and he came seeking fruit on it and he found none. And he said to the cultivator, 'Behold, three years I have come seeking fruit in this fig tree, and I find none; cut it down; why is it taking up space?'
Lamsa Peshitta (Syriac)	And he told this parable: “A man had a fig tree that was planted in his vineyard and he came seeking fruit on it and he found none. And he said to the cultivator, 'Behold, three years I have come seeking fruit in this fig tree, and I find none; cut it down; why is it taking up space?'

Significant differences:

#### **Limited Vocabulary Translations:**

Bible in Basic English	And he made up this story for them: A certain man had a fig-tree in his garden, and he came to get fruit from it, and there was no fruit. And he said to the gardener, See, for three years I have been looking for fruit from this tree, and I have not had any: let it be cut down; why is it taking up space?
Bible in Worldwide English	Then Jesus told this story: A man had a fruit tree on his farm. He came to look for fruit on it, but did not find any. He said to the man who cared for the trees, "For three years I have come to look for fruit on this tree, but I have not found any. Cut it down. Why should it spoil my farmland?"
Easy English	<b>A story about a fig tree</b> Then Jesus told this story. ‘A man had a garden where he grew fruit. He had planted a fig tree there. But when he came to look for fruit on it, he could not find

any. So he said to his gardener, "Look, for three years, I have come to look for fruit on this tree. But I have never found any. So cut the tree down! I do not think that it should be here. It is wasting the ground."

Easy-to-Read Version–2008  
God's Word™

Then Jesus used this illustration: "A man had a fig tree growing in his vineyard. He went to look for fruit on the tree but didn't find any. He said to the gardener, 'For the last three years I've come to look for figs on this fig tree but haven't found any. Cut it down! Why should it use up good soil?'

Good News Bible (TEV)

Then Jesus told them this parable: "There was once a man who had a fig tree growing in his vineyard. He went looking for figs on it but found none. So he said to his gardener, 'Look, for three years I have been coming here looking for figs on this fig tree, and I haven't found any. Cut it down! Why should it go on using up the soil?'

J. B. Phillips

**And hints at God's patience with the Jewish nation**

Then he gave them this parable: "Once upon a time a man had a fig-tree growing in his garden, and when he came to look for the figs, he found none at all. So he said to his gardener, 'Look, I have come expecting fruit on this fig-tree for three years running and never found any. Better cut it down. Why should it use up valuable space?'

*The Message*

Then he told them a story: "A man had an apple tree planted in his front yard. He came to it expecting to find apples, but there weren't any. He said to his gardener, 'What's going on here? For three years now I've come to this tree expecting apples and not one apple have I found. Chop it down! Why waste good ground with it any longer?'

NIRV

Then Jesus told a story. "A man had a fig tree," he said. "It was growing in his vineyard. When he went to look for fruit on it, he didn't find any. So he went to the man who took care of the vineyard. He said, 'For three years now I've been coming to look for fruit on this fig tree. But I haven't found any. Cut it down! Why should it use up the soil?'

New Life Version

**The Picture-Story of the Fig Tree Which Had No Fruit**

Then He told them this picture-story: "A man had a fig tree in his grape-field. He looked for fruit on it but found none. He said to his servant, 'See! For three years I have been coming here looking for fruit on this fig tree. I never find any. Cut it down. Why does it even waste the ground?'

New Simplified Bible

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

Casual English Bible

**STORY OF A FIGLESS FIG TREE**

Jesus told this parable.[3] "A man had a fig tree planted in his vineyard. He went to see if any figs were growing, and there wasn't a fig on a branch.[4] He went to the worker who maintained his vineyard and complained, 'For three years now I've been coming to this tree looking for a fig and I have never found a single one. Get it out of my vineyard. Why should it take up any space in my dirt?'

<sup>3</sup>13:6A parable is a story with a spiritual message embedded in it.

<sup>4</sup>13:6It usually takes a fig tree about two years to produce figs. But it can take up to six years. Figs in Israel are harvested in August and September.

Contemporary English V.

Jesus then told them this story: A man had a fig tree growing in his vineyard. One day he went out to pick some figs, but he didn't find any. So he said to the gardener, "For three years I have come looking for figs on this tree, and I haven't found any yet. Chop it down! Why should it take up space?"

The Living Bible

Then he used this illustration: "A man planted a fig tree in his garden and came again and again to see if he could find any fruit on it, but he was always disappointed. Finally he told his gardener to cut it down. 'I've waited three years

and there hasn't been a single fig!' he said. 'Why bother with it any longer? It's taking up space we can use for something else.'

New Berkeley Version  
New Living Translation

**Parable of the Barren Fig Tree**

Then Jesus told this story: "A man planted a fig tree in his garden and came again and again to see if there was any fruit on it, but he was always disappointed. Finally, he said to his gardener, 'I've waited three years, and there hasn't been a single fig! Cut it down. It's just taking up space in the garden.'

The Passion Translation

Then Jesus told them this parable: "There was a man who planted a fig tree in his orchard. But when he came to gather fruit from his tree he found none, for it was barren and had no fruit. So he said to his gardener, 'For the last three years I've come to gather figs from my tree but it remains fruitless. What a waste! Go ahead and cut it down!'

UnfoldingWord Simplified T.

Then Jesus told them this story: "A man planted a fig tree in his garden. Each year he came to pick the figs, but there were never any on it. Then he said to the gardener, 'Look at this tree! I have been looking for fruit on it every year for the past three years, but there have been no figs. Cut it down! It is just using up the nutrients in the soil for nothing!'

William's New Testament

Then He told them this story: "A man had a fig tree planted by his vineyard, and he kept going and looking for figs on it, but did not find any. So he said to the vine-dresser, 'Look here! for three years I have been coming to look for figs on this fig tree, and have not found any. Cut it down. Why waste the ground with it?'

**Partially literal and partially paraphrased translations:**

American English Bible

Then he gave them this parable:

'There was a man who had a fig tree in his vineyard,  
And when he went there looking for fruit, He wasn't able to find any.  
'So he said to the man who cared for the vineyard:  
'For the past three years, I've come looking for fruit from this tree,  
But so far, I haven't found any.  
So, you should just cut it down,  
For it is just wasting space.'

Beck's American Translation  
Breakthrough Version

He was telling this illustration, "A certain person had a fig tree that had been planted in his vineyard. And he went looking for fruit in it and found none. He said to the vineyard worker, 'Look, it is three years from which I am coming looking for fruit in this fig tree, and I am finding none. So cut it down. Why does it also make the ground useless?'

Common English Bible

Jesus told this parable: "A man owned a fig tree planted in his vineyard. He came looking for fruit on it and found none. He said to his gardener, 'Look, I've come looking for fruit on this fig tree for the past three years, and I've never found any. Cut it down! Why should it continue depleting the soil's nutrients?'

Len Gane Paraphrase

He also told this parable. "A certain man had a fig tree planted in his vineyard. He came and looked for fruit on it but didn't find any.  
"Then he said to the vineyard worker, 'Look, I have come for three years looking for fruit on this fig tree and find nothing. Cut it down, and why should it make the ground useless (ineffective, idle, inactive, take up space, etc.).'

New Advent (Knox) Bible

And this was a parable he told them; There was a man that had a fig-tree planted in his vineyard, but when he came and looked for fruit on it, he could find none; 7 whereupon he said to his vine-dresser, See now, I have been coming to look for fruit on this fig-tree for three years, and cannot find any. Cut it down; why should it be a useless charge upon the land?

NT for Everyone	He told them this parable. 'Once upon a time there was a man who had a fig tree in his vineyard. He came to it looking for fruit, and didn't find any. So he said to the gardener, "Look here! I've been coming to this fig tree for three years hoping to find some fruit, and I haven't found any! Cut it down! Why should it use up the soil?"
20 <sup>th</sup> Century New Testament	And Jesus told them this parable--"A man, who had a fig tree growing in his vineyard, came to look for fruit on it, but could not find any. So he said to his gardener 'Three years now I have come to look for fruit on this fig tree, without finding any! Cut it down. Why should it rob the soil?'

### Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible Conservapedia Translation	. He taught this parable: "A man had a fig tree planted in his vineyard, but could find no fruit on it. So he said to his manager of the vineyard, 'Look, for three years I've sought fruit from this fig tree, but found none. Chop it down! Why burden the soil with it?'
Revised Ferrar-Fenton Bible	<b>The Unfruitful Fig Tree.</b> He also related this parable to them: "There was a man who had a fig-tree planted in his garden; and he came looking for fruit upon it, but found none. He then said to the gardener, 'This is the third year I have come looking for fruit upon this fig-tree, and have found none; cut it down: why should it exhaust the ground?'
Free Bible Version	Then he told them this story as an illustration. "Once there was man who had a fig tree planted in his vineyard. He came to look for fruit on the tree, but he didn't find any. So he told the gardener, 'Look, for three years I've been coming to look for fruit on this fig tree and I haven't found any. Chop it down! Why should it be taking up space?'
God's Truth (Tyndale)	He put forth this similitude: A certain man had a fig tree planted in his vineyard and he came and sought fruit thereon, and found none. Then said he to the dresser of his vineyard: Behold, this three year have I come and sought fruit in this fig tree, and find none: cut it down: why cumpers it the ground?
International Standard V	<b><i>The Parable about an Unfruitful Fig Tree</i></b> Then Jesus [Lit. he] told them this parable: "A man had a fig tree that had been planted in his vineyard. He went to look for fruit on it but didn't find any. So he told the gardener, 'Look here! For three years I have been coming to look for fruit on this tree but haven't found any. Cut it down! Why should it waste the soil?'
NIV, ©2011 Riverside New Testament	. He gave this illustration: "A man had a fig tree planted in his vineyard and came looking for fruit on it and found none. He said to the gardener, 'See, three years I have been coming, looking for fruit on this fig tree, and I do not find any. Gut it down. Why should we waste land for it?'
Leicester A. Sawyer's NT Urim-Thummim Version	. He spoke also this parable; A certain man had a fig tree planted in his vineyard; and he came and craved its fruit but found none. Then he said to the dresser of his vineyard, Look, these 3 years I come seeking fruit on this fig tree, and find none, so cut it down, why is it inactive in the ground?
Weymouth New Testament	And He gave them the following parable. "A man," He said, "who had a fig-tree growing in his garden came to look for fruit on it and could find none. So he said to the gardener, "'See, this is the third year I have come to look for fruit on this fig-tree and cannot find any. Cut it down. Why should so much ground be actually wasted?'
Wikipedia Bible Project	He told them this story. "There was a man who had a fig tree planted in his vineyard. He came looking for fruit on it, but didn't find any. So he said to the

gardener, 'Look, I've been coming three years running and haven't found any fruit on this fig tree. Chop it down—why should it just take up space?'

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) And Jesus continued with this story, "A man had a fig tree growing in his vineyard, and he came looking for fruit on it, but found none. Then he said to the gardener, 'Look here, for three years now I have been looking for figs on this tree, and I have found none. Cut it down, why should it use up the ground?'

The Heritage Bible

And he spoke this parable: A certain one had a fig tree planted in his vineyard, and he came seeking fruit on it, and absolutely did not find *any*.

Then he said to the vinedresser, Behold, three years I come seeking fruit on this fig tree, and absolutely do not find *any*; cut it down; why does it even render the ground inoperative?

New American Bible (2002)

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New American Bible (2011)

#### **The Parable of the Barren Fig Tree.\***

° And he told them this parable: "There once was a person who had a fig tree planted in his orchard, and when he came in search of fruit on it but found none, he said to the gardener, 'For three years now I have come in search of fruit on this fig tree but have found none. [So] cut it down. Why should it exhaust the soil?'

\* [13:6–9] Following on the call to repentance in Lk 13:1–5, the parable of the barren fig tree presents a story about the continuing patience of God with those who have not yet given evidence of their repentance (see Lk 3:8). The parable may also be alluding to the delay of the end time, when punishment will be meted out, and the importance of preparing for the end of the age because the delay will not be permanent (Lk 13:8–9).

c. [13:6–9] Jer 8:13; Heb 3:17; Mt 21:19; Mk 11:13.

New Catholic Bible

**The Parable of the Barren Fig Tree.<sup>[b]</sup>** Then he told them this parable: "A man had a fig tree planted in his vineyard, but whenever he came looking for fruit on it, he found none. Therefore, he said to his vinedresser, 'For three years I have come looking for fruit on this fig tree and have never found any. Cut it down! Why should it continue to use up the soil?'

In the other Synoptic Gospels (Mt 21:18-22; Mk 11:12-14, 20-25) the incident of the barren fig tree stresses the strictness of the judgment. In Luke's parable, the threat of judgment is replaced by a lesson on God's patience.

New English Bible–1970

#### **The Parable of the Barren Fig Tree (Judæa)**

He told them this parable: 'A man had a fig-tree growing in his vineyard; and he came looking for fruit on it, but found none. So he said to the vine-dresser, "Look here! For the last three years I have come looking for fruit on this fig-tree without finding any. Cut it down. Why should it go on using up the soil?"

New Jerusalem Bible

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NRSV (Anglicized Cath. Ed.)

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Revised English Bible–1989

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### Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Then Yeshua gave this illustration: "A man had a fig tree planted in his vineyard, and he came looking for fruit but didn't find any. So he said to the man who took care of the vineyard, 'Here, I've come looking for fruit on this fig tree for three years now without finding any. Cut it down — why let it go on using up the soil?'

Hebraic Roots Bible

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Holy New Covenant Trans.

Jesus gave this example: "A man had a fig tree. He planted the tree in his field. The man came looking for some fruit on the tree but he found none. So the man said to his servant who took care of the field, 'Listen, I have been looking for fruit on this

fig tree for three years but I never find any. Chop it down! Why should it waste the ground?'

Tree of Life Version

Then Yeshua began telling this parable: "A man had a fig tree he had planted in his vineyard, and he came looking for fruit on it and found none. So he said to the gardener, 'Indeed, for three years I've come searching for fruit on this fig tree and found none. Remove it! Why does it use up the ground?'

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...[He] said but this the comparison fig tree had Someone having been planted in the vineyard [of] him and [He] comes Seeking fruit in her and not [He] finds {someone} [He] says but to the gardener look! Three Years {are} from which [I] come Seeking fruit in the fig tree this and not [I] find {someone} cut! (down) so her why? and the earth [She] wastes...

Awful Scroll Bible

He continues to speak out moreover this-same putting-beside, "Someone remains to hold a fig tree, having come to be planted from-within his vineyard, and himself came seeking fruit from-within it, and came upon none.

(")Besides this he said with respects to his vine-worker, 'Be yourself looked, three years I myself come seeking fruit from-within this fig tree, and come upon none. Be cut- it -out, in-order-that-what it even is accordingly-idle in the ground?'

Concordant Literal Version

Now He told this parable: "A certain man had a fig tree, planted in his vineyard, and he came, seeking fruit on it and did not find any."

Now he said to the vineyardist, 'Lo! For three years I am coming seeking fruit on this fig tree, and I am not finding any. Hew it down, then. Why is it making the land unproductive also?'"

exeGesés companion Bible

#### **YAH SHUA ON THE FIG TREE**

And he words this parable:

Someone has a fig tree planted in his vineyard;  
and he comes and seeks fruit, and finds none:  
and he says to the dresser of his vineyard, Behold,  
these three years I come seeking fruit on this fig tree  
and find none:

Excscind! Why inactivate the earth?

Orthodox Jewish Bible

And Rebbe, Melech HaMoshiach was speaking this mashal. A certain man had an etz te'edah (fig tree) which had been planted in his kerem, and he came seeking pri (fruit) on it, and he did not find any. [YESHAYAH 5:2; YIRMEYAH 8:13]

So he said to the keeper of the kerem, Hinei shalosh shanim (three years) I come seeking pri on this etz te'edah (fig tree) and I do not find any. Therefore, cut it down! Why is it even using up the adamah (ground)?

Rotherham's Emphasized B.

And he went on to speak this parable:—

A certain man had ||a fig-tree||, planted in his vineyard, and he came seeking fruit therein, and found none. And he said unto the vinedresser—

Lo! ||three' years|| I come, seeking fruit in this fig-tree, and find none. Cut it down! Why doth it make |even the ground| useless?

### Expanded/Embellished Bibles:

*The Amplified Bible*

#### **Parable of the Fig Tree**

Then He *began* telling them this parable: "A certain man had a fig tree that had been planted in his vineyard; and he came looking for fruit on it, but did not find any; so he said to the vineyard-keeper, 'For three years I have come looking for fruit on this fig tree and have found none. Cut it down! Why does it even use up the ground [depleting the soil and blocking the sunlight]?'"



An Understandable Version	Then He told them this parable: “A certain man had a fig tree <i>[which had been]</i> planted in his orchard. When he came looking for figs on it, he did not find any. So, he said to the orchard worker, ‘Look, I have been coming <i>[here]</i> looking for figs for three years now, but have not found any. Cut down the tree, <i>[for]</i> why should it waste the space <i>[i.e., by not producing]</i> ?’
The Expanded Bible	<b>The Useless Tree</b> Jesus told this story [parable]: “A man had a fig tree planted in his vineyard. He came looking for some fruit on the tree, but he found none. So the man said to his gardener, ‘[ <sup>L</sup> Look,] I have been looking for fruit on this tree for three years, but I never find any. Cut it down. Why should it waste the ground [take up space]?’
Jonathan Mitchell NT	So He went on to tell this illustration (or: parable): "A certain man had a fig tree that was planted in his vineyard, and so he came seeking (or: searching all over) within it for fruit – and he found none. "Then he said to the person who took care of the vineyard, 'Look, for three years now I have been repeatedly coming, constantly searching for fruit within this fig tree, and I continue finding none. Therefore, cut it out [of the vineyard]. For what reason does it also continue making this spot of ground completely idle and unproductive?'
P. Kretzmann Commentary	<b>Verses 6-9</b> The parable of the fig-tree: He spake also this parable: A certain man had a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none; cut it down; why cumbereth it the ground?
Lexham Bible	<b>The Parable of the Barren Fig Tree</b> And he told this parable: “A certain man had a fig tree planted in his vineyard, and he came looking for fruit on it and did not find any . [*Here the direct object is supplied from context in the English translation] So he said to the gardener, ‘Behold, for three years [Literally “three years from which”] I have come looking for fruit on this fig tree and did not find any . [*Here the direct object is supplied from context in the English translation] Cut it down! [Some manuscripts have “Therefore cut it down!”] Why should it even exhaust the soil?’
Syndein/Thieme	{Warning to Israel to Bear Fruit} `Then Jesus told this parable: "A certain man kept on having a fig tree . . . one planted in the past - with results that continue - in his vineyard, and he came looking for fruit on it and found absolutely none {ouk}. ` So he said to the worker who tended the vineyard, 'Behold {pay attention!}! For three years now, I have come looking for fruit on this fig tree, and I find absolutely none. Cut it down! Why should it use up the soil?'
Translation for Translators	<b>Jesus warned that he would punish the Jews for not showing that they appreciated God’s blessings.</b> <i>Luke 13:6-9</i> Then Jesus told them this illustration to show what God would do to the Jews, whom he continually blessed, but who did not do things that please him: “A man planted a fig tree on his farmland. ◀Each year/Many times▶ he came to it looking for figs, but there were no figs. Then he said to the gardener, ‘Look here! I have been looking for fruit on this fig tree every year for the past three years, but there have been no figs. Cut it down! ◀It is just using up the nutrients in the soil for nothing!/Why should it continue using up the nutrients in the soil for nothing?▶ [RHQ]’
The Voice	<b>Jesus:</b> (following up with this parable) A man has a fig tree planted in his vineyard. One day he comes out looking for fruit on it, but there are no figs. He says to the vineyard keeper, “Look at this tree. For three years, I’ve come hoping to find some fresh figs, but what do I find? Nothing. So just go ahead and cut it down. Why waste the space with a fruitless tree?”.

## Bible Translations with Many Footnotes:

NET Bible®

### Warning to Israel to Bear Fruit

Then<sup>12</sup> Jesus<sup>13</sup> told this parable: “A man had a fig tree<sup>14</sup> planted in his vineyard, and he came looking for fruit on it and found none. So<sup>15</sup> he said to the worker who tended the vineyard, ‘For<sup>16</sup> three years<sup>17</sup> now, I have come looking for fruit on this fig tree, and each time I inspect it<sup>18</sup> I find none. Cut<sup>19</sup> it down! Why<sup>20</sup> should it continue to deplete<sup>21</sup> the soil?’

<sup>12tn</sup> Here δέ (de) has been translated as “then” to indicate the implied sequence of events within the narrative.

<sup>13tn</sup> Grk “he”; the referent has been specified in the translation for clarity.

<sup>14sn</sup> The fig tree is a variation on the picture of a vine as representing the nation; see Isa 5:1-7.

<sup>15tn</sup> Here δέ (de) has been translated as “so” to indicate the man’s response as a result of the lack of figs in the preceding clause.

<sup>16tn</sup> Grk “Behold, for.”

<sup>17sn</sup> The elapsed time could be six years total since planting, since often a fig was given three years before one even started to look for fruit. The point in any case is that enough time had been given to expect fruit.

<sup>18tn</sup> The phrase “each time I inspect it” is not in the Greek text but has been supplied to indicate the customary nature of the man’s search for fruit.

<sup>19tc</sup> † Several witnesses (I75 A L Θ Ψ 070 E13 33 579 892 al lat co) have “therefore” (ο v, ουν) here. This conjunction has the effect of strengthening the logical connection with the preceding statement but also of reducing the rhetorical power and urgency of the imperative. In light of the slightly greater internal probability of adding a conjunction to an otherwise asyndetic sentence, as well as significant external support for the omission (κ B D W E1 I), the shorter reading appears to be more likely as the original wording here. NA27 puts the conjunction in brackets, indicating some doubts as to its authenticity.

<sup>20tn</sup> Grk “Why indeed.” Here καί (kai) has not been translated.

<sup>21sn</sup> Such fig trees would deplete the soil, robbing it of nutrients needed by other trees and plants.

The Spoken English NT

### *The Parable of the Fig Tree with No Fruit*

And he was telling them this parable. “A person had a fig tree planted in his vineyard. And he came looking for fruit on it, but didn’t find any. He said to the person that worked in the vineyard, ‘Look, for three years I’ve come to look for fruit on this fig tree, and I’m not finding any. Chop it down. Why is it wasting the soil?’

## Literal, almost word-for-word, renderings:

Analytical-Literal Translation Then He spoke this allegory: “A certain [man] had a fig tree having been planted in his vineyard, and he came looking for fruit on it and did not find [any]. “Then he said to the vineyard-keeper, ‘Look! Three years I [have] come looking for fruit in this fig tree and do not find [any]. Cut it down! Why does it even use up the ground?’

Context Group Version  
Far Above All Translation

. Then he related this parable. “A certain man had a fig tree *which had been* planted in his vineyard, and he came looking for fruit on it, but did not find *any*, and he said to his vinedresser, ‘That’s three years that I have been coming looking for fruit on this fig tree, but not finding any. Cut it down. Why *should* it for its part occupy the ground pointlessly?’

Modern English Version

### The Parable of the Barren Fig Tree

Then He told this parable: "A man had a fig tree planted in his vineyard. He came and looked for fruit on it and found none. So he said to the vinedresser of his vineyard, 'Now these three years I have come looking for fruit on this fig tree, and I find none. Cut it down. Why should it deplete the soil?'

Niobi Study Bible

### The Parable of the Barren Fig Tree

He spoke also this parable: "A certain man had a fig tree planted in his vineyard, and he came and sought fruit thereon, and found none. Then said he unto the keeper of his vineyard, 'Behold, these three years I have come seeking fruit on this fig tree and find none. Cut it down. Why cumberest thou the ground?'

Revised Young's Lit. Trans.

And he spake this simile: 'A certain one had a fig-tree planted in his vineyard, and he came seeking fruit in it, and he did not find; and he said unto the vine-dresser, Lo, three years I come seeking fruit in this fig-tree, and do not find, cut it off, why also the ground does it render useless? encumber

**The gist of this passage:**

Jesus tells a parable about a fig tree that did not produce fruit for three years, and the owner told his landscaper to remove it.

6-7

Luke 13:6a			
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 <sup>rd</sup> 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
tautên (ταύτην) [pronounced TAOW-tayn]	<i>this, to this one, towards this thing</i>	intermediate demonstrative pronoun; feminine singular, accusative case	Strong's #3778
tên (τήν) [pronounced tayn]	<i>the, to the</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
parabolê (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

**Translation:** Jesus [lit., He] spoke this parable:...

We appear to be at the same gathering as referenced in the previous chapter, and there is a large crowd there, as well as the 12 disciples.

Jesus has previously been asked a question, which He answered, and now He speaks a parable to those who have gathered.

Luke 13:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sukē (σुकῆ) [pronounced soo-KAY]	<i>fig tree</i>	feminine singular noun, accusative case	Strong's #4808
echō (ἔχω) [pronounced EHKKH-oh]	<i>to have [and/or] hold; to own, to posses, to adhere to, to cling to</i>	3 <sup>rd</sup> person singular, imperfect active indicative	Strong's #2192
tīs (τις) [pronounced tihç]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	enclitic, indefinite pronoun; masculine singular adjective, nominative case	Strong's #5100
phuteúō (φυτεύω) [pronounced foot- YOO-oh]	<i>planting, putting into the earth</i>	feminine singular, perfect passive participle, accusative case	Strong's #5452
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
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
ampelōn (ἀμπελών) [pronounced am-pehl- OHM]	<i>vineyard</i>	masculine singular noun, dative, locative or instrumental case	Strong's #290
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ ablative case	Strong's #846

**Translation:** ...“Someone had a fig tree planted in his vineyard...

As all parables, there is clearly some situation or circumstance which is familiar to many of the people there. Even though not every person is necessarily a farmer, most have had the experience of planting a tree.

So that you understand where Jesus is going with this parable, the tree is Israel.

Luke 13:6c			
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 13:6c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
érchomai (ἔρχομαι) [pronounced AIR-khoh-my]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2064
zêteô (ζητέω) [pronounced zay-TEH-oh]	<i>seeking after [to find]; seeking by thinking [reasoning, inquiring]; seeking for, aiming at, striving after; requiring [demanding]; craving, desiring from someone</i>	masculine singular, present active participle, nominative case	Strong's #2212
karpos (καρπός) [pronounced kahr-POSS]	<i>fruit [plucked], production; figuratively for fruit of the womb, fruit [of production, remuneration]</i>	masculine singular noun; accusative case	Strong's #2590
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</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 <sup>rd</sup> person feminine singular, pronoun; locative, dative or instrumental case	Strong's #846

**Translation:** ...and he goes [to his vineyard] looking for fruit growing on the tree [lit., on her, it],...

As the owner of a vineyard often does, he goes out to inspect his vineyard. Perhaps he has many trees; perhaps just a few. In any case, he is looking for figs from this particular tree.

God looks at Israel and it is no longer producing fruit as a nation. It is not reaching out to other nations; it is not sharing its **Revealed God** with anyone. Furthermore, there are many unbelievers who now live in Israel

Luke 13:6d			
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
ouch (οὐχ) [pronounced ookh]	<i>no, not, nothing, none, no one</i>	negation; used before an aspirate	Strong's #3756
heuriskô (εὕρισκω) [pronounced hyoo-RIHS-ko]	<i>to find (literally or figuratively); to discover, to get, to obtain; to perceive, to see</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2147

**Translation:** ...but he finds nothing.

He comes to the fig tree and there is no fruit on it.

The three is producing nothing, which describes exactly how Israel is doing at this time. If anyone ought to recognize Jesus, it should be the religious crowd in Israel. But they do not see Him.

Luke 13:6 Jesus [lit., He] spoke this parable: “Someone had a fig tree planted in his vineyard and he goes [to his vineyard] looking for fruit growing on the tree [lit., on her, it], but he finds nothing.

Luke 13:7a			
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 <sup>rd</sup> 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
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
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
αμπελουργός (ἄμπελουργός) [pronounced am-peh-oor-GOSS]	<i>vinedresser, vine-worker, pruner, gardener</i>	masculine singular noun, accusative case	Strong's #289

**Translation:** He then said to the gardener,...

The man himself is not in charge of the day-to-day maintenance, apparently, so he speaks to his gardener who is there.

In the parable, God the Father is speaking to God the Son, Who will remove Israel.

Luke 13:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἰδοῦ (ἰδοῦ) [pronounced ih-DOO]	<i>behold, lo; listen, listen up, focus on this, get this, look, look here; see [here]; take note</i>	demonstrative singular particle; interjection; 2 <sup>nd</sup> person singular, aorist active imperative	Strong's #2400 (a special case of #1492)
treis/tria (τρεις/τρία) [pronounced trice/TREE-ah]	<i>three</i>	masculine plural noun; accusative case	Strong's #5140
ετος (ἔτος) [pronounced EHT-oss]	<i>year, years</i>	neuter plural noun; accusative case	Strong's #2094

Luke 13:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἀπό (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
ἡοῦ (οῦ) [pronounced how]	<i>to who, from which, to what, from that, whose, which</i>	neuter singular relative pronoun; genitive/ablative case	Strong's #3739
έρχομαι (έρχομαι) [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>	1 <sup>st</sup> person singular, present (deponent) middle/passive indicative	Strong's #2064
ζήτησθε (ζητέω) [pronounced zay-TEH-oh]	<i>seeking after [to find]; seeking by thinking [reasoning, inquiring]; seeking for, aiming at, striving after; requiring [demanding]; craving, desiring from someone</i>	masculine singular, present active participle, nominative case	Strong's #2212
καρπός (καρπός) [pronounced kahr-POSS]	<i>fruit [plucked], production; figuratively for fruit of the womb, fruit [of production, remuneration]</i>	masculine singular noun; accusative case	Strong's #2590
ἐν (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
τῆς (τῆς) [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
συκῆς (συκῆς) [pronounced soo-KAY]	<i>fig tree</i>	feminine singular noun, dative, locative or instrumental case	Strong's #4808
ταύτης (ταύτης) [pronounced TAO-tay]	<i>this, this one, this thing; to this, in this one, by this thing</i>	intermediate demonstrative pronoun; feminine singular, dative, locative or instrumental case	Strong's #3778

**Translation:** ...'Listen, I have been coming [here] for three years seeking figs [lit., fruit] on this fig tree,...

With fruit trees, there is a period of time during which they produce fruit. It has been my experience that many businesses sell fruit trees which will immediately—that first year—bear fruit. To get to that point, these trees might be 2 or 3 years old.

I am assuming that the tree in the bearing fruit phrase, but it is not bearing any fruit.

Luke 13:7c			
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
οὐχ (οὐχ) [pronounced <i>ookh</i> ]	<i>no, not, nothing, none, no one</i>	negation; used before an aspirate	Strong's #3756
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>	1 <sup>st</sup> person singular, present active indicative	Strong's #2147

**Translation:** ...[but] I never find [any].

“Three years I have been checking the fruit,” the owner says, “and there is nothing here.”

There is a period of time where God gives grace to a nation—one which has formerly given fruit (production); but after a point in time, the owner of the vineyard is going to have to act.

Luke 13:7d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ekkoptō (ἐκκόπτω) [pronounced <i>ek-KOP-toe</i> ]	<i>cut down (off, out), hew down, figuratively to frustrate, to hinder</i>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #1581
αὐτὴν (αὐτήν) [pronounced <i>ow-TAYN</i> ]	<i>her, to her, towards her; it; same</i>	3 <sup>rd</sup> person feminine singular pronoun, accusative case	Strong's #846

**Translation:** Cut this tree [lit., her, it] down,...

The owner is not interested in the looks of the tree; he is interested in it producing fruit, which it is not.

Luke 13:7e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hinatí (ἵνατί) [pronounced <i>hihn-at-EE</i> ]	<i>for what purpose, for what reason, wherefore, why</i>	adverb/conjunction	Strong's #2444
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
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)



### Luke 13:7e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gê (γῆ, γῆς, ἡ) [pronounced gay]	<i>earth; soil, ground; land; [inhabited] earth</i>	feminine singular noun; accusative case	Strong's #1093
katartizô (καταρτίζω) [pronounced kat-ar-TID-zoh]	<i>to complete thoroughly; to repair, to mend, to prepare, to restore; to adjust, to fit, to frame, to make perfect (-ly); to join together</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #2675

Thayer definitions: 1) to render, i.e. to fit, sound, complete; 1a) to mend (what has been broken or rent), to repair; 1a1) to complete; 1b) to fit out, equip, put in order, arrange, adjust; 1b1) to fit or frame for one's self, prepare; 1c) ethically: to strengthen, perfect, complete, make one what he ought to be.

**Translation:** ...for why prepare the soil [for an unproductive tree]?’

This is a confusing portion of the verse. Most understand this to mean that the tree is not bearing any fruit, so why let it waste this space and use up this soil there is no reason to have the tree.

Luke 13:7 He then said to the gardener, ‘Listen, I have been coming [here] for three years seeking figs [lit., fruit] on this fig tree, [but] I never find [any]. Cut this tree [lit., her, it] down, for why prepare the soil [for an unproductive tree]?’ (Kukis moderately literal translation)

Many of the translation provide a little commentary. Many of the paraphrases are loose enough with the translation to add some interpretation thrown in. Syndein/Thieme and the NET Bible mention the relationship to Israel (in fact, right in the title, which is a good place for that).

This tree represents Israel; and Israel is about ready to be removed under the principle of the **5<sup>th</sup> stage of national discipline**.

Luke 13:6–7 Jesus [lit., He] spoke this parable: “Someone had a fig tree planted in his vineyard and he goes [to his vineyard] looking for fruit growing on the tree [lit., on her, it], but he finds nothing. He then said to the gardener, ‘Listen, I have been coming [here] for three years seeking figs [lit., fruit] on this fig tree, [but] I never find [any]. Cut this tree [lit., her, it] down, for why prepare the soil [for an unproductive tree]?’ (Kukis moderately literal translation)

Luke 13:6–7 Jesus then spoke a parable to the crowd: “Someone has this fig tree planted in his orchard, and, at some point, he goes to his orchard, hoping to harvest some figs from that tree, but it is barren. He then corners the gardener and tells him, ‘Listen, I have come here for 3 years during harvest to get some figs from this tree, but I never find any. Cut down the tree, for why should we waste the soil on an unproductive tree?’ (Kukis paraphrase)

**But the [vinedresser] was answering, saying to him, “Lord, forgive her and this the year even until I might have dug around her and I might have thrown manure [into the soil]. And indeed, she might produce fruit to the coming [year]; but if not, surely you will cut her down.”**

Luke  
13:8–9

**The [gardener] answered, saying to him, “Sir, allow it even this year until I may dig around it and put [some] manure [into the soil]. Indeed, it may produce fruit in [lit., to, towards] the coming [year]; but if not, [then] you will surely cut it down.”**

**The gardener answered him, saying, “Sir, allow the tree just one more year and permit me to dig all around it and mix in some fertilizer into the soil. As a result, it may produce some fruit for this coming year. However, if it does not, then certain you should cut it down.”**

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	But the [vinedresser] was answering, saying to him, “Lord, forgive her and this the year even until I might have dug around her and I might have thrown manure [into the soil]. And indeed, she might produce fruit to the coming [year]; but if not, surely you will cut her down.”
Douay-Rheims 1899 (Amer.)	But he answering, said to him: Lord, let it alone this year also, until I dig about it and dung it. And if happily it bear fruit: but if not, then after that thou shalt cut it down.
Holy Aramaic Scriptures	A worker said unto him, ‘Mari {My lord}, allow it also this year, until I cultivate it, and fertilize it. And perhaps it produces phire {fruit}, and if not, next year you may cut it down.’”
James Murdock’s Syriac NT	The cultivator said to him: My Lord, spare it this year also, until I shall work about it, and manure it. And if it bear fruits, [well;] and if not, thou wilt cut it down: why should it live?
Original Aramaic NT	The cultivator said to him, 'My Lord, leave it also this year, while I shall cultivate it and I shall manure it', And perhaps it will have borne fruit, otherwise next year* you should cut it down.".
Lamsa Peshitta (Syriac)	The cultivator said to him, 'My Lord, leave it also this year, while I shall cultivate it and I shall manure it', And perhaps it will have borne fruit, otherwise next year you should cut it down.”

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And he said, Lord, let it be for this year, and I will have the earth turned up round it, and put animal waste on it, to make it fertile: And if, after that, it has fruit, it is well; if not, let it be cut down.
Bible in Worldwide English	The man who cared for the trees answered, "Sir, let it stay one more year. I will dig around it and put good soil around it. If it has fruit on it next year, that will be good. But if it has no fruit, you can have it cut down."
Easy English	“Master,” the gardener replied, “please leave the tree in the ground for one more year. Let me dig round it and let me put some good soil there. If I do that, next year, the fig tree may have some fruit on it. If it does not, I will cut it down for you.”’ This would make the ground good to grow things. The people are like a tree that has no fruit. But God wants them to believe. And he wants them to obey Jesus. If they do that, they will be like a tree with fruit. If they refuse to believe in Jesus, they will die.
Easy-to-Read Version–2008	[Kukis: Some of these commentaries are very disappointing.] But the servant answered, 'Master, let the tree have one more year to produce fruit. Let me dig up the dirt around it and fertilize it. Maybe the tree will have fruit on it next year. If it still does not produce, then you can cut it down.'"
God’s Word™	"The gardener replied, 'Sir, let it stand for one more year. I'll dig around it and fertilize it. Maybe next year it'll have figs. But if not, then cut it down.'"

Good News Bible (TEV)	But the gardener answered, 'Leave it alone, sir, just one more year; I will dig around it and put in some fertilizer. Then if the tree bears figs next year, so much the better; if not, then you can have it cut down.' "
J. B. Phillips	And the gardener replied, 'Master, don't touch it this year till I have had a chance to dig round it and give it a bit of manure. Then, if it bears after that, it will be all right. But if it doesn't, then you can cut it down.'"
<i>The Message</i>	"The gardener said, 'Let's give it another year. I'll dig around it and fertilize, and maybe it will produce next year; if it doesn't, then chop it down.'"
NIRV	" 'Sir,' the man replied, 'leave it alone for one more year. I'll dig around it and feed it. If it bears fruit next year, fine! If not, then cut it down.' "
New Life Version	The servant said, 'Sir! Leave it here one more year. I will dig around it and put plant food on it. It may be that it will give fruit next year. If it does not, then cut it down.'"
New Simplified Bible	.

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

Casual English Bible	The vineyard worker answered, "Please sir, let's give it one more year. I'll dig around the tree and add some manure as fertilizer. Maybe then it will bear some fruit next year. But if it doesn't, you can go ahead and take it down.'"
Contemporary English V.	The gardener answered, "Master, leave it for another year. I'll dig around it and put some manure on it to make it grow. Maybe it will have figs on it next year. If it doesn't, you can have it cut down."
The Living Bible	"'Give it one more chance,' the gardener answered. 'Leave it another year, and I'll give it special attention and plenty of fertilizer. If we get figs next year, fine; if not, I'll cut it down.'"
New Berkeley Version	.
New Living Translation	"The gardener answered, 'Sir, give it one more chance. Leave it another year, and I'll give it special attention and plenty of fertilizer. If we get figs next year, fine. If not, then you can cut it down.'"
UnfoldingWord Simplified T.	But the gardener replied, 'Sir, leave it here for another year. I will dig around it and fertilize it. If it has figs on it next year, we can allow it to keep growing! But if it does not bear any fruit by then, you can cut it down.'"
William's New Testament	.

### Partially literal and partially paraphrased translations:

American English Bible	'But [the vinedresser] gave this reply: 'Master, <i>Leave it alone for just one more year, While I'll cultivate and fertilize it, Then, it may bear fruit in the future... But if not, I'll just cut it down.'</i>
Beck's American Translation	.
Breakthrough Version	When the <i>vineyard worker</i> responds, he says to him, 'Master, leave it also this year until a certain time that I will excavate around it and put <i>down</i> manure. And certainly if it produces fruit for the future, <i>good</i> . But if not, you definitely will cut it down.'"
Common English Bible	.
A. Campbell's Living Oracles	He answered, Sir, let it alone one year longer till I dig about it, and manure it; perhaps it will bear fruit: if not, you may afterward cut it down.
New Advent (Knox) Bible	But he answered thus, Sir, let it stand this year too, so that I may have time to dig and put dung round it; perhaps it will bear fruit; if not, it will be time to cut it down then.

NT for Everyone	‘ “I tell you what, Master,” replied the gardener; “let it alone for just this one year more. I’ll dig all round it and put on some manure. Then, if it fruits next year, well and good; and if not, you can cut it down.” ’
20 <sup>th</sup> Century New Testament	'Leave it this one year more, Sir,' the man answered, 'till I have dug round it and manured it. Then, if it bears in future, well and good; but if not, you can have it cut down.'

### Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible Conservapedia Translation	. So he said to his manager of the vineyard, 'Look, for three years I've sought fruit from this fig tree, but found none. Chop it down! Why burden the soil with it?' The manager answered, 'Lord, let it be for this one year more, so I can spread manure [modern versions replace "manure" with "fertilizer", but that obscures the lowliness of man compared to God. ] around it.
Revised Ferrar-Fenton Bible	'Let it alone, sir, for one year longer,' he answered him, 'until I dig about it, and manure it: when, perhaps, it may produce fruit; but if not, you can afterwards cut it down.'
Free Bible Version	“‘Master,’ the man replied, ‘please leave it alone for just one more year. I’ll dig the soil around it and put down some fertilizer. If it produces fruit, then that’s fine. If not, then chop it down.’”
God’s Truth (Tyndale) International Standard V	. But the gardener [Lit. he] replied, ‘Sir, leave it alone for one more year, until I dig around it and fertilize it. Maybe next year it’ll bear fruit. If not, then cut it down.’”
Sawyer New Testament	And he answered and said to him, Lord, let it alone this year also, till I dig about it, and put on manure; and if it bears fruit, well; but if not, at a future time you shall cut it down.
UnfoldingWord Literal Text Urim-Thummim Version Weymouth New Testament	. . . "But the gardener pleaded, "'Leave it, Sir, this year also, till I have dug round it and manured it. If after that it bears fruit, well and good; if it does not, then you shall cut it down.'"

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) The Heritage Bible	. And he answering said to him, Lord, leave it also this year, until I dig around it, and throw manure <i>about it</i> ; And if it makes fruit, well, but if not, then of necessity you may cut it down.
New American Bible (2002) New English Bible–1970	. But he replied, "Leave it, sir, this one year while I dig round it and manure it. And if it bears next season, well and good, if not, you shall have it down." '
New Jerusalem Bible NRSV (Anglicized Cath. Ed.) Revised English Bible–1989	. . .

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But he answered, ‘Sir, leave it alone one more year. I’ll dig around it and put manure on it. If it bears fruit next year, well and good; if not, you will have it cut down then.’”
Hebraic Roots Bible Holy New Covenant Trans.	. But the servant answered, ‘Master, let the tree have one more year to produce fruit. Let me dig up the dirt around it and put on some fertilizer. Perhaps the tree will yield fruit next year. If it still does not produce, then you can chop it down.’”

Tree of Life Version "But answering, the gardener said to him, 'Master, leave it alone for this year also, until I dig around it and apply fertilizer. And if it bears fruit, good. But if not, cut it down.'"

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...The [Man] but Answering says [to] him Lord release! her and this the year until which [I] may dig around her and [I] may put dung\* (and) if certainly [She] may make fruit to the [thing] intending if but not yet [You] will cut (down) her...

Awful Scroll Bible (")Furthermore being came about resolved-away, he speaks out to him, 'Lord, be sent- the regards of it -away this-same year also, until which I shall be dug around it and put in dung.  
(")Whether- surely -indeed, it shall be produce fruit, but-if-not, in that being about to be, you will cut- it -out a cutting-out.' "

Concordant Literal Version Yet he, answering, is saying to him, 'Lord, leave it this year also, till I shall be digging and casting manure about it.'  
And if, indeed, it ever should be producing fruit in the impending year-otherwise you shall surely hew it down.'"

exeGeses companion Bible And he answers him, wording,  
Adoni, allow it this year also,  
until I dig all around and cast in manure:  
and if indeed it produces fruit -  
and if not, be about to excind it.

Orthodox Jewish Bible But in reply he says to him, Adoni, leave it also this year, until I may dig around it and may throw fertilizer on it,  
And if indeed it produces pri in the future, tov me'od (very well); otherwise, you will cut down it [Ro 11:23].

Rotherham's Emphasized B. And [he] answering, saith unto him—  
Sir! let it alone this' year also', until such time as I dig about it, and throw in manure,—and if it may bear fruit for the future;...but [otherwise, certainly] thou shalt cut it down.

### Expanded/Embellished Bibles:

*The Amplified Bible*  
An Understandable Version .  
And the orchard worker answered him, 'Leave it alone for *[just]* this year, sir, until I cultivate it and fertilize it. And *[then]* if it begins to produce, fine; but if it does not, *[then]* you should cut it down.'"

The Expanded Bible But the servant answered, '·Master [Sir], let the tree have one more year to produce fruit. Let me dig up the dirt around it and put on some ·fertilizer [manure]. If the tree produces fruit next year, good. But if not, you can cut it down.'"

Jonathan Mitchell NT "But the [vineyard keeper], giving a considered response, then says to him, 'Master (or: Sir; Lord), leave it this year also, until which [time] I can dig and spread manure around it.  
""And if it should indeed produce fruit [as we progress] into the impending [season], [well and good] – yet if not, you will certainly proceed having it cut out.'"

P. Kretzmann Commentary And he, answering, said unto him, Lord, let it alone this year also, till I shall dig about it and dung it;  
and if it bear fruit, well; and if not, then after that thou shalt cut it down.  
A word-picture preaching an earnest lesson. A certain man, apparently one of means, had a fig-tree planted in his vineyard, in good soil, from which he naturally expected fruit. He waited for some time, but finally he voiced a complaint to the vinedresser, to the gardener in charge of the vineyard. The fig-tree was supposed to bear fruit three times a year, and the owner had not yet found a single fig on it.

It seemed useless to waste any more time and work on its cultivation; it ought to be chopped down, since it interfered with, and spoiled the ground for, more productive fruit-trees. The master no longer felt like coming and coming again, and always being disappointed. But the vinedresser interceded for the tree. He begged for only one more year of grace, in which he intended to try all his art and labor in loosening the soil about the roots, in putting fertilizer into the ground; there might be some chances of coaxing the tree to bear fruit the coming year. But if not, then the doom of the tree is sealed, and the master may carry out his intention. The unfruitful fig-tree is a type of the Jewish people. During the entire time of the Old Testament the Lord had vainly looked for fruit commensurate with the amount of labor and the cost which He had put into the vineyard of His Church. Israel had received a rich measure of grace, but had not reacted in kind. It was like the unfruitful vineyard of which the Lord complained Isaiah 5:1-7. The fourth year, for which the love of the vinedresser, Jesus, pleaded, was the time of mercy which had dawned with the ministry of John, had burst into full brightness with the preaching of Jesus, and would continue thus during the ministry of the apostles. Here the vinedresser wanted to dig about and dung the fig-tree with the evidences of His most searching love, of His holiest zeal, and finally, through His servants, by the preaching of His suffering and death, of His resurrection and sitting at the right hand of Power. But the extra time of grace went by, the people as a whole brought no fruits worthy of repentance; and so finally the judgment of God was carried out upon the disobedient people: Jerusalem was destroyed and the Jewish nation rejected. Note: There is a lesson here for all times, for God deals with all men in a similar way. His justice is tempered with patience; He waits long before He condemns. The mercy and love on the part of Jesus succeeds often in extending the time of grace for a people. But finally the most loving patience must come to an end and justice be carried out. [Kukis: Finally a mention of *Israel*.]

Lexham Bible

**But he answered and** [\*Here "and" is supplied because the previous participle ("answered") has been translated as a finite verb] **said to him, 'Sir, leave it alone this year also, until I dig around it and put manure on it .** [\*Here the direct object is supplied from context in the English translation] **And if indeed it produces fruit in the coming year , so much the better ,** [\*The phrase "so much the better" is not in the Greek text but is implied] **but if not, you can cut it down.'** "

Syndein/Thieme

`` **But he {the worker} 'had an answer for/'gave a discerning answer from the ultimate source of himself' {apokrinomai} and said to him {the owner}, 'Sir/Lord, leave it alone this year too, until I dig around it and put fertilizer/dung on it.**  
 `` **Then if {kan/ean} it bears fruit next year -maybe it will, maybe it will not {3rd class condition} - very well, but if not, you can cut it down.'"**

Translation for Translators

**But the gardener replied to the owner, 'Sir, leave it here for another year. I will dig around it and put manure around it. If it bears fruit next year, we (inc) will allow it to keep growing. If it does not bear fruit next year, you (sg) can cut it down.'** "

The Voice

**Jesus:** The vineyard keeper replies, "Give it another chance, sir. Give me one more year working with it. I'll cultivate the soil and heap on some manure to fertilize it. If it surprises us and bears fruit next year, that will be great, but if not, then we'll cut it down."

### Bible Translations with Many Footnotes:

NET Bible®

**But the worker<sup>22</sup> answered him, 'Sir, leave it alone this year too, until I dig around it and put fertilizer<sup>23</sup> on it. Then if<sup>24</sup> it bears fruit next year,<sup>25</sup> very well,<sup>26</sup> but if<sup>27</sup> not, you can cut it down.'**"

<sup>22tn</sup> Grk "he"; the referent (the worker who tended the vineyard) has been specified in the translation for clarity.

<sup>23tn</sup> Grk "toss manure [on it]." This is a reference to manure used as fertilizer.

<sup>24</sup>tn This is a third class condition in the Greek text. The conjunction *καί* (*kai*, a component of *κάν* [*kan*]) has been translated as “then” to indicate the implied sequence of events within the narrative.

<sup>25</sup>tn Grk “the coming [season].”

<sup>26</sup>tn The phrase “very well” is supplied in the translation to complete the elided idea, but its absence is telling.

<sup>27</sup>tn This is a first class condition in the Greek text, showing which of the options is assumed.

The Passion Translation

“But the gardener said, ‘Sir, we should leave it one more year. Let me fertilize and cultivate it, then let’s see if it will produce fruit. If it doesn’t bear fruit by next year, we’ll cut it down.’”<sup>[d]</sup>

<sup>[d]</sup> This parable was an obvious picture of the nation of Israel. The owner was the Father and the gardener was Jesus, who had come to them and for three years had longed to have true spiritual fruit from his spiritual vine (Isa. 5:1-7). The warning is that it would be cut down if it did not bear the fruits of repentance. The purpose of the parable was to warn people that they were in their last year of God’s grace toward them.

The Spoken English NT

But the worker said back to him, ‘Boss, leave it for this year too-until I dig around it and put some manure on it. Maybe it’ll bear fruit next year. But if not, you can<sup>e</sup> chop it down.’”

<sup>e.</sup> Lit. “will.”

Wilbur Pickering’s New T.

But in answer he said to him, ‘Sir, let it be this year also, until I dig around it and apply fertilizer, in case it produces fruit—but if not, then cut it down’.”<sup>2</sup>

<sup>(2)</sup> The Lord’s use of ‘three years’ is doubtless deliberate; He may well have been referring to His own ministry in Israel. In that event the owner would be the Father, and He Himself would be the gardener. The three years of public ministry He had already spent had not produced the desired fruit.

### Literal, almost word-for-word, renderings:

in fact

Analytical-Literal Translation "But answering, he says to him, 'Lord, let it alone this year also, until which [time] I dig around it and put piles of manure [on it].

"And if then it produces fruit [fine], but if not, in the coming [year] you will cut it down."

Context Group Version

And answering he says to him, Lord, let it alone this year also, until I shall dig about it, and dung it: and if it bears fruit from then on, [very well]; but if not, you shall immediately cut it down.

Far Above All Translation

But he answered and said to him, ‘Master, leave it this year too, until I have dug around it and applied manure. And if it bears fruit, *well and good*. But if not, you can cut it down in the coming year.’ ”

NT (Variant Readings)

And he answering saith unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: °and if it bear fruit thenceforth, [well]; but if not, thou shalt cut it down.

*Byz.-and if it bear fruit, [well]: and if not, [then] after that thou shalt cut it down.*

Revised Young's Lit. Trans.

'And he answering said to him, Sir, suffer it also this year, till that I may dig about it, and cast in dung; and if indeed it may bear fruit --; and if not so, thereafter you shall cut it off.'

Updated Bible Version 2.17

And answering he says to him, Lord, leave it alone this year also, until I will dig about it, and dung it: and if it bears fruit from then on, [very well]; but if not, you will cut it down.

### The gist of this passage:

The gardener suggests to wait one more year and he will give the tree some special treatment.

Luke 13:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
apokrinomai (ἀποκρίνομαι) [pronounced ahp-oh-KREE-noh-mai]	<i>answering, responding; a reply; speaking [after someone else]; continuing [speaking, a discourse]</i>	masculine singular, aorist (deponent) passive participle, nominative case	Strong's #611
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 <sup>rd</sup> person singular, present active indicative	Strong's #3004
autō (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

**Translation:** The [gardener] answered, saying to him,...

You will notice here that the definite article actually stands in for the gardener.

We continue with the parable, and the gardener speaks to the owner of the vineyard.

Luke 13:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs; a prince, chief, sovereign</i>	masculine singular noun; vocative	Strong's #2962
aphiēmi (ἀφίημι) [pronounced af-EE-ay-meef]	<i>to pardon, to forgive; to send [forth, away], to dismiss; to let go [free]; to permit, to allow; metaphorically, to release from an obligation, to forgive a debt [to let go of a debt]</i>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #863
autēn (αὐτήν) [pronounced ow-TAYM]	<i>her, to her, towards her; it; same</i>	3 <sup>rd</sup> person feminine singular pronoun, accusative case	Strong's #846
kaí (καί) [pronounced kai]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532



Luke 13:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
touto (τοῦτο) [pronounced TOO-toh]	<i>this, this one, this thing</i>	intermediate demonstrative pronoun; accusative singular neuter form	Strong's #3778 (also known as Strong's #5124)
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
etos (ἔτος) [pronounced EHT-oss]	<i>year, years</i>	neuter singular noun; accusative case	Strong's #2094

**Translation:** ...“Sir, allow it even this year...

The gardener asks for additional time.

Quite obviously, some effort has been expended already on this tree. So, it should not simply be removed.

Note that the gardener is making this request.

Luke 13:8c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
heōs (ἕως) [pronounced HEH-occe]	<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 HOHT-oo]	<i>while, at the same time; until</i>	neuter singular, relative pronoun; adverb; genitive/ablative case	Strong's #3755; genitive case of ὅστις [G3748] (as adverb)
skaptō (σκάπτω) [pronounced SKAP-tow]	<i>to dig</i>	1 <sup>st</sup> person singular, aorist active subjunctive	Strong's #4626
peri (περί) [pronounced per-EE]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
autên (αὐτήν) [pronounced ow-TAYN]	<i>her, to her, towards her; it; same</i>	3 <sup>rd</sup> person feminine singular pronoun, accusative case	Strong's #846

**Translation:** ...until I may dig around it...

The gardener proposes that he dig around the tree itself, breaking up the soil.

Luke 13:8d			
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
βάλλω (βάλλω) [pronounced <i>BAWL-low</i> ]	<i>to throw, to cast, to place, to put, to lay, to bring</i>	1 <sup>st</sup> person singular, aorist active subjunctive	Strong's #906
κοπρία (κοπρία) [pronounced <i>kohp-REE-ah</i> ]	<i>manure, manure pile, dung, fertilizer</i>	feminine singular noun, accusative case	Strong's #2874

**Translation:** ...and put [some] manure [into the soil].

He will add some manure to the mix as well. The broken up soil will allow the roots to expand out; and the manure will fertilize the plant. The roots would go through the broken down soil to get to the nutrients of the fertilizer.

Luke 13:8–9 The [gardener] answered, saying to him, “Sir, allow it even this year until I may dig around it and put [some] manure [into the soil].”

The gardener represents Jesus Christ standing before God the Father and pleading for Israel to be spared.

Luke 13:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καν (κάν) [pronounced <i>kahn</i> ]	<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
μέν (μέν) [pronounced <i>men</i> ]	<i>indeed, truly, certainly, surely, verily while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it</i>	an affirmative or concessive particle; a conjunction	Strong's #3303
ποιεῖ (ποιεῖ) [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>	3 <sup>rd</sup> person singular, aorist active subjunctive	Strong's #4160
καρπος (καρπός) [pronounced <i>kahr-POSS</i> ]	<i>fruit [plucked], production; figuratively for fruit of the womb, fruit [of production, remuneration]</i>	masculine singular noun; accusative case	Strong's #2590
εἰς (εἰς) [pronounced <i>ICE</i> ]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
το (τό) [pronounced <i>toh</i> ]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588

### Luke 13:9a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mellō (μέλλω) [pronounced MEHL-low]	<i>being about to, doing, intending [to do something], coming, suffering something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation), willing, would</i>	neuter singular, present active participle; accusative case	Strong's #3195

**Translation:** *Indeed, it may produce fruit in [lit., to, towards] the coming [year];...*

What the gardener suggests may be all that is needed in order for the tree to produce fruit.

### Luke 13:9b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced I]	<i>if; whether; that; though</i>	conditional conjunction	Strong's #1487
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
Together, these ei mê mean, <i>nevertheless, only not, except</i> . Literally, these words mean, <i>if not</i> .			
ge (γέ) [pronounced geh]	<i>indeed, truly, at least; even; if indeed, seeing that</i>	particle	Strong's #1065
ekkoptō (ἐκκόπτω) [pronounced ek-KOP-toe]	<i>to cut down (off, out), to hew down, figuratively to frustrate, to hinder</i>	2 <sup>nd</sup> person singular, future active indicative	Strong's #1581
autên (αὐτήν) [pronounced ow-TAYN]	<i>her, to her, towards her; it; same</i>	3 <sup>rd</sup> person feminine singular pronoun, accusative case	Strong's #846

**Translation:** *...but if not, [then] you will surely cut it down."*

If there is no fruit produced, then it is time for the tree to be cut down.

Luke 13:9 *Indeed, it may produce fruit in [lit., to, towards] the coming [year]; but if not, [then] you will surely cut it down."* (Kukis moderately literal translation)

Luke 13:8–9 *The [gardener] answered, saying to him, "Sir, allow it even this year until I may dig around it and put [some] manure [into the soil]. Indeed, it may produce fruit in [lit., to, towards] the coming [year]; but if not, [then] you will surely cut it down."* (Kukis moderately literal translation)

Luke 13:8–9 The gardener answered him, saying, “Sir, allow the tree just one more year and permit me to dig all around it and mix in some fertilizer into the soil. As a result, it may produce some fruit for this coming year. However, if it does not, then certain you should cut it down.” (Kukis paraphrase)

Let’s look at the entire parable:

Luke 13:6–9 Jesus then spoke a parable to the crowd: “Someone has this fig tree planted in his orchard, and, at some point, he goes to his orchard, hoping to harvest some figs from that tree, but it is barren. He then corners the gardener and tells him, ‘Listen, I have come here for 3 years during harvest to get some figs from this tree, but I never find any. Cut down the tree, for why should we waste the soil on an unproductive tree?’ The gardener answered him, saying, “Sir, allow the tree just one more year and permit me to dig all around it and mix in some fertilizer into the soil. As a result, it may produce some fruit for this coming year. However, if it does not, then certain you should cut it down.”

God the father owns the orchard (the earth) and on this earth he plants a fig tree (Israel). The gardener, over the years, would be the various prophets, kings and priests; but specifically, the gardener in this parable is Jesus Christ. Jesus intercedes on behalf of nation Israel and pleads for more time. Digging around the tree and fertilizing it is Jesus going around throughout the people and nation of Israel and teaching them and guiding them to truth. If they respond favorably, then they will produce fruit. If they do not respond favorably to the Lord’s ministry, they will not produce fruit, and they will be cut down (and nation Israel was ended in A.D. 70 when the Romans went into Jerusalem and killed about a million Jews).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

## A Woman with a Spirit of Infirmity

**And He was teaching in one of the synagogues on the Sabbaths. And behold, a woman, a spirit she is having of weakness years ten-eight. And she kept on being stooped over and she was not able to raise up to the completeness.**

Luke  
13:10–11

**Jesus [lit., he] was teaching in one of the synagogues on the Sabbath, when He saw [lit., and behold] a woman who had had a spirit of infirmity for eighteen years. She continued being stooped over so that she was unable to stand completely erect.**

**Jesus was teaching in one of the synagogues on the Sabbath when He saw a woman who had had a spirit of infirmity for 18 years. She continued being stooped over, unable to stand fully erect.**

Here is how others have translated this verse:

### Ancient texts:

Westcott-Hort Text (Greek) **And He was teaching in one of the synagogues on the Sabbaths. And behold, a woman, a spirit she is having of weakness years ten-eight. And she kept on being stooped over and she was not able to raise up to the completeness.**

Douay-Rheims 1899 (Amer.) **And he was teaching in their synagogue on their sabbath. And behold there was a woman who had a spirit of infirmity eighteen years. And she was bowed together: neither could she look upwards at all.**

Holy Aramaic Scriptures **Now, while Eshu {Yeshua} taught on the Shabtha {the Sabbath} in one of the Kenushatha {the Synagogues/the Assemblies}, there was a woman there who had a rukha d’kurhana {a spirit of infirmity}, eighteen years, and she was bent down, and wasn’t able to straighten herself fully.**

James Murdock's Syriac NT	And when Jesus was teaching in one of the synagogues, on the sabbath, a woman was there who had had a spirit of infirmity eighteen years; and she was bent over, and could not straighten herself at all.
Original Aramaic NT	But when Yeshua taught on the Sabbath in one of the synagogues, A woman was there who had a spirit of affliction eighteen years, and she was bent over, and she had not been able to be straightened at all.
Lamsa Peshitta (Syriac)	But when Yeshua taught on the Sabbath in one of the synagogues, A woman was there who had a spirit of affliction eighteen years, and she was bent over, and she had not been able to be straightened at all.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And he was teaching in one of the Synagogues on the Sabbath. And there was a woman who had had a disease for eighteen years; she was bent, and was not able to make herself straight.
Bible in Worldwide English	Jesus was teaching in one of the meeting houses on the Sabbath day. A woman was there who had a spirit that had made her sick for eighteen years. She had to bend down all the time and could not stand up straight.
Easy English	<b>Jesus makes a sick woman well again</b> One day, Jesus was teaching in a Jewish meeting place. It was the Jewish day of rest. There was a woman there that had a bad spirit inside her. It had lived in her for 18 years and it had made her ill. Her back was bent. She could not stand up straight.
Easy-to-Read Version—2008	Jesus taught in one of the synagogues on the Sabbath day. A woman was there who had an evil spirit inside her. It had made the woman crippled for 18 years. Her back was always bent; she could not stand up straight..
God's Word™	Jesus was teaching in a synagogue on the day of worship. A woman who was possessed by a spirit was there. The spirit had disabled her for 18 years. She was hunched over and couldn't stand up straight..
Good News Bible (TEV)	One Sabbath Jesus was teaching in a synagogue. A woman there had an evil spirit that had kept her sick for eighteen years; she was bent over and could not straighten up at all.
J. B. Phillips	<b>Jesus reduces the sabbatarians to silence</b> It happened that he was teaching in one of the synagogues on the Sabbath day. In the congregation was a woman who for eighteen years had been ill from some psychological cause; she was bent double and was quite unable to straighten herself up.
The Message	<b>Healing on the Sabbath</b> He was teaching in one of the meeting places on the Sabbath. There was a woman present, so twisted and bent over with arthritis that she couldn't even look up. She had been afflicted with this for eighteen years.
NIRV	<b>Jesus Heals a Disabled Woman on the Sabbath Day</b> Jesus was teaching in one of the synagogues on a Sabbath day. A woman there had been disabled by an evil spirit for 18 years. She was bent over and could not stand up straight.
New Life Version	<b>Jesus Heals on the Day of Rest</b> Jesus was teaching in one of the Jewish places of worship on the Day of Rest. A woman was there who had suffered for eighteen years because of a demon. She was not able to stand up straight.
New Simplified Bible	.

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

Casual English Bible	<b>PRACTICING MEDICINE ON THE SABBATH</b> Jesus was teaching in one of the synagogues on the Sabbath when he saw a woman suffering because of a spirit inside her that left her weak and unable to enjoy her life—for the past 18 years. She was bent over and couldn't straighten up.
Contemporary English V.	One Sabbath, Jesus was teaching in a Jewish meeting place, and a woman was there who had been crippled by an evil spirit for eighteen years. She was completely bent over and could not straighten up.
The Living Bible	One Sabbath as he was teaching in a synagogue, he saw a seriously handicapped woman who had been bent double for eighteen years and was unable to straighten herself.
New Berkeley Version New Living Translation	. <b>Jesus Heals on the Sabbath</b> One Sabbath day as Jesus was teaching in a synagogue, he saw a woman who had been crippled by an evil spirit. She had been bent double for eighteen years and was unable to stand up straight.
UnfoldingWord Simplified T.	On one Jewish day of rest, Jesus was teaching people in one of the synagogues. There was a woman there whom an evil spirit had crippled for eighteen years. She was always bent over; she could not stand up straight..
William's New Testament	One Sabbath He was teaching in one of the synagogues, and there was a woman there who for eighteen years had had a disease caused by a spirit. She was bent double and could not straighten herself up at all.

**Partially literal and partially paraphrased translations:**

American English Bible	Well, [on another occasion], he happened to be teaching in one of the synagogues on a Sabbath where {Look!} there was a woman who'd endured a spirit of weakness for some 18 years... She was bent over and unable to straighten herself.
Beck's American Translation Breakthrough Version	. He was teaching in one of the synagogues on the Sabbaths. And look, a woman who had a spirit of weakness for eighteen years. And she was stooping over and not able to straighten up to the maximum.
Common English Bible A. Campbell's Living Oracles	. On the Sabbath, as he was teaching in a synagogue, a woman was present, who, for eighteen years, had a spirit of infirmity, by which she was so bowed down that she could not so much as look up.
New Advent (Knox) Bible	There was a sabbath day on which he was preaching in one of their synagogues. Here there was a woman who for eighteen years had suffered under some influence that disabled her; she was bent down, and could not lift her head straight.
NT for Everyone	<b>Jesus Heals a Crippled Woman on the Sabbath</b> One sabbath, Jesus was teaching in one of the synagogues. There was a woman there who had had a spirit of weakness for eighteen years. She was bent double, and couldn't stand fully upright.
20 <sup>th</sup> Century New Testament	.

