

# Luke 14

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**Luke 14:1–35**

**Jesus In a Pharisee's Home on the Sabbath/Cost of Discipleship**

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 14 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:** Luke 14 consists of two big events: (1) Jesus is invited to a meal on the Sabbath in the home of a pharisee leader (which appears to be a setup); and (2) Jesus speaks to a large crowd of people about the cost of discipleship. In the home of the pharisee, Jesus heals a man on the Sabbath who suffers from a swollen body. He first makes a few statements, which shuts down the religious crowd before healing the afflicted man. In both groups, Jesus taught using several parables.

*Bible Summary: Jesus said, "Choose the lowest place. A man gave a banquet but his guests made excuses. To be my disciple you must carry your cross."<sup>1</sup>*

This should be the most extensive examination of Luke 14 available, where you will be able to examine in depth every word of the original text.

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



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[Doctrine of Healing](#) (R. B. Thieme, Jr.)  
[2001 Translation Notes for Luke 14:5](#)  
[Extended Commentary from Kretzmann for Luke 14:1–6](#)  
[The Doctrine of Resurrection](#) (by R. B. Thieme, Jr.)  
[Extended Commentary from Kretzmann for Luke 14:21–24](#)  
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<a href="#">www.kukis.org</a>		<a href="#">Exegetical Studies in Luke</a>	

Doctrines Covered or Alluded To			
<a href="#">Deity of Jesus Christ</a>	<a href="#">Hypostatic Union</a>		

Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter			
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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; Moses</b>	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> ).
<b>Approbation lust</b>	Approbation lust is the desire to be noticed, admired and/or looked up to by others. Some believers are motivated to do good works by approbation lust. Some people are motivated to make money or to attain some sort of celebrity status in order to be recognized by others as admirable or as better than everyone else.
<b>Bible Doctrine</b>	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> ).
<b>The Christian Life; the Christian Way of Life</b>	The <i>Christian life</i> is a synonym for the spiritual life. Key to the Christian life is faith in Christ; naming of one's sins to God (rebound), and growing by means of Bible doctrine. See the <b>Doctrine of Walking</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ); <b>Christian Basics</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ), the <b>Spiritual Life in the Church Age</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ) and The <b>Basic Mechanics of the Christian Life</b> (also known as, <b>The Christian Life for Dummies</b> ) ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>The Christian Walk</b>	The <i>Christian walk</i> is a rough synonym for the spiritual life. Key to the Christian walk is faith in Christ; the naming of one's sins to God (rebound), and growing by means of Bible doctrine. See the <b>Doctrine of Walking</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ); <b>Christian Basics</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ), the <b>Spiritual Life in the Church Age</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ) and The <b>Basic Mechanics of the Christian Life</b> (also known as, <b>The Christian Life for Dummies</b> ) ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Church Age</b>	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> ).
<b>The Cross; the Cross of Christ ; the Roman Cross</b>	The phrases <i>the cross</i> and <i>the cross of Christ</i> are common phrases used today to represent Jesus dying for our sin on the cross. In that way, these phrases mean essentially the same thing as <i>the blood of Christ</i> . This does not mean that there is some magic or importance in the symbol of the cross, which is ubiquitous today. Jesus did not die on a cross which looked like that. The cross that He died on was a Roman cross, which looked more like a <i>T</i> . The physical pain which Jesus endured, the small amount of blood which He bled, and His actual physical death are real events, but they are typical of what actually saves us from our sins. During three hours of the cross, God the Father poured out on God the Son our sins; and Jesus took upon Himself the penalty for our sins during those three hours. This is not something which was not actually observed by anyone (although the Lord is said to have screamed throughout that process).

Definition of Terms	
<b>Fellowship (with God)</b>	Fellowship means that we enjoy a current, active relationship with God. This is a real state of being; but it does not mean that we feel it. We lose fellowship with God by sinning; and we regain that fellowship by naming our sins to God (also known as, <i>rebound</i> ; as explained in 1John 1:9). R. B. Thieme, Jr. called the naming of your sins and the resultant restoration to fellowship as <i>rebound</i> . See <i>Rebound and Keep Moving!</i> (R. B. Thieme, Jr.) Rebound ( <b>Kukis</b> ).
<b>Gentile, Gentiles</b>	<i>Gentile</i> is a term applied to anyone who is not Jewish (Hebrew). That is, someone who does <i>not</i> have the genes of Abraham, Isaac, and Jacob. Because Jewish society in general rejected Jesus Christ, He then spoke of turning to the gentiles with His message. Paul during his ministry realized that he was primarily to go to the gentiles with the word of Christ. On occasion, the word <i>gentile</i> is synonymous with <i>unbeliever</i> . (Don Samdahl on <b>The Gentile Exceptions</b> ) <b>Gentile Salvation in the Old Testament</b> ( <b>HTML</b> ) ( <b>PDF</b> ) ( <b>WPD</b> ).
<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</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>Grace Orientation</b>	<i>Grace</i> is all that God is free to do for mankind on the basis of the work of Jesus Christ on the Cross. <i>Grace</i> is undeserved mercy and unmerited favor from God to us. <i>Grace</i> is the title of God's plan and His policy for mankind. <i>Orientation</i> is defined as familiarization with a particular person, thing or field of knowledge. <i>To orient</i> means to set right by adjusting to facts or principles; to put oneself into correct position or relation or to acquaint oneself with the existing situation. <i>Grace orientation</i> , therefore, means to become familiar with God's grace plan and grace policies by adjusting to the facts and principles found in the Word of God, which puts you in correct relation to God and others. You will never be <i>grace-oriented</i> until you understand that your personal sins don't condemn you. Adam's original sin, which was imputed to you at birth, is what condemns you (spiritual death). This means that God's grace was operational when He imputed Adam's original sin to you, because condemnation must precede salvation. This is just another part of God's ingenious grace plan of salvation. <sup>2</sup> The <b>Doctrine of Grace Orientation</b> ( <b>Ron Adema</b> ) ( <b>Robert Dean</b> ) ( <b>Rick Hughes—audio</b> ) ( <b>Robert McLaughlin</b> ) ( <b>Utilization of Grace Orientation</b> ) ( <b>R. B. Thieme, Jr. as one of the problem solving devices</b> )
<b>Hyperbole</b>	A figure of speech in which exaggeration is used for emphasis or effect, as in <i>I could sleep for a year</i> or <i>This book weighs a ton</i> . <sup>3</sup>

<sup>2</sup> From [http://gracebiblechurchwichita.org/?page\\_id=1556](http://gracebiblechurchwichita.org/?page_id=1556) accessed August 3, 2012.

<sup>3</sup> The American Heritage Dictionary of the English Language, Fourth Edition copyright c2000 by Houghton Mifflin Company. Updated in 2009. Published by Houghton Mifflin Company. Accessed **online** January 19, 2014.

Definition of Terms	
<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 <a href="#">Jews, Gentiles and Christians</a> ; <a href="#">Jewish Civilization</a> ; <a href="#">The Jewish Religious Systems</a> ; <a href="#">The Jews and Hellenism</a> ; <a href="#">Jews and Judaism</a> ; and <a href="#">Jews and Gentiles in Bible Times</a> .
<b>Kingdom of God</b>	The Kingdom of God is anywhere that God's reign is supreme. Since these words often refer to the Millennium, we further modify that definition to mean, God's discipline in His kingdom is reasonably quick and always certain. The Kingdom of God can refer to heaven and Jesus said, at one time, "The Kingdom of God is within." (Don Samdahl on the <a href="#">Kingdom of God</a> ) (Spokane Bible Church on <a href="#">Kingdom Citizenship</a> ).
<b>Legalism</b>	Legalism is the idea or philosophy that you might earn or gain something from God by means of your works or sincere efforts. (Grace Notes on <a href="#">Legalism</a> ) (Spokane Bible Church on <a href="#">Legalism</a> ) The <a href="#">Doctrine of Legalism (HTML)</a> ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Mental Attitude Sins</b>	These sins would include arrogance, pride, jealousy, implacability, bitterness, vindictiveness, inordinate ambition and inordinate competition, all motivational sins, and sinful thoughts such as fear, guilt, worry, anger, judging, hatred. See the <a href="#">Doctrine of Mental Attitude Sins (HTML)</a> ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Messiah</b>	The Messiah is one of the terms found in the Old Testament (and New) which refers to Someone Who would come and deliver the Jews. There was the true foundation of the Hebrew faith, and that was the Messiah-to-come; there was the false foundation of the bastardized Hebrew faith, and that was legalism. The Messiah is known by several titles in the Old Testament, including David's Greater Son and the Suffering Servant. Jesus Christ fulfilled all of the prophecies related to the Jewish Messiah, even though He was, for the most part, rejected by His people. Jesus will return to a much more appreciative people in the future. The <a href="#">Messiah (HTML)</a> ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ). The <a href="#">Jewish Messiah (HTML)</a> ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ). The <a href="#">Promised Messiah (HTML)</a> ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ). (Grace Notes: <a href="#">Messiah in the Old Testament</a> ) (Spokane Bible Church: <a href="#">Messiah</a> ; <a href="#">Messiah's Birth was Unique</a> ; <a href="#">Messianic Prophecies 1</a> ; <a href="#">Messianic Prophecies2</a> )
<b>Millennium</b>	The Millennium is the dispensation of the 1000 year reign of Christ over the earth, following the Great Tribulation, where all unbelievers will be removed from the earth (which is known as the <i>Baptism of Fire</i> ). (Grace Bible Church of Baytown: <a href="#">Millennial Facts</a> , <a href="#">Millennial Life</a> ) (Grace Fellowship Church on the <a href="#">Millennium</a> ) (Maranatha Church on the <a href="#">Doctrine of the Millennium</a> ) (Spokane Bible Church <a href="#">Brief Summary of the Millennium</a> )
<b>The Mosaic Law</b>	The Mosaic Law is the Law which God gave orally to Moses, which Moses wrote down. It is found at the beginning of Exodus 20 and continues through the book of Numbers (with some narrative integrated into the text of the Law). The book of Deuteronomy summarizes and reviews much of the Mosaic Law. Often the words <i>the Law</i> refer back to the books specifically written by Moses (Exodus, Leviticus, Numbers and Deuteronomy). See also (the Spokane Bible Church on the <a href="#">Mosaic Law.</a> ) (Maranatha Church on the <a href="#">Mosaic Law</a> ).



Definition of Terms	
<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 ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ); Jack Ballinger ( <a href="#">Pastor-teacher</a> ); Roy Cloudt ( <a href="#">pastor-teacher</a> ).
<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).
<b>Rebound (Restoration to fellowship with God)</b>	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The <b>Doctrine of Rebound</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ).
<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 (Philip. 1:21)</b> ( <a href="#">Chart from Middletown Bible Church</a> ) ( <a href="#">Christian Ministries International</a> ).
<b>Roman Empire; Roman Republic</b>	<p>The Roman Empire existed as a unified country between 27 B.C. and 395 A.D. In modern time, it consisted of the northern shores of Africa, Spain, France, England, Italy, Greece, Austria, Hungary, Romania, Turkey, Syria, Lebanon and Israel. The Roman Empire was led by a series of emperors. <i>The first two centuries of the Roman Empire saw a period of unprecedented stability and prosperity known as the Pax Romana (lit. 'Roman Peace').</i></p> <p>The Roman Republic existed between 509–27 B.C. It would have been similar in land mass to the Roman Empire, but without England, Austria, Hungary, Romania, most of Syria, Lebanon and Israel. It was constantly involved in wars and civil wars near the end. When the Senate granted extraordinary powers to Octavian as Augustus in 27 B.C., he became the first Roman emperor – thus ending the Republic</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— <a href="#">Doctrine of the Sabbath Day (HTML)</a> ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Scribe, scribes</b>	A scribe is one who transcribes the Law, replacing old and worn out manuscripts with newer ones; or preparing manuscripts for distribution. Scribes also taught the Mosaic Law, and, apparently, from a legalistic bias (Matt. 7:29 17:10 23:2–3). They conspired against Jesus (Matt. 26:3, 57 27:41).



Definition of Terms	
<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> ).
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>	
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## An Introduction to Luke 14

**Introduction:** Luke 14 continues with the Lord's public ministry, which includes confrontations with the **religious** class, parables, the cost of discipleship and salt *which has lost its savor*. There are two sections to this chapter: (1) Jesus is invited into the home of a **pharisee** on the **Sabbath** and He actually does a considerable amount of teaching there (vv. 1–24). In this section, Jesus is clearly speaking directly to so-called experts in the **Mosaic Law** (called *lawyers*) (vv. 1, 3). (2) Then He is back with the multitudes, teaching and presumably moving towards Jerusalem (vv. 25–35). In this section, Jesus is clearly speaking to a large crowd (v. 25).

Based upon what we have studied in **Luke 9** ([HTML](#)) ([PDF](#)) ([WPD](#)), we are in a section of Luke which takes place during the Lord's public ministry, but chapters 10–18½ are not in any sort of an order. Therefore, these two basic incidents may have occurred one after the other; but not necessarily.

In the first setting, Jesus appears to be speaking mostly to pharisees and experts in the Mosaic Law (called *lawyers*). The Lord heals a man seemingly to set up the religious types (in this case, experts in the Law). It is not really clear if others are there as their guests. Jesus teaches with two parables and an application of true humility.

Now, in the overall context of the chapters we are studying, Jesus is moving about from city to city, speaking to large and small crowds and/or to His disciples.

I think that we can generally assume that the Lord's disciples are with Him all of the time or nearly all of the time. From a verse in the previous chapter, the Lord seems to be going from city to city, but with the general destination of Jerusalem.

No specific city is named in this chapter; and only one miracle is recorded.

We do not know if this is in any sort of chronological order or not (and that likely makes little difference). I would assume that what we are studying is, more or less, in chronological order (although there are clear instances where we temporarily leave a strict adherence to chronology).

I don't know that there is any reason to separate this from chapters which have come before or come after. Like those chapters, this appears to be very episodic in nature.

As we have studied earlier, there appear to be some teachings found in this chapter which are found elsewhere, but likely in a different context. For instance, Jesus healing a man on the Sabbath in this chapter (vv. 1–6) is given a very similar argument as we found in Luke 13:10–17. This would suggest that Jesus on several occasions purposely healed on the Sabbath in order to expose the religiosity of the religious hierarchy. Jesus speaks of salt and discipleship here and elsewhere—but not necessarily parallel events.

A title or one or two sentences which describe Luke 14.

**Titles and/or Brief Descriptions of Luke 14 (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 14 (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 14**

Some of these questions may not make sense unless you have read Luke 14. 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 14**

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

### The Principals of Luke 14

**Characters**

**Biographical Material**

Characters	Biographical Material

Chapter Outline

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

### The Places of Luke 14

**Place**

**Description**

Place	Description

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### By the Numbers

**Item**

**Date; duration; size; number**

Item	Date; duration; size; number

Chapter Outline

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

## A Synopsis of Luke 14

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## Outlines and Summaries of Luke 14 (Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

The ESV (capitalized) is used below:

### A Synopsis of Luke 14 from the Summarized Bible

**Contents:** Jesus heals on the Sabbath. Parable of the ambitious guest. Parable of the great supper. Parable of the tower, of the king going to war, and of the savorless salt.

**Characters:** Jesus, Pharisees, lawyers, man with dropsy.

**Conclusion:** Pride and hypocrisy will get shame and will at last have a fall, for the Master of the feast will marshall His guests and will not see the more honorable miss their due. Many have been bidden to the great supper of Christ, and many there are who stay away on excuses of small concern. The ingratitude of those who slight the Gospel invitation is an abuse of His mercy, and grace despised is grace forfeited. God will however have a church in the world, though there be many who heed not the call.

**Key Word:** Great supper, Luke 14:16 (**But he said to him, "A man once gave a great banquet and invited many.)**

**Strong Verses:** Luke 14:11 (**For everyone who exalts himself will be humbled, and he who humbles himself will be exalted.**"), Luke 14:26–27 (**"If anyone comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple. Whoever does not bear his own cross and come after me cannot be my disciple.**"), Luke 14:33 (**So therefore, any one of you who does not renounce all that he has cannot be my disciple.**).

**Striking Facts:** In the two parables of Luke 14:16-24 and Matt. 22:1-14 we see the historical development of the plan of salvation. (1) Prophetic announcement represented by the first invitation. (2) Second epoch, complete preparation followed by acts of violence. (3) Extension of the invitation to the hitherto uninvited guests, the Gentiles. The key note is Matt. 22:14.

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Luke 14 (edited).

**Chapter Outline**

**Charts, Graphics and Short Doctrines**

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

**The Big Picture (Luke 10–16)**

Scripture	Text/Commentary
Luke 10A	The 70 Are Sent Out and They Return
Luke 10B	The Parable of the Good Samaritan
Luke 10C	Martha and Mary
Luke 11A	The Lord's Prayer
Luke 11B	Jesus is Accused of Being in League with Beelzebub
Luke 11C	Jesus Teaching (the Unclean Spirit, the Sign of Jonah, the Light in Us)
Luke 11D	Jesus Speaks to the Pharisees and Lawyers
Luke 12A	Jesus Teaching (Leaven of the Pharisees, Fear of God, Acknowledge Christ)
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)
Luke 16A	Parable of the Dishonest Servant
Luke 16B	Jesus Teaches (Law and the Kingdom, Divorce and Remarriage)
Luke 16C	Jesus Teaches about the Rich Man and Lazarus

We seem to be following Jesus as He proceeds through various cities, moving towards Jerusalem.

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 14**

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.

**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 moved the Lexham Bible back to the Bibles with footnotes. It could be placed with the expanded Bibles as well.

I realized, with this chapter, that there were a number of doctrines more suited for the New Testament which needed definition (most of my work has been in the Old Testament). Therefore, the **dictionary of terms** has been expanded considerably in this chapter as compared to previous chapters of Luke (I will need to go back sometime and update them). The purpose of these terms is to help this study to become self-contained. That is, if you need a quick definition for this or that technical term, it is available within this document.

The hyperlinks are pair-wise hyperlinked, so that you can go from the first occurrence of a theological term, back to the dictionary with its explanation; and then click the word in the dictionary and return to the first occurrence of that term.

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

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

## **Jesus Has a Meal at the Home of a Chief Pharisee**

### **Jesus is Criticized for Healing, on the Sabbath, a Man with Abnormal Swelling**

Although there are elements of the next narrative found elsewhere, this particular narrative appears to belong to Luke's **gospel** alone.

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

Kukis slavishly literal:

**And it was, in the going of Him to a house of a certain ruler of the pharisees on a Sabbath to eat bread (and they were observing Him). And behold a man, a certain one, was [having] dropsy in front of Him. And responding, the Jesus spoke face to face with the lawyers and pharisees, saying, "It is lawful on the Sabbath to serve or not?"**

Luke  
14:1-3

Kukis moderately literal:

**And it came to pass, on the Sabbath, when Jesus [lit., He] went to the home of a certain leader of the pharisees to have a meal [lit., to eat bread]. The pharisees [lit., They] were [carefully] observing Him. And [Jesus] sees [lit., And behold] a certain man in front of Him, [who] had swollen limbs [or, dropsy]. Responding, Jesus spoke directly to the experts in the Law and the pharisees, saying, "Is it lawful to serve [one's fellow man] on the Sabbath or not?"**

Kukis paraphrase

On one particular Sabbath, Jesus was invited to the home of a certain leader of the pharisees in order to have a meal. There were a number of pharisees there, as one might expect, and they were intently observing Jesus, watching to see if He violated any regulations of the Sabbath. Suddenly, Jesus sees a certain man who is right in front of him. This man is afflicted with the swelling of his limbs due to water retention. Jesus knew that He was being set up, so He looked directly at the so-called law experts and pharisees and asked them, “Is it not lawful to serve or to heal another man on the Sabbath?”

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>4</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) And it was, in the going of Him to a house of a certain ruler of the pharisees on a Sabbath to eat bread (and they were observing Him). And behold a man, a certain one, was [having] dropsy in front of Him. And responding, the Jesus spoke face to face with the lawyers and pharisees, saying, “It is lawful on the Sabbath to serve or not?”

Douay-Rheims 1899 (Amer.) And it came to pass, when Jesus went into the house of one of the Pharisees, on the sabbath day, that they watched him. And behold, there was a certain man before him that had the dropsy. And Jesus answering, spoke to the lawyers and Pharisees, saying: Is it lawful to heal on the sabbath day?

Holy Aramaic Scriptures And it happened that when He entered into the house of one from the rulers of the Phrishe {the Pharisees} to eat bread on the day of the Shabtha {the Sabbath}, and they were watching Him,

<sup>4</sup> I have begun to doubt my e-sword Douay-Rheims version, so I now use [www.latinvulgate.com](http://www.latinvulgate.com).

James Murdock's Syriac NT	and behold, a certain gabra {man} who had gathered waters {i.e. had dropsy}, was there before Him, and Eshu {Yeshua} answered and said unto the Saphre {the Scribes}, and unto the Phrishe {the Pharisees}, "Is it lawful to heal on the Shabtha {the Sabbath}?" And it occurred, that, as he entered the house of one of the chief Pharisees to eat bread, on the sabbath day, they watched him. And lo, a dropsical man was before him. And Jesus answered, and said to the Scribes and Pharisees: Is it lawful to heal on the sabbath?
Original Aramaic NT <sup>5</sup>	And it was that when he entered the house of one of the leaders of the Pharisees to eat bread on the Sabbath day, and they were observing him, Behold, one man who was swollen with fluid was there before him. And Yeshua answered and said to the Scribes and to the Pharisees, "Surely it is legal to heal on the Sabbath."
Lamsa Peshitta (Syriac)	And it was that when he entered the house of one of the leaders of the Pharisees to eat bread on the Sabbath day, and they were observing him, Behold, one man who was swollen with fluid was there before him. And Yeshua answered and said to the Scribes and to the Pharisees, "Surely it is legal to heal on the Sabbath."

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	And it came about that when he went into the house of one of the chief Pharisees on the Sabbath, to have a meal, they were watching him. And a certain man was there who had a disease. And Jesus, answering, said to the scribes and Pharisees, Is it right to make people well on the Sabbath or not?
Bible in Worldwide English	One Sabbath day Jesus went to eat at the house of a ruler. He was a ruler of the Pharisees. They were watching Jesus. A man stood in front of him. He was sick. His body was filled with water. Jesus asked the teachers of Gods law and the Pharisees, Is it right to heal a person on the Sabbath day or not?
Easy English	<b>Jesus goes to the house of a Pharisee</b> One Jewish day of rest, Jesus went into the house of a leader of the Pharisees. This man had asked him to come and to eat a meal with him. The people there were all watching him carefully. A sick man came up to Jesus. His arms and legs had grown fat, because they were full of water. So Jesus spoke to the Pharisees and to the teachers of God's Law. He asked them, 'Is it right for us to make someone well on our day of rest, or not?'
Easy-to-Read Version–2008	On a Sabbath day, Jesus went to the home of a leading Pharisee to eat with him. The people there were all watching him very closely. A man with a bad disease was there in front of him. Jesus said to the Pharisees and experts in the law, "Is it right or wrong to heal on the Sabbath day?"
God's Word™	On a day of worship Jesus went to eat at the home of a prominent Pharisee. The guests were watching Jesus very closely. A man whose body was swollen with fluid

<sup>5</sup> The Aramaic English Interlinear New Testament (7th edition), translated by Rev. David Bauscher. <http://www.aramaicnt.com/> ©2006.

Good News Bible (TEV)	<p>was there. Jesus reacted by asking the Pharisees and the experts in Moses' Teachings, "Is it right to heal on the day of worship or not?"</p> <p>One Sabbath Jesus went to eat a meal at the home of one of the leading Pharisees; and people were watching Jesus closely. A man whose legs and arms were swollen came to Jesus, and Jesus spoke up and asked the teachers of the Law and the Pharisees, "Does our Law allow healing on the Sabbath or not?"</p>
J. B. Phillips	<p><b>Strict sabbatarianism is again rebuked</b></p> <p>One Sabbath day he went into the house of one of the leading Pharisees for a meal, and they were all watching him closely. Right in front of him was a man afflicted with dropsy. So Jesus spoke to the scribes and Pharisees and said, "Well, is it right to heal on the Sabbath day or not?"</p>
<i>The Message</i>	<p>One time when Jesus went for a Sabbath meal with one of the top leaders of the Pharisees, all the guests had their eyes on him, watching his every move. Right before him there was a man hugely swollen in his joints. So Jesus asked the religion scholars and Pharisees present, "Is it permitted to heal on the Sabbath? Yes or no?"</p>
NIRV	<p><b>Jesus Eats at a Pharisee's House</b></p> <p>One Sabbath day, Jesus went to eat in the house of a well-known Pharisee. While he was there, he was being carefully watched. In front of him was a man whose body was badly swollen. Jesus turned to the Pharisees and the authorities on the law. He asked them, "Is it breaking the Law to heal on the Sabbath day?"</p>
New Life Version	<p><b>Another Man Healed on the Day of Rest</b></p> <p>On the Day of Rest Jesus went into the house of one of the leaders of the proud religious law-keepers to eat. They all watched Jesus to see what He would do. A man who had very large arms and legs because of a sickness was put before Jesus. Jesus asked the teachers of the Law and the proud religious law-keepers, "Does the Law say it is right to heal on the Day of Rest, or not?"</p>
New Simplified Bible	<p>Shortly after that he went into the house of one of the rulers of the Pharisees. They were there to eat on the Sabbath. They watched him. There was in his presence a man who had the dropsy swollen arms and legs. Jesus spoke to the lawyers and Pharisees: »Is it lawful to heal on the Sabbath, or not?«</p>

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

Casual English Bible <sup>6</sup>	<p><b>HOW TO FOLLOW JESUS</b></p> <p><b>JESUS IS CORDIALLY INVITED</b></p> <p>Jesus went into the home of a leading Pharisee. He went there to eat a meal on the Sabbath. People kept a close eye on him. Right in front of Jesus there was a man suffering from edema—swelling.[1]</p> <p>Jesus had a question for the Pharisees and the scholars who were experts in Jewish law. "Does the law allow us to heal people on the Sabbath, or not?"</p> <p><sup>1</sup>14:2Some Bible translations use the older term "dropsy." It refers to the swelling of soft tissue caused by excess water in the body. When the heart isn't pumping efficiently, soft tissue in the body picks up and stores the extra fluid the heart should have pumped. By the end of the day, gravity has pulled a lot of the fluid into the lower legs and feet.</p>
Contemporary English V.	<p>One Sabbath, Jesus was having dinner in the home of an important Pharisee, and everyone was carefully watching Jesus. All of a sudden a man with swollen legs stood up in front of him. Jesus turned and asked the Pharisees and the teachers of the Law of Moses, "Is it right to heal on the Sabbath?"</p>

<sup>6</sup> From <https://www.casualenglishbible.com/>

The Living Bible	One Sabbath as he was in the home of a member of the Jewish Council, the Pharisees were watching him like hawks to see if he would heal a man who was present who was suffering from dropsy. Jesus said to the Pharisees and legal experts standing around, "Well, is it within the Law to heal a man on the Sabbath day, or not?"
New Berkeley Version New Living Translation	. <b>Jesus Heals on the Sabbath</b> One Sabbath day Jesus went to eat dinner in the home of a leader of the Pharisees, and the people were watching him closely. There was a man there whose arms and legs were swollen. [Or <i>who had dropsy.</i> ] Jesus asked the Pharisees and experts in religious law, "Is it permitted in the law to heal people on the Sabbath day, or not?"
The Passion Translation	<b>Jesus Heals on the Sabbath</b> One day Jesus was on his way to dine with a prominent Jewish religious leader for a Sabbath meal. Everyone was watching him to see if he would heal anyone on the Sabbath. Just then, standing right in front of him was a man suffering with his limbs swollen with fluid. Jesus asked the experts of the law and the Pharisees who were present, "Is it permitted within the law to heal a man on the Sabbath day? Is it right or wrong?"
UnfoldingWord Simplified T.	One day, which was a day of rest, Jesus went to eat at the house of one of the leaders of the Pharisees, and they were watching him carefully. Right there in front of Jesus was a man who had a disease that caused his arms and legs to be very swollen. Jesus asked the experts in Jewish law and the Pharisees who were present, "Is it permitted in the law to heal people on the day of rest, or not?"
Williams' New Testament <sup>7</sup>	One Sabbath, when He went to take a meal at the house of a Pharisee who was a member of the council, they continued to watch Him closely. Just in front of Him was a man who was suffering from dropsy. He answered the experts in the law and the Pharisees by asking, "Is it right to cure people on the Sabbath or not?"

### Partially literal and partially paraphrased translations:

American English Bible	Well, there was a time when [Jesus] went to eat a meal at the house of one of the rulers of the Pharisees on a Sabbath... And everyone there was watching him closely. Then {Look!} suffering from edema came to him. So Jesus asked those students of the Law and the Pharisees this: 'Is it legal to cure on the Sabbath or not?'
Beck's American Translation Breakthrough Version	. And it happened during the time for Him to go into a house of a certain one of the head Separatists on the Sabbath to eat bread; they also were closely watching Him. And look, a certain swollen man was in front of Him. And when Jesus responded, He talked to the legal <i>experts</i> and Separatists, saying, "Is it permitted on the Sabbath to heal or not?"
Common English Bible	<b>Healing on the Sabbath</b> One Sabbath, when Jesus went to share a meal in the home of one of the leaders of the Pharisees, they were watching him closely. A man suffering from an abnormal swelling of the body was there. Jesus asked the lawyers and Pharisees, "Does the Law allow healing on the Sabbath or not?"
Len Gane Paraphrase <sup>8</sup>	Then it came about as he went into the house of one of the chief Pharisees to eat food on the Sabbath that they watched him closely. And behold, a certain man was

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

<sup>8</sup> Paraphrase by Len Gane ©2006-2012 All Rights Reserved. Based on the Textus Receptus. Aka the Welcome Bible.



	before him whose body was swollen with fluid. Jesus responded saying to the lawyers and Pharisees, "Is it lawful to heal on the Sabbath?"
A. Campbell's Living Oracles	It happened on a Sabbath, when he was gone to eat at the house of one of the rulers, who was a Pharisee, that while the Pharisees were observing him, a man who had a dropsy stood before him. Then Jesus addressing himself to the lawyers and Pharisees, said, Is it lawful to cure on the Sabbath?
New Advent (Knox) Bible	There was a sabbath day on which he was asked to take a meal with one of the chief Pharisees, and as he went into the house, they were watching him. Here his eye was met by the sight of a man who had the dropsy. Jesus asked the lawyers and Pharisees openly, Is healing allowed on the sabbath day?
NT for Everyone	<b>Jesus and the Pharisee</b> One sabbath, Jesus went to a meal in the house of a leading Pharisee. They were keeping a close eye on him. There was a man there in front of Jesus who suffered from dropsy. So Jesus asked the lawyers and Pharisees, 'Is it lawful to heal on the sabbath or not?'
20 <sup>th</sup> Century New Testament	On one occasion, as Jesus was going, on a Sabbath into the house of one of the leading Pharisees to dine, they were watching him closely. There he saw before him a man who was suffering from dropsy. "Is it allowable," said Jesus, addressing the Students of the Law and the Pharisees, "to work a cure on the Sabbath, or is it not?"

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

Berean Study Bible	One Sabbath, Jesus went to eat in the home of a leading Pharisee, and those in attendance were watching Him closely. Right there before Him was a man with dropsy. So Jesus asked the experts in the law and the Pharisees, "Is it lawful to heal on the Sabbath or not?"
Christian Standard Bible	<b>A Sabbath Controversy</b> One Sabbath, when he went in to eat [Lit <i>eat bread</i> ] at the house of one of the leading Pharisees, they were watching him closely. There in front of him was a man whose body was swollen with fluid. In response, Jesus asked the law experts and the Pharisees, "Is it lawful to heal on the Sabbath or not?"
Conservapedia Translation	Before long Jesus went to eat bread in the home of one of the leading Pharisees on the Sabbath, as they watched him closely. Unexpectedly, a man appeared with painful swelling of his joints. Whereupon Jesus asked the lawyers and Pharisees, "Is it lawful to heal on the Sabbath?"
Revised Ferrar-Fenton	<b>The Pharisaic Plot.</b> It occurred on one occasion, when He entered the house of one of the rulers of the Pharisees on a Sabbath, that they were watching Him; and one man in His presence was suffering from dropsy. So Jesus, addressing the lawyers and Pharisees, asked, "Is it allowable to cure on the Day of Rest?"
Free Bible Version <sup>9</sup>	One Sabbath Jesus went to have a meal at the home of one of the leaders of the Pharisees where they watched him closely. A man was there whose arms and legs were swollen. So Jesus asked the experts in religious law and the Pharisees, "Does the law allow healing on the Sabbath or not?"
God's Truth (Tyndale)	And it chanced that he went into the house of one of the chief Pharisees to eat bread on a Saboth day: and they watched him. And behold there was a man before him, which had the dropsy. And Jesus answered and spoke unto the lawyers and Pharisees saying: is it lawful to heal on the Saboth day?
International Standard V	<b>Jesus Heals a Man on the Sabbath</b>

<sup>9</sup> From [www.freebibleversion.org](http://www.freebibleversion.org) Copyright © 2011, Free Bible Ministry.



One Sabbath, Jesus [Lit. he] went to the house of a leader of the Pharisees to eat a meal. The guests [Lit. They] were watching Jesus [Lit. him] closely. A man whose body was swollen with fluid suddenly appeared in front of him. So Jesus asked the Pharisees and experts in the Law, "Is it lawful to heal on the Sabbath or not?"

NIV, ©2011

#### Jesus at a Pharisee's House

One Sabbath, when Jesus went to eat in the house of a prominent Pharisee, he was being carefully watched. There in front of him was a man suffering from abnormal swelling of his body. Jesus asked the Pharisees and experts in the law, "Is it lawful to heal on the Sabbath or not?"

Weymouth New Testament

One day--it was a Sabbath--He was taking a meal at the house of one of the Rulers of the Pharisee party, while they were closely watching Him. In front of Him was a man suffering from dropsy. This led Jesus to ask the lawyers and Pharisees, "Is it allowable to cure people on the Sabbath?"

Wikipedia Bible Project

It so happened that one Sabbath that Jesus went into the house of some of the Pharisees' leaders to have a meal, and they were keeping a close watch on him. A man was there suffering from limbs swollen with fluid. So Jesus asked the experts in religious law and the Pharisees, "Does the law permit healing on the Sabbath or not?"

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

Christian Community (1988)<sup>10</sup> One Sabbath Jesus had gone to eat a meal in the house of a leading Pharisee, and he was carefully watched. In front of him was a man suffering from dropsy; so Jesus asked the teachers of the Law and the Pharisees, "Is it lawful to heal on the Sabbath, or not?"

7:36; 11:37

6:6; 13:10

The Heritage Bible

And it was, in his going into the house of one of the ruling Pharisees to eat bread on the Sabbath, that they were scrupulously watching him.

And behold, a certain man in front of him was suffering from dropsy.<sup>2</sup>

And Jesus answering spoke to the lawyers and Pharisees, saying, Is it right to heal on the Sabbath?

<sup>2</sup>14:2 suffering from dropsy, hudropikos, pathological accumulation of diluted lymph in body tissues and cavities.

New American Bible (2011)

#### Healing of the Man with Dropsy on the Sabbath.\*

<sup>a</sup>On a sabbath he went to dine at the home of one of the leading Pharisees, and the people there were observing him carefully.<sup>b</sup>

In front of him there was a man suffering from dropsy.\*

Jesus spoke to the scholars of the law and Pharisees in reply, asking, "Is it lawful to cure on the sabbath or not?"<sup>c</sup>

\* [14:1–6] See note on Lk 13:10–17.

\* [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.

\* [14:2] Dropsy: an abnormal swelling of the body because of the retention and accumulation of fluid.

a. [14:1–6] 6:6–11; 13:10–17.

b. [14:1] 11:37.

c. [14:3] 6:9; Mk 3:4.

<sup>10</sup> From <https://www.bibliacatolica.com.br/christian-community-bible/luke/>

New Catholic Bible

**A Dinner Given by a Pharisee<sup>[a]</sup>**

**Chapter 14**

**Jesus Heals a Man with Dropsy on the Sabbath.**<sup>[b]</sup> On one Sabbath, Jesus went to dine at the home of a prominent Pharisee, and the people were watching him closely. In front of him there was a man suffering from dropsy, and Jesus asked the lawyers and the Pharisees, "Is it lawful to heal on the Sabbath or not?"

[a] Luke 14:1 Luke is an artful composer of Gospel scenes. Here he brings together different themes in the unfolding of a repast. The Jews thought of the kingdom of God as a gathering of people at a banquet in heaven. And, for Luke, this repast doubtless has the value of an announcement and a symbol. Jesus has the honor of being invited on the Sabbath to dine with a group of Pharisees, the representatives of Jewish thought. His hosts follow solid principles of thought and congratulate themselves on their good education. They closely watch Jesus' behavior out of curiosity mingled with apprehension. And one might say that Jesus goes out of his way to shock them.

[b] Luke 14:1 Jesus does not lose himself in compliments and conversation but posits an act, a sign of the salvation that he brings to human beings. This is a new miracle, again performed on a Sabbath. Religion is for the liberation of persons, not their enslavement. To keep the Sabbath is to bear witness to it (see Lk 6:6-11; 13:10-17). See note on Mt 12:9-14.

New English Bible—1970

***The Healing of the Man with Dropsy (Peraea)***

ONE SABBATH HE WENT to have a meal in the house of a leading Pharisee; and they were watching him closely. There, in front of him, was a man suffering from dropsy. Jesus asked the lawyers and the Pharisees: 'Is it permitted to cure people on the Sabbath or not?'

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible

One *Shabbat* Yeshua went to eat in the home of one of the leading *P'rushim*, and they were watching him closely. In front of him was a man whose body was swollen with fluid. Yeshua spoke up and asked the Torah experts and *P'rushim*, "Does the *Torah* allow healing on *Shabbat* or not?"

exeGesés companion Bible  
Holy New Covenant Trans.

.  
During a Sabbath day Jesus went to the home of an important Pharisee to eat with him. The Pharisees were all watching Jesus very closely. A man had a swelling disease. He was put before Jesus. Jesus asked the Pharisees and the teachers of the law, "Is it right or wrong to heal on the Sabbath day?"

The Israel Bible (beta)  
Israeli Authorised Version

.  
And it came to pass, as he went into the house of one of the chief Prushim to eat bread on the Sabbath Day, that they watched him. And, behold, there was a certain man before him which had the dropsy. And Y'shuw`a answering spake unto the Torah teachers and Prushim, saying, Is it lawful to heal on the Sabbath Day?

The Scriptures 2009

And it came to be, as He went into the house of one of the rulers of the Pharisees to eat bread on the Sabbath, that they were watching Him closely. And see, there was a certain man before Him suffering from dropsy. And עֲשׂוּיָהּ responding, spoke to those learned in the Torah and the Pharisees, saying, "Is it right to heal on the Sabbath?"

Tree of Life Version

Now when Yeshua went into the home of one of the leaders of the Pharisees to eat a meal on Shabbat, they were watching Him closely. And there before Him was a man swollen with fluid. So Yeshua said to the Torah lawyers and the Pharisees, "Is it permitted to heal on Shabbat, or not?"

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

Accurate New Testament <sup>11</sup>	...and [It] becomes in the+ to come him to house [of] someone [of] the rulers [of] the pharisees [on] break (weekly) to eat bread and They were Watching him and look! Man Someone was Swollen before him and Answering The Jesus says to the [men] legal and pharisees Saying is (permissible) [on] the break (weekly) to relieve or not?
Alpha & Omega Bible	IT HAPPENED THAT WHEN HE WENT INTO THE HOUSE OF ONE OF THE LEADERS OF THE PHARISEES ON THE SABBATH (7th Day of Rest & Worship. i.e. Saturday) TO EAT BREAD, THEY WERE WATCHING HIM CLOSELY. AND THERE IN FRONT OF HIM WAS A MAN SUFFERING FROM DROPSY. AND JESUS ANSWERED AND SPOKE TO THE LAWYERS AND PHARISEES, SAYING, "IS IT LAWFUL TO HEAL ON THE SABBATH (7th Day of Rest & Worship. i.e. Saturday), OR NOT?"
Awful Scroll Bible	Now itself came about from-within he is to be came into the house, of a certain leader of the Resolved to be ate bread on a Rest indeed themselves were watching-over-before him. Even be yourselves looked, there was he certain of the aspects-of-man from-within-near him, dropsical that itself-appearing-as-water. Then Deliverance-of-Jah coming to be resolved-away, said with regards to the lawyers and they Resolved, speaking out, "Is it whether by- our -existence, to service on Rest"
Concordant Literal Version	And it occurred at His coming into the house of a certain one of the chiefs of the Pharisees on a sabbath to eat bread, they were scrutinizing Him." And lo! a certain man in front of Him was dropsical. And answering, Jesus spoke to those learned in the law and to the Pharisees, saying, "Is it allowed to cure on the sabbath or not?"
exeGeses companion Bible	<b><u>YAH SHUA HEALS ON THE SHABBATH</u></b> And so be it, as he goes in the house of one of the arch Pharisees to eat bread on the shabbath, they observe him: and behold, there is a human in front of him - dropsical: and Yah Shua answers, saying to the torahists and Pharisees, wording, Is it allowed to cure on the shabbath?
Orthodox Jewish Bible	And it came to pass when he went into a bais of a certain one of the Rashei HaPerushim on Shabbos for betziat halechem, and they were watching him closely, And there in front of Rebbe, Melech HaMoshiach was a certain ish suffering from dropsy, And in reply, Rebbe Melech HaMoshiach spoke to the Baalei Torah and Perushim, saying, Is it mutar (permissible) on Shabbos to give refuah or not?.
Rotherham's Emphasized B.	And it came to pass <when he entered into the house of one of the rulers of the Pharisees, on a Sabbath, to eat bread> that   they   were narrowly watching him. <sup>2</sup> And lo! there was [a certain man] who had the dropsy, before him. <sup>3</sup> And Jesus, answering, spake unto the Lawyers and Pharisees, saying— Is it allowed, on the Sabbath, to cure, or not? But [they] held their peace. [Rotherham has this phrase as a part of v. 3.]

### Expanded/Embellished Bibles:

#### *The Amplified Bible*

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

It happened one Sabbath, when He went for a meal at the house of one of the ruling Pharisees, that they were watching Him closely and carefully [hoping to entrap Him].

<sup>11</sup> The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. [www.lookhigher.com](http://www.lookhigher.com)

And there in front of Him was a man who had <sup>[a]</sup>dropsy (extreme swelling). And Jesus asked the lawyers and the Pharisees, "Is it lawful to heal on the Sabbath, or not?"

[a] Or Edema, an abnormal accumulation of serous fluid in the connective tissue, causing swelling.

An Understandable Version And it happened on a Sabbath day, when Jesus went to the house of one of the leading Pharisees for a meal, that they [*i.e.*, probably other Pharisees who were also guests] were watching Him closely.

And there He saw a certain man suffering from dropsy [Note: This is a condition in which the tissues of the body retain too much fluid].

So, Jesus asked the teachers of the Law of Moses and the Pharisees, saying, "Is it permissible by the Law of Moses to heal people on the Sabbath day, or not?"

The Expanded Bible

### Healing on the Sabbath

On a Sabbath day, when Jesus went to eat at the home of a leading Pharisee, the people [<sup>h</sup>they; <sup>c</sup>probably religious leaders] were watching Jesus very closely. And [<sup>h</sup>Look; <sup>t</sup>Behold] in front of him was a man with dropsy [<sup>c</sup>swelling caused by bodily fluids; also called edema]. Jesus said to the Pharisees and experts on the law, "Is it right or wrong [permitted; lawful] to heal on the Sabbath day?"

Jonathan Mitchell NT

Later, it occurred during the [situation for] Him to go (or: come) into the house of a certain one of the leaders (or: rulers; officials; chief or prominent men) of the Pharisees, on a sabbath, to eat bread (= a meal) – and they, themselves, were continuing in closely observing Him from the side, scrutinizing Him.

And then – look and take note! – there was [suddenly] a certain person (human) suffering from edema (dropsy; excess swelling from fluid retention) in front of Him.

And so, giving a discerning response, Jesus said to the men versed in the Law (the Torah and legal experts) and [to the] Pharisees, "Is it [other MSS: Does it continue being] allowed by custom and Law to give care, attentively treat or cure on the sabbath, or not?"

P. Kretzmann Commentary

### Verses 1-6

**Christ the Guest of a Pharisee.** Luke 14:1-14

Healing a man afflicted with dropsy on the Sabbath:

And it came to pass, as He went into the house of one of the chief Pharisees to eat bread on the Sabbath-day that they watched Him.

And, behold, there was a certain man before Him which had the dropsy.

And Jesus, answering, spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the Sabbath-day?

Syndein/Thieme

{Healing Again on the Sabbath}

“And it came to pass {new subject} when He {Jesus} went to dine/‘eat bread’ at the house of a leader of the Pharisees one Sabbath . . . they were watching him closely.

“And, behold {pay attention!} there right in front of Him was a man suffering from dropsy {hudropikos - a swelling from excessive accumulation of serous fluid in tissue}.

“ So Jesus had an answer {apokrinomai} {as in Luke 5:5 Jesus must have ‘come to know their questioning thoughts’}, and said face to face with the experts in religious law and the Pharisees, “Is it lawful to heal on the Sabbath or not?”

Translation for Translators

**Jesus told the Jewish leaders that they were being hypocritical about not helping people on the Sabbath.**

Luke 14:1-6

One ◀Jewish day of rest/Sabbath day▶, Jesus went to eat [SYN] at the house of an important Pharisee. Some *men who studied the Jewish laws* and other Pharisees who were there were watching him carefully *to see if he would do something for which they could accuse him*. Unexpectedly, there was a man in front of Jesus whose arms and legs were swollen. Jesus said to them, “Is it permitted in *our(inc)* Jewish laws to heal *someone* ◀on our Jewish rest day/on the Sabbath▶, or not?”

## The Voice

Another Sabbath Day came and Jesus was invited to an official's home for a meal. This fellow was a leader of the Pharisees, and Jesus was still under close surveillance by them. Jesus noticed a man suffering from a swelling disorder. He questioned the religious scholars and Pharisees.

**Jesus:** Is it permitted by traditions and the Hebrew Scriptures to heal people on the Sabbath, or is it forbidden?

**Bible Translations with a Lot of Footnotes:**

## Lexham Bible

***A Man Suffering from Edema Healed***

And it happened that when he came to the house of a certain one of the leaders of the Pharisees on a Sabbath to eat a meal, [Literally "bread"] they were watching him closely. And behold, a certain man was in front of him, suffering from edema. And Jesus answered and [\*Here "and" is supplied because the previous participle ("answered") has been translated as a finite verb] said to the legal experts and Pharisees, saying, "Is it permitted to heal on the Sabbath, or not?"

## NET Bible®

***Healing Again on the Sabbath***

Now<sup>1</sup> one Sabbath when Jesus went to dine<sup>2</sup> at the house of a leader<sup>3</sup> of the Pharisees,<sup>4</sup> they were watching<sup>5</sup> him closely. There<sup>6</sup> right<sup>7</sup> in front of him was a man suffering from dropsy.<sup>8</sup> So<sup>9</sup> Jesus asked<sup>10</sup> the experts in religious law<sup>11</sup> and the Pharisees, "Is it lawful to heal on the Sabbath<sup>12</sup> or not?"

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

<sup>2</sup>tn Grk "to eat bread," an idiom for participating in a meal.

<sup>3</sup>tn Grk "a ruler of the Pharisees." He was probably a synagogue official.

<sup>4</sup>sn See the note on Pharisees in 5:17.

<sup>5</sup>sn Watching...closely is a graphic term meaning to lurk and watch; see Luke 11:53-54.

<sup>6</sup>tn Grk "And there." Here καί (kai) has not been translated because of differences between Greek and English style.

<sup>7</sup>tn Grk "behold." The Greek word ἰδοῦ (idou) at the beginning of this statement adds interest and emphasis (BDAG 468 s.v. 1). Here it has been translated as "right" in the phrase "right in front of him," giving a similar effect of vividness in the translation.

<sup>8</sup>sn The condition called dropsy involves swollen limbs resulting from the accumulation of fluid in the body's tissues, especially the legs.

<sup>9</sup>tn Here καί (kai) has been translated as "so" to indicate the sequence of events (Jesus' question was prompted by the man's appearance).

<sup>10</sup>tn Grk "Jesus, answering, said." This is redundant in contemporary English. In addition, since the context does not describe a previous question to Jesus (although one may well be implied), the phrase has been translated here as "Jesus asked."

<sup>11</sup>tn That is, experts in the interpretation of the Mosaic law (traditionally, "lawyers").

<sup>12</sup>sn "Is it lawful to heal on the Sabbath or not?" Will the Pharisees and experts in religious law defend tradition and speak out against doing good on the Sabbath? Has anything at all been learned since Luke 13:10-17? Has repentance come (13:6-9)?

## New American Bible (2011)

The Spoken English NT<sup>12</sup>***Jesus Heals a Man with Edema***

Once Jesus went to a leading Pharisee's house for a meal on the Sabbath. And they were watching him closely. Right then a man who had a bad case of edema

<sup>12</sup> The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.



came up to him.<sup>a</sup> Jesus spoke to the scripture experts and Pharisees and said,<sup>b</sup> "Is it allowed to heal on the Sabbath or not?"

a. Lit. "And behold, a certain person with edema was in front of him." Edema is when your feet (and sometimes other parts of your body too) get all swollen and packed with fluid.

b. Lit. "And Jesus responded and said to the scripture experts and Pharisees."

Wilbur Pickering's New T.

**Jesus heals a man with dropsy**

Then it happened, when He entered the house of one of the rulers of the Pharisees to eat bread on the Sabbath, that they were watching Him closely. And then, there in front of Him was a man who had dropsy!<sup>1</sup> And Jesus reacted by saying to the lawyers and Pharisees, "Is it lawful to heal on the Sabbath?"

<sup>(1)</sup> It seems scarcely credible that such a person could have gotten in there by accident. The Pharisees were desperately looking for some way to accuse Him.

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

A Faithful Version

Now it came to pass, when He went into a house of one of the rulers of the Pharisees on the Sabbath to eat bread, that they were watching Him. And behold, there was a certain man who had dropsy standing in front of Him. Then Jesus answered and spoke to the doctors of the law and to the Pharisees, saying, "Is it lawful to heal on the Sabbath?"

Analytical-Literal Translation

And it happened, when He went into [the] house of one of the rulers of the Pharisees on a Sabbath to eat bread, that they were watching Him closely. And look! A certain man was dropsical [i.e. having swollen arms and legs] before Him. And answering, Jesus spoke to the lawyers and Pharisees, saying, "Is it lawful to be healing on the Sabbath?"

Charles Thomson NT

It happened also on a sabbath day, when he went to eat at the house of one of the chiefs who were Pharisees, and they were watching him, behold there was before him a man, who had a dropsy; thereupon Jesus, addressing the teachers of the law, and the Pharisees, said, Is it lawful to heal on the sabbath day?

Context Group Version  
Far Above All Translation<sup>13</sup>

.  
Now it came to pass, when he had gone into *the* home of one of the senior members of the Pharisees on a Sabbath to eat bread, that they were watching him closely, and it was the case that there was a certain man with oedema in front of him, at which Jesus reacted and addressed the scholars in the law and Pharisees and said, "Is it permitted to heal on the Sabbath?"

Green's Literal Translation  
Literal New Testament

.  
AND IT CAME TO PASS ON HIS HAVING GONE INTO A HOUSE OF ONE OF THE RULERS OF THE PHARISEES ON A SABBATH TO EAT BREAD, THAT THEY WERE WATCHING HIM.  
AND BEHOLD, A MAN CERTAIN THERE WAS DROPSICAL BEFORE HIM.  
AND ANSWERING JESUS SPOKE TO THE DOCTORS OF THE LAW AND TO [THE] PHARISEES, SAYING, IS IT LAWFUL ON THE SABBATH TO HEAL?

Literal Standard Version  
Modern English Version

.  
**The Healing of the Man With Edema**  
On the Sabbath they watched Him as He went into the house of one of the leaders of the Pharisees to eat bread. There before Him was a man who had edema. [Or *dropsy*.] Jesus said to the lawyers and Pharisees, "Is it lawful to heal on the Sabbath?"

Modern Literal Version 2020

And it happened, while\* he was going into a house of a certain *one* of the rulers of the Pharisees on a Sabbath to eat bread, *that* they themselves were observing him. And behold, there was before him, a certain man *with* dropsy. And Jesus answered

<sup>13</sup> Online: <http://www.faraboveall.com/> by Graham Thomason.



and spoke to the professors of the law and Pharisees, saying, If it is *not* legal to heal on the Sabbath, *then*?

Modern KJV  
New American Standard B.

**Jesus Heals on the Sabbath**

It happened that when He went into the house of one of the leaders [i.e., members of the Sanhedrin] of the Pharisees on the Sabbath to eat bread, they were watching Him closely [Or *maliciously*]. And there [Lit *behold*] in front of Him was a man suffering from edema [i.e., extreme swelling]. And Jesus responded and said to the lawyers [i.e., experts in Mosaic Law] and Pharisees [Lit *Pharisees, saying*], "Is it lawful to heal on the Sabbath, or not?"

New Matthew Bible

**Jesus eats with the Pharisee, heals a man with dropsy on the Sabbath, teaches to be lowly, tells of the great supper, and warns people who would follow him to first determine what it will cost them. The salt of the earth.**

And it happened that he went into the house of one of the chief Pharisees to eat bread on a Sabbath day, and they were watching him. And there was before him a man who had the dropsy. And Jesus addressed the wise men of law and the Pharisees, asking, Is it lawful to heal on the Sabbath day?

NT (Variant Readings)

And it came to pass, when he went into the house of one of the rulers of the Pharisees on a sabbath to eat bread, that they were watching him. And behold, there was before him a certain man that had the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath, °or not?

°Byz. omits "or not".

Niobi Study Bible

**A Man with Dropsy Healed on the Sabbath**

And it came to pass, as He went into the house of one of the chief Pharisees to eat bread on the Sabbath day, that they watched Him. And behold, there was a certain man before Him who had the dropsy. And Jesus answering, spoke unto the lawyers and Pharisees, saying, "Is it lawful to heal on the Sabbath day?"

Restored Holy Bible 6.0

And it came to pass, on his going into the house of a certain one of the chiefs of the Pharisees, on a sabbath, to eat bread, that they were watching him, and lo, there was a certain dropsical man before him; and Jesus answering spake to the lawyers and Pharisees, saying, 'Is it lawful on the sabbath-day to heal?'...

Revised Young's Lit. Trans.  
Updated Bible Version 2.17  
Young's Updated LT

**The gist of this passage:**

Some pharisees of note watched Jesus carefully as he was in the home of one of them eating bread. Jesus asks their experts, "Is it lawful to heal on the Sabbath?"