**Mostly literal renderings (with some occasional paraphrasing):**

Christian Standard Bible	<b>Healing a Daughter of Abraham</b> As he was teaching in one of the synagogues on the Sabbath, a woman was there who had been disabled by a spirit [Lit <i>had a spirit of disability</i> ] for over eighteen years. She was bent over and could not straighten up at all. [Or <i>straighten up completely</i> ]
Conservapedia Translation	And He was teaching in one of the synagogues on the sabbath. And, look, a woman was there who had been crippled for eighteen years, and was severely deformed, and could in no way stand on her own.

Revised Ferrar-Fenton Bible	<b>Suffering and Sabbat arianism.</b> While He was teaching in one of the synagogues on the Sabbath, a woman was present, who, for eighteen years, was held fast by a spirit of infirmity; and she was so bent, that she could not at any time straighten herself.
Free Bible Version	One Sabbath Jesus was teaching in a synagogue, and a woman was there who had been crippled by an evil spirit for eighteen years. She was bent over and could not stand straight.
God's Truth (Tyndale)	And he taught in one of their synagogues on the Saboth days. And behold there was a woman which had a spirit of infirmity eighteen years: and was bowed together and could not lift up herself at all.
International Standard V	<b>Jesus Heals a Woman on the Sabbath</b> Jesus [Lit. He] was teaching in one of the synagogues on the Sabbath. A woman was there who had a spirit that had disabled her for eighteen years. She was hunched over and completely unable to stand up straight. NRSV (Anglicized Cath. Ed.)
NIV, ©2011	.
Urim-Thummim Version	.
Weymouth New Testament	Once He was teaching on the Sabbath in one of the synagogues where a woman was present who for eighteen years had been a confirmed invalid: she was bent double, and was unable to lift herself to her full height.

#### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	<b>The healing on a Sabbath day</b> <ul style="list-style-type: none"> <li>• Jesus was teaching in a synagogue on the Sabbath, and a crippled woman was there. An evil spirit had kept her bent for eighteen years, so that she could not straighten up at all.</li> <li>• 10. The word untie (v. 15) was used by the Jews to express that someone's sin or penalty was canceled. It also meant freeing an animal from its yoke. Jesus frees the human person and invites us to follow his example.</li> </ul> <p>We should not be surprised at the indignation of the chief of the synagogue. Since he had never been able to help his sick sister, he must have felt discredited by Jesus' move. Would it not be the same with us? It never occurred to Jesus to ask the authorities for permission to save people.</p>
The Heritage Bible	And he was teaching in one of the synagogues in the Sabbath. And behold, there was a woman having a spirit of weakness eighteen years, and was bent completely together, and did not have the power to unbend herself.
New American Bible (2002)	.
New American Bible (2011)	<b>Cure of a Crippled Woman on the Sabbath.*</b> He was teaching in a synagogue on the sabbath. And a woman was there who for eighteen years had been crippled by a spirit; she was bent over, completely incapable of standing erect. * [13:10–17] The cure of the crippled woman on the sabbath and the controversy that results furnishes a parallel to an incident that will be reported by Luke in 14:1–6, the cure of the man with dropsy on the sabbath. A characteristic of Luke's style is the juxtaposition of an incident that reveals Jesus' concern for a man with an incident that reveals his concern for a woman; cf., e.g., Lk 7:11–17 and Lk 8:49–56.
New Catholic Bible	<b>Jesus Heals a Woman on the Sabbath.</b> <sup>[c]</sup> On one Sabbath as Jesus was teaching in the synagogue, a woman was present, possessed by a spirit that had crippled her for eighteen years. She was bent over and completely unable to stand up straight. [c] The cure of a crippled woman on the Sabbath is in the eyes of the ancients a direct victory over Satan; it is an act of God who sets human beings free. The religious leaders are prevented by their conformist attitude from recognizing the

cure as an obvious sign from God. In the face of such absurd legalism Jesus calls for simple common sense.

New English Bible–1970

***The Healing of a Crippled Woman on the Sabbath (Judæa)***

One Sabbath he was teaching in a synagogue, and there was a woman there possessed by a spirit that had crippled her for eighteen years.

New Jerusalem Bible

NRSV (Anglicized Cath. Ed.)

**Jesus Heals a Crippled Woman**

Now he was teaching in one of the synagogues on the sabbath. And just then there appeared a woman with a spirit that had crippled her for eighteen years. She was bent over and was quite unable to stand up straight.

Revised English Bible–1989

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible

Yeshua was teaching in one of the synagogues on *Shabbat*. A woman came up who had a spirit which had crippled her for eighteen years; she was bent double and unable to stand erect at all.

Hebraic Roots Bible

Holy New Covenant Trans.

Jesus was teaching in one of the houses of worship on the Sabbath day. In that house of worship there was a woman who had a spirit that made her sick for 18 years. Her back was always bent; she couldn't stand up straight.

The Scriptures 2009

And He was teaching in one of the congregations on the Sabbath, and see, there was a woman having a weakening spirit for eighteen years, and was bent over and was unable to straighten up at all.

Tree of Life Version

Now Yeshua was teaching in one of the synagogues on Shabbat. And behold, there was a woman with a disabling spirit for eighteen years, bent over and completely unable to stand up straight.

**Weird English, Old English, Anachronistic English Translations:**

Accurate New Testament

...[He] was but Teaching in one [one] [of] the assemblies in the breaks (weekly) and look! Woman {was} spirit Having [of] sickness years eighteen and [She] was Bending (Over) and not Having (Ability) to straighten (up) to the [thing] end...

Alpha & Omega Bible

AND HE WAS TEACHING IN ONE OF THE SYNAGOGUES ON THE SABBATH (7th Day of Rest & Worship. i.e. Saturday). AND THERE WAS A WOMAN WHO FOR EIGHTEEN YEARS HAD HAD A SICKNESS CAUSED BY A SPIRIT; AND SHE WAS BENT DOUBLE, AND COULD NOT STRAIGHTEN UP AT ALL.

Awful Scroll Bible

Moreover he was teaching, from-within one of the drawing-together places, from-within Rest Even be yourself looked, there was a woman holding a breath of infirmity, ten and eight years, and she was bowing-together, and herself is not being able to be stooped-up at-all-to-that-intended.

Concordant Literal Version

Now He was teaching in one of the synagogues on the sabbaths. And lo! there was a woman having a spirit of infirmity eighteen years, and she was bending together and utterly unable to unbend."

exeGeses companion Bible

**YAH SHUA CURES ON THE SHABBATH**

And he doctrinates in one of the synagogues on the shabbaths: and behold, a woman having a spirit of frailty eighteen years, and is bent together, and is completely unable to unbend: ...



Orthodox Jewish Bible Now in one of the shuls Rebbe, Melech HaMoshiach was saying shiurim on Shabbos.  
And an isha which had a ruach hamachla (a spirit of an infirmity, illness) shmonah asar (eighteen) years was bent double and was not able to straighten up at all.

### Expanded/Embellished Bibles:

*The Amplified Bible*

An Understandable Version .  
Now Jesus was teaching in one of the [Jewish] synagogues on the Sabbath day. And just then [He met] a woman who had an [evil] spirit that had caused her to be deformed for eighteen years. She was bent over and could not raise herself up. [Note: This was probably osteomyelitis or osteoporosis].

The Expanded Bible

#### **Jesus Heals on the Sabbath**

Jesus was teaching in one of the synagogues on the Sabbath day. A woman was there who, for eighteen years, had an evil spirit in her that made her crippled [disabled]. Her back was always bent; she could not stand up straight.

Jonathan Mitchell NT

Now He had been repeatedly teaching within one of the synagogues, on the sabbaths.

Then – look and consider this! – a woman continuously having a spirit of weakness (or: constantly holding and possessing an aspect of sickness and impotence) [for] eighteen years [came by], and she continued being constantly bent over (or: bent double and together) and completely unable (or: having no power) to bend back up (or: to unbend).

P. Kretzmann Commentary

#### **Verses 10-13**

##### **The Crippled Woman Healed.**

The healing on the Sabbath:

And He was teaching in one of the synagogues on the Sabbath.

And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.

Lexham Bible

#### ***A Woman with a Disabling Spirit Healed***

Now he was teaching in one of the synagogues on the Sabbath. And behold, a woman was there [\*The phrase “was there” is not in the Greek text but is supplied in keeping with English style] who had a spirit that had disabled her [Literally “of weakness”] for eighteen years, and she was bent over and not able to straighten herself up completely. [Or “at all”]

Syndein/Thieme

{Healing on the Sabbath}

“Now He {Jesus} was teaching in one of the synagogues on the Sabbath, “ and behold there was a woman . . . who for eighteen years had a 'illness caused by demon possession' {idiom: literally 'a spirit of infirmity'}. She was bent double and could not straighten up.

Translation for Translators

**Jesus told a synagogue leader that he was being hypocritical regarding working on the Sabbath.**

*Luke 13:10-17*

One Sabbath/Jewish day of rest, Jesus was teaching people in one of the Jewish meeting places. 11 There was a woman there whom an evil spirit [MTY] had crippled for 18 years. She was always bent over; she could not stand up straight. Around this time, He was teaching in a synagogue on the Sabbath, *the Jewish day of rest*. A woman there had been sick for 18 years; she was weak, hunched over, and unable to stand up straight.

The Voice

### Bible Translations with Many Footnotes:

NET Bible®

*Healing on the Sabbath*

Now he was teaching in one of the synagogues<sup>28</sup> on the Sabbath, and a woman was there<sup>29</sup> who had been disabled by a spirit<sup>30</sup> for eighteen years. She<sup>31</sup> was bent over and could not straighten herself up completely.<sup>32</sup>

<sup>28sn</sup> See the note on synagogues in 4:15.

<sup>29tn</sup> Grk “and behold, a woman.” The Greek word ἰδοῦ (idou) at the beginning of this statement has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1).

<sup>30tn</sup> Grk “a woman having a spirit of weakness” (or “a spirit of infirmity”).

<sup>31tn</sup> Grk “years, and.” Here καί (kai) has not been translated because of differences between Greek and English style. Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

<sup>32tn</sup> Or “and could not straighten herself up at all.” If εἰς τὸ παντελές (ei” to pantele”) is understood to modify δυνάμενη (dunamenh), the meaning is “she was not able at all to straighten herself up”; but the phrase may be taken with ἀνακύψαι (anakuyai) and understood to mean the same as the adverb παντελῶς (pantelw), with the meaning “she was not able to straighten herself up completely.” See BDAG 754 s.v. παντελῶς 1 for further discussion. The second option is preferred in the translation because of proximity: The phrase in question follows ἀνακύψαι in the Greek text.

The Passion Translation

One Sabbath day, while Jesus was teaching in the synagogue, he encountered a seriously handicapped woman. She was crippled and had been doubled over for eighteen years. Her condition was caused by a demonic spirit of bondage<sup>[e]</sup> that had left her unable to stand up straight.

Rotherham’s Emphasized B.

<sup>[e]</sup> Literally “spirit of weakness.”

§ 56. *The Woman bowed together, healed on Sabbath.*

And he was teaching in one of the synagogues, on the Sabbath.<sup>a</sup> And lo! ||a woman|| having a spirit of weakness eighteen years,—and was bowed together, and unable to lift herself up |at all|.

<sup>a</sup> Gr. plural. Ap: “Sabbath.”

The Spoken English NT

**Jesus Heals a Woman who Can’t Stand Up**

Now, Jesus was teaching in one of the synagogues on the Sabbath. And there was a woman there who’d had a spirit of illness for eighteen years. She was bent over and couldn’t stand up all the way.

Wilbur Pickering’s New T.

**Jesus heals a woman bound by Satan**

Now as Jesus was teaching in one of the synagogues on the Sabbath, He saw a woman there who had been crippled by a spirit for eighteen years—she was bent over and could not straighten up.

**Literal, almost word-for-word, renderings:**

Analytical-Literal Translation

Now He was teaching in one of the synagogues on the Sabbath. And look! [There] was a woman having a spirit of infirmity eighteen years, and she [was] bent double and [was] not being able to straighten up to the completion [fig., at all].

Charles Thomson NT

When he was teaching in one of the synagogues on the sabbath day, behold there was a woman there, who for eighteen years had a spirit of infirmity, and was so bowed down that she could in no wise look up.

Context Group Version

And he was teaching in one of the community centers on the Sabbath day. And look, a woman that had a spirit of infirmity eighteen years; and she was bowed together, and could in no way lift herself up.

English Standard Version

Now he was teaching in one of the synagogues on the Sabbath. And behold, there was a woman who had had a disabling spirit for eighteen years. She was bent over and could not fully straighten herself.

Legacy Standard Bible

**A Woman Healed on the Sabbath**

And He was teaching in one of the synagogues on the Sabbath. And behold, there was a woman who for eighteen years had a sickness caused by a spirit [Lit a *spirit of sickness*], and she was bent double, and could not straighten up at all.

Niobi Study Bible

**A Spirit of Infirmity**

And He was teaching in one of the synagogues on the Sabbath. And behold, there was a woman who had a spirit of infirmity for eighteen years, and was bowed down and could in no way lift herself up.

Revised Young's Lit. Trans.

And he was teaching in one of the synagogues on the sabbath, and lo, there was a woman having a spirit of infirmity eighteen years, and she was bowed together, and not able to bend back at all,...

**The gist of this passage:**

Jesus is teaching on a Sabbath and He is presented with a woman who has been taken by a spirit of infirmity, causing her to be doubled over all of her life.

### Luke 13:10

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ên (ἦν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 <sup>rd</sup> person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
didaskô (διδάσκω) [pronounced did-AS-koh]	<i>teaching, instructing, imparting knowledge, the one instilling doctrine</i>	masculine singular, present active participle; nominative case	Strong's #1321
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</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>	feminine singular numeral adjective; dative, locative or instrumental case	Strong's #1520
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	feminine plural definite article; genitive and ablative cases	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, genitive/ablative case	Strong's #4864
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722

Luke 13:10			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tois (τοῖς) [pronounced <i>toyce</i> ]	<i>the; these [things]; in these; to those; by all of this</i>	neuter plural definite article; dative, locative or instrumental case	Strong's #3588
sabbaton (σάββατον) [pronounced <i>SAHB-baht-on</i> ]	<i>Sabbath [day, week]; seventh day; Saturday</i>	neuter plural noun; dative, locative or instrumental case	Strong's #4521

**Translation:** Jesus [lit., He] was teaching in one of the synagogues on the Sabbath,...

*Sabbath* is actually in the plural, and it is probably more accurate to render this: Jesus [lit., He] was teaching in one of the synagogues on [one of] the Sabbaths,...

Jesus apparently taught many times in the synagogues, an institution which has been with the Hebrew people for a long while, but there does not appear to be a call for such an institution in the Scriptures. That does not make it wrong; and Jesus apparently did far more teaching in the synagogues than He did at the Temple (which was approved by the Scriptures).

I don't now how often the synagogues were open, but I would assume more often than just on Saturday. I would assume that Saturday was more of an all-day affair which often involved the entire family. I would only be speculating on the nature of the synagogue at other times of the week.

Luke 13:10–11 Jesus [lit., He] was teaching in one of the synagogues on the Sabbath,...

Luke 13:11a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
idou (ἰδοῦ) [pronounced <i>ih-DOO</i> ]	<i>behold, lo; listen, listen up, focus on this, get this, look, look here; see [here]; take note</i>	demonstrative singular particle; interjection; 2 <sup>nd</sup> person singular, aorist active imperative	Strong's #2400 (a special case of #1492)
gunê (γυνή) [pronounced <i>goo-NAY</i> ]	<i>a woman [of any age, whether a virgin, or married, or a widow]; a wife; a betrothed woman</i>	feminine singular noun; nominative case	Strong's #1135
pneuma (πνεῦμα) [pronounced <i>PNYOO-mah</i> ]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, accusative case	Strong's #4151

### Luke 13:11a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
<p>The entire Thayer list: 1) <i>the third person of the triune God, the Holy Spirit, coequal, coeternal with the Father and the Son; 1a) sometimes referred to in a way which emphasizes his personality and character (the \\\Holy\\ Spirit); 1b) sometimes referred to in a way which emphasizes his work and power (the Spirit of \\\Truth\\); 1c) never referred to as a depersonalized force; 2) the spirit, i.e. the vital principal by which the body is animated; 2a) the rational spirit, the power by which the human being feels, thinks, decides; 2b) the soul; 3) a spirit, i.e. a simple essence, devoid of all or at least all grosser matter, and possessed of the power of knowing, desiring, deciding, and acting; 3a) a life giving spirit; 3b) a human soul that has left the body; 3c) a spirit higher than man but lower than God, i.e. an angel; 3c1) used of demons, or evil spirits, who were conceived as inhabiting the bodies of men; 3c2) the spiritual nature of Christ, higher than the highest angels and equal to God, the divine nature of Christ; 4) the disposition or influence which fills and governs the soul of any one; 4a) the efficient source of any power, affection, emotion, desire, etc.; 5) a movement of air (a gentle blast); 5a) of the wind, hence the wind itself; 5b) breath of nostrils or mouth.</i></p>			
echô (ἔχω) [pronounced EHKH-oh]	<i>having [and/or] holding; the one who owns, the possessor, adhering to, clinging to</i>	feminine singular, present active participle; nominative case	Strong's #2192
asthéneia (ἀσθένεια) [pronounced ahs-THEH-nigh-ah]	<i>weakness, sickness, infirmity</i>	feminine singular noun, genitive/ablative case	Strong's #769
etos (ἔτος) [pronounced EHT-oss]	<i>year, years</i>	neuter plural noun; accusative case	Strong's #2094
deka (δέκα) [pronounced DEH-kah]	<i>ten</i>	Indeclinable numeral	Strong's #1176
oktô (ὀκτώ) [pronounced ok-TOW]	<i>eight</i>	indeclinable numeral	Strong's #3638

**Translation:** ...when He saw [lit., and behold] a woman who had had a spirit of infirmity for eighteen years.

Although this literally reads, *and behold*, this often refers to something catching they eye of someone else. I believe that it is legitimate to translate this, *and He saw* or *when He saw*.

There is a woman there, and she is said to have had this spirit of infirmity for 18 years. I don't believe that Jesus looked at her and determined all of this; I believe that this information will come out in the remainder of the incident which takes place. Putting it right here at the beginning, makes organizational sense.

The word translated *spirit* is the neuter singular noun *pneuma* (πνεῦμα) [pronounced PNYOO-mah], which means, *spirit, Spirit; breath; wind [blast], air*. Strong's #4151. Although, we are caused to think immediately what this woman is possessed by a spirit causing her infirmity; it might be best to withhold judgment until we have gone further.

### Luke 13:11b

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 13:11b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
êṅ (ἦν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 <sup>rd</sup> person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
sunkuptō (συγκύπτω) [pronounced soong-KOOP-toe]	<i>stooped over, hunched over, being bent over, bent completely forwards</i>	feminine singular, present active participle, nominative case	Strong's #4794

**Translation:** She continued being stooped over...

The woman's infirmity is that she is hunched over; she is stooped over.

Luke 13:11c			
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
dunamai (δύναμαι) [pronounced DOO-nam-ahēe]	<i>being able, having power to; being able to do something; being capable, being strong and powerful</i>	feminine singular, present (deponent) middle or passive participle; nominative case	Strong's #1410
Dumamai + the negative means <i>unable to do [something]</i> .			
anakuptō (ἀνακύπτω) [pronounced an-ak-OOP-toe]	<i>to raise up, to lift one's self up [soul or body]; to stand erect; to be elated; to lift up, to look up</i>	aurist active infinitive	Strong's #352
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
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
pantelēs (παντελής) [pronounced pan-tehl-ACE]	<i>all complete, entire, perfect; completely, perfectly, utterly, uttermost</i>	neuter singular adjective, accusative case	Strong's #3838

**Translation:** ...so that she was unable to stand completely erect.

Furthermore, this woman is unable to stand up straight.

This is something which often happens in older people, where gravity seems to be pulling their top half down towards the earth.

Luke 13:11 *...when He saw [lit., and behold] a woman who had had a spirit of infirmity for eighteen years. She continued being stooped over so that she was unable to stand completely erect. (Kukis moderately literal translation)*

Luke 13:10–11 *Jesus [lit., he] was teaching in one of the synagogues on the Sabbath, when He saw [lit., and behold] a woman who had had a spirit of infirmity for eighteen years. She continued being stooped over so that she was unable to stand completely erect. (Kukis moderately literal translation)*

There were times when Jesus was set up so that a very physically disabled person would be placed before Him on a Sabbath. Given what we read here in context, this appears to have been a more organic occurrence.

Luke 13:10–11 *Jesus was teaching in one of the synagogues on the Sabbath when He saw a woman who had had a spirit of infirmity for 18 years. She continued being stooped over, unable to stand fully erect. (Kukis paraphrase)*

**And having seen her, the Jesus summoned [her] and said to her, “Woman, you have been released from the sickness of yours.” And he was laying upon her the hands and immediately she was made straight and she was glorifying the God.**

Luke  
13:12–13

**When He saw her, Jesus summoned [her to Himself] and said to her, “Woman, you have been released from your infirmity.” He laid [His] hands upon her and immediately she was made straight. [After that,] she was [continuously] glorifying God.**

**When Jesus saw her, He called her to come over to Him, and He said to her, “Woman, you have been released from your infirmity!” He laid His hands upon her and her back and posture were immediately made straight. Then she kept on praising and glorifying God.**

Here is how others have translated this verse:

#### **Ancient texts:**

Westcott-Hort Text (Greek)	And having seen her, the Jesus summoned [her] and said to her, “Woman, you have been released from the sickness of yours.” And he was laying upon her the hands and immediately she was made straight and she was glorifying the God.
Douay-Rheims 1899 (Amer.)	Whom when Jesus saw, he called her unto him and said to her: Woman, thou art delivered from thy infirmity. And he laid his hands upon her: and immediately she was made straight and glorified God.
Holy Aramaic Scriptures	Then Eshu {Yeshua} saw her, and called her, and said unto her, “Woman, you are loosed from kurhaneki {your infirmity}!” And He placed His hand on her, and she immediately straightened herself, and glorified Alaha {God}.
James Murdock’s Syriac NT	And Jesus saw her, and called her, and said to her: Woman, thou art released from thy infirmity. And he put his hand upon her; and immediately she straightened her self up, and glorified God.
Original Aramaic NT	But Yeshua saw her and he called her and said to her, "Woman, you are released from your affliction."

And he laid his hand upon her and at once she was straightened, and she glorified God.

Lamsa Peshitta (Syriac) But Yeshua saw her and he called her and said to her, "Woman, you are released from your affliction."

And he laid his hand upon her and at once she was straightened, and she glorified God.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English .

Bible in Worldwide English Jesus saw her and called her to come to him. Then he said, Woman, you are healed. You are not sick any longer.  
Jesus put his hands on her, and right away she stood up straight. And she praised God.

Easy English Jesus saw her and he called her to come to him. He said, 'Woman, you are now better from your illness.' He put his hands on her and immediately she could stand up straight. She praised God.

Easy-to-Read Version–2008 .

*God's Word*<sup>TM</sup> .

Good News Bible (TEV) .

J. B. Phillips

When Jesus noticed her, he called her and said, "You are set free from your illness!" V. 13 will be placed with the next passage for context.

*The Message*

When Jesus saw her, he called her over. "Woman, you're free!" He laid hands on her and suddenly she was standing straight and tall, giving glory to God.

NIRV

Jesus saw her. He asked her to come to him. He said to her, "Woman, you will no longer be disabled. I am about to set you free." Then he put his hands on her. Right away she stood up straight and praised God.

New Life Version

Jesus saw her and said, "Woman, you are now free from your trouble!" Then He put His hand on her. At once she stood up straight and gave thanks to God.

New Simplified Bible

Jesus called to her: »Woman you are free from your sickness!  
«He touched her and at once she stood straight up and praised God.

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

Casual English Bible

Jesus called her out and said, "Dear lady, you are free—no longer a slave to this weakness." V. 13 will be placed with the next passage for context.

Contemporary English V.

When Jesus saw the woman, he called her over and said, "You are now well." He placed his hands on her, and right away she stood up straight and praised God.

The Living Bible

Calling her over to him Jesus said, "Woman, you are healed of your sickness!" He touched her, and instantly she could stand straight. How she praised and thanked God!

New Berkeley Version

New Living Translation

When Jesus saw her, he called her over and said, "Dear woman, you are healed of your sickness!" Then he touched her, and instantly she could stand straight. How she praised God!

The Passion Translation

When Jesus saw her condition, he called her over and gently laid his hands on her. Then he said, "Dear woman, you are free. I release you forever from this crippling spirit." Instantly she stood straight and tall and overflowed with glorious praise to God!

UnfoldingWord Simplified T.

When Jesus saw her, he called her over to him. He said to her, "Woman, I have healed you of this illness!"



He put his hands on her. Immediately she stood up straight and began praising God!

William's New Testament As soon as Jesus saw her, He called her to Him and said to her, "Woman, you are freed from your disease!" Then He laid His hands on her, and at once she straightened herself up and burst into praising God.

### Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	When Jesus saw her, He hollered out and said to her, "Ma'am, you have been let out of your weakness." And He placed His hands on her, and at once she was straightened up and was admitting that God is magnificent.
Common English Bible	.
Len Gane Paraphrase	When Jesus saw her, he called [her to him] and said to her, "Woman, you are freed from your sickness." He laid [his] hands on her, immediately she stood straight, and praised God.
A. Campbell's Living Oracles	Jesus, perceiving her, called her to him, and, laying his hand on her, said, Woman, you are delivered from your infirmity. Immediately she stood upright, and glorified God.
New Advent (Knox) Bible NT for Everyone	. Jesus saw her and called to her. 'Woman,' he said, laying his hands on her, 'you are freed from your affliction.' And at once she stood upright, and praised God.
20 <sup>th</sup> Century New Testament	.

### Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	When Jesus saw her, he called out to her, [ <i>Or he summoned her</i> ] "Woman, you are free of your disability." Then he laid his hands on her, and instantly she was restored and began to glorify God.
Conservapedia Translation	And when Jesus saw her, He called her to Him, and said to her, "Woman, you are cured of your illness". And He laid His hands on her: and immediately she was cured, and glorified God.
Revised Ferrar-Fenton Bible Free Bible Version	. When Jesus saw her, he called her over and told her, "You're freed of your sickness." Then he placed his hands on her, and immediately she straightened up, and she praised God.
God's Truth (Tyndale) Montgomery NT	. Jesus noticed her and called to him and said, "Woman, you are free from your weakness." Then he placed his hand on her, and she instantly stood upright and began to give glory to God.
NIV, ©2011	When Jesus saw her, he called her forward and said to her, "Woman, you are set free from your infirmity." Then he put his hands on her, and immediately she straightened up and praised God.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.

New English Bible–1970	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	When Jesus saw her, he called her over and said, 'Woman, you are set free from your ailment.' When he laid his hands on her, immediately she stood up straight and began praising God.
Revised English Bible–1989	When Jesus saw her he called her and said, "You are rid of your trouble," and he laid his hands on her. Immediately she straightened up and began to praise God.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	On seeing her, Yeshua called her and said to her, "Lady, you have been set free from your weakness!" He put his hands on her, and at once she stood upright and began to glorify God.
Hebraic Roots Bible	And seeing her, Yahshua called her near and said to her, Woman, you have been freed from your infirmity. And He laid hands on her. And instantly she straightened herself and glorified Elohim.
Holy New Covenant Trans.	When Jesus saw her, he called to her, "Woman, your sickness has left you!" Jesus put his hands on her. Immediately she was able to stand upright. She began to praise God.
The Scriptures 2009	And עשויה, seeing her, called her near and said to her, "Woman, you are loosened from your weakness." And He laid His hands on her, and immediately she was straightened up, and praised Elohim.
Tree of Life Version	.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...Seeing but her The Jesus calls {her} and [He] says [to] her Woman [You] have been sent (away) [from] the sickness [of] you and [He] lays [on] her the hands and immediately [She] is straightened and [She] recognized the god...
Alpha & Omega Bible	WHEN JESUS SAW HER, HE CALLED HER OVER AND SAID TO HER, "WOMAN, YOU ARE FREED FROM YOUR SICKNESS." AND HE LAID HIS HANDS ON HER; AND IMMEDIATELY SHE WAS MADE ERECT AGAIN AND PRAISED THEOS ( <i>The Alpha &amp; Omega</i> ).
Awful Scroll Bible	What is more Deliverance-of-Jah being perceived it, called- her -near, and said to her, "Woman, you have come about loosed-out of your infirmity!" Even he laid- his hands -upon her a laying-upon, and off-from-that-matter she occurs to be straightened-up, and keeps to give splendor to God!
Concordant Literal Version	Now perceiving her, Jesus shouts and said to her, "Woman, you have been released from your infirmity!" And He places His hands on her, and instantly she was made erect again, and she glorified God."
exeGesés companion Bible	...and Yah Shua sees her and calls and says to her, Woman, you are released from your frailty. - and he puts his hands on her: and immediately she straightens and glorifies Elohim.
Orthodox Jewish Bible	And when he saw her, Rebbe, Melech HaMoshiach called out to her and said, Isha (Woman), you have been set free from your machla (illness). And Rebbe, Melech HaMoshiach placed his hands upon her. And ofen ort (immediately) she was straightened and she was crying, Baruch Hashem!
Rotherham's Emphasized B.	And, seeing her, Jesus called her and said to her— Woman! thou art loosed from thy weakness,— and laid on her his hands; and [instantly] she was made straight again, and began glorifying God.

**Expanded/Embellished Bibles:**

<i>The Amplified Bible</i>	When Jesus saw her, He called her over and said to her, “Woman, you are released from your illness.” Then He laid His hands on her; and immediately she stood erect again and she began glorifying and praising God.
An Understandable Version	And when Jesus saw her, He called and said to her, “Woman, you are freed from your deformed condition.” Then He placed His hands on her and immediately she straightened up and praised God.
The Expanded Bible	When Jesus saw her, he called her over and said, “Woman, you are ·free [released; set free] from your ·sickness [disability].” Jesus ·put [laid] his hands on her, and immediately she was able to stand up straight and began ·praising [giving glory to] God.
Jonathan Mitchell NT	Now upon seeing her, Jesus called out loudly in summons, then said to her, "Woman, you have been loosed away and are now freed (released) from your weakness (illness; infirmity)!" Next He placed (or: put; laid) [His] hands upon her – and instantly she was made straight and erect again (or: was straightened back up) and she began giving glory to God and enhancing God's reputation.
P. Kretzmann Commentary	And when Jesus saw her, He called her to Him, and said unto her, Woman, thou art loosed from thine infirmity. And He laid His hands on her; and immediately she was made straight, and glorified God.  Jesus, in accordance with the purpose indicated in the parable, did not cease His efforts to win the Jews to the Word of salvation. He continued His custom of teaching in the synagogues on the Sabbath-days. And so it happened on one occasion that there was a woman present who was suffering with a sickness which contracted her whole body, bending the upper part forward upon the lower and thus altogether preventing her from straightening up. She was in bondage to a foreign spirit, the spirit of her sickness, whose chains kept her from raising her head. Jesus, ever sympathetic where the woes of others are concerned, called her to Him as soon as His eye lit upon her bent figure. And even while she was approaching Him, He spoke to her as though the cure were already an accomplished fact, stating that she was delivered from her infirmity. And no sooner had He laid His hands on her than she became erect and burst into words of praise. It was a manifestation of the glory of the Savior in full accord with His usual healing ministry.
Lexham Bible	<b>And when he</b> [*Here “when ” is supplied as a component of the participle (“saw”) which is understood as temporal] <b>saw her, Jesus summoned her</b> [*Here the direct object is supplied from context in the English translation] <b>and said to her, “Woman, you are freed from your disability!”</b> <b>And he placed his</b> [Literally “the”; the Greek article is used here as a possessive pronoun] <b>hands on her, and immediately she straightened up and glorified God.</b>
Syndein/Thieme	``Now when Jesus saw her, He 'called her over' {prosponeo} and said to her, "Woman, you are free from your sickness." ``And He laid His hands on her. And immediately she was erect again, and began glorifying/praising/'giving credit to' {doxazo} God.
Translation for Translators	When Jesus saw her, he called her over to him. He said to her, “Woman, <i>I am</i> freeing you ( <i>sg</i> ) from your illness!” He put his hands on her. Immediately she stood up straight, and she praised God!.
The Voice	Jesus placed His hands on her and suddenly she could stand straight again. She started praising God, but the synagogue official was indignant because Jesus had not kept their Sabbath regulations by performing this healing. A portion of v. 14 is included for context.

**Bible Translations with Many Footnotes:**

NET Bible®

When<sup>33</sup> Jesus saw her, he called her to him<sup>34</sup> and said, “Woman,<sup>35</sup> you are freed<sup>36</sup> from your infirmity.”<sup>37</sup> Then<sup>38</sup> he placed his hands on her, and immediately<sup>39</sup> she straightened up and praised God.

<sup>33tn</sup> The participle ἰδὼν (idwn) has been taken temporally. Here δέ (de) has not been translated.

<sup>34tn</sup> The verb προσεφώνησεν (prosefwnhsen) has been translated as “called (her) to (him),” with the direct object (“her”) and the indirect object (“him”) both understood.

<sup>35sn</sup> Woman was a polite form of address (see BDAG 208-9 s.v. γυνή), similar to “Madam” or “Ma’am” used in English in different regions.

<sup>36tn</sup> Or “released.”

<sup>37tn</sup> Or “sickness.”

<sup>38tn</sup> Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.

<sup>39sn</sup> The healing took place immediately.

The Spoken English NT

Jesus saw her and called out to her. He said, “Dear woman,<sup>f</sup> you’re set free from your illness.” And he laid his hands on her. Right away she straightened up, and began praising God.

f. Lit. “Woman,” which was a polite form of address in that culture.

Wilbur Pickering’s New T.

So He called her over<sup>3</sup> and said to her, “Woman, you are loosed from your infirmity!” He placed His hands on her and immediately she was made straight and started glorifying God.

**Literal, almost word-for-word, renderings:**

Analytical-Literal Translation

But Jesus having seen her called [her] over and said to her, "Woman, you have been set free from your infirmity!"  
And He laid [His] hands on her, and immediately she was made erect and began glorifying God!

Context Group Version  
Far Above All Translation

Then when Jesus saw her, he called to her and said to her, “Madam, you have been made free of your illness.”  
And he laid his hands on her, and immediately she was made straight again, and she glorified God. . .and Jesus having seen her, did call her near, and said to her, 'Woman, you have been loosed from your infirmity;' and he laid on her his hands, and presently she was set upright, and was glorifying God.

**The gist of this passage:**

Jesus summoned the woman, placed His hand on her, and she was restored to perfect health.

12-13

Luke 13:12a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
eidō (εἶδω) [pronounced Ī-doh]	seeing, having seen, perceiving, discerning, knowing; passive/middle: having seen, having been seen, coming to know, being discerned	masculine singular, aorist active participle; nominative case	Strong’s #1492
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong’s #1161

## Luke 13:12a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autên (αὐτήν) [pronounced ow-TAYN]	<i>her, to her, towards her; it; same</i>	3 <sup>rd</sup> person feminine singular pronoun, accusative case	Strong's #846
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424
This is the first time we have seen the name <i>Jesus</i> since v. 10.			
prosphôneô (προσφωνέω) [pronounced pros-fo-NEH-oh]	<i>to call to, to address (by calling); to call to one's self, to summon</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4377
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
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 <sup>rd</sup> person singular, aorist active indicative	Strong's #2036
autên (αὐτήν) [pronounced ow-TAYN]	<i>her, to her, towards her; it; same</i>	3 <sup>rd</sup> person feminine singular pronoun, accusative case	Strong's #846

**Translation:** When He saw her, Jesus summoned [her to Himself] and said to her,...

I find this first phrase to be quite fascinating. Jesus sees this woman who is bent over, which would have made walking very difficult for her, and He *summons* her. He does not go over to where she is. Her coming to Him indicates positive volition towards Him.

Once she has come close enough (implied in this passage), He speaks to her.

## Luke 13:12b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gunê (γυνή) [pronounced goo-NAY]	<i>a woman [of any age, whether a virgin, or married, or a widow]; a wife; a betrothed woman</i>	feminine singular noun; vocative	Strong's #1135
apoluô (ἀπολύω) [pronounced ap-ol-OO-oh]	<i>to relieve, to release, to dismiss (reflexively depart), or (figuratively) to let die, to pardon, to divorce; to let depart; to forgive; to let go; to loose; to put (send) away, to set at liberty</i>	2 <sup>nd</sup> person singular, perfect passive indicative	Strong's #630

Luke 13:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
asthêneia (ἀσθένεια) [pronounced ahs-THEH-nigh-ah]	<i>weakness, sickness, infirmity</i>	feminine singular noun, genitive/ablative case	Strong's #769
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 <sup>nd</sup> person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

**Translation:** ...“Woman, you have been released from your infirmity.”

He tells her that she has been released from her infirmity, using the perfect tense. This is something which has occurred in the past with results that continue on forever. Based upon the next verse, she is not yet cured; but God the Father included in His plan the curing of this woman, and this inclusion took place in **eternity past**, as a part of the **divine decrees**.

Luke 13:12 **When He saw her, Jesus summoned [her to Himself] and said to her, “Woman, you have been released from your infirmity.”**

Luke 13:13a			
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
epitithêmi (ἐπιτίθημι) [pronounced ep-ee-TITH-ay-mee]	<i>to lay upon, put (up) on, to lay [something down], to set; to put or lay upon; to add to; in the middle voice: to have put on, bid to be laid on; to lay or throw one's self upon; to attack one, to make an assault on one</i>	3 <sup>rd</sup> person singular, imperfect active indicative	Strong's #2007
autê (αὐτῇ) [pronounced ow-TAY]	<i>her, it; to her, for her, by her; same</i>	3 <sup>rd</sup> person feminine singular, pronoun; locative, dative or instrumental case	Strong's #846
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
cheir (χείρ, χειρός, ἡ) [pronounced khīr]	<i>hand; handwriting; primarily found in a figurative sense: by [or from] the power [might, activity, means, hand] of someone</i>	feminine plural noun; accusative case	Strong's #5495

**Translation:** He laid [His] hands upon her...

Jesus now touches her. It is legitimate to understand the definite article to be translated by a personal possessive pronoun.

Luke 13:13b			
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
παρὰ (παρὰ) [pronounced <i>par-akh-RAY-mah</i> ]	<i>immediately, forthwith, instantly; presently; soon</i>	adverb	Strong's #3916
ἀνορθώω (ἀνορθώω) [pronounced <i>an-orth-OH-oh</i> ]	<i>to make straight, to straighten out; to build again</i>	3 <sup>rd</sup> person singular, aorist passive indicative	Strong's #461

**Translation:** ...and immediately she was made straight.

Immediately, the woman's infirmity is overcome. Her back is suddenly made straight.

Luke 13:13c			
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
δοξάζω (δοξάζω) [pronounced <i>dox-AD-zo</i> ]	<i>to think someone is glorious; to give glory and honor to someone; to clothe with honor; to impart glory</i>	3 <sup>rd</sup> person singular, imperfect active indicative	Strong's #1392
τόν (τόν) [pronounced <i>tahn</i> ]; also τό (τό) [pronounced <i>toh</i> ]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
θεός (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

**Translation:** [After that,] she was [continuously] glorifying God.

She immediately begins to praise God. She knows that this cure was of God.

In this praise of God, she is clearly associating Jesus with God.

Luke 13:12–13 He laid [His] hands upon her and immediately she was made straight. [After that,] she was [continuously] glorifying God. (Kukis moderately literal translation)

Luke 13:12–13 When He saw her, Jesus summoned [her to Himself] and said to her, “Woman, you have been released from your infirmity.” He laid [His] hands upon her and immediately she was made straight. [After that,] she was [continuously] glorifying God. (Kukis moderately literal translation)

Luke 13:12–13 When Jesus saw her, He called her to come over to Him, and He said to her, “Woman, you have been released from your infirmity!” He laid His hands upon her and her back and posture were immediately made straight. Then she kept on praising and glorifying God. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

Jesus is Challenge for Healing on the Sabbath

And answering, the director of the synagogue, being indignant that on the Sabbath healed the Jesus, he continued saying to the crowd that, “Six days keep on being in which it keeps on being necessary to work; in them, therefore, which keep on coming, be healed+; and not the day of the Sabbath.”

Luke 13:14

Responding, [and] being indignant that Jesus healed on the Sabbath, the director of the synagogue continued saying to the crowd, “[There] are six days during which it keeps on being necessary to work. On those days [lit., on them, in them], therefore, keep on coming and be healed+; but not on the Sabbath day.”

The director of the synagogue was indignant that Jesus healed on the Sabbath. Responding to what Jesus did, the director continued speaking to the crowd: “In every week, there are six days during which it is necessary for all of us to work. You may come on those days for healing by this Man; but not on the Sabbath day!”

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) And answering, the director of the synagogue, being indignant that on the Sabbath healed the Jesus, he continued saying to the crowd that, “Six days keep on being in which it keeps on being necessary to work; in them, therefore, which keep on coming, be healed+; and not the day of the Sabbath.”
- Douay-Rheims 1899 (Amer.) And the ruler of the synagogue being angry that Jesus had healed on the sabbath answering, said to the multitude: Six days there are wherein you ought to work. In them therefore come and be healed: and not on the sabbath day.
- Holy Aramaic Scriptures But, the master/teacher of the Kenushtha {the Synagogue/the Assembly} while angered, on account that Eshu {Yeshua} had healed while on the Shabtha {the Sabbath}, answered and said unto the kenshe {the gathering}, “Six are the days in which it is right to labor in them, in them come and be healed, and not on the day of The Shabtha {The Sabbath}!”
- James Murdock’s Syriac NT And the chief of the synagogue, being angry that Jesus had healed on the sabbath, answered, and said to the multitude: There are six days, on which it is lawful to work; on them come ye, and be healed, and not on the sabbath day.
- Original Aramaic NT But the Leader of the synagogue, being angered, answered, because Yeshua had healed on the Sabbath, and he said to the gathering, "There are six days in which it is legal to work; you may come in them and be healed and not on the Sabbath day."
- Lamsa Peshitta (Syriac) But the Leader of the synagogue, being angered, answered, because Yeshua had healed on the Sabbath, and he said to the gathering, “There are six days in which



it is legal to work; you may come in them and be healed and not on the Sabbath day.”

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And the ruler of the Synagogue was angry because Jesus had made her well on the Sabbath, and he said to the people, There are six days in which men may do work: so come on those days to be made well, and not on the Sabbath.
Bible in Worldwide English	The ruler of the meeting house was angry because Jesus had healed on the Sabbath day. He said to the people, There are six days to work. You should come to be healed on those days, and not on the Sabbath day.
Easy English	But the leader of the meeting place was angry because Jesus had made a sick person well on their day of rest. He said to the people there, 'There are six days each week when we should work. Come on any of those days and get well. But you should not come on our day of rest to get well.'
Easy-to-Read Version—2008	The synagogue leader was angry because Jesus healed on the Sabbath day. He said to the people, "There are six days for work. So come to be healed on one of those days. Don't come for healing on the Sabbath day."
God's Word™	The synagogue leader was irritated with Jesus for healing on the day of worship. The leader told the crowd, "There are six days when work can be done. So come on one of those days to be healed. Don't come on the day of worship."
Good News Bible (TEV)	The official of the synagogue was angry that Jesus had healed on the Sabbath, so he spoke up and said to the people, "There are six days in which we should work; so come during those days and be healed, but not on the Sabbath!"
J. B. Phillips	And he put his hands upon her, and at once she stood upright and praised God. But the president of the synagogue, in his annoyance at Jesus' healing on the Sabbath, announced to the congregation, "There are six days in which men may work. Come on one of them and be healed, and not on the Sabbath day!" V. 13 is included for context.
The Message	The meeting-place president, furious because Jesus had healed on the Sabbath, said to the congregation, "Six days have been defined as work days. Come on one of the six if you want to be healed, but not on the seventh, the Sabbath."
NIRV	Jesus had healed the woman on the Sabbath day. This made the synagogue leader angry. He told the people, "There are six days for work. So come and be healed on those days. But do not come on the Sabbath day."
New Life Version	The leader of the Jewish place of worship was angry because Jesus healed on the Day of Rest. The leader said to the people, "There are six days in which work should be done. Come on those days and get healed. Do not come to be healed on the Day of Rest."
New Simplified Bible	.

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

Casual English Bible	Jesus put his hands on her and she instantly stood up straight. She burst out thanking God and saying wonderful things about him. The synagogue leader got ticked. He knew that Jews weren't supposed to practice medicine on the Sabbath.[5] So he scolded the crowd in the synagogue, "There are six days for working. Come on one of those days to get yourself healed. Don't be coming here on the Sabbath for that." V. 13 is included for context. <sup>5</sup> 13:14The laws of Moses simply say Jews are not supposed to work on the Sabbath. But Pharisees and many other Jews at the time had a long list of activities they considered work – and treating sick people who weren't in danger of dying that
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particular day was one of them. The idea was that doctors and miracle workers needed a day off, too.

Contemporary English V.

The man in charge of the meeting place was angry because Jesus had healed someone on the Sabbath. So he said to the people, "Each week has six days when we can work. Come and be healed on one of those days, but not on the Sabbath."

The Living Bible

But the local Jewish leader in charge of the synagogue was very angry about it because Jesus had healed her on the Sabbath day. "There are six days of the week to work," he shouted to the crowd. "Those are the days to come for healing, not on the Sabbath!"

New Berkeley Version  
New Living Translation

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But the leader in charge of the synagogue was indignant that Jesus had healed her on the Sabbath day. "There are six days of the week for working," he said to the crowd. "Come on those days to be healed, not on the Sabbath."

The Passion Translation

The Jewish leader who was in charge of the synagogue was infuriated over Jesus healing on the Sabbath day. "Six days you are to work," he shouted angrily to the crowd. "Those are the days you should come here for healing, but not on the seventh day!"

UnfoldingWord Simplified T.

But the leader of the synagogue was angry because Jesus had healed her on the Jewish rest day. So he said to the people, "There are six days each week in which our laws permit people to work. If you need healing, those are the days to come to the synagogue and be healed." Do not come on our day of rest!"

William's New Testament

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### Partially literal and partially paraphrased translations:

American English Bible

However, the chief of the synagogue resented this because Jesus had performed the cure on the Sabbath.

So he said to the crowd:

'There are *six days* when work should be done. Come to be cured on *those days*, not on the Sabbath!'

Beck's American Translation

.

Breakthrough Version

When the synagogue leader responded, infuriated because Jesus healed on the Sabbath, he was saying to the crowd, "There are six days during which it is necessary to be working. So as you come during them, be healed, and not on the Sabbath day."

Common English Bible

The synagogue leader, incensed that Jesus had healed on the Sabbath, responded, "There are six days during which work is permitted. Come and be healed on those days, not on the Sabbath day."

A. Campbell's Living Oracles

But the director of the synagogue, moved with indignation, because Jesus had performed a cure on the Sabbath, said to the people, There are six days for working; come, therefore, on those days and be healed, and not on the Sabbath day.

New Advent (Knox) Bible

But the ruler of the synagogue, indignant that Jesus should heal them on the sabbath day, turned and said to the multitude, You have six days on which work is allowed; you should come and be healed on those days, not on the sabbath.

NT for Everyone

.

20<sup>th</sup> Century New Testament

But the President of the Synagogue, indignant that Jesus had worked the cure on the Sabbath, interposed and said to the people: "There are six days on which work ought to be done; come to be cured on one of those, and not on the Sabbath."

### Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible

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Conservapedia Translation	And the leader of the synagogue reacted with indignation because Jesus had healed on the sabbath day, and said to the people, "There are six days in which men ought to work: in those days people should come and be healed, instead of on the sabbath day".
Revised Ferrar-Fenton Bible	The chief of the synagogue, mad with rage because Jesus had performed a cure on the Sabbath, exclaimed to the people, "There are six days during which work should be done; come, therefore, on those days to be cured, and not on the Day of Rest."
God's Truth (Tyndale)	.
International Standard V	. NRSV (Anglicized Cath. Ed.)
NIV, ©2011	.
Riverside New Testament	But the synagogue Director, angry because Jesus was healing on the Sabbath, said to the crowd, "There are six days in which work should be done. On those days come and be healed, but not on the Sabbath day."
Leicester A. Sawyer's NT	.
Urim-Thummim Version	.
Weymouth New Testament	Then the Warden of the Synagogue, indignant that Jesus had cured her on a Sabbath, said to the crowd, "There are six days in the week on which people ought to work. On those days therefore come and get yourselves cured, and not on the Sabbath day."

#### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And the ruler of the synagogue answering indignantly because that Jesus healed in the Sabbath, said to the crowd, There are six days in which it is binding to work; therefore coming in them, be healed, and not in the Sabbath day.
New American Bible (2002)	.
New American Bible (2011)	<sup>d</sup> But the leader of the synagogue, indignant that Jesus had cured on the sabbath, said to the crowd in reply, "There are six days when work should be done. Come on those days to be cured, not on the sabbath day." d. [13:14] 6:7; 14:3; Ex 20:8–11; Dt 5:12–15; Mt 12:10; Mk 3:2–4; Jn 5:16; 7:23; 9:14, 16.
New English Bible–1970	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible–1989	But the president of the synagogue, indignant with Jesus for healing on the sabbath, intervened and said to the congregation, "There are six working days: come and be cured on one of them, and not on the sabbath."

#### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But the president of the synagogue, indignant that Yeshua had healed on <i>Shabbat</i> , spoke up and said to the congregation, "There are six days in the week for working; so come during those days to be healed, not on <i>Shabbat</i> !"
Hebraic Roots Bible	But answering, being angry that Yahshua healed on the Sabbath, the synagogue ruler said to the crowd, There are six days in which it is right to work. Therefore, coming in these, be healed, and not on the Sabbath day.
Holy New Covenant Trans.	The house of worship leader was angry because Jesus had healed on the Sabbath day. The leader began to say to the crowds, "There are six days for work, so come to be healed on one of those days. Do not come for healing on the Sabbath day!"
The Scriptures 2009	But the ruler of the congregation, responding, much displeased that עשויה had healed on the Sabbath, said to the crowd, "There are six days on which men should work, so come and be healed on them, and not on the Sabbath day."

Tree of Life Version But the synagogue leader, indignant that Yeshua had healed on Shabbat, started telling the crowd, "There are six days in which work should be done—so come to be healed on those days and not on Yom Shabbat!"

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...Answering but The Assembly Leader Having (Anger) for [on] the break (weekly) relieves The Jesus said [to] the crowd for six Days are in whom\* is (necessary) to work in them so Coming be relieved! and not [on] the day [of] the break (weekly) relieved!

Alpha & Omega Bible BUT THE SYNAGOGUE OFFICIAL, INDIGNANT BECAUSE JESUS HAD HEALED ON THE SABBATH (*7th Day of Rest & Worship. i.e. Saturday*), SAID TO THE CROWD IN RESPONSE, THERE ARE SIX DAYS IN WHICH WORK SHOULD BE DONE; SO COME DURING THEM AND GET HEALED, AND NOT ON THE SABBATH (*7th Day of Rest & Worship. i.e. Saturday*) DAY.

Awful Scroll Bible Moreover, the drawing-together-leader coming to be resolved-away, greatly-wrenching, certainly-of-what Deliverance-of-Jah serviced on the Rest asserts to speak out to they of the adjoining area, "There are six days from-within which yourself ought to work. From-within these therefore yourself coming, emerge to be servicing, and not on the Rest day."

Concordant Literal Version Now answering, the chief of the synagogue, resenting that Jesus cures on the sabbath, said to the throng that "Six days are there on which one must be working; on them, then, coming, be cured, and not on the sabbath day."

exeGeses companion Bible And answering, the synagogue arch is indignified because Yah Shua cures on the shabbath; so he words to the multitude, There are six days in which men must work: so come and be cured in them and not on the shabbath.

Orthodox Jewish Bible And in reply the Rosh of the Beit HaKnesset, being indignant that Rebbe, Melech HaMoshiach had given refuah (healing) on Shabbos, was saying to the multitude, There are sheshah yamim (six days) in which melachah (work) should be done; therefore, come during those sheshah yamim and get your refuah; but not on Shabbos! [SHEMOT 20:9]

Rotherham's Emphasized B. But the synagogue-ruler. answering. <being greatly displeased that [on the Sabbath] Jesus had healed> began saying unto the multitude—  
 ||Six' days|| there are. in which men ought to get their work done;  
 ||On them|| therefore. come and be healed, and [not on the day of rest].

### Expanded/Embellished Bibles:

*The Amplified Bible* But the leader of the synagogue, indignant because Jesus had healed on the Sabbath, *began* saying to the crowd in response, "There are six days in which work ought to be done; so come on those days and be healed, and not on the Sabbath day."

An Understandable Version But the official of the synagogue became angry because Jesus had healed [someone] on the Sabbath day. [Note: This was viewed as a violation of proper Sabbath day observance by certain Jews who interpreted the Law of Moses with narrow legalism]. So, the official said to the crowd, are six days [in the week] for people to work. Therefore, you should come to be healed on one of them, and not on the Sabbath day.

The Expanded Bible  
Jonathan Mitchell NT .  
Now making a critical remark, the presiding officer (ruler; chief; ranking member; leader) of the synagogue growing indignant and displeased, resenting the fact that

Jesus had given care and effected a cure on the sabbath began saying to the crowd, "There are six days within which it continues necessary and binding to be habitually working (performing acts)! You folks continue the habit of receiving treatment and cures while normally coming on (or: during) them and not on the sabbath day!"

P. Kretzmann Commentary

### Verses 14-17

Christ's defense against the ruler of the synagogue:

And the ruler of the synagogue answered with indignation because that Jesus had healed on the Sabbath-day, and said unto the people, There are six days in which men ought to work; in them therefore come and be healed, and not on the Sabbath-day.

Lexham Bible

But the ruler of the synagogue, indignant because Jesus had healed on the Sabbath, answered and [\*Here "and" is supplied because the previous participle ("answered") has been translated as a finite verb] said to the crowd, "There are six days on which it is necessary to work. Therefore come and [\*Here "and" is supplied because the previous participle ("come") has been translated as a finite verb] be healed on them, and not on the day of the Sabbath!"

Syndein/Thieme

`` And the 'synagogue ruler' {archisunagogos} being indignant . . . because Jesus had healed her on the Sabbath. . 'had an answer for'/'gave a discerning answer from the ultimate source of himself' {apokrinomai} saying to the crowd {in reaction}, "There are six days in which to work. Therefore, come during them and get healed, and not on the Sabbath day."

Translation for Translators

But the man in charge ◀of the synagogue/of the meeting place▶ was angry because Jesus had healed her ◀on the Sabbath/on the Jewish rest day▶. *He considered that healing was doing work.* So he said to the people, "There are six days *each week* in which *our Jewish laws* permit people to work. *If you need healing*, those are the days to come ◀to the synagogue/to the meeting place▶ and be healed. Do not come on our Jewish day of rest!"

The Voice

She started praising God, but the synagogue official was indignant because Jesus had not kept their Sabbath regulations by performing this healing.

**Synagogue Official:** Look, there are six other days when it's appropriate to get work done. Come on those days to be healed, not on the Sabbath! A portion of v. 13 is included for context.

### Bible Translations with Many Footnotes:

NET Bible®

But the president of the synagogue, indignant because Jesus had healed on the Sabbath, said to the crowd, "There are six days on which work<sup>40</sup> should be done!<sup>41</sup> So come<sup>42</sup> and be healed on those days, and not on the Sabbath day."

<sup>40sn</sup> The irony is that Jesus' "work" consisted of merely touching the woman. There is no sense of joy that eighteen years of suffering was reversed with his touch.

<sup>41tn</sup> Grk "on which it is necessary to work." This has been simplified in the translation.

<sup>42tn</sup> The participle ἐρχόμενοι (ercomenoi) has been translated as a finite verb due to requirements of contemporary English style.

The Spoken English NT

But the head of the synagogue reacted-he was angry that Jesus had healed on the Sabbath. He was saying to the crowd, are six days on which you're supposed to do work! So come get healed on one of them-and not on the Sabbath day!"

Wilbur Pickering's New T.

But the ruler of the synagogue reacted with indignation, because Jesus had healed on the Sabbath, and he said to the crowd, "There are six days in which one should work; therefore come and be healed on them, and not on the Sabbath".<sup>4</sup>

<sup>(4)</sup> Of course the woman had not come to be healed; she came to worship God. It was the Lord's initiative.

### Literal, almost word-for-word, renderings:

A Faithful Version	But the ruler of the synagogue answered with indignation because Jesus had healed on the Sabbath, and said to the people, "There are six days in which men are obligated to work; therefore, during those days come and be healed, but not on the Sabbath day."
Analytical-Literal Translation	But the synagogue leader answering (being indignant that Jesus healed on the Sabbath), began saying to the crowd, "There are six days in which it is necessary [for us] to be working. Therefore, on these [days] [be] coming [and] getting healed, and not on the day of the Sabbath."
Berean Literal Bible	And answering, the ruler of the synagogue, indignant because Jesus had healed on the Sabbath, was saying to the crowd, "There are six days in which it behooves <i>one</i> to work. Therefore coming, be healed in these, and not on the day of the Sabbath."
Charles Thomson NT	Upon which the ruler of the synagogue, to express his indignation because Jesus cured on the sabbath day, addressed the people and said, There are six days on which work should be done: come therefore on those days and be cured, and not on the sabbath day.
Context Group Version	And the ruler of the community center, being moved with indignation because Jesus had healed on the Sabbath, answered and said to the multitude, There are six days in which men should work: in them therefore come and be healed, and not on the day of the Sabbath.
Far Above All Translation	But the president of the synagogue, who was annoyed that Jesus had healed on the Sabbath, responded and said to the congregation, are six days on which one must do work. So come on these days and be healed, and not on the Sabbath day.
Holy B. Improved Ed. (1912)	And the ruler of the synagogue answering (being much displeased because Jesus healed on the sabbath), said to the crowd, There are six days in which men ought to work; in them therefore come and be healed, and not on the sabbath day.
Modern Literal Version 2020	Now the ruler of the synagogue, being indignant because Jesus had healed on the Sabbath, answered and said to the crowd, There are six days in which it is essential for men to work; therefore be healed, coming in these days, and not on the day of the Sabbath.
Revised Young's Lit. Trans.	And the chief of the synagogue answering -- much displeased that on the sabbath Jesus healed -- said to the multitude, 'Six days there are in which it is necessary for us to be working; in these, then, coming, be healed, and not on the sabbath-day.'

**The gist of this passage:** The Jewish leader in the synagogue demanded that anyone needing healing needed to show up on one of the other six days and not on the Sabbath.

<b>Luke 13:14a</b>			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apokrinomai (ἀποκρίνομαι) [pronounced <i>ahp-oh-KREE-noh-mai</i> ]	<i>answering, responding; a reply; speaking [after someone else]; continuing [speaking, a discourse]</i>	masculine singular, aorist (deponent) passive participle, nominative case	Strong's #611
dé (δέ) [pronounce <i>deh</i> ]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ho (ὁ) [pronounced <i>hoh</i> ]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588

## Luke 13:14a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
archisunagōgos (ἀρχισυνάγωγος) [pronounced ar-khee- soon-AG-oh-goss]	<i>director of the synagogue services; (chief) ruler of the synagogue</i>	masculine singular noun; genitive/ablative case	Strong's #752
aganaktēō (ἀγανακτέω) [pronounced ag-an-ak- TEH-oh]	<i>being indignant, one moved with indignation, being very displeased</i>	masculine singular, present active participle, nominative case	Strong's #23
hōti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
tō (τῷ) [pronounced toe]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
sabbaton (σάββατον) [pronounced SAHB- baht-on]	<i>Sabbath [day, week]; seventh day; Saturday</i>	neuter singular noun; dative, locative or instrumental case	Strong's #4521
therapeuō (θεραπεύω) [pronounced there-ap- YOO-oh]	<i>to serve, do service; to heal, to cure, to restore to health; to worship</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2323
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Iêsous (Ἰησοῦς) [pronounced ee-ay- SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424
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 <sup>rd</sup> person singular, imperfect active indicative	Strong's #3004
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
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; dative, locative or instrumental case	Strong's #3793

**Translation:** Responding, [and] being indignant that Jesus healed on the Sabbath, the director of the synagogue continued saying to the crowd,...

To get the full gist of what is happening here, remember that there has been this woman, bent over, unable to straighten herself out; and she has suffered from this infirmity for 18 years. She keeps coming to the synagogue for help for her **soul**; and it is like that everyone there knows her or knows of her. Everyone expects that this will be the end of her life in this condition.

Her suffering must have been unimaginable.

Jesus healed her, which appears to be a bonafide miracle. And the woman, after being healed, keeps on praising God for her deliverance.

Everyone there, having witnessed this amazing event, should have been wondering, “Who is this Man? How is He able to do this? Does this healing not reveal God?”

We have already studied verses where the religious hierarchy is clearly in conflict with Jesus, that they are looking to trip Him up in any way possible, and this director of the synagogue is typical of that thinking.

The man does not stop and ask himself, *what did I just witness? This woman has suffered this indignity for 18 years? How is the healing possible?*

This synagogue director, instead of having any empathy for the woman, instead of being knocked back at the wonder of what he has just witnessed, is indignant; he is a little bit angry. He is going to say some things in order to mitigate this problem of a miraculous healing.

Luke 13:14b			
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
hex (ἕξ) [pronounced hex]	<i>six</i>	indeclinable numeral adjective	Strong's #1803
hêmerai (ἡμέραι) [pronounced hay-MEH-rai]	<i>days; time; years, age, life</i>	feminine plural noun; nominative case	Strong's #2250
eisi (εἰσί) [pronounced i-SEE] eisin (εἰσίν) [pronounced i-SEEN]	<i>are, be, were</i>	3 <sup>rd</sup> person plural, present indicative	Strong's #1526 (a form of #1510)
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
hais (αἰς) [pronounced hace]	<i>to whom, in which, by that; what, whom, that, whose</i>	feminine plural relative pronoun; dative, locative or instrumental case	Strong's #3739



Luke 13:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
deí (δεῖ) [pronounced <i>digh</i> ]	<i>to need, to be necessary, to have need of, a need which is inevitable in the nature of things</i>	3 <sup>rd</sup> person singular, present impersonal active indicative	Strong's #1163
ergázomai (ἐργάζομαι) [pronounced <i>er-GAHD-zohm-ah-ee</i> ]	<i>to work, to labour, to do work; to trade, to make gains by trading, "do business"; to do, to work out; to exercise, to perform, to commit; to cause to exist, produce; to work for, earn by working, to acquire</i>	present (deponent) middle/passive infinitive	Strong's #2038

**Translation:** ..."[There] are six days during which it keeps on being necessary to work.

The synagogue director begins by teaching what he believes is a fundamental principle: "There are six days, and during those six days, we must work."

He is addressing the people there on the Sabbath (probably an unusually large crowd), and he chews them out, while, more or less, chewing the lady for showing up here on a Saturday.

The woman is aware that the synagogue was going to be open and that Jesus would probably be there that Saturday. There would have been no guarantees how long Jesus would remain in town.

Luke 13:14c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced <i>en</i> ]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
autais (αὐταῖς) [pronounced <i>ow-TACE</i> ]	<i>theirs, of theirs, from theirs; same</i>	3 <sup>rd</sup> person feminine plural pronoun; locative, dative or instrumental case	Strong's #846
oun (οὖν) [pronounced <i>oon</i> ]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
érchomai (ἔρχομαι) [pronounced <i>AIR-khoh-my</i> ]	<i>going, coming (in a great variety of applications, literally and figuratively); the ones accompanying; appearing; bringing, those entering</i>	masculine plural, present (deponent) middle/passive participle, nominative case	Strong's #2064
therapeuō (θεραπεύω) [pronounced <i>there-ap-YOO-oh</i> ]	<i>to serve, do service; to heal, to cure, to restore to health; to worship</i>	2 <sup>nd</sup> person plural, present passive imperative	Strong's #2323

**Translation:** On those days [lit., on them, in them], therefore, keep on coming and be healed+;...

The synagogue director continues: “Now, if you want to be healed and if this Man wants to come back to heal, then come on those days.”

First, it is not as if there are dozens of healings taking place, and this interferes with the synagogue schedule. Secondly, this man has no idea if Jesus is there on that day, but may be gone the next. Thirdly, the synagogue director has automatically decided to rule that healings count as work. We all witnessed, from the Scriptures, what happened: Jesus simply touched this woman and she became whole. There was no effort expended; in fact, it is reasonably likely that Jesus Himself did not effect the cure, but that this was done by God the Father.

None of these considerations seem to occur to the director. He perceives Jesus as an enemy, a threat, as competition; and he subsequently paints Jesus in the worst light possible, that He worked on the Sabbath (and everyone saw Him work).

Essentially, the synagogue director is blaming those who have serious conditions for showing up to be healed on a Saturday.

**Illustration:** We have seen this sort of thing happen all of the time in our current society. A political group paints another political group with a broad brush, imputing to them motives and ideas which the opposing group does not have. In the 2020 election, which has not yet occurred at the time of my writing this, President Trump has been portrayed over and over again as a racist; and his supporters are painted with this same broad brush. I have actually been asked, by someone who has known me for decades, if I have personally become a racist (not based upon anything I have said or done, but on my political leanings).

This synagogue director has, in point of fact, branded Jesus as a sinner, as having violated the Sabbath, which is one of the Ten Commandments.

What the director has said here is absolutely absurd. How many miraculous healings has this man seen in his life? Let me tell you: one, the one which he just saw.

You may or may not be aware that, throughout Christendom today, there are men who claim to be healers and it is even possible that they do a *show* on stage where they appear to heal others. Do they go into a city, find someone suffering from the same ailment for 18 years and heal them? Someone everyone knows? Do they take their cameras and go into a hospital and begin to randomly heal patients? They don’t do any of this.

I do not make it a habit to go to holy roller churches, but, before I knew very much, I went to one, and the **pastor**, who claimed to have the gift of healing, actually wandered throughout the church to heal some of those who were there. In one case, I remember them gathering around one gal—I do not know what her ailment was—and he went through the 2 minutes or so of theatrics and was about to move on, when a woman with him in that crowd, said, “Why don’t we stay here until she is completely healed?” I saw him flash her a dirty look, and they hovered for another minute or two, and then moved on.

Luke 13:14d			
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
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

Luke 13:14d			
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
hêmera (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
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
sabbaton (σάββατον) [pronounced SAHB-baht-on]	<i>Sabbath [day, week]; seventh day; Saturday</i>	neuter singular noun; dative, locative or instrumental case	Strong's #4521

**Translation:** ...but not on the Sabbath day.”

All of this is so absurd. Does this man think that Jesus is going to be hanging out there all week long to do healings? Or for another month or two? Does he somehow think that Jesus is now a permanent fixture there, to heal anyone who comes to Him. The synagogue director does not even want Jesus there in the first place.

The director cannot explain what he has seen himself with his own eyes. He has no idea if Jesus is going to heal again; and he knows nothing about the power of Jesus or what Jesus is capable of doing (it is my own personal believe that Jesus actually did nothing, but that God worked through Him).

Luke 13:14 Responding, [and] being indignant that Jesus healed on the Sabbath, the director of the synagogue continued saying to the crowd, “[There] are six days during which it keeps on being necessary to work. On those days [lit., on them, in them], therefore, keep on coming and be healed+; but not on the Sabbath day.” (Kukis moderately literal translation)

The synagogue director certainly observed what happened. He could see with his own eyes that Jesus did not exert any effort; nor did the woman. When Jesus taught what was being done, He taught that the power was in God, not in Himself. If the word was being done by God, who is the synagogue director (or anyone else) to question what God chose to do?

Luke 13:14 The director of the synagogue was indignant that Jesus healed on the Sabbath. Responding to what Jesus did, the director continued speaking to the crowd: “In every week, there are six days during which it is necessary for all of us to work. You may come on those days for healing by this Man; but not on the Sabbath day!” (Kukis paraphrase)

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And answers him the Lord and He said, “Hypocrite, each of you+! On the Sabbath, [who] does not loosen the ox of his or the donkey from the stall and leading [it] he gives [the animal] drink? And this daughter of Abraham who has bound the Satan, behold, ten and eight years, is [it] not necessary to loosen [her] from the bond this the day of the Sabbath?”

Luke  
13:15–16

The Lord answered him and said, “You are all hypocrites! [Who] does not loosen his ox or [his] donkey from the stall, on the Sabbath, leading [the animal] to drink [water]? [Consider] this daughter of Abraham whom Satan has bound up for, lo, [these] 18 years—it is not necessary to loosen the bonds [on her] this Sabbath day?”

The Lord immediately answered him, saying, “You’re a complete hypocrite! What person does not loosen his ox or donkey from his stall in order to give him water on the Sabbath? Then consider this daughter of Abraham, whose life is far more important to God than that of your animal—she has been bound up for 18 years. It is not necessary to loosen her bonds on this Sabbath day?”

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	And answers him the Lord and He said, “Hypocrite, each of you+! On the Sabbath, [who] does not loosen the ox of his or the donkey from the stall and leading [it] he gives [the animal] drink? And this daughter of Abraham who has bound the Satan, behold, ten and eight years, is [it] not necessary to loosen [her] from the bond this the day of the Sabbath?”
Douay-Rheims 1899 (Amer.)	And the Lord answering him, said: Ye hypocrites, doth not every one of you, on the sabbath day, loose his ox or his ass from the manger and lead them to water? And ought not this daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?
Holy Aramaic Scriptures	But, Eshu {Yeshua} answered and said unto him, “Hypocritical persons! Does not each one from you loosen thureh {his ox} during the Shabtha {the Sabbath}, or khamareh {his donkey} from the stable, and goes, watering it? Yet, this one, who is a daughter of Abraham, and the aqel kartsa {the feeder of slander/the accuser i.e. the devil} has bound her, behold, eighteen years; was it not right that she should be loosened from this bondage during the day of the Shabtha {the Sabbath}?”
James Murdock’s Syriac NT	But Jesus replied, and said to him: Thou hypocrite ! Doth not every one of you, on the sabbath, loose his ox or his ass from the stall, and lead him to water? And this woman, a daughter of Abraham, whom the Calumniator hath bound, lo, these eighteen years, ought she not to be loosed from this bond on the sabbath day?
Original Aramaic NT	But Yeshua answered and he said to him, "Hypocrite! Does not each one of you on the Sabbath release his ox or his donkey from the stall and go to water it?" "But this is a daughter of Abraham and The Devil has bound her, behold, for eighteen years. Is it illegal that she be released from this bondage on the Sabbath Day?"*
Lamsa Peshitta (Syriac)	But Yeshua answered and he said to him, “Hypocrite! Does not each one of you on the Sabbath release his ox or his donkey from the stall and go to water it?” “But this is a daughter of Abraham and The Devil has bound her, behold, for eighteen years. Is it illegal that she be released from this bondage on the Sabbath Day?”

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	But the Lord gave him an answer and said, O you false men! do you not, every one of you, on the Sabbath, let loose his ox and his ass and take it to the water? And is it not right for this daughter of Abraham, who has been in the power of Satan for eighteen years, to be made free on the Sabbath?
Bible in Worldwide English	The Lord said to him, You are not true to yourselves! Every one of you unties his cow or horse and takes it to the water to drink on the Sabbath day. Do you not? This woman belongs to Abrahams family. Satan has tied her for eighteen years. Is it not right that she should be set free on the Sabbath day?
Easy English	‘You are wrong,’ the Lord Jesus said to him. ‘You teach one thing but you do something different yourselves. On the day of rest you will undo the rope on your ox or your donkey and take it outside. You then give it water to drink. Is that not true? Now look at this woman. She belongs to the family of Abraham. But a bad spirit from the Devil has made her ill for 18 years. It is like he has tied her up. So it must be right to make her free on our day of rest.’  Because an ox is very strong, people use it to work for them. It can pull many things in a cart. People also use donkeys to carry heavy things. They tie them up at night in a special place.
Easy-to-Read Version—2008	The Lord answered, "You people are hypocrites! All of you untie your work animals and lead them to drink water every day—even on the Sabbath day. This woman that I healed is a true descendant of Abraham. But Satan has held her for 18 years. Surely it is not wrong for her to be made free from her sickness on a Sabbath day!"
<i>God's Word</i> <sup>TM</sup>	The Lord said, "You hypocrites! Don't each of you free your ox or donkey on the day of worship? Don't you then take it out of its stall to give it some water to drink? Now, here is a descendant of Abraham. Satan has kept her in this condition for 18 years. Isn't it right to free her on the day of worship?"
Good News Bible (TEV) J. B. Phillips	. But the Lord answered him, saying, "You hypocrites, every single one of you unties his ox or his ass from the stall on the Sabbath day and leads him away to water! This woman, a daughter of Abraham, whom you all know Satan has kept bound for eighteen years—surely she should be released from such bonds on the Sabbath day!"
<i>The Message</i>	But Jesus shot back, "You frauds! Each Sabbath every one of you regularly unties your cow or donkey from its stall, leads it out for water, and thinks nothing of it. So why isn't it all right for me to untie this daughter of Abraham and lead her from the stall where Satan has had her tied these eighteen years?"
NIRV	The Lord answered him, "You pretenders! Doesn't each of you go to the barn and untie your ox or donkey on the Sabbath day? Then don't you lead it out to give it water? This woman is a member of Abraham's family line. But Satan has kept her disabled for 18 long years. Shouldn't she be set free on the Sabbath day from what was keeping her disabled?"
New Life Version	The Lord said to him, "You pretend to be someone you are not! Do not each of you let his cow or his donkey out and lead them to water on the Day of Rest? 16 Should not this Jewish woman be made free from this trouble on the Day of Rest? She has been chained by Satan for eighteen years."
New Simplified Bible	The Lord answered: »You hypocrites! You would untie your ox or your donkey from the stall and take it out to give it water on the Sabbath. »Here is a descendant of Abraham whom Satan has kept in bonds for eighteen years. Should she be released on the Sabbath?«

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

Casual English Bible	The Lord answered, "Tell me this, you hypocrites. Every Sabbath, don't each one of you untie your ox or your donkey and lead it out so they're free to get a drink of water? Shouldn't this woman be freed, too? She's a daughter of Abraham who has been tied up by Satan for 18 years. Why not free her on the Sabbath?"
Contemporary English V.	The Lord replied, "Are you trying to fool someone? Won't any one of you untie your ox or donkey and lead it out to drink on a Sabbath? This woman belongs to the family of Abraham, but Satan has kept her bound for eighteen years. Isn't it right to set her free on the Sabbath?"
The Living Bible	But the Lord replied, "You hypocrite! You work on the Sabbath! Don't you untie your cattle from their stalls on the Sabbath and lead them out for water? And is it wrong for me, just because it is the Sabbath day, to free this Jewish woman from the bondage in which Satan has held her for eighteen years?"
New Berkeley Version New Living Translation	. But the Lord replied, "You hypocrites! Each of you works on the Sabbath day! Don't you untie your ox or your donkey from its stall on the Sabbath and lead it out for water? This dear woman, a daughter of Abraham, has been held in bondage by Satan for eighteen years. Isn't it right that she be released, even on the Sabbath?"
The Passion Translation	The Lord said, "You hopeless frauds! Don't you care for your animals on the Sabbath day, untying your ox or donkey from the stall and leading it away to water? If you do this for your animals, what's wrong with allowing this beloved daughter of Abraham, who has been bound by Satan for eighteen long years, to be untied and set free on a Sabbath day?"
UnfoldingWord Simplified T.	Then the Lord replied to him, "You and your fellow religious leaders are hypocrites! Each of you also works on the day of rest sometimes! Would you not untie your ox or donkey to lead it from the food trough to where it can drink water? This woman is a Jew, descended from Abraham! But Satan has kept her crippled for eighteen years, as though he had tied her up! Certainly you would agree that it is right that I free her from Satan, even if I do it on a day of rest!"
William's New Testament	.

**Partially literal and partially paraphrased translations:**

American English Bible	But the Lord replied: 'Hypocrite! Don't you untie your bulls and burros from their stalls and lead them out to drink on the Sabbath? 'Yet, this is a daughter of AbraHam, whom the Opposer has held tied {Look!} for some 18 years! So, isn't it appropriate for her to be untied from this type of bondage on the Sabbath?'
Beck's American Translation Breakthrough Version	. But the Master responded to him and said, "Fakers, doesn't each of you on the Sabbath untie his cow or donkey from the feed trough and, after leading it off, give it a drink? But this woman, who is a daughter of Abraham, whom the Opponent tied up, look, eighteen years, isn't it necessary to untie her from this imprisonment on the Sabbath day?"
Common English Bible Len Gane Paraphrase	. The Lord then answered him and said, "You hypocrite, doesn't each one of you on the Sabbath untie his ox or his donkey from the stall and lead [him] to water. "Shouldn't this woman, a daughter of Abraham, whom Satan has tied up, take note, these eighteen years, be untied from this bond on the Sabbath Day."
New Advent (Knox) Bible	And the Lord gave him this answer, What, you hypocrites, is there any one of you that will not untie his ox or his ass from the stall and take them down to water, when it is the sabbath? And here is this daughter of Abraham, whom Satan had kept bound these eighteen years past; was it wrong that she should be delivered on the sabbath day from bonds like these?

NT for Everyone 'You bunch of hypocrites!' replied Jesus. 'You would all be quite happy to untie an ox or a donkey from its stall on the sabbath day and lead it out for a drink! And isn't it right that this daughter of Abraham, tied up by the satan for these eighteen years, should be untied from her chains on the sabbath day?'

20<sup>th</sup> Century New Testament .

### Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible But the Lord answered him and said, "Hypocrites! Doesn't each one of you untie his ox or donkey from the feeding trough on the Sabbath and lead it to water? Satan has bound this woman, a daughter of Abraham, for eighteen years—shouldn't she be untied from this bondage [Or *isn't it necessary that she be untied from this bondage*] on the Sabbath day?"

Conservapedia Translation The Lord then answered him, saying, "You hypocrite, doesn't each one of you on the sabbath release his ox or his ass from the stall, and lead him to be watered?" And shouldn't this woman, being a daughter of Abraham, whom Satan had afflicted all these eighteen years, be released from this affliction on the sabbath day?"

Revised Ferrar-Fenton Bible "You hypocrites!" the Master answered; "does not each one of you loose his ox or his ass from the stall, on the Rest-Day, and lead it to drink? And this woman, who is a daughter of Abraham, whom his enemy has bound for eighteen years, ought she not to be loosed from this bond on the Day of Rest?"

God's Truth (Tyndale)  
International Standard V

.  
The Lord replied to him, "You hypocrites! Doesn't each of you on the Sabbath untie his ox or donkey and lead it out of its stall to give it some water? Shouldn't this woman, a descendant of Abraham whom Satan has kept bound for eighteen long years, be set free from this bondage on the Sabbath day?" NRSV (Anglicized Cath. Ed.)

NIV, ©2011  
Wikipedia Bible Project

.  
But the Lord answered him, "You hypocrites," he said, "don't every one of you untie your ox or donkey from the stable and take it to give it a drink? So shouldn't this woman, this daughter of Abraham who has been tied up by Satan for eighteen years, have been untied from the chain that bound her this Sabbath day?"

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) .  
The Heritage Bible

Therefore the Lord answered him, and said, Hypocrite, does each one of you on the Sabbath absolutely not loose his ox or his donkey from the stall, and lead him out to watering?

And ought not this one, daughter of Abraham, bound, lo, eighteen loosed from this bond Sabbath day?

New American Bible (2002) .  
New American Bible (2011)

\* The Lord said to him in reply, "Hypocrites! Does not each one of you on the sabbath untie his ox or his ass from the manger and lead it out for watering?"<sup>e</sup>

\* This daughter of Abraham, whom Satan has bound for eighteen years now, ought she not to have been set free on the sabbath day from this bondage?"<sup>f</sup>

\* [13:15–16] If the law as interpreted by Jewish tradition allowed for the untying of bound animals on the sabbath, how much more should this woman who has been bound by Satan's power be freed on the sabbath from her affliction.

\* [13:16] Whom Satan has bound: affliction and infirmity are taken as evidence of Satan's hold on humanity. The healing ministry of Jesus reveals the gradual wresting from Satan of control over humanity and the establishment of God's kingdom.

e. [13:15] 14:5; Dt 22:4; Mt 12:11.

f. [13:16] 19:9.

New English Bible–1970 .

New Jerusalem Bible .

NRSV (Anglicized Cath. Ed.) .

Revised English Bible–1989 The Lord gave him this answer: “What hypocrites you are!” he said. “Is there a single one of you who does not loose his ox or his donkey from its stall and take it out to water on the sabbath?

And here is this woman, a daughter of Abraham, who has been bound by Satan for eighteen long years: was it not right for her to be loosed from her bonds on the sabbath?”

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible

However, the Lord answered him, “You hypocrites! Each one of you on *Shabbat* — don’t you unloose your ox or your donkey from the stall and lead him off to drink? This woman is a daughter of Avraham, and the Adversary kept her tied up for eighteen years! Shouldn’t she be freed from this bondage on *Shabbat*?”

Hebraic Roots Bible .

Holy New Covenant Trans.

The Lord Jesus answered, "You hypocrites! All of you untie your ox or your donkey from the stall and lead them to drink water every day — even on the Sabbath day! This woman whom I healed is our Jewish sister but Satan has held her for 18 years. Why can't she be untied from her sickness on the Sabbath day?"

Tree of Life Version

But the Lord answered him and said, “Hypocrites! On Shabbat doesn’t each of you untie his ox or donkey from the stall and lead it away to give it drink? So this one, a daughter of Abraham incapacitated by satan for eighteen years, shouldn’t she be set free from this imprisonment on Yom Shabbat?”

**Weird English, Old English, Anachronistic English Translations:**

Accurate New Testament

...answers but him The Lord and [He] says Pretenders Each [Man] [of] you\* [on] the break (weekly) not? loosens the ox [of] him or the donkey from the feed rack and Leading {him} [He] gives (drink) {him} this but daughter {of} abraham being whom binds The Satan look! ten and eight years not? was (necessary) to be loosened from the bond this [on] the day [of] the break (weekly)...

Alpha & Omega Bible

BUT THE LORD ANSWERED HIM AND SAID, “YOU HYPOCRITES, DOES NOT EACH OF YOU ON THE SABBATH (*7th Day of Rest & Worship. i.e. Saturday*) UNTIE HIS OX OR HIS DONKEY FROM THE STALL AND LEAD HIM AWAY TO WATER him?

“AND THIS WOMAN, A DAUGHTER OF ABRAHAM AS SHE IS, WHOM SATAN HAS BOUND FOR EIGHTEEN LONG YEARS, SHOULD SHE NOT HAVE BEEN RELEASED FROM THIS BOND ON THE SABBATH (*7th Day of Rest & Worship. i.e. Saturday*) DAY?”

Awful Scroll Bible

The lord himself then resolved-out to him, and said, "Underhanded-determiners! Loose not each of yous on Rest a loosing of his ox or donkey from the stall, and being led- it -out give it to drink?

(")Furthermore remains it not necessary that this-same one, being a daughter of Father-of-populousness whom the Adversary bound, be yourself looked, ten and eight years, to be came about loosed from the same-as-this bond, on Rest day?"

Concordant Literal Version .

exeGesés companion Bible

So Adonay answers him, saying,  
Hypocrite! Does not each one of you on the shabbath loose his ox or his burro from the manger and lead him away to moisten?  
And must not this woman,



being a daughter of Abraham, whom Satan bound,  
 behold, these eighteen years,  
 be loosed from this bond on the shabbath day?

Orthodox Jewish Bible

But Rebbe, Melech HaMoshiach Adoneinu answered him and said, Tzevu'im! Does not each of you on Shabbos untie his ox or his donkey from the evus (animal feeding trough) and lead it away to water him?

But ought not this isha, a bat Avraham Avinu as she is, whom Hasatan has bound hinei, nebbach (regrettably) these shmonah asar (eighteen) long years--should she not have been set free from this bond on Shabbos?

### Expanded/Embellished Bibles:

*The Amplified Bible*

But the Lord replied to him, "You hypocrites (play-actors, pretenders)! Does not each one of you on the Sabbath untie his ox or his donkey from the stall and lead it away to water it? And this woman, a daughter (descendant) of Abraham whom Satan has bound for eighteen long years, should she not have been released from this bond on the Sabbath day?"

An Understandable Version

But the Lord answered them, "You hypocrites! Does not every one of you untie his ox or his donkey from its stall and lead it to water on the Sabbath day? So, should not this woman, being a daughter [*i.e., descendant*] of Abraham, whom Satan has bound [*with this disease*] for eighteen years, have been released from this bondage on the Sabbath day?"

The Expanded Bible

The Lord answered, "You hypocrites! Doesn't each of you untie your work animals [ox or donkey from the stall] and lead them to drink water on the Sabbath day? This woman that I healed, a daughter of Abraham, has been held by Satan for eighteen years. Surely it is not wrong [Was it not necessary...?] for her to be freed from her sickness [this bond/imprisonment] on a Sabbath day!"

Jonathan Mitchell NT

So the Lord made a decisive reply to him, and said, "O you 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)! Does not each one of you folks normally loosen (or: untie) his ox or ass from the stall (or: stable; or: feeding trough) on the sabbath – and then continuing in leading [it] off, is habitually giving [it water] to drink?"

"Now this woman – being a daughter of Abraham whom the adversary (or: opponent) binds, and consider it!, eighteen years! – did it not continue binding and necessary for [her] to be at once loosed from this bond on the sabbath day (a day of rest and ceasing from labor)?"

P. Kretzmann Commentary  
 Lexham Bible

But the Lord answered and said to him, "Hypocrites! Does not each one of you untie his ox or his [\*Literally "the"; the Greek article is used here as a possessive pronoun] donkey from the feeding trough on the Sabbath and lead it [\*Here the direct object is supplied from context in the English translation] away to water it? [\*Here the direct object is supplied from context in the English translation] And this woman, who is a daughter of Abraham, whom Satan bound eighteen [Literally "ten and eight"] long years—is it not necessary that she be released from this bond on the day of the Sabbath?"

Syndein/Thieme

But the Lord answered and said, "Hypocrites/ 'Actors on the stage of life playing a role of that which you are not' {hupokrites}, does not each one of you on the Sabbath untie his ox or donkey from the stall, and lead him away to be watered? Then should absolutely not {ouk} this woman . . . being a daughter of Abraham . . . whom Satan has kept bond for eighteen long years {Satanas - name means 'the adversary' - the devil, Lucifer, etc.}, should she not be released from this bond on the Sabbath day?"

**Translation for Translators** Then the Lord replied to him, “You (sg) and your fellow religious leaders are hypocrites! ◀On the Sabbath/On our Jewish day of rest▶, just like on every other day, ◀each of you unties his ox or donkey, and then leads it from the food trough to where it can drink water./does not each of you untie his ox or donkey, and then lead it from the food trough to where it can drink water?▶ [RHQ] *That is work, too! This woman is more important than an animal; she is a Jew, descended from Abraham! But Satan has kept her [MET] crippled for 18 years, as though he had tied her up and not let her escape! So ◀it is certainly right that she be freed {that I free her}, even if this is a Sabbath day!/was it not right that she be freed {that I free her}, even if this is a Jewish rest day?▶* [RHQ]”

**The Voice** **Jesus:** You *religious leaders* are such hypocrites! Every single one of you unties his ox or donkey from its manger every single Sabbath Day, and then you lead it out to get a drink of water, right? Do you care more about your farm animals than you care about this woman, one of Abraham’s daughters, oppressed by Satan for 18 years? Can’t we untie her from her oppression on the Sabbath?.

### Bible Translations with Many Footnotes:

**NET Bible®** Then the Lord answered him,<sup>43</sup> “You hypocrites! Does not each of you on the Sabbath untie his ox or his donkey from its stall,<sup>44</sup> and lead it to water?<sup>45</sup> Then<sup>46</sup> shouldn’t<sup>47</sup> this woman, a daughter of Abraham whom Satan<sup>48</sup> bound for eighteen long<sup>49</sup> years, be released from this imprisonment<sup>50</sup> on the Sabbath day?”

<sup>43tn</sup> Grk “answered him and said.” This is redundant in contemporary English and has been shortened to “answered him.”

<sup>44tn</sup> Grk “from the manger [feeding trough],” but by metonymy of part for whole this can be rendered “stall.”

<sup>45sn</sup> The charge here is hypocrisy, but it is only part one of the response. Various ancient laws detail what was allowed with cattle; see Mishnah, m. Shabbat 5; CD 11:5-6.

<sup>46tn</sup> Here δέ (de) has been translated as “then” to show the connection with Jesus’ previous statement.

<sup>47tn</sup> Grk “is it not necessary that.” Jesus argues that no other day is more appropriate to heal a descendant of Abraham than the Sabbath, the exact opposite view of the synagogue leader.

<sup>48sn</sup> Note that this is again a battle between Satan and God; see 11:18-23.

<sup>49tn</sup> The word “long” reflects the emphasis added in the Greek text by ἰδοῦ (idou). See BDAG 468 s.v. 1.

<sup>50tn</sup> Or “bondage”; Grk “bond.”

**Rotherham’s Emphasized B.** **The Lord answered him, and said—**  
 Hypocrites! Doth not ||each one of you|| |on the Sabbath| loose his ox or ass from the manger, and leading it away, give it drink?<sup>b</sup>  
 But ||this woman|| <being a daughter of Abraham, whom Satan had bound, lo! eighteen’ years> was there not a needs-be<sup>c</sup> that she should be loosed from this bond |on the day of rest|?

<sup>b</sup> Chap. xiv. 5; Mt. xii. 11.

<sup>c</sup> The “needs-be” of love.

**The Spoken English NT** But the Lord said back to him, “Play actors—doesn’t each of you untie your ox or donkey from its feeding trough on the Sabbath, and lead it out to give it a drink? Yet this is a daughter of Abraham! Look, Satan has bound her for eighteen years— isn’t it important for her to be freed from that bondage<sup>g</sup> on the Sabbath day?”<sup>h</sup>

<sup>h.</sup> He means that Satan has forced her to labor under the burden of her disability for eighteen years straight. So Jesus isn’t working on the Sabbath—he’s letting her rest!

Wilbur Pickering’s New T. So the Lord answered him and said: “Hypocrites! Does not each one of you on the Sabbath loose his ox or donkey from the stall and lead it away to water? So ought not this woman, being a daughter of Abraham, whom Satan<sup>5</sup> kept bound during eighteen long years, be freed from this bond on the Sabbath day?”  
<sup>(5)</sup>By using the enemy’s proper name, Jesus is declaring that it was actually Satan who was behind the problem.

**Literal, almost word-for-word, renderings:**

- Analytical-Literal Translation Then the Lord answered him and said, "Hypocrites! Does not each [one] of you on the Sabbath untie his ox or donkey from the stall, and having led [it] away, give [it] water?  
 "But this [woman], being a daughter of Abraham, whom Satan indeed bound eighteen years, it was necessary [for her] to be released from this bond on the day of the Sabbath, was it not?"
- Context Group Version But the Lord answered him, and said, You (pl) actors, does not each one of you (pl) on the Sabbath loose his ox or his donkey from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom the Adversary had bound, look, [these] eighteen years, to have been freed from this bond on the day of the Sabbath?
- Far Above All Translation .
- Modern Literal Version 2020 Therefore the Lord answered him and said, O hypocrites, do not each of you° on the Sabbath loose his bull or his donkey from the manger and having led him away, deliver to it a drink? Now this one, being a daughter of Abraham, behold, whom the Adversary bound for eighteen years, is it not essential for her to be loosed from this bond on the day of the Sabbath?
- New American Standard But the Lord answered him and said, “You hypocrites, does each of you on the Sabbath not untie his ox or donkey from the stall and lead it away to water it? And this woman, a daughter of Abraham as she is, whom Satan has bound for eighteen long years [Lit *behold, eighteen years*], should she not have been released from this restraint on the Sabbath day?”
- NT (Variant Readings) But the Lord answered him, and said, °Ye hypocrites! doth not each one of you on the sabbath loose his ox or his donkey from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan had bound, lo, [these] eighteen years, to have been loosed from this bond on the day of the sabbath?.  
 °TR-*Thou hypocrite!*
- Revised Young's Lit. Trans. Then the Lord answered him and said, 'Hypocrite, does not each of you on the sabbath loose his ox or ass from the stall, and having led away, does water it? and this one, being a daughter of Abraham, whom the Adversary bound, lo, eighteen years, did it not behoove to be loosed from this bond on the sabbath-day?'

**The gist of this passage:** Jesus calls this man a hypocrite, asking if he might bring some of his animals to be watered on the Sabbath. Then He asks, “Isn’t this daughter of Abraham more important than animals?”

Luke 13:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
apokrinomai (ἀποκρίνομαι) [pronounced <i>ahp-oh-KREE-noh-mai</i> ]	<i>to answer, to reply, to respond; to speak [after someone else]; to continue [speaking, a discourse]</i>	3 <sup>rd</sup> person singular, aorist (deponent) middle indicative	Strong’s #611

Luke 13:15a			
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
autô (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
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
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
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 <sup>rd</sup> person singular, aorist active indicative	Strong's #2036

**Translation:** The Lord answered him and said,...

Somehow, the boss of the synagogue believed himself to be the boss of Jesus; so he told Him that He was violating the Sabbath. Jesus will respond to this assertion. However, Jesus will not argue the Law with the man, but simple logic.

Luke 13:15b			
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
hekastos (ἕκαστος) [pronounced HEHK-as-toss]	<i>each [one], every [man, one]; both, any</i>	masculine singular adjective; nominative case	Strong's #1538
humôn (ὑμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 <sup>nd</sup> person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)

**Translation:** ...“You are all hypocrites!

First of all, he calls this man (and those who support him) a hypocrite. What this means is, this man of the law has one set of standards for himself and his friends; but a different set of standards for anyone else.

This thing about Jesus *working on the Sabbath*; this guy just made that up, on the spot<sup>14</sup> (or, in the alternative, this has been one of their approaches to try to get Jesus).

Luke 13:15c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tô (τῷ) [pronounced toe]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
sabbaton (σάββατον) [pronounced SAHB-baht-on]	<i>Sabbath [day, week]; seventh day; Saturday</i>	neuter singular noun; dative, locative or instrumental case	Strong's #4521
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
luô (λύω) [pronounced LOO-oh]	<i>to loosen; to set free; to dissolve; to sever; to break; to destroy, to demolish</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #3089
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
boûs (βοῦς) [pronounced booce]	<i>ox, cow; grazing livestock</i>	masculine singular noun, accusative case	Strong's #1016
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846
ê (ἢ) [pronounced ā]	<i>or; either, rather; than; but; save</i>	disjunctive particle	Strong's #2228
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
ónos (ὄνος) [pronounced OHN-oss]	<i>donkey, ass</i>	masculine singular noun, accusative case	Strong's #3688
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
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

<sup>14</sup> I think that this may be early on in the Lord's ministry, before the pharisees and other religious types had worked on a plan to harass Him.

### Luke 13:15c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
phatnê (φάτνη) [pronounced FAHT-nay]	<i>a feeding trough, a crib, a manger, a stall</i>	feminine singular noun; genitive/ablative case	Strong's #5336

**Translation:** [Who] does not loosen his ox or [his] donkey from the stall, on the Sabbath,...

Jesus gives an examples which is similar to what he has done. This man and those associated with him mostly have various kinds of farm animals. Those animals need to drink every day. So, from wherever they have been restrained—in their stalls—their owners, even on a Saturday, allow the animal to go to another place where there is water. This is the only logical and kindhearted thing to do for one's animals.

### Luke 13:15d

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
απαγῶ (ἀπάγω) [pronounced ahp-AHG-oh]	<i>leading away; those who are led off to trial (prison, or punishment); carrying, leading (away), and metaphorically being swept away, being seduced</i>	masculine singular, present active participle, nominative case	Strong's #520
potízō (ποτίζω) [pronounced poh-TEED-zoh]	<i>to give to drink, to furnish drink; to water, irrigate (plants, fields); metaphorically to imbue, saturate one's mind</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #4222

**Translation:** ...leading [the animal] to drink [water]?

The one who has complained about what Jesus has done does far more work when he takes one of his animals to drink (or has one of his servants do this). How would making these animals suffer be served by not letting them drink on the Sabbath?

Luke 13:15 The Lord answered him and said, "You are all hypocrites! [Who] does not loosen his ox or [his] donkey from the stall, on the Sabbath, leading [the animal] to drink [water]?"

What Jesus has done is touched the woman. He made no claims Himself of personally healing this woman. There are no laws or even regulations which say that a man cannot heal on the Sabbath or act like a conduit on the Sabbath.

Jesus would be aware that it was typical to give water to one's animals on a Sabbath day.

Luke 13:16a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tautên (ταύτην) [pronounced TAOW-tayn]	<i>this, to this one, towards this thing</i>	intermediate demonstrative pronoun; feminine singular, accusative case	Strong's #3778
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
thugatêr (θυγάτηρ) [pronounced thoo-GAT-air]	<i>a daughter; a female descendant; a female child</i>	feminine singular noun, accusative case	Strong's #2364
Abraam (Ἀβραάμ) [pronounced ab-rah-AHM]	<i>father of a multitude; transliterated Abraham</i>	indeclinable proper masculine noun	Strong's #11
ôn/ousa/on (ὄν/ούσα/ὄν) [pronounced own/OO-sah/on]	<i>being, be, is, are; come; have</i>	feminine singular, present participle; accusative case	Strong's #5607 (present participle of Strong's #1510)
hên (ἣν) [pronounced hayn]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	feminine singular relative pronoun; accusative case (occasionally a demonstrative pronoun)	Strong's #3739
deô (δέω) [pronounced DEH-oh]	<i>to bind tie, fasten; to bind, fasten with chains, to throw into chains; metaphorically; Satan is said to bind a woman bent together by means of a demon, as his messenger, taking possession of the woman and preventing her from standing upright; to bind, put under obligation, of the law, duty etc</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1210
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Satanas (Σατανᾶς) [pronounced sat-an-AS]	<i>Accuser, Adversary, devil; transliterated, Satan, Satanus</i>	masculine singular proper noun, accusative case	Strong's #4567

Although there is the form we are familiar with, simply *Satan*, that form only occurs once in the NT.

## Luke 13:16a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
idou (ἰδοῦ) [pronounced <i>ih-DOO</i> ]	<i>behold, lo; listen, listen up, focus on this, get this, look, look here; see [here]; take note</i>	demonstrative singular particle; interjection; 2 <sup>nd</sup> person singular, aorist active imperative	Strong's #2400 (a special case of #1492)
deka (δέκα) [pronounced <i>DEH-kah</i> ]	<i>ten</i>	Indeclinable numeral	Strong's #1176
kaí (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
oktō (ὀκτώ) [pronounced <i>ok-TOW</i> ]	<i>eight</i>	indeclinable numeral	Strong's #3638
etos (ἔτος) [pronounced <i>EHT-oss</i> ]	<i>year, years</i>	neuter plural noun; accusative case	Strong's #2094

**Translation:** [Consider] this daughter of Abraham whom Satan has bound up for, lo, [these] 18 years—...

Jesus makes a contrast. The animals that they own, which are loosened up and taken to water—they have been tied up only for a half a day or so. This woman—this daughter of **Abraham**—has been in bonds by Satan for 18 years.

Now, earlier, I made mention of the spirit of affliction, and what it is. Here, Satan is the one said to have this woman bound, which suggests to me that she was subject to demon possession—and this has been the case for 18 years.

The parallel that the Lord is making here is, they will unbind their animals to give them water, so that they would not suffer that day; and Jesus, at most, unbound this woman so that she would not suffer another day.

## Luke 13:16b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
deí (δεῖ) [pronounced <i>digh</i> ]	<i>to need, to be necessary, to have need of, a need which is inevitable in the nature of things</i>	3 <sup>rd</sup> person singular, imperfect impersonal active indicative	Strong's #1163
luō (λύω) [pronounced <i>LOO-oh</i> ]	<i>to loosen; to set free; to dissolve; to sever; to break; to destroy, to demolish</i>	aorist passive infinitive	Strong's #3089
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



Luke 13:16b			
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
desmos (δεσμός) [pronounced dehs-MOSS]	<i>bands, bonds, chains</i>	masculine singular noun, accusative case	Strong's #1199
toutou (τούτου) [pronounced TOO-too]	<i>this, that, of this one, from this thing</i>	intermediate demonstrative pronoun; masculine singular; genitive or ablative case	Strong's #3778 (the genitive masculine or neuter is also known as Strong's #5127)
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
hêmera (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
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
sabbaton (σάββατον) [pronounced SAHB-baht-on]	<i>Sabbath [day, week]; seventh day; Saturday</i>	neuter singular noun; dative, locative or instrumental case	Strong's #4521

**Translation:** ...it is not necessary to loosen the bonds [on her] this Sabbath day?"

The parallel is quite simple: "You loosen the bonds on some of your farm animals on a Saturday; should this woman, of infinite value, not be loosed from the bonds of her captivity as well on a Saturday? Should she wait one more day?"

Luke 13:16 [Consider] this daughter of Abraham whom Satan has bound up for, lo, [these] 18 years—it is not necessary to loosen the bonds [on her] this Sabbath day?" (Kukis moderately literal translation)

Luke 13:15–16 The Lord answered him and said, "You are all hypocrites! [Who] does not loosen his ox or [his] donkey from the stall, on the Sabbath, leading [the animal] to drink [water]? [Consider] this daughter of Abraham whom Satan has bound up for, lo, [these] 18 years—it is not necessary to loosen the bonds [on her] this Sabbath day?" (Kukis moderately literal translation)

Jesus has put together a perfect and easily understood argument to compare what the religious types do and what He just did. They unbind their animals and lead them outside for water. This is certainly better for their animals so that they do not suffer an entire day without water. Jesus has done nothing more than unbind this woman from Satan, in order for her not to suffer even another day. And the final blow is, *Is this woman, a daughter of Abraham, not more valuable than your animals?*

Luke 13:15–16 The Lord immediately answered him, saying, “You’re a complete hypocrite! What person does not loosen his ox or donkey from his stall in order to give him water on the Sabbath? Then consider this daughter of Abraham, whose life is far more important to God than that of your animal—she has been bound up for 18 years. It is not necessary to loosen her bonds on this Sabbath day?” (Kukis paraphrase)

The leader of this synagogue went after Jesus publicly; so Jesus confronted the man publicly for his hypocrisy.

**And these things kept on being said of Him were shame all those opposing Him; and all the crowd were rejoicing over the glorious things, the [things] which were coming to be under Him.**

Luke  
13:17

**[Because of] these things which were being said about Him, His opposition was shamed. Nevertheless, all the crowd kept rejoicing over the glorious things, the [things] which were coming to pass by Him.**

**Those opposed to Jesus were shamed, because of all of the things which they said about Him. On the other hand, many in the crowd continued to rejoice over the wonderful things which Jesus was doing and saying.**

Here is how others have translated this verse:

**Ancient texts:**

- Westcott-Hort Text (Greek) **And these things kept on being said of Him were shame all those opposing Him; and all the crowd were rejoicing over the glorious things, the [things] which were coming to be under Him.**
- Douay-Rheims 1899 (Amer.) **And when he said these things, all his adversaries were ashamed: and all the people rejoiced for all the things that were gloriously done by him.**
- Holy Aramaic Scriptures **And while He was saying these *things*, all of those who were standing to oppose Him, were ashamed, and all the Ama {the People} were rejoicing at all the wonders that were happening by His hand.**
- James Murdock’s Syriac NT **And when he had said these things, all those that stood up against him were ashamed: and all the people rejoiced in all the miracles that were wrought by his hand.**
- Original Aramaic NT **And when he had said these things, those who had opposed him were all ashamed, and all the people were rejoicing at all the miracles that were wrought by his hand.**
- Lamsa Peshitta (Syriac) **And when he had said these things, those who had opposed him were all ashamed, and all the people were rejoicing at all the miracles that were wrought by his hand.**

Significant differences:

**Limited Vocabulary Translations:**

- Bible in Basic English **And when he said these things, those who were against him were shamed, and all the people were full of joy because of the great things which were done by him.**
- Bible in Worldwide English **When he said that, all those who had talked against him were ashamed. All the other people were very glad for all the wonderful things Jesus did.**
- Easy English **These words made the leaders of the meeting place feel ashamed. But the other people there were very happy. They were happy because they had seen Jesus do many good and powerful things.**
- Easy-to-Read Version–2008 **When Jesus said this, all those who were criticizing him felt ashamed of themselves. And all the people were happy for the wonderful things he was doing.**
- God’s Word™ **As he said this, everyone who opposed him felt ashamed. But the entire crowd was happy about the miraculous things he was doing.**

Good News Bible (TEV)	His answer made his enemies ashamed of themselves, while the people rejoiced over all the wonderful things that he did.
J. B. Phillips	These words reduced his opponents to shame, but the crowd was thrilled at all the glorious things he did.
<i>The Message</i>	When he put it that way, his critics were left looking quite silly and red-faced. The congregation was delighted and cheered him on.
NIRV	When Jesus said this, all those who opposed him were put to shame. But the people were delighted. They loved all the wonderful things he was doing.
New Life Version	When He said this, all those who were against Him were ashamed. All the many people were glad for the great things being done by Him.
New Simplified Bible	.

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

Casual English Bible	With those words, Jesus put his critics to shame. Everyone else was happy about all the wonderful things he did.
Contemporary English V.	Jesus' words made his enemies ashamed. But everyone else in the crowd was happy about the wonderful things he was doing.
The Living Bible	This shamed his enemies. And all the people rejoiced at the wonderful things he did.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	When they heard this, his critics were completely humiliated. But the crowds shouted with joy over the glorious things Jesus was doing among them.
UnfoldingWord Simplified T.	After he said that, his enemies were ashamed of themselves. But all the other people were happy about all the wonderful things he was doing.
William's New Testament	Even while He was saying this, His opponents were blushing with shame, but all the people were rejoicing over all the glorious things that were being done by Him.

#### **Partially literal and partially paraphrased translations:**

American English Bible	Well after he said that, all those who opposed him were ashamed; and the crowd started rejoicing over all the glorious things that he was doing.
Beck's American Translation	.
Breakthrough Version	And as He said these things, all the people lying in opposition to Him were ashamed, and the entire crowd was happy based on all the magnificent things happening under Him.
Common English Bible	When he said these things, all his opponents were put to shame, but all those in the crowd rejoiced at all the extraordinary things he was doing.
A. Campbell's Living Oracles	On his saying this, all his opposers were ashamed; but the whole multitude was delighted with all the glorious actions performed by him.
New Advent (Knox) Bible	All his adversaries were put to shame by this saying of his, and the whole multitude rejoiced over the marvellous works he did.
NT for Everyone	At that, all the people who had been opposing him were ashamed. The whole crowd was overjoyed at all the splendid things he was doing.
20 <sup>th</sup> Century New Testament	As he said this, his opponents all felt ashamed; but all the people rejoiced to see all the wonderful things that he was doing.

#### **Mostly literal renderings (with some occasional paraphrasing):**

Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	And when He said this, all His opponents were ashamed; and the whole assembly rejoiced on account of the glorious deeds which were done by Him.

Free Bible Version	What he said shamed all his opponents, but everyone in the crowd was delighted by all the wonderful things he was doing.
God's Truth (Tyndale)	And when he thus said, all his adversaries were ashamed, and all the people rejoiced on all the excellent deeds, that were done by him.
International Standard V	Even as he was saying this, all of his opponents were blushing with shame. But the rest of the crowd was rejoicing at all the wonderful things he was doing. NRSV (Anglicized Cath. Ed.)
Montgomery NT	As he said this, all adversaries were put to shame; and all the crowd rejoiced for the glorious things that he continually did.
NIV, ©2011 Riverside New Testament Leicester A. Sawyer's NT	. . And when he had said these things all his enemies were ashamed; and all the people rejoiced on account of all the glorious works performed by him.
Wikipedia Bible Project	When he said this, all those trying to trap him were shamed, and the whole crowd was delighted by the wonderful things he did.

### **Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	When Jesus said this, all his opponents felt ashamed. But the people rejoiced at the many wonderful things that happened because of him.
The Heritage Bible	And saying these things, all those stretched out against him were ashamed, and all the crowd rejoiced for all the glorious things that came to be under him.
New American Bible (2002)	.
New English Bible–1970	.
New Jerusalem Bible	When he said this, all his adversaries were covered with confusion, and all the people were overjoyed at all the wonders he worked.
NRSV (Anglicized Cath. Ed.)	When he said this, all his opponents were put to shame; and the entire crowd was rejoicing at all the wonderful things that he was doing.
Revised English Bible–1989	At these words all his opponents were covered with confusion, while the mass of the people were delighted at all the wonderful things he was doing.

### **Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	By these words, Yeshua put to shame the people who opposed him; but the rest of the crowd were happy about all the wonderful things that were taking place through him.
Hebraic Roots Bible	.
Holy New Covenant Trans.	When Jesus said this, all the people who were opposing him felt ashamed of themselves. The whole crowd was happy. They were thanking God for the wonderful things Jesus was doing.
The Scriptures 2009	And when He said this, all His opponents were put to shame. And all the crowd rejoiced for all the splendid works being done by Him.
Tree of Life Version	When Yeshua said these things, all His opponents were put to shame; but the whole crowd was rejoicing at all the glorious things done by Him.

### **Weird English, Old English, Anachronistic English Translations:**

Accurate New Testament	...and these saying him were shamed All The [Men] Opposing him and Every The Crowd enjoyed at all the [things] recognized the [things] becoming by him...
Alpha & Omega Bible	AS HE SAID THIS, ALL HIS OPPONENTS WERE BEING HUMILIATED; AND THE ENTIRE CROWD WAS REJOICING OVER ALL THE GLORIOUS THINGS BEING DONE BY HIM..
Awful Scroll Bible	Even he instructing these-same things, all they themselves laying-opposed to him, remain to come about accordingly-ashamed, although everybody from the adjoining

	area, keeps to rejoice over all the from-within-magnificent things, themselves occurring by him.
Concordant Literal Version	And at His saying these things, all those opposing Him were mortified, and the entire throng rejoiced at all the glorious things coming to be done by Him."
exeGesés companion Bible	...- and he words these and all his adversaries shame: and all the multitude cheers for all the glories that become by him.
Orthodox Jewish Bible	And as Rebbe, Melech HaMoshiach said these things, all his mitnaggedim (opponents) were put to bushah (shame), and all the multitude was having simcha with chedvah (rejoicing) over all the things of kavod being accomplished by him. [YESHAYAH 66:5]
Rotherham's Emphasized B.	And <as he was saying [these] things> all' who had been setting themselves against him were being put to shame; and [all' the multitude] were rejoicing over all' the glorious things which were being brought to pass by him.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	And as He said these things, all of His enemies felt ashamed [ <i>i.e., for objecting to such a noble act</i> ], but the whole crowd rejoiced over all the wonderful things He was doing.
The Expanded Bible	When Jesus said this, all of those who were criticizing [opposing] him were ashamed, but the entire crowd rejoiced at all the wonderful [glorious] things Jesus was doing.
Jonathan Mitchell NT	And with His continuing in saying these things, all those continuing in opposition to Him began being brought down in shame and complete disgrace and yet all the crowd rejoiced at all the glorious (splendid; remarkable) things coming to be by, and taking place under, Him.
P. Kretzmann Commentary	And when He had said these things, all His adversaries were ashamed; and all the people rejoiced for all the glorious things that were done by Him. How deeply ingrained was the idea of mechanical Sabbath observance in the mind of the average Jewish teacher is evident from this incident. The ruler of the synagogue became highly indignant, not because Jesus had healed the woman, but because He had done so on the Sabbath. He had too much respect for Christ's ability to defend Himself to attack Him directly, so he spoke to the audience, striking indirectly at Jesus, rebuking them sharply for bringing any sick people to be healed on the Sabbath; for there were six days on which they could attend to such work. It sounded as though the ruler of the synagogue wanted to prevent the people from tempting Jesus to break the Sabbath. But the Lord (called so with a purpose, as the Lord of the Sabbath) retorted to this condemnation with special force, calling the ruler of the synagogue and all those that felt as he did about the matter, hypocrites, cheap, dissembling actors. What about their own case? They loosed their dumb beasts from the manger on the Sabbath; they even led them forth to water; they gave them to drink, probably not by carrying the water to them, since the Jewish elders had forbidden that, but at least by drawing the water from the well. Mark the contrast: A daughter of Abraham on the one hand, an ox and an ass on the other; the one bound by Satan for eighteen years, the others suffering from thirst merely for a few hours. The argument of Jesus suffered no gainsaying. The elders of the Jews, though not convinced, were confounded and ashamed, brought to shame before the audience; and all the people present were delighted over all the admirable, wonderful things that were performed by the Lord. Note: To this day it is hypocrisy if sanctity is attached to mere external matters, as, that the so-called Sabbath is kept with Puritan strictness, by the enforcement of blue-laws, while many

important, necessary things, as benevolence to the poor, miserable, and needy, are omitted. "Therefore learn here from Christ what the true understanding of the Sabbath is, and how we must maintain the distinction between the outward use of the Sabbath, so far as the time, hour, and place is concerned, and the necessary works of love which God demands of us at all times and in all places; that we should know that the Sabbath was ordained for the sake of man, and not man for the sake of the Sabbath, Mark 2:27, and thus man is the lord of the Sabbath, and is to use it for his own and his neighbor's necessity, thus being enabled to keep this and other commandments of God without hindrance. For the right understanding of the Third Commandment is really this, that we use the Sabbath to hear and learn the Word of God, how we may keep all other commandments both toward God and our neighbor and help others to this end through love."

Lexham Bible	<b>And when</b> [*Here "when " is supplied as a component of the temporal genitive absolute participle ("said")] <b>he said these things , all those who opposed him were humiliated, and the whole crowd was rejoicing at all the splendid things that were being done by him.</b>
Syndein/Thieme	<b>``When He {Jesus} said this, all His adversaries {antikeimai} were humiliated . . . but the entire crowd was rejoicing at all the glorious {endoxos} things He was doing.</b>
Translation for Translators	<b>After Jesus said that, all the people <i>there</i> who opposed him were ashamed. But all the <i>other</i> people there were happy about all the wonderful things he was doing.</b>
The Voice	<b>As the impact of His words settled in, His critics were humiliated, but everyone else loved what Jesus said and celebrated everything He was doing.</b>

**Bible Translations with Many Footnotes:**

NET Bible®	<b>When<sup>51</sup> he said this all his adversaries were humiliated,<sup>52</sup> but<sup>53</sup> the entire crowd was rejoicing at all the wonderful things<sup>54</sup> he was doing.<sup>55</sup></b> <sup>51tn</sup> Grk "And when." Here <i>kai</i> ( <i>kai</i> ) has not been translated because of differences between Greek and English style. <sup>52tn</sup> Or "were put to shame." <sup>53tn</sup> Here <i>kai</i> ( <i>kai</i> ) has been translated as "but" to indicate the contrast present in this context. <sup>54sn</sup> Concerning all the wonderful things see Luke 7:16; 19:37. <sup>55tn</sup> Grk "that were being done by him." The passive has been converted to an active construction in the translation.
The Spoken English NT	<b>When he said that, all the people who were against him were ashamed, and the whole crowd was celebrating all the glorious things he was doing.</b>

**Literal, almost word-for-word, renderings:**

A Faithful Version	<b>And after He said these things, all those who opposed Him were ashamed; and all the people rejoiced at all the glorious things that were being done by Him.</b>
Analytical-Literal Translation	<b>And when He said these [things] all the ones opposing Him were being put to shame, and the whole crowd was rejoicing over all the glorious [things], the ones being done by Him.</b>
Charles Thomson NT	<b>And upon his saying this, all his opposers were ashamed, and the whole multitude expressed joy for all the glorious things which were done by him.</b>
Context Group Version	.
English Standard Version	<b>As he said these things, all his adversaries were put to shame, and all the people rejoiced at all the glorious things that were done by him</b>
Far Above All Translation	<b>And with him saying these things, all those who opposed him were put to shame, and all the congregation rejoiced at all the illustrious things which were done by him.</b>

Modern Literal Version 2020 *And while saying these things, all the ones who are laying in opposition to him were being shamed, and all the crowd was rejoicing at all the glorious things which happened by him.*

New Matthew Bible *And when he said this, all his adversaries were ashamed. But all the people rejoiced for all the tremendous deeds that were done by him.*

**The gist of this passage:** The people observing Jesus were very pleased as to how He responded to the objection of the synagogue leader.

Luke 13:17a			
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</i>	conjunction	Strong's #2532
ταῦτα (ταῦτα) [pronounced <i>TAU-taw</i> ]	<i>these, these things</i>	intermediate demonstrative pronoun; neuter plural; nominative case	Strong's #3778 (also known as Strong's #5023)
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, genitive/ablative case	Strong's #3004
αὐτοῦ (αὐτοῦ) [pronounced <i>ow-TOO</i> ]	<i>his, of him; from him, him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846
καταισχύνω (καταισχύνω) [pronounced <i>kat-ahēe-SKHOO-noh</i> ]	<i>to dishonour, to disgrace; to put to shame, to make ashamed; to be ashamed, to blush with shame</i>	3 <sup>rd</sup> person plural, imperfect passive indicative	Strong's #2617
πάντες (πάντες) [pronounced <i>PAHN-tehç</i> ]	<i>the whole, all; everyone, each one, all [things]</i>	masculine plural adjective, nominative case	Strong's #3956
οἱ (οἱ) [pronounced <i>hoy</i> ]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
ἀντίκειμαι (ἀντίκειμαι) [pronounced <i>an-TIHK-ī-mahee</i> ]	<i>being set over against, being opposite to, opposing, being contrary to; being adverse to, withstanding; being repugnant</i>	masculine plural, present (deponent) middle/passive participle; nominative case	Strong's #480

### Luke 13:17a

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 <sup>rd</sup> person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

**Translation:** [Because of] these things which were being said about Him, His opposition was shamed.

Interestingly enough, those opposed to Jesus were no so far gone as to be unfazed by His words and deeds. They heard what He had to say, they understood it, and they were shamed by it. This is more than simply being outargued. They feel shamed for making the accusation that they did.

At some point in the future, this will no longer be the case.

### Luke 13:17b

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
pás (πάς) [pronounced pahs]	<i>each, every, any; all, entire; anyone</i>	masculine singular adjective, nominative case	Strong's #3956
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative 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; nominative case	Strong's #3793
chairō (χαίρω) [pronounced KHAI-row]	<i>to rejoice, be glad; to rejoice exceedingly; to be well, thrive; in salutations, hail!; at the beginning of letters: to give one greeting, salute</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #5463
epí (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
tois (τοίς) [pronounced toyce]	<i>the; these [things]; in these; to those; by all of this</i>	neuter plural definite article; dative, locative or instrumental case	Strong's #3588



Luke 13:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
endoxos (ἔνδοξος) [pronounced EN-dox-oss]	<i>in glory, splendid, noble, glorious, gorgeous [-ly], honourable</i>	neuter plural adjective; dative, locative or instrumental case	Strong's #1741
tois (τοῖς) [pronounced toyce]	<i>the; these [things]; in these; to those; by all of this</i>	neuter plural definite article; dative, locative or instrumental case	Strong's #3588
gínomai ( γίνομαι) [pronounced GIN-oh-mī]	<i>that which has come to be, the thing which has happened; becoming, being; coming to be</i>	neuter plural, present (deponent) middle/passive participle; dative, locative or instrumental case	Strong's #1096
hupó (ὑπό) [pronounced hoop-OH]	<i>under, beneath, through; by</i>	preposition with the genitive or ablative case	Strong's #5259
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846

**Translation:** Nevertheless, all the crowd kept rejoicing over the glorious things, the [things] which were coming to pass by Him.

We only know of this one miracle, where Jesus healed this woman. There seem to be a number of things which Jesus brings to pass, and that those who favor Jesus are rejoicing over them. I would assume that there were additional healings which took place, but are not recorded here.

Luke 13:17 [Because of] these things which were being said about Him, His opposition was shamed. Nevertheless, all the crowd kept rejoicing over the glorious things, the [things] which were coming to pass by Him. (Kukis moderately literal translation)

The people there completely understood Jesus' argument and saw the synagogue leader as petty and small. "She wants this woman, who can barely move around and is in such difficult straits, to go back home and come back tomorrow for Jesus to touch and heal her? What sense does that make? Their sympathies were very much toward this woman, and what Jesus did was seen as kind and amazing.

Luke 13:17 Those opposed to Jesus were shamed, because of all of the things which they said about Him. On the other hand, many in the crowd continued to rejoice over the wonderful things which Jesus was doing and saying. (Kukis paraphrase)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

**Parables of the Mustard Seed and the Leaven**

Compare to Mathew 13:31-33, Mark 4:30-34

He was saying, therefore, “To what is like the kingdom of the God, and to what will I compare her? It is like a seed of a mustard plant which is taken a man and thrown into a garden of his and it becomes to a tree and the birds of the heaven lodge in the branches of it.”

Luke  
13:18–19

Jesus [lit., *He*] then said, “What is the kingdom of God like? To what will I compare it? It is like the [tiny] seed of a mustard plant which a man takes and has thrown into his garden and it becomes [this huge] tree and the birds of the sky lodge in its branches.”

Jesus then said, “What is the kingdom of God like? What might I compare it to? It is like a tiny mustard seed that a man might take and throw into his garden. It will become this massive tree and the wild bird will nest in its branches.”

Here is how others have translated this verse:

**Ancient texts:**

- Westcott-Hort Text (Greek) He was saying, therefore, “To what is like the kingdom of the God, and to what will I compare her? It is like a seed of a mustard plant which is taken a man and thrown into a garden of his and it becomes to a tree and the birds of the heaven lodge in the branches of it.”
- Douay-Rheims 1899 (Amer.) He said therefore: To what is the kingdom of God like, and whereunto shall I resemble it?  
It is like to a grain of mustard seed, which a man took and cast into his garden: and it grew and became a great tree, and the birds of the air lodged in the branches thereof.
- Holy Aramaic Scriptures Now, Eshu {Yeshua} had said, “To what is The Malkutha d’Alaha {The Kingdom of God} likened? And to what might I compare it to?  
It is likened to a phredtha d’khardla {a grain of mustard}, that which a gabra {a man} took and put it in gantheh {his garden}, and it grew and became a large iylana {tree}, and the pharakhtha d’Shmaya {the fowl of the Heavens} nested in its branches.”
- James Murdock’s Syriac NT And Jesus said: To what is the kingdom of God like? and with what shall I compare it?  
It is like a grain of mustard, which a man took and cast into his garden; and it grew, and became a large tree; and a bird of heaven made her nest in its branches.
- Original Aramaic NT But Yeshua said, "What is the Kingdom of God like and to what shall I compare it?"  
"It is like a grain of mustard seed, which a man took and cast into his garden, and it grew and became a great tree and a bird of the sky nested in its branches."
- Lamsa Peshitta (Syriac) But Yeshua said, “What is the Kingdom of God like and to what shall I compare it?”  
“It is like a grain of mustard seed, which a man took and cast into his garden, and it grew and became a great tree and a bird of the sky nested in its branches.”

Significant differences:

**Limited Vocabulary Translations:**

- Bible in Basic English Then he said, What is the kingdom of God like? what comparison may I make of it? It is like a grain of mustard seed which a man took and put in his garden, and it became a tree, and the birds of heaven made their resting-places in its branches.
- Bible in Worldwide English He went on to say, What is the kingdom of God like? What shall I say it is like? It is like this. A man took a mustard seed and planted it in his field. It grew up big like a tree. The birds came and lived in its branches.

Easy English

**Jesus tells stories about seeds and yeast**

Then Jesus said to them, 'I will tell you a story about the kingdom of God and what it is like. It is like a very small seed of the plant called mustard. A man took this seed and he planted it in his garden. The seed grew and it became a tree. It was so big that birds came and made their nests among its branches.'

Easy-to-Read Version–2008

Then Jesus said, "What is God's kingdom like? What can I compare it to? God's kingdom is like the seed of the mustard plant. Someone plants this seed in their garden. The seed grows and becomes a tree, and the birds build nests on its branches."

*God's Word™*

Good News Bible (TEV)

Jesus asked, "What is the Kingdom of God like? What shall I compare it with? It is like this. A man takes a mustard seed and plants it in his field. The plant grows and becomes a tree, and the birds make their nests in its branches."

J. B. Phillips

Then he went on, "What is the kingdom of God like? What illustration can I use to make it plain to you? It is like a grain of mustard-seed which a man took and dropped in his own garden. It grew and became a tree and the birds came and nested in its branches.

*The Message***The Way to God**

Then he said, "How can I picture God's kingdom for you? What kind of story can I use? It's like an acorn that a man plants in his front yard. It grows into a huge oak tree with thick branches, and eagles build nests in it."

NIRV

**The Stories of the Mustard Seed and the Yeast**

Then Jesus asked, "What is God's kingdom like? What can I compare it to? It is like a mustard seed. Someone took the seed and planted it in a garden. It grew and became a tree. The birds sat in its branches."

New Life Version

**The Picture-Stories of the Mustard Seed and the Yeast**

Then Jesus asked, "What is the holy nation of God like? What can I use to show you? It is like a mustard seed which a man took and planted in his field. It grew and became a tree. The birds of the sky stayed in its branches."

New Simplified Bible

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

Casual English Bible

**HOW MUSTARD GROWS**

Jesus said, "What is the Kingdom of God like? How on earth can I possibly help you picture it? Let's try this. In a way, it's like a tiny mustard seed that a man threw into his garden. The seed grew into a plant as tall as a small tree. It grew big enough that even birds could build their nests in its branches."

Contemporary English V.

Jesus said, "What is God's kingdom like? What can I compare it with? It is like what happens when someone plants a mustard seed in a garden. The seed grows as big as a tree, and birds nest in its branches."

The Living Bible

Now he began teaching them again about the Kingdom of God: "What is the Kingdom like?" he asked. "How can I illustrate it? It is like a tiny mustard seed planted in a garden; soon it grows into a tall bush and the birds live among its branches.

New Berkeley Version

New Living Translation

UnfoldingWord Simplified T.

Then he said, "How can I explain what it will be like when God shows himself as king? I will tell you what it will be like. It is like a tiny mustard seed that a man planted in his field. It grew until it became big, like a tree. It was so big that birds built nests in its branches."

William's New Testament

**Partially literal and partially paraphrased translations:**

American English Bible Beck's American Translation Breakthrough Version	. . So He was saying, "What is God's empire like, and what will I liken it to? It is like a kernel of mustard, that, after a person took, he threw into his garden. And it grew, became a tree, and the birds of the sky bedded down in its branches."
Common English Bible	<b>Growth of God's kingdom</b> Jesus asked, "What is God's kingdom like? To what can I compare it? It's like a mustard seed that someone took and planted in a garden. It grew and developed into a tree and the birds in the sky nested in its branches."
A. Campbell's Living Oracles	He said, moreover, What does the kingdom of God resemble? To what shall I compare it? It resembles a grain of mustard seed, which a man threw into his garden; and it grew, and became a great tree, and the birds of the air took shelter in its branches.
New Advent (Knox) Bible	He said, What is there that bears a likeness to the kingdom of heaven; what comparison shall I find for it? It is like a grain of mustard seed, that a man has taken and planted in his garden, where it has thriven and grown into a great tree, and all the birds have come and settled in its branches.
NT for Everyone 20 <sup>th</sup> Century New Testament	. .

**Mostly literal renderings (with some occasional paraphrasing):**

Berean Study Bible	Then Jesus asked, "What is the kingdom of God like? To what can I compare it? It is like a mustard seed that a man tossed into his garden. It grew and became a tree, and the birds of the air nested in its branches."
Christian Standard Bible Conservapedia Translation	. Then He said, "What is the realm ["realm" is more modern and free of the King James emphasis on kings and kingdoms.] of God like? What does it resemble? It is like the tiny mustard seed, which a man took, and cast into his garden; and it grew, and grew into a great tree; and the birds of the air nested in the branches of it.
Revised Ferrar-Fenton Bible	<b>The Kingdom of God Illustrated.</b> "To what is the Kingdom of God like?" He now asked; "and to what shall I compare it? It is like a grain of mustard-seed, which a man took, and sowed in his own garden; and, growing, it became a large shrub, under the branches of which the birds of the sky came and took shelter."
God's Truth (Tyndale)	Then said he: What is the kingdom of God like? or whereto shall I compare it? Is like a grain of mustard seed, which a man took and sowed in his garden: and it grew and waxed a great tree, and the fowls of the air made nests in the branches of it.

International Standard V

***The Parables about a Mustard Seed and Yeast***  
***(Matthew 13:31-33; Mark 4:30-32)***

So Jesus [Lit. he] went on to say, "What is the kingdom of God like? What can I compare it to? It is like a mustard seed that someone took and planted in his garden. It grew and became a tree, and the birds of the sky nested in its branches."  
NRSV (Anglicized Cath. Ed.)

NIV, ©2011  
Urim-Thummim Version  
Weymouth New Testament

This prompted Him to say, "What is the Kingdom of God like? and to what shall I compare it? It is like a mustard seed which a man drops into the soil in his garden, and it grows and becomes a tree in whose branches the birds roost." Single

**Catholic Bibles (those having the imprimatur):**

- Christian Community (1988) **Two parables**  
(Mt 13:31; Mk 4:30)
- Jesus continued speaking, “What is the kingdom of God like? What shall I compare it to? Imagine.
  - 18. See **Community Bible Footnote for Matthew 13:31** in the **Addendum**.
- At the conclusion of his Galilean ministry, Jesus invites optimism: although the results are few, a seed has been sown and the Kingdom of God is growing.  
Mt 13: 31-32; Mk 4: 30-32
- The Heritage Bible .  
New American Bible (2002) .  
New American Bible (2011) **The Parable of the Mustard Seed.**  
<sup>g</sup>\* Then he said, “What is the kingdom of God like? To what can I compare it? 19It is like a mustard seed that a person took and planted in the garden. When it was fully grown, it became a large bush and ‘the birds of the sky dwelt in its branches.’”<sup>h</sup>  
<sup>\*</sup> [13:18–21] Two parables are used to illustrate the future proportions of the kingdom of God that will result from its deceptively small beginning in the preaching and healing ministry of Jesus. They are paralleled in Mt 13:31–33 and Mk 4:30–32.  
<sup>g</sup>. [13:18–19] Mt 13:31–32; Mk 4:30–32.  
<sup>h</sup>. [13:19] Ez 17:23–24; 31:6.
- New Catholic Bible **The Parable of the Mustard Seed.**<sup>[d]</sup> He went on to say, “What is the kingdom of God like? To what shall I compare it? It is like a mustard seed that a man took and sowed in his garden. It grew and became a tree, and the birds of the air made nests in its branches.”  
 [d] The work of Jesus will have a future of infinite proportions although it had such seemingly insignificant beginnings. See notes on Mt 13:31-32; 13:32; and 13:33.
- New English Bible–1970 **The Parables of the Mustard Seed and the Leaven (Judæa)**  
**[ Lk.13.18-21 → ] - Mt.13.31-33, Mk.4.31-32**  
 ‘What is the kingdom of God like?’ he continued. ‘What shall I compare it with? It is like a mustard-seed which a man took and sowed in his garden; and it grew to be a tree and the birds came to roost among its branches.’
- New Jerusalem Bible .  
NRSV (Anglicized Cath. Ed.) .  
Revised English Bible–1989 .
- Jewish/Hebrew Names Bibles:**
- Complete Jewish Bible So he went on to say, “What is the Kingdom of God like? With what will we compare it? It is like a mustard seed that a man took and planted in his own garden, and it grew and became a tree, and the birds flying about nested in its branches.”
- Hebraic Roots Bible .  
Holy New Covenant Trans. Then Jesus said, “What is God’s kingdom like? With what can I compare it? God’s kingdom is like the seed of the mustard plant. A person plants this seed in his garden. The seed grows and becomes a large tree. The wild birds build nests among its branches.”
- The Scriptures 2009 Therefore He said, “What is the reign of Elohim like? And to what shall I compare it?  
 “It is like a mustard seed, which a man took and threw into his garden. And it grew and became a large tree, and the birds of the heavens nested in its branches.”
- Tree of Life Version So Yeshua was saying, “What is the kingdom of God like? To what shall I compare it? It is like a mustard seed, which a man took and dropped into his own garden. It grew and became a tree, and the birds of the air nested in its branches.”