1-3

Luke 14:1a			
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
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 indicative	Strong's #1096

Sometimes, when there is no specific subject, this can be translated, *and it came to pass, and it was, and so it was; and here is what happened next.*

Luke 14:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
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>	aorist active infinitive	Strong's #2064
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
oikos (οἶκος) [pronounced OY-koss]	<i>house, building, palace; home, abode, dwelling place, [including a city, country]; used for believers in a group [household of God]; a household, family; descendants</i>	masculine singular noun, accusative case	Strong's #3624
tinis (τινος) [pronounced tihn-oss]	<i>of one, from someone, from a certain one; of any, from anyone, of anything; from someone, of something; of some, from some time, awhile; only</i>	mfn singular; enclitic, indefinite pronoun; adjective; genitive/ablative case	Strong's #5100
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
archôn (ἄρχων, ἄρχοντος, ὁ) [pronounced AHR-khohn]	<i>ruler, commander, chief, leader, first-in-rank; prince, magistrate</i>	masculine singular noun; genitive/ablative case	Strong's #758 (present participle of Strong's #757)
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
Pharisaïos (Φαρισαῖος) [pronounced far-is-AH-yos]	<i>a Jewish separatist sect, a Jewish religious sect; transliterated Pharisee</i>	masculine plural noun; genitive/ablative case	Strong's #5330

Luke 14:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sabbaton (σάββατον) [pronounced SAHB-baht-on]	<i>Sabbath [day, week]; seventh day; Saturday</i>	neuter singular noun, dative, locative, instrumental case	Strong's #4521
phagô (φάγω) [pronounced FAG-oh]	<i>to eat; to consume (a thing); to take food, to eat a meal; metaphorically to devour, to consume</i>	aorist active infinitive	Strong's #5315
artos (ἄρτος) [pronounced AR-toss]	<i>bread, loaf, loaves</i>	masculine singular noun; accusative case	Strong's #740

**Translation:** And it came to pass, on the Sabbath, when Jesus [lit., He] went to the home of a certain leader of the pharisees to have a meal [lit., to eat bread].

Jesus received a number of invites to the homes of various pharisees, and most of the time, these were set ups. That is, the pharisees were going to use this time in order to find fault with something that Jesus does. So, there was this pretense of being sociable and friendly; but their intent was something entirely different. We would logically assume that is what is taking place here (obviously, Jesus did not just wander over to the home of a pharisee and started eating his food).

Why would this be done? By doing this, the pharisees get Jesus onto their own home turf and they control the guest list. That way, Jesus is not going to be surrounded by supporters.

Because this is a leader among the pharisees, he is able to tell the other pharisees what to do, to some extent. "Watch Him carefully," may have been the instructions; "See if He performs any works."

I would assume that the bread was baked the day before (and that there was possibly more to this meal than just bread). But how did the bread get to the table? Was it taken to the table the day before and left there? Or did someone, prior to the meal carry the bread there? I ask this simply because, for this meal, even if the food had been prepared the day before (maybe it had and maybe it hadn't), there was some preparation involved in this meal, even if it was to move things from point A to point B. My point being, there is no doubt something which could have been called work associated with the pharisees or with one of their servants. We have all had guests over to eat; even if they are our closest friends who know us, some kind of preparation takes place (there would have been several pharisees there partaking of this meal). However, these pharisees are ready to go after Jesus Who will heal a man. We do not know how much effort was involved in healing a man. My assumption would be that, from Jesus, there is no effort whatsoever. He simply made the choice who to heal, and then healed them (or, allowed the Holy Spirit to heal them).

Why not invite Jesus on a day when work could be done? It appears that the primary reason for getting Jesus into this environment is to catch Him in the act of healing on the Sabbath (as if this is wrong to do).

Luke 14:1b			
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 14:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autoi (αὐτοί) [pronounced ow-TOY]	<i>they; same; these</i>	3 <sup>rd</sup> person masculine plural personal pronoun; nominative case	Strong's #846
ên (ἦν) [pronounced ayh]	<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)
paratêreô (παρατηρέω) [pronounced par-at-ay-REH-oh]	<i>observing, watching; lit., inspecting alongside, that is, noting insidiously or scrupulously</i>	masculine plural, present middle participle, nominative case	Strong's #3906
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846

**Translation:** The pharisees [lit., They] were [carefully] observing Him.

All of the pharisees who are there are watching Jesus carefully. The Lord is being set up; but it is reasonable to assume that these men were looking for anything that Jesus might do.

Luke14:1 And it came to pass, on the Sabbath, when Jesus [lit., He] went to the home of a certain leader of the pharisees to have a meal [lit., to eat bread]. The pharisees [lit., They] were [carefully] observing Him.

Luke 14:2			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
idou (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)
anthrôpos (ἄνθρωπος) [pronounced ANTH-row-pos]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; dative, locative or instrumental case	Strong's #444
tís (τις) [pronounced tihç] ti (τι) [pronounced tih]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	masculine singular, enclitic, indefinite pronoun; adjective; nominative case	Strong's #5100
ên (ἦν) [pronounced ayh]	<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)

## Luke 14:2

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
The verb <i>to be</i> can also refer to a state of having something.			
hudrôpikos (ὕδρωπικός) [pronounced <i>hoo-droh-pihk-OSS</i> ]	<i>dropsical, suffering from dropsy, to have dropsy; body and limbs swollen with fluid; having edema</i>	masculine singular adjective, nominative case	Strong's #5203
emprosthen (ἔμπροσθεν) [pronounced <i>EM-pross-thehn</i> ]	<i>in front, ahead, toward the front; forward</i>	adverb (also used as a preposition)	Strong's #1715
autou (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

**Translation:** *And [Jesus] sees [lit., And behold] a certain man in front of Him, [who] had swollen limbs [or, dropsy].*

This particular illness was something which could be observed. It is a swelling of the tissue which could be very painful. If Jesus healed this man, it would be obvious.

This indicates that, by this time in the Lord's public ministry, the pharisees did not question whether or not He could heal. They knew that He could heal.

We may reasonably assume that this man did not just happen to be here—that these pharisees found a man who had a physical ailment and brought him before Jesus on the Sabbath. It is reasonable to assume that various men with ailments did not just drop by a pharisee's home at meal time.

Perhaps this man was seated directly in front of Jesus. Whatever limbs which he was that were swollen had to be clearly visible to the Lord; and this disease is apparently quite painful. It was probably obvious to all there that this man was in pain. Quite obviously, none of the experts in the Law could help this man.

Wouldn't this have been a grand humanitarian gesture to bring this man before Jesus, knowing that Jesus might heal him? It would have been, but he was set there as a prop, in order to accuse Jesus of wrongdoing.

Now, you may ask, *didn't they do that before? Didn't Jesus already resolve this issue?* Not every pharisee knows every other pharisee. They did not have a chat room where they exchanged ideas. "Oh, you tried this? Well, then, I will try that. Lol" This incident and the one in Luke 13 tell us that the **legalistic** pharisees had the same ideas about getting Jesus to violate the Law (in their eyes, He was violating the Law). These two recorded incidents by Luke suggest that this sort of thing may have happened many times.

The pharisees knew that Jesus was compassionate (far more than they were), and were depending upon His compassion to heal on the Sabbath (which the pharisees have decided is *working*).

Luke14:2 *And [Jesus] sees [lit., And behold] a certain man in front of Him, [who] had swollen limbs [or, dropsy].*



Luke 14:3a			
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
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
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
Iêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i> ]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424
epô (ἔπω) [pronounced <i>EHP-oh</i> ]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2036
prôs (πρός) [pronounced <i>prahç</i> ]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
tous (τοὺς) [pronounced <i>tooç</i> ]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
nomikos (νομικός) pronounced <i>nom-ik-OSS</i>	<i>lawyer; about (concerning) the law; according (or pertaining) to law, legal (ceremonially); an expert in the (Mosaic) law</i>	masculine plural adjective; accusative case	Strong's #3544
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
Pharisaios (Φαρισαῖος) [pronounced <i>far-is-AH-yos</i> ]	<i>a Jewish separatist sect, a Jewish religious sect; transliterated Pharisee</i>	masculine plural noun; accusative case	Strong's #5330

**Translation:** Responding, Jesus spoke directly to the experts in the Law and the pharisees,...

This phrase begins with *and responding, and answering*. It does not appear that Jesus was asked a specific question, but He certainly understands that He is being set up. Therefore, He responds to what these religious legalists are thinking.



There were men there who specifically were experts in the Law. Now, this does not mean that they actually knew the Mosaic Law well (they probably did); but they knew all of the regulations which had been put in place after the Law; regulations which assured them that someone was keeping the Law.

Do you know what was *not* among their regulations? *Healing on the Sabbath!* Of course this was not in their regulations, because no one was ever able to just heal another person at will before. There were never any deep-dive discussions between law experts over the years, where one of them said, “Just in case, should we not specify that if someone heals on the Sabbath, that is wrong?” “No one can just heal at will. We don’t need that regulation. That is just silly.” That conversation never happened. No one would have imagined it.

Luke 14:3b			
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 singular, present active participle, nominative case	Strong’s #3004
exesti (ἔξεστι) [pronounced EX-es-tee]	<i>to be lawful, to be right; to be permitted</i>	3 <sup>rd</sup> person singular, aorist impersonal active indicative	Strong’s #1832
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
sabbaton (σάββατον) [pronounced SAHB-baht-on]	<i>Sabbath [day, week]; seventh day; Saturday</i>	neuter singular noun, dative, locative, 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>	aorist active infinitive	Strong’s #2323
ê (ἢ) [pronounced ā]	<i>or; either, rather; than; but; save</i>	disjunctive particle	Strong’s #2228
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong’s #3756

**Translation:** ...saying, “Is it lawful to serve [one’s fellow man] on the Sabbath or not?”

Rather than heal the man, and then discuss the legalities of healing, Jesus first addresses the legality of healing on the Sabbath. In some ways, this is quite absurd, as the pharisees were not facing a rash of healings by a variety of so-called messiahs. There were other messiahs over the years, but only Jesus could heal a man at will.

Jesus uses an interesting verb here: the aorist active infinitive of *therapeuō* (θεραπεύω) [pronounced *there-ap-YOO-oh*], which means, *to serve, do service; to heal, to cure, to restore to health; to worship*. Strong’s #2323. This word does not only means, *to heal, to cure* but it also means, *to serve*. What is happening right at this moment? These pharisees are *servicing* Jesus a meal. Maybe they have been careful to do very little in this regard, but they have, nevertheless, served Jesus food.

Maybe the idea here is, to first put these men off balance. Are they ready to testify that they did not work on the Sabbath in order to prepare and serve this meal? One could easily argue that this leader of the pharisees was, in fact, serving Jesus. In any case, Jesus is going to approach this in a different way. He will preemptively handle His critics, and then He will heal the man.

You may want to view the [Doctrine of Healing](#) (R. B. Thieme, Jr.).

Luke 14:3 Responding, Jesus spoke directly to the experts in the Law and the pharisees, saying, "Is it lawful to serve [one's fellow man] on the Sabbath or not?" (Kukis moderately literal translation)

Luke 14:1–3 And it came to pass, on the Sabbath, when Jesus [lit., *He*] went to the home of a certain leader of the pharisees to have a meal [lit., *to eat bread*]. The pharisees [lit., *They*] were [carefully] observing Him. And [Jesus] sees [lit., *And behold*] a certain man in front of Him, [who] had swollen limbs [or, *dropsy*]. Responding, Jesus spoke directly to the experts in the Law and the pharisees, saying, "Is it lawful to serve [one's fellow man] on the Sabbath or not?" (Kukis moderately literal translation)

Luke 14:1–3 On one particular Sabbath, Jesus was invited to the home of a certain leader of the pharisees in order to have a meal. There were a number of pharisees there, as one might expect, and they were intently observing Jesus, watching to see if He violated any regulations of the Sabbath. Suddenly, Jesus sees a certain man who is right in front of him. This man is afflicted with the swelling of his limbs due to water retention. Jesus knew that He was being set up, so He looked directly at the so-called law experts and pharisees and asked them, "Is it not lawful to serve or to heal another man on the Sabbath?" (Kukis paraphrase)

But those kept quiet; and taking [him], He cured him and dismissed [him]. And face to face with them, He said, "Which of you [all] a son or an ox into a well will fall and not at once will lift him out on a day the Sabbath?" And was not able to answer face to face with these things.

Luke  
14:4–6

The pharisees kept quiet. [Jesus] took the man [and] He healed him, thereafter [lit., *and*] dismissing him. [Looking] directly at them [the religious hierarchy], Jesus [lit., *He*] said, "Which of you+ [has] a son or an animal [who] falls into a well but will not at once lift it out, [even] on the Sabbath day?" But they were not able to answer these things directly.

The pharisees and legal scholars had nothing to say. Therefore, Jesus took the man and healed him, sending him off on his way. Then Jesus looked directly at the religious crowd and said, "Let's say your son or one of your prized animals fell into a cistern on the Sabbath; are you telling Me that you would not immediately rescue them?" The religious types were unable to answer Jesus.

Here is how others have translated this verse:

#### Ancient texts:

- Westcott-Hort Text (Greek) But those kept quiet; and taking [him], He cured him and dismissed [him]. And face to face with them, He said, "Which of you [all] a son or an ox into a well will fall and not at once will lift him out on a day the Sabbath?" And was not able to answer face to face with these things.
- Douay-Rheims 1899 (Amer.) But they held their peace. But he taking him, healed him and sent him away. And answering them, he said: Which of you shall have an ass or an ox fall into a pit and will not immediately draw him out, on the sabbath day? And they could not answer him to these things.
- Holy Aramaic Scriptures But, they were silent. And He took him and healed him, and let him go.

And He said unto them, "Who among you, that if his son or his ox should fall into a well on the day of the Shabtha {the Sabbath}, and won't immediately pull and bring him up?"

And they were not able to give to Him an answer concerning this.

James Murdock's Syriac NT And they were silent. And he took him, and healed him, and dismissed him.

And he said to them: Which of you, if his son or his ox fall into a pit on the sabbath day, doth not immediately lift and draw him out?

And they could give him no answer to that.

Original Aramaic NT But they were silent, and he held him and healed him and he dismissed him.

And he said to them, "Who of you, whose son\* or ox should fall in a pit on the Sabbath day, would not at once pull and lift him out?"

And they could not give him an answer to this.

Lamsa Peshitta (Syriac) But they were silent, and he held him and healed him and he dismissed him.

And he said to them, "Who of you, whose son or ox should fall in a pit on the Sabbath day, would not at once pull and lift him out?"

And they could not give him an answer to this.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English But they said nothing. And he made him well and sent him away.

And he said to them, Which of you, whose ox or ass has got into a water-hole, will not straight away get him out on the Sabbath?

And they had no answer to that question.

Bible in Worldwide English They did not answer. So he took the man and healed him. Then he sent him away.

Jesus said to them, If your horse or cow falls into a hole, which one of you will not pull him out right away on the Sabbath day? They could not answer that.

Easy English But they would not say anything. So Jesus took the sick man and he made him well again. Then he let him go away.

Then Jesus asked the people, 'Maybe one of you has a son or an animal that falls into a well on our day of rest. What will you do? You will pull the child or the animal out of the well immediately.' When Jesus said this, they could not say anything else.

Easy-to-Read Version—2006 But they would not answer his question. So he took the man and healed him. Then he sent the man away.

Jesus said to the Pharisees and teachers of the law, "If your son or work animal falls into a well on the Sabbath day, you know you would pull him out immediately."

The Pharisees and teachers of the law could say nothing against what he said.

God's Word™ But they didn't say a thing. So Jesus took hold of the man, healed him, and sent him away.

Jesus asked them, "If your son or your ox falls into a well on a day of worship, wouldn't you pull him out immediately?" They couldn't argue with him about this.

Good News Bible (TEV) But they would not say a thing. Jesus took the man, healed him, and sent him away.

Then he said to them, "If any one of you had a child or an ox that happened to fall in a well on a Sabbath, would you not pull it out at once on the Sabbath itself?" But they were not able to answer him about this.

J. B. Phillips But there was no reply. So Jesus took the man and healed him and let him go. Then he said to them, "If an ass or a cow belonging to one of you fell into a well, wouldn't you rescue him without the slightest hesitation even though it were the Sabbath?"

And this again left them quite unable to reply.

The Message They were silent. So he took the man, healed him, and sent him on his way. Then he said, "Is there anyone here who, if a child or animal fell down a well, wouldn't

NIRV	<p>rush to pull him out immediately, not asking whether or not it was the Sabbath?" They were stumped. There was nothing they could say to that. But they remained silent. So Jesus took hold of the man and healed him. Then he sent him away.</p> <p>He asked them another question. He said, "Suppose one of you has a child or an ox that falls into a well on the Sabbath day. Wouldn't you pull it out right away?" And they had nothing to say.</p>
New Life Version	<p>They did not answer. Jesus took hold of the man and healed him and sent him away. Then Jesus said to the leaders, "If one of you had a cow or donkey that fell into a hole, would you not go at once and pull it out on the Day of Rest?" And they were not able to answer His questions.</p>
New Simplified Bible	<p>They did not speak. So he held the man and healed him and let him go. He said: »Which of you who has an ass or a bull that falls into a well, and will not immediately pull him up on a Sabbath day?« Again they could not answer.</p>

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

Casual English Bible	<p>Nothing but silence. Jesus grabbed hold of the man and healed him right there. Then Jesus sent him on his way. Jesus asked the Jewish leaders, "If your son or your ox fell into a well, which one of you would not instantly pull the child or the critter to safety—even on the Sabbath day?" No one had an answer for that question.</p>
Contemporary English V.	<p>But they did not say a word. Jesus took hold of the man. Then he healed him and sent him away. Afterwards, Jesus asked the people, "If your son or ox falls into a well, wouldn't you pull him out right away, even on the Sabbath?" There was nothing they could say.</p>
The Living Bible	<p>And when they refused to answer, Jesus took the sick man by the hand and healed him and sent him away.</p> <p>Then he turned to them: "Which of you doesn't work on the Sabbath?" he asked. "If your cow falls into a pit, don't you proceed at once to get it out?"</p> <p>Again they had no answer.</p>
New Berkeley Version New Living Translation	<p>.</p> <p>When they refused to answer, Jesus touched the sick man and healed him and sent him away. Then he turned to them and said, "Which of you doesn't work on the Sabbath? If your son [Some manuscripts read <i>donkey</i>.] or your cow falls into a pit, don't you rush to get him out?" Again they could not answer.</p>
The Passion Translation	<p>No one dared to answer. So Jesus turned to the sick man, took hold of him, and released healing to him, then sent him on his way.</p> <p>Jesus said to them all, "If one of your children or one of your animals fell into a well, wouldn't you do all you could to rescue them even if it was a Sabbath day?"</p> <p>There was nothing they could say—all were silenced.</p>
Unlocked Dynamic Bible William's New Testament	<p>.</p> <p>.</p>

### Partially literal and partially paraphrased translations:

American English Bible	<p>However, they wouldn't answer.</p> <p>So he touched [the man] and healed him, and then he sent him away. And Jesus asked them:</p> <p style="padding-left: 40px;">'If your burro or bull fell into a well on the Sabbath, who of you wouldn't immediately go and pull him out?'</p> <p>Well, they were unable to come up with a reply.</p> <p>See <a href="#">Luke 14:5 notes</a> in the <a href="#">addendum</a>.</p>
Beck's American Translation	<p>.</p>

Breakthrough Version	The people remained calm. And after latching on to him, He cured him and let him go. And He said to them, "Whose son or cow of yours will fall into a well? And will he not right away pull him up during the Sabbath day?" And they couldn't respond in opposition to these things.
Common English Bible	But they said nothing. Jesus took hold of the sick man, cured him, and then let him go. He said to them, "Suppose your child or ox fell into a ditch on the Sabbath day. Wouldn't you immediately pull it out?" But they had no response.
International Standard V Len Gane Paraphrase	. They being silent, he took hold of the man, healed and dismissed him. Then resuming his discourse, he said to them, Who, amongst you, if his ass or his ox fall into a pit on the Sabbath day, will not immediately pull him out? And to this they were not able to make him a reply.
New Advent (Knox) Bible	Then, as they did not answer, he took the man by the hand, and sent him away healed. And he turned on them, and said, Is there any one of you who will not pull out his ass or his ox immediately, if it falls into a pit on the sabbath? To this they could make no answer.
NT for Everyone	.

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

Conservapedia Translation	Their silence was deafening. Jesus touched the man and healed him, and then sent him on his way. A rare translation here that is longer than the KJV version. Jesus scolded ["Scolded" seems to describe His tone here better] them, saying, "Which of you shall have an ass or an ox stuck in a pit, and not immediately pull him out on the Sabbath?" They could not think of a word to say in reply. Trying to get across that his speech stunned them, despite its simplicity.
Ferrari-Fenton Bible	But they kept silent. So taking hold of the man, He cured him, and dismissed him. He now asked them, "Who among you, if his ass or his ox fall into a pit on the Day of Rest, would not at once get hold of it, and pull it out?" And to this question they were unable to give Him a reply.
International Standard V.	But they kept silent. So he took hold of the man, [Lit. him] healed him, and sent him away. Then he asked them, "If your son [Other mss. read donkey; still other mss. read sheep] or ox falls into a well on the Sabbath day, you would pull him out immediately, wouldn't you?" And they couldn't argue with him about this.
Riverside New Testament	They kept quiet. Then taking hold of him he cured him and dismissed him. He said to them, "If the son or the ox of any one of you falls into a well on the Sabbath day, will he not at once draw him out?" They could not say anything in answer to this.
Unlocked Literal Bible Weymouth New Testament	. They gave Him no answer; so He took hold of the man, cured him, and sent him away. Then He turned to them and said, "Which of you shall have a child or an ox fall into a well on the Sabbath day, and will not immediately lift him out?" To this they could make no reply.
Wikipedia Bible Project	But they kept quiet. Jesus took hold of the man, healed him, and sent him on his way. Then Jesus told them, "If your son or your ox fell into a well on the Sabbath, wouldn't you go and get him out straight away?" They weren't able to answer anything.

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



- Christian Community (1988) But no one answered. Jesus then took the man, healed him, and sent him away. And he said to them, "If your lamb or your ox falls into a well on a Sabbath day, who among you doesn't hurry to pull it out?" And they could not answer.  
Mt 12:11; Lk 13:15
- The Heritage Bible And they ceased, and seizing him, he healed him, and set him free;  
And replying to them, he said, Which of you should your donkey or ox fall into a pit, and absolutely would not instantly pull him out on the Sabbath day?  
And they absolutely did not have the force to contradict him in regard to these things.
- New American Bible (2011) But they kept silent; so he took the man and, after he had healed him, dismissed him. Then he said to them, "Who among you, if your son or ox\* falls into a cistern, would not immediately pull him out on the sabbath day?"<sup>d</sup> But they were unable to answer his question.<sup>e</sup>  
\* [14:5] Your son or ox: this is the reading of many of the oldest and most important New Testament manuscripts. Because of the strange collocation of son and ox, some copyists have altered it to "your ass or ox," on the model of the saying in Lk 13:15.  
d. [14:5] 13:15; Dt 22:4; Mt 12:11.  
e. [14:6] Mt 22:46.
- New English Bible—1970 They said nothing. So he took the man, cured him, and sent him away. Then he turned to them and said, 'If one of you has a donkey Some witnesses read: son. or an ox and it falls into a well, will he hesitate to haul it up on the Sabbath day?' To this they could find no reply.

### Jewish/Hebrew Names Bibles:

- Complete Jewish Bible But they said nothing. So, taking hold of him, he healed him and sent him away. To them he said, "Which of you, if a son or an ox falls into a well, will hesitate to haul him out on *Shabbat*?" And to these things they could give no answer.
- Holy New Covenant Trans. But they kept quiet. So Jesus took the man and healed him. Then he sent the man away. Jesus said to them, "If your son or ox falls into a well on the Sabbath day, you know that you would quickly pull him out." The Pharisees and teachers of the law were not able to say anything against what Jesus said.
- The Scriptures* 1998 But they were silent. So taking hold of him He healed him, and let him go. And to them He said, "Which of you, having a donkey or an ox that has fallen into a pit, shall not immediately pull him out on the Sabbath day?" And they were unable to answer Him regarding these *matters*.
- Tree of Life Version But they kept silent. So Yeshua took hold of him and healed him, and He sent him away.  
Then He said to them, "Which of you, with a son or an ox falling into a well on Yom Shabbat, will not immediately pull him out?"  
And they could not reply to these things.

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

- Accurate New Testament The [Men] but continue (silently) and Taking {him} [He] heals him and [He] sends (away) {him} and to them [He] says [of] whom? [of] you\* Son or Ox to well will fall and not? immediately [He] will pull (up) him in day [of] the break (weekly) and not [They] have (ability) to contradict {something} to these...
- Alpha & Omega Bible BUT THEY KEPT SILENT. AND HE TOOK HOLD OF HIM AND HEALED HIM, AND SENT HIM AWAY.  
AND HE SAID TO THEM, "WHICH ONE OF YOU WILL HAVE A SON OR AN OX FALL INTO A WELL, AND WILL NOT IMMEDIATELY PULL HIM OUT ON A SABBATH DAY (*7th Day of Rest & Worship. i.e. Saturday*)?"

Awful Scroll Bible	<p>AND THEY COULD MAKE NO REPLY TO THIS.</p> <p>But they held-sitting. Surely himself being taken-hold-upon him, himself healed him and dismissed- him -away.</p> <p>Even coming to be resolved-away with regards to them, he said, "Which of you all's donkeys or oxen itself will fall into a well, and you will not well-set-forth draw- it -up, a drawing-up from-within the Rest day"</p> <p>However they did not prevailed, to be came about resolved-away-over-against him, with regards to these-same things.</p>
Concordant Literal Version	<p>Now they are quiet. And, getting hold of him, He heals and dismisses him."</p> <p>And answering, He said to them, Whose son or ox of yours will be falling into a well and he will not immediately pull him up on the sabbath day?</p> <p>And they are not strong enough to answer Him again to these things..</p>
Orthodox Jewish Bible	<p>But they kept silent. And having taken hold of him, Rebbe, Melech HaMoshiach granted him refuah and sent him away.</p> <p>And to them Rebbe, Melech HaMoshiach said, Who of you having a ben or an ox fall into a well and will not ofen ort (immediately) pull him out on Shabbos?</p> <p>And they were not able to make a counter argument keneged (against) this.</p>

### Expanded/Embellished Bibles:

<p><i>The Amplified Bible</i> An Understandable Version</p>	<p>.</p> <p>But they did not say anything. So, Jesus took hold of the [sick] man, and [after] healing him, sent him away. Then He said to them, "Which one of you, who has a son or an ox that falls into a well, would not immediately pull him out on a Sabbath day?" And they were not able to give an answer to these things.</p>
The Expanded Bible	<p>But they ·would not answer his question [<sup>L</sup> kept silent]. So Jesus ·took [touched; took hold of] the man, healed him, and sent him away. Jesus said to ·the Pharisees and teachers of the law [<sup>L</sup> them], "If your child [Some Greek copies read "donkey."] or ox falls into a ·well [or pit] on the Sabbath day, will you not pull him out ·quickly [immediately; right away; Ex. 21:33–34]?" And they could not answer him.</p>
Jonathan Mitchell NT	<p>But they were quiet (or: kept silent). And so, after taking a strong hold upon [him], He healed him and set [him] free (or: loosed [the disease] off of [him]; or: released [him]; or: dismissed [him]).</p> <p>Then, making a discerning response, He said to them [either: to the men watching Him; or: to all present], "Which one of you folks, [if your] son [other MSS: ass] or ox will fall into a cistern (sealed-in well; or: a pit) on a sabbath day, will [you] not also proceed immediately pulling (or: dragging) him, or it, back up again [the same day]?"</p> <p>And they did not have strength or ability to give a decided response in opposition to (or: to direct back an answer in contradiction toward) these [reasonings].</p>
P. Kretzmann Commentary	<p>And they held their peace. And He took him, and healed him, and let him go; and answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath-day?</p> <p>And they could not answer Him again to these things.</p>
Syndein/Thieme	<p>The long <b>commentary</b> for this section is placed in the <b>Addendum</b>.</p> <p>``But they remained silent. So He {Jesus} took hold of the man . . . healed him . . . and sent him away.</p> <p>``Then He {Jesus} answered them {apokrinomai} saying, "Which of you . . . having a son or an ox that has fallen into a well . . . on a Sabbath day, will absolutely not {ouk} immediately pull him out?"</p> <p>{Note: There are two negative articles in the Greek: "Ouk and Me". In the Hebrew there are two equivalent negative articles: "Lo and Al". 'Ouk and Lo' mean absolute certainty . . . where 'Me and Al' are negative but there is uncertainty.}</p>



“Now they absolutely did not have an answer {antapokrinomai} for Him with reference to these things.