**Weird English, 𐤀𐤋𐤁𐤀 English, Anachronistic English Translations:**

Accurate New Testament	...[He] said so whom? Like is The Kingdom [of] the god and whom? [I] will make (like) her Like [She] is seed [of] mustard whom Receiving Man puts {him} to garden [of] himself and [He] grows and [He] becomes to tree and The Birds [of] the heaven dwells~ in the branches [of] it...
Alpha & Omega Bible	SO HE WAS SAYING, "WHAT IS THE KINGDOM OF THEOS ( <i>The Alpha &amp; Omega</i> ) LIKE, AND TO WHAT SHALL I COMPARE IT? "IT IS LIKE A MUSTARD SEED, WHICH A PERSON TOOK AND THREW INTO HIS OWN GARDEN; AND IT GREW AND BECAME A TREE, AND THE BIRDS OF THE AIR NESTED IN ITS BRANCHES." †( <i>Ezek.17:23</i> )
Awful Scroll Bible	In addition he persists to instruct, "To what is the rule of God compared, also to what will it be made like to? (")It is similar to a grain of mustard, which he of the aspects-of-man being took, cast it into his garden, and it grew and itself became into a large tree, and the flying creatures of the expanse, tabernacled-along-down from-within the branches of it."
Concordant Literal Version	He said, then, "To what is the kingdom of God like? And to what shall I be likening it? Like is it to a mustard kernel, which, getting, a man casts into his garden. And it grows and became a great tree, and the flying creatures of heaven roost among its boughs."
exeGesés companion Bible	<b><u>YAH SHUA ON THE SOVEREIGNDOM OF ELOHIM: THE MUSTARD KERNEL</u></b> Then he words, To what is the sovereigndom of Elohim likened? And to what liken I it? It is likened to a mustard kernel a human takes and casts into his garden; and it grows and becomes a mega tree: and the flyers of the heavens nest in the branches.
Orthodox Jewish Bible	Therefore, Rebbe, Melech HaMoshiach was saying, What is the Malchut Hashem like? And to what shall I make a tzushtel (comparison) of it? It is like a mustard seed, which a man took and threw into his own garden, and it grew and became an etz (tree), and the OPH HASHOMAYIM nested in its branches.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<b>Parables of Mustard Seed and Leaven</b> So this led Him to say, "What is the kingdom of God like? And to what shall I compare it? It is like a [c]mustard seed, which a man took and planted in his own garden; and it grew and became a tree, and THE BIRDS OF THE SKY FOUND SHELTER AND NESTED IN ITS BRANCHES." [c] In ancient Israel the mustard seed was the smallest known seed, and in rabbinic teaching the mustard seed was used as an example of something very small (in the Talmud).
An Understandable Version	Then Jesus asked, "What is the kingdom of God like? And what shall I compare it to? It is similar to a seed from the mustard tree, which a man took and planted in his garden. And it grew and became a [ <i>large</i> ] tree, and the birds of the sky roosted in its branches."
The Expanded Bible	<b>Stories of Mustard Seed and Yeast</b> Then Jesus said, "What is God's kingdom like? What can I compare it with? It is like a mustard seed that a man plants in his garden. The seed grows and becomes a tree, and the ·wild birds [ <sup>l</sup> birds of the sky] build nests in its branches."

Jonathan Mitchell NT

Therefore He went on to say, "To what is the reign of God like (or: How and in what is God's kingdom activities similar), and with what shall I liken it (put it in resemblance)?

"It is like a mustard seed which, upon taking, a person threw into his own garden (or: [the] garden of himself), and it grew and then became [like] unto a [other MSS add: great] tree, and then the birds of the sky (or: atmosphere; heaven) settled down (as in tents; = made temporary nests) within its branches."

P. Kretzmann Commentary

Verses 18-21

**Parables and Teachings.**

The parables of the mustard-seed and the leaven:

Then said He, Unto what is the kingdom of God like, and whereunto shall I resemble it?

It is like a grain of mustard-seed, which a man took and cast into his garden; and it grew and waxed a great tree; and the fowls of the air lodged in the branches of it.

Lexham Bible

**The Parable of the Mustard Seed**

Therefore he said, "What is the kingdom of God like, and to what shall I compare it? It is like a mustard seed that a man took and [\*Here "and " is supplied because the previous participle ("took") has been translated as a finite verb] sowed in his own garden, and it grew and became a tree, and the birds of the sky nested in its branches."

Syndein/Thieme

{On the Kingdom/Plan of God}

`` Then He {Jesus} was asking, "What is the kingdom of God like? To what should I compare it?

{Note: The 'kingdom of God' is often a technical term meaning the 'plan of God'. Basileia means absolute rulership. God is supreme. So, all that is in 'His kingdom', He decreed. But one of His greatest gifts to us was His gift of 'free will'. We know this from all the subjunctive tenses used in the bible. We have a free will that He can override, but only does so when it furthers His plan. Normally, we are permitted to make our own free will decisions - as 'the Son of Man' had to go to the cross of His own free will - and He did!}

`` It is like a mustard seed that a man {anthropos} took and sowed in his garden. It grew and became a tree. And the birds of the sky made nests in its branches."

Translation for Translators

**Jesus gave two illustrations about God's rule over people's lives.**

Luke 13:18-21; Matthew 13:31-33; Mark 4:30-32

Then Jesus said, " I will tell you how *the number of people who let God rule [MET] their lives will increase.* Do you know how *the number of people who let God rule [MET] their lives will increase?* [RHQ] I will tell you what I can compare it to. It is like a *tiny* mustard seed that a man planted in his field. It grew until it became *big, like a tree*. It was *so big that* birds built nests in its branches."

The Voice

**Jesus** (*explaining*): Do you want to understand the kingdom of God? Do you want Me to tell you what it's like? It's like a single mustard seed that someone took and planted in his garden. That tiny seed grew and became a tree so large that the birds could fly in and make their nests in its branches.

**Bible Translations with Many Footnotes:**

NET Bible®

**On the Kingdom of God**

Thus Jesus<sup>56</sup> asked,<sup>57</sup> "What is the kingdom of God<sup>58</sup> like?<sup>59</sup> To<sup>60</sup> what should I compare it? It is like a mustard seed<sup>61</sup> that a man took and sowed<sup>62</sup> in his garden. It<sup>63</sup> grew and became a tree,<sup>64</sup> and the wild birds<sup>65</sup> nested in its branches."<sup>66</sup>

<sup>56</sup>tn Grk "he"; the referent (Jesus) has been specified in the translation for clarity.

<sup>57</sup>tn Grk "said," but what follows is a question.

<sup>58</sup>sn The kingdom of God is a major theme of Jesus. It is a realm in which Jesus rules and to which those who trust him belong. See Luke 6:20; 11:20; 17:20-21.

<sup>59sn</sup> What is the kingdom of God like? Unlike Mark 4 or Matt 13, where the kingdom parables tend to be all in one location in the narrative, Luke scatters his examples throughout the Gospel.

<sup>60tn</sup> Grk “And to.” Here καί (kai) has not been translated because of differences between Greek and English style.

<sup>61sn</sup> The mustard seed was noted for its tiny size.

<sup>62tn</sup> Grk “threw.”

<sup>63tn</sup> Grk “garden, and it.” Here καί (kai) has not been translated because of differences between Greek and English style. Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

<sup>64sn</sup> Calling the mustard plant a tree is rhetorical hyperbole, since technically it is not one. This plant could be one of two types of mustard popular in Palestine and would be either 10 or 25 ft (3 or 7.5 m) tall.

<sup>65tn</sup> Grk “the birds of the sky” or “the birds of the heaven”; the Greek word οὐρανός (ouranos) may be translated either “sky” or “heaven,” depending on the context. The idiomatic expression “birds of the sky” refers to wild birds as opposed to domesticated fowl (cf. BDAG 809 s.v. ΠΕΤΕΙΝΟΝ).

<sup>66sn</sup> The point of the parable seems to be that while the kingdom of God may appear to have insignificant and unnoticeable beginnings (i.e., in the ministry of Jesus), it will someday (i.e., at the second advent) be great and quite expansive. The kingdom, however, is not to be equated with the church, but rather the church is an expression of the kingdom. Also, there is important OT background in the image of the mustard seed that grew and became a tree: Ezek 17:22-24 pictures the reemergence of the Davidic house where people can find calm and shelter. Like the mustard seed, it would start out small but grow to significant size.

The Passion Translation

#### **Parables of Jesus**

Jesus taught them this parable: “How can I describe God’s kingdom realm? Let me illustrate it this way. It is like the smallest of seeds that you would plant in a garden. And when it grows, it becomes a huge tree, with so many spreading branches that various birds make nests there.”<sup>[f]</sup>

<sup>[f]</sup> See Ezek. 17:23. The obvious meaning of this parable is that God’s kingdom realm will begin small but it will expand, grow, and mature. People from every nation will come and make a “nest” in God’s kingdom realm.

Rotherham’s Emphasized B.

#### **§ 57. The Mustard Seed and the Leaven. Mt. xiii. 31–33; Mk. iv. 30–32.**

He went on to say, therefore—

||Whereunto|| is the kingdom of God ||like|?

And |whereunto| shall I liken it?

It is |like| unto a grain of mustard seed, which a man took and cast into his own garden; and it grew, and became a tree, and |the birds of heaven| lodged amongst its branches.<sup>d</sup>

<sup>d</sup> Dan. iv. 12, 21 (Chald.).

The Spoken English NT

#### **The Parables of the Mustard Seed and the Yeast (Mt. 13:31-33; Mk 4:30-32)**

Jesus went on to say, “What is God’s Reign like? What can we compare it to? It’s like a mustard seed that a person took and planted in their garden. And it grew up and got to be a tree-and the birds<sup>i</sup> nested in its branches.”

<sup>i</sup> Lit. “the birds of the sky.”

Wilbur Pickering’s New T.

#### **Two parables**

Then He said: “What is the Kingdom of God like, and to what shall I compare it? It is like a mustard seed, which a man took and planted in his garden; and it grew and became a sizable tree, and the birds of the air perched on its branches.”

**Literal, almost word-for-word, renderings:**



Analytical-Literal Translation	Then He was saying, "What is the kingdom of God like? And to what will I compare it? "It is like a grain of mustard [or, mustard seed], which a man having taken, put into his garden, and it grew and became a large tree, and the birds of the sky nested in its branches."
Berean Literal Bible	And He was saying, "To what is the kingdom of God like? And to what shall I liken it? It is like to a grain of mustard, which a man having taken, cast into his garden; and it grew and came into a tree, and the birds of the air encamped in its branches."
Context Group Version	He said therefore, To what is God's kingdom like and to what shall I compare it? It is like a grain of mustard seed, which a man took, and cast into his own garden; and it grew, and became a tree; and the birds of the sky lodged in the branches.
Far Above All Translation Legacy Standard Bible	. <b>The Parables of the Mustard Seed and the Leaven</b> Therefore, He was saying, "What is the kingdom of God like, and to what shall I compare it? It is like a mustard seed, which a man took and threw into his own garden, and it grew and became a tree, and the birds of the AIR [Or sky] NESTED IN ITS BRANCHES."
Modern Literal Version 2020	{Similar: Mat 13:31-32, Mar 4:30-32, Luk 13:18-19} Now he said, The kingdom of God is similar to what? And what will I make it similar to? It is similar to a kernel of a mustard-seed, which a man took and cast into his garden, and it grew and became a great tree, and the birds of the heaven nested in its branches.
New American Standard New European Version	. <b>Brief parables of the Kingdom</b> He replied: To what is the kingdom of God like? And unto what shall I liken it? It is like a grain of mustard seed, which a man took and threw into his own garden, and it grew and became a tree, and the birds of the sky lodged in the branches of it.
New Matthew Bible	Then he said, What is the kingdom of God like? or to what shall I compare it? Is is like a grain of mustard seed that a man took and sowed in his garden; and it grew, and developed into a great tree, and the birds of the air made nests in its branches.
Revised Young's Lit. Trans.	And he said, 'To what is the reign of God like? and to what shall I liken it? It is like to a grain of mustard, which a man having taken, did cast into his garden, and it increased, and came to a great tree, and the fowls of the heavens did rest in its branches.'

**The gist of this passage:** Jesus speaks a short parable about the Kingdom of God, comparing it to a tiny mustard seed that grows into a large tree that birds roost in.

18-19

<b>Luke 13:18a</b>			
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 <sup>rd</sup> person singular, imperfect active indicative	Strong's #3004
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767

Luke 13:18a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tini (τίνι) [pronounced TEE-nee]	<i>in whom, by whom, to what [one], in which, how; whether, why; what</i>	neuter singular pronoun; interrogative particle; dative, locative or instrumental case	Strong's #5101
homoios (ὅμοιος) [pronounced HOM-oy-oss]	<i>like, similar, resembling; resembling; corresponding to a thing</i>	feminine singular adjective; nominative case	Strong's #3664
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be</i>	3 <sup>rd</sup> person singular, present indicative	Strong's #2076 (3 <sup>rd</sup> person present form of #1510)
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
basileia (βασιλεία) [pronounced bas-il-ī-ah]	<i>kingdom, rule, reign; royalty; a realm (literally or figuratively)</i>	feminine singular noun; nominative case	Strong's #932
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:** Jesus [lit., He] then said, “What is the kingdom of God like?”

We might reasonably assume that Jesus continues to teach the same people, which included the religious types which He shamed, and the people who were enjoying His teaching.

He poses a question, and this is done to get the people thinking. “What is the kingdom of God like?” He asks them.

Luke 13:18b			
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 13:18b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tini (τίνι) [pronounced TEE-nee]	<i>in whom, by whom, to what [one], in which, how; whether, why; what</i>	neuter singular pronoun; interrogative particle; dative, locative or instrumental case	Strong's #5101
homoioō (ὁμοιόω) [pronounced hom-oy-OH-oh]	<i>to be made like; to liken, to compare; to illustrate by comparisons; to become similar</i>	1 <sup>st</sup> person singular, future active indicative	Strong's #3666
autên (αὐτήν) [pronounced ow-TAYN]	<i>her, to her, towards her; it; same</i>	3 <sup>rd</sup> person feminine singular pronoun, accusative case	Strong's #846

**Translation:** To what will I compare it?

“What is there,” He continues, “that I might compare the kingdom of God to?”

I should like to imagine that Jesus pauses for a moment, allowing those in His audience to let these questions sink in. I will admit that I kept thinking of a place.

Luke 13:18 Jesus [lit., He] then said, “What is the kingdom of God like?”

Luke 13:19a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
homoios (ὅμοιος) [pronounced HOM-oy-oss]	<i>like, similar, resembling; resembling; corresponding to a thing</i>	feminine singular adjective; nominative case	Strong's #3664
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be</i>	3 <sup>rd</sup> person singular, present indicative	Strong's #2076 (3 <sup>rd</sup> person present form of #1510)
kókkos (κόκκος) [pronounced KOHK-koss]	<i>seed, kernel, grain</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2848
sinapi (σίναπι) [pronounced SIHN-apee]	<i>mustard (plant)</i>	neuter singular noun, genitive/ablative case	Strong's #4615
hon (ὃν) [pronounced hawn]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	masculine singular relative pronoun; accusative case	Strong's #3739
lambánō (λαμβάνω) [pronounced lahm-BAHN-oh]	<i>taking, receiving, having, holding; obtaining; getting a hold of</i>	masculine singular, aorist active participle, nominative case	Strong's #2983

Luke 13:19a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anthrōpos (ἄνθρωπος) [pronounced ANTH-row-pos]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; nominative case	Strong's #444
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
βάλλω (βάλλω) [pronounced BAWL-low]	<i>to throw, to cast, to place, to put, to lay, to bring</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #906
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
kēpos (κῆπος) [pronounced KAY-poss]	<i>garden; orchard, field</i>	masculine singular noun, accusative case	Strong's #2779
heautou (ἑαυτοῦ) [pronounced heh-ow-TO]	<i>his, his own; himself, of himself, from himself</i>	3 <sup>rd</sup> person masculine singular reflexive pronoun; genitive/ablative case	Strong's #1438

**Translation:** It is like the [tiny] seed of a mustard plant which a man takes and has thrown into his garden...

He says that the **kingdom of heaven** is like a tiny seed, the seed of the mustard plant. Although the action is almost casual, it is very specific.

To prepare you for the interpretation, let me suggest that the seed is faith and the man plants this seed in his own soul.

Luke 13:19b			
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 <sup>rd</sup> person singular, aorist (deponent) middle/passive indicative	Strong's #1096
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
dendron (δένδρον) [pronounced DEHN-drong]	<i>tree, trees; possibly an oak</i>	neuter singular noun, accusative case	Strong's #1186

### Luke 13:19b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
The Byzantine Greek text and the Scrivener Textus Receptus add this word:			
megas (μέγας, μεγάλη, μέγα) [pronounced MEH-gas]	<i>large, great; wide, spacious; rich; loud [i.e., a greater intensity]; high [position], more prominent, important</i>	neuter singular adjective; accusative case	Strong's #3173
This is not found in the Westcott Hort text or in Tischendorf's Greek text.			

**Translation:** ...and it becomes [this huge] tree...

When you plant such a small seed, you may or may not expect much to happen. However, this small seed grows into a massive tree. Somehow, in the seed's DNA is stored all of that information to turn the nutrients of the soil into this massive living thing.

Our faith in Jesus may seem like very little. I more or less remember the circumstances in which I believed in Jesus—an act which I repeated a few times just in case—and I know the year in which it occurred, but the day it happened, it was a day like almost any other day. I had a Bible and I was looking at John 3:16 (or a similar type passage), and I demanded that God apply this promise to me. I believed in Jesus.

What happened in my life after that—spiritually, physically, emotionally, mentally—I had no idea all of that would change and expand as it did. Also, I was exposed to **Bible doctrine** early on as a believer and I kept listening to it.

### Luke 13:19c

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
τα (τά) [pronounced taw]	<i>the; this, that</i>	neuter plural definite article; nominative case	Strong's #3588
peteinon (ΠΕΤΕΙΝΟΝ) [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
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
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
kataskēnōō (κατασκηνόω) [pronounced kaht-as-kay-NOH-oh]	<i>to nest, to roost; to live, to lodge, to pitch one's tent; to remain; to rest</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2681

Luke 13:19c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tois (τοῖς) [pronounced toiç]	<i>for the; by this, in that</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
kládos (κλάδος) [pronounced KLAHD-oss]	<i>branch, twig, bough; tender shoot (broken off for grafting)</i>	masculine plural noun; dative, locative or instrumental case	Strong's #2798
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, its; of him, of it; from him, from it; him, it; same</i>	3 <sup>rd</sup> person neuter singular personal pronoun; genitive/ablative case	Strong's #846

**Translation:** ...and the birds of the sky lodge in its branches.”

That tiny seed turned into a great tree, so large that birds of the sky live in its branches.

At some point, I realized that my **spiritual gift** was writing commentary, and my interest, for the most part, has been focused upon the Old Testament. The book of Luke is the first New Testament book that I have started, and this was after 20 years of writing commentary on the Old Testament only.

All of this happened about the time that the internet came along, and I began to make use of the internet and eventually established my own site. I had no idea what would happen with that. At this point, by doing a quick estimate, I may have posted as many as 100,000–200,000 written pages of exegesis and study. There are actually people who go to my website to study. At the time that I began all of this, I had no idea what would happen. But all of it began with the tiny mustard seed of faith.

When considering eternity, that is nearly impossible to imagine for me, despite all of the study that I have done. I know that I can trust God for what will happen at that time; and I know without a doubt, I do not deserve my life, the blessing I have enjoyed, and the future which awaits me. But I am thankful that God sought me and provided the gospel for me.

Jesus also appears here to be quoting from the Old Testament:

Ezekiel 31:6 *All the birds of the heavens made their nests in its boughs; under its branches all the beasts of the field gave birth to their young, and under its shadow lived all great nations.*

Daniel 4:12 *Its leaves were beautiful and its fruit abundant, and in it was food for all. The beasts of the field found shade under it, and the birds of the heavens lived in its branches, and all flesh was fed from it.*

Daniel 4:20–22 *The tree you saw, which grew and became strong, so that its top reached to heaven, and it was visible to the end of the whole earth, whose leaves were beautiful and its fruit abundant, and in which was food for all, under which beasts of the field found shade, and in whose branches the birds of the heavens lived—it is you, O king, who have grown and become strong. Your greatness has grown and reaches to heaven, and your dominion to the ends of the earth. (ESV)*

Luke 13:19 To what will I compare it? It is like the [tiny] seed of a mustard plant which a man takes and has thrown into his garden and it becomes [this huge] tree and the birds of the sky lodge in its branches.” (Kukis moderately literal translation)

Luke 13:18–19 Jesus [lit., He] then said, “What is the kingdom of God like? To what will I compare it? It is like the [tiny] seed of a mustard plant which a man takes and has thrown into his garden and it becomes [this huge] tree and the birds of the sky lodge in its branches.” (Kukis moderately literal translation)

Luke 13:18–19 Jesus then said, “What is the kingdom of God like? What might I compare it to? It is like a tiny mustard seed that a man might take and throw into his garden. It will become this massive tree and the wild bird will nest in its branches.” (Kukis paraphrase)

What we read here will be compared side-by-side with possible parallel passages in Matthew and Mark at the end of v. 21. See [Comparing Luke 5:1–3 13:18–21 to similar passages](#).

Finally, some clear proof that Jesus was not anti-French bread!!

**And again He said, “To what will I compare the kingdom of God? It is like leaven which has taken a woman; she conceals [it] in flour three seahs, until from that it has leavened all [of the flour].”**

Luke  
13:20–21

**Again, Jesus [lit., He] said, “To what will I compare the kingdom of God? It is like leaven which a woman has taken and concealed in 13 quarts of flour, while it leavens all [of the flour].”**

**Again, Jesus said, “To what else might I compare the kingdom of God? It is like leaven, which a woman takes and puts into 13 quarts of bread flour mix. After a time, the leaven will become an integral part of all the flour mixture.”**

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	And again He said, “To what will I compare the kingdom of God? It is like leaven which has taken a woman; she conceals [it] in flour three seahs, until from that it has leavened all [of the flour].”
Douay-Rheims 1899 (Amer.)	And again he said: Whereunto shall I esteem the kingdom of God to be like? It is like to leaven, which a woman took and hid in three measures of meal, till the whole was leavened.
Holy Aramaic Scriptures	Eshu {Yeshua} furthermore said, “To what shall I compare to The Malkutha d’Alaha {The Kingdom of God}? It is likened to khamiyra {leaven} that a woman took and hid in three measures of qamkha {flour}, until all was khama {leavened}.”
James Murdock’s Syriac NT	Jesus said again: With what shall I compare the kingdom of God? It is like leaven, which a woman took and hid in three seahs of meal, until the whole was fermented.
Original Aramaic NT	Again, Yeshua said, "To what shall I compare the Kingdom of God?" "It is like yeast which a woman took and hid in three 3-gallon measures* of flour until all of it was fermented."
Lamsa Peshitta (Syriac)	Again, Yeshua said, “To what shall I compare the Kingdom of God?” “It is like leaven which a woman took and hid in three 3-gallon measures of flour until all of it was fermented.”

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	.
Bible in Worldwide English	Then Jesus said again, What else is the kingdom of God like? It is like this. A woman took yeast and mixed it with many cups of flour. The yeast went all through the flour.
Easy English	Jesus then said, 'Here is another example of what the kingdom of God is like. 21 It is like how yeast works. A woman took some of it and she mixed it into three large bowls of flour. Then the yeast went through all the flour so that it grew big.'
Easy-to-Read Version—2008	Jesus said again, "What can I compare God's kingdom with? It is like yeast that a woman mixes into a big bowl of flour to make bread. The yeast makes all the dough rise."
God's Word™	He asked again, "What can I compare the kingdom of God to? It's like yeast that a woman mixed into a large amount of flour until the yeast worked its way through all the dough."
Good News Bible (TEV)	Again Jesus asked, "What shall I compare the Kingdom of God with? It is like this. A woman takes some yeast and mixes it with a bushel of flour until the whole batch of dough rises."
J. B. Phillips	Then again he said, "What can I say the kingdom of God is like? It is like the yeast which a woman took and covered up in three measures of flour until the whole lot had risen."
<i>The Message</i>	He tried again. "How can I picture God's kingdom? It's like yeast that a woman works into enough dough for three loaves of bread—and waits while the dough rises."
NIRV	Again he asked, "What can I compare God's kingdom to? It is like yeast that a woman used. She mixed it into 60 pounds of flour. The yeast worked its way all through the dough."
New Life Version	Again Jesus said, "What can I use to show you what the holy nation of God is like? It is like yeast that a woman put into three pails of flour until it was all full of yeast."
New Simplified Bible	.

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

Casual English Bible	<b>HOW YEAST PERMEATES</b> He tried another example. "What on earth can I use as an illustration to help you understand the Kingdom of God? Let's try this. Let's try this. She added a tiny bit of yeast to a batch of flour and worked it into a dough, which grew into a fat loaf once the yeast spread everywhere and did its work."
Contemporary English V.	Then Jesus said, "What can I compare God's kingdom with? It is like what happens when a woman mixes yeast into three batches of flour. Finally, all the dough rises."
The Living Bible	"It is like yeast kneaded into dough, which works unseen until it has risen high and light."
New Berkeley Version	.
New Living Translation	<b>Parable of the Yeast</b> He also asked, "What else is the Kingdom of God like? It is like the yeast a woman used in making bread. Even though she put only a little yeast in three measures of flour, it permeated every part of the dough."
UnfoldingWord Simplified T.	Then again he said, "I will tell you in another way what it will be like when God shows himself as king. It is like a little bit of yeast that a woman mixed with about twenty-five kilograms of flour. That small amount of yeast made the whole batch of dough swell up."
William's New Testament	And again He said, "To what may I compare the kingdom of God? It is like yeast which a woman took and hid in a bushel of flour until it all had risen."



**Partially literal and partially paraphrased translations:**

American English Bible	And once again, he said: 'To what can the Kingdom of God be compared? It's like a little fermentation That a woman hid in three scoops of flour, Until the mass rose and was filled with [the yeast].'
Beck's American Translation Breakthrough Version	. And again He said, "What will I liken God's empire to? It is like yeast that, after a woman took, she hid in three loads (nine gallons) of dough until <i>the time</i> that <i>the whole thing</i> was raised."
Common English Bible	.
A. Campbell's Living Oracles	Again, he said, To what shall I compare the kingdom of God? It resembles leaven, which a woman mingled in three measures of meal, till the whole was leavened.
New Advent (Knox) Bible	And again, he said, What comparison shall I find for the kingdom of heaven? It is like leaven, that a woman has taken and buried away in three measures of meal, enough to leaven the whole batch. vv. 18-21: Mt. 13.31; Mk. 4.30.
NT for Everyone	.
20 <sup>th</sup> Century New Testament	.

**Mostly literal renderings (with some occasional paraphrasing):**

Christian Standard Bible	.
Conservapedia Translation	And again He said, "How else shall I describe the realm of God?" It is like the pinch of yeast, which a woman took and mixed into three portions of dough, spreading and growing until all of the dough was leavened." This probably needs to be trimmed back
Revised Ferrar-Fenton Bible	Again He said, "To what shall I liken the Kingdom of God? It is like yeast, which a woman took, and mixed in three measures of flour, until the whole was fermented."
Free Bible Version	He asked again, "What shall I compare the kingdom of God to? It's like yeast that a woman took and mixed into three measures* of flour which made the whole batch rise."
God's Truth (Tyndale)	And again he said: whereunto shall I liken the kingdom of God? It is like leaven, which a woman took, and hid in three bushels of flour, till all was through leavened.
International Standard V	Again he said, "What can I compare the kingdom of God to? It is like yeast that a woman took and mixed with [Lit. hid in] three measures of flour until all of it was leavened."
NIV, ©2011	Again he asked, "What shall I compare the kingdom of God to? It is like yeast that a woman took and mixed into about sixty pounds [Or about 27 kilograms] of flour until it worked all through the dough."
Riverside New Testament Leicester A. Sawyer's NT	. Again he said, To what shall I liken the kingdom of God? It is like leaven which a woman took and hid in three sata [33 quarts] of flour, till the whole was leavened.
UnfoldingWord Literal Text	Again he said, "To what can I compare the kingdom of God? It is like yeast that a woman took and mixed with three measures of flour until it spread through all the flour."
Urim-Thummim Version Weymouth New Testament	. And again He said, "To what shall I compare the Kingdom of God? It is like yeast which a woman takes and buries in a bushel of flour, to work there till the whole is leavened."
Wikipedia Bible Project	"What shall I liken God's kingdom to?" he asked again. "It's like yeast that a woman used and mixed with three measures of flour, until the whole dough rose."

**Catholic Bibles (those having the imprimatur):**

- Christian Community (1988) *And Jesus said again, "What is the kingdom of God like? Imagine a woman who has taken yeast and hidden it in three measures of flour, until it is all leavened."*  
Mt 13:33
- The Heritage Bible *And again he said, To what shall I liken the kingdom of God?  
It is like leaven, which a woman taking, incorporated into three measures of flour until the whole was leavened.*
- New American Bible (2002) .
- New American Bible (2011) **The Parable of the Yeast.**  
<sup>i</sup>Again he said, "To what shall I compare the kingdom of God? It is like yeast that a woman took and mixed [in] with three measures of wheat flour until the whole batch of dough was leavened."  
i. [13:20–21] Mt 13:33.
- New English Bible–1970 *Again he said, 'The kingdom of God, what shall I compare it with? It is like yeast which a woman took and mixed with half a hundredweight of flour till it was all leavened.'*
- New Jerusalem Bible  
NRSV (Anglicized Cath. Ed.) **The Parable of the Yeast**  
*And again he said, 'To what should I compare the kingdom of God? It is like yeast that a woman took and mixed in with [Gk *hid in*] three measures of flour until all of it was leavened.'*
- Revised English Bible–1989 .

**Jewish/Hebrew Names Bibles:**

- Complete Jewish Bible *Again he said, "With what will I compare the Kingdom of God? It is like yeast that a woman took and mixed with a bushel of flour, then waited until the whole batch of dough rose."*
- Hebraic Roots Bible *And again He said, To what shall I compare the Kingdom of Elohim?  
It is like leaven, which taking, a woman buried in three measures of flour until all was leavened.*
- Holy New Covenant Trans. *Again Jesus said, "With what can I compare God's kingdom? It is like yeast which a woman puts into a tub of flour to make the bread rise."*
- Tree of Life Version *Again He said, "To what shall I compare the kingdom of God? It is like hametz, which a woman took and hid in three measures of flour, until it was all leavened."*

**Weird English, Old English, Anachronistic English Translations:**

- Accurate New Testament *...and again [He] says what? [I] will make (like) the kingdom [of] the god Like [She] is leaven whom Receiving Woman hides {her} to [of] flour seahs three until whom [It] is leavened All...*
- Alpha & Omega Bible **AND AGAIN HE SAID, "TO WHAT SHALL I COMPARE THE KINGDOM OF THEOS (*The Alpha & Omega*)?  
"IT IS LIKE LEAVEN, WHICH A WOMAN TOOK AND HID IN THREE PECKS OF FLOUR UNTIL IT WAS ALL LEAVENED."**
- Awful Scroll Bible *Even again he said, "To what will I compare the rule of God?  
"It is like to leaven, which a woman being took, hid-from-within three saton of wheat flour, until the whole is coming about leavened."*
- Concordant Literal Version  
exeGesés companion Bible **THE FERMENTATION**  
*And again he says,  
Whereto liken I the sovereigndom of Elohim?  
It is likened to fermentation*

	a woman takes and hides in three seahs of flour until the whole ferments.
Orthodox Jewish Bible	And again Rebbe, Melech HaMoshiach said, To what shall I compare the Malchut Hashem? It is like chametz (leaven), which an isha took and hid in shalosh (three) measures of wheat flour until the whole batch was leavened.
Rotherham's Emphasized B.	And [again] he said— [Whereunto] shall I liken the kingdom of God? It is [like leaven], which a woman took and hid in three measures of flour, until [the whole] was leavened.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	And again He asked, "What shall I compare the kingdom of God to? It is similar to yeast, which a woman worked into three batches of dough, until the dough was completely permeated [by it]."
The Expanded Bible	Jesus said again, "What can I compare God's kingdom with? It is like yeast [leaven] that a woman took and hid [mixed] in a large tub [ <sup>C</sup> Greek: three sata; about fifty pounds] of flour until it made all the dough rise [ <sup>L</sup> the whole was leavened; Matt. 13:33]."
Jonathan Mitchell NT	Then, again, He said, "To what shall I liken God's reign (rule, government and kingdom, or His sovereign influence and activity)? "It is like yeast (or: leaven) which, upon taking, a woman hid, [mixing it] into three seah-measures (= about thirty-six quarts) of ground wheat (meal or flour) – until where [the] whole [batch] was leavened (then, fermented)."
P. Kretzmann Commentary	And again He said, Whereunto shall I liken the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.  In the effort to bring the great truths of the kingdom of God home to His hearers, to teach them in what way the Word takes hold of the hearts and exerts its wonderful power upon them, in what manner the Gospel is spread throughout the world and people are being added to the Church of Christ at all times, the Lord uses the simplest and homeliest examples. He points to incidents, to happenings of everyday life with which the people were familiar, allusions which they ought to be able to understand. See Matthew 13:31-33; Mark 4:30-32. The seed of the mustard-tree is very small, and yet, if it sprouts in good soil and grows without hindrance, it grows to be a good-sized tree, whose branches are large enough to serve as a roosting-place for quite a number of birds. The Church of Jesus was at first so small as to appear insignificant, but in the course of time the power of the Gospel, which was proclaimed in the Church, proved its omnipotent quality by overcoming opposition of every nature, so that now people from every nation have been added to the number of believers. A pinch of leaven may seem small in comparison with three measures of flour, and yet its power is such as to leaven the entire mass. Even thus the power of the Word is exerted in the hearts of the individual believers as well as in the Church at large, influencing people even beyond the organization of the so-called visible Church. The power of God unto salvation is a power also unto sanctification. And the high ideals of Christianity have inspired the conduct of entire nations.
Lexham Bible	<b><i>The Parable of the Yeast</i></b> And again he said, "To what shall I compare the kingdom of God? It is like yeast that a woman took and [*Here "and" is supplied because the previous participle ("took") has been translated as a finite verb] hid in [Some manuscripts have "put into"] three measures of wheat flour until the whole batch was leavened."

Syndein/Thieme

“Again {palin} He said, “To what should I compare {homoioo} the kingdom {plan} of God?”

“It is like yeast that a woman took and mixed with three measures of flour, until all the dough had risen.”

{Note: In these verses Jesus is comparing the plan of God to one starting with something with little value (before salvation of no value to God, now a new/baby believer - saved but without Divine Viewpoint - the knowledge that counts - is not worth much yet) and adding doctrine (the Water of the Word/the Flour to the yeast) and watching it grow to something that produces fruit or dough. Since only someone Divine can produce Divine Good, it might be good to think of Divine Production as the believer taking in Divine Viewpoint, and by voluntarily applying Divine Viewpoint to experience . . . allowing God to produce Divine Good through you.}

Translation for Translators

Then he said, “I will tell [RHQ] you something else, to illustrate how the people who let God rule [MET] *their lives can influence their society more and more*. It is like a little bit of yeast that a woman mixed with about 50 pounds of flour. *That small amount of yeast made the whole batch of dough swell up.*”

The Voice

**Jesus:** Do you want Me to tell you what the kingdom of God is like? It’s like some yeast which a woman hid within a huge quantity of flour; soon the whole batch of dough was rising.

### Bible Translations with Many Footnotes:

NET Bible®

Again<sup>67</sup> he said, “To what should I compare the kingdom of God?<sup>68</sup> It is like yeast that a woman took and mixed with<sup>69</sup> three measures<sup>70</sup> of flour until all the dough had risen.”<sup>71</sup>

<sup>67tn</sup> Grk “And again.” Here καί (kai) has not been translated because of differences between Greek and English style.

<sup>68sn</sup> The kingdom of God is a major theme of Jesus. It is a realm in which Jesus rules and to which those who trust him belong. See Luke 6:20; 11:20; 17:20-21.

<sup>69tn</sup> Grk “hid in.”

<sup>70sn</sup> This measure was a saton, the Greek name for the Hebrew term “seah.” Three of these was a very large quantity of flour, since a saton is a little over 16 lbs (7 kg) of dry measure (or 13.13 liters). So this was over 47 lbs (21 kg) of flour total, enough to feed over a hundred people.

<sup>71tn</sup> Grk “it was all leavened.”

<sup>sn</sup> The parable of the yeast and the dough teaches that the kingdom of God will start small but eventually grow to permeate everything. Jesus’ point was not to be deceived by its seemingly small start, the same point made in the parable of the mustard seed, which preceded this one.

The Passion Translation

Jesus taught them another parable: “How can I describe God’s kingdom realm? Let me give you this illustration: It is like something as small as yeast that a woman kneads into a large amount of dough. It works unseen until it permeates<sup>[g]</sup> the entire batch and rises high.”

<sup>[g]</sup> The meaning of this parable is that something small can impact and penetrate something great. It is the pervading influence of virtue and truth that is highlighted here. A transformation takes place when the hidden yet pervasive kingdom impacts every part of culture and society around us.

The Spoken English NT

And he told another one:<sup>j</sup> “What shall I compare God’s Reign to? It’s like yeast that a woman took and kneaded<sup>k</sup> into three measures of dough, so that it all rose.”<sup>l</sup>

j. Lit. “And again he said.”

k. Lit. “hid.”

l. Or “until it was all leavened.”

### Literal, almost word-for-word, renderings:

Analytical-Literal Translation	Again He said, "To what will I compare the kingdom of God? "It is like leaven [or, yeast], which a woman having taken, hid [or, mixed] into three satons [about 36 quarts or 40 liters] of wheat flour until it was all leavened."
C. Thomson updated NT	Again he said, To what shall I compare the reign of God? It is like leaven, which a woman took and mixed up with three measures of meal till the whole was leavened.
Charles Thomson NT Context Group Version Far Above All Translation	.
Modern Literal Version 2020	He spoke again: "To what shall I liken the kingdom of God? It is like leaven, which a woman took and hid in three satums of flour, until it was all leavened."
New American Standard	Again he said, The kingdom of God will be similar to what? It is similar to leaven, which a woman took and hid in three three-gallon-containers of flour, until it was entirely leavened.
Niobi Study Bible	And again He said, "To what shall I compare the kingdom of God? It is like leaven [i.e., <i>fermented dough</i> ], which a woman took and hid in three sata [A Gr term for a Heb measure, totaling about 48 lb. or 22 kg of flour] of flour until it was all leavened."
Revised Young's Lit. Trans.	<b>The Parable of the Leaven</b> And again He said, "Unto what shall I liken the Kingdom of God ? It is like leaven, which a woman took and hid in three measures of meal until the whole was leavened."
	And again he said, 'To what shall I liken the reign of God? It is like leaven, which a woman, having taken, did hide in three measures of meal, till that all was leavened.'

**The gist of this passage:** Jesus then compares the Kingdom of God to adding some yeast to bread dough; and, after a time, all of the dough has been leavened.

Luke 13:20			
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
palin (πάλιν) [pronounced <i>PAL-in</i> ]	<i>anew, again; renewal or repetition of the action; again, anew; again, i.e. further, moreover; in turn, on the other hand</i>	adverb	Strong's #3825
epō (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 <sup>rd</sup> person singular, aorist active indicative	Strong's #2036
tini (τίνι) [pronounced <i>TEE-nee</i> ]	<i>in whom, by whom, to what [one], in which, how; whether, why; what</i>	neuter singular pronoun; interrogative particle; dative, locative or instrumental case	Strong's #5101
homoioō (ὁμοιόω) [pronounced <i>hom-oy-OH-oh</i> ]	<i>to be made like; to liken, to compare; to illustrate by comparisons; to become similar</i>	1 <sup>st</sup> person singular, future active indicative	Strong's #3666

Luke 13:20			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
basileia (βασιλεία) [pronounced bas-il-ī-ah]	<i>kingdom, rule, reign; royalty; a realm (literally or figuratively)</i>	feminine singular noun; nominative case	Strong's #932
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

**Translation:** Again, Jesus [lit., He] said, "To what will I compare the kingdom of God?"

Jesus then draws another analogy concerning the kingdom of God. Another parable.

Luke 13:20 Again, Jesus [lit., He] said, "To what will I compare the kingdom of God?"

Luke 13:21a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
homoiōs (ὅμοιος) [pronounced HOM-oy-oss]	<i>like, similar, resembling; resembling; corresponding to a thing</i>	feminine singular adjective; nominative case	Strong's #3664
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be</i>	3 <sup>rd</sup> person singular, present indicative	Strong's #2076 (3 <sup>rd</sup> person present form of #1510)
zumē (ζύμη) [pronounced DZOO-may]	<i>leaven, yeast, fermentation agent; metaphorically of mental and moral corruption, with its tendency to infect others</i>	feminine singular noun, dative, locative or instrumental case	Strong's #2219
hên (ἣν) [pronounced hayn]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	feminine singular relative pronoun; accusative case (occasionally a demonstrative pronoun)	Strong's #3739

Luke 13:21a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
lambánô (λαμβάνω) [pronounced lah-m-BAHN-oh]	<i>taking, receiving, having, holding; obtaining; getting a hold of</i>	feminine singular, aorist active participle, nominative case	Strong's #2983
gunê (γυνή) [pronounced goo-NAY]	<i>a woman [of any age, whether a virgin, or married, or a widow]; a wife; a betrothed woman</i>	feminine singular noun; nominative case	Strong's #1135
kruptô (κρύπτω) [pronounced KROOP-toh]	<i>to hide, conceal, to be hid; escape notice; metaphorically to conceal (that it may not become known)</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2928
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
áleuron (ἄλευρον) [pronounced AL-yoo-rohn]	<i>meal, (wheat) flour; bread mix</i>	neuter singular noun, genitive/ablative case	Strong's #224
sáton (σάτον) [pronounced SAT-ohn]	<i>a dry measure, 3 gallons (13 or 14 liters); transliterated saton, seah</i>	neuter plural noun, accusative case	Strong's #4568
treis/tria (τρεις/τρία) [pronounced trice/TREE-ah]	<i>three</i>	neuter plural noun; accusative case	Strong's #5140

**Translation:** It is like leaven which a woman has taken and concealed in 13 quarts of flour,...

A woman takes some leaven and puts it into a bread mixture which she is preparing. Again, this is a situation which most every person is familiar with. At some point, men have observed their wives or mothers bake bread.

The leaven which is used is a small amount. They will place it into a large quantity of bread mix.

Luke 13:21b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
heôs (ἕως) [pronounced HEH-occe]	<i>to, as far as, till, until; even until; up to; even; while</i>	a conjugation, preposition and adverb of continuance	Strong's #2193
hou (οὗ) [pronounced how]	<i>to who, from which, to what, from that, whose</i>	masculine singular relative pronoun; genitive/ablative case	Strong's #3739
zumôð (ζυμώω) [pronounced dzoo-MOE-oh]	<i>to leaven, to cause to ferment; to mix leaven with dough</i>	3 <sup>rd</sup> person singular, aorist passive indicative	Strong's #2220

### Luke 13:21b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
holos (ὅλος, η, ον) [pronounced HOH- loss]	<i>whole, entire, complete; altogether, wholly, all</i>	neuter singular adjective; accusative case	Strong's #3650

**Translation:** ...while it leavens all [of the flour].”

Nothing is done to the bread until it begins to rise. That is, the leaven spreads throughout all of the bread.

Luke 13:21 *It is like leaven which a woman has taken and concealed in 13 quarts of flour, while it leavens all [of the flour].*” (Kukis moderately literal translation)

Although leaven is often used to represent **evil**, here it is not. Here it represents one's faith in Jesus. This faith is a very small portion of your life when you exercise it. However, over time, it occupies a great deal of your soul (assuming that one pursues the teaching of Bible doctrine).

This is also a description of how the Word of God would grow throughout the world. Jesus began in a very limited space (50 x 100 miles); over a very limited period of time (3–4 years); and yet the gospel has spread throughout the world. Even today, Christianity in the United States is often portrayed, incorrectly as a white man's or a European or a western European **religion**, but that is not its actual origin. But, for a time, Christianity was well-planted in Europe; and when believers came to the United States in order to find religious freedom, the founders made certain that the United States would respect the Christian beliefs of all groups of believers (when writing about the freedom of religion, our founders were not imagining Buddhism or Islam).

Christian believers can even be found in Muslim nations and in **communist** nations, which are all officially atheist believing nations.

In my lifetime, unfortunately, I have observed the slow decimation of Christian faith in **client nation** USA; and with that decimation, a rise in perversion, which places our nation in a precarious balance.

Luke 13:20–21 *Again, Jesus [lit., He] said, “To what will I compare the kingdom of God? It is like leaven which a woman has taken and concealed in 13 quarts of flour, while it leavens all [of the flour].”* (Kukis moderately literal translation)

Luke 13:20–21 *Again, Jesus said, “To what else might I compare the kingdom of God? It is like leaven, which a woman takes and puts into 13 quarts of bread flour mix. After a time, the leaven will become an integral part of all the flour mixture.”* (Kukis paraphrase)

Luke 13:18–21 may have a parallel in Matthew and in Mark.

The ESV (capitalized) is used below:

In Luke 10–18a, we are viewing the many teachings of the Lord without reference to time. I believe that Matthew and Mark are arranged by chronology. Both chapters of Matthew and Mark begin with Jesus teaching in a boat on the sea.

An attempt to match up everything here strikes me as problematic, specifically with regards to first few verses of Matthew 13, Mark 4 and Luke 5. The big problem with matching these all up is, the passages in Matthew and Mark take place in the middle of the Lord's ministry and seem to be clearly tied to the parables spoken by Jesus (Matthew 13 and Mark 4 are very similar). Luke 5 takes place early in the Lord's ministry and may or may not be tied to the parables that we are studying.



### Comparing Luke 5:1–3 13:18–21 to similar passages

Matthew 13:1–2, 31–35	Mark 4:1–2, 30–34	Luke 5:1–3 13:18–21
<p>Matthew 13:1–2 That same day Jesus went out of the house and sat beside the sea. And great crowds gathered about him, so that he got into a boat and sat down. And the whole crowd stood on the beach.</p>	<p>Mark 4:1 Again he began to teach beside the sea. And a very large crowd gathered about him, so that he got into a boat and sat in it on the sea, and the whole crowd was beside the sea on the land.</p>	<p>Luke 5:1–3 On one occasion, while the crowd was pressing in on him to hear the word of God, he was standing by the lake of Gennesaret, and he saw two boats by the lake, but the fishermen had gone out of them and were washing their nets. Getting into one of the boats, which was Simon's, he asked him to put out a little from the land. And he sat down and taught the people from the boat.</p>
<p>It is very likely that the passages in Matthew and Mark are parallel passages. We seem to start under the same circumstances and some of the same parables are taught. The Luke 5 passage may or may not be parallel; and it includes none of the teaching in that chapter (but we find similar teachings in Luke 13).</p>		
<p>Although teaching from a boat in the sea may have happened more than once, it is recorded but once in all three synoptic gospels.</p>		
<p>Matthew 13:3a And he told them many things in parables,...</p>	<p>Mark 4:2 And he was teaching them many things in parables, and in his teaching he said to them:...</p>	
<p>Matthew 13 and Mark 4 are filled with teaching by parables. Luke 5 does not go into what was taught on that day from the boat.</p>		
<p>Luke 13 has a variety of teachings (repent or perish, the narrow door, and the lament over Jerusalem); teachings by parables (the parable of the barren fig tree, the mustard seed and leaven); and incidents (curing the woman on the Sabbath). The curing of the woman indicates to us that Luke 13 is not necessarily a collection of things taught and done on the same day or even the same week.</p>		
<p>Luke 10–18a are an accumulation of teachings which Luke collected over many interviews. The six sections of Luke 13 could represent as many as six interviewees or someone could have sat down with Luke and said, "These are some of the things I remember from my time with the Lord." These may or may not overlap with Luke 12 and 14.</p>		
	<p>Mark 4:30 And he said, "With what can we compare the kingdom of God, or what parable shall we use for it?"</p>	<p>Luke 13:18 He said therefore, "What is the kingdom of God like? And to what shall I compare it?"</p>
<p>These two simple quotes are different enough to be given on two separate occasions. Putting together a <b>super-quote</b> (one which would contain the words of each) would be a matter of shuffling these two verses together and keeping everything.</p>		
<p>It is not necessary to show that two passages of narrative can be made into a super-quote. It is only necessary to show that all of the elements of the passages (including context) can exist simultaneously.</p>		

### Comparing Luke 5:1–3 13:18–21 to similar passages

Matthew 13:1–2, 31–35	Mark 4:1–2, 30–34	Luke 5:1–3 13:18–21
<p>Matthew 13:31 He put another parable before them, saying, "The kingdom of heaven is like a grain of mustard seed that a man took and sowed in his field.</p>	<p>Mark 4:31 It is like a grain of mustard seed, which, when sown on the ground, is the smallest of all the seeds on earth,...</p>	<p>Luke 13:19a It is like a grain of mustard seed that a man took and sowed in his garden,...</p>
<p>The Luke passage sounds different enough from the beginning.</p>		
<p>Matthew 13:32 It is the smallest of all seeds, but when it has grown it is larger than all the garden plants and becomes a tree, so that the birds of the air come and make nests in its branches."</p>	<p>Mark 4:32 ...yet when it is sown it grows up and becomes larger than all the garden plants and puts out large branches, so that the birds of the air can make nests in its shade."</p>	<p>Luke 13:19b ...and it grew and became a tree, and the birds of the air made nests in its branches."</p>
<p>Matthew 13:33 He told them another parable. "The kingdom of heaven is like leaven that a woman took and hid in three measures of flour, till it was all leavened."</p>		<p>Luke 13:20–21 And again he said, "To what shall I compare the kingdom of God? It is like leaven that a woman took and hid in three measures of flour, until it was all leavened."</p>
<p>Matthew 13:34 All these things Jesus said to the crowds in parables; indeed, he said nothing to them without a parable.</p>	<p>Mark 4:33–34 With many such parables he spoke the word to them, as they were able to hear it. He did not speak to them without a parable, but privately to his own disciples he explained everything.</p>	
<p>The words being different when recalling specific things from this time could come from different people; and, therefore, the descriptions can be very different (yet describe the same situation). It is the quotations which we view carefully for the same words and word order. The inspiration of the Holy Spirit would demand that the same quotes match closely (if not exactly). However, in any quote, bear in mind that the word given may not represent the entire teaching of Jesus on that occasion. A super-quote, which contains all the words from two or more gospels, would have to be built upon what is found in the different gospels.</p>		
<p>Matthew 13:35 This was to fulfill what was spoken by the prophet: "I will open my mouth in parables; I will utter what has been hidden since the foundation of the world."</p>		
<p>When comparing these side-by-side, the teaching from the boat may represent the same incident (so that the Matthew and Mark passages represent the same incident), but I believe that Jesus simply taught the very same parables on different occasions.</p>		
<p>When it comes to the combined passages in Luke, any of following could be true: (1) The passages given represent the exact same incident; (2) the standing on the ship and teaching represents the same incident; but the parables were given at different times; (3) the standing on the ship and teaching is actually two separate incidents, but the teaching represents the same incident; or (4) the Luke passages are similar to the passages in Mark and Matthew, but they do not represent the same incident.</p>		

I lean toward #3 as being the case here. I believe that all of the quotations could be combined into a series of reasonable super-quotes. However, the time frame for Matthew 13 and Mark 4 (about halfway through the Lord's public ministry) are not consistent with the time frame of Luke 5 (early in the Lord's ministry).

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## The Narrow Door/Parable of the Homeowner and Those Knocking on His Door

I practically never divide a verse in half; however, here, it is called for. The division will be quite obvious. Some translations (Easy English, TPT, the Weymouth NT, the Aramaic translations; and others) simply placed second portion of v. 23 with v. 24.

**And He is passing through a city and town, teaching even a journey making to Jerusalem. And speaks someone to Him, "Lord, if a few those being saved?"**

Luke  
13:22–23b

**Jesus [lit., He] [continues] passing through the cities and towns, teaching and making [his] journey towards Jerusalem. Then a certain one says to Him, "Lord, [are there only] a few who are being saved?"**

**Jesus continues teaching throughout a number of cities and towns, journeying towards Jerusalem. A certain one asked Him, "Lord, are there only a few who will be saved?"**

Here is how others have translated this verse:

### Ancient texts:

Westcott-Hort Text (Greek)	And He is passing through a city and town, teaching even a journey making to Jerusalem. And speaks someone to Him, "Lord, if a few those being saved?"
Douay-Rheims 1899 (Amer.)	And he went through the cities and towns teaching and making his journey to Jerusalem. And a certain man said to him: Lord, are they few that are saved?.
Holy Aramaic Scriptures	And He was traveling while teaching in the qurya {the villages}, and in the madinatha {the cities}, and going to Urishlim {Jerusalem}. Now, someone had asked Him whether they are few who have Khayin {Life or, who are Saved}.
James Murdock's Syriac NT	And he travelled through the villages and cities, teaching and going towards Jerusalem. And a person asked him, whether they were few who would have life?
Original Aramaic NT	And he traveled in villages and cities as he taught and he went on to Jerusalem. But a man asked him if there are few who have life. [All Syriac Bibles end v. 23 at the end of the man's question.]
Lamsa Peshitta (Syriac)	And he traveled in villages and cities as he taught and he went on to Jerusalem. But a man asked him if there are few who have life.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And he went on his way, through towns and country places, teaching and journeying to Jerusalem.
Bible in Worldwide English	And someone said to him, Lord, will only a small number have salvation? Jesus went through the towns and villages on the way to Jerusalem. He was teaching the people as he went. A man asked him, Sir, will only a few people be saved?
Easy English	<b>A story about a narrow door</b> Jesus was continuing his journey towards Jerusalem. On the way, he went through towns and villages. In each one, he taught the people. One day, somebody asked him, 'Sir, will God only save a small number of people?'
Easy-to-Read Version–2008	Jesus was teaching in every town and village. He continued to travel toward Jerusalem. Someone said to him, "Lord, how many people will be saved? Only a few?"
God's Word™	Then Jesus traveled and taught in one city and village after another on his way to Jerusalem. Someone asked him, "Sir, are only a few people going to be saved?"
Good News Bible (TEV) J. B. Phillips	. <b>The kingdom is not entered by drifting but by decision</b> So he went on his way through towns and villages, teaching as he went and making his way towards Jerusalem. Someone remarked, "Lord, are only a few men to be saved?"
<i>The Message</i>	He went on teaching from town to village, village to town, but keeping on a steady course toward Jerusalem. A bystander said, "Master, will only a few be saved?"
NIRV	<b>The Narrow Door</b> Then Jesus went through the towns and villages, teaching the people. He was on his way to Jerusalem. Someone asked him, "Lord, are only a few people going to be saved?"
New Life Version	<b>Jesus Teaches on the Way to Jerusalem</b> Jesus taught the people as He went through the cities and towns on His way to Jerusalem. Someone asked Jesus, "Lord, will only a few people be saved from the punishment of sin?"
New Simplified Bible	.
<b>Thought-for-thought translations; dynamic translations; paraphrases:</b>	
Casual English Bible	<b>DOOR TO THE KINGDOM OF GOD</b> Constantly headed toward Jerusalem, Jesus taught the people in town after town and village after village. Someone asked him, "Sir, will only a few get saved?"
Contemporary English V.	As Jesus was on his way to Jerusalem, he taught the people in the towns and villages. Someone asked him, "Lord, are only a few people going to be saved?"
The Living Bible	He went from city to city and village to village, teaching as he went, always pressing onward toward Jerusalem. Someone asked him, "Will only a few be saved?"
New Berkeley Version	.
New Living Translation	<b>The Narrow Door</b> Jesus went through the towns and villages, teaching as he went, always pressing on toward Jerusalem. Someone asked him, "Lord, will only a few be saved?"
UnfoldingWord Simplified T.	Jesus continued traveling toward Jerusalem. He stopped in all the towns and villages along the way and taught the people. Someone asked him, "Lord, will God only save a few people?"
William's New Testament	.

**Partially literal and partially paraphrased translations:**

American English Bible	Well, he did all of this as he was teaching in city after city and village after village on his way to JeruSalem. Then someone asked: ‘Lord, will only a few be saved?’
Beck’s American Translation Breakthrough Version	And He was traveling throughout cities and villages teaching and making a journey to Jerusalem. Someone said to Him, "Master, tell us if the people being rescued are few."
Common English Bible	<b>Who will be saved?</b> Jesus traveled through cities and villages, teaching and making his way to Jerusalem. Someone said to him, "Lord, will only a few be saved?"
New Advent (Knox) Bible	And so he went through the cities and villages teaching, and making his journey towards Jerusalem. There was a man that said to him, Lord, is it only a few that are to be saved?
NT for Everyone	<b>Entering through the Narrow Door</b> Jesus went through the towns and villages, teaching as he went, making his way towards Jerusalem. ‘Master,’ somebody said to him, ‘will there be only a few that are saved?’
20 <sup>th</sup> Century New Testament	Jesus went through towns and villages, teaching as he went, and making his way towards Jerusalem. "Master," some one asked, "are there but few in the path of Salvation?"

#### Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	<b>The Narrow Gateway.</b> He was travelling now through the towns and villages, teaching, and making His way towards Jerusalem, when some one asked Him, "Master, will only a few be saved?"
Free Bible Version	Jesus went around the towns and villages, teaching on his way to Jerusalem. Someone asked him, "Lord, will only a few be saved?"
God’s Truth (Tyndale)	.
International Standard V	<b><i>The Narrow Door</i></b> <b><i>(Matthew 7:13-14, 21-23)</i></b> Then Jesus [Lit. he] taught in one town and village after another as he made his way to Jerusalem. Someone asked him, "Lord, [Or Sir] are only a few people going to be saved?" NRSV (Anglicized Cath. Ed.)
Montgomery NT	So he went on his way through cities and villages, teaching as he journeyed toward Jerusalem. And a man came behind him and said, "Lord are there but few that are saved?"
NIV, ©2011	.
Urim-Thummim Version	.
Weymouth New Testament	He was passing through town after town and village after village, steadily proceeding towards Jerusalem, when some one asked Him, "Sir, are there but few who are to be saved?"

#### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	• Jesus went through towns and villages teaching, and making his way to Jerusalem. Someone asked him, "Lord, is it true that few people will be saved?" • 22. See commentary on Matthew 7:13. Is it true that few people will be saved? Jesus considered this a useless question. What should have been asked,
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instead, was whether Israel listened to God's call, and if she was following the narrow road that would save her.

People coming from east and west (v. 29) People from all nations will be converted and come into the Church while the Jewish people— for the most part—would remain outside.

• [Matthew 7:13]. Enter through the narrow gate. May be someone was asking Jesus: "Who will be saved?" (Mt 19:25). In no instance did Jesus say whether those who would share in eternal life would be many or few. He did say many times that very few would be chosen from among the many called. That means that among the many people privileged to meet him, very few would experience the Gospel's riches and bring forth fruit in themselves and for others. The chosen or approved are those who persevere and strive for perfect freedom.

For wide is the gate and broad is the road that leads to destruction, and many go that way. They stray from leading a life in which Jesus is everything for them. They waste the gifts of God entrusted to them and apparently become useless for the Kingdom. Yet, even so, they are not deprived of God's mercy.

The Heritage Bible

And he traveled down through the cities and villages, teaching, and making a journey into Jerusalem.

And one said to him, Lord, are there few of the ones being saved?

New American Bible (2002)

New American Bible (2011)

**The Narrow Door; Salvation and Rejection.\***

He passed through towns and villages, teaching as he went and making his way to Jerusalem. Someone asked him, "Lord, will only a few people be saved?"

\* [13:22–30] These sayings of Jesus follow in Luke upon the parables of the kingdom (Lk 13:18–21) and stress that great effort is required for entrance into the kingdom (Lk 13:24) and that there is an urgency to accept the present opportunity to enter because the narrow door will not remain open indefinitely (Lk 13:25). Lying behind the sayings is the rejection of Jesus and his message by his Jewish contemporaries (Lk 13:26) whose places at table in the kingdom will be taken by Gentiles from the four corners of the world (Lk 13:29). Those called last (the Gentiles) will precede those to whom the invitation to enter was first extended (the Jews). See also Lk 14:15–24.

New Catholic Bible

**The Destiny of Israel**

**Who Will Enter into the Kingdom of God?<sup>[e]</sup>** Jesus continued journeying through towns and villages, teaching as he made his way to Jerusalem. Someone asked him, "Lord, will only a few be saved?"

[e] This passage brings together scattered quotations of Jesus. After recalling that salvation demands effort and is not given by acquired privilege, the words open up frightful perspectives on the refusal of Israel while showing the Gentiles abounding in the kingdom. The religious conception is reversed here. People must not presume upon the certainty of their salvation. Salvation is a grace that needs their cooperation.

New English Bible—1970

**The Narrow Door (Peraea)**

[Lk.13.22-30 → ] - Mt.7.13-14, Mt.7.21-23

HE CONTINUED HIS JOURNEY through towns and villages, teaching as he made his way towards Jerusalem. Someone asked him, 'Sir, are only a few to be saved?'

New Jerusalem Bible

Through towns and villages he went teaching, making his way to Jerusalem.

Someone said to him, 'Sir, will there be only a few saved?'

NRSV (Anglicized Cath. Ed.) .

Revised English Bible—1989 .

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	Yeshua continued traveling through town after town and village after village, teaching and making his way toward Yerushalayim. Someone asked him, "Are only a few people being saved?"
Hebraic Roots Bible	.
Holy New Covenant Trans. The Scriptures 2009	. And He was going through the cities and villages, teaching, and journeying toward Yerushalayim, and someone said to Him, "Master, are there few who are being saved?"
Tree of Life Version	.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and [He] passed in cities and villages Teaching and journey Making to jerusalem says but Someone [to] him Lord if Few {are} The [Men] Being Saved...
Awful Scroll Bible	Then himself remains to proceeding-through, along the cities and villages teaching, even himself making a journey to Points-out-soundness Moreover, said a certain one with respects to him, "Lord, whether are a few coming to be preserved sound?"
Concordant Literal Version exeGesese companion Bible	. And he goes through the cities and villages doctrinating, and makes his way toward Yeru Shalem. <b><u>THE NARROW GATE</u></b> And someone says to him, Adonay, are there few that be saved?
Orthodox Jewish Bible	And Rebbe, Melech HaMoshiach was itinerating throughout the shtetlach (towns) and villages saying shiurim and heading on toward Yerushalayim. And someone said to him, Adoni, are there only a few coming to Yeshuat Eloheinu?

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<b>Teaching in the Villages</b> Jesus journeyed on through cities and villages, teaching and making His way toward Jerusalem. And someone asked Him, "Lord, will only a few be saved [from the penalties of the last judgment]?"
An Understandable Version	Then Jesus went through [ <i>various</i> ] towns and villages, teaching as He traveled on to Jerusalem. [ <i>Along the way</i> ] someone asked Him, "Lord, will [ <i>only</i> ] a few people be saved?"
The Expanded Bible Jonathan Mitchell NT	. Later, He began journeying through, from city to city and from village to village, repeatedly teaching and then journeying on, progressively making His way on into Jerusalem. Now at one point, someone said to Him, "Sir (or: Master; Lord), [I wonder] if [only] a few are proceeding in being saved (or: if few are progressively being rescued; if the folks presently being healed and made whole are a small number)?"
P. Kretzmann Commentary	<b>Verses 22-30</b> Entering in at the strait gate: And He went through the cities and villages, teaching, and journeying toward Jerusalem. Then said one unto Him, Lord, are there few that be saved?
Lexham Bible	<b><i>The Narrow Door</i></b>

And he was going throughout towns and villages, teaching and making his journey toward Jerusalem. And someone said to him, "Lord, are there only [Literally "if"] a few who are saved?"

Syndein/Thieme

{The Narrow Door}

`` Then He {Jesus} traveled {diaporeuomai} throughout towns and villages, teaching {didasko} and making His way toward Jerusalem.

{Note: Jesus used miracles to draw crowds to Him. But His Humanity was the Greatest Teacher of the Word, the world has ever seen (His deity IS the Word - 'in the beginning was the Word and the Word was God (John 1:1)').}

``Then someone asked Him face to face, "Lord {kurios - indicates this man was a believer - only believers addressed Jesus as Lord}, will only a few be saved?"

Translation for Translators

**Jesus warns that not all people who think that they will go to heaven will go there.**

*Luke 13:22-30; Matthew 7:13-14,21-23*

Jesus continued traveling, along with his disciples, through various towns and villages on the way to Jerusalem. As they went, he was teaching the people. Someone asked him, "Lord, will there be only a few people who are saved {whom God saves}?"

The Voice

He was pressing toward Jerusalem, His journey taking Him through various towns and villages. In each one, He taught the people. Once a person asked this question:

**Inquiring Individual:** Lord, will only a few people be rescued?

### Bible Translations with Many Footnotes:

NET Bible®

#### The Narrow Door

Then<sup>72</sup> Jesus<sup>73</sup> traveled throughout<sup>74</sup> towns<sup>75</sup> and villages, teaching and making his way toward<sup>76</sup> Jerusalem.<sup>77</sup> Someone<sup>78</sup> asked<sup>79</sup> him, "Lord, will only a few<sup>80</sup> be saved?"

<sup>72tn</sup> Here καί (kai) has been translated as "then" to indicate the implied sequence of events within the narrative.

<sup>73tn</sup> Grk "he"; the referent (Jesus) has been specified in the translation for clarity.

<sup>74tn</sup> This is a distributive use of κατά (kata); see L&N 83:12.

<sup>75tn</sup> Or "cities."