Translation for Translators

*They knew that their laws permitted it, but they thought that healing was work, which they thought was wrong to do «on the Sabbath/on the Jewish rest day» (OR, they knew that their laws permitted it, but they did not want to admit it). So they did not reply. Then Jesus put his hands on the man and healed him. Then he told him to go home. Then he said to the rest of them, “If you had a son or an ox that fell into a well on a «Sabbath/our day of rest», would you immediately work to pull him out, or would you(sg) let him stay there until the next day?” They knew that they would immediately work to pull him out, even on their day of rest, so they could not justly say that Jesus did wrong by healing the man on that day. So they said nothing in reply to Jesus.*

The Voice

They didn't reply. Then Jesus healed the man and sent him on his way.

**Jesus:** Would any single one of you leave his son[a] or even his ox in a well on the Sabbath if he had fallen into it, or would you pull him out immediately?

They still didn't reply.

### Bible Translations with a Lot of Footnotes:

Lexham Bible

**But they remained silent. And he took hold of him** [\*Here the direct object is supplied from context in the English translation] **and** [\*Here “and” is supplied because the previous participle (“took hold of”) has been translated as a finite verb] **healed him, and sent him** [\*Here the direct object is supplied from context in the English translation] **away. And he said to them, “Who among you, if your** [\*The words “if your” are not in the Greek text but are implied] **son or your ox falls into a well [Or “cistern”] on the day of the Sabbath, will not immediately pull him out?” And they were not able to make a reply to these things.**

NET Bible®

But they remained silent. So<sup>13</sup> Jesus<sup>14</sup> took hold of the man,<sup>15</sup> healed him, and sent him away.<sup>16</sup> Then<sup>17</sup> he said to them, “Which of you, if you have a son<sup>18</sup> or an ox that has fallen into a well on a Sabbath day, will not immediately pull him out?” But<sup>19</sup> they could not reply<sup>20</sup> to this.

<sup>13tn</sup> Here καί (kai) has been translated as “so” to indicate the sequence of events (Jesus’ healing the man was in response to their refusal to answer).

<sup>14tn</sup> Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

<sup>15tn</sup> Grk “taking hold [of the man].” The participle ἐπιλαβόμενος (epilabomenos) has been taken as indicating attendant circumstance.

<sup>16tn</sup> Or “and let him go.”

<sup>17tn</sup> Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.

<sup>18tc</sup> Here “son,” found in Æ45,75 (A) B W œ, is the preferred reading. The other reading, “donkey” (found in κ K L Ψ Æ1,13 33 579 892 1241 2542 al lat bo), looks like an assimilation to Luke 13:15 and Deut 22:4; Isa 32:20, and was perhaps motivated by an attempt to soften the unusual collocation of “son” and “ox.” The Western ms D differs from all others and reads “sheep.”

<sup>19tn</sup> καί (kai) has been translated here as “but” to indicate the contrast present in this context. The experts, who should be expected to know the law, are unable to respond to Jesus’ question.

<sup>20sn</sup> They could not reply. Twice in the scene, the experts remain silent (see v. 4). That, along with the presence of power working through Jesus, serves to indicate endorsement of his work and message.

New American Bible (2011)

Rotherham’s Emphasized B.

And taking hold [of him] he healed and dismissed him,— and [unto them] said—

[Which’ of you] shall have a son or an ox, that [into a pit] shall fall, and will not straightway pull him up [on the day of rest]?<sup>c</sup>

And they could not return an answer unto these things.

<sup>c</sup> Chap. xiii. 15. Ap: "Rest," "Sabbath."

The Spoken English NT

But they just kept quiet. And he took hold of him and healed him, and let him go. Jesus said to them, "Suppose your child, or your ox, falls down a well. Is there any one of you that wouldn't immediately lift them out on the Sabbath day?"<sup>c</sup> And they couldn't give an answer to that.

<sup>c</sup> Lit. "Whose son or ox among you is going to fall into a well, and he isn't immediately going to lift him out on the Sabbath day?"

Wilbur Pickering's New T.

But they kept silent. So He took hold of him, healed him, and let him go. Then He addressed them saying, "Which of you, if a son<sup>2</sup> or an ox falls into a pit, will not immediately pull him out on the Sabbath day?" And they could not answer Him regarding these things.

<sup>(2)</sup> Instead of 'son', some 26% of the Greek manuscripts have 'donkey' (as in TR, AV, NKJV). The 74% includes the best line of transmission, which I follow.

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

Analytical-Literal Translation

But they were silent. And having taken hold of [him], He healed him and let [him] go. And replying to them, He said, "A son or ox of which of you will fall into a well, and he will not immediately draw it up on the day of the Sabbath?" And they were not able to answer Him back regarding these things.

Bond Slave Version

And they held their peace. And he took him, and healed him, and let him go; And answered them, saying, Which of you will have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day? And they could not answer him again to these things.

Charles Thomson NT

But they were silent. Then taking the man by the hand, he healed him. And having dismissed him, he continued his discourse to them, and said, Who amongst you, if his ass or his ox fall into a pit, will not instantly pull it out on the sabbath day? And to this they could not make reply.

Context Group Version

But they held their peace. And he took him, and healed him, and let him go. And he said to them, Which of you (pl) shall have a son or an ox fallen into a well, and will not immediately draw him up on a Sabbath day? And they were not strong enough to answer again to these things.

Far Above All Translation  
Green's Literal Translation  
Literal New Testament

.  
.  
BUT THEY WERE SILENT. AND TAKING HOLD [OF HIM] HE HEALED HIM, AND LET [HIM] GO. AND ANSWERING TO THEM HE SAID, OF WHICH OF YOU AN ASS OR AN OX INTO A PIT SHALL FALL, AND NOT IMMEDIATELY HE WILL PULL UP HIM ON THE DAY SABBATH? AND THEY WERE NOT ABLE TO REPLY TO HIM AS TO THESE THINGS.

Modern English Version  
Modern Literal Version

.  
But they were quiet. And he grabbed him and healed and dismissed him. And he answered and said to them, Of which one of you<sup>o</sup> will a son or a bull fall into a well, and he will not be immediately pulling him up on the Sabbath day? And they were not strong-enough to answer back to him as to these things.

Modern KJV  
New American Standard B.

.  
But they were silent. And He took hold of him, healed him, and sent him away. And He said to them, "Which one of you will have a son or an ox fall [Lit *Whose son of you...will fall*] into a well, and will not immediately pull him out on a Sabbath day?" And they could make no reply to this.

New Matthew Bible

But they held their peace. And he took the man and healed him, and let him go. And he spoke to them, saying, Which of you, having a donkey or an ox fallen into a pit, would not straightway pull him out on the Sabbath day? And they could not answer him in reply to that.

NT (Variant Readings)

But they held their peace. And he took him, and healed him, and let him go. And he said unto them, Which of you shall have a \*son or an ox fallen into a well, and will not straightway draw him up on a sabbath day? And they could not answer again unto these things.

\*TR-donkey.

Revised Young's Lit. Trans.

...and they were silent, and having taken hold of him, he healed him, and let him go; and answering them he said, 'Of which of you shall an ass or ox fall into a pit, and he will not immediately draw it up on the sabbath-day?' and they were not able to answer him again unto these things.

The gist of this passage:

The pharisees had no answer to Jesus' question, so He healed the man; and then further explained why He was right.

4-6

Luke 14:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
hêsuchazô (ἡσυχάζω) [pronounced hay-soo-KHAHD-zoh]	<i>to keep quiet, to be silent, to say nothing, to hold one's peace; to rest, to cease from labour; to lead a quiet life</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #2270

**Translation:** The pharisees kept quiet.

Before healing the man, Jesus first headed off the religious types. He asked them, "Is it lawful to heal on the Sabbath?" They don't really have an answer to that, as there is nothing in their law or in their regulations which speaks of healing on the Sabbath. They are unable to quote chapter and verse, so to speak.

Having no response, Jesus goes ahead with what He intended to do.

Luke 14:4b			
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
epilambanomai (ἐπιλαμβάνομαι) [pronounced ehp-ee-lahm-BAHN-ohm-ahee]	<i>taking in addition, laying (taking) hold of, taking possession of, overtaking, attaining [to]; seizing upon anything with the hands; metaphorically rescuing one from peril, helping</i>	masculine singular, aorist (deponent) middle participle, nominative case	Strong's #1949
iaomai (ἰάομαι) [pronounced ee-AH-om-ahee]	<i>to cure, to heal; to make whole; to free from errors and sins, to bring about (one's) salvation</i>	3 <sup>rd</sup> person singular, aorist (deponent) middle indicative	Strong's #2390

Luke 14:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
auton (αὐτόν) [pronounced ow- TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846

**Translation:** [Jesus] took the man [and] He healed him,...

Now, I do not know exactly how Jesus grabbed or took or seized this man. It is a curious verb. Did Jesus grab this man where his fluid buildup was? We don't really know. In any case, Jesus first grabbed the man, then He healed him (the action of the aorist participle precedes the action of the main verb).

Let me add that, Jesus did not necessarily heal anyone in His own power as God. This was the power of God the Holy Spirit. The more that I study the **gospels**, the more I think that Jesus almost never relied on His Own divine power. In fact, I would make the argument that He never did during His public ministry.

See the Doctrine of the **Hypostatic Union** ([HTML](#)) ([PDF](#)) ([WPD](#)) and the **Deity of Jesus Christ** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Luke 14:4c			
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
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>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #630

**Translation:** ...thereafter [lit., and] dismissing him.

Then Jesus sent this man away. He was going to do some teaching, but it was not necessary to have this man standing right there next to Him. If anything, that man would be a distraction.

Luke 14:4 The pharisees kept quiet. [Jesus] took the man [and] He healed him, thereafter [lit., and] dismissing him.

Even though the pharisees could not find a reason to object, Jesus continued with an affirmative defense.

Luke 14:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532

Luke 14:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prós (πρός) [pronounced <i>prahç</i> ]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
autous (αὐτούς) [pronounced <i>ow-toose</i> ]	<i>them, to them, toward them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; accusative case	Strong's #846
epô (ἔπω) [pronounced <i>EHP-oh</i> ]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2036

**Translation:** [Looking] directly at them [the religious hierarchy], Jesus [lit., He] said,...

Jesus then faces those who were making the objections and those who had set Him up. "Let's talk about this," is what this look may have indicated.

Luke 14:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tinis (τίνας) [pronounced <i>TEE-noss</i> ],	<i>from whom, of what [one], from which, how; whether, why</i>	masculine singular pronoun; interrogative particle; genitive/ablative case	Strong's #5101
humôn (ὑμῶν) [pronounced <i>hoo-MONE</i> ]	<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)
huios (υἱός, οὐ, ὁ) [pronounced <i>hwee-OSS</i> ]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, nominative case	Strong's #5207
On rare occasions, this can refer to the offspring of an animal.			
Instead of <i>son</i> , the Scrivener Textus Receptus has:			
ónos (ὄνος) [pronounced <i>OHN-oss</i> ]	<i>donkey, ass</i>	masculine singular noun, accusative case	Strong's #3688
The Westcott Hort text, the Greek Byzantine text and Tischendorf's Greek text all have <i>son</i> .			
ê (ἢ) [pronounced <i>ā</i> ]	<i>or; either, rather; than; but; save</i>	disjunctive particle	Strong's #2228
boûs (βοῦς) [pronounced <i>booce</i> ]	<i>ox, cow; grazing livestock</i>	masculine singular noun, nominative case	Strong's #1016



Luke 14:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
phréar (φρέαρ) [pronounced FREH-ahr]	<i>well, cistern, pit [of the abyss]; hole in the ground; (underground) prison</i>	neuter singular noun, accusative case	Strong's #5421
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, future (deponent) middle indicative	Strong's #4098
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
eutheōs (εὐθέως) [pronounced yoo-THEH-ocē]	<i>at once, straightway, immediately, forthwith; shortly, as soon as, soon</i>	adverb	Strong's #2112
anaspáō (ἀνασπάω) [pronounced an-as-PAH-oh]	<i>to take out, to life out, to extricate, to pull out</i>	3 <sup>rd</sup> person singular, future active indicative	Strong's #385
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
hēmera (ἡμέρα) [pronounced hay-MEH-raw]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun; dative, locative or instrumental case	Strong's #2250
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
sabbaton (σάββατον) [pronounced SAHB-baht-on]	<i>Sabbath [day, week]; seventh day; Saturday</i>	neuter singular noun, genitive/ablative case	Strong's #4521

**Translation:** ...“Which of you+ [has] a son or an animal [who] falls into a well but will not at once lift it out, [even] on the Sabbath day?”



“Let’s just say,” Jesus begins, “that your son or your prized animal has fallen into a cistern.” Animals will naturally wander towards water; kids will just naturally wander. Let’s add to the mix that this is a Sabbath day. Obviously, no one there is going to say, “Hey, sorry kid, but first thing tomorrow, I can rescue you. Just keep the faith.” Or, in the case of an animal, would one of these men think, “Well, that is just too bad; you fell into some water on the wrong day!”

Of course not. The moment that they find out about the circumstance, any one of the men, staring disapprovingly at Jesus, would rescue their animal or their son. That would take far, far more effort than Jesus healing this man.

Furthermore, as I have suggested before, it is possible that Jesus is doing nothing whatsoever; and that God the Holy Spirit is healing whomever Jesus chooses.

Luke 14:5 [Looking] directly at them [the religious hierarchy], Jesus [lit., He] said, “Which of you+ [has] a son or an animal [who] falls into a well but will not at once lift it out, [even] on the Sabbath day?” (Kukis moderately literal translation)

Jesus takes His time and gives these men a parallel situation where they would act without hesitation. Jesus used an illustration like this on several occasions with groups of religious types (Matthew 12:11–12 Luke 13:15). This is a simple, common-sense approach.

Luke 14:6			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with	conjunction	Strong’s #2532
οὐκ (οὐκ) [pronounced ook]	no, not, nothing, none, no one	negation; this form is used before a vowel	Strong’s #3756
ischuō (ἰσχύω) [pronounced is-KHOO-oh]	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	3 <sup>rd</sup> person plural, aorist active indicative	Strong’s #2480
With the negative, this means, <i>is unable to</i> .			
antapokrínomai (ἀνταποκρίνομαι) [pronounced an-tap-ok-REE-nom-ah-ee]	to answer (back, again), to reply (against); to respond (with a solid argument); to contradict, to dispute	aorist (deponent) passive infinitive	Strong’s #470
πρός (πρός) [pronounced prahç]	facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to	directional preposition with the accusative case	Strong’s #4314
tauta (ταῦτα) [pronounced TAU-taw]	these, these things	intermediate demonstrative pronoun; neuter plural; nominative case	Strong’s #3778 (also known as Strong’s #5023)

**Translation:** But they were not able to answer these things directly.

The pharisee who owned this house had a number of men gathered there specifically to berate Jesus for healing on the Sabbath; and they were ready for Him. However, they had no answer for the things that Jesus said to them.

Luke 14:6 But they were not able to answer these things directly. (Kukis moderately literal translation)

Luke 14:4–6 The pharisees kept quiet. [Jesus] took the man [and] He healed him, thereafter [lit., and] dismissing him. [Looking] directly at them [the religious hierarchy], Jesus [lit., He] said, “Which of you+ [has] a son or an animal [who] falls into a well but will not at once lift it out, [even] on the Sabbath day?” But they were not able to answer these things directly. (Kukis moderately literal translation)

Remember that in attendance were experts in the Mosaic Law. Jesus made it clear what He was about to do. He gives them a chance to object before He heals this man. Then, after the healing, Jesus gives them another reason why healing was the right and legitimate thing to do. No one there was able to answer Him.

Luke 14:4–6 The pharisees and legal scholars had nothing to say. Therefore, Jesus took the man and healed him, sending him off on his way. Then Jesus looked directly at the religious crowd and said, “Let’s say your son or one of your prized animals fell into a cistern on the Sabbath; are you telling Me that you would not immediately rescue them?” The religious types were unable to answer Jesus. (Kukis paraphrase)

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### Jesus Warns the Pharisees Not to Act as Arrogant Guests

This narrative (and lesson) is also unique to Luke.

But He was saying face to face with the invited ones a parable, observing how the chief places they were selecting, speaking face to face with them, “When you have been invited by a certain one to a marriage feast, you should not recline to the chief place, lest [one] valued [more than] you might be invited by him; and entering that [one] [with] you and to him invited will say to you, ‘Give this place [to him].’ And then you begin with shame to the lowest place to take.

Luke  
14:7–9

Having observed the seats of honor the pharisees [lit., they] selected, Jesus [lit., He] spoke a parable to those who were invited, saying directly to them, “When you are invited by someone to a marriage feast, you should not [automatically] recline at the [most] honorable seat, lest [one more] valued [than] you be invited by the host [lit., him]. When that [one] who was [also] invited enters [with] you, the host [lit., he] will say to you, ‘Give this seat [to him].’ Then you will move [lit., take] with shame to the lowest place.

Having observed the pharisees take the various seats of honor, Jesus spoke directly to them, teaching them by parable: “Let’s say that you are invited to a marriage feast. You should not automatically take the seat of honor, because the host may have invited someone more important than you. Then the host will have to come to you and ask you to move, so that this more honored person has a place to sit. You will be left to slink off to a far away chair, away from everyone else, perhaps eating at the children’s table, as it is the only chair which remains.

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek) But He was saying face to face with the invited ones a parable, observing how the chief places they were selecting, speaking face to face with them, “When you have been invited by a certain one to a marriage feast, you should not recline to the chief

place, lest [one] valued [more than] you might be invited by him; and entering that [one] [with] you and to him invited will say to you, 'Give this place [to him].' And then you begin with shame to the lowest place to take.

Douay-Rheims 1899 (Amer.) And he spoke a parable also to them that were invited, marking how they chose the first seats at the table, saying to them:

When thou art invited to a wedding, sit not down in the first place, lest perhaps one more honourable than thou be invited by him:

And he that invited thee and him, come and say to thee: Give this man place. And then thou begin with shame to take the lowest place.

Holy Aramaic Scriptures

And He had spoken a Mathla {a Parable} unto those who were invited there, on account that He was seeing those who were choosing the places of the chief seats. "When you are invited by someone to a banquet-house, don't go and recline yourself in the head seat, lest there might be invited someone more honorable than you.

And he who called both of you will come, and will say unto you, "Give place to this one!" And you will be ashamed while you get up and you take a last place.

James Murdock's Syriac NT

And he spoke a similitude to the guests that were present, as he noticed how they chose places on the highest couches.

When thou art invited by any one to a house of feasting, go not and recline on the highest couch; lest there should be invited there, one more honorable than thou; and he that invited both him and thee come and say to thee, Give place to this man; and thou be ashamed, when thou risest, and takest a lower couch.

Original Aramaic NT

And he told a parable to those who were invited there when he saw those who chose the places of the best seats.

"When you are invited by a man to a banquet house, do not go seat yourself at the best seat, lest it may be that he will appoint a man there who is more honorable than you."

"And he who invited you and him should come and say to you, 'Give the place to this man', and you will be ashamed when you stand and you take the last place."

Lamsa Peshitta (Syriac)

And he told a parable to those who were invited there when he saw those who chose the places of the best seats.

"When you are invited by a man to a banquet house, do not go seat yourself at the best seat, lest it may be that he will appoint a man there who is more honorable than you."

"And he who invited you and him should come and say to you, 'Give the place to this man', and you will be ashamed when you stand and you take the last place."

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English

And he gave teaching in the form of a story to the guests who came to the feast, when he saw how they took the best seats; saying to them,

When you get a request to come to a feast, do not take the best seat, for a more important man than you may be coming,

And then the giver of the feast will come to you and say, Give your place to this man; and you, with shame, will have to take the lowest seat.

Bible in Worldwide English

Jesus told a story to the people who were asked to eat at the house. He saw that they chose to sit at the best places. He said to them, When you are called to a wedding, do not sit in the best place. It may be that a better man than you has been called. Then the man who called you both will come and say to you, "Get up and let this man sit here." Then you will be ashamed. And you will go and sit down in the last place.

Easy English

Jesus watched how people chose the best places to sit at the meal. So he told this story to those who were sitting there:...

The best places were the seats nearest to the man that had asked them to come. The most important people sat there and they received their food first.

'When someone asks you to come to a special meal, do not sit in the best place. A man that is more important than you may come later. Then the man that asked you to the meal might say to you, "Give the best place to this man." Then you will feel ashamed that you sat there. You will have to move to the lowest place and sit there.

Easy-to-Read Version—2008

Then Jesus noticed that some of the guests were choosing the best places to sit. So he told this story: "When someone invites you to a wedding, don't sit in the most important seat. They may have invited someone more important than you. And if you are sitting in the most important seat, they will come to you and say, 'Give this man your seat!' Then you will have to move down to the last place and be embarrassed.

God's Word™

Then Jesus noticed how the guests always chose the places of honor. So he used this illustration when he spoke to them: "When someone invites you to a wedding, don't take the place of honor. Maybe someone more important than you was invited. Then your host would say to you, 'Give this person your place.' Embarrassed, you would have to take the place of least honor.

Good News Bible (TEV)

Jesus noticed how some of the guests were choosing the best places, so he told this parable to all of them: "When someone invites you to a wedding feast, do not sit down in the best place. It could happen that someone more important than you has been invited, and your host, who invited both of you, would have to come and say to you, 'Let him have this place.' Then you would be embarrassed and have to sit in the lowest place.

J. B. Phillips

#### **A lesson in humility**

Then he gave a little word of advice to the guests when he noticed how they were choosing the best seats.

"When you are invited to a wedding reception, don't sit down in the best seat. It might happen that a more distinguished man than you has also been invited. Then your host might say, 'I am afraid you must give up your seat for this man.' And then, with considerable embarrassment, you will have to sit in the humblest place.

The Message

#### **Invite the Misfits**

He went on to tell a story to the guests around the table. Noticing how each had tried to elbow into the place of honor, he said, "When someone invites you to dinner, don't take the place of honor. Somebody more important than you might have been invited by the host. Then he'll come and call out in front of everybody, 'You're in the wrong place. The place of honor belongs to this man.' Embarrassed, you'll have to make your way to the very last table, the only place left.

NIRV

Jesus noticed how the guests picked the places of honor at the table. So he told them a story. He said, "Suppose someone invites you to a wedding feast. Do not take the place of honor. A person more important than you may have been invited. If so, the host who invited both of you will come to you. He will say, 'Give this person your seat.' Then you will be filled with shame. You will have to take the least important place.

New Life Version

#### **Jesus Teaches about How to Live with Others**

Jesus had been watching those who were asked to come to supper. They were all trying to get the important seats. He told them a picture-story, saying, "When you are asked by someone to a wedding supper, do not take the important seat. Someone more important than you may have been asked to come also. The one who asked both of you to come may say to you, 'The important seat is for this man.' Then you will be ashamed as you take the last place.

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

Casual English Bible

**KEEP IT HUMBLE, OR GET HUMBLED**

started teaching the still-gathering group by telling them stories known as parables. He noticed that the people invited to the meal were beginning to jockey for seats generally reserved for the most honored guests. So he told the group, "When someone invites you to a wedding feast, don't grab a seat near the head of the table—or any other seat of honor. If you do, you take the risk that the host may have invited someone even more important to him. If that happens, the host who invited both of you will have to say to you, 'I'm sorry but I need you to give your seat to this person.' My goodness, when that happens think of the shame you'll feel when you move to a seat at the far end of the table.

Contemporary English V.

Jesus saw how the guests had tried to take the best seats. So he told them: When you are invited to a wedding feast, don't sit in the best place. Someone more important may have been invited. Then the one who invited you will come and say, "Give your place to this other guest!" You will be embarrassed and will have to sit in the worst place.

The Living Bible

When he noticed that all who came to the dinner were trying to sit near the head of the table, he gave them this advice: "If you are invited to a wedding feast, don't always head for the best seat. For if someone more respected than you shows up, the host will bring him over to where you are sitting and say, 'Let this man sit here instead.' And you, embarrassed, will have to take whatever seat is left at the foot of the table!

New Berkeley Version  
New Living Translation**Jesus Teaches about Humility**

When Jesus noticed that all who had come to the dinner were trying to sit in the seats of honor near the head of the table, he gave them this advice: 8 "When you are invited to a wedding feast, don't sit in the seat of honor. What if someone who is more distinguished than you has also been invited? 9 The host will come and say, 'Give this person your seat.' Then you will be embarrassed, and you will have to take whatever seat is left at the foot of the table!

The Passion Translation

**Humility and Hospitality**

When Jesus noticed how the guests for the meal were all vying for the seats of honor, he shared this story with the guests around the table: "When you are invited to an important social function, don't be quick to sit near the head of the table, choosing the seat of honor. What will happen when someone more distinguished than you arrives? The host will then bring him over to where you are sitting and ask for your seat, saying in front of all the guests, 'You're in the wrong place. Please give this person your seat.' Disgraced, you will have to take whatever seat is left.

UnfoldingWord Simplified T.

Jesus noticed that the people who had been invited to the meal were choosing to sit in the places where important people usually sit. Then he gave this advice to them: "When one of you is invited by someone to a wedding feast, do not sit in a place where important people sit. It may be that a man more important than you has also been invited to the feast. When that man comes, the man who invited both of you will come say to you, 'Let this man take your seat!' Then you will have to take the least important seat, and you will be ashamed.

William's New Testament

When He noticed how the guests were picking out the best places, He told them the following story: "When you are invited by anyone to a wedding supper, never take the best place, for someone of greater distinction than you may have been invited, so that your host may not come and say to you, 'Make room for this man'; and then in embarrassment you will proceed to take and keep the lowest place.

**Partially literal and partially paraphrased translations:**



American English Bible	<p>Then, after noticing how the guests were choosing the best spots at the table, he gave them this parable:</p> <p style="padding-left: 40px;">‘If you’re invited to a wedding reception,  Don’t go and recline in the very best place.  For if someone more honored arrives,  The host will have to come there and say:  ‘Let this man have that spot.’  And you’ll be shamed when you’re sent to the least honored place.</p>
Beck’s American Translation . Breakthrough Version	<p>He was telling an illustration to the <i>people</i> who had been invited as He turned His attention to how they were selecting the front reclining places, saying to them, "When you are invited by someone to wedding <i>events</i>, do not recline in the front reclining place; perhaps there is a more valued <i>person</i> than you who has been invited by him. And when the one who invited you and him comes, he will state to you, 'Give <i>your</i> place to this <i>person</i>,' and then you will begin with shame to be holding down the last place.</p>
Common English Bible	<p><b>Lessons on humility and generosity</b></p> <p>When Jesus noticed how the guests sought out the best seats at the table, he told them a parable. “When someone invites you to a wedding celebration, don’t take your seat in the place of honor. Someone more highly regarded than you could have been invited by your host. The host who invited both of you will come and say to you, ‘Give your seat to this other person.’ Embarrassed, you will take your seat in the least important place.</p>
A. Campbell's Living Oracles	<p>Observing how eager the guests were to possess the higher places at the table, he gave them this injunction, When you are invited to a wedding, do not occupy the highest place at table, lest one more considerable than you be bidden, and he who invited you both, come and say to you, Give place to this man; and you should then rise with confusion, to take the lowest place.</p>
New Advent (Knox) Bible	<p>He also had a parable for the guests who were invited, as he observed how they chose the chief places for themselves; he said to them: When any man invites thee to a wedding, do not sit down in the chief place; he may have invited some guest whose rank is greater than thine. If so, his host and thine will come and say to thee, Make room for this man; and so thou wilt find thyself taking, with a blush, the lowest place of all.</p>
NT for Everyone	<p>He noticed how the guests chose the best seats, and told them this parable. ‘When someone invites you to a wedding feast,’ he said, ‘don’t go and sit in the best seat, in case some other guest more important is invited, and the person who invited you both comes and says to you, “Please move down for this man,” and you will go to the end of the line covered with embarrassment.</p>
20 <sup>th</sup> Century New Testament	<p>Observing that the guests were choosing the best places for themselves, Jesus told them this parable-- "When you are invited by any one to a wedding banquet, do not seat yourself in the best place, for fear that some one of higher rank should have been invited by your host; And he who invited you both will come and say to you 'Make room for this man,' and then you will begin in confusion to take the lowest place.</p>

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

Christian Standard Bible	<p><b>Teachings on Humility</b></p> <p>He told a parable to those who were invited, when he noticed how they would choose the best places for themselves: “When you are invited by someone to a wedding banquet, don’t sit in the place of honor, because a more distinguished person than you may have been invited by your host. The one who invited both of</p>
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	you may come and say to you, 'Give your place to this man,' and then in humiliation, you will proceed to take the lowest place.
Conservapedia Translation	Noticing how some guests chose the best seats for themselves, Jesus presented ["presented" is stronger than the "told" of most modern translations.] this parable to them: "When a man [Retention of masculine pronoun helps retain notion of chivalry here] invites you to a wedding feast, do not take the best seat because another man may deserve it more, And the host will come and say, 'Give this man your seat', and you will be shamed into taking the worst seat.
Revised Ferrar-Fenton Bible	<b>Admonition to Humility.</b> Then observing how the invited guests were selecting for themselves the places of honour, He addressed a parable to them, saying: "When you are invited by anyone to a wedding, you should not recline upon the places of honour; for fear one should be invited more distinguished than yourself, and the one who issued the invitations should come to you, saying, 'Make way for this man.' In shame you would then retire to a lower position.
Free Bible Version	So he told a story to the guests, noticing how they'd chosen to sit in places of honor. "When you're invited to a wedding reception, don't take the place of honor, because someone more important than you may have been invited," he began. "Your host who invited you both will come and tell you, 'Give this man your place.' Then in embarrassment you'll have to move to whatever place is left.
God's Truth (Tyndale)	He put forth a similitude to the guests, when he marked how they pressed to the highest rooms, and said unto them: When you are bidden (moved, invited, called) to a wedding of any man, sit not down in the highest room, lest a more honorable man than you be bidden (moved, invited, called) of him, and he that bade (moved, invited, called) both him and you, come and say to you: give this man room, and you then begin with shame to take the lowest room.
International Standard V	<b>A Lesson about Guests</b> When Jesus [Lit. he] noticed how the guests were choosing the places of honor, he told them a parable. "When you are invited by someone to a wedding banquet, don't sit down at the place of honor in case someone more important than you was invited by the host. [Lit. by him] Then the host who invited both of you would come to you and say, 'Give this person your place.' In disgrace, you would have to take the place of least honor.
Montgomery NT	He told a parable to the guests when he noticed how they began choosing the best seats. He said to them. "When you are invited by any one to a marriage-feast, do not sit down in the best seat, lest a guest more distinguished than yourself has been invited, and your host come to you and say, "'Give place to this man,' and then with mortification you proceed to take the lowest place.
NIV, ©2011 Leicester A. Sawyer's NT	. And he spoke a parable to the invited, when he observed how they selected the first places at the table; saying to them, When you are invited by any one to a wedding, do not sit down in the first place, lest at some time a more honorable man than you should have been invited by him, and he that invited you and him come and say to you, Give this man a place; and then with shame you take the last place.
UnfoldingWord Literal Text	When Jesus noticed how those who were invited chose the seats of honor, he spoke a parable, saying to them, "When you are invited by someone to a wedding feast, do not sit down in the place of honor, because someone may have been invited who is more honored than you. When the person who invited both of you arrives, he will say to you, ' Give this other person your place,' and then in shame you will proceed to take the lowest place..
Weymouth New Testament	Then, when He noticed that the invited guests chose the best seats, He used this as an illustration and said to them, "When any one invites you to a wedding banquet, do not take the best seat, lest perhaps some more honoured guest than you may have been asked, and the man

who invited you both will come and will say to you, 'Make room for this guest,' and then you, ashamed, will move to the lowest place.

Wikipedia Bible Project

Then he told a story to those who had been invited to the meal, since he'd noticed how they chose the best seats. He told them, "When you're invited by someone to a wedding reception, don't sit in the best seat, in case someone more important than you may have been invited. Your host may come and tell you, 'Give this man your place,' and then you'll be embarrassed to have to move to the worst seat..

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

Christian Community (1988) **The first places**

- Jesus then told a parable to the guests, for he had noticed how they tried to take the places of honor. And he said, "When you are invited to a wedding party, do not choose the best seat. It may happen that someone more important than you had been invited; and your host, who invited both of you, will come and say to you, 'Please give this person your place.' What shame is yours when you take the lowest seat!

- 14.7 Here Jesus develops a biblical prov - erb inviting us to be modest in social gatherings (Pro 25:6-7). Such behavior befits God's children. Whatever the area of human activity may be, we should let others seek the first place, while stepping on other people as they do so. We know that what matters is not what is seen: God knows how to exalt the humble and place them where it best suits him.

Moreover, when we go from the earthly church to the Kingdom of heaven, there will be changes in who occupies the first places. Someone who was pope, or bishop or a prominent "Catholic" may count less than the little old lady who was selling newspapers.

The Heritage Bible

And he laid out a parable to those called, when he paid attention to how they were choosing out the chief places of honor to recline, saying to them,

Whenever you are called by anyone to a wedding with its feast, do not recline in the first place of honor, lest a more valuable one than you is called by him,

And he who called you having come, will speak to you, Give your place to this one, and then you begin with shame to hold down the last place.

New American Bible (2011)

### **Conduct of Invited Guests and Hosts.\***

<sup>f</sup>He told a parable to those who had been invited, noticing how they were choosing the places of honor at the table. <sup>g</sup>"When you are invited by someone to a wedding banquet, do not recline at table in the place of honor. A more distinguished guest than you may have been invited by him, and the host who invited both of you may approach you and say, 'Give your place to this man,' and then you would proceed with embarrassment to take the lowest place.

\* [14:7–14] The banquet scene found only in Luke provides the opportunity for these teachings of Jesus on humility and presents a setting to display Luke's interest in Jesus' attitude toward the rich and the poor (see notes on Lk 4:18; 6:20–26; 12:13–34).

f. [14:7] 11:43; Mt 23:6; Mk 12:38–39.

g. [14:8–10] Prv 25:6–7.

New Catholic Bible

**The Parable of the Ambitious Guest.**<sup>[c]</sup> When he noticed how the guests were securing places of honor, he told them a parable: "When you have been invited by someone to attend a wedding banquet, do not sit down in the place of honor in case someone who is more distinguished than you may have been invited, and then the host who invited both of you may approach you and say, 'Give this man your place.' Then you will be embarrassed as you proceed to sit in the lowest place.

These reflections on the choice of places at a banquet could be nothing more than simple counsels of worldly wisdom. But Jesus wishes to stress that humility holds

first place in the values of the kingdom, contrary to the values of the world (see Luke 1:51-52; 18:14).

New English Bible–1970

**A Lesson to Guests and a Host (Peraea)**

When he noticed how the guests were trying to secure the places of honour, he spoke to them in a parable: 'When you are asked by someone to a wedding-feast, do not sit down in the place of honour. It may be that some person more distinguished than yourself has been invited; and the host will come and say to you, "Give this man your seat."

NRSV (Anglicized Cath. Ed.)

**Humility and Hospitality**

When he noticed how the guests chose the places of honour, he told them a parable. 'When you are invited by someone to a wedding banquet, do not sit down at the place of honour, in case someone more distinguished than you has been invited by your host; and the host who invited both of you may come and say to you, "Give this person your place", and then in disgrace you would start to take the lowest place.

Revised English Bible–1989

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible

When Yeshua noticed how the guests were choosing for themselves the best seats at the table, he told them this parable: "When you are invited by someone to a wedding feast, don't sit down in the best seat; because if there is someone more important than you who has been invited, the person who invited both of you might come and say to you, 'Give this man your place.' Then you will be humiliated as you go to take the least important place.

Holy New Covenant Trans.

Then Jesus noticed that some of the guests were choosing the best places to sit. So Jesus gave this example: "When a person invites you to a wedding, don't sit in the most important seat. He may have invited someone more important than you. If you do sit in the most important seat, then the one who invited you may come to you and say, 'Give this man your seat!' Then you will start to move down to the last place. And you will be very embarrassed.

Israeli Authorized Version

And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

The Scriptures 2009  
Tree of Life Version

Yeshua began telling a parable to those who had been invited, when He noticed how they were choosing the seats of honor. He said to them, "When you are invited by someone to a wedding, don't take the seat of honor, for someone more highly esteemed than you may have been invited by him. Then the one who invited both of you will come to you and say, 'Give up this seat.' And with shame, you would proceed to take the lowest seat.

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

Accurate New Testament

...[He] said but to the [men] having been called comparison Holding (Over) how the seats (honored) [They] chose Saying to them when [You] may be called by someone to marriage ceremonies not [You] may be reclined to the seat (honored) not so [Man] Valued (More) [than] you may be Having Been Called by him and Coming The [Man] you and him Calling will say [to] you give! [to] this place and then [You] may begin with shame the last place to hold...

Alpha & Omega Bible	AND HE SPOKE A PARABLE TO THE INVITED GUESTS WHEN HE NOTICED HOW THEY HAD BEEN PICKING OUT THE PLACES OF HONOR [at the table], SAYING TO THEM, "WHEN YOU ARE INVITED BY SOMEONE TO A WEDDING, DO NOT TAKE THE PLACE OF HONOR, FOR SOMEONE MORE DISTINGUISHED THAN YOU MAY HAVE BEEN INVITED BY HIM, AND HE WHO INVITED YOU BOTH WILL COME AND SAY TO YOU, 'GIVE YOUR PLACE TO THIS MAN,' AND THEN IN DISGRACE YOU PROCEED TO OCCUPY THE LAST PLACE.
Awful Scroll Bible	Furthermore, he persists to speak out a putting-beside, with regards to they having come about called, holding-over how themselves remain to call-out the first-reclining-chairs. He is speaking out with regards to them, "As-when- you -shall come to be invited by someone to a marriage feast, you shall not be came about reclined-down, a reclining-down on the first-reclining-chairs, lest-whereas he from-within-honor may be having come to be invited by him, and he being invited you, even being came, will say to you, 'Be given this one place', and as-when-at-that time, yourself shall be began with shame, to accordingly-hold the last place.
Concordant Literal Version	Now He told a parable to those invited, attending to how they chose the first reclining places, saying to them, Whenever you may be invited by anyone to wedding festivities, you may not recline in the first reclining place, lest at some time one held in honor more than you may be invited by him, and when he who invites you and him comes, he will be declaring to you, 'Give this one place.' And then, with shame, you should be beginning to retain the last place."
exeGesés companion Bible	<b><u>YAH SHUA ON POSITION</u></b> And he words a parable to those called - heeding how they select the preeminent recliners; wording to them, Whenever anyone calls you to a marriage recline not in the highest room; lest ever he calls a more honorable than you: and he who called you comes and says to you, Give this one the place: and you begin to shame to hold on to the final place.
Orthodox Jewish Bible	And Rebbe, Melech HaMoshiach began speaking a mashal to the seudah (banquet supper) invitees, when he noticed how they had been picking out the rashei hamoshavot (chief seats) at the tish, saying to them, When you are invited by someone to a Chasunoh (wedding), you should not recline at tish in the rashei hamoshavot (chief seats), lest a more distinguished person than you may have been invited by him, And he who invited you both shall come and say to you, Give place to this one, and then in bushah (shame) you proceed to occupy the seat of humiliation, the low seat.
Rotherham's Emphasized B.	And he went on to speak unto the invited, a parable,—observing how [the first couches] they were choosing; saying unto them— <Whensoever thou hast been invited by anyone unto a marriage feast> do not recline on the first couch; lest once [a more honourable than thou] have been invited by him, and he that invited both thee' and him' should come, and say unto thee— Give [unto this one] place! and [then] thou shouldst begin, with shame, [the last place] to occupy.

### Expanded/Embellished Bibles:

The Amplified Bible  
An Understandable Version

Then Jesus told a parable to those who had been invited [*i.e., the dinner guests at the Pharisee's house. See verse 1*] because He noticed how they were choosing places of honor [*at the dinner table*]. [So], He said to them, "When somebody invites you to a wedding reception, do not recline at the head of the table [*Note: See Matt. 23:6*], for maybe someone more honorable than you has been invited by the host. Then the one who invited both of you will come [*over*] and say to you, 'Give this man your seat [*at the table*],' and then you will be embarrassed and have to move to the least important seat.

The Expanded Bible

### Don't Make Yourself Important

When Jesus noticed that some of the guests were choosing the best places [places of honor] to sit [<sup>c</sup> seats were assigned according to social status], he told this story [parable]: "When someone invites you to a wedding feast, don't take the most important seat [place of honor], because someone more important [distinguished; honorable] than you may have been invited. The host, who invited both of you, will come to you and say, 'Give this person your seat.' Then you will be embarrassed [humiliated; disgraced; shamed] and will have to move to the last [least; lowest] place.

Jonathan Mitchell NT

So He went on to tell an illustration (a parable) to the folks having been invited [to the meal] – as He was holding His attention on how, one after another, they continued choosing (picking out) for themselves the first reclining places (= the most prominent seats that were considered places of honor and importance) – while saying to them,

"Whenever you may be invited (or: called) unto wedding festivities (or: a marriage feast) by someone, you should not recline (= sit down) into the first (= most honorable or important) place, lest at some point there may be a person having been invited by him [who is held] in more honor ([who is] more distinguished) than you,

"and then, upon coming [up], the person inviting both you and him will proceed saying to you, 'Give [the] place to this person.' And at that point you begin, with shame and disgrace, to continue holding down (= occupying and retaining) the last place (= the place of least honor).

P. Kretzmann Commentary

### Verses 7-11

A parable teaching humility:

And He put forth a parable to those which were bidden, when He marked how they chose out the chief rooms, saying unto them,

When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honorable man than thou be bidden of him,

and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

Syndein/Thieme

{On Seeking Seats of Honor}

``Then He {Jesus} kept on telling them a parable . . . having noticed how the guests chose the places of honor . . . saying face to face with them,

`` "When you may be invited by a certain one to a wedding feast, do not take the 'place of honor' {protoklisia}, because a person more distinguished {centimos} than you may have been invited by your host {literally 'of him'}.

{Note: Protoklisia means the 'highest table' or the 'chief reclining spot at a table'. The Romans had a series of low standing tables where they reclined on a elbow to eat. The VIP's had a slightly elevated floor so their table was higher than the others - like on a stage. This is the idea here - a place of honor.}

`` So 'the host' {literally 'he who bade you'} who invited you both/'and he {the distinguished man}' will come and say to you, 'Give this man your place,' and then with shame you will start to take the 'least important place' {eschatos - lowest in a series of places - so from the place of honor to . . .}.



Translation for Translators

**Jesus taught that we should not try to make ourselves seem important.***Luke 14:7-11*

Jesus noticed that those people who had been {whom the *Pharisee* had} invited to the meal chose to sit in the places where important people usually sit. Then he gave this advice to them: “When one of you (sg) is invited by someone {someone invites one of you (sg)} to a wedding feast, do not sit in a place where important people sit. Perhaps the man giving the feast has invited a man more important than you (sg).

When that man comes, the man who invited both of you will come to you (sg) and say to you, ‘Let this man take your seat!’ Then you (sg) will have to take the most undesirable seat, and you will be ashamed.

The Voice

Then He noticed how the guests were jockeying for places of honor at the dinner, so He gave them advice.

**Jesus:** Whenever someone invites you to a wedding dinner, don’t sit at the head table. Someone more important than you might also have been invited, and your host will have to humiliate you publicly by telling you to give your seat to the other guest and to go find an open seat in the back of the room.

**Bible Translations with Many Footnotes:**

Lexham Bible

***The Parable of the Guests at the Wedding Feast***

Now he told a parable to those who had been invited when he [\*Here “when ” is supplied as a component of the participle (“noticed”) which is understood as temporal] noticed how they were choosing for themselves the places of honor, saying to them,

“When you are invited by someone to a wedding feast, [Or perhaps simply “a feast”] do not recline at the table in the place of honor, lest someone more distinguished than you has been invited by him, and the one who invited you both [Literally “and him”] will come and [\*Here “and ” is supplied because the previous participle (“will come”) has been translated as a finite verb] say to you, ‘Give the place to this person,’ and then with shame you will begin to take the last place.

NET Bible®

***On Seeking Seats of Honor***

Then<sup>21</sup> when Jesus<sup>22</sup> noticed how the guests<sup>23</sup> chose the places of honor,<sup>24</sup> he told them a parable. He said to them, “When you are invited by someone to a wedding feast,<sup>25</sup> do not take<sup>26</sup> the place of honor, because a person more distinguished than you may have been invited by your host.<sup>27</sup> So<sup>28</sup> the host who invited both of you will come and say to you, ‘Give this man your place.’ Then, ashamed,<sup>29</sup> you will begin to move to the least important<sup>30</sup> place.

<sup>21</sup>tn Here δέ (de) has been translated as “then” to indicate the implied sequence of events within the narrative.

<sup>22</sup>tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

<sup>23</sup>tn Grk “those who were invited.”

<sup>24</sup>tn Or “the best places.” The “places of honor” at the meal would be those closest to the host.

<sup>25</sup>tn Or “banquet.” This may not refer only to a wedding feast, because this term can have broader sense (note the usage in Esth 2:18; 9:22 LXX). However, this difference does not affect the point of the parable.

<sup>26</sup>tn Grk “do not recline in the place of honor.” 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.

<sup>27</sup>tn Grk “by him”; the referent (the host) has been specified in the translation for clarity.

<sup>28</sup>tn Grk “host, and.” Here καί (kai) has been translated as “so” to indicate this action is a result of the situation described in the previous verse. Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.



<sup>29th</sup> Or “then in disgrace”; Grk “with shame.” In this culture avoiding shame was important.

<sup>30th</sup> Grk “lowest place” (also in the repetition of the phrase in the next verse).

New American Bible (2011)  
The Spoken English NT

**Jesus Teaches about Humility and Hospitality**

Jesus began telling a parable to the dinner guests, when he noticed how they’d been choosing the best places. He was saying to them, “When you’re invited to a wedding by somebody, don’t take<sup>d</sup> the best place. Because somebody with higher status than you might have been invited. And then the one who invited you both will come and say to you, ‘Give up your place to this person.’ Then you’ll begin to be ashamed, as you go to take the lowest place.<sup>e</sup>

<sup>d.</sup> Lit. “lie down at” the best place for the banquet. In those days, they lay, rather than sat down, to eat.

<sup>e.</sup> Or “And then you’ll begin, with shame, to take the lowest place.”

Wilbur Pickering’s New T.

**A lesson about humility**

Then He told a parable to those who were invited, having observed how they kept trying for the best places, saying to them: “Whenever you are invited by someone to a wedding feast, do not recline in the place of honor, in case someone more honorable than you has been invited by him; then he who invited you both will come and say, ‘You, give this man place!’ and then, with shame, you start to take the lowest place.<sup>3</sup>

<sup>(3)</sup>Of course; everyone else has been trying for the best place he can get, so by that time the only one left is the lowest!

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

Analytical-Literal Translation

Then He began telling an allegory to the ones having been called, noticing how they were choosing the first couches [fig., places of honor], saying to them, "Whenever you<sub>p</sub> are invited by someone to marriage feasts, do not recline [to eat] on the first couch [fig., the place of honor], lest a more honorable [person than] you has been invited by him; and having come, the one having invited you and him, he will say to you, 'Give [your] place to this [person],' and then you begin with shame to be taking the last place.

Bond Slave Version

And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying to them. When you are bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than you be bidden of him; And he that bade you and him come and say to you, Give this man place; and you begin with shame to take the lowest room.

Charles Thomson NT

Then observing how eager the guests were for the first places at table, he addressed them in a parable, and said, When thou art invited by any one to a wedding, do not take the uppermost place, lest a person of greater distinction than thou be invited by him. In which case he who invited thee and him will come and say to thee, Give place to this man. Then thou, with confusion, must take the lower place.

Context Group Version

And he spoke a parable to those that were summoned, when he marked how they chose out the chief seats; saying to them, When you are summoned of any man to a marriage feast, don't sit down in the chief seat; lest perhaps a more honorable man than you be summoned of him, and he who told you and him shall come and say to you, Give this man place; and then you shall begin with shame to take the lowest place.

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

**Parable of the Wedding Feast**

And He was telling a parable to the invited guests when He noticed how they were picking out the places of honor *at the table*, saying to them, "When you are invited by someone to a wedding feast, do not recline at the place of honor, lest someone more highly regarded than you be invited by him, and he who invited you both will come and say to you, 'Give *your* place to this man,' and then in shame you proceed [Lit *begin*] to occupy the last place.

Literal Standard Version  
Modern English Version

**A Lesson to Guests and a Host**

When He marked how they chose the seats of honor, He told a parable to those who were invited, saying to them, "When you are invited by any man to a wedding banquet, do not sit down in a seat of honor, lest a more honorable man than you be invited by him; and he who invited you both will come and say to you, 'Give this man the seat,' and then you will begin with shame to take the lowest seat.

Modern Literal Version 2020

Now he spoke a parable to the ones who have been invited, while taking heed how they were choosing for themselves the foremost-places; saying to them:

Whenever you might be invited by anyone to a marriage-festivities, do not recline in the foremost-place; because maybe a more admired one than you may be invited by him, and the one who invited you and him, when he has come, will say to you, Give this one your place, and then you may begin with shame to hold the last place.

Modern KJV  
New American Standard

**Parable of the Guests**

Now He *began* telling a parable to the invited guests when He noticed how they had been picking out the places of honor *at the table*, saying to them, "Whenever you are invited by someone to a wedding feast, do not take [Lit *recline at*] the place of honor, for someone more distinguished than you may have been invited by him, and the one who invited you both [Lit *and him*] will come and say to you, 'Give your place to this person,' and then in disgrace you will proceed to occupy the last place.

New European Version

**Teaching about humility**

And when he noted how they chose out the chief seats, he told a parable to those that were invited, saying to them: When you are invited by anyone to a marriage feast, do not sit in the chief seat; lest a more honourable man than you be invited by him, and he that invited you shall come and say to you: Give this man your place. Then you shall be shamed into taking the lowest place.

New King James Version

**Take the Lowly Place**

So He told a parable to those who were invited, when He noted how they chose the best places, saying to them: "When you are invited by anyone to a wedding feast, do not sit down in the best place, lest one more honorable than you be invited by him; and he who invited you and him come and say to you, 'Give place to this man,' and then you begin with shame to take the lowest place.

NT (Variant Readings)  
New Matthew Bible

He put forth a similitude to the guests, when he observed how they sought out the seats of honour, and said to them, When you are invited to a wedding by anyone, do not sit down in the highest place, lest a more honourable man than you be bidden by him, and he who invited both him and you come and say to you, Make place for this man – and you then begin with shame to take the lowest seat.

Niobi Study Bible

**Take the Lowly Place**

And He put forth a parable to those who were bidden, when He marked how they chose out the chief places, saying unto them, "When you are bidden by any man to a wedding, sit not down in the highest place, lest a more honorable man than you be bidden by him, and he that bade you and him come and say to you, 'Give this man your place,' and you begin with shame to take the lowe place.

Revised Young's Lit. Trans.

And he spake a simile unto those called, marking how they were choosing out the first couches, saying unto them,

'When you may be called by any one to marriage-feasts, you may not recline on the first couch, lest a more honourable than you may have been called by him, and he who did call you and him having come shall say to you, Give to this one place, and then you may begin with shame to occupy the last place.

**The gist of this passage:**

7-9

<b>Luke 14:7</b>			
<b>Greek/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>Strong's Number</b>
légō (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to 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
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
tous (τοὺς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
kaleō (καλέω) [pronounced kal-EH-oh]	<i>active: called; calling aloud, uttering in a loud voice; invited; passive: being called, receiving a call</i>	masculine plural, perfect passive participle, accusative case	Strong's #2564
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
epéchéō (ἐπέχω) [pronounced ehp-EHKH-oh]	<i>having, holding (upon, towards, upon), applying, observing, taking note of, attending to; giving attention to; presenting; checking; delaying, stopping, staying</i>	masculine singular, present active participle, nominative case	Strong's #1907
pōs (πῶς) [pronounced pohç]	<i>how, in what manner, in what way</i>	interrogative particle	Strong's #4459
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
prōtoklisía (πρωτοκλισία) [pronounced pro-tohk-lihs-EE-ah]	<i>the first reclining place, the chief place at table, place of honor; highest (best, chief) upper room</i>	feminine singular noun, accusative case	Strong's #4411

Luke 14:7			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eklegomai (ἐκλέγομαι) [pronounced ek-LEHG-om-ahee]	<i>to select, to make a choice, to choose (out); the chosen</i>	3 <sup>rd</sup> person plural, imperfect middle indicative	Strong's #1586
légō (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine singular, present active participle, nominative case	Strong's #3004
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:** Having observed the seats of honor the pharisees [lit., they] selected, Jesus [lit., He] spoke a parable to those who were invited, saying directly to them,...

Apparently, at this same meal, when Jesus was set up by the pharisees who were there, He notices that they all found seats of honor. Now, I don't know exactly what distinguishes an honorable seat there from others, as people reclined to eat (that is, they would lay on their sides, with their feet away from the table). But, there were places which apparently were more honorable than others.

Today, this seat of honor might be at the head of the table. I have a dining room table with 6 chairs, and the 2 at the ends have nice armrests; but the others do not.

Jesus is going to teach them something via a parable.

Let me suggest that there are several reasons for doing this. Sometimes, a parable might be insulting to the person to whom it is spoken, but it takes them a long time to understand it, so that they are not so quick to react. I believe that some parables were meant to be understood many years later by us and by His disciples. Finally, I think that those who had a true interest in what Jesus was saying, would ponder these parables, until they might unearth some meaning for themselves.

When Peter did not understand a parable, he would just ask the Lord.

Luke 14:7 Having observed the seats of honor the pharisees [lit., they] selected, Jesus [lit., He] spoke a parable to those who were invited, saying directly to them,...

Luke 14:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hótan (ὅταν) [pronounced HOH-tan]	<i>when, whenever, as long as, as soon as; until; while; inasmuch as</i> in reference to a future event, <i>then, at that time</i>	particle, adverb, conjunction	Strong's #3752
kaleô (καλέω) [pronounced kal-EH-oh]	active: <i>to call; to call aloud, utter in a loud voice; to invite</i> ; passive: <i>to be called, to receive a call</i>	2 <sup>nd</sup> person singular, aorist passive subjunctive	Strong's #2564
hupó (ὑπό) [pronounced hoop-OH]	<i>under, beneath, through; by</i>	preposition with the genitive or ablative case	Strong's #5259
tinós (τινος) [pronounced tih-n-oss]	<i>of one, from someone, from a certain one; of any, from anyone, of anything; from someone, of something; of some, from some time, awhile; only</i>	mfn singular; enclitic, indefinite pronoun; adjective; genitive/ablative case	Strong's #5100
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
gámos (γάμος) [pronounced GAM-oss]	<i>a wedding or marriage festival, a wedding banquet, a wedding feast; marriage, nuptials, matrimony</i>	masculine plural noun, accusative case	Strong's #1062

**Translation:** ...“When you are invited by someone to a marriage feast,...

Jesus then gives a parable to these pharisees. He begins by saying, “Let’s say that you are invited to a marriage feast.”