<sup>76tn</sup> Grk "making his journey toward." This is the first of several travel notes in Luke's Jerusalem journey section of Luke 9-19; other notes appear at 17:11; 18:31; 19:28, 41.

<sup>77map</sup> For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

<sup>78tn</sup> Here δέ (de) has not been translated.

<sup>79tn</sup> Grk "said to."

<sup>80sn</sup> The warnings earlier in Jesus' teaching have led to the question whether only a few will be saved.

The Passion Translation

#### The Way of the Kingdom

Jesus ministered in one town and village after another,<sup>[h]</sup> teaching the people as he made his way toward Jerusalem. A bystander asked him, "Lord, will only a few have eternal life?"

<sup>[h]</sup> Jesus now visits the places where his disciples had already been. See Luke 10:1-11.

Rotherham's Emphasized B. § 58. **The Narrow Door: "Lord! open to us."**

And he was journeying on, city by city and village by village, and making [progress] unto Jerusalem.<sup>e</sup>

And one said unto him—

Lord! are they [few] who are being saved?



° Chap. ix. 51, n.

The Spoken English NT

**The Parable of the Narrow Door (Mt. 7:13-14)**

Jesus was traveling through the cities and villages, teaching and making his way toward Jerusalem. And somebody said to him, “Teacher, are the people being saved just a small minority?”<sup>m</sup>

<sup>m</sup>. Lit. “Are the people being saved few?”

Wilbur Pickering’s New T.

**Jesus ministers (mainly) in Perea**

He was traveling through various towns and villages, teaching and journeying toward Jerusalem.

**The narrow gate**

Then someone said to Him, “Lord, are the ones being saved few?”

**Literal, almost word-for-word, renderings:**

A Faithful Version

Now He was going through the cities and villages teaching, while making progress toward Jerusalem.

And one said to Him, "Lord, are those who are being saved few?"

Analytical-Literal Translation

And He was passing through according to [fig., through various] cities and villages teaching and making a journey to Jerusalem. Now someone said to Him, "Lord, are the ones being saved few?" Continuing

Context Group Version

And he went on his way through cities and villages, teaching, and journeying on to Jerusalem. And one said to him, Lord, are there few that are rescued?

Far Above All Translation

Then he crossed around from town to town and village to village, teaching and making *his* way to Jerusalem. And someone said to him, “Lord, is it only a few who are saved?”

Modern Literal Version 2020

{Luke 13:22-35; Peraea; Luke 14:1-24 Probably Peraea; Luke 14:25-17:10; no parallels.}

And he was traveling through, every one of the cities and villages, teaching and making\* *his* pursuit toward Jerusalem.

Now someone said to him, Lord, if few of the ones are saved, *what then?*

New American Standard

**Teaching in the Villages**

And He was passing through one city and village after another, teaching, and proceeding on His way to Jerusalem. And someone said to Him, “Lord, are there just a few who are being saved?”

New European Version

**The last judgment**

And he went on his way through cities and villages, teaching and journeying on to Jerusalem. And one said to him: Lord, are they few that are saved?

New Matthew Bible

And he went through all manner of cities and towns, teaching and journeying towards Jerusalem.

Then someone said to him, Lord, are there few that will be saved? The Narrow Way

Revised Young's Lit. Trans.

And he was going through cities and villages, teaching, and making progress toward Jerusalem; and a certain one said to him, 'Sir, are those saved few?'

**The gist of this passage:**

While Jesus is teaching city-by-city on their way to Jerusalem, He is asked, “Master, are there only a few who might be saved?”

Luke 13:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but	conjunction	Strong’s #2532

### Luke 13:22a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diaporeuomai (διαπορεύομαι) [pronounced dee-ap-or-YOO-om-ah-ee]	<i>to cause to pass through (or, by) a place; to carry across; to journey (through, in) [a place], to go through; to travel through</i>	3 <sup>rd</sup> person singular, imperfect active indicative	Strong's #1279
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by</i>	preposition with the accusative case	Strong's #2596
polis (πόλις, εως, ή) [pronounced POH-liss]	<i>city, city-state; inhabitants of a city</i>	feminine singular noun; accusative case	Strong's #4172
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
kômê (κώμη) [pronounced KO-may]	<i>village, hamlet, town; the common sleeping place to which labourers in the field return, the name of the city near which the villages lie and to whose municipality they belong; the inhabitants of villages</i>	feminine singular noun, accusative case	Strong's #2968

**Translation:** Jesus [lit., He] [continues] passing through the cities and towns,...

Jesus continues passing through various cities and towns. However, bear in mind, there is no chronology here.

### Luke 13:22b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
didaskô (διδάσκω) [pronounced did-AS-koh]	<i>teaching, instructing, imparting knowledge, the one instilling doctrine</i>	masculine singular, present active participle; nominative case	Strong's #1321
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
poreía (πορεία) [pronounced pohr-Ī-ah]	<i>journey, travel (by land); a going, that is: purpose, pursuit, undertaking; proceedings [or, a career]</i>	feminine singular noun, accusative case	Strong's #4197
poieô (ποιέω) [pronounced poi-EH-oh]	<i>doing, making, constructing, producing; the one carrying out, those executing [a plan, an intention]; practicing; acting</i>	masculine singular, present active participle; nominative case	Strong's #4160
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

### Luke 13:22b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Hierosolyma (Ἱεροσόλυμα) [pronounced <i>hee-er- os-OL-oo-mah</i> ]	<i>a double peace</i> ; transliterated, <i>Jerusalem, Hierosolyma</i> ; this can refer to the city itself or to its inhabitants	feminine singular, proper singular noun/location; accusative case	Strong's #2414

**Translation:** ...teaching and making [his] journey towards Jerusalem.

He is teaching as He goes, and moving in the direction of Jerusalem.

From the book of John, it appears that Jesus went to Jerusalem at least three times (which is the main reason His public ministry is thought to be 3–4 years in length).

Luke 13:22 Jesus [lit., He] [continues] passing through the cities and towns, teaching and making [his] journey towards Jerusalem.

### Luke 13:23a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epō (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 <sup>rd</sup> person singular, aorist active indicative	Strong's #2036
dé (δέ) [pronounce <i>deh</i> ]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
tís (τις) [pronounced <i>tihç</i> ]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	enclitic, indefinite pronoun; masculine singular adjective; nominative case	Strong's #5100
autō (αὐτῷ) [pronounced <i>ow-TOH</i> ]	<i>in him, by him, to him; for him; by means of him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
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; vocative	Strong's #2962

**Translation:** Then a certain one says to Him, “Lord,...

Along this journey—likely at one of these public teaching sessions—a man asks Jesus a question.

The man uses the vocative *Lord*, indicating that he recognized the authority of Jesus.

Luke 13:23b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced /]	<i>if; whether; that; though</i>	conditional conjunction	Strong's #1487
oligos (ὀλίγος) [pronounced ol-EE-gos]	<i>little, small, few; of number: multitude, quantity, or size; of time: short; of degree or intensity: light, slight; as an adverb: somewhat</i>	masculine plural adjective, nominative case	Strong's #3641
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
sôzô (σώζω) [pronounced SOHD-zoh]	<i>saved, being kept safe and sound, rescuing from danger or destruction</i>	masculine plural, present passive participle; nominative case	Strong's #4982

**Translation:** ...[are there only] a few who are being saved?"

The man asks a pretty reasonable question, in my opinion. He asks if there are relatively few men who are saved.

We really do not know what preceded this question. Although this might fit well with Matthew 7:14 (perhaps occurring soon after), the fact of where Jesus is right now (heading toward Jerusalem) might preclude that idea.

Luke 13:23a-b Then a certain one says to Him, "Lord, [are there only] a few who are being saved?" (Kukis moderately literal translation)

Luke 13:22–23b Jesus [lit., He] [continues] passing through the cities and towns, teaching and making [his] journey towards Jerusalem. Then a certain one says to Him, "Lord, [are there only] a few who are being saved?" (Kukis moderately literal translation)

Luke 13:22–23b Jesus continues teaching throughout a number of cities and towns, journeying towards Jerusalem. A certain one asked Him, "Lord, are there only a few who will be saved?" (Kukis paraphrase)

Jesus' answer is not going to set anyone's mind at ease.

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Some took the errant phrase (*The One said to them...*) and affixed it to v. 24 (BWE, Montgomery<sup>15</sup>); and several translated this *Jesus said to them...* (HRB, TLV); and many simply had *Jesus said...* (for instance, UST, FBV and CEV).

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<sup>15</sup> Neither gave a literal translation of that phrase.

And the [Lord] said, face to face with them, “Strive to enter through the narrow door, for many, I keep on telling you [all], will seek to enter and they will not be able. From whatever [time] might awaken the homeowner and he might fully shut the door; and you [all] might begin outside to have taken a stand and to knock on the door, saying, ‘Lord, open up to us.’ And answering, he will say, ‘I do not know you [all], from where you [all] keep on being.’

Luke  
13:23c–25

The [Lord] then said directly to them, “Strive to enter through the narrow gate, for I keep on telling you+, many will try to enter but they will not be able [to]. From whenever the homeowner might rise up and fully close [and lock] the gate, you+ might have begun to stand outside [that gate] and [you+] knock on the gate, saying, ‘Lord, open up to us!’ But answering, he will say, ‘I don’t know you+ [or] from where you+ have come.’

The Lord then spoke directly to them with the same question, saying, “Strive to enter through that narrow gate, for I keep warning you that many will try to enter but they will not be able to. You may find yourselves standing outside the home after the master has locked the gate and gone to bed. You may knock on the gate and say, ‘Lord, open up your home to us!’ But answering, he will tell you, ‘I don’t know who you are or where you came from.’

Here is how others have translated this verse:

#### Ancient texts:

- Westcott-Hort Text (Greek) And the [Lord] said, face to face with them, “Strive to enter through the narrow door, for many, I keep on telling you [all], will seek to enter and they will not be able. From whatever [time] might awaken the homeowner and he might fully shut the door; and you [all] might begin outside to have taken a stand and to knock on the door, saying, ‘Lord, open up to us.’ And answering, he will say, ‘I do not know you [all], from where you [all] keep on being.’
- Douay-Rheims 1899 (Amer.) But he said to them: Strive to enter by the narrow gate: for many, I say to you, shall seek to enter and shall not be able.  
But when the master of the house shall be gone in and shall shut the door, you shall begin to stand without; and knock at the door, saying: Lord, open to us. And he answering, shall say to you: I know you not, whence you are.
- Holy Aramaic Scriptures Then Eshu {Yeshua} said unto them, “You must strive to enter through the narrow door, for, I say unto you, many will seek to enter, and they will not be able, from the hour that The Mare Baytha {The House Lord} will arise, and will secure the door. And they will stand outside and knock on the door, and will begin to say, “Maran {Our Lord}! Maran {Our Lord}! Open for us!” And He will answer and will say, “I say unto you, that I don’t know you; where you come from.”
- James Murdock’s Syriac NT And Jesus said to them: Strive to enter the narrow gate: for I say to you, many will seek to enter, and will not be able.  
From the time that the lord of the house shall rise and close the door, then ye will stand without, and knock at the door; and ye will begin to say: Our Lord, our Lord, open to us and he will answer, and say: I tell you, I know you not, whence ye are.
- Original Aramaic NT But Yeshua said to them, "Strive hard to enter the narrow gate, for I say to you, many shall seek to enter and they shall not be able."  
"Then the Lord of the house will rise and shall bolt the gate, and you will be standing outside knocking at the gate and you will begin to say, 'Our Lord, Our Lord, open to us.'" And he shall answer and he shall say, 'I say to you, that I do not know you. From where are you?' "
- Lamsa Peshitta (Syriac) But Yeshua said to them, “Strive hard to enter the narrow gate, for I say to you, many shall seek to enter and they shall not be able.”

“Then the Lord of the house will rise and shall bolt the gate, and you will be standing outside knocking at the gate and you will begin to say, 'Our Lord, Our Lord, open to us.'” And he shall answer and he shall say, 'I say to you, that I do not know you. From where are you?' “

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	And he said to them, Do your best to go in by the narrow door, for I say to you, A number will make the attempt to go in, but will not be able to do so. When the master of the house has got up, and the door has been shut, and you, still outside, give blows on the door, saying, Lord, let us in; he will make answer and say, I have no knowledge of where you come from.
Bible in Worldwide English	Jesus answered, Try hard to go in by the small gate. I tell you, many will want to go in but they will not be able. The master of the house will get up and lock the door. Then you will be standing outside. You will begin to knock on the door and call, "Sir, open the door for us!" But he will answer, "I do not know where you belong."
Easy English	Jesus said to the people there, 'Do your best to go in through the narrow door. I tell you that many people will want to get in there. But they will not be able to go through it. Soon the master of the house will get up and he will shut the door. And then you may still be standing outside the door. You will knock and you will say, "Master, please open the door for us to come in." But the master will reply, "I do not know you. I do not know where you come from."
Easy-to-Read Version—2008	Jesus said, "The door to heaven is narrow. Try hard to enter it. Many people will want to enter there, but they will not be able to go in. If a man locks the door of his house, you can stand outside and knock on the door, but he won't open it. You can say, 'Sir, open the door for us.' But he will answer, 'I don't know you. Where did you come from?'
<i>God's Word</i> ™	He answered, "Try hard to enter through the narrow door. I can guarantee that many will try to enter, but they won't succeed. After the homeowner gets up and closes the door, it's too late. You can stand outside, knock at the door, and say, 'Sir, open the door for us!' But he will answer you, 'I don't know who you are.'
Good News Bible (TEV)	Jesus answered them, "Do your best to go in through the narrow door; because many people will surely try to go in but will not be able. The master of the house will get up and close the door; then when you stand outside and begin to knock on the door and say, 'Open the door for us, sir!' he will answer you, 'I don't know where you come from!'
J. B. Phillips	And Jesus told them, "You must do your utmost to get in through the narrow door, for many, I assure you, will try to do so and will not succeed, once the master of the house has got up and shut the door. Then you may find yourselves standing outside and knocking at the door crying, 'Lord, please open the door for us.' He will reply to you, 'I don't know who you are or where you come from.'
<i>The Message</i>	He said, "Whether few or many is none of your business. Put your mind on your life with God. The way to life—to God!—is vigorous and requires your total attention. A lot of you are going to assume that you'll sit down to God's salvation banquet just because you've been hanging around the neighborhood all your lives. Well, one day you're going to be banging on the door, wanting to get in, but you'll find the door locked and the Master saying, 'Sorry, you're not on my guest list.'
NIRV	He said to them, "Try very hard to enter through the narrow door. I tell you, many will try to enter and will not be able to. The owner of the house will get up and close

the door. Then you will stand outside knocking and begging. You will say, 'Sir, open the door for us.'

New Life Version

Jesus said to them, "Work hard to go in through the narrow door. I tell you, many will try to go in but will not be able to go in. The owner of the house will get up and shut the door. You who are on the outside will knock on the door and say, 'Lord, let us in.' Then He will say, 'I do not know you.'

New Simplified Bible

.

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

Casual English Bible

He answered, "Do the absolute best you can to squeeze through the narrow door into the Kingdom of God. I'm telling you, many people will try to get through that door, but they won't make it. It's like this, when the owner of a house locks the door, you're going to be left standing outside. You'll knock on the door and you'll say, 'Sir, please open the door for us.' But he'll holler back from inside, 'I don't know who you are or where you come from.'

Contemporary English V.

Jesus answered: Do all you can to go in by the narrow door! A lot of people will try to get in, but will not be able to.

Once the owner of the house gets up and locks the door, you will be left standing outside. You will knock on the door and say, "Sir, open the door for us!" But the owner will answer, "I don't know a thing about you!"

The Living Bible

And he replied, "The door to heaven is narrow. Work hard to get in, for the truth is that many will try to enter but when the head of the house has locked the door, it will be too late. Then if you stand outside knocking, and pleading, 'Lord, open the door for us,' he will reply, 'I do not know you.'

New Berkeley Version

.

New Living Translation

He replied, "Work hard to enter the narrow door to God's Kingdom, for many will try to enter but will fail. When the master of the house has locked the door, it will be too late. You will stand outside knocking and pleading, 'Lord, open the door for us!' But he will reply, 'I don't know you or where you come from.'

UnfoldingWord Simplified T.

Jesus replied, "You need to try hard to enter the narrow doorway. I tell you that many people will try some other way, but they will not be able to get in.

After the owner of the house gets up and locks the door, you will stand outside and you will knock on the door. And you will beg the owner and say to him, 'Lord, open the door for us!' But he will reply, 'No, I will not open it, because I do not know you, and I do not know where you are from!'

William's New Testament

.

### Partially literal and partially paraphrased translations:

American English Bible

And he said to him:

'You must strive to enter through the gate that's narrow,  
For I tell you that many will try to get in,  
But they'll not have enough strength.

'So when the master gets up and latches the door;  
If you find yourself on the outside,  
Knocking and shouting: 'Lord, open to us!'

He will say:

'I don't know where you're from!'

Beck's American Translation

.

Breakthrough Version

He said to them, "Struggle to go in through the narrow door, because many, I tell you, will look to go in and will not succeed.

Common English Bible	From the time that the homeowner got up and closed up the door, you also began to have been standing outside and to be knocking on the door, saying, 'Master, open to us.' And when he responds, he will state, 'I don't know where you are from.' Jesus said to them, "Make every effort to enter through the narrow gate. Many, I tell you, will try to enter and won't be able to. Once the owner of the house gets up and shuts the door, then you will stand outside and knock on the door, saying, 'Lord, open the door for us.' He will reply, 'I don't know you or where you are from.'
Len Gane Paraphrase	He said to them, "Strive to enter in at the narrow gate, for many, I say to you, will strongly desire to enter in and will not be able. "For once the master of the house gets up and shuts the door, and you start to stand outside and to knock on the door saying, 'Lord, Lord open to us,' but he will answer and say to you, 'I don't know where you are from.'
A. Campbell's Living Oracles	He answered, Force your entrance through the straight gate; for many, I assure you, will request to be admitted, who shall not prevail. If once the master of the house shall have arisen and locked the door, and you standing without and knocking, say, Master, Master, open to us; he will answer, I know not whence you are.
New Advent (Knox) Bible	Whereupon he said to them: Fight your way in at the narrow door; I tell you, there are many who will try and will not be able to enter. When the master of the house has gone in and has shut the door, you will fall to beating on the door as you stand without, and saying, Lord, open to us. But this will be his answer, I know nothing of you, nor whence you come.
NT for Everyone	'Struggle hard', Jesus replied, 'to get in by the narrow gate. Let me tell you: many will try to get in and won't be able to. When the householder gets up and shuts the door – at that moment you will begin to stand outside and knock at the door and say, "Master, open the door for us." Then he will say in response, "I don't know where you've come from."
20 <sup>th</sup> Century New Testament	.

**Mostly literal renderings (with some occasional paraphrasing):**

Christian Standard Bible Conservapedia Translation	.
Revised Ferrar-Fenton Bible	And He said to them, "Strive to enter in at the strait gate: for many, I tell you, will seek to enter in, and will be unable. When the man of the house [οικοδεσπότης: it's masculine and means "man of the house," unlike emasculated renditions by nearly all modern translations] rises, but has locked the door, and you stand outside knocking and saying, 'Lord, Lord, let us in!' He shall reply, 'I do not know where you are from!' "Force yourselves through that narrow gateway," He answered them; "for many, I assure you, will endeavor to enter in, whose strength will not be equal to it. When once the Master of the house has arisen, and locked the door, and you, standing outside, begin to knock at the door, and call out, 'Master, open for us!' He will answer you, 'I do not know where you come from!'
Free Bible Version	Jesus replied, "Try very hard to enter the narrow doorway, because I tell you that many will try to go in, and won't succeed. Once the house owner gets up and closes the door, you'll be standing outside knocking on the door, saying, 'Master, please open the door for us.' But he'll reply, 'I don't know you or where you're from.'
God's Truth (Tyndale)	For many I say unto you, will seek to enter in, and shall not be able. When the goodman of the house is risen up, and has shut to the door, you shall begin to stand without, and to knock at the door saying: Lord, Lord, open unto us: and he shall answer and say unto you: I know you not from where you are.
International Standard V	He told them, "Keep on struggling to enter through the narrow door, because I tell you that many people will try to enter, but won't be able to do so.



After the homeowner gets up and closes the door, you can stand [Lit. begin to stand] outside, knock on the door, and say again and again, 'Lord, open the door for us!' But he will answer you, 'I don't know where you come from.' NRSV (Anglicized Cath. Ed.)

Montgomery NT

"Struggle to enter in by the narrow door," he answered, "for I tell you that many will try to enter and not be able, when once the master of the house is risen up and has shut the door. You will begin to stand outside, and to knock at the door, crying, "'Lord, open to us.' ""I do not know where you came from,' he will reply. [Montgomery took that errant phrase and placed it in the middle of v. 24.]

NIV, ©2011

Riverside New Testament

He said to them, "Try hard to enter through the narrow door; for many, I tell you, will try to enter and will not be able. After the house-holder has arisen and has shut the door, then you will begin to stand outside and knock at the door, and say, 'Master, open to us.' And he will answer you, 'I do not know you or where you come from.'

Leicester A. Sawyer's NT

UnfoldingWord Literal Text

So he said to them, "Struggle to enter through the narrow door, because, I say to you, many will want to enter, but will not be able to enter. Once the owner of the house gets up and locks the door, then you will stand outside and pound the door and say, 'Lord, Lord, let us in.' He will answer and say to you, 'I do not know you or where you are from.'

Urim-Thummim Version

Weymouth New Testament

"Strain every nerve to force your way in through the narrow gate," He answered; "for multitudes, I tell you, will endeavour to find a way in and will not succeed. As soon as the Master of the house shall have risen and shut the door, and you have begun to stand outside and knock at the door and say, "'Sir, open the door for us' --""I do not know you,' He answers; 'you are no friends of mine.'

Wikipedia Bible Project

"Try really hard to enter the narrow doorway, for I'm telling you that many will try to go in, and won't be able to. Once the house owner gets up and shuts the door, you'll be standing on the outside knocking on the door, saying 'Master, please open the door.'" He'll reply, 'I don't know where you're from.' [Both Weymouth and Wikipedia simply left out the misplaced phrase from v. 23.]

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)

And Jesus answered, "Do your best to enter by the narrow door, for many, I tell you, will try to enter and will not be able. When once the master of the house has gone inside and locked the door, you will stand outside. Then you will knock at the door, calling, 'Lord, open to us!' But he will say to you, 'I do not know where you come from.'

Mt 7: 13-14

Mt 25: 10-12

The Heritage Bible

And he said to them,

Contend to enter in through the narrow gate, because Many, I say to you, will seek to enter in, and will absolutely not have the strength.

When once the ruler of the house is risen up, and has fully shut the door, and you begin to stand outside, and to knock at the door, saying, Lord, Lord, open to us, and he answering speaks to you, I absolutely do not know you, where you are from.

New American Bible (2002)

New American Bible (2011)

He answered them, <sup>j</sup>"Strive to enter through the narrow door, for many, I tell you, will attempt to enter but will not be strong enough.<sup>k</sup> After the master of the house has arisen and locked the door, then will you stand outside knocking and saying,

'Lord, open the door for us.' He will say to you in reply, 'I do not know where you are from.'

j. [13:24–30] Mt 7:13–14, 21–23.

k. [13:24] Mk 10:25.

l. [13:25] Mt 25:10–12.

New English Bible–1970  
New Jerusalem Bible

He said to them, 'Try your hardest to enter by the narrow door, because, I tell you, many will try to enter and will not succeed. 'Once the master of the house has got up and locked the door, you may find yourself standing outside knocking on the door, saying, "Lord, open to us," but he will answer, "I do not know where you come from."

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

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible

He answered, "Struggle to get in through the narrow door, because — I'm telling you! — many will be demanding to get in and won't be able to, once the owner of the house has gotten up and shut the door. You will stand outside, knocking at the door and saying, 'Lord! Open up for us!' But he will answer, 'I don't know you or where you come from!'

Hebraic Roots Bible

But Yahshua said to them, Labor to enter in through the narrow gate, for I say to you that many will seek to enter in and will not have strength. From the hour that the Master of the house rises and secures the door, then they will stand outside and knock on the door and begin to say, Our Master! Our Master! Open to us! And He will answer and He will say, I say to you that I do not know you from where you are.

Holy New Covenant Trans.

Jesus said, "Try hard to get through the narrow door! I tell you, many people will try to get in, but most of them won't be strong enough to enter. If a man locks the door of his house, then you can stand outside and knock on the door but he won't open it. You can say, 'Master! Open the door for us!' But the man will answer, 'I don't know where you come from!'

Tree of Life Version

Then Yeshua said to them, "Make every effort to enter through the narrow door; for many, I tell you, will try to enter and will not be able. Once the Master of the household gets up and shuts the door, and you're standing outside and begin knocking on the door, saying, 'Master, open up for us,' then He will say to you, 'I don't know where you come from.'

**Weird English, Old English, Anachronistic English Translations:**

Accurate New Testament

...but says to them fight! to enter through the narrow door for Many [Men] [I] say [to] you\* will seek to enter {her} and not [They] will have (ability) from whom ever may be raised The House Manager and [He] may close the door and [You\*] may begin outside to have stood and to knock the door Saying Lord open! {her} [for] us and Answering [He] will say [to] you\* not [I] have seen you\* wherefrom? [You\*] are...

Awful Scroll Bible

But he said to them,  
"Be yourselves endeavoring to come-in through the narrow gate, certainly-of-which many, I instruct to yous, will attempt to be came-in and will not prevail a prevailing. (")Because when the lord-of-the-house, shall be came about risen-up and shall shut-away the door, and yourselves shall begin to have stood outside, even to knock at the door, speaking out, 'Lord, Lord, be opened-up to us!' -- and resolving-away, He will say to yous, 'I have not perceived yous from where yous are.'

Concordant Literal Version

Now He said to them, "

Be struggling to be entering through the cramped door, for I am saying to you, many will be seeking to enter and will not be strong enough."

From which time the householder should be roused and latch the door, and you should be beginning to stand outside and to be knocking at the door, saying, 'Lord, Lord, open to us!' and answering, he will be declaring to you, 'I am not acquainted with you! Whence are you?'"

exeGeses companion Bible

And he says to them,  
 Agonize to enter through the narrow gate:  
 for many, I word to you, seek to enter,  
 and are not able;  
 for from whenever the housesdespotes rises  
 and locks the portal;  
 and you begin to stand outside  
 and to knock at the portal, wording,  
 Adonay, Adonay, open to us;  
 - and he answers you, saying,  
 I know not whence you are:...

Orthodox Jewish Bible

And Rebbe, Melech HaMoshiach said to them,  
 Strive to enter through the sha'ar hatzarut (gate of narrowness), because many, I say to you, will seek to enter and they will not be able to.  
 After the Baal Bayit gets up and shuts the delet, and you begin to stand outside and to knock on the delet, saying, Adoneinu, open up for us! And in reply, he will say to you, I do not have daas of you; from where are you from?

### Expanded/Embellished Bibles:

*The Amplified Bible*

And He said to them, "Strive to enter through the narrow door [force aside unbelief and the attractions of sin]; for many, I tell you, will try to enter [by their own works] and will not be able. Once the head of the house gets up and closes the door, and you begin to stand outside and knock on the door [again and again], saying, 'Lord, open to us!' then He will answer you, 'I do not know where you are from [for you are not of My household].'"

An Understandable Version

And He answered them, "You should try hard to enter [God's kingdom] by means of the narrow door, for I tell you, many people will try to enter it but will not be able to. Once the owner of the house gets up and closes the door, leaving you standing outside knocking on the door, [and] saying, 'Sir, [please] open [the door] for us,' and he answers you, 'I do not know you or where you came from,'"

The Expanded Bible

Jesus said, "·Try hard [Strive; Exert yourself] to enter through the narrow door, because many people [·I tell you] will try to enter there, but they will not be able. When the owner of the house gets up and closes the door, you ·can [·begin to] stand outside and knock on the door and say, '·Sir [Lord], open the door for us.' But he will answer, 'I don't know you or where you come from.'"

Jonathan Mitchell NT

So He said to them,  
 "You folks be continually struggling and constantly exerting yourselves vigorously even to the point of agonizing, as contestants in the public games, to at once enter through the narrow door (or: cramped entry), because many people – I now tell you – will continue seeking to enter, and yet they will not continue having strength.  
 "From [the point or time] where the master of the house (or: the owner and lord of the house; the householder) may get up and lock off (close and bar) the door (or: entry), and then you folks should begin to stand outside and to repeatedly knock [at] the door (or: entry), repeatedly saying, 'Sir (or: Master; Lord; [other MSS: Sir, sir! {or: Lord, Lord!}]), open up to us (or: for us)!' And then, giving a decided reply, he will proceed in declaring to you folks, 'I have not seen, and thus do not know, you

P. Kretzmann Commentary Lexham Bible	people. From what place are you? (or: I am not acquainted [with] whence you are [come]!).'
Syndein/Thieme	<p>And he said to them, "Make every effort to enter through the narrow door, because many, I tell you, will seek to enter and will not be able to, when once the master of the house has gotten up and shut the door, and you begin to stand outside and knock on the door, saying, 'Lord, open the door' [*Here the direct object is supplied from context in the English translation] for us!' And he will answer and [*Here "and" is supplied because the previous participle ("answer") has been translated as a finite verb] say to you, 'I do not know where you are from!'</p> <p>So He said to them, `` "Do your best!/'Contend with all difficulties' {agonizomai - an order} to go in through the narrow gate/door {stenos pule}. . . because many, I {Jesus} tell you, will try to go in and absolutely will not {ouk} be able to. {Note: This is true. This gate should be called the 'faith gate'. "For it is through faith you are saved, not of works - it is a gift of God not of works - let anyone should boast." Many many people think that by 'being good', by working hard, by any other means of salvation - but faith - God will be so impressed that He will accept them into heaven. But the bible says 'all will fall short of the glory of God'. Only those who believe in Him will be saved.}</p> <p>`` Once the "master/'good ruler' of the house" {oikodespotes} may have risen {2nd Advent of Christ} and may have shut the door . . . {the time is up for all unbelievers when Christ returns at the end of the Tribulation all unbelievers are removed from the earth and the Millennium begins with believers only} and you may begin to stand outside, knocking at the door, saying, 'Lord, let us in!' {indicating that NOW they are beginning to maybe believe in Him}</p> <p>Then He will have an answer for/'give a discerning answer from the ultimate source of Himself ' {apokrinomai} and say to you, 'I do not know you . . . nor where you come from.' {God's perfect righteous demands that once the plan has been set, it can not be changed. Everyone will have more than sufficient opportunity to believe. Those who do not, will have no valid excuse - as Satan had no valid excuse for his fall.}</p>
Translation for Translators	<p>He replied to them, "There will not be many, because the way to heaven [MET] is like a narrow door. Therefore, try hard to enter that narrow doorway, because I tell you that many people will try to enter heaven by some other way, but they will not be able to get in. God is like the owner of a house. Some day he will lock his door. Then some of you will begin to stand outside that door and knock. You will say, 'Lord, open the door for us!' But he will reply, 'No, I will not open it, because I do not know you, and I do not know where you are from!'</p>
The Voice	<p><b>Jesus:</b> Strive to enter through the narrow door now, because many people—hear Me on this—will try to enter later on and will not be able to. Imagine you want to enter someone’s home, but you wait until after the homeowner has shut the door. Then you stand outside and bang on the door, and you say, “Sir, please open the door for us!” But he will answer, “I don’t know where you’re from.”</p>

### Bible Translations with Many Footnotes:

NET Bible®

So<sup>81</sup> he said to them, "Exert every effort<sup>82</sup> to enter through the narrow door, because many, I tell you, will try to enter and will not be able to. Once<sup>83</sup> the head of the house<sup>84</sup> gets up<sup>85</sup> and shuts the door, then you will stand outside and start to knock on the door and beg him, 'Lord,<sup>86</sup> let us in!'<sup>87</sup> But he will answer you,<sup>88</sup> 'I don't know where you come from.'<sup>89</sup>

<sup>81</sup>tn Here δέ (de) has been translated as "so" to indicate that Jesus' reply was triggered by the preceding question.

<sup>82tn</sup> Or “Make every effort” (L&N 68.74; cf. NIV); “Do your best” (TEV); “Work hard” (NLT); Grk “Struggle.” The idea is to exert one’s maximum effort (cf. BDAG 17 s.v. ἀγωνίζομαι 2.b, “strain every nerve to enter”) because of the supreme importance of attaining entry into the kingdom of God.

<sup>83tn</sup> The syntactical relationship between vv. 24-25 is disputed. The question turns on whether v. 25 is connected to v. 24 or not. A lack of a clear connective makes an independent idea more likely. However, one must then determine what the beginning of the sentence connects to. Though it makes for slightly awkward English, the translation has opted to connect it to “he will answer” so that this functions, in effect, as an apodosis. One could end the sentence after “us” and begin a new sentence with “He will answer” to make simpler sentences, although the connection between the two sentences is thereby less clear. The point of the passage, however, is clear. Once the door is shut, because one failed to come in through the narrow way, it is closed permanently. The moral: Do not be too late in deciding to respond.

<sup>84tn</sup> Or “the master of the household.”

<sup>85tn</sup> Or “rises,” or “stands up.”

<sup>86tn</sup> Or “Sir.”

<sup>87tn</sup> Grk “Open to us.”

<sup>88tn</sup> Grk “and answering, he will say to you.” This is redundant in contemporary English and has been simplified to “he will answer you.”

<sup>89sn</sup> For the imagery behind the statement “I do not know where you come from,” see Ps 138:6; Isa 63:16; Jer 1:5; Hos 5:3.

#### The Passion Translation

Jesus said to the crowd, “There is a great cost<sup>[1]</sup> for anyone to enter through the narrow doorway to God’s kingdom realm. I tell you, there will be many who will want to enter but won’t be able to. For once the head of the house has shut and locked the door, it will be too late. Even if you stand outside knocking, begging to enter, and saying, ‘Lord, Lord, open the door for us,’ he will say to you, ‘I don’t know who you are. *You are not a part of my family.*’

<sup>[1]</sup> The Greek word used here is actually “agonize.”

#### Rotherham’s Emphasized B. And [he] said unto them—

Be striving to enter through the narrow<sup>f</sup> door<sup>f</sup>; for [many] I say unto you, will seek to enter, and will not be able,— when once the householder shall rouse himself, and lock the door, and ye begin to stand [outside], and to knock at the door, saying— Lord! open to us; and he shall answer and say unto you— I know you not, whence ye are.

<sup>f</sup> Clearly different from the narrow gate of Mt. vii. 13.

#### The Spoken English NT

He said to them, “Try your hardest to go in through the narrow doorway. Because I’m telling you, a lot of people are going to try to go in, and they’re not going to be able to. After the owner of the house gets up and locks the door, then you’ll start showing up outside to knock on the door. You’ll be saying, ‘Sir, open up for us!’ And he’ll say back to you, ‘I don’t know where you’re from.’

#### Literal, almost word-for-word, renderings:

##### A Faithful Version

Then He said to them, “Strive with your whole being to enter in through the narrow gate; for many, I say to you, will seek to enter in, but shall not be able. Once the Master of the house has risen up and has shut the door, and you begin to stand outside the door and knock, saying, ‘Lord, Lord, open to us’; then shall He answer and say to you, ‘I do not know you or where you are from.’

##### Analytical-Literal Translation

And He said to them,

“Be striving to go in through the narrow gate, because many, I say to you, will seek to enter and will not be able.

"From whatever [time] the Master of the house is risen up and shuts the door, and you<sub>p</sub> begin to have stood outside and to be knocking at the door, saying, 'Lord, Lord, open to us,' and answering, He will say to you<sub>p</sub>, 'I do not know you<sub>p</sub>, where you<sub>p</sub> are from.'

Charles Thomson NT

He said to them; Strive with all your might to enter in through the narrow gate; for many, I assure you, will seek to enter, who will not be able.

When the master of the house is raised up, and shall have shut the door and you begin to stand without and knock at the door, saying, Lord, Lord, open to us, he will Answer and say to you, I do not know you, whence you are

Context Group Version

And he said to them, Strive to enter in by the narrow door: for many, I say to you (pl), shall seek to enter in, and shall not be strong enough. When once the master of the house has risen up, and has shut to the door, and you (pl) begin to stand outside, and to knock at the door, saying, Lord, open to us; and he shall answer and say to you (pl), I don't know you (pl) or where you (pl) are from.

Far Above All Translation

He then said to them, "Exert yourselves to go in through the narrow gate, for many, I tell you, are trying to go in, but will not be able.

Once the master of the house has got up and closed the door, when you make a move and stand outside and knock on the door and say, 'Lord, lord, open up to us,' he will then answer and say to you, 'I don't know where you are from.'

Literal New Testament

BUT HE SAID TO THEM, STRIVE WITH EARNESTNESS TO ENTER IN THROUGH THE NARROW GATE; FOR MANY, I SAY TO YOU, WILL SEEK TO ENTER IN, AND WILL NOT BE ABLE. FROM THE TIME SHALL HAVE RISEN UP THE MASTER OF THE HOUSE, AND SHALL HAVE SHUT THE DOOR, AND YE BEGIN WITHOUT TO STAND AND TO KNOCK AT THE DOOR, SAYING, LORD, LORD, OPEN TO US; AND HE ANSWERING WILL SAY TO YOU, I DO NOT KNOW YOU WHENCE YE ARE.

Modern Literal Version 2020

But he said to them,

Struggle<sup>o</sup> to enter in through the narrow gate, because I am saying to you<sup>o</sup>, Many will be seeking to enter in and will not be strong-enough.

From which time the householder would have arose and locked the door and you<sup>o</sup>, being outside, may begin to stand and to knock on the door, saying, Lord, Lord, open to us.

And having answered, he will say to you<sup>o</sup>, I do not know you<sup>o</sup> or where you<sup>o</sup> are from.

New American Standard

And He said to them, "Strive to enter through the narrow door; for many, I tell you, will seek to enter and will not be able. Once the head of the house gets up and shuts the door, and you begin standing outside and knocking on the door, saying, 'Lord, open up to us!' and He then will answer and say to you, 'I do not know where you are from.' ..and he said unto them, 'Be striving to go in through the straight gate, because many, I say to you, will seek to go in, and shall not be able; from the time the master of the house may have risen up, and may have shut the door, and you may begin without to stand, and to knock at the door, saying, Lord, lord, open to us, and he answering shall say to you, I have not known you whence you are,...

**The gist of this passage:**

23c-25

Luke 13:23c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
epô (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 <sup>rd</sup> person singular, aorist active indicative	Strong's #2036
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
autous (αὐτούς) [pronounced ow-toose]	<i>them, to them, toward them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; accusative case	Strong's #846

**Translation:** The [Lord] then said directly to them,...

Obviously, it is very odd that v. 23c was placed where it is. My guess is, there was some other factor involved here rather than trying simply divide up these sentences into verses (something done many hundreds of years after the Scriptures were written). Was there some kind of space issue? Was the verse divider exhausted and not thinking? I have no clue.

In any case, Jesus has been asked, "Are there only a few who will be saved?"

We do not know whether this is a disciple who asks this or not, but Jesus knows that these disciples want to know the answer. So He addresses them directly.

Luke 13:24a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
agōnízomai (ἀγωνίζομαι) [pronounced ag-oh-NIHD-zohm-ahee]	<i>enter a contest: contend (in the gymnastic games); contend with adversaries, fight; metaphorically struggle [with difficulties and dangers]; endeavour with strenuous zeal, strive: obtain something</i>	2 <sup>nd</sup> person plural, present (deponent) middle/passive imperative	Strong's #75
eiserchomai (εἰσερχομαι) [pronounced ice-ER-khom-ahee]	<i>to enter [in]; to go in [through]; to come in [through]</i>	aorist active infinitive	Strong's #1525

Luke 13:24a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diá (διά) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by the means of; by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
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
stenós (στενός) [pronounced stehn-OSS]	<i>narrow, tight, constricted</i>	feminine singular adjective, genitive/ablative case	Strong's #4728
thura (θύρα) [pronounced THOO-rah]	<i>door, gate, portal, entrance (the opening or the closure, literally or figuratively)</i>	feminine singular noun; genitive/ablative case	Strong's #2374

**Translation:** ...“Strive to enter through the narrow gate,...

Jesus does not appear to dispute the conclusion of the questioner.

The narrow gate is the gospel of Jesus Christ; you believe in Him and you are saved. Or, to be more specific, the narrow gate is Jesus Christ. Particularly in that era, that was a very narrow gate.

Luke 13:24b			
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
polus, pollos (πολύς, πολλός) [pronounced poll-OOS, pol-LOSS]	<i>many, much, large; often, mostly, largely as a substantive: many things</i>	masculine plural adjective, nominative case	Strong's #4183
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 <sup>st</sup> 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 <sup>nd</sup> person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771



Luke 13:24b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
zêteô (ζητέω) [pronounced zay-TEH-oh]	<i>to seek after [to find]; to seek by thinking [reasoning, inquiring]; to seek for, to aim at, to strive after; to require [demand]; to crave, to desire from someone</i>	3 <sup>rd</sup> person plural, future active indicative	Strong's #2212
eiserchomai (εἰσερχομαι) [pronounced ice-ER-khom-ah-ee]	<i>to enter [in]; to go in [through]; to come in [through]</i>	aorist active infinitive	Strong's #1525

**Translation:** ...for I keep on telling you+, many will try to enter...

“There is one way into this home, and that is through the narrow gate,” Jesus tells them. “Many are going to try to enter in.”

Jewish people in this era (nearly) all believed that they were saved simply by being born a Jew and having this pre-established relationship with **the True God**. However, we need to be careful at this point. The general idea is, a relationship to the True God is necessary, but this relationship must be entered into individually and the right way. God has provided us the only right way.

Luke 13:24c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
ischuô (ἰσχύω) [pronounced is-KHOO-oh]	<i>to be able, to be of the strength [to], to have, to exercise, to force, to avail, to prevail, be whole, can do, could, might</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2480

With the negative, this means, *is unable to*.

**Translation:** ...but they will not be able [to].

It is clear by this statement that many will not be able to enter in to the home.

Luke 13:23c–24 The [Lord] then said directly to them, “Strive to enter through the narrow gate, for I keep on telling you+, many will try to enter but they will not be able [to].

The correct door to enter is Jesus.

### Luke 13:25a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἀπό (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
ἡοῦ (οῦ) [pronounced how]	<i>to who, from which, to what, from that, whose</i>	masculine singular relative pronoun; genitive/ablative case	Strong's #3739
ἅν (ἄν) [pronounced ahn]	<i>whomever, whichever, whatever</i>	particle often found with the relative pronoun	Strong's #302
<p>In Luke 13:25, these 3 words, along with the subject of this sentence, are variously rendered: <i>when once the master of the house...; from the time the master of the house...; from which time the householder...; once the master (owner, head) of the house...; when the master of the house...; after the master of the house...; from the time that the homeowner; from the hour that the master of the house...; if once the master of the house...</i></p>			
εγεῖρῶ (ἐγείρω) [pronounced ehg-Ī-row]	<i>to waken (transitively or intransitively), to wake [rouse] [up] (literally from sleep, from sitting or lying, from disease, from death; or figuratively from obscurity, inactivity, ruins, nonexistence): to awaken, to lift (up), to raise (again, up), to rear up, to (a-) rise (again, up), to stand, to take up</i>	3 <sup>rd</sup> person singular, aorist passive subjunctive	Strong's #1453
ὁ (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
οἰκοδεσπότης (οἰκοδεσπότης) [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
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
ἀποκλείῶ (ἀποκλείω) [pronounced ap-ohk-LĪ-oh]	<i>to close, to shut fully</i>	3 <sup>rd</sup> person singular, aorist active subjunctive	Strong's #608
τῆν (τῆν) [pronounced tayn]	<i>the, to the</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
θύρα (θύρα) [pronounced THOO-rah]	<i>door, gate, portal, entrance (the opening or the closure, literally or figuratively)</i>	feminine singular noun; accusative case	Strong's #2374

**Translation:** From whenever the homeowner might rise up and fully close [and lock] the gate,...

There is a point at which a homeowner gets up and locks his gate (or front door). In ancient Jerusalem and in other areas, those with a house had a gate which opened into the courtyard, and here, the homeowner is said to lock this gate (as many would after a certain hour). In most modern American homes, the front door is what is locked to keep people from coming in. In either case, the principle is the same; at night, most front doors are locked.

Particularly in the ancient world, to get out, go outside to the gate and open up the gate—that was a very big deal.

Luke 13:25b			
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>	2 <sup>nd</sup> person plural, aorist middle subjunctive	Strong's #756
exō (ἔξω) [pronounced <i>EHX-oh</i> ]	<i>outside, without, out of doors; outward</i>	adverb	Strong's #1854
histēmi (ἵστημι) [pronounced <i>HIHS-tay-mēe</i> ]	<i>to stand [up, by]; to set up; to place, to make firm; to keep intact; to stop</i>	perfect active infinitive	Strong's #2476
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
krouō (κρούω) [pronounced <i>KROO-oh</i> ]	<i>to knock, to rap [on a door]</i>	present active infinitive	Strong's #2925
tēn (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)
thura (θύρα) [pronounced <i>THOO-rah</i> ]	<i>door, gate, portal, entrance (the opening or the closure, literally or figuratively)</i>	feminine singular noun; accusative case	Strong's #2374

**Translation:** ...you+ might have begun to stand outside [that gate] and [you+] knock on the gate,...

At about the time that the homeowner has locked up; you might find yourself standing outside that door (or gate) and you knock in order to gain entry.

Rhoderick D. Ice: *The time of opportunity will expire. If we continue to say “no” to God, we may find the door shut when we decide to enter.*<sup>16</sup>

<sup>16</sup> Rhoderick D. Ice, *The Bible Study New Testament*; ©1974 College Press; e-Sword, Luke 13:25.

Luke 13:25c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine plural, present active participle, nominative case	Strong's #3004
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs; a prince, chief, sovereign</i>	masculine singular noun; vocative	Strong's #2962
anoigō (ἀνοίγω) [pronounced an-OY-go]	<i>to open [up]</i>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #455
hēmin (ἡμῖν) [pronounced hay-MEEN]	<i>to us, of us, by us; for us</i>	1 <sup>st</sup> person plural pronoun; locative, dative or instrumental case	Strong's #2254 (from Strong's #1473)

**Translation:** ...saying, 'Lord, open up to us!'

"You may also call out," the Lord warns, "And say, *open up to us!*"

Luke 13:25d			
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
apokrinomai (ἀποκρίνομαι) [pronounced ahp-oh-KREE-noh-mai]	<i>answering, responding; a reply; speaking [after someone else]; continuing [speaking, a discourse]</i>	masculine singular, aorist (deponent) passive participle, nominative case	Strong's #611
eréō (ἔρέω) [pronounced eh-REH-oh]	<i>to say, to declare</i>	3 <sup>rd</sup> person singular, future active indicative	Strong's #2046
humin (ὑμῖν) [pronounced hoo-MEEN]	<i>you [all]; in you; to you; in you; by you</i>	2 <sup>nd</sup> person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
eidō (εἶδω) [pronounced Ī-doh]	<i>to see, to perceive, to discern, to know</i>	1 <sup>st</sup> person singular, perfect active indicative	Strong's #1492

## Luke 13:25d

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

**Translation:** But answering, he will say, 'I don't know you+...

Yet, the homeowner calls out from behind the locked door, saying, "I don't know you." There is nothing more terrible than for the Lord to be on one side of the door and you on the other, and He says, "I don't know you."

## Luke 13:25e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pothen (πόθεν) [pronounced POHTH- ehh]	how, from which; [from] what [place, state, source or cause], from whence	adverb	Strong's #4159
este (ἐστέ) [pronounced ehs-TEH]	to be; you [all] are; this is the 2 <sup>nd</sup> person plural of "to be"	2 <sup>nd</sup> person plural, present indicative	Strong's #2075 (2 <sup>nd</sup> person plural of #1510)

**Translation:** ...[or] from where you+ have come.'

The homeowner adds, "I don't know from where you have come." I am not sure exactly how to understand this phrase.

Whedon: [You] are straggling night-walkers, from I know not what quarter. I cannot recognize you as part of my family or as guests.<sup>17</sup>

Luke 13:25 From whenever the homeowner might rise up and fully close [and lock] the gate, you+ might have begun to stand outside [that gate] and [you+] knock on the gate, saying, 'Lord, open up to us!' But answering, he will say, 'I don't know you+ [or] from where you+ have come.' (Kukis moderately literal translation)

The parallel is, Jesus is speaking of the religious types who do not believe in Him, and they find themselves locked out of the house.

The Cambridge Bible: *That the first application of the warning was to Jews who relied on their privileges appears from the fact that the excluded class are not poor sinners, but self-righteous Pharisees who claim entrance as their right.*<sup>18</sup>

Dr. Bob Utley: *Whenever one encounters Jesus, that is the time of salvation. People must not put off the spiritual decision that needs to be made today. In this parable, when the host of the feast*

<sup>17</sup> Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Luke 13:25.

<sup>18</sup> The Cambridge Bible for Schools and Colleges; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Luke 13:25.

*recognizes that the time for the meal has come, He locks the door so that no more guests may come in.*

*Humans do not initiate spiritual decisions. They can only respond to God's initiation (cf. John 6:44; John 6:65). God has spoken through Christ. They must respond now or be locked out of the Messianic banquet.<sup>19</sup>*

When you hear the **gospel message**, that is the door being opened to you. Your only response can be, *believe in the Lord Jesus Christ and you will be saved.*

Luke 13:23c–25 The [Lord] then said directly to them, “Strive to enter through the narrow gate, for I keep on telling you+, many will try to enter but they will not be able [to]. From whenever the homeowner might rise up and fully close [and lock] the gate, you+ might have begun to stand outside [that gate] and [you+] knock on the gate, saying, ‘Lord, open up to us!’ But answering, he will say, ‘I don’t know you+ [or] from where you+ have come.’ (Kukis moderately literal translation)

The homeowner is God; the proper gate to enter in is Jesus. At some point in time, if we have not entered into through the proper gate, there will be no entry to the house (which is the Kingdom of God). That one entryway is Jesus; there is no other gate.

Jesus is the only Person to deal with sin. No other person and no other religion deals with the problem of sin and God’s character. We could choose to start tomorrow and live our very best and most moral life, but this does not deal with the sin that we have already committed. God is righteous, and He does not accept our sin.

Luke 13:23c–25 The Lord then spoke directly to them with the same question, saying, “Strive to enter through that narrow gate, for I keep warning you that many will try to enter but they will not be able to. You may find yourselves standing outside the home after the master has locked the gate and gone to bed. You may knock on the gate and say, ‘Lord, open up your home to us!’ But answering, he will tell you, ‘I don’t know who you are or where you came from.’ (Kukis paraphrase)

**Then you [all] will begin to say, ‘We ate before You and we drank, and in the streets of our You taught.’ And he will say, Speaking to you [all], ‘I have not known where you keep on being. Depart from me, all workers of injustice!’**

Luke  
13:26–27

**At that time, you will begin to say, ‘We ate and drank before you; and you taught in our streets.’ But he will say, speaking to [all of] you: ‘I do not know from where you have come. Depart from me, [you] workers of iniquity.’**

**Upon hearing that, you will say, ‘We have eaten and we have drunk wine with you. In fact, you taught in our streets.’ But he will answer, speaking to you, ‘I do not know from where you came. Therefore, walk away from me and my house, you workers of iniquity.’**

Here is how others have translated this verse:

#### **Ancient texts:**

Westcott-Hort Text (Greek) Then you [all] will begin to say, ‘We ate before You and we drank, and in the streets of our You taught.’ And he will say, Speaking to you [all], ‘I have not known where you keep on being. Depart from me, all workers of injustice!’

<sup>19</sup> Dr. Bob Utley, Copyright © 2014 Bible Lessons International; [www.freebiblecommentary.org](http://www.freebiblecommentary.org); from e-sword; Luke 13:25.

Douay-Rheims 1899 (Amer.)	Then you shall begin to say: We have eaten and drunk in thy presence: and thou hast taught in our streets. And he shall say to you: I know you not, whence you are. Depart from me, all ye workers of iniquity.
Holy Aramaic Scriptures	And they will begin to say, "Before you, we ate, and we drank, and in our streets, you have taught." And He will say unto you, "I don't know you, where you are from. You must depart from Me, ministers of a lie!"
James Murdock's Syriac NT	And ye will begin to say: We have eaten and drunken before thee; and thou hast taught in our streets. And he will say to you: I know you not, whence ye are: depart from me, ye doers of falsehood.
Original Aramaic NT	"And you shall begin to say, 'We ate and we drank before you and you taught in our streets.' " "And he shall say to you, 'I do not know you and from where you are; depart from me, workers of lies.' "
Lamsa Peshitta (Syriac)	"And you shall begin to say, 'We ate and we drank before you and you taught in our streets.' " "And he shall say to you, 'I do not know you and from where you are; depart from me, workers of lies.' "

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	Then you will say, We have taken food and drink with you, and you were teaching in our streets. But he will say, Truly, I have no knowledge of you or where you come from; go away from me, you workers of evil.
Bible in Worldwide English	Then you will say, "We ate and drank with you. You taught in our streets." But he will say, "I tell you, I do not know where you belong. Go away from me all you who do wrong! "
Easy English	Then you will begin to say, "But Master, we had meals with you. You taught us in the streets of our villages." But he will tell you, "No! I really do not know you. I do not know where you come from. You have done very bad things, so go away from me, all of you!"
Easy-to-Read Version–2008	Then you will say, 'We ate and drank with you. You taught in the streets of our town.' Then he will say to you, 'I don't know you. Where did you come from? Get away from me! You are all people who do wrong!'
God's Word™	.
Good News Bible (TEV)	Then you will answer, 'We ate and drank with you; you taught in our town!' But he will say again, 'I don't know where you come from. Get away from me, all you wicked people!'
J. B. Phillips	'But ...' you will protest, 'we have had meals with you, and you taught in our streets!' Yet he will say to you, 'I tell you I do not know where you have come from. Be off, you scoundrels!'
The Message	"You'll protest, 'But we've known you all our lives!' only to be interrupted with his abrupt, 'Your kind of knowing can hardly be called knowing. You don't know the first thing about me.'
NIRV	"Then you will say, 'We ate and drank with you. You taught in our streets.' "But he will reply, 'I don't know you. And I don't know where you come from. Get away from me, all you who do evil!'

New Life Version	Then you will say, 'We ate and drank with You when You taught in our streets.' But He will say, 'I tell you, I do not know you. Go away from Me. You are sinful.'
New Simplified Bible	.

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

Casual English Bible	You'll say, 'But we ate together. And you taught in the streets of our town.' But he'll say it again, 'I don't know who you are or where you come from. So get away from me you troublemakers[6] who love to hurt people.'
Contemporary English V.	<sup>6</sup> 13:27"Evildoers" is a more traditional translation. Then you will start saying, "We dined with you, and you taught in our streets." But he will say, "I really don't know who you are! Get away from me, you evil people!"
The Living Bible	"But we ate with you, and you taught in our streets,' you will say. "And he will reply, 'I tell you, I don't know you. You can't come in here, guilty as you are. Go away.'
New Berkeley Version	.
New Living Translation	Then you will say, 'But we ate and drank with you, and you taught in our streets.' 27 And he will reply, 'I tell you, I don't know you or where you come from. Get away from me, all you who do evil.'
UnfoldingWord Simplified T.	Then you will say, 'You must have forgotten that we ate meals with you, and you taught us in the streets of our towns!' But he will say, 'I tell you again, I do not know you, and I do not know where you are from. You are wicked people! Get away from here!'"
William's New Testament	.

**Partially literal and partially paraphrased translations:**

American English Bible	'And if you should say: 'But before you, we ate and we drank, And you taught us along our main streets!' Yet, he will then give this reply: 'No I don't know where you're from... Get away from me, you unrighteous people!'
Beck's American Translation	.
Breakthrough Version	At that time, you will begin to be saying, 'We ate in your sight and drank, and you taught in our plazas.' And He will state, saying to you, 'I don't know where you are from. Stay away from Me, all workers of wrong.'
Common English Bible	Then you will begin to say, 'We ate and drank in your presence, and you taught in our streets.' He will respond, 'I don't know you or where you are from. <i>Go away from me, all you evildoers!</i> ' [Ps 6:9 LXX]
A. Campbell's Living Oracles	Then they will say, We have eat and drunk with you, and you have taught in our streets. But he will answer, I tell you, I know not whence you are: remove hence, all you workers of unrighteousness.
New Advent (Knox) Bible	Thereupon you will fall to protesting, We have eaten and drunk in thy presence; thou hast taught in our streets. But he will say, I tell you, I know nothing of you, nor whence you come; depart from me, you that traffic in iniquity.
NT for Everyone	Then you will begin to say, "We ate with you and drank with you, and you taught in our streets!" And he will say to you, "I don't know where you people are from. Be off with you, you wicked lot."
20 <sup>th</sup> Century New Testament	Then you will begin to say 'We have eaten and drunk in your presence, and you have taught in our streets,' and his reply will be--



'I do not know where you come from. Leave my presence, all you who are living in wickedness.'

### Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	.
Conservapedia Translation	Then you will begin to say, 'We have eaten and drank with you, and you have taught in our neighborhood.' But he will say in reply, "I have to say, 'I don't know you'; leave me, all you troublemakers."
Revised Ferrar-Fenton Bible	Then you will begin to say, 'We have eaten and drunk in Your company, and You have taught in our streets.' But He will reply to you, 'I do not know where you come from; be gone from Me, all you doers of iniquity.'
Free Bible Version	Then you'll say, 'But we ate and drank with you, and you taught in our streets!' He'll reply, 'I tell you, I don't know you or where you're from. Get away from me, all of you who don't do what's right!'
God's Truth (Tyndale)	.
International Standard V	Then you will say, [Lit. begin to say] 'We ate and drank with you, and you taught in our streets.' But he will tell you, 'I don't know where you come from. Get away from me, all you who practice evil!' NRSV (Anglicized Cath. Ed.)
Montgomery NT	"Then you will begin saying, 'But we have eaten and drunk in your presence, and you have taught in our streets.' "But he will answer. "'I tell you I do not know were you came from; "depart from me, all of you, you evil-doers.' [For whatever reason, this final phrase is the first part of v. 28 in the MNT.]
NIV, ©2011	.
Riverside New Testament	Then you will begin and say, 'We have eaten and drunk before you and you have taught in our streets.' And he will say to you, 'I do not know where you come from. Go away from me, all you workers of wickedness.'
Leicester A. Sawyer's NT	.
Urim-Thummim Version	.
Weymouth New Testament	"Then you will plead, "'We have eaten and drunk in your company and you have taught in our streets.' "But He will reply, "'I tell you that you are no friends of mine. Begone from me, all of you, wrongdoers that you are.'
Wikipedia Bible Project	Then you'll say 'We ate and drank with you, and you taught in our streets!' He'll say, 'I tell you, I don't know where you come from—get away from me, all you people who don't do what's right!'

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Then you will say, 'We ate and drank with you, and you taught in our streets!' But he will reply, 'I don't know where you come from. <i>Away from me, all you workers of evil.</i> '
The Heritage Bible	Then you will begin to say, We ate before your face, and drank, and you taught in our streets. And he will speak, I say to you, I absolutely do not know you, where you are from; remove yourselves from me, all you workers of unrighteousness.
New American Bible (2002)	.
New American Bible (2011)	And you will say, 'We ate and drank in your company and you taught in our streets.' ™ Then he will say to you, 'I do not know where [you] are from. Depart from me, all you evildoers!'

	m. [13:27] Ps 6:9; Mt 7:23; 25:41.
New Jerusalem Bible	Then you will start saying, "We once ate and drank in your company; you taught in our streets," but he will reply, "I do not know where you come from; away from me, all evil doers!"
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible–1989	Then you will protest, 'We used to eat and drink with you, and you taught in our streets.' But he will repeat, 'I tell you, I do not know where you come from. Out of my sight, all of you, you and your wicked ways!'

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Then you will say, 'We ate and drank with you! you taught in our streets!' and he will tell you, 'I don't know where you're from. Get away from me, all you workers of wickedness!'
Hebraic Roots Bible	Then you will begin to say, We ate and drank in Your presence, and You taught in our streets. And He will say, I tell you I do not know you, from where you are. "Depart from Me all workers of falsehood!" (Psa. 6:8)
Holy New Covenant Trans.	Then you will begin to say, 'We ate and drank with you. You taught in the streets of our town.' Then he will say to you, 'Where do you come from? I don't know you. Go away from me! All of you are troublemakers!' ..then you shall begin to say, 'We ate and drank in Your presence, and You taught in our streets.' "But He shall say, 'I say to you I do not know you, where you are from. <b>Depart from Me, all you workers of unrighteousness.</b> ' Psalm 6:8.
Tree of Life Version	.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...then [You*] will begin to say [We] eat before you and [We] drink {before you} and in the squares [of] us [You] teach and [He] will say Saying [to] you* not [I] have seen you* wherefrom? [You*] are stand! (apart) from me All Workers [of] wrong...
Alpha & Omega Bible	"THEN YOU WILL BEGIN TO SAY, 'WE ATE AND DRANK IN YOUR PRESENCE, AND YOU TAUGHT IN OUR STREETS'; AND HE WILL SAY, 'I TELL YOU, I DO NOT KNOW WHERE YOU ARE FROM; DEPART FROM ME, ALL YOU EVILDOERS.' †(Psalm 6:8)
Awful Scroll Bible	(")As-when-at-that time, yourselves will begin to confirm, 'We ate and drank beheld-from-among you, and you teach from-within our broad streets.' (")Then he will say, 'I confirm to yous, I have not perceived yous, from where yous are. Be stood-away from me, all yous workers of in-justice!'
Concordant Literal Version	Then should you be beginning to say, 'We ate and drank in your sight, and in our squares you teach!'" He also will be declaring: 'I am saying to you, I am not acquainted with you! Whence are you? Withdraw from me, all workers of injustice!'"
exeGesés companion Bible	...- then you begin to word, We ate and drank in your sight, and you doctriated in our broadways. And he says, I word to you, I know not whence you are; depart from me, all you workers of injustice.
Orthodox Jewish Bible	Then you will begin to say, We ate and drank in your presence, and in our rekhovot (streets) you taught.

And he will speak, saying to you, I do not know you, from where are you from? Go away from me, kol po'alei resha (all workers of evil)!

### Expanded/Embellished Bibles:

#### The Amplified Bible

An Understandable Version

...then you will begin to say, 'We used to eat and drink with you, and you taught in our streets.'

And He will say [*i.e.*, the Lord is represented as saying this in the judgment. See Matt. 7:23; 8:11- 12], 'I tell you, I do not know where you came from, [so] go away from me, all you people who have done sinful things.'

The Expanded Bible

Then you will say, 'We ate and drank with you, and you taught in the streets of our town.' But he will say to you, 'I don't know you or where you come from. Go away from me, all you who do evil [practice unrighteousness; Ps. 6:8]!'

Jonathan Mitchell NT

"At that point you will begin to be saying, one after another, 'We ate and drank in front of you (in your sight)! Also, you taught in our town squares (plazas; broad streets)!' "

"And yet, he will continue declaring, 'I am now saying to you, I have not seen, and thus do not know, from where you are. Stand off away from me, all [you] workers of injustice (laborers in that which is not right; unfair workmen; folks whose actions do not accord with the Way pointed out; workers void of rightwised relationships)!' "

P. Kretzmann Commentary

Lexham Bible

Then you will begin to say, 'We ate and drank in your presence, and you taught in our streets!'

And he will reply, saying to you, 'I do not know where you are from! Go away from me, all you evildoers!' [Literally "workers of unrighteousness"]

Syndein/Thieme

''Then you will start to say, 'We ate and drank in Your presence . . . and You taught in our streets.'

'' But He will reply, 'I tell you, I do not know where you come from! Go away from Me, all you 'workers of evil'/evildoers/workers of unrighteousness!'

Translation for Translators

Then you will say, '◀You must have forgotten!/Surely you know us, because▶ [RHQ] we (exc) ate meals with you (sg), and you taught people in the streets of our towns! But he will say, 'I tell you again, I do not know you, and I do not know where you are from. You are wicked people! Get away from here!' "

The Voice

**Jesus:** Then you'll say, "Just a minute. We ate and drank with you, and you taught in our streets." But he'll say, "Sorry, I have no idea where you're from. Leave me, all of you evildoers."

### Bible Translations with Many Footnotes:

NET Bible®

Then you will begin to say, 'We ate and drank in your presence, and you taught in our streets.'<sup>90</sup> But<sup>91</sup> he will reply,<sup>92</sup> 'I don't know where you come from!<sup>93</sup> Go away from me, all you evildoers!'<sup>94</sup>

<sup>90sn</sup> This term refers to wide streets, and thus suggests the major streets of a city.  
<sup>91tn</sup> Here καί (kai) has been translated as "but" to indicate the contrast present in this context.

<sup>92tc</sup> Most mss (Ì75\* A D L W Θ Ψ 070 Ë1,13 Ì) have ἐρε λέγω ὑμιν (erei legw Jumin; "he will say, 'I say to you'") here, while some have only ἐρε ὑμιν ("he will say to you" in κ 579 pc lat sa) or simply ἐρε ("he will say" in 1195 pc). The variety of readings seems to have arisen from the somewhat unusual wording of the original, ἐρε λέγων ὑμιν (erei legwn Jumin; "he will say, saying to you" found in Ì75c B 892 pc). Given the indicative λέγω, it is difficult to explain how the other readings would have arisen. But if the participle λέγων were original, the other readings can more easily be explained as arising from it. Although the external evidence is significantly

stronger in support of the indicative reading, the internal evidence is on the side of the participle.

<sup>tn</sup>Grk “he will say, saying to you.” The participle λέγων (legwn) and its indirect object ὑμῶν (Jumin) are redundant in contemporary English and have not been translated.

<sup>93sn</sup>The issue is not familiarity (with Jesus’ teaching) or even shared activity (eating and drinking with him), but knowing Jesus. Those who do not know him, he will not know where they come from (i.e., will not acknowledge) at the judgment.

<sup>94tn</sup>Grk “all you workers of iniquity.” The phrase resembles Ps 6:8.