Luke 14:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mē (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
kataklinô (κατακλίνω) [pronounced kat-ak-LEE-no]	<i>to recline (at table to eat), to sit down to eat, to take a place at the table</i>	2 <sup>nd</sup> person singular, aorist passive subjunctive	Strong's #2625
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
tên (τήν) [pronounced tayn]	<i>the, to the</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)



### Luke 14:8b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prōtoklisía (πρωτοκλισία) [pronounced <i>pro-tohk-lihs-EE-ah</i> ]	<i>the first reclining place, the chief place at table, place of honor; highest (best, chief) upper room</i>	feminine singular noun, accusative case	Strong's #4411

**Translation:** ...you should not [automatically] recline at the [most] honorable seat,...

“What you do not do,” Jesus tells them, “is automatically go and select the honorable seat for yourself.”

### Luke 14:8c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mēpote/mēpote (μήποτε/μήποτε) [pronounced <i>MAY-pot-eh, may-POT-eh</i> ]	<i>not ever; that...not, lest, whether perhaps, whether or not, also if, ever - if lest (at any time, haply), not at all, whether or not</i>	adverbial conjunction	Strong's #3379
entimos (έντιμος) [pronounced <i>EN-tee-moss</i> ]	<i>valued, held in honour, prized, precious</i>	masculine singular adjective; nominative case	Strong's #1784
sou (σου) [pronounced <i>sow</i> ]	<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)
ō, ês, ê (ὦ, ἦς, ἦ) [pronounced <i>oh, ace, ay</i> ] (there are other forms)	<i>to be, will be, is</i>	3 <sup>rd</sup> person singular, present subjunctive	Strong's #5600 (subjunctive of Strong's #1510)
kaleō (καλέω) [pronounced <i>kal-EH-oh</i> ]	<i>active: called; calling aloud, uttering in a loud voice; invited; passive: being called, receiving a call</i>	masculine singular, perfect passive participle, nominative case	Strong's #2564
hupó (ὑπό) [pronounced <i>hoop-OH</i> ]	<i>under, beneath, through; by</i>	preposition with the genitive or ablative case	Strong's #5259
autou (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

**Translation:** ...lest [one more] valued [than] you be invited by the host [lit., *him*].

The host has invited several people and he might have invited someone who is more important to him (such as, a valued relative).



Luke 14:8 ...“When you are invited by someone to a marriage feast, you should not [automatically] recline at the [most] honorable seat, lest [one more] valued [than] you be invited by the host [lit., him].

Luke 14:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
έρchomai (έρχομαι) [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 singular, aorist active participle, nominative case	Strong's #2064
ho (ó) [pronounced <i>hoh</i> ]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
se (σέ) [pronounced <i>seh</i> ]	<i>you, to you, towards you</i>	2 <sup>nd</sup> person singular personal pronoun; accusative case	Strong's #4771 (Strong's #4571)
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
auton (αὐτόν) [pronounced <i>ow-TAHN</i> ]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846
kaleô (καλέω) [pronounced <i>kal-EH-oh</i> ]	<i>active: called; calling aloud, uttering in a loud voice; invited; passive: being called, receiving a call</i>	masculine singular, perfect passive participle, nominative case	Strong's #2564
eréô (έρέω) [pronounced <i>eh-REH-oh</i> ]	<i>to say, to declare</i>	3 <sup>rd</sup> person singular, future active indicative	Strong's #2046
soi (σοι) [pronounced <i>soy</i> ]	<i>you; to you; in you; by you</i>	2 <sup>nd</sup> person singular personal pronoun; locative, dative or instrumental case	Strong's #4771 (dative, locative or instrumental case given as Strong's #4671)
didômi (δίδωμι) [pronounced <i>dihd-OH-mee</i> ]	<i>give, grant; supply, furnish; entrust; pay wages; appoint to office; permit; give up, yield; give back; sacrifice</i>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #1325
toutô (τούτῳ) [pronounced <i>TWO-toh</i> ]	<i>this, this one, this thing; to this, in this one, by this thing</i>	intermediate demonstrative pronoun; masculine singular; dative, locative or instrumental case	Strong's #3778 (also #5129)

### Luke 14:9a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
topos (τόπος) [pronounced TOP-oss]	room, place, space; an inhabited place [a city, village]; a location	masculine singular noun; accusative case	Strong's #5117

**Translation:** When that [one] who was [also] invited enters [with] you, the host [lit., he] will say to you, 'Give this seat [to him].'

In today's world, the host might come to you and say, "Look, my grandfather is here and I am going to seat him at the head of the table." The other seats might be taken by now, so that you are relegated to sitting at the kid's table or at the breakfast bar (I am reinterpreting this to a more modern situation).

At a wedding today, maybe you will be put at the geek table. Don't worry, I'll talk to you.

### Luke 14:9b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with	conjunction	Strong's #2532
τότε (τότε) [pronounced TOH-teh]	then, at that time, when	adverb	Strong's #5119
archomai (ἄρχομαι) [pronounced AR-khom-ah-ee]	to begin; to be the first [to do something], to commence (in order of time); to rehearse [from the beginning]	2 <sup>nd</sup> person singular, aorist middle subjunctive	Strong's #756
meta (μετά) [pronounced meht-AH]	with, among, in the company of, in the midst of	preposition with the genitive/ablative case	Strong's #3326
aischunē (αἰσχύνη) [pronounced ahee-SKHOO-nay]	the confusion of one who is ashamed of anything, sense of shame; ignominy, disgrace, dishonour; a thing to be ashamed of	feminine singular noun, genitive/ablative case	Strong's #152
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	the, to [or towards] the	masculine singular definite article in the accusative case	Strong's #3588
éschatos (ἔσχατος) [pronounced EHS-khaht-oss]	last, farthest, final (of place or time); ends of, latter end, lowest, uttermost	masculine singular superlative adjective, accusative case	Strong's #2078
topos (τόπος) [pronounced TOP-oss]	room, place, space; an inhabited place [a city, village]; a location	masculine singular noun; accusative case	Strong's #5117
katechō (κατέχω) [pronounced kaht-EH-khoh]	to hold in a firm grasp, to have in full and secure possession; to have clear title to	present active infinitive	Strong's #2722

## Luke 14:9b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
<p>Complete list of Thayer meanings: 1) <i>to hold back, detain, retain</i>; 1a) <i>from going away</i>; 1b) <i>to restrain, hinder (the course or progress of)</i>; 1b1) <i>that which hinders, Antichrist from making his appearance</i>; 1b2) <i>to check a ship's headway, i.e. to hold or head the ship</i>; 1c) <i>to hold fast, keep secure, keep firm possession of</i>; 2) <i>to get possession of, take</i>; 2b) <i>to possess</i>.</p>			

**Translation:** Then you will move [lit., take] with shame to the lowest place.

Now, you assumed a place of honor for yourself, but now, you have to slink away to a less prestigious place; perhaps the worst place to sit.

Luke 14:9 When that [one] who was [also] invited enters [with] you, the host [lit., he] will say to you, 'Give this seat [to him].' Then you will move [lit., take] with shame to the lowest place. (Kukis moderately literal translation)

Luke 14:7–9 Having observed the seats of honor the pharisees [lit., they] selected, Jesus [lit., He] spoke a parable to those who were invited, saying directly to them, "When you are invited by someone to a marriage feast, you should not [automatically] recline at the [most] honorable seat, lest [one more] valued [than] you be invited by the host [lit., him]. When that [one] who was [also] invited enters [with] you, the host [lit., he] will say to you, 'Give this seat [to him].' Then you will move [lit., take] with shame to the lowest place. (Kukis moderately literal translation)

In some churches and organizations, there are some people who simply assume themselves to be better or greater than anyone else around. Now, this is not the same thing as a person with leadership skills taking a leadership position. That is a normal thing in life.

The pharisees in particular saw themselves as high up in the spiritual realm and they believed that their decisions and opinions were the ones to be listened to and obeyed. We just had Jesus heal a man on the Sabbath, and the pharisees and experts in the Law believed that to be wrong, but they had no evidence. For much of the Lord's public ministry, He will be harassed for violating the Sabbath, when, point in fact, He never violated the Sabbath.

We should not get this confused with a **pastor** or person who has made understand the Scriptures his life work. To approach this from a different angle, when ten people read a verse, that does not mean that there can be ten reasonable approaches to that verse, or interpretations for that verse. In a Bible study, there is nothing to be gained by going around the room and asking everyone what they thought of this or that passage.

Jesus showed, again and again, that these pharisees and Law experts were not experts in the Mosaic Law. They may know a fair amount of Scripture; but they also accepted as accurate the traditions of various teachers over the years (including all the forbidden activity for the Sabbath). But when Jesus put a direct question to them, they were unable to answer it (see vv. 1–6 again).

You could be the pastor of a mega-church (no pastor from a mega-church would be reading this); and there could be a lowly and poor congregant. In the Kingdom of Heaven, that lowly congregant may have a higher place.

Luke 14:7–9 Having observed the pharisees take the various seats of honor, Jesus spoke directly to them, teaching them by parable: "Let's say that you are invited to a marriage feast. You should not automatically take the seat of honor, because the host may have invited someone more important than you. Then the host will have to come to you and ask you to move, so that this more honored person has a place to sit. You will be left to slink off to a far away chair, away from everyone else, perhaps eating at the children's table, as it is the only chair which remains. (Kukis paraphrase)

Bear in mind, there is more to learn here than simply choosing or not choosing to grab the best seat for yourself.

But when you have been invited, going forth, recline to the last place so that when might come the one who had invited you says to you, “Friend, go up higher.” Then it will be to you honor before all the ones reclining by you. For everyone who lifts up himself will be brought low; and the one bringing low himself will be lifted up.”

Luke  
14:10–11

Instead, when you have been invited, [you] will go and recline at the last place, so that the one who invited you might come and say to you, “Friend, come up higher.” Then you will have honor before all the [guests] reclining near you. For everyone who lifts himself up will be debased; and the one who debases himself will be lifted up.”

Instead, when you are invited to a feast of any sort, go there, but recline in the least honorable place. Then, the one of invited you might come along and say, “Friend, move over here to a more prominent seat.” By these words, you will be honored before the guests who are reclining nearby. For everyone who honors himself will be debased; but those who debase themselves will be honored.”

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	But when you have been invited, going forth, recline to the last place so that when might come the one who had invited you says to you, “Friend, go up higher.” Then it will be to you honor before all the ones reclining by you. For everyone who lifts up himself will be brought low; and the one bringing low himself will be lifted up.”
Douay-Rheims 1899 (Amer.)	But when thou art invited, go, sit down in the lowest place; that when he who invited thee cometh, he may say to thee: Friend, go up higher. Then shalt thou have glory before them that sit at table with thee. Because every one that exalteth himself shall be humbled: and he that humbleth himself shall be exalted.
Holy Aramaic Scriptures	But rather, when you are invited, go recline yourself in the back, so that when that one comes, he that called you, he will say unto you, "My friend, rise up and recline yourself above". Then you will have glory in front of all who recline with you. Because, everyone who exalts his soul, will be humbled, and everyone who humbles his soul, will be exalted.”
James Murdock’s Syriac NT	But when thou art invited, go and recline on the lowest [couch]; that when he who invited thee come, he may say to thee: My friend, come up higher and recline. And thou wilt have honor, before all that recline with thee. For, every one that exalteth himself, will be humbled: and every one that humbleth himself, will be exalted.
Original Aramaic NT	"But whenever you are invited, seat yourself last, that whenever he who invited you should come, he may say to you, 'My friend, come up and be seated', and there shall be glory to you before all* of those who sit with you." "Because everyone who will exalt himself shall be humbled and everyone who will humble himself shall be exalted."
Lamsa Peshitta (Syriac)	“But whenever you are invited, seat yourself last, that whenever he who invited you should come, he may say to you, 'My friend, come up and be seated', and there shall be glory to you before all of those who sit with you.” “Because everyone who will exalt himself shall be humbled and everyone who will humble himself shall be exalted.”

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	But when you come, go and take the lowest seat, so that when the giver of the feast comes, he may say to you, Friend, come up higher; and then you will have honour in the eyes of all the others who are there. For every man who gives himself a high place will be put down, but he who takes a low place will be lifted up.
Bible in Worldwide English	But when you are asked to go to a wedding, go and sit down in the last place. Then when the man who called you comes, he will say to you, "Friend, come to a better place." Then all the people who sit at the table will see how he respects you. Everyone who puts himself up in a high place will be brought down to a low place. And everyone who puts himself down in a low place will be brought up to a high place.
Easy English	Instead, when someone asks you to a meal, you should do this. Go and sit in the least important place. Then the man that asked you to the meal will see you there. And he may say to you, "My friend, move up here to a better place." Everyone who is there at the meal will see this. So they will know that you are an important person. It will be the same in the kingdom of God. Some people lift themselves up to be important. God will bring all of them down low. Other people are humble. God will lift up those people to a good place.'
Easy-to-Read Version–2008	"So when someone invites you, go sit in the seat that is not important. Then they will come to you and say, 'Friend, move up here to this better place!' What an honor this will be for you in front of all the other guests. Everyone who makes themselves important will be made humble. But everyone who makes themselves humble will be made important."
<i>God's Word™</i>	So when you're invited, take the place of least honor. Then, when your host comes, he will tell you, 'Friend, move to a more honorable place.' Then all the other guests will see how you are honored. Those who honor themselves will be humbled, but people who humble themselves will be honored."
Good News Bible (TEV)	Instead, when you are invited, go and sit in the lowest place, so that your host will come to you and say, 'Come on up, my friend, to a better place.' This will bring you honor in the presence of all the other guests. For those who make themselves great will be humbled, and those who humble themselves will be made great."
J. B. Phillips	No, when you are invited, go and take your seat in an inconspicuous place, so that when your host comes in he may say to you, 'Come on, my dear fellow, we have a much better seat than this for you.' That is the way to be important in the eyes of all your fellow-guests! For everyone who makes himself important will become insignificant, while the man who makes himself insignificant will find himself important."
<i>The Message</i>	"When you're invited to dinner, go and sit at the last place. Then when the host comes he may very well say, 'Friend, come up to the front.' That will give the dinner guests something to talk about! What I'm saying is, If you walk around all high and mighty, you're going to end up flat on your face. But if you're content to be simply yourself, you will become more than yourself."
NIRV	But when you are invited, take the lowest place. Then your host will come over to you. He will say, 'Friend, move up to a better place.' Then you will be honored in front of all the other guests. All those who lift themselves up will be made humble. And those who make themselves humble will be lifted up."
New Life Version	But when you are asked to come to the table, sit down on the last seat. Then the one who asked you may come and say to you, 'Friend, go to a more important place.' Then you will be shown respect in front of all who are at the table with you. Whoever makes himself look more important than he is will find out how little he is worth. Whoever does not try to honor himself will be made important."



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

Casual English Bible	Here's another approach. When you're invited to a meal like this, take a seat at the least important spot around the table. That way, when your host sees you there he may say to you, 'Buddy, get up out of there and come sit close to me!' My goodness, when that happens think of how glorious you'll feel in front of all those other people around the table. Here's how it works. If you make yourself out to be a big deal, people will cut you down to size. But if you keep it humble, people will honor you for that."
Contemporary English V.	When you are invited to be a guest, go and sit in the worst place. Then the one who invited you may come and say, "My friend, take a better seat!" You will then be honored in front of all the other guests. If you put yourself above others, you will be put down. But if you humble yourself, you will be honored.
The Living Bible	"Do this instead—start at the foot; and when your host sees you he will come and say, 'Friend, we have a better place than this for you!' Thus you will be honored in front of all the other guests. For everyone who tries to honor himself shall be humbled; and he who humbles himself shall be honored."
New Berkeley Version New Living Translation	. "Instead, take the lowest place at the foot of the table. Then when your host sees you, he will come and say, 'Friend, we have a better place for you!' Then you will be honored in front of all the other guests. For those who exalt themselves will be humbled, and those who humble themselves will be exalted."
UnfoldingWord Simplified T. William's New Testament	. But when you are invited anywhere, go and take the lowest place, so that when your host comes in, he may say to you, 'My friend, come up to a better place.' Then you will be honored in the presence of all your fellow-guests. For everyone who exalts himself will be humbled, but whoever humbles himself will be exalted."

**Partially literal and partially paraphrased translations:**

American English Bible	'So whenever you're invited [to a banquet], Go and recline in the very last spot. Then, when the host arrives, he'll say: <i>'Friend, take a better position!'</i> And you'll be honored before all his guests. For the self-exalting will be humbled, And the humble will be lifted high.'
Beck's American Translation Breakthrough Version	. But when you are invited, when you travel there, settle down in the last place so that when the person who has invited you comes, he will state to you, 'Friend, move up higher.' Then there will be magnificence for you in the sight of all the people reclining together with you because everyone who puts himself up high will be put down low and the person who puts himself down low will be put up high."
Common English Bible	Instead, when you receive an invitation, go and sit in the least important place. When your host approaches you, he will say, 'Friend, move up here to a better seat.' Then you will be honored in the presence of all your fellow guests. All who lift themselves up will be brought low, and those who make themselves low will be lifted up."
A. Campbell's Living Oracles	But when you are invited, go to the lowest place, that when he who invited you comes, he may say to you, Friend, go up higher; for that will do you honor before the company. For whoever exalts himself, shall be humbled; and whoever humbles himself, shall be exalted.
New Advent (Knox) Bible	Rather, when thou art summoned, go straight to the lowest place and sit down there; so, when he who invited thee comes in, he will say, My friend, go higher than



this; and then honour shall be thine before all that sit down in thy company. Everyone who exalts himself shall be humbled, and he that humbles himself shall be exalted.

NT for Everyone

Instead, when someone invites you, go and sit down at the lowest place. Then, when your host arrives, he will say to you, "My dear fellow! Come on higher up!" Then all your fellow guests will show you respect. All who push themselves forward, you see, will be humbled, and all who humble themselves will be honoured.'

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

Conservapedia Translation

But when you are asked, sit at the worst seat, so that when the host sees you there he may come and tell you, 'My friend, you should take a better seat!' Then you will enjoy the respect of those who dine with you. Because anyone who is pretentious [Pretentious seems to capture the idea of "exalting oneself." ] will be humiliated, but the humble will be elevated and praised."

Revised Ferrar-Fenton Bible

When, however, you are invited, take for yourself the lowest position; so that when the host makes his appearance, he may say to you, 'Friend, go up higher!' You will thus be distinguished in the presence of the whole company. Because every one who exalts himself shall be humiliated; and whoever humbles himself shall be exalted."

Free Bible Version

Instead, when you're invited, take the lowest place, so that when your host comes in, he'll tell you, 'My friend, please move to a better seat.' Then you'll be honored before all the guests sitting with you. For those who exalt themselves will be humbled, and those who humble themselves will be exalted."

God's Truth (Tyndale)

But rather when you are bidden (*moved, invited, called*), go and sit in the lowest room, that when he that bade you comes, he may say unto you: friend sit up higher. Then shall you have worship in the presence of them that sit at meat with you. For whosoever exalts himself, shall be brought low. And he that humbles himself, shall be exalted.

Urim-Thummim Version

But when you are invited, go and sit down in the last room; that when he that invited you comes, he may say to you, friend, move up closer: then will you have a good opinion in the presence of them that sit at dinner with you. For whoever exalts himself will be abased; and he that humbles himself will be exalted.

Weymouth New Testament

On the contrary, when you are invited go and take the lowest place, that when your host comes round he may say to you, 'My friend, come up higher.' This will be doing you honour in the presence of all the other guests. For whoever uplifts himself will be humbled, and he who humbles himself will be uplifted.

Wikipedia Bible Project

Instead, when you're invited, go and sit in the worst seat, so that when your host comes, he may tell you, 'My friend, please move to a better seat,' then you'll be honored in front of everyone who is sitting at the table with you. For those who exalt themselves will be humbled, and those who humble themselves will be exalted."

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

Christian Community (1988)

Whenever you are invited, go rather to the lowest seat, so that your host may come and say to you, 'Friend, you must come up higher.' And this will be a great honor for you in the presence of all the other guests. For whoever makes himself out to be great will be humbled, and whoever humbles himself will be raised."

Mt 23:12; Lk 1:52; 18:14; Ezk 21:31

The Heritage Bible

But whenever you are called, going, recline to eat in the last place, so that when he who called you comes, he may speak to you, Friend, go up higher; then there will be to you glory before the faces of those reclining to eat with you.

Because whoever exalts himself will be brought low, and he who humbles himself will be exalted.

New American Bible (2011) Rather, when you are invited, go and take the lowest place so that when the host comes to you he may say, 'My friend, move up to a higher position.' Then you will enjoy the esteem of your companions at the table. For everyone who exalts himself will be humbled, but the one who humbles himself will be exalted."<sup>h</sup>

New Catholic Bible h. [14:11] 18:14.

"Rather, when you are invited, proceed to sit in the lowest place, so that when your host arrives, he will say to you, 'My friend, move up to a higher place.' Then you will be honored in the presence of all your fellow guests. For everyone who exalts himself will be humbled, and the one who humbles himself will be exalted."

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible Instead, when you are invited, go and sit in the least important place; so that when the one who invited you comes, he will say to you, 'Go on up to a better seat.' Then you will be honored in front of everyone sitting with you. Because everyone who exalts himself will be humbled, but everyone who humbles himself will be exalted."

Holy New Covenant Trans. Instead, when a person invites you, go sit in the seat which is least important. The one who invited you will come to you and say, 'Friend, move up here to a more important seat!' Then all of the other guests will respect you.

Every person who acts as if he is important will be made ashamed, but every person who truly humbles himself will be made important."

The Scriptures 2009 "Rather, when you are invited, go and sit down in the last place, so that when he who invited you comes he shall say to you, 'Friend, come up higher.' Then you shall have esteem in the presence of those who sit at the table with you.

"For everyone who is exalting himself shall be humbled, and he who is humbling himself shall be exalted."

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

Accurate New Testament ...but when [You] may be called Going recline! to the last place that when may come The [Man] Having Called you [He] will say [to] you [Man] Liked ascend! [thing] higher then will be [for] you Recognition before all the [men] reclining (together) [with] you for Every The [Man] Raising himself will be lowered and The [Man] Lowering himself will be raised...

Alpha & Omega Bible "BUT WHEN YOU ARE INVITED, GO AND RECLINE AT THE EATING TABLE AT THE LAST PLACE, SO THAT WHEN THE ONE WHO HAS INVITED YOU COMES, HE MAY SAY TO YOU, 'FRIEND, MOVE UP HIGHER'; THEN YOU WILL HAVE HONOR IN THE SIGHT OF ALL WHO ARE AT THE TABLE WITH YOU. "FOR EVERYONE WHO EXALTS HIMSELF WILL BE HUMBLD, AND HE WHO HUMBLD HIMSELF WILL BE EXALTD."

Awful Scroll Bible (")However, as-when- you -shall become invited, coming about proceeded, be descended-among in the last place, in order that, as-when- he having invited you -shall himself be came, he shall be said to you, 'Friend, be stepped-up-with-respects-to that higher.' As-when-at-that time there will be preeminence to you, beheld-from-among themselves lying-upon-together-with you.

(")Certainly-of-which, everyone exalting himself will become humbled, and he humbling himself will come about exalted."

Concordant Literal Version But, whenever you may be invited, going, lean back in the last place, that whenever he who has invited you may be coming, he will be declaring to you, 'Friend, step further up.' Then glory will be yours in the sight of all those lying back at table with you."

	For everyone exalting himself shall be humbled, and humbling himself shall be exalted."
exeGesese companion Bible	But when you are called, go and repose in the final place; so that whenever he who called you comes, he says to you, Friend, ascend higher! - then you have glory in the sight of them who repose with you. For whoever exalts himself is humbled; and whoever humbles himself is exalted.
Orthodox Jewish Bible	But when you are invited, go and recline at tish in the moshav hashafel (low seat), so that when the one who has invited you comes, he may say to you, Chaver, move up to a higher place; then you will have kavod in the sight of all with you at the tish. For everyone exalting himself shall be humbled, and the one humbling himself shall be exalted.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	But when you are invited, go and sit down [to eat] at the last place, so that when your host comes, he will say to you, 'Friend, move up higher'; and then you will be honored in the presence of all who are at the table with you. For everyone who exalts himself will be humbled [before others], and he who <i>habitually</i> humbles himself (keeps a realistic self-view) will be exalted."
An Understandable Version	But when you are invited [ <i>i.e., to a wedding reception</i> ], go and recline at the least important seat, so that when the host comes [ <i>over to you</i> ], he will say, 'Friend, move up to a better seat.' Then you will be shown honor in front of everyone at the dinner table. For every person who exalts himself [ <i>as important</i> ] will be humbled, but the person who humbles himself will be exalted [ <i>as important</i> ]."
The Expanded Bible	·So [ <sup>L</sup> But] when you are invited, go ·sit in a seat that is not important [ <sup>L</sup> recline in the last/lowest place; 7:36]. When the host comes to you, he may say, 'Friend, move up here to a ·more important [better; higher] place.' Then ·all the other guests will respect you [ <sup>L</sup> you will be honored in the presence of all the guests]. [ <sup>L</sup> For; Because] All who ·make themselves great [exalt themselves] will be made humble, but those who make themselves humble will be ·made great [exalted]."
Jonathan Mitchell NT	"But instead, whenever you may be invited (or: called), after going on your way, fall back into (= assume a position in) the last (= least distinguished) place, so that, whenever the person having invited you may come, he will proceed saying to you, 'Friend, walk (or: move) on up to a higher (more upward) [position].' At that point it will continue being a manifestation of esteem for you (or: there will proceed being glory on you; it will habitually be a good reputation to you) in the sight and presence of all those reclining back [at the dinner] with you (i.e., all your fellow guests), "because everyone habitually exalting himself (lifting himself up; = promoting himself) will be habitually brought (or: made) low (be progressively humbled; be constantly demoted), and yet the person habitually making and bringing himself low (humbling and demoting himself) will be habitually exalted (lifted up; promoted)."
P. Kretzmann Commentary	But when thou art bidden, go and sit down in the lowest room, that, when he that bade thee cometh, he may say unto thee, Friend, go up higher; then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted. The eyes of Jesus were always observing the manner in which people behaved under various conditions of life, for He drew lessons from everything. At the ordinary feasts of the Jews there was a good deal of informality, but at the wedding-suppers the question of rank was very important. Jesus had noticed upon this occasion that

the guests all made an attempt to take the sofas of honor, the first pillows, at the head of the table. And so He teaches them a lesson concerning the higher sphere of morality and religion. At a wedding-feast the guests should not strive for the most honored seats, for it might easily happen that one to whom greater respect is due on account of his rank or station is among those invited. And what a humiliation it would be then if the host would openly request the forward guest to give up his place to the guest of honor, while the other shamefacedly and with ill grace would have to move to the last place! The Lord therefore advises the opposite method, to choose the lowest place, for then it might well happen that the humble guest would be invited in the presence of the assembled guests to move farther to the head of the table, thus receiving honor before all that reclined with him at the tables. It was not a mere question of prudence and good form which Jesus here broached, but it was a rebuke of the presumption and pride of the guests. Incidentally, it illustrates a rule which finds its application in the kingdom of God: Every one that exalts himself will be humbled, and He that humbles himself will be exalted. He that exalts himself, places himself above his neighbor, boasts of his own merit and worthiness before God, he will be humbled, will be excluded from the kingdom of God. But he that humbles himself before God, and consequently places himself also below his neighbor as a willing servant to minister unto his needs as occasion offers, he will be exalted, he will receive honor in the kingdom of God. For such humility expresses the true disposition of a disciple, it is an evidence of a repentance which is conscious of its own unworthiness, and of faith, which glories only in the cross of Jesus and finds comfort only in His mercy.