The Passion Translation

“Then you will reply, ‘But Lord, we dined with you and walked with you as you taught us.’ And he will reply, ‘Don’t you understand? I don’t know who you are, for you are not a part of my family. You cannot enter in. Now, go away from me! For you are all disloyal to me and do evil.’<sup>[i]</sup>

<sup>[i]</sup> This is quoted from Ps. 6:8. Though they were acquaintances, they had not responded to his message with repentance. The word disloyal is taken from the Aramaic. The question to ask is not simply, “Will the saved be few?” (v. 23) but rather, “Will it be you?”

Rotherham’s Emphasized B.

[Then] will ye begin to say—  
 We did eat and drink in thy presence,  
 And [in our broadways] thou didst [teach];  
 And he will speak, saying unto you—  
 I know not whence ye are;  
*Depart from me, all workers of unrighteousness.*<sup>9</sup>

<sup>9</sup>Ps. vi. 8; cp. Mt. vii. 23.

The Spoken English NT

Then you’ll start saying, ‘We used to eat and drink right there with you!n You taught in our public places!’<sup>o</sup>

And he’s going to be saying to you, ‘I don’t know you, or where you’re from. Stay away from me, all you who keep doing wrong!’<sup>p</sup>

<sup>o</sup> Lit. “marketplaces“ or “main streets.”

<sup>p</sup> Lit. “all you perpetrators of injustice.” ..then you will begin by saying, ‘We ate and drank in your presence, and you taught in our streets’.

But he will say: ‘I tell you, I don’t know where you are from. Depart from me, all you workers of iniquity.’<sup>6</sup>

<sup>(6)</sup>The Lord is stating plainly that there are many who think they are in the Kingdom, but actually are not.

**Literal, almost word-for-word, renderings:**

Analytical-Literal Translation

"Then you<sub>p</sub> will begin to be saying, 'We ate and drank before You, and You taught in our open streets.'

"And He will say, 'I say to you<sub>p</sub>, I do not know you<sub>p</sub>, where you<sub>p</sub> are from. Depart from Me, all you<sub>p</sub> workers of unrighteousness!'

Context Group Version

...then you (pl) shall begin to say, We ate and drank in your presence, and you taught in our public squares; and he shall speak, saying to you (pl), I don't know you (pl) or where you (pl) are from; depart from me, all you (pl) workers of iniquity.

Far Above All Translation

Then you will go on to say, ‘We have eaten and drunk in your company, and you taught us in our streets.’

Then he will say, ‘I say to you, I do not know where you are from. Keep away from me, all you perpetrators of iniquity.’

Legacy Standard Bible

Then you will begin to say, ‘We ate and drank in Your presence, and You taught in our streets.’ And He will say, ‘I tell you, I do not know where you are from; DEPART FROM ME, ALL YOU WORKERS OF UNRIGHTEOUSNESS.’

Modern Literal Version 2020

Then you<sup>o</sup> will begin to say, We ate and drank in your sight and you taught in our streets.

And he will say, I say to you<sup>o</sup>, I do not know you<sup>o</sup> or where you<sup>o</sup> are from. Withdraw<sup>o</sup> from me, all the workers of unrighteousness.

New American Standard

Then you will begin saying, 'We ate and drank in Your presence, and You taught in our streets!' And yet He will say [Lit say, telling you], 'I do not know where you are from; LEAVE ME, ALL YOU EVILDOERS [Or workers of injustice].' ..then you may begin to say, We did eat before you, and did drink, and in our broad places you did teach; and he shall say, I say to you, I have not known you whence you are; depart from me, all you workers of the unrighteousness.

**The gist of this passage:**

Those being shut out of the house claim to have eaten and drunk with the homeowner, but he says, "I don't know you; depart from me, your workers of injustice."

26-27

Luke 13:26a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tóte (τότε) [pronounced TOH-teh]	<i>then, at that time, when</i>	adverb	Strong's #5119
archomai (ἄρχομαι) [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>	2 <sup>nd</sup> person plural, future 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
phagō (φάγω) [pronounced FAG-oh]	<i>to eat; to consume (a thing); to take food, to eat a meal; metaphorically to devour, to consume</i>	1 <sup>st</sup> person plural, aorist active indicative	Strong's #5315
enōpion (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
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 <sup>nd</sup> person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
pinō/piō/pōō (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>	1 <sup>st</sup> person plural, aorist active indicative	Strong's #4095

**Translation:** At that time, you will begin to say, 'We ate and drank before you;...

Remember that this is a continuation of the stated parable, where the master of the house has closed and locked his gate; and then Jesus personalizes this by say, “*And you begin to knock on his door and demand entry.*”

The homeowner shouts out, “I don’t know you; I don’t know where you came from.”

So here, they attempt to remind the homeowner (who is actually the Lord), *we ate and drank with You!* They are trying to establish a relationship with Jesus based upon things which He has done.

What does this mean, *eating and drinking?* This means that they are trying to establish a previous relationship with the homeowner (with the Lord); that they fellowshiped with one another (which is represented by eating and drinking).

Luke 13:26b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong’s #2532
en (ἐν) [pronounced <i>en</i> ]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong’s #1722
tais (ταῖς) [pronounced <i>taiç</i> ]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	feminine plural definite article; dative, locative and instrumental cases	Strong’s #3588
plateia (πλατεία) [pronounced <i>plat-ī-ah</i> ]	<i>a wide place, an open square; a street</i>	feminine plural noun, accusative case	Strong’s #4113
hēmōn (ἡμῶν) [pronounced <i>hay-MOHN</i> ]	<i>us, of us, from us, our, ours</i>	1 <sup>st</sup> person plural, personal pronoun; genitive/ablative case	Strong’s #2257 (from Strong’s #1473)
didaskō (διδάσκω) [pronounced <i>did-AS-koh</i> ]	<i>to teach, to instruct, to impart knowledge, to instill doctrine</i>	2 <sup>nd</sup> person singular, aorist active indicative	Strong’s #1321

**Translation:** *...and you taught in our streets.’*

Those wanting to enter into the home say, “You taught in our streets!” So again, the people are trying to establish this relationship with homeowner (that is, with Jesus) and they make it sound as if they were students of the Lord. What they fail to mention is, Jesus taught, but they rejected His teaching.

Luke 13:26 *At that time, you will begin to say, ‘We ate and drank before you; and you taught in our streets.’*

Luke 13:27a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong’s #2532

Luke 13:27a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eréô (ἐρέω) [pronounced eh-REH-oh]	<i>to say, to declare</i>	3 <sup>rd</sup> person singular, future active indicative	Strong's #2046
légô (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine plural, present active participle, nominative case	Strong's #3004
humin (ὕμῖν) [pronounced hoo-MEEN]	<i>you [all]; in you; to you; in you; by you</i>	2 <sup>nd</sup> person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
eidô (εἶδω) [pronounced Ī-doh]	<i>to see, to perceive, to discern, to know</i>	1 <sup>st</sup> person singular, perfect active indicative	Strong's #1492
pothen (πόθεν) [pronounced POHTH-ehh]	<i>how, from which; [from] what [place, state, source or cause], from whence</i>	adverb	Strong's #4159
este (ἐστέ) [pronounced ehs-TEH]	<i>to be; you [all] are; this is the 2<sup>nd</sup> person plural of "to be"</i>	2 <sup>nd</sup> person plural, present indicative	Strong's #2075 (2 <sup>nd</sup> person plural of #1510)

**Translation:** But he will say, speaking to [all of] you: 'I do not know from where you have come.

The homeowner speaks to those who want entry into his house, "I don't know what you have come from." They have no basis by which a relationship has been established with the homeowner. Who are they, to let them into his home?

Twice now, there is a reference to not know *where they are from*. I would have expected the emphasis to be upon, *I don't know you* (as we find in another passage). However, the importance of this phrase is this: the religious types believe that it is where they are from (Israel) which is key to their salvation. They belong to the nation which has the special relationship with God. Therefore, they believe that they have a relationship with God (a relationship which is enhanced by their religious position). But here, the master of the home (who represents Jesus Christ) will not allow them entrance.

Ultimately, these men are of their father, the devil. That is who they came from. They are influenced by Satantic evil. In fact, they will become so entrenched with evil that these very men will be a part of accusing the Lord of wrong doing and leading Him to the cross.

Luke 13:27b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aphistêmi (ἀφίστημι) [pronounced <i>af-IS-tay-mee</i> ]	<i>stand off from, remove, that is, (actively) instigate to revolt; (reflexively) desist, desert; depart, draw (fall) away, refrain, withdraw self</i>	2 <sup>nd</sup> person plural, aorist active imperative	Strong's #868
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
εμου (ἐμοῦ) [pronounced <i>eh-MOO</i> ]; μου (μου) [pronounced <i>moo</i> ]	<i>me; of me; from me; my, mine</i>	1 <sup>st</sup> person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
παντες (πάντες) [pronounced <i>PAHN-tehç</i> ]	<i>the whole, all; everyone, each one, all [things]</i>	masculine plural adjective, nominative case	Strong's #3956
ergatês (ἐργάτης) [pronounced <i>ehr-GAHT-ace</i> ]	<i>labourer, [agricultural] worker (-men), one who toils; teacher</i>	masculine plural noun, nominative case	Strong's #2040
adikia (ἀδικία) [pronounced <i>ah-dih-KEE-ah</i> ]	<i>injustice [of a judge], unjust; fraud, deceit, guile; unrighteousness; a deed violating law and justice, act of unrighteousness</i>	feminine singular noun, genitive/ablative case	Strong's #93

**Translation:** Depart from me, [you] workers of iniquity.'

The homeowner calls them *workers of iniquity* and urges them to depart. Since the homeowner represents Jesus Christ, then He would have no fellowship whatsoever with workers of iniquity.

Interestingly enough, Jesus appears to be quoting from the Old Testament here:

Psalms 6:8 *Depart from me, all you workers of evil, for the LORD has heard the sound of my weeping.*

Psalms 119:115 *Depart from me, you evildoers, that I may keep the commandments of my God.*

Luke 13:27 *But he will say, speaking to [all of] you: 'I do not know from where you have come. Depart from me, [you] workers of iniquity.'* (Kukis moderately literal translation)

Luke 13:26–27 *At that time, you will begin to say, 'We ate and drank before you; and you taught in our streets.' But he will say, speaking to [all of] you: 'I do not know from where you have come. Depart from me, [you] workers of iniquity.'* (Kukis moderately literal translation)

The homeowner is the Lord. People who believe that they have a relationship with Him (Jews) claim to have Fellowshiped with Him (eaten and drunk with Him). However, Jesus looks at them and exclaims, "I do not know you." (This is Jesus speaking this parable to His disciples.)



Luke 13:26–27 Upon hearing that, you will say, ‘We have eaten and we have drunk wine with you. In fact, you taught in our streets.’ But he will answer, speaking to you, ‘I do not know from where you came. Therefore, walk away from me and my house, you workers of iniquity.’ (Kukis paraphrase)

**There will be the weeping and the grating of the teeth, when you [all] would see Abraham and Isaac and Jacob and all of the prophets in the kingdom of the God, but you [all] are cast outside.**

Luke  
13:28

**At that place [there] will be the weeping and grinding of teeth, when you+ will see Abraham and Isaac and Jacob as well as all of the prophets in the kingdom of God, but you+ will be cast outside.**

**At that place, there will be regretful weeping and a grinding of teeth, at which time, you will see Abraham, Isaac, and Jacob, as well as all of the prophets in God’s kingdom. But you yourselves will be forced out from there.**

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	There will be the weeping and the grating of the teeth, when you [all] would see Abraham and Isaac and Jacob and all of the prophets in the kingdom of the God, but you [all] are cast outside.
Douay-Rheims 1899 (Amer.)	There shall be weeping and gnashing of teeth; when you shall see Abraham and Isaac and Jacob and all the prophets, in the kingdom of God: and you yourselves thrust out.
Holy Aramaic Scriptures	There will be bekya {weeping} and khuraq shene {teeth gnashing} when you see Abraham, and Iskhaq {Isaac}, and Yaqub {Jacob}, and all the Nabiye {the Prophets} in The Malkutha d’Alaha {The Kingdom of God}, but, you will be cast outside!
James Murdock’s Syriac NT	There will be weeping and gnashing of teeth, when ye will see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God; and yourselves will be thrust out.
Original Aramaic NT	"There will be weeping and gnashing teeth when you will behold Abraham and Isaaq and Jaqob and all The Prophets in the Kingdom of God, but you shall be cast out."
Lamsa Peshitta (Syriac)	"There will be weeping and gnashing teeth when you will behold Abraham and Isaaq and Jaqob and all The Prophets in the Kingdom of God, but you shall be cast out."

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	There will be weeping and cries of sorrow when you see Abraham, Isaac, and Jacob, and all the prophets, in the kingdom of God, but you yourselves are shut outside.
Bible in Worldwide English	You will see Abraham, Isaac, and Jacob, and all the prophets in the kingdom of God. And you will see yourselves thrown out. Then you will cry and make a noise with your teeth.
Easy English	Then you will weep very much because you are standing outside. You will bite your teeth together. You will see Abraham and Isaac and Jacob in the place where God rules. You will also see all God’s prophets there. But God will shut you outside.

Biting their teeth together may have shown that they were angry. Or it may have shown they were in much pain.

Easy-to-Read Version–2008	"You will see Abraham, Isaac, Jacob, and all the prophets in God's kingdom. But you will be left outside. There you will cry and grind your teeth with pain.
God's Word™	Then you will cry and be in extreme pain. That's what you'll do when you see Abraham, Isaac, Jacob, and all the prophets. They'll be in the kingdom of God, but you'll be thrown out..
Good News Bible (TEV)	How you will cry and gnash your teeth when you see Abraham, Isaac, and Jacob, and all the prophets in the Kingdom of God, while you are thrown out!
J. B. Phillips	At that time there will be tears and bitter regret—to see Abraham and Isaac and Jacob and all the prophets inside the kingdom of God, and you yourselves excluded, outside!
The Message	“That’s when you’ll find yourselves out in the cold, strangers to grace. You’ll watch Abraham, Isaac, Jacob, and all the prophets march into God’s kingdom.
NIRV	“You will weep and grind your teeth together when you see those who are in God’s kingdom. You will see Abraham, Isaac and Jacob and all the prophets there. But you yourselves will be thrown out.
New Life Version	“There will be loud crying and grinding of teeth when you see Abraham and Isaac and Jacob and all the early preachers in the holy nation of God, but you will be put out.
New Simplified Bible	»You will cry and grind your teeth when you see Abraham, Isaac, Jacob, and all the prophets in the Kingdom of God, while you are thrown out!

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

Casual English Bible	When you see where you’re headed, you troublemakers will bawl, clench your jaw, and grind your teeth in horror. You’ll get to see Abraham, Isaac, and Jacob. You’ll see all the prophets, too. They’ll all be there in the Kingdom of God. But you won’t be. You’re going to get thrown out.
Contemporary English V.	Then when you have been thrown outside, you will weep and grit your teeth because you will see Abraham, Isaac, Jacob, and all the prophets in God's kingdom.
The Living Bible	“And there will be great weeping and gnashing of teeth as you stand outside and see Abraham, Isaac, Jacob, and all the prophets within the Kingdom of God— for people will come from all over the world to take their places there. V. 29 is included for context.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	“You will experience great weeping and great anguish when you see Abraham, Isaac, and Jacob, along with all the prophets of Israel, enjoying God’s kingdom realm while you yourselves are barred from entering.
UnfoldingWord Simplified T.	Then Jesus continued by saying, "You will see Abraham and Isaac and Jacob in the distance. All the prophets who lived long ago will also be there, where God will rule everything as king. But you will be outside, crying and grinding your teeth in pain!
William's New Testament	There you will weep and grind your teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and you yourselves being driven away on the outside.

**Partially literal and partially paraphrased translations:**

American English Bible	‘Then, you’ll be crying and grinding your teeth When you see AbraHam, IsaAc, and Jacob With all the Prophets in the Kingdom of God, As you are left on the outside.
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Beck's American Translation Breakthrough Version	.	There will be the crying and the grinding of the teeth there when you see Abraham, Isaac, Jacob, and all the preachers in God's empire, but you being thrown outside.
Common English Bible	.	
A. Campbell's Living Oracles	.	Then will ensue weeping, and gnashing of teeth, when you shall see Abraham, and Isaac, and Jacob, and all the prophets received into the kingdom of God, and yourselves excluded:...
New Advent (Knox) Bible NT for Everyone	.	'That's where you'll find weeping and gnashing of teeth: when you see Abraham and Isaac and Jacob and all the prophets in God's kingdom, and you yourselves thrown out.
20 <sup>th</sup> Century New Testament	.	There, there will be weeping and grinding of teeth, when you see Abraham, Isaac, and Jacob, and all the Prophets, in the Kingdom of God, while you yourselves are being driven outside.

### Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	.	
Conservapedia Translation	.	
Revised Ferrar-Fenton Bible	.	There will be weeping and gnashing of teeth, when you shall see Abraham, Isaac, and Jacob, as well as all the prophets, admitted to the Kingdom of God, but yourselves excluded.
God's Truth (Tyndale)	.	There shall be weeping and gnashing of teeth when you shall see Abraham and Isaac and Jacob, and all the Prophets in the kingdom of God, and yourselves thrust out at doors.
International Standard V	.	In that place there will be crying and gnashing of teeth [i.e. extreme pain] when you see Abraham, Isaac, Jacob, and all the prophets in the kingdom of God, and you yourselves being driven away on the outside.
NIV, ©2011	.	
Urim-Thummim Version	.	
Weymouth New Testament	.	"There will be the weeping and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the Prophets in the Kingdom of God, and yourselves being driven far away.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.	You will weep and grind your teeth, when you see Abraham and Jacob and all the prophets in the kingdom of God, and you yourselves left outside. Mt 8: 11-12
The Heritage Bible	.	There will be sobbing and gnashing of teeth, when you gaze at Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and your being thrown outside.
New American Bible (2002)	.	
New English Bible–1970	.	There will be wailing and grinding of teeth there, when you see Abraham, Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves thrown out.
New Jerusalem Bible	.	
NRSV (Anglicized Cath. Ed.)	.	
Revised English Bible–1989	.	There will be wailing and grinding of teeth there, when you see Abraham, Isaac, Jacob, and all the prophets, in the kingdom of God, and you yourselves are driven away.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	You will cry and grind your teeth when you see Avraham, Yitz'chak, Ya'akov and all the prophets inside the Kingdom of God, but yourselves thrown outside.
Hebraic Roots Bible	.
Holy New Covenant Trans.	You will see Abraham, Isaac, Jacob, and all of the prophets in God's kingdom, but you won't be allowed to come in. Then you will scream and grind your teeth.
Israeli Authorized Version	There shall be weeping and gnashing of teeth, when ye shall see Avraham, and Yitzchak, and Yaakov, and all the prophets, in the Kingdom of Elohim, and you yourselves thrust out.
Tree of Life Version	"There shall be weeping and gnashing of teeth, when you see Abraham and Yitshaq and Ya'aqob <sup>a</sup> and all the prophets in the reign of Elohim, and yourselves thrown outside. <sup>a</sup> Mat 16:28-17:3.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...there will be The Crying and The Grinding [of] the teeth when [You*] may see abraham and isaac and jacob and all the forecasters in the kingdom [of] the god you* but may seebeing removed outside...
Alpha & Omega Bible	IN THAT PLACE THERE WILL BE CRYING AND GNASHING OF TEETH WHEN YOU SEE ABRAHAM AND ISAAC AND JACOB AND ALL THE PROPHETS IN THE KINGDOM OF THEOS ( <i>The Alpha &amp; Omega</i> ), BUT YOURSELVES BEING THROWN OUT.
Awful Scroll Bible	(")There will be weeping and gnashing of teeth, as-when- yourselves -shall see Father-of-populousness and Laughter and Heel-catcher and all the exposers-to-light-beforehand from-within the rule of God, but you are occurring to be thrown-out without!
Concordant Literal Version	There will be lamentation and gnashing of teeth, whenever you should be seeing Abraham and Isaac and Jacob and all the prophets in the kingdom of God, yet you cast outside."
exeGesés companion Bible	There becomes weeping and gnashing of teeth whenever you see Abraham and Yischaq and Yaaqov and all the prophets in the sovereigndom of Elohim - and you yourselves thrust out.
Orthodox Jewish Bible	There will be weeping and gnashing of teeth, when you will see Avraham Avinu and Yitzchak and Yaakov and all the Neviim in the Malchut Hashem, but you yourselves being thrown out.
Rotherham's Emphasized B.	[There] will be weeping and gnashing of teeth, as soon as ye see Abraham and Isaac and Jacob and all' the prophets, in the kingdom of God, and [yourselves] being thrust forth outside.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	In that place there will be weeping [in sorrow and pain] and grinding of teeth [in distress and anger] when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but yourselves being thrown out and driven away.
An Understandable Version	[Then] there will be crying and excruciating pain, when you will see Abraham, Isaac and Jacob and all the prophets in the kingdom of God and [you will see] yourselves thrown outside.
The Expanded Bible	[ <sup>l</sup> There; In that place] You will cry and ·grind [gnash] your teeth [ <sup>c</sup> indicating pain and remorse, or perhaps anger at the master; see Ps. 35:16] when you see Abraham, Isaac, Jacob, and all the prophets in God's kingdom, but you yourselves thrown outside.

Jonathan Mitchell NT	"Whenever you may [other MSS: will] see Abraham, Isaac and Jacob as well as all the prophets within the midst of God's reign (or: sovereign activities and influence; kingdom), yet you yourselves, one after another, being thrown outside, the weeping and the grinding (or: gnashing) of the teeth (= the sorrow and regret) will be [out] there, in that place.
P. Kretzmann Commentary Syndein/Thieme	. ` There/'in that place' will be weeping and gnashing of teeth when you see Abraham, Isaac, Jacob . . . and all the prophets in the kingdom {plan} of God . . . but you yourselves thrown out.
Translation for Translators	Then Jesus continued, saying, " <i>From where God will send you, you will see Abraham and Isaac and Jacob in the distance. All the prophets who lived long ago will also be there, in the kingdom where God is ruling. But you will be outside, crying and grinding your teeth because you will have severe pain!</i>
The Voice	Jesus: Then you'll see something that will make you cry and grind your teeth together—you'll see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but you yourselves will be on the outside looking in.

### Bible Translations with Many Footnotes:

NET Bible®	There will be weeping and gnashing of teeth <sup>95</sup> when you see Abraham, Isaac, Jacob, <sup>96</sup> and all the prophets in the kingdom of God <sup>97</sup> but you yourselves thrown out. <sup>98</sup> <sup>95sn</sup> Weeping and gnashing of teeth is a figure for remorse and trauma, which occurs here because of exclusion from God's promise. <sup>96tn</sup> Grk "and Isaac and Jacob," 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. <sup>97sn</sup> The kingdom of God is a major theme of Jesus. It is a realm in which Jesus rules and to which those who trust him belong. See Luke 6:20; 11:20; 17:20-21. <sup>98tn</sup> Or "being thrown out." The present accusative participle, ἐκβαλλομένουσ (ekballomenous), related to the object ὑμ ς (Jumas), seems to suggest that these evildoers will witness their own expulsion from the kingdom.
The Spoken English NT	There's going to be crying and teeth-grinding out there, when you see Abraham, Isaac and Jacob, and all the prophets in God's Reign-and yourselves excluded outside. <sup>q</sup> <sup>q</sup> Lit. "kicked out outside."

### Literal, almost word-for-word, renderings:

Analytical-Literal Translation Charles Thomson NT	. Weeping and gnashing of teeth will be there, when you shall see Abraham, and Isaak, and Jacob, and all the prophets, in the kingdom of God, and you yourselves cast out.
Context Group Version English Standard Version	. In that place there will be weeping and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God but you yourselves cast out.
Far Above All Translation New Matthew Bible	. There will be weeping and gnashing of teeth when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and yourselves thrust out at the doors.
Webster's Translation	There shall be weeping and gnashing of teeth when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves excluded.

World English Bible

There will be weeping and gnashing of teeth, when you see Abraham, Isaac, Jacob, and all the prophets, in God's Kingdom, and yourselves being thrown outside.

**The gist of this passage:**

Jesus warns them that they will be shut outside where they will weep and grind their teeth; and they will see Abraham, Isaac, and Jacob and all of the prophets in God's kingdom.

Luke 13:28a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ekei (ἐκεῖ) [pronounced ehk-ē]	<i>there, in or to that place</i>	adverb	Strong's #1563
esomai (ἔσομαι) [pronounced EHS-om-ahēe]	<i>future tense of "to be"</i>	3 <sup>rd</sup> person singular, future indicative	Strong's #2071 (a 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
klauthmós (κλαυθμός) [pronounced cloth-MOSS]	<i>weeping, crying, lamentation</i>	masculine singular noun, nominative case	Strong's #2805
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
brugmós (βρυγμός) [pronounced broog-MOSS]	<i>grating, grinding, gnashing (of teeth); snarling, growling: in the sense of biting</i>	masculine singular noun, nominative case	Strong's #1030
Thayer: [This word is] used to denote extreme anguish and utter despair of men consigned to eternal punishment in hell.			
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
odoús (ὀδοούς) [pronounced ohd-OOCE]	<i>tooth, teeth</i>	masculine plural noun, genitive/ablative case	Strong's #3599

**Translation:** At that place [there] will be the weeping and grinding of teeth,...

The context of this is, these religious types have gone to the house where they want to go in, but the master of the house (the LORD) has shut and locked the door. They call out, but the Lord says, "I don't know you; I don't know where you have come from."

This began as a parable but, now, adding these words, Jesus makes its meaning very clear.

So, where they are, outside of the house they want to enter, and there is bitter weeping and the grinding of teeth, because they had the chance to enter into the kingdom, but they have passed that chance up.

The Man speaking to them—the Lord Jesus Christ—it is through Him that they would enter the Kingdom of God.

<b>Luke 13:28b</b>			
<b>Greek/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>Strong's Number</b>
hótan (ὅταν) [pronounced HOH-tan]	<i>when, whenever, as long as, as soon as; until; while; inasmuch as</i> in reference to a future event, <i>then, at that time</i>	particle, adverb, conjunction	Strong's #3752
optánomai (ὀπτάνομαι) [pronounced op-TAHN-oh-my]	<i>to see, to perceive with the eyes, to look at;</i> however, we have more than the simple act of seeing here (which would be blépō), but we have a correct perception or understanding of what one is observing, or a concentrated effort to examine what is occurring	2 <sup>nd</sup> person plural, aorist (deponent) middle subjunctive	Strong's #3700
Abraam (Ἀβραάμ) [pronounced ab-rah-AHM]	<i>father of a multitude;</i> transliterated <i>Abraham</i>	indeclinable proper masculine noun	Strong's #11
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
Isaak (Ἰσαάκ) [pronounced ee-sah-AHK]	<i>to laugh; laughter;</i> transliterated <i>Isaac</i>	proper singular noun	Strong's #2464
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
lakōb (Ἰακώβ) [pronounced ee-ak-OBE]	<i>heel-catcher or supplanter;</i> transliterated, <i>Jacob</i>	indeclinable proper noun/masculine	Strong's #2384
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
pantas (πάντας) [pronounced PAHN-tas]	<i>the whole, all (of them), everyone</i>	masculine plural adjective, accusative case	Strong's #3956
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

Luke 13:28b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prophêtês (προφήτης) pronounced prof-AY-tace]	<i>prophet, one who foretells events; one who spoke via divine inspiration</i>	masculine plural noun, accusative case	Strong's #4396
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</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
basileia (βασιλεία) [pronounced bas-il-Ī-ah]	<i>kingdom, rule, reign; royalty; a realm (literally or figuratively)</i>	feminine singular noun; dative, locative or instrumental case	Strong's #932
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

**Translation:** ...when you+ will see Abraham and Isaac and Jacob as well as all of the prophets in the kingdom of God,...

These religious types will see (or possibly know) that in this house, there is **Abraham, Isaac, and Jacob**, as well as all of the prophets sent by God. They are all there.

What gives me confidence as a believer is the fact that Jacob is there. What amazing grace that is! That is part of the basis of my confidence. I do not identify with the great saints of the Bible; but I do see myself more like Jacob.

Luke 13:28c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humas (ὕμας) [pronounced hoo-MOSS]	<i>you [all], all of you</i>	2 <sup>nd</sup> person plural personal pronoun; accusative case	Strong's #5209, from Strong's #5210; a form of Strong's #4771
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161



Luke 13:28c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ekballô (ἐκβάλλω) [pronounced ehk-BAHL-loh]	<i>throwing out; driving out; casting out; leading forth with force; expelling [plucking out]; taking out [extracting, removing]</i>	masculine plural, present passive participle, accusative case	Strong's #1544
exô (ἔξω) [pronounced EHx-oh]	<i>outside, without, out of doors; outward</i>	adverb	Strong's #1854

**Translation:** ...but you+ will be cast outside.

“You all,” Jesus warns, “will be cast outside.”

The key to the Kingdom of God is standing right before these men. What they have learned from their own prophets should help them to understand Who Jesus is. They read about Him in their own synagogue.

**Luke 13:28** At that place [there] will be the weeping and grinding of teeth, when you+ will see Abraham and Isaac and Jacob as well as all of the prophets in the kingdom of God, but you+ will be cast outside. (Kukis moderately literal translation)

**Luke 13:28** At that place, there will be regretful weeping and a grinding of teeth, at which time, you will see Abraham, Isaac, and Jacob, as well as all of the prophets in God's kingdom. But you yourselves will be forced out from there. (Kukis paraphrase)

**And will arrive from east and west and from north and south and they will sit down in the kingdom of the God. And behold, are last [ones] who will be first [ones] and are first [ones] who will be last [ones].”**

Luke  
13:29–30

**[Men and women] will arrive from the east and west as well as from the north and the south; and they will [all] sit down in the kingdom of God. And listen [to Me], the first [ones] will be last and the last [ones] will be first.**

**Men and women will arrive from all over the world to be seated in the kingdom of God. They will come from the east and the west, as well as from the north and the south. And listen to Me carefully on this: the first ones chosen will be the last to come; and the last ones chosen will be the first to arrive.**

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	And will arrive from east and west and from north and south and they will sit down in the kingdom of the God. And behold, are last [ones] who will be first [ones] and are first [ones] who will be last [ones].”
Douay-Rheims 1899 (Amer.)	And there shall come from the east and the west and the north and the south: and shall sit down in the kingdom of God. And behold, they are last that shall be first: and they are first that shall be last.
Holy Aramaic Scriptures	And they will come from the East and from the West and from the South and from the North, and they will recline in The Malkutha d'Alaha {The Kingdom of God}.

James Murdock's Syriac NT	And look! There are last, who will be first, and there are first, who will be last." And they will come from the east and from the west, and from the south and from the north, and will recline in the kingdom of God.
Original Aramaic NT	And lo, there are last that will be first, and there are first that will be last. "And they shall come from The East and from The West and from The South and from The North and they shall recline in the Kingdom of God." "And behold, there are the last who shall be the first and there are the first who shall be the last."
Lamsa Peshitta (Syriac)	"And they shall come from The East and from The West and from The South and from The North and they shall recline in the Kingdom of God." "And behold, there are the last who shall be the first and there are the first who shall be the last."

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	.
Bible in Worldwide English	People will come from the east, from the west, from the north, and from the south. They will sit down to eat in the kingdom of God.
Easy English	Yes, some people who are last will be first, and some who are first will be last. At that time, people will come from everywhere in the world, from the east and from the west, from the north and from the south. They will all come to take their place in the kingdom of God. There they will sit down together to eat a great meal. Listen! At that time, some people that are not important now will become the most important. And some people that are now the most important will not be important then.'
Easy-to-Read Version–2008	The kingdom of God shows how God rules his people. He is the king of all Christians, and all Christians are in his kingdom. Jesus spoke a lot about the kingdom of God and what it is like. People will come from the east, west, north, and south. They will sit down at the table in God's kingdom. People who have the lowest place in life now will have the highest place in God's kingdom. And people who have the highest place now will have the lowest place in God's kingdom."
God's Word™	People will come from all over the world and will eat in the kingdom of God. Some who are last will be first, and some who are first will be last."
Good News Bible (TEV)	People will come from the east and the west, from the north and the south, and sit down at the feast in the Kingdom of God. Then those who are now last will be first, and those who are now first will be last."
J. B. Phillips	Yes, and people will come from the east and the west, and from the north and the south, and take their seats in the kingdom of God. There are some at the back now who will be in the front then, and there are some in front now who will then be far behind."
The Message	You'll watch outsiders stream in from east, west, north, and south and sit down at the table of God's kingdom. And all the time you'll be outside looking in—and wondering what happened. This is the Great Reversal: the last in line put at the head of the line, and the so-called first ending up last."
NIRV	People will come from east and west and north and south. They will take their places at the feast in God's kingdom. Then the last will be first. And the first will be last."
New Life Version	Those who sit at the table in the holy nation of God will come from the east and west and from the north and south. Listen! Some are last who will be first. Some are first who will be last."

New Simplified Bible

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

Casual English Bible

But there are others, good people, who will come from the East and the West and the North and the South. They will sit at the banquet table in the Kingdom of God. But here's a little heads-up for you. Some people who don't seem very important here will be some of the most important people there. And some of the people who are most important here are not going to seem especially important there."

Contemporary English V.

People will come from all directions and sit down to feast in God's kingdom. There the ones who are now least important will be the most important, and those who are now most important will be least important.

The Living Bible

"And there will be great weeping and gnashing of teeth as you stand outside and see Abraham, Isaac, Jacob, and all the prophets within the Kingdom of God—for people will come from all over the world to take their places there. And note this: some who are despised now will be greatly honored then; and some who are highly thought of now will be least important then." V. 28 is included for context.

New Berkeley Version

New Living Translation

And people will come from all over the world—from east and west, north and south—to take their places in the Kingdom of God. And note this: Some who seem least important now will be the greatest then, and some who are the greatest now will be least important then. [Greek *Some are last who will be first, and some are first who will be last.*]"

The Passion Translation

And you will see people streaming from the four corners of the earth, accepting the invitation to feast in God's kingdom, *while you are kept outside looking in*. And take note of this: There are some who are despised and viewed as the least important now, but will one day be placed at the head of the line. And there are others who are viewed as 'elite' today who will become least important then."

UnfoldingWord Simplified T.

Furthermore, many non-Jewish people will be inside. There will be ones who have come from lands to the north, east, south, and west. They will be feasting to celebrate that God is ruling everything.

Think about this: Some people who seem the least important now will be the most important then, and others who seem important now will be the least important then."

William's New Testament

People will come from east and west, from north and south, and take their seats at the feast in the kingdom of God.

And so there are those now last who will be first then, and there are those now first who will then be last."

**Partially literal and partially paraphrased translations:**

American English Bible

'For they'll come from the east, west, north, and the south  
To recline at the table in the Kingdom of God.  
But {Look!} those who are last will be first,  
And those who are first will be last.'

Beck's American Translation

Breakthrough Version

And they will arrive from the east and west, and from the north and south, and will recline in God's empire.

And look, last *ones* are who will be first, and first *ones* are who will be last."

Common English Bible

Len Gane Paraphrase

"They will come from the east, west, north, and the south and will sit down in the Kingdom of God.

"Take note there are [those] last who will be first, and there are [those] who will be last." ..nay, people will come from the east, from the west, from the north, and from the south, and will place themselves at table in the kingdom of God. And, behold, they are last, who shall be first; and they are first, who shall be last.

New Advent (Knox) Bible  
NT for Everyone

.  
People will come from East and West, from North and South, and sit down to feast in God's kingdom. And, listen to this: some who are last will be first, and some of the first will be last.'

20<sup>th</sup> Century New Testament

People will come from East and West, and from North and South, and take their places at the banquet in the Kingdom of God. there are some who are last now who will then be first, and some who are first now who will then be last!"

**Mostly literal renderings (with some occasional paraphrasing):**

Christian Standard Bible  
Conservapedia Translation

.  
And they will come from the east, and from the west, and from the north, and from the south, and they will sit down in the kingdom of God. And look, the humble among them shall be regarded first, and the prominent among them shall be regarded last."

Revised Ferrar-Fenton Bible  
God's Truth (Tyndale)  
International Standard V

.  
People will come from east and west, and from north and south, and will eat in the kingdom of God.  
You see, some who are last will be first, and some who are first will be last. NRSV (Anglicized Cath. Ed.)

Montgomery NT

"And people shall come from the Orient and from the Occident, from the north and from the south, and sit down in the kingdom of God.  
"And lo, there are last which shall be first, and there are first which shall be last."

NIV, ©2011  
UnfoldingWord Literal Text

.  
They will come from the east, west, north, and south, and be seated at a table in the kingdom of God.  
Know this, those who are least important will be first, and those who are most important will be last."

Wikipedia Bible Project

People will come from the east and the west, the north and the south, and they still sit down to eat in God's kingdom.  
Look—the last will be first, and the first will be last."

**Catholic Bibles (those having the imprimatur):**

Christian Community (1988)

Others will sit at table in the kingdom of God, people coming from east and west, from north and south. Some who are among the last, will be first; and some who are among the first, will be last!"  
14:15; 22:16; Is 25:6  
Mt 19:30; 20:16; Mk 10:31

The Heritage Bible  
New American Bible (2002)  
New American Bible (2011)

.  
And people will come from the east and the west and from the north and the south and will recline at table in the kingdom of God.<sup>o</sup> For behold, some are last who will be first, and some are first who will be last."<sup>p</sup>  
o. [13:29] Ps 107:2–3.  
p. [13:30] Mt 19:20; 20:16; Mk 10:31.

New English Bible–1970

.

New Jerusalem Bible	And people from east and west, from north and south, will come and sit down at the feast in the kingdom of God. 'Look, there are those now last who will be first, and those now first who will be last.'
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible–1989	.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Moreover, people will come from the east, the west, the north and the south to sit at table in the Kingdom of God. And notice that some who are last will be first, and some who are first will be last."
Hebraic Roots Bible	.
Holy New Covenant Trans.	People will come from the east, west, north, and south. They will sit down at the table in the kingdom of God. Those who seem as though they are not important now will be important at that time. Those who seem important now will not be important then."
The Scriptures 2009	"And they shall come from the east and the west, and from the north and the south, and sit down in the reign of Elohim. "And see, there are last who shall be first, and there are first who shall be last."
Tree of Life Version	And they will come from the east and west and from the north and south, and they will recline at table in the kingdom of God. And indeed, some are last who shall be first, and some are first who shall be last."

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and [They] will come from risings and [from] west* and from north and [from] south and [They] will be reclined in the kingdom [of] the god and look! are [Men] Last Who* will be First and are [Men] First Who* will be Last...
Alpha & Omega Bible	"AND THEY WILL COME FROM EAST AND WEST AND FROM NORTH AND SOUTH, AND WILL SIT AT THE EATING TABLE IN THE KINGDOM OF THEOS ( <i>The Alpha &amp; Omega</i> ). "AND BEHOLD, [They who] ARE [saved in the] LAST [generation] WHO WILL BE [in the] FIRST [resurrection]. AND [they] WHO ARE [born in the] FIRST [old testament generations] WILL BE LAST [saved in the second resurrection]." †(Matt. 19:30 to Matt. 20:16, Mark 10:31)
Awful Scroll Bible	(")Even will they arrive from the rising of the sun, and the going under of the sun, and from the north and south, and they will come to be reclining-upon-among from-within the rule of God. (")Even be looked, there are last who will be first, and there are first who will be last."
Concordant Literal Version	And they will be arriving from east and west and from north and south and will be made to recline in the kingdom of God. And lo! they are last who will be first, and they are first who will be last."
exeGesés companion Bible	...- and they come from the rising and the lowering and from the north and the south and recline in the sovereigndom of Elohim: - and behold, the final become first, and the first become final.
Orthodox Jewish Bible	And they will come from mizrach (east) and maarav (west) and from tzafon (north) and darom (south) and they will be the ones bimesibba (reclining at tish) in the Malchut Hashem.

And there are some acharonim who will be rishonim and there are some rishonim who will be acharonim.

### Expanded/Embellished Bibles:

- The Amplified Bible* And *people* will come from east and west, and from north and south, and they will sit down [and feast at the table] in the kingdom of God. And behold, *some* are last who will be first, and *some* are first who will be last.”
- An Understandable Version And people will come from the east and west and from the north and south to sit down in the kingdom of God. And certainly, those [who appear to be] last will be first [i.e., in importance and blessings], and those [who appear to be] first will [end up] being last.”
- The Expanded Bible People will come from the east, west, north, and south and will sit down at the table [<sup>l</sup>recline; <sup>c</sup>the posture for a banquet or dinner party] in the kingdom of God [<sup>c</sup>the messianic banquet, a metaphor for God’s final salvation; Is. 25:6–8]. 30 [Indeed; <sup>l</sup>Look; <sup>t</sup>Behold] There are those who are last now who will be first in the future. And there are those who are first now who will be last in the future.”
- Jonathan Mitchell NT "Not only that, people will continue arriving from eastern regions and western territories, as well as from [the] north and [the] south, and they will proceed in being made to recline back at a meal, within God's reign (kingdom; sovereign projects and programs).  
"And so – now think about this – there are last ones who will proceed in being first ones; and there are first ones who will regress to being last ones."
- P. Kretzmann Commentary And they shall come from the East, and from the West, and from the North, and from the South, and shall sit down in the kingdom of God.  
And, behold, there are last which shall be first, and there are first which shall be last.  
**Footnote to Luke 9:22–30** (Kretzmann’s Commentary of the Bible) in the **Addendum**.
- Syndein/Thieme ``Then people will come from east and west, and from north and south, and "recline/'take their places' at the banquet table" in the kingdom of God.  
``And behold/'take note', there are last ones . . . who will be first . . . and first ones . . . who will be last."  
{Note: This could have a number of meanings. First, those believers are 'first' in human terms (like King Herod in the next verse) - maybe today they might be like movie stars, or great sports athletes or philosophers or scientists - who do not come to know God's Mind . . . they will be last in heaven. But, those who love the Lord and love to study His Word and be a true ambassador for Him on this earth (applying divine viewpoint to experience), will be first in heaven. Secondly, believers in Jesus Christ in the Church Age are royalty. Jesus Christ as the first born was resurrected first. Next will come His royal family - believers in union with Him in the Church Age, finally will the Old Testament saints and Tribulational Martyrs will be given their resurrection bodies.}
- Translation for Translators Furthermore, many *non-Jewish* people will *be inside*. There will be ones who have come from *lands* to the north, east, south, and west. They will be feasting in «that place where God is ruling/God’s kingdom». Think about this: Some people whom others do not consider important *now*, *God will make* them very important *then*, and some people whom *others consider* very important *now*, *God will make* to be not important *then*.”
- The Voice **Jesus:** And then you’ll see people streaming in from east and west, from north and south, gathering around the table in the kingdom of God, *but you’ll be on the outside looking in*. That’s how it will be; some are last now who will be first then, and some are first now who will be last then.

Jesus' response shows that the Jewish people will be surprised by who enters the kingdom of God. It will not be just the Jews but people from all around the world—east and west, north and south. And they will also be surprised by who does not enter the kingdom, since some Jews will be on the outside looking in.

### Bible Translations with Many Footnotes:

#### NET Bible®

Then<sup>99</sup> people<sup>100</sup> will come from east and west, and from north and south, and take their places at the banquet table<sup>101</sup> in the kingdom of God.<sup>102</sup> But<sup>103</sup> indeed,<sup>104</sup> some are last<sup>105</sup> who will be first, and some are first who will be last."

<sup>99tn</sup> Here καί (kai) has been translated as "then" to indicate the implied sequence of events in the discourse.

<sup>100tn</sup> Grk "they"; the referent (people who will come to participate in the kingdom) has been specified in the translation for clarity.

<sup>101tn</sup> Grk "and recline at table," as 1st century middle eastern meals were not eaten while sitting at a table, but while reclining on one's side on the floor with the head closest to the low table and the feet farthest away. The word "banquet" has been supplied to clarify for the modern reader the festive nature of the imagery. The banquet imagery is a way to describe the fellowship and celebration of accompanying those who are included as the people of God at the end.

<sup>102sn</sup> The kingdom of God is a major theme of Jesus. It is a realm in which Jesus rules and to which those who trust him belong. See Luke 6:20; 11:20; 17:20-21.

<sup>103tn</sup> Here καί (kai) has been translated as "but" to indicate the contrast present in this context.

<sup>104tn</sup> Grk "behold."

<sup>105sn</sup> Some are last who will be first, and some are first who will be last. Jesus' answer is that some who are expected to be there (many from Israel) will not be there, while others not expected to be present (from other nations) will be present. The question is not, "Will the saved be few?" (see v. 23), but "Will it be you?"

Rotherham's Emphasized B. **And they shall have come from east and west<sup>h</sup> and from north and south, and be made recline in the kingdom of God.**

**And lo! there are [last]\_ who shall be [first], And there are [first]\_ who shall be [last].<sup>i</sup>**

<sup>h</sup> Mal. i. 11; Is. lix. 19.

<sup>i</sup> Mt. xix. 30; xx. 16.

#### The Spoken English NT

People are going to come from east and west and north and south, and they're going to be given a banquet<sup>r</sup> in God's Reign. And yet<sup>s</sup>—there are some people who are last who are going to be first, and there are some who are first who are going to be last."

<sup>r</sup> Lit. "they're going to be made to lie down." In those days, people lay on couches when they ate a formal meal. So it's the equivalent of "they're going to be given seats at the banquet." Isaiah 25:6-10.

<sup>s</sup> Lit. "And behold."

#### Wilbur Pickering's New T.

**They will even come from the east, the west, the north and the south, and recline in the Kingdom of God.**

**Yes indeed, there are last who will be first, and there are first who will be last."**

### Literal, almost word-for-word, renderings:

Analytical-Literal Translation **"And they will come from east and west and north and south, and they will recline [to eat] in the kingdom of God.**

**"And listen! [There] are last [ones] who will be first, and [there] are first [ones] who will be last."**

#### Charles Thomson NT

**People indeed will come from the east and west, and from the north and south, and be entertained in the kingdom of God.**

Context Group Version      And behold there are last, who shall be first; and there are first, who shall be last. And they shall come from the east and west, and from the north and south, and shall sit down in God's kingdom.

Far Above All Translation      And look, there are last who shall be first, and there are first who shall be last. And they will come from *the* east and *the* west and *the* north and *the* south, and will recline *at table* in the kingdom of God.

Legacy Standard Bible      And you will see that there are some last who will be first, and that there are some first who will be last.”  
 And they will come from east and west and from north and south, and will recline *at the table* in the kingdom of God. And behold, *some* are last who will be first and *some* are first who will be last.” ..and they shall come from east and west, and from north and south, and shall recline in the reign of God, and lo, there are last who shall be first, and there are first who shall be last.’

**The gist of this passage:**      Men will come from all over to fellowship at a meal with Abraham, Isaac, and Jacob; and all of the prophets. The first will be last and vice versa.

29-30

Luke 13:29a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
hêkō (ἦκω) [pronounced HAY-koe]	<i>to arrive, to come; to be present (literally or figuratively)</i>	3 <sup>rd</sup> person plural, future active indicative	Strong's #2240
από (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
anatolê (ἀνατολή) [pronounced an-at-ol-AY]	<i>first light; dawn, sun rising; dayspring; the east</i>	feminine singular noun; genitive/ablative case	Strong's #395
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
dusmê (δυσμή) [pronounced doos-MAY]	<i>west; region of the sunset, (by implication) the western region</i>	feminine plural noun, genitive/ablative case	Strong's #1424
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
από (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
borrhâs (βορρᾶς) [pronounced bohr-HRASS]	<i>Boreas, the north-north-east wind; the north</i>	masculine singular noun, genitive/ablative case	Strong's #1005



## Luke 13:29a

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
νότος (νότος) [pronounced <i>NOHT-oss</i> ]	<i>south, southwest; southern quarter; southern wind</i>	masculine singular noun; genitive/ablative case	Strong's #3558

**Translation:** [Men and women] will arrive from the east and west as well as from the north and the south;...

Jesus is speaking to both the religious types in His audience as well as to those who are on positive signals towards the gospel and the Word of God.

People are going to come from all over. They will arrive having come from the east and west, as well as from the north and south.

This is hard for the religious types to believe, as they think, because they are of Israel, that they are automatically saved. Jesus is saying that there will be gentiles from all over the world who will come.

## Luke 13:29b

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
anaklinô (ἀνακλίνω) [pronounced <i>an-ak-LEE-noh</i> ]	<i>to lay [down], to make sit down (recline); to lean against, lean upon</i>	3 <sup>rd</sup> person plural, future active indicative	Strong's #347
en (ἐν) [pronounced <i>en</i> ]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῆ) [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
basileia (βασιλεία) [pronounced <i>bas-il-Ī-ah</i> ]	<i>kingdom, rule, reign; royalty; a realm (literally or figuratively)</i>	feminine singular noun; dative, locative or instrumental case	Strong's #932
tou (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i> ]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

**Translation:** ...and they will [all] sit down in the kingdom of God.

They will all sit down in the Kingdom of God; meaning that they are invited and they are welcome.

In Luke 7:36–50, a **pharisee** asked Jesus to dine in his home; but he used that as an excuse to carefully examine Jesus to find something wrong with Him. See **Luke 7** ([HTML](#)) ([PDF](#)) ([WPD](#)) for the details to that incident.

What is described here is quite the opposite. These people, from all over the world, are welcome; and they are not judged in any way (because the Lord was judged in their stead).

Luke 13:29 [Men and women] will arrive from the east and west as well as from the north and the south; and they will [all] sit down in the kingdom of God.

Luke 13:30a			
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
ιδού (ἰδοῦ) [pronounced <i>ih-DOO</i> ]	<i>behold, lo; listen, listen up, focus on this, get this, look, look here; see [here]; take note</i>	demonstrative singular particle; interjection; 2 <sup>nd</sup> person singular, aorist active imperative	Strong's #2400 (a special case of #1492)
eisi (εἰσί) [pronounced <i>i-SEE</i> ] eisin (εἰσίν) [pronounced <i>i-SEEN</i> ]	<i>are, be, were</i>	3 <sup>rd</sup> person plural, present indicative	Strong's #1526 (a form of #1510)
éschatos (ἔσχατος) [pronounced <i>EHS-khaht-oss</i> ]	<i>last, farthest, final (of place or time); ends of, latter end, lowest, uttermost</i>	masculine plural superlative adjective, nominative case	Strong's #2078
hoi (οἱ) [pronounced <i>hoi</i> ]	<i>who, which, what, that, whose</i>	masculine plural relative pronoun; nominative case	Strong's #3739
esomai (ἔσομαι) [pronounced <i>EHS-om-ahēe</i> ]	<i>future tense of "to be"</i>	3 <sup>rd</sup> person plural, future indicative	Strong's #2071 (a form of #1510)
prôtos (πρῶτος) [pronounced <i>PROT-oss</i> ]	<i>first [in place, order or time; in any succession of things or persons]; first [in rank]; influence, honour; chief; principal, foremost; at the first</i>	masculine plural adjective; nominative case	Strong's #4413

**Translation:** And listen [to Me], the first [ones] will be last...

I don't know that anyone hearing Jesus fully understood what He was saying here. It sounds more like an interesting, obscure saying.

However, what Jesus is saying is, the first ones called will be the last ones to enter into the Kingdom of God. The first ones called are the Old Testament saints and those who believed in the Revealed God before the **dispensation of Israel**.

This group will be the last ones to be called into heaven.

Luke 13:30b			
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
eisí (εἰσί) [pronounced <i>i-SEE</i> ] eisin (εἰσίν) [pronounced <i>i-SEEN</i> ]	<i>are, be, were</i>	3 <sup>rd</sup> person plural, present indicative	Strong's #1526 (a form of #1510)
prôtos (πρῶτος) [pronounced <i>PROT-oss</i> ]	<i>first [in place, order or time; in any succession of things or persons]; first [in rank]; influence, honour; chief; principal, foremost; at the first</i>	masculine plural adjective; nominative case	Strong's #4413
hoi (οἱ) [pronounced <i>hoi</i> ]	<i>who, which, what, that, whose</i>	masculine plural relative pronoun; nominative case	Strong's #3739
esomai (ἔσομαι) [pronounced <i>EHS-om-ahēe</i> ]	<i>future tense of "to be"</i>	3 <sup>rd</sup> person plural, future indicative	Strong's #2071 (a form of #1510)
éschatos (ἔσχατος) [pronounced <i>EHS-khaht-oss</i> ]	<i>last, farthest, final (of place or time); ends of, latter end, lowest, uttermost</i>	masculine plural superlative adjective, nominative case	Strong's #2078

**Translation:** ...and the last [ones] will be first.

The last ones called—that is us, we who live in the **Church Age**—we will be first. We will be raptured up; God will call us, and this will bring us to the Lord. This is grace.

Luke 13:30 **And listen [to Me], the first [ones] will be last and the last [ones] will be first.** (Kukis moderately literal translation)

Luke 13:29–30 **[Men and women] will arrive from the east and west as well as from the north and the south; and they will [all] sit down in the kingdom of God. And listen [to Me], the first [ones] will be last and the last [ones] will be first.** (Kukis moderately literal translation)

Luke 13:29–30 **Men and women will arrive from all over the world to be seated in the kingdom of God. They will come from the east and the west, as well as from the north and the south. And listen to Me carefully on this: the first ones chosen will be the last to come; and the last ones chosen will be the first to arrive.** (Kukis paraphrase)

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## Pharisees Warn Jesus about Herod

In her the day approached some pharisees, saying to Him, “Go out and leave from here, for Herod keeps on desiring You to kill.”

Luke  
13:31

In that same day, certain pharisees approached [the Lord], saying to Him, “Go out and leave here, for Herod keeps on wanting to kill You.”

On the very same day, certain pharisees approached Jesus and said to Him, “Get out and leave here, for Herod wants to kill You.”

Here is how others have translated this verse:

**Ancient texts:**

Westcott-Hort Text (Greek)	In her the day approached some pharisees, saying to Him, “Go out and leave from here, for Herod keeps on desiring You to kill.”
Douay-Rheims 1899 (Amer.)	The same day, there came some of the Pharisees, saying to him: Depart, and get thee hence, for Herod hath a mind to kill thee.
Holy Aramaic Scriptures	During that day, some from the Phrishe {the Pharisees} drew near, and they said unto Him, “Get out! You must depart from here, because Herudes wants to kill you.”
James Murdock’s Syriac NT	On the same day came some of the Pharisees, and said to him: Go, depart hence; for Herod purposeth to kill thee.
Original Aramaic NT	That day, some of the Pharisees approached, and they were saying to him, "Depart from here, because Herodus wants to kill you."
Lamsa Peshitta (Syriac)	That day, some of the Pharisees approached, and they were saying to him, “Depart from here, because Herodus wants to kill you.”

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	At that time, certain Pharisees came to him and said, Go away from this place, because Herod's purpose is to put you to death.
Bible in Worldwide English	At that time some Pharisees came to Jesus. They said to him, Go away from here. Herod wants to kill you.
Easy English	At that moment, some Pharisees came to Jesus. ‘Go away from here,’ they said to him. ‘Go somewhere else, because Herod wants to kill you.’
Easy-to-Read Version–2008	Just then some Pharisees came to Jesus and said, "Go away from here and hide. Herod wants to kill you!"
God’s Word™	.
Good News Bible (TEV)	At that same time some Pharisees came to Jesus and said to him, "You must get out of here and go somewhere else, because Herod wants to kill you."
J. B. Phillips	<b>The Pharisees warn Jesus of Herod; he replies</b> Just then some Pharisees arrived to tell him, “You must get right away from here, for Herod intends to kill you.”
<i>The Message</i>	* * *
	Just then some Pharisees came up and said, “Run for your life! Herod’s got your number. He’s out to kill you!” [Kukis: This notation * * * likely means that the narrative is somewhere else entirely as compared to what came before. However, the first few words suggest that these things happened one after the other.]
NIRV	<b>Jesus’ Sadness Over Jerusalem</b> At that time some Pharisees came to Jesus. They said to him, “Leave this place. Go somewhere else. Herod wants to kill you.”
New Life Version	That same day some of the proud religious law-keepers came to Jesus. They said, “Go away from here! Herod wants to kill You.”
New Simplified Bible	.

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

Casual English Bible	<b>JESUS GETS SAD ABOUT JERUSALEM</b> Within the hour some Pharisees came to Jesus and said, "You'd better get out of here if you want to live. Herod[8] wants to kill you." <sup>8</sup> 13:35A more traditional translation would be: "Blessed is he who comes in the name of the Lord!" (NASB). Jesus seems to be quoting Psalm 118:26. <sup>7</sup> 13:31Herod Antipas, ruler of Galilee. He is one of the sons of Herod the Great.
Contemporary English V.	At that time some Pharisees came to Jesus and said, "You had better get away from here! Herod wants to kill you."
The Living Bible	A few minutes later some Pharisees said to him, "Get out of here if you want to live, for King Herod is after you!"
New Berkeley Version	.
New Living Translation	<b>Jesus Grieves over Jerusalem</b> At that time some Pharisees said to him, "Get away from here if you want to live! Herod Antipas wants to kill you!"
The Passion Translation	<b>Jesus' Sorrow for Jerusalem</b> Just then some Jewish religious leaders came to Jesus to inform him that Herod was out to kill him and urged him to flee from that place.
UnfoldingWord Simplified T.	That same day, some Pharisees came and said to Jesus, "Leave this area, because the ruler Herod Antipas wants to kill you!"
William's New Testament	Just at that time some Pharisees came up and said to Him, "Get out at once! Get away from here, for Herod wants to kill you!"

**Partially literal and partially paraphrased translations:**

American English Bible	Well in that very same hour, some Pharisees came to him and said: 'You'd better get out of here and go, because Herod is looking to kill you!'
Beck's American Translation	.
Breakthrough Version	In the same hour, some Separatists came forward, saying to Him, "Go out and travel away from here because Herod wants to kill You."
Common English Bible	<b>Sorrow for Jerusalem</b> At that time, some Pharisees approached Jesus and said, "Go! Get away from here, because Herod wants to kill you."
Len Gane Paraphrase	That same day certain Pharisees came saying to him, "Get out of here, move on, for Herod is determined to kill you."
A. Campbell's Living Oracles	The same day, certain Pharisees came to him, and said, Get away; depart hence, for Herod intends to kill you.
New Advent (Knox) Bible	It was on that day that some of the Pharisees came to him and said, Go elsewhere, and leave this place; Herod has a mind to kill thee.
NT for Everyone	<b>Jesus Grieves over Jerusalem</b> Just then some Pharisees came up and spoke to Jesus. 'Get away from here,' they said, 'because Herod wants to kill you.'
20 <sup>th</sup> Century New Testament	.

**Mostly literal renderings (with some occasional paraphrasing):**

Berean Study Bible	At that very hour, some Pharisees came to Jesus and told Him, "Leave this place and get away, because Herod wants to kill You."
Christian Standard Bible	<b>Jesus and Herod Antipas</b> At that time some Pharisees came and told him, "Go, get out of here. Herod wants to kill you."
Conservapedia Translation	On that same day some of the Pharisees came, saying to Him, "Go, and leave this place: for Herod has marked you for death.

Revised Ferrar-Fenton Bible	<b>A Message to Herod Antipas.</b> At that time, some Pharisees approached Him, saying, "Go out, and depart from here! for Herod intends to murder You."
Free Bible Version	At that moment some Pharisees came to Jesus and told him, "You should leave here. Herod wants to kill you!"
God's Truth (Tyndale)	The same day there came certain of the Pharisees and said unto him: Get you out of the way, and depart from here, now: for Herod will kill you.
International Standard V	<b>Jesus Rebukes Jerusalem</b> <b>(Matthew 23:37-39)</b>
NIV, ©2011	At that hour some Pharisees came and told Jesus, [Lit. him] "Leave and get away from here, because Herod wants to kill you!" NRSV (Anglicized Cath. Ed.) <b>Jesus' Sorrow for Jerusalem</b> At that time some Pharisees came to Jesus and said to him, "Leave this place and go somewhere else. Herod wants to kill you."
Urim-Thummim Version	.
Weymouth New Testament	Just at that time there came some Pharisees who warned Him, saying, "Leave this place and continue your journey; Herod means to kill you."
Wikipedia Bible Project	Right then some Pharisees arrived, and said "Get away from here—Herod's trying to kill you."

#### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	At that time some Pharisees came to Jesus and gave him this warning, "Leave this place and go on your way, for Herod wants to kill you."
The Heritage Bible	In the same day there came near certain Pharisees, saying to him, Get out, and remove yourself from here, because Herod wills to kill you.
New American Bible (2002)	.
New American Bible (2011)	<b>Herod's Desire to Kill Jesus.</b> At that time some Pharisees came to him and said, "Go away, leave this area because Herod wants to kill you."
New Catholic Bible	<b>Herod's Desire To Kill Jesus.</b> <sup>[f]</sup> At that time, some Pharisees came and said to him, "Leave this place and go somewhere else, for Herod wants to kill you." [f] Some Pharisees who are friends of Jesus alert him to the danger, but he does not fear the ruler of Galilee. In his eyes, Herod is nothing more than a sly fox, and no longer the lion, symbol of mortal danger. Despite any threats, Christ is resolved to pursue his mission till the very end with its tragic result in Jerusalem.
New English Bible–1970	<b>The Lament over Jerusalem (Peraea)</b> <b>[ Lk.13.31-36 → ] - Mt.23.37-39</b> At that time a number of Pharisees came to him and said, 'You should leave this place and go on your way; Herod is out to kill you.'
New Jerusalem Bible	Just at this time some Pharisees came up. 'Go away,' they said. 'Leave this place, because Herod means to kill you.'
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible–1989	At that time a number of Pharisees came and warned him, "Leave this place and be on your way; Herod wants to kill you."

#### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Just at that moment, some <i>P'rushim</i> came up and said to Yeshua, "Get out and go away from here, because Herod wants to kill you!"
Hebraic Roots Bible	.
Holy New Covenant Trans.	At that time some Pharisees came to Jesus and said, "Go away from here and hide! Herod Antipas wants to kill you!"

Israeli Authorized Version	The same day there came certain of the Prushim, saying unto him, Get thee out, and depart hence: for Herod will kill thee.
The Scriptures 2009	On the same day there came certain Pharisees, saying to Him, "Get out and go from here, for Herodes wishes to kill You."
Tree of Life Version	In that hour, some Pharisees came up and said to Yeshua, "Get out and leave from here, because Herod wants to kill You!"

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...in her the hour approach (Some) Ones Pharisees Saying [to] him proceed! and go! outward for Herod wants you to kill...
Alpha & Omega Bible	JUST AT THAT TIME SOME PHARISEES APPROACHED, SAYING TO HIM, GO AWAY, LEAVE HERE, FOR HEROD WANTS TO KILL YOU.
Awful Scroll Bible	From-within that day there came-near some Resolved speaking out to him, "Be gone-out and proceeding from here, certainly of who Herod purposes to be killed-you -away!"
Concordant Literal Version	In the same house some Pharisees approached, saying to Him, "Come out and go hence, for Herod wants to kill you."
exeGesés companion Bible	<b><u>THE RESPONSE OF YAH SHUA TO HEROD</u></b> The same day, some of the Pharisees come, and word to him, Go! and, Depart hence! - for Herod wills to slaughter you.
Orthodox Jewish Bible	In the same hour some Perushim approached Rebbe, Melech HaMoshiach, saying to him, Depart and go from here, because Herod wants to kill you.
Rotherham's Emphasized B.	<b>§ 59. <i>Jesus fears not Herod: Laments over Jerusalem.</i></b> [In that very' hour] came near certain Pharisees, saying unto him— Go forth, and be journeying hence, because [Herod] desireth to slay thee.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	<b>Jesus Will Die in Jerusalem</b> At that time [or very hour] some Pharisees came to Jesus and said, "Go away from here! Herod [ <sup>C</sup> Antipas; see 3:1] wants to kill you!"
Jonathan Mitchell NT	In that very hour certain Pharisees approached, one after another saying to Him, "At once go out and continue on your way from here, because Herod is wanting and intending to kill you off!"
P. Kretzmann Commentary	<b>Verses 31-33</b> The warning against Herod: The same day there came certain of the Pharisees, saying unto Him, Get Thee out and depart hence; for Herod will kill Thee.
Lexham Bible	<b><i>The Lament over Jerusalem</i></b> At that same hour some Pharisees came up and [*Here "and " is supplied because the previous participle ("came up") has been translated as a finite verb] said to him, "Go out and depart from here, because Herod wants to kill you!"
Syndein/Thieme	{Going to Jerusalem } ` At that time/'in that very hour', some Pharisees came up saying to Him {Jesus}, "Get out at once and be going away from here {two commands}, because Herod is desiring to kill You."
Translation for Translators	<b>Jesus stated that it was necessary for him to die as a prophet in Jerusalem.</b> <i>Luke 13:31-35; Matthew 23:37-39</i> At that very time, some Pharisees came and said to Jesus, "Leave this area, because <i>the ruler</i> Herod <i>Antipas</i> wants to kill you (sg)!"

The Voice

Right then some Pharisees came and warned Him.  
**Pharisees:** You'd better get out of here because Herod is plotting Your murder.

**Bible Translations with Many Footnotes:**

NET Bible®

*Going to Jerusalem*

At that time,<sup>106</sup> some Pharisees<sup>107</sup> came up and said to Jesus,<sup>108</sup> “Get away from here,<sup>109</sup> because Herod<sup>110</sup> wants to kill you.”

<sup>106tn</sup> Grk “At that very hour.”

<sup>107sn</sup> See the note on Pharisees in 5:17.

<sup>108tn</sup> Grk “him”; the referent (Jesus) has been specified in the translation for clarity.

<sup>109tn</sup> Grk “Go away and leave from here,” which is redundant in English and has been shortened to “Get away from here.”

<sup>110sn</sup> Herod refers here to Herod Antipas. See the note on Herod Antipas in 3:1.

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

<sup>111tn</sup> Here καί (kai) has been translated as “but” to indicate the contrast present in this context.

The Spoken English NT

***Jesus Cries Out in Grief over Jerusalem (Mt. 23:37-39)***

Right then some Pharisees came up to Jesus saying, “You should leave- move on from here. Because Herod<sup>l</sup> wants to kill you.”