Syndein/Thieme

“But, in contrast, {alla} when you may be invited, go and take the 'least important place', so that when 'your host' comes he will say to you, 'Friend { philos - word indicating a close personal relationship}, move up here to a better place.' Then you will be honored in the presence of all who share the meal with you.

“Everyone who exalts himself . . . will be humbled. And he who humbles himself . . . will be exalted (prospered).

{Note: If God does not promote you, you are not promoted. Exercise true humility in your soul. By applying His Standards to your life, you bring glory to Him in time.}

Translation for Translators

Instead, when you are invited {someone invites one of you} to a feast, go and sit in the most undesirable seat. Then when the man who invited everyone comes, he will say to you (sg), 'Friend, sit in a better seat!' Then all the people who are eating with you (sg) will see that he is honoring you. Also, remember this: God will humble those who exalt themselves. And he will exalt those who humble themselves.”

The Voice

Jesus: Instead, go and sit in the back of the room. Then your host may find you and say, “My friend! Why are you sitting back here? Come up to this table near the front!” Then you will be publicly honored in front of everyone. Listen, if you lift yourself up, you’ll be put down, but if you humble yourself, you’ll be honored.

### Bible Translations with Many Footnotes:

Lexham Bible

But when you are invited, go and [\*Here “and” is supplied because the previous participle (“go”) has been translated as a finite verb] recline at the table in the last place, so that when the one who invited you comes, he will say to you, ‘Friend, move up higher.’ Then it will be an honor to you in the presence of all those who are reclining at the table with you. For everyone who exalts himself will be humbled, and the one who humbles himself will be exalted.”

NET Bible®

But when you are invited, go and take the least important place, so that when your host<sup>31</sup> approaches he will say to you, ‘Friend, move up here to a better place.’<sup>32</sup> Then you will be honored in the presence of all who share the meal with you. For everyone who exalts himself will be humbled, but<sup>33</sup> the one who humbles<sup>34</sup> himself will be exalted.

<sup>31tn</sup> Grk “the one who invited you.”

<sup>32tn</sup> Grk “Go up higher.” This means to move to a more important place.

<sup>33tn</sup> Here *καί* (*kai*) has been translated as “but” to indicate the contrast present in this context, which involves the reversal of expected roles.

<sup>34sn</sup> The point of the statement the one who humbles himself will be exalted is humility and the reversal imagery used to underline it is common: Luke 1:52-53; 6:21; 10:15; 18:14.

New American Bible (2011)  
The Passion Translation

Instead, when you're invited to a banquet, you should choose to sit in the lowest place<sup>[a]</sup> so that when your host comes and sees you there, he may say, 'My friend, come with me and let me seat you in a better place.' Then, in front of all the other guests at the banquet, you will be honored and seated in the place of highest respect.

<sup>[a]</sup> Luke 14:10 See Prov. 25:6-7.

“Remember this: everyone with a lofty opinion of who he is and who seeks to raise himself up will be humbled before all. And everyone with a modest opinion of who he is and chooses to humble himself will be raised up before all.”

Rotherham's Emphasized B.

But <whensoever thou hast been invited> pass on and fall back into the last' place, that |whensoever he that hath invited thee shall come| he may say unto thee— Friend! come close up |higher|.

|Then| shalt thou have honour before all' who are reclining together with thee.<sup>d</sup>

Because |everyone' who exalteth himself| shall be abased;

And |he that abaseth himself| shall be exalted.<sup>e</sup>

<sup>d</sup> Pr. xxv. 6, 7.

<sup>e</sup> Mt. xxiii. 12; chap. xviii. 14.

The Spoken English NT

Instead, when you're invited, go take<sup>f</sup> the last place. That way, when the one who invited you comes, they'll say to you, 'Hey, friend! Come on up higher.' Then you'll be honored in front of all the people at the meal with you.<sup>g</sup>

Because all the people who lift themselves up are going to be humbled, and those that humble themselves are going to be lifted up.”<sup>h</sup>

<sup>f</sup> Lit. “lie down at.”

<sup>g</sup> Lit. “Then there'll be glory for you in front of all those lying down together for a meal with you.”

<sup>h</sup> I've put this saying in the plural for gender inclusiveness.

Wilbur Pickering's New T.

Rather, whenever you are invited, go and recline in the lowest place, so that when your host comes, he may say to you, 'Friend, move up higher'. Then you will have honor in the presence of your fellow guests.

Because everyone who exalts himself will be humbled, and he who humbles himself will be exalted.”<sup>4</sup>

<sup>(4)</sup>This truth is repeated several times in Scripture.

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

Analytical-Literal Translation

"But whenever you are invited, having gone, recline [to eat] in the last place, so that whenever the one having invited you comes, he shall say to you, 'Friend, move up higher.' Then [there] will be glory for you before the ones reclining [to eat] with you. "Because every [one] exalting himself will be humbled, and the one humbling himself will be exalted."

Bond Slave Version

But when you are bidden, go and sit down in the lowest room; that when he that bade you comes, he may say to you, Friend, go up higher: then will you have worship in the presence of them that sit at meat with you. For whoever exalts himself will be abased; and he that humbles himself will be exalted.

Charles Thomson NT



Context Group Version	But when you are summoned, go and sit down in the lowest place; that when he who has summoned you comes, he may say to you, Confidant, go up higher: then you shall have public honor in the presence of all that sit at food with you. For everyone that exalts himself shall be afflicted; and he who humbles himself shall be exalted.
Far Above All Translation	But when you are invited, go and recline in the last <i>choice</i> place so that when your host comes, he says to you, 'My friend, come up higher.' Then you will have honour in the sight of those sitting with you. For everyone who exalts himself will be humbled, and he <i>who</i> humbles himself will be exalted."
Modern Literal Version 2020	But whenever you might be invited, <i>after</i> traveling <i>there</i> , lean-back in the last place; in-order-that whenever he who has invited you comes, he might say to you, Friend, advance upward, and then it will be glory in the sight of the ones who recline <i>at the table</i> together-with you. Because everyone <i>who is</i> exalting himself will be humbled, and the one humbling himself will be exalted.
New Matthew Bible	But rather, when you are invited, go and sit in the lowest seat, so that when he who invited you comes, he may say to you, Friend, sit up higher. Then you will have honour in the presence of those who sit at food with you. For whoever exalts himself will be brought low, and he who humbles himself will be exalted.
Revised Young's Lit. Trans.	'But, when you may be called, having gone on, recline in the last place, that when he who called you may come, he may say to you, Friend, come up higher; then you shall have glory before those reclining with you; because every one who is exalting himself shall be humbled, and he who is humbling himself shall be exalted.'
<b>The gist of this passage:</b>	When invited to a social function, choose to sit least favored place, so that your host may notice and move you to a higher position.

10-11

Luke 13:10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced <i>ahl-LAH</i> ]	<i>but, but rather, but on the contrary</i>	adversative particle	Strong's #235
hótan (ὅταν) [pronounced <i>HOH-tan</i> ]	<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
kaleô (καλέω) [pronounced <i>kal-EH-oh</i> ]	active: <i>to call; to call aloud, utter in a loud voice; to invite</i> ; passive: <i>to be called, to receive a call</i>	2 <sup>nd</sup> person singular, aorist passive subjunctive	Strong's #2564

**Translation:** *Instead, when you have been invited,...*

Jesus just warned about automatically going to the most honored place and sit there. Here, He offers an alternate set of behaviors which should be followed. So, we begin with the premise that you have been invited to a wedding feast (or some other social function).



Luke 14:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
poreuomai (πορεύομαι) [pronounced po-ROO-oh-my]	<i>traversing, traveling, departing, those going away, going forth</i>	masculine singular, aorist (deponent) passive participle; nominative case	Strong's #4198
αναρίπτω (ἀναπίπτω) [pronounced an-ap-IHP-toh]	<i>recline at table; sit down, fall back, lie down, lean (sit) back</i>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #377
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
éschatos (ἔσχατος) [pronounced EHS-khaht-oss]	<i>last, farthest, final (of place or time); ends of, latter end, lowest, uttermost</i>	masculine singular superlative adjective, accusative case	Strong's #2078
topos (τόπος) [pronounced TOP-oss]	<i>room, place, space; an inhabited place [a city, village]; a location</i>	masculine singular noun; accusative case	Strong's #5117

**Translation:** ...[you] will go and recline at the last place,...

“When you are invited to this party,” Jesus tells them, “then go, but find the least honorable seat and sit there.”

Luke 14:10c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina (ἵνα) [pronounced HEE-na]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
hótan (ὅταν) [pronounced HOH-tan]	<i>when, whenever, as long as, as soon as; until; while; inasmuch as in reference to a future event, then, at that time</i>	particle, adverb, conjunction	Strong's #3752
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 subjunctive	Strong's #2064
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588

Luke 14:10c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaleô (καλέω) [pronounced kal-EH-oh]	active: <i>called; calling aloud, uttering in a loud voice; invited; passive: being called, receiving a call</i>	masculine singular, perfect active participle, nominative case	Strong's #2564
In the passive voice, this refers to the person who is invited, in the active voice, this refers to the host, who does the inviting.			
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)
légô (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	3 <sup>rd</sup> person singular, future active indicative	Strong's #3004
soi (σοι) [pronounced soy]	<i>you; to you; in you; by you</i>	2 <sup>nd</sup> person singular personal pronoun; locative, dative or instrumental case	Strong's #4771 (dative, locative or instrumental case given as Strong's #4671)
philos (φίλος) [pronounced FEE-loss]	<i>[dear] friend, an associate; neighbor actively fond, that is, friendly</i>	masculine plural adjective; vocative	Strong's #5384
prosanabaínō (προσαναβαίνω) [pronounced pros-an-ab-AH-ee-no]	<i>go up (further); be promoted (take an upper (more honorable) seat)</i>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #4320
anōteros (ἀνώτερος) [pronounced an-OH-tehr-oss]	<i>above, higher; preceding; that is, to a more conspicuous place, in a former part of the book</i>	neuter singular adjective, accusative case; the neuter is used as an adverb	Strong's #511

**Translation:** ...so that the one who invited you might come and say to you, "Friend, come up higher."

This allows your host to come round to see you, note where you are sitting, and request that you sit in a higher place.

Luke 14:10d			
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
esomai (ἔσομαι) [pronounced EHS-om-ahee]	<i>future tense of "to be"</i>	3 <sup>rd</sup> person singular, future indicative	Strong's #2071 (a form of #1510)

Luke 14:10d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
soi (σοι) [pronounced soy]	<i>you; to you; in you; by you</i>	2 <sup>nd</sup> person singular personal pronoun; locative, dative or instrumental case	Strong's #4771 (dative, locative or instrumental case given as Strong's #4671)
doxa (δόξα) [pronounced DOHX-ah]	<i>glory, dignity, glorious, honour, praise, worship</i>	feminine singular noun; nominative case	Strong's #1391
Interestingly enough, this is the first occurrence of this noun in this narrative.			
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
pantōn (πάντων) [pronounced PAHN-tone]	<i>from the whole, of all; all things, everything</i>	masculine plural adjective, genitive/ablative case	Strong's #3956
tōn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
sunanakeimai (συνάκειμαι) [pronounced soon-an-AK-ī-mahoe]	<i>reclining together, those sitting [at a meal], ones feast together; of guests</i>	masculine plural, present (deponent) middle/passive participle; genitive/ablative case	Strong's #4873
soi (σοι) [pronounced soy]	<i>you; to you; in you; by you</i>	2 <sup>nd</sup> person singular personal pronoun; locative, dative or instrumental case	Strong's #4771 (dative, locative or instrumental case given as Strong's #4671)

**Translation:** Then you will have honor before all the [guests] reclining near you.

Since you are being taken from a lower place to a higher one, all of the guests will see this happening. They will recognize that you are an honored guest.

Luke 14:10 Instead, when you have been invited, [you] will go and recline at the last place, so that the one who invited you might come and say to you, "Friend, come up higher." Then you will have honor before all the [guests] reclining near you

Luke 14:11a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754

Luke 14:11a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pás (πάς) [pronounced pahs]	<i>each, every, any; all, entire; anyone</i>	masculine singular adjective, nominative case	Strong's #3956
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
hupsoô (ὑψώω) [pronounced hoop-SOH-oh]	<i>lifting up [on high], exalting, being elevated; metaphorically: raising to the very summit of opulence and prosperity; being exalted, raising to dignity, honour and happiness</i>	masculine singular, present active participle, nominative case	Strong's #5312
heauton (ἑαυτόν) [pronounced heh-ow-TOHN]	<i>him, himself, to him</i>	3 <sup>rd</sup> person masculine singular reflexive pronoun; accusative case	Strong's #1438
tapeinoô (ταπεινώω) [pronounced tap-i-NO-oh]	<i>to bring low, to depress; figuratively to humiliate (in condition or heart), to abase, humble (self)</i>	3 <sup>rd</sup> person singular, future passive indicative	Strong's #5013

**Translation:** For everyone who lifts himself up will be debased;...

Jesus now gives the principle: "When you lift yourself up, you will be debased."

Luke 14:11b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
tapeinoô (ταπεινώω) [pronounced tap-i-NO-oh]	<i>bringing low, depressing; figuratively humiliating (in condition or heart), being abased, humbling (oneself)</i>	masculine singular, present active participle, nominative case	Strong's #5013
heauton (ἑαυτόν) [pronounced heh-ow-TOHN]	<i>him, himself, to him</i>	3 <sup>rd</sup> person masculine singular reflexive pronoun; accusative case	Strong's #1438

### Luke 14:11b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hupsoō (ὑψόω) [pronounced hoop-SOH-oh]	<i>to lift up [on high], to exalt, to elevate; metaphorically: to raise to the very summit of opulence and prosperity; to raise to dignity, honour and happiness</i>	3 <sup>rd</sup> person singular, future passive indicative	Strong's #5312

**Translation:** ...and the one who debases himself will be lifted up.”

Jesus concludes, “When you are **grace oriented**, you will be lifted up.”

Luke 14:11 **For everyone who lifts himself up will be debased; and the one who debases himself will be lifted up.”**  
(Kukis moderately literal translation)

Luke 14:10–11 **Instead, when you have been invited, [you] will go and recline at the last place, so that the one who invited you might come and say to you, “Friend, come up higher.” Then you will have honor before all the [guests] reclining near you. For everyone who lifts himself up will be debased; and the one who debases himself will be lifted up.”** (Kukis moderately literal translation)

Luke 14:10–11 **Instead, when you are invited to a feast of any sort, go there, but recline in the least honorable place. Then, the one of invited you might come along and say, “Friend, move over here to a more prominent seat.” By these words, you will be honored before the guests who are reclining nearby. For everyone who honors himself will be debased; but those who debase themselves will be honored.”** (Kukis paraphrase)

What Jesus is talking about is grace orientation.

Luke 14:7–11 **Having observed the pharisees take the various seats of honor, Jesus spoke directly to them, teaching them by parable: “Let’s say that you are invited to a marriage feast. You should not automatically take the seat of honor, because the host may have invited someone more important than you. Then the host will have to come to you and ask you to move, so that this more honored person has a place to sit. You will be left to slink off to a far away chair, away from everyone else, perhaps eating at the children’s table, as it is the only chair which remains. Instead, when you are invited to a feast of any sort, go there, but recline in the least honorable place. Then, the one of invited you might come along and say, “Friend, move over here to a more prominent seat.” By these words, you will be honored before the guests who are reclining nearby. For everyone who honors himself will be debased; but those who debase themselves will be honored.”** (Kukis paraphrase)

The priests and pharisees put themselves up as being important and authorities in the spiritual realm, whereas, they are clearly not. They like being noticed and called out to, which is **approbation lust**.

When these religious types stand before God—assuming that they are believers—their rewards will be few. However, the person who is not showy, not flashy; not showing off his spiritual works—if he functions while filled with the Spirit, God will bless him and honor him.

So that Jesus is not misunderstood, He gives two parables about banquets.

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### Two Parables About Banquets



But He was saying even to the one inviting Him, “When you make a luncheon or a dinner, you will not invite the friends of yours and not the brothers of yours and not the relatives of yours and not neighbors rich; lest even they might invite you and it might become a recompense to you. But when a feast you make, invite poor, disabled, maimed, blind. And blessed you will be because nothing they have to recompense you. For it will be recompensed to you in the resurrection of the righteous.”

Luke  
14:12–14

Then Jesus [lit., *He*] said to the one who invited Him, “The next time that [lit., *When*] you organize a lunch or dinner, do not invite your friends, your brothers, your [other] relatives or [your] rich neighbors, figuring [lit., *lest even*] that they might invite you [to a meal] and that this is your recompense. When you organize [your next] feast, invite [those who are] poor, disabled, maimed and blind. And you will be blessed because they have nothing [with which] to pay you back. However [lit., *For, Because*], you will be recompensed at the resurrection of the righteous ones.”

Then Jesus said to the host, “The next time that you organize a lunch or a dinner, do not invite your friends, brothers, various relatives or even your rich neighbors. You invite them because you think that they will invite you to their next party, as payback. Instead, for your next feast, invite those who cannot pay you back in any way—invite the destitute, those crippled since birth or from an accident; and/or those who are blind. Show them grace because they cannot pay you back. However, God will reward you at the resurrection of the righteous.”

Here is how others have translated this verse:

#### Ancient texts:

- Westcott-Hort Text (Greek) But He was saying even to the one inviting Him, “When you make a luncheon or a dinner, you will not invite the friends of yours and not the brothers of yours and not the relatives of yours and not neighbors rich; lest even they might invite you and it might become a recompense to you. But when a feast you make, invite poor, disabled, maimed, blind. And blessed you will be because nothing they have to recompense you. For it will be recompensed to you in the resurrection of the righteous.”
- Douay-Rheims 1899 (Amer.) And he said to him also that had invited him: When thou makest a dinner or a supper, call not thy friends nor thy brethren nor thy kinsmen nor thy neighbours who are rich; lest perhaps they also invite thee again, and a recompense be made to thee.  
But when thou makest a feast, call the poor, the maimed, the lame and the blind. And thou shalt be blessed, because they have not wherewith to make thee recompense: for recompense shall be made thee at the resurrection of the just.
- Holy Aramaic Scriptures Then He also said unto that one who called for him, “When you make a sharutha {a meal}, or a supper, don’t be calling your friends, nor even your brothers or kinsmen, and not your rich neighbors, lest even they call for you and you have this recompense.  
But rather, when you make a reception, call to {i.e. invite} the poor, the maimed, the lame, the blind,  
and you will be blessed, because they have nothing to repay you. For, your repayment will be in The Resurrection of The Righteous.”
- James Murdock’s Syriac NT And he said to him that invited him: When thou makest a dinner or a supper, invite not thy friends, nor thy brothers, nor thy relatives, nor thy rich neighbors; lest they also invite thee, and thou have this recompense.  
But when thou makest a feast, invite the poor, the maimed, the lame, the blind.

Original Aramaic NT	<p>And thou wilt be blessed. For they cannot recompense thee; but thy recompense will be at the resurrection of the just.</p> <p>Then he said also to the one who had invited him, "Whenever you make a banquet or supper, do not call your friends, neither your brothers, nor your relatives, nor your rich neighbors, lest also they should invite you and this would be a reward to you." "But whenever you make a reception, invite the poor, the disabled, the maimed and the blind."</p> <p>"And you will be blessed, for they have nothing to repay you, for your reward will be in the resurrection of the righteous*."</p>
Lamsa Peshitta (Syriac)	<p>Then he said also to the one who had invited him, "Whenever you make a banquet or supper, do not call your friends, neither your brothers, nor your relatives, nor your rich neighbors, lest also they should invite you and this would be a reward to you." "But whenever you make a reception, invite the poor, the disabled, the maimed and the blind."</p> <p>"And you will be blessed, for they have nothing to repay you, for your reward will be in the resurrection of the righteous."</p>

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	<p>And he said to the master of the house, When you give a feast, do not send for your friends and your brothers and your family or your neighbours who have wealth, for they may give a feast for you, and so you will get a reward.</p> <p>But when you give a feast, send for the poor and the blind and those who are broken in body:</p> <p>And you will have a blessing, because they will not be able to give you any payment, and you will get your reward when the upright come back from the dead.</p>
Bible in Worldwide English	<p>Then Jesus said to the man who had asked him to come, When you make a dinner or a feast, do not ask your friends, or your brothers, or the people in your family, or your rich neighbours. They will repay you by making a dinner for you.</p> <p>But when you make a dinner, ask the people who are poor, hurt, lame, or blind. You will be made happy because they cannot pay you. You will be repaid when all good people are raised from death.</p>
Easy English	<p>Then Jesus said to the man who had asked him to the meal, 'When you give a meal at midday or in the evening, do not ask your friends to come. Do not ask your brothers or your family. And do not ask the rich people that live near you to come. If you do, they will later ask you to eat at their house. This will pay you for the meal that you gave to them. Instead, when you prepare a big meal, you should ask the poor people to come. Ask people that have lost an arm or a leg. Ask people that cannot walk very well, and people that cannot see. Then God will make you happy. Those people cannot pay you for the meal you have given to them. Instead, God will pay you, on the day when he makes good people become alive again.'</p>
Easy-to-Read Version–2008	<p>Then Jesus said to the Pharisee who had invited him, "When you give a lunch or a dinner, don't invite only your friends, brothers, relatives, and rich neighbors. At another time they will pay you back by inviting you to eat with them. Instead, when you give a feast, invite the poor, the crippled, and the blind. Then you will have great blessings, because these people cannot pay you back. They have nothing. But God will reward you at the time when all godly people rise from death."</p>
<i>God's Word™</i>	<p>Then he told the man who had invited him, "When you invite people for lunch or dinner, don't invite only your friends, family, other relatives, or rich neighbors. Otherwise, they will return the favor. Instead, when you give a banquet, invite the poor, the handicapped, the lame, and the blind. Then you will be blessed because</p>

they don't have any way to pay you back. You will be paid back when those who have God's approval come back to life."

Good News Bible (TEV)

Then Jesus said to his host, "When you give a lunch or a dinner, do not invite your friends or your brothers or your relatives or your rich neighbors---for they will invite you back, and in this way you will be paid for what you did. When you give a feast, invite the poor, the crippled, the lame, and the blind; and you will be blessed, because they are not able to pay you back. God will repay you on the day the good people rise from death."

J. B. Phillips

Then, addressing his host, Jesus said, "When you give a luncheon or a dinner party, don't invite your friends or your brothers or relations or wealthy neighbours, for the chances are they will invite you back, and you will be fully repaid. No, when you give a party, invite the poor, the lame, the crippled and the blind. That way lies real happiness for you. they have no means of repaying you, but you will be repaid when good men are rewarded—at the resurrection."

*The Message*

Then he turned to the host. "The next time you put on a dinner, don't just invite your friends and family and rich neighbors, the kind of people who will return the favor. Invite some people who never get invited out, the misfits from the wrong side of the tracks. You'll be—and experience—a blessing. They won't be able to return the favor, but the favor will be returned—oh, how it will be returned!—at the resurrection of God's people."

NIRV

Then Jesus spoke to his host. "Suppose you give a lunch or a dinner," he said. "Do not invite your friends, your brothers or sisters, or your relatives, or your rich neighbors. If you do, they may invite you to eat with them. So you will be paid back. But when you give a banquet, invite those who are poor. Also invite those who can't see or walk. Then you will be blessed. Your guests can't pay you back. But you will be paid back when those who are right with God rise from the dead."

New Life Version

Then Jesus said to the man who asked Him to eat in his house, "When you have a supper, do not ask your friends or your brothers or your family or your rich neighbors. They will ask you to come to their place for a supper. That way you will be paid back for what you have done. When you have a supper, ask poor people. Ask those who cannot walk and those who are blind. You will be happy if you do this. They cannot pay you back. You will get your pay when the people who are right with God are raised from the dead."

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

Casual English Bible

Jesus turned to his host and said, "When you serve a banquet like this for lunch or dinner, don't invite your friends, brothers, other relatives, or rich neighbors—because you know they'll return the favor and feed you a good meal sometime. When you serve a meal like this, go ahead and invite the poor, the lame, and the blind. You'll be happy you did. Those people don't have any way of paying you back. But I can assure you that a payday is coming on Resurrection Day, when good souls rise from the dead."

Contemporary English V.

Then Jesus said to the man who had invited him: When you give a dinner or a banquet, don't invite your friends and family and relatives and rich neighbors. If you do, they will invite you in return, and you will be paid back. When you give a feast, invite the poor, the crippled, the lame, and the blind. They cannot pay you back. But God will bless you and reward you when his people rise from death.

The Living Bible

Then he turned to his host. "When you put on a dinner," he said, "don't invite friends, brothers, relatives, and rich neighbors! For they will return the invitation. Instead, invite the poor, the crippled, the lame, and the blind. Then at the resurrection of the godly, God will reward you for inviting those who can't repay you."

New Berkeley Version

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New Living Translation	Then he turned to his host. "When you put on a luncheon or a banquet," he said, "don't invite your friends, brothers, relatives, and rich neighbors. For they will invite you back, and that will be your only reward. Instead, invite the poor, the crippled, the lame, and the blind. Then at the resurrection of the righteous, God will reward you for inviting those who could not repay you."
The Passion Translation	Then Jesus turned to his host and said, "When you throw a banquet, don't just invite your friends, relatives, or rich neighbors—for it is likely they will return the favor. It is better to invite those who never get an invitation. Invite the poor to your banquet, along with the outcast, the handicapped, and the blind—those who could never repay you the favor. Then you will experience a great blessing in this life, and at the resurrection of the godly you will receive a full reward."
UnfoldingWord Simplified T.	Jesus also said to the Pharisee who had invited him to the meal, "When you invite people to a midday or evening meal, do not only invite your friends, relatives or rich neighbors, since they will later repay you by inviting you for a meal. Instead, when you give a feast, invite poor people, crippled people, lame people or blind people. They will be unable to repay you. But God will bless you! He will repay you at the resurrection of the righteous."
William's New Testament	Then He proceeded to say to the man who invited Him: "When you give a luncheon or a dinner, stop the social custom of inviting your friends or your brothers or your relatives or your rich neighbors, for they may invite you in return and so you will be repaid. But when you give a reception, make it your habit to invite people that are poor, maimed, crippled, or blind. Then you will be happy, because they cannot repay you; you will be repaid at the resurrection of the upright."

#### Partially literal and partially paraphrased translations:

American English Bible	<p>Then Jesus said to the man who invited him:</p> <p style="padding-left: 40px;">'When you spread a dinner or a supper,  Don't call your friends and your brothers, Nor your kin or your rich neighbors;  For, you'll then get your reward When they invite you [for a meal].  'But whenever you're planning a banquet, Invite the crippled and poor,  As well as the lame and the blind...  Those who can't repay you;  For then you'll receive your reward  When the righteous are standing again.'</p>
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The footnote on the final phrase was too extensive to list here. The link for it is: <https://2001translation.org/commentaries/Resurrection> These notes were broken down into 16 sections, and at the top was a picture The Resurrection of Jairus' Daughter, by Vasily Polenov, c. 1871. However, strictly speaking, the raising up of Jairus' daughter was not her resurrection but a resuscitation, as she would die again in the future. R. B. Thieme, Jr. distinguishes between these two by using two different words (and an explanation, of course). This link also makes the same distinction, but without using different words. However, I will include **The Doctrine of Resurrection** (by R. B. Thieme, Jr.) in the **Addendum**.