<sup>t</sup> Prn. herr-udd.

Wilbur Pickering’s New T.

**A word for Herod**

On that same day some Pharisees approached saying to Him, “Get out of here and go away, because Herod wants to kill you”.<sup>7</sup>

<sup>(7)</sup> Those Pharisees may just have been trying to scare Jesus. The metaphor ‘fox’ was doubtless understood by His hearers, but we have since lost the relevant cultural information.

**Literal, almost word-for-word, renderings:**

An Understandable Version

At that very time certain Pharisees came to Jesus saying, out of here and go someplace else, for King Herod wants to kill you.”

Analytical-Literal Translation

On that very day some Pharisees approached, saying to Him, "Get out and be going from here, for Herod wants to kill You."

Berean Literal Bible

.

Bond Slave Version

The same day there came certain of the Pharisees, saying to him, Get you out, and depart hence: for Herod will kill you.

C. Thomson updated NT

On that same day, some Pharisees came and said to him, Get away and depart hence; for Herod intends to kill you.

Charles Thomson NT

.

Context Group Version

.

Far Above All Translation

On that day, some Pharisees came over and said to him, out and go away from here, for Herod wishes to kill you.”

Green’s Literal Translation

In the same day, certain Pharisees came saying to Him, Go out and go on from here, for Herod desires to kill you.

Literal New Testament

ON THE SAME DAY CAME TO [HIM] CERTAIN PHARISEES, SAYING TO HIM, GO OUT AND PROCEED HENCE, FOR HEROD DESIRES THEE TO KILL.

Modern Literal Version 2020

Some Pharisees came near in the same day, saying to him, Come forth and travel from here, because Herod wishes to kill you.

Modern KJV

The same day there came certain of the Pharisees, saying to Him, Go out and depart from here, for Herod will kill you.



New American Standard  
New European Version

### Sorrow for Jerusalem

In that very hour certain Pharisees came warning him: Get out and leave here. For Herod wants to kill you.

New King James Version

On that very day [NU *In that very hour*] some Pharisees came, saying to Him, "Get out and depart from here, for Herod wants to kill You."

New Matthew Bible

That same day, certain of the Pharisees came and said to him, Get yourself out of the way, and depart from here, because Herod wants to kill you.

NT (Variant Readings)

°In that very hour there came certain Pharisees, saying to him, Get thee out, and go hence: for Herod would gladly kill thee!

World English Bible

°Byz.-On that very day there came.

On that same day, some Pharisees came, saying to him, "Get out of here, and go away, for Herod wants to kill you."

**The gist of this passage:**

Some pharisees come to Jesus and warn Him that Herod Antipas is looking to kill Him.

### Luke 13:31a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</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 <sup>rd</sup> 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
The Westcott Hort text and Tischendorf's Greek text both have:			
hōra (ώρα) [pronounced HO-rah]	<i>day, hour, instant, season, time</i>	feminine singular noun; dative, locative or instrumental case	Strong's #5610
The Scrivener Textus Receptus and Robinson/Pierpont Byzantine Greek New Testament both have, instead:			
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
proserchomai (προσέρχομαι) [pronounced pros-ER-khom-ahee]	<i>to come to, approach; draw (come) near to; to visit; to assent to; to worship</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #4334

Luke 13:31a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tines (τινες) [pronounced <i>tihn-ehs</i> ]; tina (τινα) [pronounced <i>tihn-ah</i> ]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	masculine plural, enclitic, indefinite pronoun; adjective; nominative case	Strong's #5100
Pharisaios (Φαρισαῖος) [pronounced <i>far-is-AH-yos</i> ]	a Jewish separatist sect, a Jewish religious sect; transliterated <i>Pharisee</i>	masculine plural noun; nominative case	Strong's #5330

**Translation:** In that same day, certain pharisees approached [the Lord],...

I would assume, by the same day (or hour), that this takes place close to the time that Jesus explained there was only the narrow way by which one might be saved. He gave the parable of a man who has locked his door, and those from the outside have come and have asked for entrance, but he said, "I don't know you; I don't know where you came from."

This parable was obviously directed at the pharisees, and I believe that they recognized that fact.

Here, several pharisees come to Jesus.

When it is one pharisee, we might be able to consider that he might be honest and reasonable. When there are several pharisees, I personally become suspicious.

Luke 13:31b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (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 plural, present active participle, nominative case	Strong's #3004
autō (αὐτῷ) [pronounced <i>ow-TOH</i> ]	<i>in him, by him, to him; for him; by means of him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
exerchomai (ἐξέρχομαι) [pronounced <i>ex-EHR-khoh-mai</i> ]	<i>go out, come out, go away; retire; proceed from, be descended from</i>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #1831
kaí (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532

Luke 13:31b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
poreuomai (πορεύομαι) [pronounced po-ROO-oh-my]	<i>leave, traverse, travel, depart, go away, go forth</i>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #4198
enteuthen (ἐντεύθεν) [pronounced ent-YOO-then]	<i>from this place, from here; from both sides; on the one side and on the other, on each [either] side</i>	adverb	Strong's #1782

**Translation:** ...saying to Him, "Go out and leave here,..."

These pharisees come to Jesus and ask Him to get out; to leave.

My suspicions continue.

Luke 13:31c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
Hêrôdês/Hêrôs (Ἡρώδης/Ἡρώς) [pronounced hay-ROW-dace/HAY-rohç]	<i>heroic; transliterated Herod</i>	proper noun; masculine singular, nominative case	Strong's #2264
thêlô (θέλω) [pronounced THEH-loh]	<i>to will, to have in mind, to wish, to desire, to purpose, to intend, to please; to take delight [pleasure] in</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #2309
se (σέ) [pronounced seh]	<i>you, to you, towards you</i>	2 <sup>nd</sup> person singular personal pronoun; accusative case	Strong's #4771 (Strong's #4571)
apokteinô (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

**Translation:** ...for Herod keeps on wanting to kill You."

Then they give the big warning to Jesus, that He needs to leave because Herod wants to kill him.

Now, I am struck by several things at this point: (1) There are several pharisees coming to Jesus at this point, suggesting that they may have discussed why they were going to Jesus. I don't mean to be conspiratorial, but when you have a number of people who are, in general, opposed to Jesus, then, does it make sense that they have come to Him out of the kindness of their hearts? (2) What seems to be a common theme is, wherever Jesus goes, the religious types would rather He was not there. "Go elsewhere," would be their general response to Jesus, no matter what. (3) Herod is ruler over more places than that particular city where Jesus is, so, assuming that this is true, Jesus leaving this city and going to another really assures Him of nothing.

Luke 13:31 In that same day, certain pharisees approached [the Lord], saying to Him, “Go out and leave here, for Herod keeps on wanting to kill You.” (Kukis moderately literal translation)

There is the possibility that these pharisees are sincere and are looking out for the best interests of Jesus by giving Him this heads up. The alternative is, the pharisees are just messing with the Lord (the threat may or may not be true; Jesus moving from point A to point B may or may not deal with that problem).

I continue to lean toward the theory that, if there are several pharisees, then these guys are messing with the Lord. Their warning may or may not be true; but this might be an easy way to get Jesus and His followers out of town right away. Their motivation would be to interfere with the Lord’s ministry—at least right there where they all were.

It is not clear exactly where the Lord is, but it seems, by the context, that He is moving toward Jerusalem on His final trip to that city. That would place a portion or all of this chapter on this final trip toward Jerusalem described in both Luke 9:51 and 18:31.

As an aside, we have discussed the possibility of these middle chapters simply being what Jesus accomplished on His way to Jerusalem. There are two arguments against this: (1) There are events recorded in this middle section which are more consistent with the Lord’s early ministry. (2) this middle section of Luke does not really have a clear progression of events. (3) It would make perfect sense for Luke, a non-witness to these events, to have a bunch of narratives saved up which he is unable to place chronologically with the rest of his book, so he simply recalls them.

Luke 13:31 On the very same day, certain pharisees approached Jesus and said to Him, “Get out and leave here, for Herod wants to kill You.” (Kukis paraphrase)

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This is quite an odd pairing of verses. In v. 32, it sounds as if Jesus is saying, “I am staying here, as I have work to do.” But then in v. 33, it sounds as if He is saying, “That’s fine; it’s time for Me to move on.” Maybe that is intentional on the part of the Lord.

You will also notice that there seems to be almost as many views on this passage as there are translators and commentators.

**And He said to them, “Traveling, say to the fox this: ‘Behold, I will keep on driving out demons and cures I will keep on completing today and tomorrow and in the third I keep on being completed. Nevertheless, it is necessary to Me, today and tomorrow and the [day] having to leave, for it is not possible for a prophet to be killed outside of Jerusalem.’**

Luke  
13:32–33

**Then He said to them, “Departing [from Me], say this to the fox: ‘Listen, I will continue driving out demons and completing cures today and tomorrow and on the third [day] I am being made complete. Nevertheless, it is necessary for Me, today and tomorrow and the [next day] having to leave, for it is not possible for a prophet to be killed outside of Jerusalem.’**

**Jesus then said to them, “After you have departed from Me, say this to the fox: ‘Listen, I will continue to drive out demons and to effect cures today and tomorrow; and on the third day, I will be made complete. Nevertheless, it is necessary for Me—today, tomorrow and the next day—having to leave here, for it is impossible for a prophet to be killed outside of Jerusalem.’**

Here is how others have translated this verse:

**Ancient texts:**

Westcott-Hort Text (Greek)	And He said to them, "Traveling, say to the fox this: 'Behold, I will keep on driving out demons and cures I will keep on completing today and tomorrow and in the third I keep on being completed. Nevertheless, it is necessary to Me, today and tomorrow and the [day] having to leave, for it is not possible for a prophet to be killed outside of Jerusalem.'
Douay-Rheims 1899 (Amer.)	And he said to them: Go and tell that fox: Behold, I cast out devils and do cures, to-day and to-morrow, and the third day I am consummated. Nevertheless, I must walk to-day and to-morrow and the day following, because it cannot be that a prophet perish, out of Jerusalem.
Holy Aramaic Scriptures	Eshu {Yeshua} said unto them, "Go and tell that thala {fox} that behold! I cast out the shide {the demons}, and I perform cures today, and tomorrow, and on the third day I will be finished. Nevertheless, it is necessary for Me, that today, and tomorrow, I work, and the next day I will depart, because it isn't possible that a Nabiya {a Prophet} should perish outside of Urishlim {Jerusalem}.
James Murdock's Syriac NT	Jesus said to them: Go ye and tell that fox, Behold, I cast out demons and perform cures, to-day and to-morrow, and on the third day I shall be consummated. But I must labor to-day and to-morrow, and on the following day I will go; because it cannot be, that a prophet should perish away from Jerusalem.
Original Aramaic NT	But Yeshua said to them, "Go tell this Fox, 'Behold, I cast out demons and do cures today and tomorrow and on the third day I shall be perfected.' " "However, it is right for me that today and tomorrow I should work and I should go the following day, because it is not possible that a Prophet shall perish outside of Jerusalem."
Lamsa Peshitta (Syriac)	But Yeshua said to them, "Go tell this Fox, 'Behold, I cast out demons and do cures today and tomorrow and on the third day I shall be perfected.' " "However, it is right for me that today and tomorrow I should work and I should go the following day, because it is not possible that a Prophet shall perish outside of Jerusalem."

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And he said, Go and say to that fox, I send out evil spirits and do works of mercy today and tomorrow, and on the third day my work will be complete. But I have to go on my way today and tomorrow and the third day, for it is not right for a prophet to come to his death outside Jerusalem.
Bible in Worldwide English	He said, Go and tell that fox, "I drive bad spirits out of people and heal people. I do it today and tomorrow. On the third day I will finish what I am doing." But I must go on my way today, tomorrow, and the next day. A prophet of God cannot be killed outside of Jerusalem.
Easy English	'Herod is a bad man,' Jesus replied. 'Tell him this: "I am still causing bad spirits to come out of people. I am still making sick people well again. I will continue to do all these things for some more days. On the third day I will have finished my work." Anyway, I need to continue my journey for some more days. If they want to kill a prophet from God, it has to happen in Jerusalem.
Easy-to-Read Version–2008	Jesus said to them, "Go tell that fox, 'Today and tomorrow I am forcing demons out of people and finishing my work of healing. Then, the next day, the work will be finished.'
<i>God's Word</i> <sup>™</sup>	After that I must go, because all prophets should die in Jerusalem.
Good News Bible (TEV)	Jesus answered them, "Go and tell that fox: 'I am driving out demons and performing cures today and tomorrow, and on the third day I shall finish my work.'

	Yet I must be on my way today, tomorrow, and the next day; it is not right for a prophet to be killed anywhere except in Jerusalem.
J. B. Phillips	"Go and tell that fox," returned Jesus, "today and tomorrow I am expelling evil spirits and continuing my work of healing, and on the third day my work will be finished. But I must journey on today, tomorrow, and the next day, for it would never do for a prophet to meet his death outside Jerusalem!
<i>The Message</i>	Jesus said, "Tell that fox that I've no time for him right now. Today and tomorrow I'm busy clearing out the demons and healing the sick; the third day I'm wrapping things up. Besides, it's not proper for a prophet to come to a bad end outside Jerusalem.
NIRV	He replied, "Go and tell that fox, 'I will keep on driving out demons. I will keep on healing people today and tomorrow. And on the third day I will reach my goal.' In any case, I must keep going today and tomorrow and the next day. Certainly no prophet can die outside Jerusalem!
New Life Version	Jesus said to them, "Go and tell that fox, 'See. I put out demons and heal the sick. I will do these things today and tomorrow. And the third day My work will be finished.' But I must go on My way today and tomorrow and the day after. One who speaks for God cannot die except at Jerusalem.
New Simplified Bible	Jesus told them: »Go tell that fox I cast out demons and heal people today and tomorrow. On the third day my work will be finished. « I must go on my way today, tomorrow and the following day. It would not be right that a prophet perish outside of Jerusalem.

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

Casual English Bible	Jesus told them, "Go give that fox a message for me. 'Look, I'm exorcising demons and curing sick people. I'm doing it today. I'll be doing it tomorrow. I'll be finished with my work on day three.' It's true, I have to continue my trip today and tomorrow and the day after tomorrow. I don't have a choice because it wouldn't do for a prophet to die outside of Jerusalem.
Contemporary English V.	Jesus said to them: Go tell that fox, "I am going to force out demons and heal people today and tomorrow, and three days later I'll be through." But I am going on my way today and tomorrow and the next day. After all, Jerusalem is the place where prophets are killed.
The Living Bible	Jesus replied, "Go tell that fox that I will keep on casting out demons and doing miracles of healing today and tomorrow; and the third day I will reach my destination. Yes, today, tomorrow, and the next day! For it wouldn't do for a prophet of God to be killed except in Jerusalem!
New Berkeley Version	.
New Living Translation	Jesus replied, "Go tell that fox that I will keep on casting out demons and healing people today and tomorrow; and the third day I will accomplish my purpose. Yes, today, tomorrow, and the next day I must proceed on my way. For it wouldn't do for a prophet of God to be killed except in Jerusalem!
UnfoldingWord Simplified T.	He replied to them, "Tell that fox Herod this message from me: 'Listen! I am expelling demons and performing miracles today, and I will continue doing it for a short time. After that, I will finish my work.' But I must continue my trip to Jerusalem during the coming days, since it is not appropriate to kill a prophet in a place other than Jerusalem.
William's New Testament	But He said to them: "Go and tell that fox, 'Here I am, driving out demons and performing cures, today and tomorrow, and on the third day I will finish these tasks. But I must continue on my way, for it is not possible for a prophet to perish outside Jerusalem.'

#### **Partially literal and partially paraphrased translations:**

American English Bible	But he replied: 'Go tell the old fox that I'll keep on casting out demons and healing today and tomorrow, and I'll be finished on the third day. 'However, I'll also keep moving [on towards JeruSalem] today, tomorrow, and the next day, since it wouldn't be fitting for a Prophet to be destroyed outside of [that city].
Beck's American Translation . Breakthrough Version	And He said to them, "When you travel back, tell that fox, 'Look, I am throwing demons out and finishing off cures today and tomorrow. And on the third day, I am finished. More importantly, it is necessary for Me today, tomorrow, and the following day to be traveling because it is not acceptable for a preacher to be ruined outside of Jerusalem.'
Common English Bible	Jesus said to them, "Go, tell that fox, 'Look, I'm throwing out demons and healing people today and tomorrow, and on the third day I will complete my work. However, it's necessary for me to travel today, tomorrow, and the next day because it's impossible for a prophet to be killed outside of Jerusalem.'
A. Campbell's Living Oracles	He answered, Go, tell that fox, Today and to-morrow I expel demons, and perform cures, and the third day my course will be completed. Nevertheless, I must walk about today and to-morrow, and the day following; for it can not be, that a prophet should be cut off anywhere but in Jerusalem.
New Advent (Knox) Bible	And he said to them, Go and tell that fox, Behold, to-day and to-morrow I am to continue casting out devils, and doing works of healing; it is on the third day that I am to reach my consummation. But to-day and to-morrow and the next day I must go on my journeys; there is no room for a prophet to meet his death, except at Jerusalem.
NT for Everyone	'Go and tell that fox,' replied Jesus, ' "Look here: I'm casting out demons today and tomorrow, and completing my healings. I'll be finished by the third day. But I have to continue my travels today, tomorrow and the day after that! It couldn't happen that a prophet would perish except in Jerusalem."
20 <sup>th</sup> Century New Testament	But Jesus answered: "Go and say to that fox 'Look you, I am driving out demons and shall be completing cures to-day and to- morrow, and on the third day I shall have done.' But to-day and to-morrow and the day after I must go on my way, because it cannot be that a Prophet should meet his end outside Jerusalem.

### Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	He said to them, "Go tell that fox, 'Look, I'm driving out demons and performing healings today and tomorrow, and on the third day I will complete my work.' [Lit I will be finished] Yet it is necessary that I travel today, tomorrow, and the next day, because it is not possible for a prophet to perish outside of Jerusalem.
Conservapedia Translation	And He said to them, "Go yourselves, and tell that fox, 'Watch, I will cast out demons, and I will perform cures today and tomorrow, and on the third day I shall be perfected.' Nevertheless I must travel today, and tomorrow, and the day after that: for it is not allowable for a prophet to be killed within Jerusalem.
Revised Ferrar-Fenton Bible	He answered them, "Go and tell that vixen, <sup>1</sup> 'Look! I will expel demons and effect cures to-day and to-morrow, and on the third day I shall complete My work. I must travel, however, to-day and to-morrow, as well as the following day; because it cannot be expected that a prophet should be murdered outside Jerusalem!'
Free Bible Version	Jesus replied, "Go tell that fox that I will go on driving out demons and healing people for today and tomorrow, and on the third day I'll achieve what I came to do*. Well anyway I must continue on my way for today and tomorrow, and the day after. For it wouldn't be right for a prophet to die outside of Jerusalem!

God's Truth (Tyndale)	And he said unto them, Go you and tell that fox, behold I cast out devils and heal the people today and tomorrow, and the third day I make an end. Nevertheless, I must walk today and tomorrow, and the day following: For it cannot be, that a Prophet perish any other where, save at Jerusalem.
Montgomery NT	"Go, tell that fox," he answered, "'Lo, today and tomorrow I am continuing to cast out demons and perform cures, and on the third day I finish my course.' "Yet I must continue my journey today, tomorrow, and the day following; for it would never do for a prophet to perish outside of Jerusalem!
NIV, ©2011 Riverside New Testament Leicester A. Sawyer's NT	. . And he said to them, Go and tell that fox, Behold, I cast out demons, and finish [performing] cures to-day and to-morrow, and on the third day I shall finish my course. But I must go on to-day and to-morrow, and the day following; for it is not possible for a prophet to be destroyed out of Jerusalem.
UnfoldingWord Literal Text	Jesus said, "Go and tell that fox,' Look, I cast out demons and perform healings today and tomorrow, and the third day I will reach my goal.' In any case, it is necessary for me to continue on today, tomorrow, and the following day, since it is not acceptable to kill a prophet away from Jerusalem.
Urim-Thummim Version Weymouth New Testament	. "Go," He replied, "and take this message to that fox: "'See, to-day and to-morrow I am driving out demons and effecting cures, and on the third day I finish my course.' "Yet I must continue my journey to-day and to-morrow and the day following; for it is not conceivable that a Prophet should perish outside of Jerusalem.
Wikipedia Bible Project	Jesus said to them, "Go and tell that fox, 'Look, I'm driving out demons and healing people today and tomorrow, and on the third day I'll achieve my purpose [for being here]. Even so I must continue on my way today and tomorrow, and the day after, for a prophet can't die outside of Jerusalem!

**Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	Jesus said to them, "Go and give that fox my answer: 'I drive out demons, and I heal today and tomorrow, and on the third day I finish my course!' Nevertheless, I must go on my way today, and tomorrow, and for a little longer; for it would not be fitting for a prophet to be killed outside Jerusalem. 22:53; Jn 7:30; 11:47
The Heritage Bible	And he said to them, Going, say to that fox, Behold, I throw out demons, and I consummate healings today and tomorrow, and the third day I am perfected. However it is necessary for me to go on today, and tomorrow, and the following because it is absolutely not admitted that a prophet is destroyed out of Jerusalem.
New American Bible (2002) New American Bible (2011)	. He replied, "Go and tell that fox, 'Behold, I cast out demons and I perform healings today and tomorrow, and on the third day I accomplish my purpose.' * Yet I must continue on my way today, tomorrow, and the following day, for it is impossible that a prophet should die outside of Jerusalem.' * [13:32] Nothing, not even Herod's desire to kill Jesus, stands in the way of Jesus' role in fulfilling God's will and in establishing the kingdom through his exorcisms and healings. * [13:33] It is impossible that a prophet should die outside of Jerusalem: Jerusalem is the city of destiny and the goal of the journey of the prophet Jesus. Only when he reaches the holy city will his work be accomplished.



New English Bible–1970	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible–1989	He replied, “Go and tell that fox, ‘Listen: today and tomorrow I shall be driving out demons and working cures; on the third day I reach my goal.’ However, I must go on my way today and tomorrow and the next day, because it is unthinkable for a prophet to meet his death anywhere but in Jerusalem.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	He said to them, “Go, tell that fox, ‘Pay attention: today and tomorrow I am driving out demons and healing people, and on the third day I reach my goal.’ Nevertheless, I must keep travelling today, tomorrow and the next day; because it is unthinkable that a prophet should die anywhere but in Yerushalayim.
Hebraic Roots Bible	.
Holy New Covenant Trans.	Jesus said to them, "Go tell that fox: ‘Listen, today and tomorrow I am throwing out demons and finishing my work of healing. Then the next day the work will be finished. I must keep going today, tomorrow, and the next day for all prophets should die in Jerusalem.’
The Scriptures 2009	And He said to them, “Go, say to that fox, ‘See, I cast out demons and perform healings today and tomorrow, and the third day I shall be perfected.’ “But I have to journey today, and tomorrow, and the day following, because it is not fitting for a prophet to perish outside of Yerushalayim.
Tree of Life Version	But Yeshua said to them, “Go and tell that fox, ‘Indeed, I’m driving out demons and performing healings today and tomorrow, and on the third day I will reach My goal.’ But I must keep going today and tomorrow because it just can’t be that a prophet would perish outside Jerusalem.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and [He] says [to] them Going say! [to] the fox this look! [I] remove demons and healings [I] complete today and tomorrow and [on] the [one] third [I] am completed furthermore is (necessary) me today and tomorrow and [on] the [one] being had to go for not is (possible) forecaster to lose {himself} outside jerusalem...
Awful Scroll Bible	Then he said to them, "Coming to be proceeded, be told that fox, 'Be yourself looked, I cast-out demons, and finish-upon healing this-day and tomorrow, and the third I come to my objective.' (")Preferably, myself necessitates to proceed, this-day and tomorrow and the coming to be adjoining day, certainly-of-which itself takes- not -up-from-among, that an exposer-to-light-beforehand, himself is to perish-away outside of Points-out-soundness.
Concordant Literal Version	And He said to them, "Go and say to this jackal, 'Lo! I am casting out demons and performing healings today and tomorrow, and the third day I am being perfected.'" Moreover, I must be going today and tomorrow and the coming one, for it is not credible that a prophet perish outside of Jerusalem."
exeGesés companion Bible	And he says to them, You go and say to that fox, Behold, I cast demons, and I fully complete/shalam healings today and tomorrow; and on the third I am completed/shalamed: however I must walk today and tomorrow and after: for it is not acceptable that a prophet deconstruct from Yeru Shalem.

Orthodox Jewish Bible And Rebbe, Melech HaMoshiach said to them, Go and tell that fox, Hinei, I cast out shedim and I accomplish refuot (healings) hayom (today) and makhar (tomorrow) and Yom HaShlishi (The Third Day) I reach my goal. Nevertheless, it is necessary for me to travel on hayom (today) and makhar (tomorrow) and the yom following, because it cannot be that a navi should have his violent death and his histalkus (passing) outside Yerushalayim.

Rotherham's Emphasized B. And he said unto them—  
Go and tell this fox,  
Lo! I am casting out demons, and [cures] am I finishing, to-day, and to-morrow,—  
and [on the third] I am to be made perfect.  
Nevertheless, I must needs [to-day, and tomorrow, and the following] be journeying on, because it is impossible that a prophet perish [outside Jerusalem].

### Expanded/Embellished Bibles:

*The Amplified Bible* And He said to them, "Go and tell that fox [that sly, cowardly man], 'Listen carefully: I cast out demons and perform healings today and tomorrow, and on the third day I reach My goal.' Nevertheless I must travel on today and tomorrow and the day after that—for it cannot be that a prophet would die outside of Jerusalem.

An Understandable Version And He said to them, "Go and tell that fox [*Note: This is a metaphor signifying the sly, cunning nature of King Herod*], 'Look, I am driving out evil spirits and performing [*miraculous*] healings today and tomorrow, but on the third day I will be finished.' Nevertheless, I must continue to travel today and tomorrow and the next day, for it is not possible for a prophet to be killed outside of Jerusalem.

The Expanded Bible Jesus said to them, "Go tell that fox Herod, '[<sup>L</sup>Look; <sup>T</sup>Behold] Today and tomorrow I am forcing [driving; casting] demons out and healing people. Then, on the third day, I will reach my goal [accomplish my purpose; finish my work; <sup>L</sup>finish].' Yet I must be on my way today and tomorrow and the next day. Surely it cannot be right [is impossible; is unthinkable] for a prophet to be killed anywhere except in Jerusalem.

Jonathan Mitchell NT And yet He replied to them, "After going on your way, say to this fox (or: jackal), 'Look and take note! I continue throwing out demons (Hellenistic concept and term: = animistic influences) and finishing off (or: completing) healings today and tomorrow, and then on the third day I am proceeding in being brought to the purposed goal and destiny (or: I am progressively being finished and made fully functional).

"Moreover, it continues being binding and necessary for Me to continue journeying today, tomorrow and on the following one [other MSS: in the one still coming], because it continues being inadmissible (not acceptable; = unthinkable) for a prophet to be destroyed outside of Jerusalem!

P. Kretzmann Commentary And He said unto them, Go ye and tell that fox, Behold, I cast out devils, and I do cures today and tomorrow, and the third day I shall be perfected.

Nevertheless I must walk today and tomorrow and the day following; for it cannot be that a prophet perish out of Jerusalem.

Jesus was still in the territory of Herod Antipas, and this man was being driven by the furies of an evil conscience. Whether Jesus was John the Baptist resurrected or not, He was in the way. As one commentator states it: "In every work of Jesus he saw the hand of John the Baptist extended from the grave toward him; in every word concerning the Judgment that Jesus uttered he heard again the voice of John: Thou murderer of prophets!" It is hardly likely that the Pharisees had been commissioned by Herod to bring this message to Jesus. It was rather thus with these enemies of the Lord: They had exhausted every possible means that they

could think of to make Him desist from the work of His ministry with the exception of touching His body, and they hoped to intimidate Jesus and cause Him to remove from the country. Upon Jesus the request: Go away from here, because Herod wants to kill Thee, made no impression. A threat of this kind could not make Him desist from the usual work of His ministry. Therefore He answers according to the character of the warning, bidding the warners go and take His return message to Herod. Jesus calls Herod a fox, both on account of his crafty, cruel disposition, and because of the fact that he had become a fox, a destroyer, in the vineyard of the Lord, Lamentations 5:18; Song of Solomon 2:15. The threat had no effect whatever upon Jesus. The scorn of the Idumean tyrant could not force the Prophet of Galilee to yield. He had work to do in the near future, and that work would be done. He must continue to cast out demons and to cure sicknesses as He has done hitherto, for the time set in the counsel of God is near. Then, according to His own will, at the time appointed by Him, the end will come. That was the obligation resting upon Him, and that He would carry out. And He adds, with bitter sorrow, that He must die in Jerusalem, the murderess of prophets, Luke 11:51. It is in accordance with God's will that His career shall end in that city. In the same way the disciples of Christ of all times, the believers, fulfill their day's work, the portion decreed to them by God. And in this no power of earth and hell can hinder them or shorten the time which God has fixed for their work. But when the hour has come which God has intended as the last, then they will have completed their course, then they will have finished their labors and may enter into the rest of the saints.

Lexham Bible

And he said to them, "Go and [\*Here "and " is supplied because the previous participle ("go") has been translated as a finite verb] tell that fox, 'Behold, I am expelling demons and performing healings today and tomorrow, and on the third day I will complete my work .' [\*Here the direct object is supplied from context in the English translation]

Syndein/Thieme

Nevertheless, it is necessary for me to be on the way today and tomorrow and on the next day , because it is not possible for a prophet to perish outside Jerusalem. ``And He {Jesus} said to them, "Go and tell that fox, 'Behold {pay attention} I cast out demons and accomplish/'completely finish' {epiteleio} healings today and tomorrow . . . and on the third {day} 'I complete my work!/' I am being perfected' {teleioo}.

{Note: This is again most likely a double meaning. To Herod it is like an idiom where Jesus is saying He will does His miracles 'day in and day out'. But this means that after three days in the grave, He would rise with His perfect Resurrection body!}

``Nevertheless {plen}, I {Jesus} must 'continue on My Walk through life' {poreuomai} today and tomorrow and the next day . . . because it is unthinkable that a prophet should be killed outside of Jerusalem.'

Translation for Translators

He replied to them, "Herod is [MET] as cruel as a fox, but also as insignificant as a fox. So I do not worry about him. But to show him that no one can harm me until it is the time and place God has determined, go tell him this message from me: 'Listen! I am expelling demons and performing miracles today, and I will continue doing it for a short time. After that, I will finish my work. But I must continue my trip to Jerusalem during the coming days, because they killed many other prophets there, and since I am also a prophet, no other place is appropriate for people to kill me.'

The Voice

**Jesus:** You can give that sly fox this message: "Watch as I cast out demons and perform healings today and tomorrow, and on the third day I'll reach My destination. But for today and tomorrow and the next day, I have to continue My journey, for no prophet should perish outside of Jerusalem."

**Bible Translations with Many Footnotes:**

## NET Bible®

But<sup>111</sup> he said to them, “Go<sup>112</sup> and tell that fox,<sup>113</sup> ‘Look, I am casting out demons and performing healings today and tomorrow, and on the third day<sup>114</sup> I will complete my work.<sup>115</sup> Nevertheless I must<sup>116</sup> go on my way today and tomorrow and the next day, because it is impossible<sup>117</sup> that a prophet should be killed<sup>118</sup> outside Jerusalem.’<sup>119</sup>

<sup>111</sup>tn Here καί (kai) has been translated as “but” to indicate the contrast present in this context.

<sup>112</sup>tn The participle πορευθέντες (poreuqente) has been taken as indicating attendant circumstance.

<sup>113</sup>sn That fox. This is not fundamentally a figure for cleverness as in modern western culture, but could indicate (1) an insignificant person (Neh 4:3; 2 Esd 13:35 LXX); (2) a deceiver (Song Rabbah 2.15.1 on 2:15); or someone destructive, a destroyer (Ezek 13:4; Lam 5:18; 1 En. 89:10, 42-49, 55). Luke’s emphasis seems to be on destructiveness, since Herod killed John the Baptist, whom Luke calls “the greatest born of women” (Luke 7:28) and later stands opposed to Jesus (Acts 4:26-28). In addition, “a person who is designated a fox is an insignificant or base person. He lacks real power and dignity, using cunning deceit to achieve his aims” (H. W. Hoehner, Herod Antipas [SNTSMS], 347).

<sup>114</sup>sn The third day is a figurative reference to being further on in time, not a reference to three days from now. Jesus is not even in Jerusalem yet, and the events of the last days in Jerusalem take a good week.

<sup>115</sup>tn Or “I reach my goal.” The verb τελειόω (teleiow) is a key NT term for the completion of God’s plan: See Luke 12:50; 22:37; John 19:30; and (where it has the additional component of meaning “to perfect”) Heb 2:10; 5:8-9; 7:28.

<sup>116</sup>tn This is the frequent expression δε (dei, “it is necessary”) that notes something that is a part of God’s plan.

<sup>117</sup>tn Or “unthinkable.” See L&N 71.4 for both possible meanings.

<sup>118</sup>tn Or “should perish away from.”

<sup>119</sup>sn Death in Jerusalem is another key theme in Luke’s material: 7:16, 34; 24:19; Acts 3:22-23. Notice that Jesus sees himself in the role of a prophet here. Jesus’ statement, it is impossible that a prophet should be killed outside Jerusalem, is filled with irony; Jesus, traveling about in Galilee (most likely), has nothing to fear from Herod; it is his own people living in the very center of Jewish religion and worship who present the greatest danger to his life. The underlying idea is that Jerusalem, though she stands at the very heart of the worship of God, often kills the prophets God sends to her (v. 34). In the end, Herod will be much less a threat than Jerusalem.

<sup>map</sup> For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

## The Passion Translation

Jesus told them, “Go and tell that deceiver<sup>[k]</sup> that I will continue to cast out demons and heal the sick today and tomorrow, but on the third day I will bring my work to perfection. For everyone knows I am safe until I come to Jerusalem, for that is where all the prophets have been killed.

<sup>[k]</sup> Or “fox.”

## The Spoken English NT

And Jesus said to them, “Tell that old fox: ‘See, I’m kicking out some demons and finishing up some healings today and tomorrow and the next day. On the third day I’ll be done. But I have to travel today, tomorrow and the next day. Because it won’t do for a prophet to get killed outside of Jerusalem.’

## Wilbur Pickering’s New T.

He said to them: “Go tell that ‘fox’, ‘Take note, I am casting out demons and performing cures today and tomorrow, and on the third I will be perfected’. Nevertheless I must keep going today and tomorrow and the day following, because it is not credible that a prophet should perish outside of Jerusalem!

**Literal, almost word-for-word, renderings:**

Analytical-Literal Translation	And He said to them, "Having gone, say to this fox, 'Look! I am casting out demons and performing healings today and tomorrow, and the third [day] I am being perfected.' "Nevertheless, it is necessary [for] Me to be traveling today and tomorrow and the following [day], because it is not possible for a prophet to perish outside of Jerusalem.
Context Group Version	And he said to them, Go and say to that fox, Look, I cast out unseen entities and perform cures today and tomorrow, and the third [day] I am fully developed {or finished}. Nevertheless I must go on my way today and tomorrow and the [day] following: for it cannot be that a prophet perishes out of Jerusalem.
Far Above All Translation	At this he said to them, "Go and say to that fox, 'Look, I cast out demons and accomplish healings today and tomorrow, and on the third day I will come to an end.' But it is necessary for me to make my journey today and tomorrow and the day after, because it is not admissible for a prophet to perish outside Jerusalem.
Modern English Version	He said to them, "Go and tell that fox, 'Look, I cast out demons. And I perform healings today and tomorrow, and on the third day I shall be perfected.' Nevertheless I must travel today and tomorrow and the day following. For it cannot be that a prophet should perish outside Jerusalem.
Modern Literal Version 2020	And he said to them, After traveling back, say <sup>o</sup> to this fox, Behold, I cast forth demons and perform healings today and the next-day and I am completed in the third day. However it is essential to me to travel on today and the next-day and in the next day, because it is not acceptable for a prophet to perish outside of Jerusalem.
New American Standard	And He said to them, "Go and tell that fox [I.e., crafty, devious person], 'Behold, I am casting out demons and performing healings today and tomorrow, and on the third day I reach My goal [Or <i>am perfected</i> ].' Nevertheless I must go on My journey today and tomorrow and the next day; for it cannot be that a prophet would perish outside Jerusalem.
New European Version	And he said to them: Go and say to that fox, Behold, I cast out demons and perform cures today and tomorrow; and on the third day I shall reach my goal. Nevertheless I must go on my way today and tomorrow and the day following. For it cannot be possible that a prophet can die anywhere except Jerusalem.
New King James Version	And He said to them, "Go, tell that fox, 'Behold, I cast out demons and perform cures today and tomorrow, and the third day I shall be perfected [Resurrected].' Nevertheless I must journey today, tomorrow, and the day following; for it cannot be that a prophet should perish outside of Jerusalem.
New Matthew Bible	And he said to them, Go and tell that fox, behold, I cast out devils and heal the people today and tomorrow, and the third day I make an end of it. Nevertheless, I must be going on my way today and tomorrow and the day following, for it cannot be that a prophet should perish anywhere other than at Jerusalem. ..and he said to them, 'Having gone, say to this fox, Lo, I cast forth demons, and perfect cures to-day and to-morrow, and the third <i>day</i> I am being perfected; but it is necessary for me to-day, and to-morrow, and the <i>day</i> following, to go on, because it is not possible for a prophet to perish out of Jerusalem.
A Voice in the Wilderness	And He said to them, Go, tell that fox, Behold, I cast out demons and perform cures today and tomorrow, and the third day I am being perfected. Nevertheless I must journey today, tomorrow, and the day following; for it cannot be allowed to happen for a prophet to perish outside of Jerusalem.
World English Bible	He said to them, "Go and tell that fox, 'Behold, I cast out demons and perform cures today and tomorrow, and the third day I complete my mission. Nevertheless I must go on my way today and tomorrow and the next day, for it can't be that a prophet would perish outside of Jerusalem.'

**The gist of this passage:**  
32-33

<b>Luke 13:32a</b>			
<b>Greek/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>Strong's Number</b>
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</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 <sup>rd</sup> person singular, aorist active indicative	Strong's #2036
αὐτοῖς (αὐτοῖς) [pronounced <i>ow-TOIC</i> ]	<i>in them, by them; to them, for them; by means of them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
πορεύομαι (πορεύομαι) [pronounced <i>po-ROO-oh-my</i> ]	<i>traversing, traveling, departing, those going away, going forth</i>	masculine plural, aorist (deponent) passive participle; nominative case	Strong's #4198
εἶπὼ (ἔπω) [pronounced <i>EHP-oh</i> ]	<i>speak, say [in word or writing]; answer, bring word, call, command, grant, tell</i>	2 <sup>nd</sup> person plural, aorist active imperative	Strong's #2036
τῇ (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
άλωπηξ (άλωπηξ) [pronounced <i>al-OH-pakes</i> ]	<i>fox, (figuratively) a sly, crafty or cunning person</i>	feminine singular noun, dative, locative or instrumental case	Strong's #258
ταύτῃ (ταύτῃ) [pronounced <i>TAO-tay</i> ]	<i>this, this one, this thing; to this, in this one, by this thing</i>	intermediate demonstrative pronoun; feminine singular, dative, locative or instrumental case	Strong's #3778

**Translation:** Then He said to them, “Departing [from Me], say this to the fox:...

Jesus appears to be assuming a relationship between the pharisees and Herod Antipas (the Fox). This might be direct contact, but it seems more likely that Herod uses messengers and he has men on the ground. It appears to me that Jesus knows that these men are able to get in contact with Herod.

Or is Jesus speaking to them tongue-in-cheek. “You all seem to know exactly what Herod Antipas is going to do, so obviously, you have the contacts necessary to get in touch with him.”

Jesus calling Herod a fox is not so much an insult as a tribute to his relentless cunning.

In reviewing this verse, Herod Antipas was also known as Herod the Fox—apparently because of this that Jesus says about him. Is Jesus using this reference to Herod to indicate or imply some close familiarity. I wonder if we should not take this as, “Now, you tell Fox My schedule now. This way, if he needs to run Me down, he’ll know where to find Me.”

It is my opinion that Jesus does not access His deity. However, it is also my opinion that Jesus, better than almost any man alive, can look at a man’s face, listen to his voice, and ascertain a great deal of information from that. These pharisees are not the Lord’s friends; they did not suddenly come upon some information and then ran to tell Jesus, to help Him out. I believe that Jesus is able to ascertain that from this brief encounter.

It is also possible that, these pharisees would prefer that Jesus not stay in one place—particularly there—and develop a large gathering of disciples that He might manipulate. This would be an area of interest which be an overlap between Herod and the pharisees. Local and regional officials do not want large groups of any kind, particularly those who might do the will of their leader.

I say these things, not because Jesus is a dangerous leader, but because these evil men would project their own evil intentions on Jesus.

*Adam Clarke: [This term] implies cunning, design, and artifice, to hide evil intentions... Christ... saw that he covered his desire for the destruction of our Lord, under the pretense of zeal for the law and welfare of the Jewish people. A fox among the Jews appears to have been the emblem of a wicked ruler, who united cunning with cruelty, and was always plotting how he might aggrandize himself by spoiling the people.<sup>20</sup>*

*Whedon, on calling Herod the fox: That fox—Who conceals himself, yet threatens my life through you. Those who charge our Lord here with improper disrespect to his human sovereign, ought to see that the term fox is a just rebuke for Herod’s sin of artfulness.*

*Whedon continues: Though our Lord uses this epithet to rebuke the present duplicity of Herod Antipas, yet fox-like cunning was one of the permanent qualities which he either possessed or affected.<sup>21</sup>*

With Jesus, there were some very odd alliances which were made against Him.

**Illustration:** Putting together odd alliances is often done in politics. One American political party has strong adherence from both Muslims and the LGBTQ community—and a more unlikely alliance could not be found.

Luke 13:32b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
idou (ἰδοῦ) [pronounced ih-DOO]	<i>behold, lo; listen, listen up, focus on this, get this, look, look here; see [here]; take note</i>	demonstrative singular particle; interjection; 2 <sup>nd</sup> person singular, aorist active imperative	Strong’s #2400 (a special case of #1492)

<sup>20</sup> Adam Clarke, *Adam Clarke’s Commentary on the Bible*; from e-Sword, Luke 13:32.

<sup>21</sup> *Whedon’s Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Luke 3:32.

Luke 13:32b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ekballō (ἐκβάλλω) [pronounced ehk-BAHL-loh]	<i>to throw out; to drive out; to cast out; to send out; to lead forth with force; to expel [pluck out]; to take out [extract, remove]</i>	1 <sup>st</sup> person singular, present active indicative	Strong's #1544
daimonion (δαίμονιον) [pronounced die-MON-ee-on]	<i>demon, demonic being, demon spirit; also the divine power, deity, divinity; a spirit, a being inferior to God, superior to men; evil spirits or the messengers and ministers of the devil</i>	neuter plural noun, accusative case	Strong's #1140
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
íasis (ἰασις) [pronounced EE-as-iss]	<i>cures, healings</i>	feminine plural noun, accusative case	Strong's #2392
apoteléō (ἀποτελέω) [pronounced ap-oh-eh-eh-oh]	<i>to complete, to finish, to consummate, to perfect, to bring to an end, to accomplish</i>	1 <sup>st</sup> person singular, present active indicative	Strong's #658
sêmeron (σήμερον) [pronounced SAY-mer-on]	<i>today; this (very) day; what has happened today</i>	adverb	Strong's #4594
καί (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

**Translation:** ...'Listen, I will continue driving out demons and completing cures today and tomorrow...

Jesus tells the pharisees that He is going to continue doing His work of casting out demons and effecting cures for those who come to Him. By stating this, Jesus is suggesting to these pharisees (and, through their contacts, Herod) that Jesus is not developing a movement, but that He is doing right by these people. His acts are innocent and beneficial.

Luke 13:32c			
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
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 13:32c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
teleioō (τελειόω) [pronounced tehl-i-OH-oh]	<i>to complete, to accomplish, (figuratively) to consummate; to consecrate, to finish, to fulfil, to (make) perfect</i>	1 <sup>st</sup> person singular, present passive indicative	Strong's #5048

**Translation:** ...and on the third [day] I am being made complete.

Jesus appears to say that, He will complete His work by the third day. This is somewhat vague. Is He claiming to complete His work there in the city where He is?

The final verb suggests a completion of the Lord's work; a reference, I would assume, to the work He is doing in that city.

Luke 13:32 Then He said to them, "Departing [from Me], say this to the fox: 'Listen, I will continue driving out demons and completing cures today and tomorrow and on the third [day] I am being made complete. (Kukis moderately literal translation)

The words *today, tomorrow and the third day* appear to be intentionally vague. This indicates not exactly when Jesus is going to complete His work there, but that there is not a particular time limit which He has set for Himself.

On the other hand, is Jesus speaking of His work on the cross, where He will pay for our sins and then rise up on the third day, it having been completed?

Because this is a rather difficult verse to understand, let me bring in the comments of others:

### Luke 13:32: Jesus lays out His immediate plans (various commentators)

The Cambridge Bible: *[These statements] mean 'I shall stay in Herod's dominions with perfect security for a brief while longer till my work is done.'*<sup>22</sup>

Adam Clarke: *I must continue to work miracles and teach for a short time yet, and then I shall die in Jerusalem: therefore I cannot depart, according to the advice given me, (Luke 13:31), nor can a hair of my head fall to the ground till my work be all done.*<sup>23</sup>

Whedon: *These men did not claim really to have come from Herod Antipas. They do not pretend to report Herod's own words as from him. But Jesus does, in his reply, recognize the fact which they leave unexpressed. He assumes that they came from Herod as with a murderous message, and he sends back his reply to Antipas by them. Our Lord thus unmask the whole deceit, and holds Antipas responsible for at once his cunning and his cruelty.*<sup>24</sup>

<sup>22</sup> The Cambridge Bible for Schools and Colleges; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Luke 13:32.

<sup>23</sup> Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Luke 13:33.

<sup>24</sup> Whedon's *Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Luke 13:33.

Chapter Outline

Charts, Maps and Short Doctrines

Luke 13:32 Then He said to them, “Departing [from Me], say this to the fox: ‘Listen, I will continue driving out demons and completing cures today and tomorrow and on the third [day] I am being made complete. (Kukis moderately literal translation)

Let’s take a moment and try to see this from the perspective of the pharisees. They are continually trying to mess with Jesus, to cause Him problems, and coming to Him with this bit of information was likely to throw Him off His game, or to manipulate Him into leaving their city and hiding out for a time.

His response was probably enigmatic to them. He speaks of Herod using a nickname, suggesting familiarity. They have implied that they are reasonably familiar with Herod (they know what he has planned for Jesus), so Jesus suggests a similar familiarity. It is almost as if Jesus is saying, “Listen now, if the Fox wants to catch up with me, here are My plans for the next few days.”

It is almost of as if Jesus is saying, “You think you can mess with My head; let Me mess with yours.”

You see, the pharisees have come up to Him and warned Him that Herod is out to kill Him. And He has responded with, “Tell Fox that this is My schedule so that he can find Me easily enough.”

What was the discussion among the pharisees after this? Did they spend a few hours trying to decipher what Jesus was saying and what He meant? Why would they have more insight into Jesus’ word as compared to me? (Or you?)

There does not appear to be a follow-up verse saying, *and the pharisees then went straight to Herod to give him this message*. My educated guess is, they talked about what Jesus said for an hour or so, and then went on their way. Is there any real indication that these pharisees had the ear of Herod Antipas and could simply drop by his palace to gain an audience with him? Again, I am speculating, but my guess would be no.

Luke 13:33a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
plên (πλήν) [pronounced <i>plane</i> ]	<i>save that, rather, yet, notwithstanding; moreover, besides, but, nevertheless; besides, except, but</i>	conjunction	Strong’s #4133
deí (δεῖ) [pronounced <i>digh</i> ]	<i>to need, to be necessary, to have need of, a need which is inevitable in the nature of things</i>	3 <sup>rd</sup> person singular, present impersonal active indicative	Strong’s #1163
eme (ἐμέ) [pronounced <i>ehm-EH</i> ]	<i>I, me, myself, my</i>	1 <sup>st</sup> person personal pronoun; accusative case	Strong’s #1691 (a form of #3165)
sêmeron (σήμερον) [pronounced <i>SAY-mer-on</i> ]	<i>today; this (very) day); what has happened today</i>	adverb	Strong’s #4594
kaí (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong’s #2532

Luke 13:33a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aurion (αὔριον) [pronounced OW-ree-ohn]	<i>tomorrow, on the morrow, the next day</i>	adverb	Strong's #839
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
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
echô (ἔχω) [pronounced EHKH-oh]	<i>having [and/or] holding; the one who owns, the possessor, adhering to, clinging to</i>	feminine singular, present active participle; dative, locative or instrumental case	Strong's #2192
poreuomai (πορεύομαι) [pronounced po-ROO-oh-my]	<i>leave, traverse, travel, depart, go away, go forth</i>	present (deponent) middle/passive infinitive	Strong's #4198

**Translation:** Nevertheless, it is necessary for Me, today and tomorrow and the [next day] having to leave,...

Then Jesus appears to say something which is different—that it is necessary for Him to leave. I would assume where He would be leaving from is the city where He is. However, it is unclear on which day He is leaving.

This could certainly be intentional on the Lord's part.

The Cambridge Bible: *[His words seem] to imply, 'I will not leave Herod's dominion, but I shall journey on at my own leisure through them.'*<sup>25</sup>

Luke 13:33b			
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
endéchetai (ἐνδέχεται) [pronounced en-DEHKH-eh-ta-hee]	<i>to be possible; (impersonally) it is accepted in, to be admitted, to be allowed; to receive, to approve</i>	3 <sup>rd</sup> person singular, present (deponent) middle/passive indicative	Strong's #1735

<sup>25</sup> The Cambridge Bible for Schools and Colleges; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Luke 13:33.

Luke 13:33b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prophêtês (προφήτης) pronounced prof-AY-tace]	<i>prophet, one who foretells events; one who spoke via divine inspiration</i>	masculine singular noun; accusative case	Strong's #4396
apollumi (ἀπόλλυμι) [pronounced ap-OL-loo-mee]	<i>to destroy; to put out of the way entirely, abolish, put an end to ruin; render useless; to kill; to declare that one must be put to death; metaphorically to devote or give over to eternal misery in hell; to perish, to be lost, ruined, destroyed; to lose</i>	aorist middle infinitive	Strong's #622
exô (ἔξω) [pronounced EHx-oh]	<i>outside, without, out of doors; outward</i>	adverb	Strong's #1854
Hierousalêm (Ἱερουσαλήμ) [pronounced hee-er-oo-sal-AME]	<i>double peace; transliterated Jerusalem</i>	indeclinable proper noun/location	Strong's #2419

**Translation:** ...for it is not possible for a prophet to be killed outside of Jerusalem.'

I would understand this to mean, Jesus is referencing Himself, and that He would not be put to death outside of Jerusalem.

These words are ironic as much as they are true. Not every prophet was killed inside of Jerusalem, but the majority of them were.<sup>26</sup> It is ironic, as those in Jerusalem believed themselves to have a close connection to God; yet, when He sends a prophet to them, they kill that prophet.

Barnes understands these words in this way: *I have no fear that Herod will put me to death in Galilee. I shall not depart on that account. "Jerusalem" is the place where the prophets die, and where "I" am to die. I am not at all alarmed, therefore, at any threats of "Herod," for my life is safe until I arrive at Jerusalem. Go and tell him, therefore, that I fear him not. I shall work here as long as it is proper, and shall then go up to Jerusalem to die.*

Barnes continues: *[Jesus] knew that he would be tried on a charge of blasphemy, and no other court could have cognizance of that crime but the great council or Sanhedrin, and so He was not afraid of any threats of Herod. [Furthermore], It "had been" the fact that the prophets had been chiefly slain there. The meaning is, "It cannot easily be done elsewhere; it is not usually done. Prophets have generally perished there, and there I am to die. I am safe, therefore, from the fear of Herod, and shall not take the advice given and leave his territory."*<sup>27</sup>

Luke 13:33 Nevertheless, it is necessary for Me, today and tomorrow and the [next day] having to leave, for it is not possible for a prophet to be killed outside of Jerusalem.' (Kukis moderately literal translation)

Luke 13:32–33 Then He said to them, "Departing [from Me], say this to the fox: 'Listen, I will continue driving out demons and completing cures today and tomorrow and on the third [day] I am being made complete.

<sup>26</sup> I am basing this upon the commentaries of others; I have not made a study of this.

<sup>27</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Luke 13:33 (slightly edited).

Nevertheless, it is necessary for Me, today and tomorrow and the [next day] having to leave, for it is not possible for a prophet to be killed outside of Jerusalem.' (Kukis moderately literal translation)

If these pharisees expected their news to throw Jesus off His game or to cause Him to go off and hide somewhere, they were exactly wrong in this estimation. Jesus suggested even greater familiarity with Herod Antipas as the pharisees did, and then He laid out His schedule for the next few days, in case Fox wants to catch up to Him.

And, on top of all that, Jesus throws in a prophetic announcement of Him being raised up on the third day after the completion of His Work.

The more I study this, the more I come away with thinking, *wow, what an answer!*

Luke 13:32–33 Jesus then said to them, “After you have departed from Me, say this to the fox: ‘Listen, I will continue to drive out demons and to effect cures today and tomorrow; and on the third day, I will be made complete. Nevertheless, it is necessary for Me—today, tomorrow and the next day—having to leave here, for it is impossible for a prophet to be killed outside of Jerusalem.’ (Kukis paraphrase)

Barnes, on the Lord’s message to Herod: *These three days I must do cures here, and then I shall depart, though not for fear of Herod. It will be because my time will have come, and I shall go up to Jerusalem to die.*<sup>28</sup>

## Chapter Outline

## Charts, Graphics and Short Doctrines

### Lamentation for Jerusalem

Jerusalem, Jerusalem, the [city] that puts to death the prophets and stones the ones being sent face to face with her. How often I have wanted to gather the children of yours whom as the hen the [children] of hers underneath the wings; and you [all] would not. Behold, has been left to you the house of yours; but I keep on saying to you [all], you [all] never not see Me until you [all] have said, ‘**Blessing [or, praise] to the One coming a name of a Lord.**’ ”

Luke  
13:34–35

Jerusalem, Jerusalem, the [city] that murders the prophets and stones those being sent to her. How often I have wanted to gather your+ children as a hen gathers her brood underneath [her] wings; but you+ would not! Listen [carefully], your deserted house has been left to you. Nevertheless, I keep on saying to you+, you will not see Me ever [again] until you say, ‘**Praise [and blessings] to the One who comes in the name of the Lord.**’ ”

Jesus continued His lament: “Jerusalem, Jerusalem; you are the city that murders its prophets and you stone those being sent to you. So many times I have desired to gather your children to Me, just as a hen might gather her brood under her wings; but you continue to resist Me! Take note that your empty house has been left to you. Despite all of this, let Me continue to say, you will not ever see Me again until you affirm, ‘**Praise and blessings to the One who comes in the name of the Lord.**’ ”

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek) Jerusalem, Jerusalem, the [city] that puts to death the prophets and stones the ones being sent face to face with her. How often I have wanted to gather the children of

<sup>28</sup> Albert Barnes, *Barnes’ Notes on the Old Testament*; from e-Sword, Luke 13:33.

yours whom as the hen the [children] of hers underneath the wings; and you [all] would not. Behold, has been left to you the house of yours; but I keep on saying to you [all], you [all] never not see Me until you [all] have said, 'Blessing [or, praise] to the One coming a name of a Lord.' "

Douay-Rheims 1899 (Amer.) Jerusalem, Jerusalem, that killest the prophets; and stonest them that are sent to thee, how often would I have gathered thy children as the bird doth her brood under her wings, and thou wouldest not?

Behold your house shall be left to you desolate. And I say to you that you shall not see me till the time come when you shall say: Blessed is he that cometh in the name of the Lord.

Holy Aramaic Scriptures Urishlim! Urishlim! {Jerusalem! Jerusalem!} You kill the Nabiye {the Prophets}, and you stone those who are sent to you. How many times have I desired to gather your sons, as a tharnagultha {a hen} gathers her chicks under her wings, and you didn't want it?

Ha! {Look!}, your house is left to you kharba {desolate}, for, I say unto you, that you will not see Me, until you say, "Blessed is He who comes in The Name of MarYa {The Lord-YHWH}.

James Murdock's Syriac NT O Jerusalem, Jerusalem, that killest the prophets, and stonest them that are sent to thee; how many times would I have gathered thy children, as a hen that gathereth her young under her wings, and ye would not?

Behold, your house is left to you desolate. For I say to you: Ye will not see me, until ye will say, Blessed is he that cometh in the name of the Lord.

Original Aramaic NT "Jerusalem, Jerusalem, you have murdered The Prophets and you have stoned those who were sent to her. How many times I have desired to gather your children as a hen that gathers her chicks under her wings, and you were not willing!"\*

"Behold, your house is left to you desolate, for I say to you, you shall not see me until you will say, 'Blest is he who comes in the name of THE LORD JEHOVAH!'"

Lamsa Peshitta (Syriac) "Jerusalem, Jerusalem, you have murdered The Prophets and you have stoned those who were sent to her. How many times I have desired to gather your children as a hen that gathers her chicks under her wings, and you were not willing!"

"Behold, your house is left to you desolate, for I say to you, you shall not see me until you will say, 'Blest is he who comes in the name of THE LORD JEHOVAH!'"

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English O Jerusalem, Jerusalem, putting to death the prophets, and stoning those who were sent to her! again and again would I have taken your children to myself, as a bird takes her young ones under her wings, but you would not!

Now see, your house is waste, and I say to you, You will not see me again till you say, A blessing on him who comes in the name of the Lord.

Bible in Worldwide English O Jerusalem, Jerusalem! You kill the prophets of God. You throw stones to kill men who are sent to you. How often I have wanted to gather your people together as a mother hen gathers her little ones under her wings. But you would not come!

Now you are left alone in your house. I tell you this. You will not see me again until the time when you say, "God bless him who comes in the name of the Lord."

Easy English Jerusalem, Jerusalem! Your people have killed God's prophets. And they have thrown stones to kill other people that God has sent to you. Many times, I have wanted to bring all of your people near to me. A female bird covers her babies with her body to make them safe. But you would not let me keep you from danger like that. So listen! Your place will now become like a wilderness where nobody lives. I tell you this. You will not see me again until the day when you say, "May the Lord God bless the man who comes with his authority!" '

God will leave his house in Jerusalem. He will let the enemies of God's people kill very many people in Jerusalem. This happened 40 years later when an enemy attacked Jerusalem.

Easy-to-Read Version—2008 "Jerusalem, Jerusalem! You kill the prophets. You stone to death the people God has sent to you. How many times I wanted to help your people. I wanted to gather them together as a hen gathers her chicks under her wings. But you did not let me. Now your home will be left completely empty. I tell you, you will not see me again until that time when you will say, 'Welcome! God bless the one who comes in the name of the Lord.'"

God's Word™ "Jerusalem, Jerusalem, you kill the prophets and stone to death those sent to you! How often I wanted to gather your children together the way a hen gathers her chicks under her wings! But you were not willing! Your house will be abandoned. I can guarantee that you will not see me again until you say, 'Blessed is the one who comes in the name of the Lord!'"

Good News Bible (TEV) "Jerusalem, Jerusalem! You kill the prophets, you stone the messengers God has sent you! How many times I wanted to put my arms around all your people, just as a hen gathers her chicks under her wings, but you would not let me! And so your Temple will be abandoned. I assure you that you will not see me until the time comes when you say, 'God bless him who comes in the name of the Lord.' "

J. B. Phillips "O Jerusalem, Jerusalem, you murder the prophets and stone the messengers that are sent to you! How often have I longed to gather your children round me like a bird gathering her brood together under her wings, but you would never have it. Now, all that is left is yourselves, and your house. For I tell you that you will never see me again till the day when you cry, 'Blessed is he who comes in the name of the Lord!'"

*The Message*  
 Jerusalem, Jerusalem, killer of prophets,  
 abuser of the messengers of God!  
 How often I've longed to gather your children,  
 gather your children like a hen,  
 Her brood safe under her wings—  
 but you refused and turned away!  
 And now it's too late: You won't see me again  
 until the day you say,  
 'Blessed is he  
 who comes in  
 the name of God.'"

NIRV "Jerusalem! Jerusalem! You kill the prophets and throw stones in order to kill those who are sent to you. Many times I have wanted to gather your people together. I have wanted to be like a hen who gathers her chicks under her wings. And you would not let me. Look, your house is left empty. I tell you, you will not see me again until you say, 'Blessed is the one who comes in the name of the Lord.' " (Psalm 118:26)

New Life Version **Jesus Sorrows Over Jerusalem**  
 "Jerusalem, Jerusalem, you kill the early preachers and throw stones on those sent to you. How many times I wanted to gather your children around me, as a bird gathers her young under her wings, but you would not let Me. See! Your house is empty. And I tell you, you will not see Me again until the time comes when you will say, 'Great and honored is the One Who comes in the name of the Lord.'"

New Simplified Bible .

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

Casual English Bible Oh Jerusalem, Jerusalem. City that kills the prophets. City that stones to death messengers sent by God. So many times I have wanted to gather your children

around me like a hen gathers her chicks under her wings of protection. But you didn't want that. Your Jerusalem home will become a home for no one. I'm telling you this, the next time you see me you'll be saying, 'He comes with God's approval and on God's behalf.'"[8]

<sup>8</sup>13:35A more traditional translation would be: "Blessed is he who comes in the name of the Lord!" (NASB). Jesus seems to be quoting Psalm 118:26.

Contemporary English V.

Jerusalem, Jerusalem! Your people have killed the prophets and have stoned the messengers who were sent to you. I have often wanted to gather your people, as a hen gathers her chicks under her wings. But you wouldn't let me.

Now your temple will be deserted. You won't see me again until the time when you say, "Blessed is the one who comes in the name of the Lord."

The Living Bible

"O Jerusalem, Jerusalem! The city that murders the prophets. The city that stones those sent to help her. How often I have wanted to gather your children together even as a hen protects her brood under her wings, but you wouldn't let me. And now—now your house is left desolate. And you will never again see me until you say, 'Welcome to him who comes in the name of the Lord.'"

New Berkeley Version  
New Living Translation

"O Jerusalem, Jerusalem, the city that kills the prophets and stones God's messengers! How often I have wanted to gather your children together as a hen protects her chicks beneath her wings, but you wouldn't let me. 35 And now, look, your house is abandoned. And you will never see me again until you say, 'Blessings on the one who comes in the name of the Lord!' [Ps 118:26.]"

UnfoldingWord Simplified T.

Oh, people of Jerusalem! You killed the prophets who lived long ago and you killed others whom God sent to you, by throwing stones at them. Many times I wanted to gather you together to protect you like a hen gathers her young chicks under her wings. But you did not want me to do that.

Now look! God will no longer protect you, people of Jerusalem. I will also tell you this: I will enter your city only once more. After that, you will not see me until the time when I return, when you will say about me, 'May God bless this man who comes with God's authority!'"

William's New Testament

"O Jerusalem! Jerusalem! The city that continues to murder the prophets, and to stone those who are sent to her, how often I have yearned to gather your children around me, as a hen gathers her brood under her wings. But you refused! Now your house is abandoned to its fate! And I tell you, you will never see me again until you say, 'Blessed be He who comes in the name of the Lord!'"

**Partially literal and partially paraphrased translations:**

American English Bible

'O JeruSalem, JeruSalem... You murderer of the Prophets and stoner of those being sent to you.

How often I've wanted to gather your young like a hen brings her chicks under her wings! But you didn't want it...

'So look! Your house has now been taken from you!

'And I'm telling you that you won't see me again until [you're ready to] proclaim:

*'Praised is the one coming in Jehovah's Name!'* [paraphrase of Psalm 118:26]

Beck's American Translation  
Breakthrough Version

Jerusalem, Jerusalem, the *city* killing the preachers and throwing stones at the *people* who have been sent out to her. How many times I wanted to bring your children together in one place, *the way* that a hen *gathers* her young under the wings, and you did not want it.

Look, your house is left to you. I tell you, you will not in any way see Me until the time arrives when you will say, 'The *One* coming in the Master's name who has been conferred with prosperity.'"

Common English Bible



New Advent (Knox) Bible Jerusalem, Jerusalem, still murdering the prophets, and stoning the messengers that are sent to thee, how often have I been ready to gather thy children together, as a hen gathers her brood under her wings, and thou didst refuse it! Behold, your house is left to you, a house uninhabited. I tell you, you shall see nothing of me until the time comes, when you will be saying, Blessed is he that comes in the name of the Lord.

NT for Everyone .  
20<sup>th</sup> Century New Testament .

### Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible **Jesus's Lamentation over Jerusalem**  
"Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her. How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing! See, your house is abandoned to you. I tell you, you will not see me until the time comes when [Other mss omit *the time comes when*] you say, **'Blessed is he who comes in the name of the Lord!'**" [Ps 118:26]

Conservapedia Translation Oh Jerusalem, Jerusalem, you killed the prophets and stoned those we [OK to insert "We" for clarity, rather than use the now-disfavored passive voice? "People" of the city is a more precise translation than "children" for τέκνον] sent to you; how often would I gather your people together, as a hen gathers her flock under her wings, yet you would not allow it! Listen up: your house has been left to you barren. Truly I tell you, "You shall not see me until you shall admit ["admit" is a big legalistic, but is the best alternative; "emptiness" could be improved], **'Blessed is he who comes in the name of the Lord!'**"

Revised Ferrar-Fenton Bible "O Jerusalem! Jerusalem! who murdered the prophets, and stoned those sent to you! how often have I longed to collect your children as a hen gathers her brood under her wings; but you would not!  
Alas! your house is now left to yourselves alone; for I tell you that you shall not see Me again until the time comes when you shall say, **BLESS HIM WHO COMES IN THE NAME OF THE LORD!**" Psa 118:26

God's Truth (Tyndale) .  
International Standard V "O Jerusalem, Jerusalem, who kills the prophets and stones to death those who have been sent to her! How often I wanted to gather your children together as a hen gathers her chicks under her wings, but you people were unwilling! Look! Your house is left vacant to you. I tell you, you will not see me again until you say, 'How blessed is the one who comes in the name of the Lord!'" [Ps 118:26] NRSV (Anglicized Cath. Ed.)

NIV, ©2011 .  
Urim-Thummim Version O Jerusalem, Jerusalem, that kills the prophets, and stones them that are sent to you; how often would I have gathered your children together, as a hen does gather her brood under her wings, and you determined not to!  
Look, your house is left to you desolate: and of a Truth I say to you, You will not see me until the time comes when you will say, Blessed is he that comes in the Name of the LORD.

Weymouth New Testament .  
Wikipedia Bible Project Oh Jerusalem, Jerusalem, you who kill prophets and stone those who are sent to you! How often I would have gathered all your children together just like a hen gathers her chicks under her wings, but you didn't want to know!  
Look, your house is being abandoned, and I tell you, you won't see me until you say, 'Blessed is the one comes in the name of the Lord.'"

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) **Alas for you, Jerusalem**

- O Jerusalem, Jerusalem, you slay the prophets and stone those who are sent to you! How often have I tried to bring together your children, as a bird gathers her young under her wings, but you refused! From now on, you will be left with your temple; and you will no longer see me, until the time when you will say, Blessed is he who comes in the name of the Lord.”
- 34. See commentary on Matthew 23:37.

- 37. How harshly Jesus speaks! Jerusalem was destroyed in the year 587 B.C. If we read the prophets, we find that Jerusalem’s destruction was a punishment for its crimes. Now, Jesus announces another destruction of wider historical consequences: the blood of the prophets, the blood of Christ, the blood of the first Christians killed by the Jews.

You will be left with an empty Temple. The presence of God in his Temple would leave them once more and be established among the converted pagans, as in Ezekiel 8. There will be no further intervention by God to establish his Kingdom in Israel among the Jewish people until the day they welcome the Christ.

Note however a little difference: until the time when you will say (v. 35). For Luke, disciple of Paul, it is certitude: the day will come when Israel will recognize Christ (see Romans 11:25-32). For Jesus has come to save Israel, which means to give sense to its history. It will then, doubtless be the end of all other histories.

Mt 23: 37-39

Jer 12:7; Mic 3:12; Ezk 8; Psalm 118:26

The Heritage Bible

Jerusalem, Jerusalem, the one killing the prophets, and stoning those having been set apart and sent to her! How many times I willed to gather your children, in the manner a hen *gathers* her brood under *her* wings, and you absolutely willed not to!

Behold, your house is left to you a wasteland, and amen I say to you that, You will absolutely not see me until the time comes when you will say, Blessed is the one coming in the name of the Lord.

New American Bible (2002)

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New American Bible (2011)

“Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how many times I yearned to gather your children together as a hen gathers her brood under her wings, but you were unwilling! Behold, your house will be abandoned. [But] I tell you, you will not see me until [the time comes when] you say, ‘Blessed is he who comes in the name of the Lord.’”<sup>s</sup>

s. [13:35] 19:38; 1 Kgs 9:7–8; Ps 118:26; Jer 7:4–7, 13–15; 12:7; 22:5.

New Catholic Bible

**The Lament over Jerusalem.**<sup>[g]</sup> “Jerusalem, Jerusalem, you murder the Prophets and stone the messengers sent to you! How often have I longed to gather your children together as a hen gathers her chicks under her wings, but you would not allow it! Behold, your house has been abandoned. I tell you, you will not see me until you say: ‘Blessed is he who comes in the name of the Lord.’ ”

[g] Like the Prophets, Jesus foretells the destruction of the Holy City, but he also evokes a day when all peoples will acknowledge the Lord (see Lk 21:24; Rom 11:25-27). See also note on Mt 23:37-39.

New English Bible–1970

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New Jerusalem Bible

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NRSV (Anglicized Cath. Ed.)

Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often have I desired to gather your children together as a hen gathers her brood under her wings, and you were not willing! See, your house is left to you. And I tell you, you will not see me until the time comes when [Other ancient authorities lack *the time comes when*] you say, “Blessed is the one who comes in the name of the Lord.”

Revised English Bible–1989 “O Jerusalem, Jerusalem, city that murders the prophets and stones the messengers sent to her! How often have I longed to gather your children, as a hen gathers her brood under her wings; but you would not let me. Look! There is your temple, forsaken by God. I tell you, you will not see me until the time comes when you say, ‘Blessings on him who comes in the name of the Lord!’”

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible “Yerushalayim! Yerushalayim! You kill the prophets! You stone those who are sent to you! How often I wanted to gather your children, just as a hen gathers her chickens under her wings, but you refused! Look! God is abandoning your house to you! I tell you, you will not see me again until you say, ‘**Blessed is he who comes in the name of Adonai!**’” Psalm 118:26

Hebraic Roots Bible Jerusalem! Jerusalem! The one killing the prophets, and stoning those having been sent to her, how often I desired to gather your children in the way a hen gathers her chicks under her wings, and you did not want it. Behold, "your house is left to you desolate." And truly I say to you, You shall not at all see Me again until it you say, "Blessed is He who comes in the name of YAHWEH." (Jer. 22:5; Psa. 118:26)

Holy New Covenant Trans. "O Jerusalem, Jerusalem! You killed the prophets. God sent you His men but you stoned them to death. I have often wanted to gather up your people like a hen gathers her baby chicks under her wings, but you wouldn't let me. Listen! Your house is completely empty. I tell you, you will never see me again until you say, 'Praise be to the one who is coming with the authority of the Lord God.'"

The Scriptures 2009 “Yerushalayim, Yerushalayim, killing the prophets and stoning those who are sent to her! How often I wished to gather your children together, the way a hen gathers her chickens under her wings, but you would not! “See, your House is left to you laid waste. And truly I say to you, you shall by no means see Me until the time comes when you say, ‘**Blessed is He who is coming in the Name of יהוה!**’”<sup>b</sup> Psalm 118:26.  
<sup>b</sup> See Matt. 23:39.

Tree of Life Version “O Jerusalem, Jerusalem who kills the prophets and stones those sent to her! How often I longed to gather your children together, as a hen gathers her chicks under her wings, but you were not willing. Look, your house is left to you desolate! For I tell you, you will never see Me until you say, ‘Baruch ha-ba b’shem Adonai. Blessed is He who comes in the name of the Lord!’”

### Weird English, 𐤀𐤃𐤁 English, Anachronistic English Translations:

Accurate New Testament ...jerusalem jerusalem The [One] Killing the forecasters and Stoning the [men] having been sent to her how often [I] want to gather the children [of] you whom way Bird {gathers} the [of] herself brood under the wings and not [You\*] want {it} look! is released [by] you\* The House [of] you\* [I] say but [to] you\* not not [You\*] may see me until [It] will come when [You\*] may say Having Been Blessed {is} The [Man] Coming in name [of] lord...

Awful Scroll Bible (")Points-out-soundness, Points-out-soundness the one killing-away the exposers-to-light-beforehand, and casting-stones at they having been sent-out with respects to her! How often I purposed to be drawn-together-before your children, a drawing-together-before in the turnings of a hen, her brood under her wings, although you did not so purposed.

(")Be yourselves looked, your house is coming to be sent-away- expelled -from you desolate. But of certainty, I instruct to yous, certainly-of-which yous shall nonetheless-not be perceived me, a being perceived me until I shall be arrived, as-

Concordant Literal Version	when you shall be said, 'Having emerged to be well-considered, is himself coming by-within the name of the Lord.' "
exeGesés companion Bible	<p>Jerusalem! Jerusalem! killing the prophets and pelting with stones those who have been dispatched to her! How many times do I want to assemble your children in the manner a hen does her brood under her wings, and you will not!"</p> <p>Lo! left to you is your house. Yet I am saying to you that by no means may you be perceiving Me till the time will be arriving when you should be saying, 'Blessed is He Who is coming in the name of the Lord!'"</p> <p><b><u>THE CONCERN OF YAH SHUA OVER YERU SHALEM</u></b></p> <p>O, Yeru Shalem, Yeru Shalem,      who slaughters the prophets,      and stones them who apostolize to you;      how often I willed to gather your children together      in manner as a hen her young under her wings:      and you will not!      Behold, your house is forsaken to you desolate!      - and, Amen! I word to you,      You never no way see me until it comes when you say,      Eulogized - he who comes in the name of Yah Veh.</p>
Orthodox Jewish Bible	<p>O Yerushalayim, Yerushalayim, she who kills the Neviim and stones the ones sent to her! How often I wanted to gather your yeladim just as a hen gathers her chicks under her wings, and you were not willing!</p> <p>Hinei your Beis [HaMikdash] is left to you desolate; and I say to you, you shall by no means see me until the zman (time) comes when you say, BARUCH HABAH BSHEM ADONAI! [YIRMEYAH 12:17; TEHILLIM 118:26; RO 11:26]</p>

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>O Jerusalem, Jerusalem, [The nation of Israel personified.] who kills the prophets and stones [to death] those [messengers] who are sent to her [by God]! How often I have wanted to gather your children together [around Me], just as a hen gathers her young under her wings, but you were not willing! Listen carefully: your house is left to you desolate [abandoned by God and destitute of His protection]; and I say to you, you will not see Me until the time comes when you say, 'Blessed [to be celebrated with praise] is He who comes in the name of the LORD!'"</p>
An Understandable Version	<p>"O, Jerusalem, Jerusalem, you people who murdered the prophets and stoned those who were sent to you! How often I have wanted to gather you people together, even as a hen gathers her chicks under her wings, but you were not willing!</p> <p>Look, your house [<i>i.e., the Jewish Temple</i>] is being abandoned [<i>by me (?)</i>]. You will not see me until [<i>the time when</i>] you will be saying, 'Praise the One who is coming in the name of the Lord.'"</p>
The Expanded Bible	<p>"Jerusalem, Jerusalem! You kill the prophets and stone to death those who are sent to you. ·Many times [How often] I wanted to gather your ·people [L<sup>1</sup>children] as a hen gathers her chicks under her wings, but you would not let me [Matt. 23:37–39]. ·Now [L<sup>1</sup> Look!; T<sup>1</sup> Behold!] your house is ·left completely empty [left desolate; abandoned; Jer. 22:5]. I tell you, you will not see me until that time when you will say, '·God bless [L<sup>1</sup> Blessed is] the One who comes in the name of the Lord [Psalm 118:26].'"</p>
Jonathan Mitchell NT	<p>"Jerusalem, O Jerusalem! – the one constantly killing off the prophets, and repeatedly stoning the people having been sent off as emissaries (missionaries; representatives) to her – how often (how many times) I wanted and intended to at once completely gather together and assemble your children, in the manner in</p>

which a hen [gathers] her own brood (or: chicks) under [her] wings, and yet you people did not want [it]!

"Look and consider this – your house (or: House; = the Temple; or: household [a figure of the entire people]) is being progressively left and abandoned [other MSS add: {and} desolate – depopulated like a desert; cf Jer. 22:5] to you people (or: is habitually sent away because of you; or: is repeatedly forgiven for you folks)! So I am now saying to you folks that under no circumstances may you see Me, until you can (or: should; would) say, 'The One progressively coming in union with [the] Lord's Name [= in the authority of the Name of Yahweh] is One having been blessed with good words of ease and wellbeing!'" [Ps. 118:26]

P. Kretzmann Commentary

### Verses 34-35

A cry of sorrow over Jerusalem:

O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!

Behold, your house is left unto you desolate; and verily I say unto you, Ye shall not see Me until the time come when ye shall say, Blessed is He that cometh in the name of the Lord.

See Matthew 23:37-38. Luke adds this cry of Jesus at this point, and it is more than likely that Jesus spoke these words and similar ones more than once. The city of Jerusalem, the capital of the nation, which should have been leader in welcoming the prophets of the Lord and showing them every honor, had gotten a reputation sadly at variance with this ideal. To stone the prophets and kill the messengers of the Lord, that was the name which Jerusalem had gotten in the course of the centuries. Jesus Himself had tried, with all the wealth and fervor of His Savior's love, to gather the people of the city about Him, to bring them the joyful assurance of their redemption through His blood. His solicitude had been unwavering during all the years of His ministry, like that of a brooding hen anxiously concerned about the welfare of her chicks. He had wanted, but they had not wanted. "Thus and no other way it was to happen, and it always has gone thus, that the greatest harm and damage has been done to Christ, to His Word, and to His Church by those that have presumed to be the holiest and best. " And so they brought their punishment upon themselves: their dwelling, the city of Jerusalem, was destroyed and left desolate barely four decades later. They will not see Christ again until the day when He returns in His glory, and when even His enemies, who will then be completely confounded, will have to confess that Jesus is Lord. Then their lips, for the chattering of their teeth, will hardly be able to form the words, and their heart will utter curses and imprecations; but they will have to acknowledge Him whom they killed as the Lord of all.

**Summary.** Jesus utters some last warnings to lie prepared for the Judgment, heals the crippled woman on a Sabbath, teaches and admonishes in parables, repudiates the threat purporting to come from Herod, and. cries, out over Jerusalem.

Lexham Bible

"Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How many times I wanted to gather your children together the way [Literally "in the manner in which"] a hen gathers [\*Here the term "gathers" is not in the Greek text but is implied] her own brood under her [Literally "the"; the Greek article is used here as a possessive pronoun] wings, and you were not willing!

Behold, your house has been left to you! And I tell you, you will never see me until the time [\*The words "the time" are not in the Greek text but are implied] will come when you say, 'Blessed is the one who comes in the name of the Lord!' " [A quotation from Ps 118:26]

Syndein/Thieme

``O Jerusalem, Jerusalem . . . {the city} that kills the prophets and stones those who 'are sent to her on a mission under God's authority' {apostello} {indicating negative volition}.

How often I would have gathered your children together . . . just as a hen gathers her brood under her wings . . . but you absolutely did not {ouk} wish/desire it! ``Behold/'Take note' {pay attention!}, your house is 'forsaken'/being left to itself'. Now truly/'point of doctrine' {amen} I {Jesus} tell you, you will absolutely not {ouk} see Me until the times comes when you say, 'Eulogized/'Favored of God' {eulogeo} is the one who comes in the Name/Person/Reputation of the Lord!' "

Translation for Translators

*Then Jesus said, "O people of [MTY] Jerusalem [APO]! You killed the prophets who lived long ago, and you killed others, whom God sent to you, by throwing stones at them. Many times I wanted to gather you together to protect you [SIM] like a hen gathers her young chicks under her wings. But you did not want me to do that. So listen to this: Your city [MTY] (OR, your temple) is going to be abandoned (OR, God will no longer protect it). I will [MTY] also tell you this: I will enter your city only once more. After that, you will not see me until the time when I return and you say about me, 'God is truly pleased with this man who comes with God's authority [MTY]!' "*

The Voice

**Jesus:** O Jerusalem! O Jerusalem! You kill the prophets and you stone the messengers who are sent to you. How often I wanted to gather in your children as a hen gathers in her chicks under her wings, but you were not willing to come to Me. Look now, your house is abandoned and empty. You won't see Me until you welcome Me with the words of the psalms, "Anyone who comes in the name of the Eternal One will be blessed!" Psalm 118:26

### Bible Translations with Many Footnotes:

NET Bible®

O Jerusalem, Jerusalem,<sup>120</sup> you who kill the prophets and stone those who are sent to you!<sup>121</sup> How often I have longed<sup>122</sup> to gather your children together as a hen gathers her chicks under her wings, but<sup>123</sup> you would have none of it!<sup>124</sup> Look, your house is forsaken!<sup>125</sup> And I tell you, you will not see me until you say, 'Blessed is the one who comes in the name of the Lord!'"<sup>126</sup>

<sup>120sn</sup> The double use of the city's name betrays intense emotion.

<sup>121tn</sup> Although the opening address ("Jerusalem, Jerusalem") is direct (second person), the remainder of this sentence in the Greek text is third person ("who kills the prophets and stones those sent to her"). The following sentences then revert to second person ("your... you"), so to keep all this consistent in English, the third person pronouns in the present verse were translated as second person ("you who kill... sent to you").

<sup>122sn</sup> How often I have longed to gather your children. Jesus, like a lamenting prophet, speaks for God here, who longed to care tenderly for Israel and protect her.

<sup>123tn</sup> Here καί (kai) has been translated as "but" to indicate the contrast present in this context.

<sup>124tn</sup> Grk "you were not willing."

<sup>125sn</sup> Your house is forsaken. The language here is from Jer 12:7 and 22:5. It recalls exilic judgment.

<sup>126sn</sup> A quotation from Ps 118:26. The judgment to come will not be lifted until the Lord returns. See Luke 19:41-44.

The Passion Translation

O city of Jerusalem, you are the city that murders your prophets! You are the city that pelts to death with stones the very messengers<sup>[l]</sup> who were sent to deliver you! So many times I have longed to gather your wayward children together around me, as a hen gathers her chicks under her wings—but you were too stubborn to let me. And now it is too late, since your house will be left in ruins.<sup>[m]</sup> You will not see me again until you are able to say, 'We welcome the one who comes to us in the name of the Lord.'<sup>[n]</sup>

<sup>[l]</sup> Luke 13:34 Or "apostles."

<sup>[m]</sup> Luke 13:35 See Jer. 12:7.

<sup>[n]</sup> Luke 13:35 See Ps. 118:26.

Rotherham's Emphasized B. Jerusalem! Jerusalem! she that slayeth the prophets, and stoneth them that are sent unto her! [How often] have I desired to gather together thy children, like as a hen, her own' brood, under her wings,—and ye did not desire! Lo! *your house is left to you.*<sup>a</sup>

{And} I say unto you—

In nowise shall ye see me, until ye say,— [Blessed] is he that cometh in the name of the Lord!<sup>b</sup>

<sup>a</sup> Jer. xxii. 5; xii. 7.

<sup>b</sup> Ps. cxviii. 26. Cp. Mt. xxiii. 37–39.

The Spoken English NT

Jerusalem, Jerusalem! You kill the prophets and stone the people sent to you! How many times have I wanted to gather your children together—just like a hen with her chicks under her wings? And you didn't want it! Look! Your house is being abandoned to you!<sup>u</sup> I'm telling you: you'll never see me until the day comes when you say, "Bless the one who comes in the name of the Sovereign One!"<sup>v</sup>

<sup>u</sup> Jer. 12:3-7; Jer. 22:5.

<sup>v</sup> Traditionally: "Blessed is he who comes in the name of the Lord."

Psalm 118:26.

Wilbur Pickering's New T.

**Jesus laments over Jerusalem**

"Jerusalem, Jerusalem, she who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, like a hen gathers her brood under her wings, but you were not willing!

So then, your house is left to you desolate. I tell you that you will definitely not see me until the time comes when you say, 'Blessed is He who comes in the name of the Lord!'"<sup>8</sup>

<sup>(8)</sup>See Psalm 118:26. John 10:22-39 probably happened between verses 33 and 34 here. That 'Feast of Dedication' would have fallen on a Monday, December 17, 29. Here Jesus leaves Jerusalem, to return only at the 'triumphal entry'.

### Literal, almost word-for-word, renderings:

Analytical-Literal Translation "Jerusalem, Jerusalem, the [city] killing the prophets and stoning the ones having been sent to her! How often I wanted to gather together your children [by] which manner [fig., just as] a hen [gathers] her brood [of chicks] under her wings, and youp did want [to].

"Look! Your<sub>p</sub> house is being left to you<sub>p</sub> desolate. But, I say to you<sub>p</sub>, by no means shall you<sub>p</sub> see Me until [the time] comes when you<sub>p</sub> shall say, 'Having been blessed [is] the One coming in [the] name of the LORD.'" [Psalm 118:26]

Context Group Version

O Jerusalem, Jerusalem, that kills the prophets, and stones those that are sent to her! how often I wanted to gather your children together, even as a hen [gathers] her own brood under her wings, and you (pl) did not want [to]!

Look, your (pl) house is left to you (pl): and I say to you (pl), You (pl) shall not see me until the time comes when you (pl) shall say, Esteemed is he who comes in the name of the Lord.

Far Above All Translation

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Modern Literal Version 2020 {Similar: Mat 23:37-39, Luke 13:34-35}

Jerusalem, Jerusalem, she who kills the prophets and stones the ones who have been sent to her! How-often I willed to gather together your children in the manner a bird gathers together her own brood under the wings, and you<sup>o</sup> did not wish for it! Behold, your<sup>o</sup> house is left to you<sup>o</sup> desolate and I say to you<sup>o</sup>, that you<sup>o</sup> should never see me, until the time will come whenever you<sup>o</sup> say, The one coming in the name of the Lord has been blessed.

New King James Version

**Jesus Laments over Jerusalem**

“O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen *gathers* her brood under *her* wings, but you were not willing! See! Your house is left to you desolate; and assuredly [NU, M omit *assuredly*], I say to you, you shall not see Me until *the time* comes when you say, ‘Blessed is He who comes in the name of the LORD!’ ”

New Matthew Bible

O Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to you! How often would I have gathered your children together, like the hen gathers her nest under her wings! But you would not. Behold, your habitation shall be left to you desolate. For I tell you, you will not see me until the time comes that you say, Blessed is he that comes in the name of the Lord.

Revised Young's Lit. Trans.

'Jerusalem, Jerusalem, that is killing the prophets, and stoning those sent unto her, how often did I will to gather together your children, as a hen her brood under the wings, and you did not will.

'Lo, your house is being left to you desolate, and verily I say to you -- you may not see me, till it may come, when you may say, Blessed is he who is coming in the name of the Lord.'

**The gist of this passage:**

Jesus mourns Jerusalem, the city which kills its prophets and stones those whom God sends. Jesus warns them, “You will not see Me until you say, *Blessed is He Who comes in the name of the Lord.*”

Luke 13:34a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Hierousalêm (Ἱερουσαλήμ) [pronounced <i>hee-er-oo-sal-AME</i> ]	<i>double peace; transliterated Jerusalem</i>	indeclinable proper noun/location	Strong's #2419
Hierousalêm (Ἱερουσαλήμ) [pronounced <i>hee-er-oo-sal-AME</i> ]	<i>double peace; transliterated Jerusalem</i>	indeclinable proper noun/location	Strong's #2419
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)
apokteinô (ἀποκτείνω) [pronounced <i>ap-ok-TEE-no</i> ]	<i>putting to death, killing, slaying; figuratively destroying</i>	feminine singular, present active participle, nominative case	Strong's #615
tous (τοὺς) [pronounced <i>tooç</i> ]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588



### Luke 13:34a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prophêtês (προφήτης) pronounced prof-AY-tace]	<i>prophet, one who foretells events; one who spoke via divine inspiration</i>	masculine plural noun; accusative case	Strong's #4396

**Translation:** Jerusalem, Jerusalem, the [city] that murders the prophets...

When God would send His prophets to Israel, that would be an indication that Israel is in a bad place, spiritually speaking. A message from God was not well received, generally speaking. These messengers often went to speak to kings, which meant they would go to Jerusalem (not all prophets went to Jerusalem). The king, as a representative of the spiritual condition of Israel, was often criticized by the prophets of God; and some took great offense, often killing the prophets.

There were basically two response to a prophet from God. The people were either positive or negative. When negative, the people and/or the king would persecute the prophet. When positive, the people and/or king would change their minds about their evil behavior. The latter would turn to country around and often stave off judgment from God (as things happened under Isaiah); but if negative, judgment came down hard.

As we have already studied, John the baptizer was killed by those in power (in this case, Herod Antipas). Jesus would be executed on a cross as a result of Jerusalem's religious class joining in with the Roman government.

### Luke 13:34b

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
lithobolēō (λιθοβολέω) [pronounced lihth-ohb-ohl-EH-oh]	<i>stoning, throwing (casting, peltint with) stones, killing with stones</i>	feminine singular, present active participle, nominative case	Strong's #3036
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
apostellō (ἀποστέλλω) [pronounced ap-os-TEHL-low]	<i>ordering (one) to go to a place, the appointed one; sending [out, forth, away], dismissing; allowing one to depart, sending off; to driving away; setting apart</i>	masculine plural, perfect passive participle, accusative case	Strong's #649
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

### Luke 13:34b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autên (αὐτήν) [pronounced ow-TAYN]	<i>her, to her, towards her; it; same</i>	3 <sup>rd</sup> person feminine singular pronoun, accusative case	Strong's #846

**Translation:** ...and stones those being sent to her.

The common method of execution was stoning; and the people often stoned the prophets to death.

### Luke 13:34c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
posákis (ποσάκις) [pronounced pohs-AK-iss]	<i>how often, how many times</i>	adverb	Strong's #4212
thélō (θέλω) [pronounced THEH-loh]	<i>to will, to have in mind, to wish, to desire, to purpose, to intend, to please; to take delight [pleasure] in</i>	1 <sup>st</sup> person singular, aorist active indicative	Strong's #2309
episunágō (ἐπισυνάγω) [pronounced eph-ee-soon-AWG-oh]	<i>to gather (collect, assemble) together besides (against), to bring together to others already assembled; to bring together in one place</i>	aorist active infinitive	Strong's #1996
ta (τά) [pronounced taw]	<i>the; this, that</i>	neuter plural definite article; nominative case	Strong's #3588
tekna (τέκνα) [pronounced TEK-na]	<i>children, daughters, sons; metaphorically, citizens; those produced</i>	neuter plural noun; accusative case	Strong's #5043
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 <sup>nd</sup> person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
hon (ὃν) [pronounced hawn]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	masculine singular relative pronoun; accusative case	Strong's #3739
tropos (τρόπος) [pronounced TROP-oss]	<i>1) a manner, way, fashion; 1a) as, even as, like as; 2) manner of life, character, deportment</i>	masculine singular noun; accusative case	Strong's #5158
órnis (ὄρνις) [pronounced OHR-niss]	<i>hen, bird, fowl</i>	masculine singular noun, nominative case	Strong's #3733

Luke 13:34c			
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)
heautês (ἑαυτῆς) [pronounced HEY-ow-tayce]	<i>her, hers, her own; herself, of her, from her</i>	3 <sup>rd</sup> person feminine singular reflexive pronoun; genitive/ablative case	Strong's #1438
nossiá (νοσσιά) [pronounced noss-see-AH]	<i>brood (of chickens, of birds); a nest (of birds)</i>	feminine singular noun, accusative case	Strong's #3555
hupó (ὑπό) [pronounced hoop-OH]	<i>under, underneath, beneath, through</i>	preposition with the accusative	Strong's #5259
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
ptérux (πτέρυξ) [pronounced PTEHR-oox]	<i>wings, feathers</i>	feminine plural noun; accusative case	Strong's #4420

**Translation:** How often I have wanted to gather your+ children as a hen gathers her brood underneath [her] wings;...

Jesus appears to speak from His Deity here (which is actually quite rare in the gospels). He has wanted to gather the children of Jerusalem just as a hend would gather her brood under her wings.

Luke 13:34d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
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>	2 <sup>nd</sup> person plural, aorist active indicative	Strong's #2309

**Translation:** ...but you+ would not!

Because of the negative response of the people in Jerusalem, they refused to be gathered by God. They refused to respond to their prophets.

The religious leaders transformed the truth of God into a legalistic system, where there could be abundant reasons to condemn virtually any person.

Luke 13:34 **Jerusalem, Jerusalem, the [city] that murders the prophets and stones those being sent to her. How often I have wanted to gather your+ children as a hen gathers her brood underneath [her] wings; but you+ would not!**

Luke 13:35a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
idou (ἰδοῦ) [pronounced ih-DOO]	<i>behold, lo; listen, listen up, focus on this, get this, look, look here; see [here]; take note</i>	demonstrative singular particle; interjection; 2 <sup>nd</sup> person singular, aorist active imperative	Strong's #2400 (a special case of #1492)
aphiēmi (ἀφίημι) [pronounced af-EE-ay-meef]	<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 <sup>rd</sup> person singular, present passive indicative	Strong's #863
humin (ὑμῖν) [pronounced hoo-MEEN]	<i>you [all]; in you; to you; in you; by you</i>	2 <sup>nd</sup> person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
oikos (οἶκος) [pronounced OY-koss]	<i>house, building, palace; abode, dwelling place, [including a city, country]; used for believers in a group [household of God]; a household, family; descendants</i>	masculine singular noun, nominative case	Strong's #3624
humōn (ὑμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 <sup>nd</sup> person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
The following word is not found in the Westcott Hort text or in the Robinson/Pierpont Byzantine Greek New Testament ; but it is found in the Scrivener Textus Receptus and in Stephens 1550 Textus Receptus.			
erēmos (ἔρημος) [pronounced EHR-ay-moss]	<i>desert-wilderness, a solitude, an uninhabited region [land, area], a waste</i>	feminine singular adjective used as a substantive; dative case	Strong's #2048

**Translation:** Listen [carefully], your deserted house has been left to you.

The deserted house is a picture of Israel without God; without any protection.

Luke 13:35b			
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 <sup>st</sup> 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 <sup>nd</sup> person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
mē (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
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 <sup>nd</sup> person plural, aorist active subjunctive	Strong's #3708
me (μέ) [pronounced meh]	<i>I, me, my, mine</i>	1 <sup>st</sup> person personal pronoun; accusative case	Strong's #3165; a shorter (and probably original) form of #1691
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
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 <sup>nd</sup> person plural, aorist active subjunctive	Strong's #2036

**Translation:** Nevertheless, I keep on saying to you+, you will not see Me ever [again] until you say,...

Jesus then tells them that they will not see Him again until they say this one thing.

Luke 13:35c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eulogeô (εὐλογέω) [pronounced you-lohg-EH-oh]	active: <i>blessing [of man], speaking well of; praising [of God]</i> ; passive: <i>being blessed, being happy; being well spoken of; being praised</i>	masculine singular, perfect passive participle; nominative case	Strong's #2127
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
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, present (deponent) middle/passive participle, nominative case	Strong's #2064
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
onoma (ὄνομα, ατος, τό) [pronounced OHN-oh-mah]	<i>name, title, character, reputation; person</i>	neuter singular noun; dative, locative or instrumental case	Strong's #3686
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

**Translation:** ...'Praise [and blessings] to the One who comes in the name of the Lord.' "

Jesus then quotes from Psalm 118:26a, which reads: **Blessed is the one who comes in the name of the Lord!** (ISV)

This would be a statement of positive volition. This would indicate that the people of God are willing to turn toward God again.

**Luke 13:35** Listen [carefully], your deserted house has been left to you. Nevertheless, I keep on saying to you+, you will not see Me ever [again] until you say, 'Praise [and blessings] to the One who comes in the name of the Lord.' " (Kukis moderately literal translation)

**Luke 13:34–35** Jerusalem, Jerusalem, the [city] that murders the prophets and stones those being sent to her. How often I have wanted to gather your+ children as a hen gathers her brood underneath [her] wings; but you+ would not! Listen [carefully], your deserted house has been left to you. Nevertheless, I keep on saying to you+, you will not see Me ever [again] until you say, 'Praise [and blessings] to the One who comes in the name of the Lord.' " (Kukis moderately literal translation)

**Luke 13:34–35** Jesus continued His lament: "Jerusalem, Jerusalem; you are the city that murders its prophets and you stone those being sent to you. So many times I have desired to gather your children to Me, just as a hen might gather her brood under her wings; but you continue to resist Me! Take note that your empty house has been left to you. Despite all of this, let Me continue to say, you will not ever see Me again until you affirm, 'Praise and blessings to the One who comes in the name of the Lord.' "

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## A Set of Summary Doctrines and Commentary

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

### Why Luke 13 is in the Word of God

- 1.
- 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

When studying a chapter in the Bible, there are a number of topics which that study leads to.

### What We Learn from Luke 13

- 1.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Originally, I was going to remove this, as I have used it in the Old Testament to look forward. However, it is certainly reasonable to summarize how our Savior is portrayed in this chapter.

### Jesus Christ in Luke 13

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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## Addendum

### Herod Antipas (Hastings NT)

1. Antipas, son of Herod the Great by the Samaritan Malthace. Made tetrarch of Galilee and Peraea after the

## Herod Antipas (Hastings NT)

death of his father in 4 B.C., he ruled over these regions till A.D. 39, when, through the intrigues of Herod Agrippa and his own ambition, he incurred the disfavour of Caligula, and was banished to Lugdunum in Gaul. Capable and successful as an administrator, he is held up to reproach in the Gospels for the scandal of his private life, and his treatment of John the Baptist and Jesus (Matthew 14:1-12, Luke 13:31 f.; Luke 23:7-12.). Elsewhere in the NT there are only two references to him. The first (Acts 4:27) occurs in the thanksgiving of the early disciples over the release of Peter and John from imprisonment, and indicates their view of Herod's relation to the tragedy of Calvary. The basis of the thanksgiving is a Messianic interpretation of the 2nd Psalm and a belief in its fulfilment in Jesus. Herod and Pontius Pilate are represented as the kings and rulers of the earth who conspired (Luke 23:12) against the Lord's Anointed, and wreaked their will on Him, while all the time they were being used by God to further His purpose of redemption. The fact, however, that God over-ruled their evil intentions for good, and caused their wrath to praise Him, though it redounds to His own glory and augments the wonder of His working, is not regarded as any alleviation of their guilt. The sin of Herod, as of Pilate, in relation to Jesus, is clearly implied, and evidently seemed as heinous to the early believers as did his crime against John to the Baptist's followers, who saw in the disasters of his Arabian war (a.d. 36) a Divine retribution for his murder of their master (Jos. Ant. xviii. v.). The other reference to Herod Antipas (Acts 13:1) is unimportant, though of some interest for the sidelight it casts upon the age of Manaen (q.v. [Note: quod vide, which see.]), one of the leaders in the Church at Antioch, who is said to have been his foster-brother or early companion.

James Hastings, D.D., *Dictionary of Christ and the Gospels; Dictionary of the Apostolic Church*; © 1918. By Charles Scriber's Sons; (from e-sword); topic: Herod.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

## Pontius Pilate (Hastings NT)

PILATE.—Pilate's first name, that by which he would be known in his own household, has not been recorded; we know only his second name 'Pontius,' and his third 'Pilatus.' Pontius may be derived from pons ('bridge'), or be cognate with πέντε ('five'); and Pilatus meant, no doubt, originally, 'armed with the pike' (of the Roman legionary); but we are no nearer his origin. We know nothing of his parents, his birthplace, or the date of his birth. He was a Roman citizen, and was born probably in Italy. From the position which he afterwards occupied, it is certain that he belonged in manhood to the middle or equestrian class in the community; but whether by favour of the Emperor or by birth is unknown. Admission to this class could be obtained only by those who possessed 400,000 sesterces (equivalent to about £3000 of our money, but with much greater purchasing power). The question whether he inherited this property qualification or not cannot be answered.

In order to reach the position of procurator of the Roman province of Judaea, he must have passed through a course of earlier appointments open to his order. He must have had considerable military experience, and have held one or more of the following appointments: prefecture (or tribunate) of an auxiliary cohort, or a legionary tribunate of the second class (those of the first being open only to the senatorial order), or the prefecture of a wing (ala) of cavalry (Cagnat, Cours d'Épig. Lat.3 [Note: designates the particular edition of the work referred] p. 109 ff.). The earliest age at which one could become a procurator was between twenty-seven and thirty years. These procuratorships differed in standing (see Procurator), and that of a province like Judaea was not the highest. Further promotion was open to one who did well in that position. The date of the birth of Pilate cannot have been later than about b.c. 4–1. In Mat\_27:19 he appears as married, but whether he left any descendants or not is uncertain.

In a.d. 26, Pilate was appointed by the Emperor Tiberius procurator of the province of Judaea. This province comprised the former kingdom of Archelaus,—roughly Samaria and the territory south of it to Gaza and the Dead Sea,—and the procurator's duties were both administrative and military. He was in a position of subordination to the governor of the province of Syria, but the exact nature of the subordination is not known.



## Pontius Pilate (Hastings NT)

For all practical purposes his rule over all in the province, except Roman citizens, was absolute. At the same time, it must be remembered that in this, as in other provinces, certain communities were permitted a large measure of self-government—one of the secrets of Rome's success as a world-power. Thus in Jerusalem the Sanhedrin retained many judicial functions; death sentences, however, had to be confirmed by the governor, and were carried out under his supervision (Joh\_18:31; Josephus Ant. xx. ix. 1, BJ ii. viii. 1). The religious and political zeal of the various sections of the population made the task of governing the province one of extreme difficulty, requiring statesmanlike gifts of no ordinary quality.

We derive most of our knowledge of Pilate's rule from Josephus, from whom the following incident is repeated, to illustrate the statement above made. The Jewish prejudice against images of gods was incomprehensible to the other ancient peoples; but their attitude was officially respected by the Romans, whose practice it was to refrain from introducing such into the Jews' country. They carried their conciliatory policy so far as to remove the figures of the god-emperor from those military standards which bore them. In contravention of this custom, Pilate caused the standards with their usual decoration to be carried by night into Jerusalem. The people pleaded with him to remove the objectionable images, but he remained obdurate, and eventually ordered his soldiers to surround the crowd and put them to death if they persisted. This threat had no terror for men whose religious frenzy was worked up to the highest pitch, and Pilate had to yield, for it was impossible to massacre so many. His action in this matter showed want of tact, hot temper, and weakness; and as the occurrence took place early in his period of government, it was an evil augury for his rule (Ant. xviii. iii. 1). On another occasion he used money from the Temple-treasury for the building of an aqueduct, and broke up the riot which threatened by introducing disguised soldiers into the crowd (Ant. xviii. iii. 2). Luk\_13:1 is the only authority for the mention of the Galilaeans whose blood Pilate 'mixed with their sacrifices.' The cause of his action was doubtless some riot. Pilate is represented in the worst possible light by a passage in Philo, which is put into the mouth of Agrippa (Legatio ad Gaium, 38).—

[The Jews' threat to communicate with Tiberius] 'exasperated Pilate to the greatest possible degree, as he feared lest they might go on an embassy to the Emperor, and might impeach him with respect to other particulars of his government—his corruptions, his acts of insolence, his rapine, and his habit of insulting people, his cruelty, and his continual murders of people untried and uncondemned, and his never-ending, gratuitous, and most grievous inhumanity.'

We do not need to go beyond the Gospel narratives, and the fact that he was retained in his position for ten years by Tiberius, to realize that this picture is grossly overdrawn.

For our knowledge of the part Pilate played in the trial of Jesus we are dependent on all four canonical Gospels. As it may be assumed that Mark's narrative is the oldest, we shall take it first, then proceed to Matthew's and Luke's, which are probably almost contemporaneous with one another, and, lastly, we shall draw on the Fourth Gospel.

(1) According to Mark (Mar\_14:53), the chief priests and scribes and elders, after Jesus had been brought from Gethsemane, led Him away to the high priest, in whose residence they all assembled. This was an extraordinary meeting of the Sanhedrin. The Court sought evidence which would lead to the death of Jesus, but failed to find any that was reliable. Such evidence as they had was false and conflicting. Jesus' statement about the Temple was repeated and misconstrued. Then the high priest elicited from Him a declaration that He was the Messiah. This statement was decided to be blasphemy, and as a result He was judged worthy of death (Lev\_24:16). After the verdict He was subjected to every insult. The death sentence had by law to be confirmed by Pilate before it could be carried out. In their eagerness they lost no time in bringing Him before Pilate's tribunal (Mar\_15:1). The question was put by Pilate, 'Art thou the king of the Jews?'; to which Jesus answered, 'Thou sayest' (Mar\_15:2). The chief priests, being permitted by Pilate to make their charges, brought many against Him; the accused, on being asked by Pilate if He had anything to say, was silent, and caused His judge to wonder. It happened that the feast of the Passover was at hand, and on such an occasion it was the custom to release a prisoner. The crowd which stood around called for the release of a certain Barabbas, a robber and murderer. Pilate proposed instead to release Jesus, knowing that hatred had been the motive of the high priests in handing Him over. The chief priests instigated the crowd to beg for Barabbas. Pilate then asked what they wished to be done with 'the king of the Jews,' and they said, 'Crucify him.' On being asked by Pilate what evil He had done, their only answer was to repeat the cry. Pilate, being anxious to please the crowd, gratified both their requests. Such is Mark's narrative of the trial, baldly stated. It is so very brief that it is not surprising that

## Pontius Pilate (Hastings NT)

the other Evangelists have been able to add to it. Mark has nothing further to say about Pilate except to tell that Joseph of Arimathaea begged and obtained from him the body of Jesus (Mar\_15:43).

(2) Matthew makes only two additions of any importance to this narrative. One is the warning message sent to Pilate, when seated on the tribunal, by his wife (Mat\_27:19). The Character of the incident stamps it as a reliable tradition. The second is Pilate's washing of his hands after he had acquiesced in the decision of the Jews and the wishes of the mob, and his proclamation of his innocence, followed by the Jews' invocation of the curse upon themselves and their children. At a later stage in the narrative, Matthew alone (Mat\_27:62 ff.) gives the incident of the deputation to Pilate with the request for permission to seal the tomb, and the granting of that permission.

(3) Luke, at the beginning of the accusation before Pilate, mentions the charge (Luk\_23:2): 'We found this man perverting our nation, and forbidding to give tribute to Caesar, and saying that he himself was an anointed king.' The first part of this charge is directly contrary to the truth (Mar\_12:17 = Mat\_22:21 = Luk\_20:25). It is Lk. also who mentions (23:4-12) that when Pilate learned that Jesus was a Galilaean he sent Him to Herod, tetrarch of Galilee, to whose jurisdiction He belonged. Herod could elicit no answer from Jesus, and sent Him back to Pilate. This exchange of courtesy led to a renewal of the friendship between Pilate and Herod, which had been interrupted for some reason or other. On the return of Jesus, Pilate is represented as proclaiming His innocence and confirming it by the decision of Herod.

(4) The Fourth Gospel makes the following contributions to the story. The informal questioning by Annas (Joh\_18:19-24) is special to Jn., which gives also (Joh\_18:33-38) a much longer conversation between Jesus and Pilate than the others, in which Jesus explains the nature of His Kingdom. It is quite certain that Pilate realized that Jesus' Kingdom was not an ordinary kingdom, else his conduct of the case would have been entirely different. The section Joh\_19:4-15 contains a further examination of Jesus, and the terrorizing of Pilate by the Jews. The Johannine account, as it is the fullest, is also the best. It explains what is obscure in the others, and brings the whole situation before us with startling vividness. John makes Pilate the author of the inscription on the cross, and mentions his repudiation of the Jewish criticism of its wording.

The situation was for Pilate an extremely difficult one. The Jews in authority were determined that Jesus should die. Assassination was impossible, because of the people. They were therefore compelled to resort to the governor's power. In order to get him to sign the warrant, they had to show that Jesus had committed a crime worthy of death. They had to select a charge which in their opinion would leave Pilate no option. They seized upon that of treason, a charge which brought death upon some of the most influential Roman citizens during that period, as the early books of Tacitus' Annals show. Pilate examined Jesus on this charge, and soon found that this was no case of treason. A strong man might have defied the provincials, and set Jesus at liberty. In doing so, he would have risked all his future prospects, perhaps his own life. The procurator was in reality only an upper servant of the Emperor, and as such could be dismissed and ruined without appeal. The Jews, when they saw that Roman justice might win and Jesus be released, held over Pilate the threat of a report to the Emperor on his conduct. Pilate, as we have seen, was not a strong man. He yielded, though he knew the accused was innocent. It must be remembered that Jesus was not a Roman citizen, was, in fact, in the eyes of a Roman officer, merely a subject, a slave, a chattel. The life of a Roman citizen was precious, that of a mere subject worthless. That Pilate had a tender enough conscience or a sound enough idea of justice to try to save this 'slave,' should be remembered to his credit. He was not of the stuff of which heroes are made, though doubtless in many respects a competent governor.

Little is known of Pilate's later history. He used armed force to suppress a fanatical movement in Samaria, which does not appear to have endangered the Roman supremacy in the slightest (Josephus Ant. xviii. iv. 1). So many were put to death that the Samaritans appealed to Vitellius, the then governor of the province of Syria. The governor ordered Pilate to Rome, to appear before the Emperor's council. Before he reached Rome, Tiberius had died. The result of this no doubt was that he escaped trial. Of his further career nothing is certainly known, but legend has naturally not neglected one of the most interesting figures of NT history. In the Gospel of Peter, which belongs probably to the middle of the 2nd cent., he is represented in a very favourable light; the author shows also anti-Jewish tendencies. As the fragment of this Gospel is put together almost entirely from the canonical Gospels, it yields in interest to another apocryphal work—the Acts of Pilate. In the 2nd cent. the Church began to busy itself with its own history, and to build up a defence of its faith and practice on a historical foundation. The person of Pilate was a subject of special interest, and was pressed into the service of the

## Pontius Pilate (Hastings NT)

Church as a valuable witness to the truth of Christianity. In the Acts of Pilate he is acquitted of all blame, and represented as in the end confessing Jesus to be the Son of God (ch. 46). It was widely believed in ancient times that an official account of the trial of Jesus was sent by Pilate to the Emperor Tiberius and preserved in the archives at Rome. It is not impossible that such a report was sent; but this at least we can say with certainty, there is no real evidence of its existence or its use to be found in any apocryphal writing. Justin in his (first) Apology (chs. 35, 48) refers more than once to the Acts under Pontius Pilate. The Acts of Pilate (Gospel of Nicodemus) which we possess, however, with kindred pieces, is not of earlier date than the 4th or 5th century. Tertullian in his Apology (ch. 21) speaks of the report of Pilate to Tiberius as containing an account of the miracles, condemnation, crucifixion, and resurrection of Jesus, with the story of the guard at the grave. There still exists in various ancient works (e.g. Acts of Peter and Paul) a so-called Letter of Pilate to Claudius (or Tiberius), which, though possibly interpolated at a later date, gives an impression of real antiquity, and is no doubt the document referred to by Tertullian. As to the date of it nothing can be said, except that it is older than 197 a.d., the date of the Apology of Tertullian: it was probably written in Greek originally, though it is extant also in Latin. Tertullian says (Apol. 5) that Tiberius, as the result of a communication from Palestine, proposed to the Roman Senate that Jesus should be recognized as a god, but that the Senate rejected the motion. He further states that the Emperor held by his intention, and punished those who accused the Christians. All this must be regarded as pure legend.

Tradition has it that Pilate fell on evil days after the death of Tiberius, and ultimately committed suicide (Euseb. *Historia Ecclesiastica* ii. 7, and also in his *Chronicle*). Another account has it that he was beheaded by Tiberius' order, but that he repented before his death. His wife is commonly reported to have become a Christian, on the strength, no doubt, of the warning which St. Matthew records that she gave to her husband. It is told that Pilate appeared before the Emperor to stand his trial, wearing the tunic of Jesus, and that this tunic acted as a charm to protect him from the anger of his Imperial master. His body is said to have been first thrown into the Tiber, but the evil spirits so haunted the spot as to terrorize the populous neighbourhood, and it was conveyed to Vienne in the South of France and sunk in the Rhone. Here also the evil spirits proved troublesome, and the body was removed to the territory of Lausanne in Switzerland, where it was sunk and walled up in a deep pit surrounded by mountains. The best known legend connects itself with that country, and the mountain still known as Pilatus. The corpse is said to rest in a lake on the mountain side, whence it comes forth periodically and goes through the act of washing its hands. The Coptic Church reveres Pilate as a saint and martyr (June 25th).

Literature.—The Part. 'Pilate' in Hasting's *Dictionary of the Bible* contains a very full bibliography. A few works only are mentioned here; G. A. Müller, *Pontius Pilatus der fünfte Prokurator von Judäa* (Stuttgart, 1888); A. Taylor Innes, *Trial of Jesus Christ: a Legal Monograph* (Edinburgh, 1899); G. Rosadi, *The Trial of Jesus* (London, 1905); F. W. Robertson, *Serm. 1st ser. 292 ff.; Expositor, ii. viii. [1884] 107, vi. ii. [1900] 59*; J. B. Lightfoot, *Serm. in St. Paul's Cathedral, 91*; W. B. Carpenter, *The Son of Man, 33*; W. H. Simcox, *The Cessation of Prophecy, 287*; J. H. Moulton, *Visions of Sin, 185*; for the early apocryphal literature, see R. A. Lipsius, *Die Pilatus-Akten kritisch untersucht* (1871); F. C. Conybeare, 'Acta Pilati' in *Stud. Bibl. et Eccles. vol. iv. pp. 59–132* (Oxford, 1896); E. Hennecke, *Neutest. Apokryphen, pp. 74–76* (Tübingen and Leipzig, 1904), and *Handbuch z. neutest. Apokr. p. 143 ff.* (Tübingen and Leipzig, 1904).

Alex. Souter.

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This was a fairly large footnote, so I thought it better placed in the Addendum.

## Community Bible Footnote for Matthew 13:31

- 31. With the parable of the mustard seed Jesus shows us that the kingdom of God must be a sign; it

## Community Bible Footnote for Matthew 13:31

has to be something very noticeable in the world.

Any spiritual aspiration, cultural innovation or revolutionary movement must be expressed concretely, through one or several institutions, to make it a clearer and more visible entity. Likewise Jesus projects his Church as the bearer (not the owner) of the kingdom of God. Church means: "Assembly of those called together." Two of the characteristics of this Church are indicated here:

- first it must be very visible and fruitful for the world, like a tree giving shade to birds;
- secondly, it must be immersed in human reality.

Believers are not to separate themselves from those who do not believe, for they are the yeast of the world.

Jesus does not want an "invisible Church," that is an emotional fellowship and spiritual communion among all those in the whole world who believe in him. He wants a gigantic tree (in another place Jesus says: a city built on a hill), so that everyone can recognize that the seed was good and full of life. We need organized Christian communities, and ties between these communities, a hierarchy... Nevertheless the believers are not to enclose themselves in their chapels or little communities or to spend all their energies working for "their" Church.

They must be useful and fruitful in the world together with all people of goodwill. Let them be yeast for the dough, not small separate and finer dough. The yeast transforms human history, not by bringing all people into the Church, but by infusing into human activity the spirit that gives life to humankind.

From Matthew 13:31 footnote; document found here:

[http://kukis.org/Translations/Christian\\_Community\\_Bible/33-Matthew-Large.pdf](http://kukis.org/Translations/Christian_Community_Bible/33-Matthew-Large.pdf)

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The was a very long footnote, so it was placed in the Addendum instead. Back to [translations](#).

## Footnote to Luke 9:22–30 (Kretzmann's Commentary of the Bible)

The final goal of Jesus was Jerusalem; thither He was making His way by easy stages. But, according to His plan, He stopped in the cities and villages along the way, continuing the work of His ministry with unabated faithfulness to the last. Teaching was the main occupation of Jesus at this time, the outstanding feature of His work. And His teaching doubtless touched again and again upon the admonition to be prepared for the last great day with its judgment. This fact caused some person in one of the places visited by Jesus to ask Him the half-idle, half-serious question, whether there would be only a few to be saved. He that is concerned seriously about his salvation does not put the question that way, but rather sets his mind upon the way of attaining salvation for himself. Jesus therefore does not answer the question directly, but addresses the questioner and all that share his curiosity in a serious admonition. Every person should strive earnestly, struggle as seriously, and exert himself as assiduously as an athlete coveting victory, to enter into heaven through the narrow gate. Heaven is here pictured as a house from which certain people exclude themselves. They strive to enter, they seek a way, but of their own choosing, and therefore their efforts are idle, their attempts futile: they are not able to accomplish their purpose. There is only one Way, and that is Jesus Christ, the Savior. Faith in His salvation will open the door; every other method is bound to fail. "Why, for what reason, can they not enter? For that reason that they do not know what the narrow gate is; for that is faith, which makes a person small, yea, altogether nothing, that he must despair of his own works and cling only to God's grace, forgetting all other things because of that. But the saints of Cain's kind think that good works are the narrow gate; therefore they do not become humble, do not despair of their works, yea, they gather them with great sacks, hang them around themselves, and thus endeavor to get through; but they have as little chance to go through as the camel with its great hump has to pass through the eye of a needle." The hour is coming when the master of the house, God Himself, will arise from His throne. Jesus, sitting at the right hand of God the Father Almighty, through the Gospel is calling out to all men: Come, for all things are now ready. He is waiting for them to accept the invitation, He has set a certain time of grace. But when that time has elapsed, then He will close the door. He will return in heavenly glory before the whole world, and then the door to heaven will no longer be open. The

**Footnote to Luke 9:22–30 (Kretzmann’s Commentary of the Bible)**

time of the world and the time of grace will then be at an end. Then some will want to come to the closed door and rap and call to the Lord to open to them. But it will be too late. They have not heeded the invitation in time, and now the Lord gives them the terrible answer: I know you not. They do not belong to His own, they have not turned to Him in repentance and faith. Even if they insist upon it, as the Jews could do in the full sense of the word, that He had lived in their midst, had eaten and drunk before them, that He had taught them on their streets, they will receive the same answer, and they must stand back from Him and be condemned as workers of iniquity. Note: On the last day those that were Christians in name only will try to frame similar excuses, reminding the Lord of the fact that they heard the Word of God in a church where the pure doctrine was proclaimed, that they were baptized, that they were instructed in the Christian doctrine. And even those that merely lived in a Christian Community, and occasionally permitted Christian influence to graze them, will come and try to state this fact as an argument. But all arguing will be too late. The fact remains that all such people did not accept Jesus and His Word, but stubbornly remained in their sins, and therefore will die and be condemned in their sins. Then, when it is too late, remorse will come. Then there will be weeping in helpless fury and in delayed sorrow for sins; then there will be gnashing of teeth over a foolishness that has been recognized as such too late. And not the least part of damnation will consist in this, that these poor souls will see the blessedness of Abraham and Isaac and Jacob in heaven, while they themselves will be rejected and condemned to the everlasting abyss of hell. And not only will the patriarchs and prophets enjoy the bliss of the kingdom of heaven, but there will be representatives from the East and from the West and from the North and from the South, all reclining at the feast of joy and happiness before the throne of God. And all this the unfortunate late-comers, that procrastinated once too often, will be able to see, Luke 16:23-24. The Lord here uses the same thoughts which He has employed also in other places where He has touched upon the necessity of being prepared. There are resemblances to the story of the ten virgins, to the rich man and poor Lazarus, to the Last Judgment, to the story of the centurion of Capernaum. And the gist of the warning is always the same, not to depend upon outward membership of the Church, not to delay real repentance until it is too late. For there are last that will be first, and there are first that will be last. Such as believe, by reason of the circumstances of their life, that they are members of God's kingdom, as the Jews did on account of their descent from Abraham, will find themselves last and excluded from the blessedness of heaven. But many that became members of the Church from conviction of their hearts, without having had the advantages which church members had from their youth, may become first, since they have repented truly and realized the things that pertain to their peace. All things being equal, the person that grows up in the midst of the Church, is baptized in infancy, learns the truth of Scriptures in a Christian school, and is always surrounded by the best conditions, should have the best knowledge and the soundest faith in Jesus, the Savior. But if such a person disregards these blessings and the greater responsibility resting upon him, his punishment will be all the greater, as one that despised the riches of the mercy and grace of God, not knowing that the goodness of God was calling him to repentance, Luke 12:47-48.

From <https://www.studydrive.org/commentaries/eng/kpc/luke-13.html> (footnote after v. 30).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

**A Complete Translation of Luke 13**

**A Reasonably Literal Translation**

**A Reasonably Literal Paraphrase**

Questions about the Galileans killed by Pilate

Some present with Jesus [lit., *Him*] at [that] time made known to Him [a recent incident] where Pilate mixed the blood of [some] Galileans with their sacrifices.

Certain ones among that crowd came to Jesus and told Him about a recent incident, where Governor Pilate killed some Galileans and mixed their blood in with the animal sacrifices that they were offering.

A Complete Translation of Luke 13	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Responding, Jesus [lit., He] said to them, “[yet] you [all] keep on thinking that [those] Galileans [are] more sinful than all [other] Galileans, because they suffered [in this way]. You are wrong [lit., no], I [emphatically] say to you+. If you+ do not change your thinking, [then] you+ will also perish.	Responding, Jesus said to them, “You keep on thinking that these Galileans who died are more sinful than other Galileans, because they suffered as they did. However, you are wrong, and if you do not change your thinking, you will perish just as they did.
Or, [consider] those 18, upon whom fell the tower of Siloam and killed them—[yet] you [all] keep on thinking [that] they are morally bankrupt, more than all of the men who live in Jerusalem? Absolutely not [lit., no indeed], I tell you+.	When you consider those 18 upon whom the tower of Siloam fell, killing them—you seem to think that they were more morally bankrupt than anyone else living in Jerusalem.
But if you [all] have not changed your thinking, you will all likewise perish.”	But you are absolutely wrong in this opinion! Furthermore, if you do not change your way of thinking, then you will all perish as tragically as they did!”
<b>Jesus tells the parable of the barren fig tree</b>	
Jesus [lit., He] spoke this parable: “Someone had a fig tree planted in his vineyard and he goes [to his vineyard] looking for fruit growing on the tree [lit., on her, it], but he finds nothing.	Jesus then spoke a parable to the crowd: “Someone has this fig tree planted in his orchard, and, at some point, he goes to his orchard, hoping to harvest some figs from that tree, but it is barren.
He then said to the gardener, ‘Listen, I have been coming [here] for three years seeking figs [lit., fruit] on this fig tree, [but] I never find [any]. Cut this tree [lit., her, it] down, for why prepare the soil [for an unproductive tree]?’	He then corners the gardener and tells him, ‘Listen, I have come here for 3 years during harvest to get some figs from this tree, but I never find any. Cut down the tree, for why should we waste the soil on an unproductive tree?’
The [gardener] answered, saying to him, “Sir, allow it even this year until I may dig around it and put [some] manure [into the soil]. Indeed, it may produce fruit in [lit., to, towards] the coming [year]; but if not, [then] you will surely cut it down.”	The gardener answered him, saying, “Sir, allow the tree just one more year and permit me to dig all around it and mix in some fertilizer into the soil. As a result, it may produce some fruit for this coming year. However, if it does not, then certain you should cut it down.”
<b>Jesus heals the bent over woman on the Sabbath day</b>	
Jesus [lit., he] was teaching in one of the synagogues on the Sabbath, when He saw [lit., and behold] a woman who had had a spirit of infirmity for eighteen years. She continued being stooped over so that she was unable to stand completely erect.	Jesus was teaching in one of the synagogues on the Sabbath when He saw a woman who had had a spirit of infirmity for 18 years. She continued being stooped over, unable to stand fully erect.
When He saw her, Jesus summoned [her to Himself] and said to her, “Woman, you have been released from your infirmity.”	When Jesus saw her, He called her to come over to Him, and He said to her, “Woman, you have been released from your infirmity!”
He laid [His] hands upon her and immediately she was made straight. [After that,] she was [continuously] glorifying God.	He laid His hands upon her and her back and posture were immediately made straight. Then she kept on praising and glorifying God.

## A Complete Translation of Luke 13

### A Reasonably Literal Translation

### A Reasonably Literal Paraphrase

#### Jesus is criticized for healing this woman on the Sabbath

Responding, [and] being indignant that Jesus healed on the Sabbath, the director of the synagogue continued saying to the crowd, “[There] are six days during which it keeps on being necessary to work. On those days [lit., *on them, in them*], therefore, keep on coming and be healed+; but not on the Sabbath day.”

The director of the synagogue was indignant that Jesus healed on the Sabbath. Responding to what Jesus did, the director continued speaking to the crowd: “In every week, there are six days during which it is necessary for all of us to work. You may come on those days for healing by this Man; but not on the Sabbath day!”

The Lord answered him and said, “You are all hypocrites! [Who] does not loosen his ox or [his] donkey from the stall, on the Sabbath, leading [the animal] to drink [water]? [Consider] this daughter of Abraham whom Satan has bound up for, lo, [these] 18 years—it is not necessary to loosen the bonds [on her] this Sabbath day?”

The Lord immediately answered him, saying, “You’re a complete hypocrite! What person does not loosen his ox or donkey from his stall in order to give him water on the Sabbath? Then consider this daughter of Abraham, whose life is far more important to God than that of your animal—she has been bound up for 18 years. It is not necessary to loosen her bonds on this Sabbath day?”

[Because of] these things which were being said about Him, His opposition was shamed. Nevertheless, all the crowd kept rejoicing over the glorious things, the [things] which were coming to pass by Him.

Those opposed to Jesus were shamed, because of all of the things which they said about Him. On the other hand, many in the crowd continued to rejoice over the wonderful things which Jesus was doing and saying.

#### Two parables about the Kingdom of God

Jesus [lit., *He*] then said, “What is the kingdom of God like? To what will I compare it? It is like the [tiny] seed of a mustard plant which a man takes and has thrown into his garden and it becomes [this huge] tree and the birds of the sky lodge in its branches.”

Jesus then said, “What is the kingdom of God like? What might I compare it to? It is like a tiny mustard seed that a man might take and throw into his garden. It will become this massive tree and the wild bird will nest in its branches.”

Again, Jesus [lit., *He*] said, “To what will I compare the kingdom of God? It is like leaven which a woman has taken and concealed in 13 quarts of flour, while it leavens all [of the flour].”

Again, Jesus said, “To what else might I compare the kingdom of God? It is like leaven, which a woman takes and puts into 13 quarts of bread flour mix. After a time, the leaven will become an integral part of all the flour mixture.”

#### Jesus explains the narrow gate with a parable

Jesus [lit., *He*] [continues] passing through the cities and towns, teaching and making [his] journey towards Jerusalem.

Jesus continues teaching throughout a number of cities and towns, journeying towards Jerusalem.

Then a certain one says to Him, “Lord, [are there only] a few who are being saved?”

A certain one asked Him, “Lord, are there only a few who will be saved?”

The [Lord] then said directly to them, “Strive to enter through the narrow gate, for I keep on telling you+, many will try to enter but they will not be able [to].”

The Lord then spoke directly to them with the same question, saying, “Strive to enter through that narrow gate, for I keep warning you that many will try to enter but they will not be able to.”

A Complete Translation of Luke 13	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
From whenever the homeowner might rise up and fully close [and lock] the gate, you+ might have begun to stand outside [that gate] and [you+] knock on the gate, saying, 'Lord, open up to us!'	You may find yourselves standing outside the home after the master has locked the gate and gone to bed. You may knock on the gate and say, 'Lord, open up your home to us!'
But answering, he will say, 'I don't know you+ [or] from where you+ have come.'	But answering, he will tell you, 'I don't know who you are or where you came from.'
At that time, you will begin to say, 'We ate and drank before you; and you taught in our streets.'	Upon hearing that, you will say, 'We have eaten and we have drunk wine with you. In fact, you taught in our streets.'
But he will say, speaking to [all of] you: 'I do not know from where you have come. Depart from me, [you] workers of iniquity.'	But he will answer, speaking to you, 'I do not know from where you came. Therefore, walk away from me and my house, you workers of iniquity.'
At that place [there] will be the weeping and grinding of teeth, when you+ will see Abraham and Isaac and Jacob as well as all of the prophets in the kingdom of God, but you+ will be cast outside.	At that place, there will be regretful weeping and a grinding of teeth, at which time, you will see Abraham, Isaac, and Jacob, as well as all of the prophets in God's kingdom. But you yourselves will be forced out from there.
[Men and women] will arrive from the east and west as well as from the north and the south; and they will [all] sit down in the kingdom of God. And listen [to Me], the first [ones] will be last and the last [ones] will be first.	Men and women will arrive from all over the world to be seated in the kingdom of God. They will come from the east and the west, as well as from the north and the south. And listen to Me carefully on this: the first ones chosen will be the last to come; and the last ones chosen will be the first to arrive.
<b>Pharisees come and warn Jesus about Herod's threats</b>	
In that same day, certain pharisees approached [the Lord], saying to Him, "Go out and leave here, for Herod keeps on wanting to kill You."	On the very same day, certain pharisees approached Jesus and said to Him, "Get out and leave here, for Herod wants to kill You."
Then He said to them, "Departing [from Me], say this to the fox: 'Listen, I will continue driving out demons and completing cures today and tomorrow and on the third [day] I am being made complete.'	Jesus then said to them, "After you have departed from Me, say this to the fox: 'Listen, I will continue to drive out demons and to effect cures today and tomorrow; and on the third day, I will be made complete.'
Nevertheless, it is necessary for Me, today and tomorrow and the [next day] having to leave, for it is not possible for a prophet to be killed outside of Jerusalem.'	Nevertheless, it is necessary for Me—today, tomorrow and the next day—having to leave here, for it is impossible for a prophet to be killed outside of Jerusalem.'
<b>Jesus weeps for Jerusalem</b>	



A Complete Translation of Luke 13	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Jerusalem, Jerusalem, the [city] that murders the prophets and stones those being sent to her. How often I have wanted to gather your+ children as a hen gathers her brood underneath [her] wings; but you+ would not!	Jesus continued His lament: “Jerusalem, Jerusalem; you are the city that murders its prophets and you stone those being sent to you. So many times I have desired to gather your children to Me, just as a hen might gather her brood under her wings; but you continue to resist Me!
Listen [carefully], your deserted house has been left to you. Nevertheless, I keep on saying to you+, you will not see Me ever [again] until you say, ‘Praise [and blessings] to the One who comes in the name of the Lord.’ ”	Take note that your empty house has been left to you. Despite all of this, let Me continue to say, you will not ever see Me again until you affirm, ‘Praise and blessings to the One who comes in the name of the Lord.’ ”
<a href="#">Chapter Outline</a>	<a href="#">Charts, Graphics and Short Doctrines</a>

The following Psalms would be appropriately studied at this time:

Doctrinal Teachers Who Have Taught Luke 13			
	Series	Lesson (s)	Passage
R. B. Thieme, III	2010 Life of Christ	#784–785	Luke 13:10–17
	2010 Life of Christ	#786–789	Luke 13:22–35
Grace Notes by Dr. Daniel Hill (edited by Warren Doud)	Book of Luke <a href="https://www.gracenotes.info/luke/luke.pdf">https://www.gracenotes.info/luke/luke.pdf</a>		Luke 13:1–35

R. B. Thieme, Jr. did not teach any part of this chapter in his available lessons (which surprises me).