Beck's American Translation Breakthrough Version	He also was saying to the person who had invited Him, "When you make a breakfast or dinner, do not holler for your friends, nor your brothers, nor your relatives, nor rich neighbors, so that they won't also invite you in return, and it will become a repayment to you. But when you make a reception, invite poor <i>people</i> , badly wounded <i>people</i> , crippled <i>people</i> , blind <i>people</i> . And you will be blessed because they don't have a way to repay you. You see, it will be repaid to you in the return back to life of the people who do what is right."
Common English Bible	.

New Advent (Knox) Bible He said, moreover, to his host, When thou givest a dinner or a supper, do not ask thy neighbours to come, or thy brethren, or thy kindred, or thy friends who are rich; it may be they will send thee invitations in return, and so thou wilt be recompensed for thy pains. Rather, when thou givest hospitality, invite poor men to come, the cripples, the lame, the blind: so thou shalt win a blessing, for these cannot make thee any return; thy reward will come when the just rise again.

NT for Everyone

**The Parable of the Great Banquet**

He then turned to his host. 'When you give a lunch or a supper,' he said, 'don't invite your friends or your family or relatives, or your rich neighbours. They might ask you back again, and you'd be repaid. When you give a feast, invite the poor, the crippled, the lame and the blind. God will bless you, because they have no way to repay you! You will be repaid at the resurrection of the righteous.'

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

Then Jesus went on to say to the man who had invited him: "When you give a breakfast or a dinner, do not ask your friends, or your brothers, or your relations, or rich neighbors, for fear that they should invite you in return, and so you should be repaid. No, when you entertain, invite the poor, the crippled, the lame, the blind; And then you will be happy indeed, since they cannot recompense you; for you shall be recompensed at the resurrection of the good."

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

Christian Standard Bible

He also said to the one who had invited him, "When you give a lunch or a dinner, don't invite your friends, your brothers or sisters, your relatives, or your rich neighbors, because they might invite you back, and you would be repaid. On the contrary, when you host a banquet, invite those who are poor, maimed, lame, or blind. And you will be blessed, because they cannot repay you; for you will be repaid at the resurrection of the righteous."

Conservapedia Translation

He also told the man who questioned Him, "When you're having a dinner gathering, don't invite your friends, or brothers, your family, or your rich neighbors. They will probably return the invitation at some point, in repayment of your kindness." Instead, invite the poor, the injured, the disabled, and the blind to your dinner. You will be blessed, because they cannot repay you. No, you will be repaid when the just are resurrected."

Revised Ferrar-Fenton Bible

**God-Like Generosity.**

Then addressing His host, He said; "Whenever you provide a luncheon or a supper, do not invite merely your friends, your brothers, your relations, nor your rich neighbors; for fear they should also invite you in return, and thus reward you. But, on the contrary, when you provide an entertainment, invite the poor, the crippled, the lame, the blind, and you will be happy; because they have nothing with which to repay you. You will be repaid, however, at the resurrection of the just."

God's Truth (Tyndale)

Then said he also to him that had desired to him to dinner: When you make a dinner or a supper: call not your friends, nor your brethren neither your kinsmen nor yet rich neighbors: least they bid you again, and a recompense be made you. But when you make a feast, call the poor, the maimed, the lame and the blind, and you shall be happy, for they cannot recompense you. But you shall be recompensed at the resurrection of the just men.

International Standard V

Then he told the man who had invited him, "When you give a luncheon or a dinner, stop inviting only [The Gk. lacks only] your friends, brothers, relatives, or rich neighbors. Otherwise, they may invite you in return and you would be repaid. Instead, when you give a banquet, make it your habit to invite the poor, the crippled, the lame, and the blind. Then you will be blessed because they can't repay you. And you will be repaid when the righteous are resurrected."

Lexham Bible

***The Parable of the Great Banquet***



And he also said to the one who had invited him, "When you give a dinner or a banquet, do not invite your friends or your brothers or your relatives or wealthy neighbors, lest they also invite you in return, and repayment come to you. But whenever you give a banquet, invite the poor, the crippled, the lame, the blind, and you will be blessed, because they are not able to repay you. For it will be paid back to you at the resurrection of the righteous."

Montgomery NT

Also to his host who had invited him, he continued, saying. "When you are making a dinner-party or a supper, do not invite your friends, or your brothers, or your relatives, or your rich neighbors, lest it chance that they invite you in return, and a recompense be made by you.

"But when you make a reception, invite the poor, the maimed, the lame, the blind. "Then you will be blessed, because they have no means to repay you, but you shall be paid in the Resurrection of the Just."

NIV, ©2011

Riverside New Testament

He said, too, to the man who had invited him, "When you make a breakfast or a dinner, do not call your friends or your brothers or your relatives, or your rich neighbors, for they may invite you in return and you may be repaid. But when you hold a reception, invite poor men, maimed men, lame men, blind men. And you will be blessed, because they cannot repay you, and you will be repaid at the resurrection of the just."

Weymouth New Testament

Also to His host, who had invited Him, He said, "When you give a breakfast or a dinner, do not invite your friends or brothers or relatives or rich neighbours, lest perhaps they should invite you in return and a requital be made you. But when you entertain, invite the poor, the crippled, the lame, and the blind; and you will be blessed, because they have no means of requiting you, but there will be requital for you at the Resurrection of the righteous."

Wikipedia Bible Project

Then he told those who had invited him, "When you have a lunch or a dinner, don't call your friends, or your brothers, or your relatives, or your rich neighbors, for they may invite you in return, and you'd be paid back. Instead, when you prepare a meal, invite the poor, the disabled, the lame, the blind, and you will be blessed, because they don't have anything to give you back—you'll be rewarded in the resurrection of the good.

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

Christian Community (1988)

• Jesus also addressed the man who had invited him, and said, "When you give a lunch or a dinner, don't invite your friends, or your brothers and relatives, or your wealthy neighbors. For surely they will also invite you in return, and you will be repaid. When you give a feast, invite instead the poor, the crippled, the lame and the blind. Fortunate are you then, because they cannot repay you; you will be repaid at the resurrection of the upright."

• 12. Everyone of us seeks to be near those who are above us, since we think we benefit more from being connected with those who are superior than with those who are inferior. Jesus' warning points to one of the main causes of injustice. We all share in the guilt when we decide with whom it is more beneficial to be associated; consequently everyone tries to climb higher, always leaving the weakest in the most isolated and helpless position.

It would be a strange sight to see public officials pay more attention to the poorly dressed, or to see the poorest areas supplied with water and power before the residential districts, or to see doctors go to the rural areas to practice.

6:32; Sir 12:1

14:21; 6:35

The Heritage Bible

And he said also to him who called him, Whenever you make a dinner or a supper, do not invite your friends, nor your brothers, nor your relatives, nor your

wealthy neighbors, lest they also invite you in return, and it becomes a repayment to you,

But when you make a reception, call those poor, those crippled, those lame, those blind,

And you will be blessed, because they absolutely have nothing to give back to you, because you will be repaid in the resurrection of the righteous.

New American Bible (2011) Then he said to the host who invited him, "When you hold a lunch or a dinner, do not invite your friends or your brothers or your relatives or your wealthy neighbors, in case they may invite you back and you have repayment.<sup>i</sup> Rather, when you hold a banquet, invite the poor, the crippled, the lame, the blind; blessed indeed will you be because of their inability to repay you. For you will be repaid at the resurrection of the righteous."<sup>j</sup>

i. [14:12] 6:32–35.

j. [14:14] Jn 5:29.

New Catholic Bible **Invite the Needy.**<sup>[d]</sup> Then he said to the one who had invited him, "When you host a luncheon or a dinner, do not invite your friends or your brothers or your relatives or your wealthy neighbors, lest they invite you back and thus repay you. Rather, when you hold a banquet, invite the poor, the crippled, the lame, and the blind. Then indeed will you be blessed because they have no way to repay you. But you will be repaid at the resurrection of the righteous."

[d] A repast should not be a worldly affair. Luke calls for humility (see Lk 1:53; 6:20; 7:22) and disinterest.

New Jerusalem Bible Then he said to his host, "When you give a lunch or a dinner, do not invite your friends or your brothers or your relations or rich neighbours, in case they invite you back and so repay you. No; when you have a party, invite the poor, the crippled, the lame, the blind; then you will be blessed, for they have no means to repay you and so you will be repaid when the upright rise again."

Revised English Bible–1989 Then he said to his host, "When you are having guests for lunch or supper, do not invite your friends, your brothers or other relations, or your rich neighbours; they will only ask you back again and so you will be repaid. But when you give a party, ask the poor, the crippled, the lame, and the blind. That is the way to find happiness, because they have no means of repaying you. You will be repaid on the day when the righteous rise from the dead."

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible Yeshua also said to the one who had invited him, "When you give a lunch or a dinner, don't invite your friends, brothers, relatives or rich neighbors; for they may well invite you in return, and that will be your repayment. Instead, when you have a party, invite poor people, disfigured people, the crippled, the blind! How blessed you will be that they have nothing with which to repay you! For you will be repaid at the resurrection of the righteous."

Holy New Covenant Trans. Then Jesus said to the Pharisee who had invited him, "When you give a luncheon or a dinner, don't invite only your friends, brothers, relatives, and rich neighbors. They will just invite you back to eat with them. Then you will have your reward. Instead, when you give a party, invite the poor people, the crippled, the lame, and the blind. Then you will be happy because these people cannot pay you back. They have nothing. However, you will be rewarded when those being made right rise from death."

The Scriptures 2009 And He also said to him who invited Him, "When you give a dinner or a supper, do not ask your friends, nor your brothers, nor your relatives, nor your rich neighbours, lest they also invite you back, and you be repaid.

"But when you give a feast, invite poor ones, crippled ones, lame ones, blind ones, and you shall be blessed, because they do not have to repay you. For you shall be repaid at the resurrection of the righteous."

Tree of Life Version

Then Yeshua was also saying to the one who invited Him, "When you host a luncheon or dinner, don't invite your friends or your brothers or your relatives or rich neighbors. Otherwise they might invite you in return as your payback. But when you host a banquet, invite the poor, the crippled, the lame, and the blind; and you will be blessed, since they cannot repay you. You will be repaid at the resurrection of the righteous."

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

Accurate New Testament

...[He] said but and [to] the [man] having called him when [You] may make dinner or feast not call! the [men] liked [of] you neither the brothers [of] you neither the [men] related [of] you neither neighbors rich not so and They may invite (back) you and may become Repayment [to] you but when banquet [You] may make call! [men] poor [men] maimed [men] lame [men] blind and Blessed [You] will be for not [They] have {something} to repay [to] you [It] will be repaid for [to] you in the standing (up) [of] the [men] right...

Awful Scroll Bible

What is more he contines to speak out, also to him having invited him, "As-when-you -shall prepare a lunch or dinner, do not be calling: your friends, yet-neither your brothers, moreover-not your kindred-together-with you, yet-not they rich of your region, lest-where-as they also shall be inviting- you -over-against, and an extending-out-over-against shall itself come about to you.

(")Notwithstanding, as-when- you -shall prepare a reception, be inviting: the reduced-to-cower, maimed-upon, lame, and blind; and you will be happy, certainly-of-which they do not hold to extend-out-over-against to you, for to you it will be extending-out-over-against, from-within the rising-up of the righteous."

Concordant Literal Version

Now He said to him also who has invited Him, "Whenever you may be making a luncheon or a dinner, do not be summoning your friends, nor yet your brothers, nor yet your relatives, nor yet rich neighbors, lest at some time they also should be inviting you in return, and repayment may come to you."

But, whenever you may be making a reception, invite the poor, the cripples, the lame, the blind, and happy will you be, for they have nothing to repay you, for it will be repaid you in the resurrection of the just."

exeGesés companion Bible

And he also words to him who called him,  
Whenever you make a dinner or a supper,  
voice out, neither to your friends nor your brothers,  
nor your kin nor your rich neighbors;  
lest ever they also call you back  
and a recompence becomes you:  
but whenever you make a feast,  
call the poor, the maimed, the lame, the blind:  
and you are blessed;  
for they cannot recompense you:  
for you are recompensed  
at the resurrection of the just.

Orthodox Jewish Bible

And Rebbe, Melech HaMoshiach was speaking also to the one who invited him, When you prepare a seudah or a Melave Malkah, do not invite your chaverim or your achim or your krovvey mishpochot (relatives) or your shchenim haashirim, lest they also should invite you in return and repayment come to you.

But when you prepare a seudah (feast), invite the aniyim (the poor), the baalei hamum (the maimed), the pisechim (the lame), the ivrim (blind),

And Birkat Shomayim (the Blessing of Heaven) will befall you, because they do not have the means to repay you; for you will be repaid in the Yom Tekumat HaTzadikkim (Day of the Resurrection of the Righteous, Rev 20:5).

Rotherham's Emphasized B. Moreover he went on to say [unto him also who had invited him]—  
 <Whensoever thou mayest be making a dinner or a supper> do not call thy friends, or thy brothers, or thy kinsfolk, or rich neighbors,— lest once [they also] invite thee in return, and it become a recompense unto thee.  
 But <whensoever [an entertainment] thou gayest be making> invite the destitute, the tried, the lame, the blind; and [happy] shalt thou be, that they have not wherewith to recompense thee, for it shall be recompensed unto thee [in the resurrection of the righteous].

### Expanded/Embellished Bibles:

#### *The Amplified Bible*

Jesus also went on to say to the one who had invited Him, "When you give a luncheon or a dinner, do not invite your friends or your brothers or your relatives or wealthy neighbors, otherwise they may also invite you in return and that will be your repayment. But when you give a banquet or a reception, invite the poor, the disabled, the lame, and the blind, and you will be blessed because they cannot repay you; for you will be repaid at the resurrection of the righteous (the just, the upright). [The death of Christ paid the penalty for the sins of believers]"

#### An Understandable Version

Then Jesus also said to the Pharisee who had invited Him [to dinner], "When you prepare a breakfast or a supper, do not invite your friends, or brothers, or relatives or rich neighbors [only], for maybe they will invite you back, and [then] you will be repaid [for your kindness]. But when you prepare a banquet, invite people who are poor, handicapped, crippled and blind [as well]. Then you will receive a blessing, because these people do not have anything to pay you back with, for you will be paid back when righteous people are raised from the dead."

#### The Expanded Bible

##### **You Will Be Rewarded**

Then Jesus said to the man who had invited him, "When you give a lunch or a dinner, don't invite only your friends, your family [near relatives; <sup>L</sup>brothers; siblings], your other relatives, and your rich neighbors. At another time they will invite you to eat with them, and you will be repaid [or that will be your only payment]. Instead, when you give a feast [banquet], invite the poor, the crippled, the lame, and the blind. Then you will be blessed, because they have nothing and cannot pay you back [<sup>C</sup>something given was typically repaid with goods, favors, or honor]. But [For] you will be repaid when the good people rise from the dead [<sup>L</sup>at the resurrection of the righteous]."

#### Jonathan Mitchell NT

Now He also continued saying to the person having invited Him, "Whenever you should normally make (or: provide; = give) a luncheon or a dinner, do not be habitually (or: stop) summoning your friends, nor even your brothers, nor yet your relatives, and not rich neighbors – lest at some point (or: lest perchance) they themselves should be inviting you in return, and it could (or: may; would) become a repayment-effect to (or: for) you.

"But to the contrary, whenever you normally make a reception (provide entertainment; = give a banquet; = throw a dinner party), make it a practice to be inviting destitute folks, crippled, maimed or mutilated people, lame folks, [the] blind, "and you will continually be a happy, blessed and fortunate person, because they continue having nothing [with which] to repay you, so you see, it will proceed being repaid to you within (or: in union with) the resurrection of the fair and equitable folks (or: the standing, placing, putting or setting back up again of the just and rightwised people who are in right relationships and are in union with the Way pointed out)."

#### P. Kretzmann Commentary

##### **Verses 12-14**

Advice to the host:

Then said He also to him that bade Him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors, lest they also bid thee again, and a recompense be made thee.

But when thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just.

Syndein/Thieme

``Moreover, He {Jesus} said to 'His host'/'the man who had invited Him', "When you may give a breakfast/dinner {ariston} or a supper/banquet {deipnon}, do not invite your friends or your brothers or your relatives or rich neighbors . . . in case they also invite you in return . . . and you would be repaid.

``But, in contrast, {alla} when you give an elaborate meal {doche}, invite the destitute, the crippled, the lame, and the blind . . . `` then you will be blessed/happy/'spiritually prosperous' {makarios}, because they cannot repay you . . . for you will be repaid at the 'resurrection of the righteous' {anastasis dikaios - rising of the righteous/just - only those who have been imputed with the righteousness of God are worthy to live with God forever - at the point of salvation, the first thing that happens is His righteousness is imputed/credited to your account - you did not earn it nor could you ever hope to deserve it - it is a gift of God, through faith not of works}.".

Translation for Translators

**Jesus taught that we should share with others who cannot repay us.**

*Luke 14:12-14*

*Jesus also said to the Pharisee who had invited him to the meal, "When you (sg) invite people to a midday or evening meal, do not invite your friends or your family or your other relatives or your rich neighbors. They can later invite you (sg) for a meal. In that way they will repay you. Instead, when you (sg) give a feast, invite poor people, crippled people, lame people, or blind people. They will be unable to repay you. But God will bless you! He will repay you at the time when he causes righteous people to become alive again."*

The Voice

Jesus still wasn't finished. Now He turned to the host who had invited Him to this gathering.

**Jesus:** When you host a dinner or banquet, don't invite your friends, your brothers, your relatives, or your rich neighbors. If you do, they might invite you to a party of their own, and you'll be repaid for your kindness. Instead, invite the poor, the amputees, the cripples, the blind. Then you'll be blessed because they can never repay you. Your reward will come from God at the resurrection of the just and good.

## Bible Translations with Many Footnotes:

NET Bible®

He<sup>35</sup> said also to the man<sup>36</sup> who had invited him, "When you host a dinner or a banquet,<sup>37</sup> don't invite your friends or your brothers or your relatives or rich neighbors so you can be invited by them in return and get repaid. But when you host an elaborate meal,<sup>38</sup> invite the poor, the crippled,<sup>39</sup> the lame, and<sup>40</sup> the blind.<sup>41</sup> Then<sup>42</sup> you will be blessed,<sup>43</sup> because they cannot repay you, for you will be repaid<sup>44</sup> at the resurrection of the righteous."

<sup>35</sup>tn Here δέ (de) has not been translated.

<sup>36</sup>sn That is, the leader of the Pharisees (v. 1).

<sup>37</sup>tn The meaning of the two terms for meals here, ἄριστον (ariston) and δε πνον (deipnon), essentially overlap (L&N 23.22). Translators usually try to find two terms for a meal to use as equivalents (e.g., lunch and dinner, dinner and supper, etc.). In this translation "dinner" and "banquet" have been used, since the expected presence of rich neighbors later in the verse suggests a rather more elaborate occasion than an ordinary meal.

<sup>38</sup>tn This term, δοχ (doch), is a third term for a meal (see v. 12) that could also be translated "banquet, feast."



<sup>39sn</sup> Normally the term means crippled as a result of being maimed or mutilated (L&N 23.177).

<sup>40tn</sup> Here “and” has been supplied between the last two elements in the series in keeping with English style.

<sup>41sn</sup> This list of needy is like Luke 7:22. See Deut 14:28-29; 16:11-14; 26:11-13.

<sup>42tn</sup> Here *kai* (*kai*) has been translated as “then” to indicate that this follows from the preceding action. Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

New American Bible (2011)  
The Spoken English NT

And Jesus was saying to the person that invited him, “Whenever you give a lunch or a dinner, don’t invite your friends, your brothers and sisters, your relatives, or your rich neighbors. Becausei they’ll invite you in return. Instead, when you have a party,<sup>j</sup> invite poor people, people with disabilities, people that can’t walk, blind people. Then<sup>k</sup> you’ll be blessed, because they don’t have a way to pay you back, and<sup>l</sup> you’ll be paid back in the resurrection of the just.”<sup>m</sup>

j. Lit. “make a reception.”

k. Lit. “And.”

l. Lit. “for.”

m. In other words, the resurrection of the people who’ve lived justly and in integrity.

Wilbur Pickering’s New T.

Then He said directly to His host: “Whenever you give a dinner or a supper, do not invite your friends, nor your brothers, nor your relatives, nor rich neighbors, lest they also invite you back, and you be repaid. But whenever you make a banquet, invite the poor, the crippled, the lame, the blind; and you will be blessed, because they cannot repay you—you will be repaid at the resurrection of the righteous.”<sup>5</sup>

<sup>(5)</sup> You can’t take it with you, but you can send it on ahead.

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

Analytical-Literal Translation Then He also began saying to the one having invited Him, “Whenever you prepare a lunch or a dinner, do not be calling your friends nor your brothers nor your relatives nor rich neighbors, lest they also invite you back, and [that] shall be your repayment.

“But whenever you prepare a banquet, be inviting poor [people], crippled [people], lame [people], [and] blind [people], and you will be happy [or, blessed], because they do not have [anything] to repay to you, for it will be repaid to you in the resurrection of the righteous.”

Charles Thomson NT

Then he said to him who had invited him; When thou makest a dinner or a supper, invite not thy friends, nor thy brethren, nor thy relations, nor thy rich neighbours, lest they also invite thee in their turn, and a recompense be made thee. But when thou makest an entertainment, invite the poor, the maimed, the lame and the blind, and thou shall be happy. For as they are not of ability to requite thee, a requital will be made to thee at the resurrection of the righteous.

Context Group Version

And he said to him also that had summoned him, When you make a dinner or a supper, do not call your confidants, nor your brothers, nor your kinsmen, nor rich neighbors; lest perhaps they also ask you again, and a repayment be made you. But when you make a feast, ask the poor, the maimed, the lame, the blind: and you shall be esteemed; because they don’t have [the means] to repay you: for you shall be repaid in the resurrection of the vindicated.

Far Above All Translation

Then he said to him who had invited him, “When you give a lunch or dinner, do not invite your friends or your brothers or your relations or rich neighbours, in case they also invite you in return, and you have a repayment.”

But when you give a reception, invite the poor, the disabled, the lame, the blind, and you will be blessed, because they don't have the means to repay you. For it will be repaid to you in the resurrection of the righteous.

Green's Literal Translation .  
 Literal Standard Version .  
 Modern English Version .  
 Modern Literal Version 2020

Now he was also saying to the one who invited him, Whenever you make\* a meal or a supper, do not summon your friends, nor your brethren, nor your relatives, nor rich neighbors; lest they may also invite you too and it might become a repayment for you. But whenever you make\* a banquet, invite the poor, the disabled, the lame, the blind; and you will be fortunate, because they do not have anything in which to repay you; for\* you will be repaid in the resurrection of the righteous.

Modern KJV .  
 New American Standard

Now He also went on to say to the one who had invited Him, "Whenever you give a luncheon or a dinner, do not invite your friends, your brothers, your relatives, nor wealthy neighbors, otherwise they may also invite you to a meal in return, and that will be your repayment [Or reward]. But whenever you give a banquet [Or reception], invite people who are poor, who have disabilities, who are limping, and people who are blind; and you will be blessed, since they do not have the means [Or are unable to] to repay you; for you will be repaid at the resurrection of the righteous."

Revised Young's Lit. Trans.

And he said also to him who did call him, 'When you may make a dinner or a supper, be not calling your friends, nor your brethren, nor your kindred, nor rich neighbours, lest they may also call you again, and a recompense may come to you; but when you may make a feast, be calling poor, maimed, lame, blind, and happy you shall be, because they have not to recompense you, for it shall be recompensed to you in the rising again of the righteous.'

**The gist of this passage:**

Jesus gives another parable about giving a feast, but inviting the poor and disabled to this feast instead.

12-14

Luke 13:12a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention	3 <sup>rd</sup> person singular, imperfect active indicative	Strong's #3004
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong's #1161
kaí (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but	conjunction	Strong's #2532
tō (τῷ) [pronounced toh]	in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
kaleō (καλέω) [pronounced kal-EH-oh]	active: called; calling aloud, uttering in a loud voice; invited; passive: being called, receiving a call	masculine singular, perfect active participle, dative, locative or instrumental case	Strong's #2564

### Luke 13:12a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846

**Translation:** Then Jesus [lit., He] said to the one who invited Him,...

Jesus did not just teach those pharisees who watched Him and looked to find something wrong with what He did; He also spoke to the one who invited Him. That man was a legalistic pharisee, but Jesus was teaching him **grace** (as well as those who were there).

Jesus taught grace, as grace is a part of God's character; and grace is a part of the Mosaic Law.

### Luke 14:12b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hótan (ὅταν) [pronounced HOH-tan]	<i>when, whenever, as long as, as soon as; until; while; inasmuch as in reference to a future event, then, at that time</i>	particle, adverb, conjunction	Strong's #3752
poieô (ποιέω) [pronounced poi-EH-oh]	<i>to do, to make, to construct, to produce; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	2 <sup>nd</sup> person singular, present active subjunctive	Strong's #4160
áriston (ἄριστον) [pronounced AHR-ihs-ton]	<i>the best meal, first food before work; breakfast; luncheon, noon meal; later, dinner</i>	neuter singular noun, nominative case	Strong's #712
ê (ἢ) [pronounced ā]	<i>or; either, rather; than; but; save</i>	disjunctive particle	Strong's #2228
deîpnon (δεῖπνον) [pronounced DIPE-nohn]	<i>dinner, supper, feast; food taken in the evening</i>	neuter singular noun, accusative case	Strong's #1173

**Translation:** ..."The next time that [lit., When] you organize a lunch or dinner,...

These lunches and dinners were commonly organized (as many people do today), and everyone has a short list which they draw from when it comes to inviting company over.

Jesus says, "You are going to organize another luncheon or dinner; and let me suggest this to you:

Luke 14:12c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
phôneô (φωνέω) [pronounced foe-NEH-oh]	<i>sound, speak; cry (out, aloud), speak with a loud voice; call, call one's self; summon, send for, invite</i>	2 <sup>nd</sup> person singular, present active imperative	Strong's #5455
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
philos (φίλος) [pronounced FEE-loss]	<i>[dear] friend, an associate; neighbor actively fond, that is, friendly</i>	masculine plural adjective; accusative case	Strong's #5384
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)
mêde (μηδέ) [pronounced may-DEH]	<i>and not, but not, nor [yet] (continuing a negation), not</i>	negative conjunctive particle	Strong's #3366
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
adelphos (ἀδελφός) [pronounced ad-el-FOSS]	<i>a brother (literally or figuratively)</i>	masculine plural noun, accusative case	Strong's #80
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)
mêde (μηδέ) [pronounced may-DEH]	<i>and not, but not, nor [yet] (continuing a negation), not</i>	negative conjunctive particle	Strong's #3366
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

Luke 14:12c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
suggenês (συγγενής) [pronounced soong-ghen-ACE]	<i>relatives, cousins, kin, of the same kin, akin to, related by blood; in a wider sense, of the same nation, a fellow countryman</i>	masculine plural noun/adjective; accusative case	Strong's #4773
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)
mêde (μηδέ) [pronounced may-DEH]	<i>and not, but not, nor [yet] (continuing a negation), not</i>	negative conjunctive particle	Strong's #3366
geítōn (γείτων) [pronounced GHIH-tone]	<i>neighbor; friend</i>	masculine plural noun, accusative case	Strong's #1069
plousios (πλούσιος) [pronounced PLOO-see-oss]	<i>rich, wealthy; abounding with or having much of [whatever]</i>	masculine plural adjective; accusative case	Strong's #4145

**Translation:** ...do not invite your friends, your brothers, your [other] relatives or [your] rich neighbors,...

There are certain people that you typically ask to a dinner. There are your friends, your close relatives, your relatives who are not as close; and there are those you know who are more wealthy than you.

Luke 14:12d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mêpote/mêpote (μήποτε/μήποτε) [pronounced MAY-pot-eh, may-POT-eh]	<i>not ever; that...not, lest, whether perhaps, whether or not, also if, ever - if lest (at any time, haply), not at all, whether or not</i>	adverbial conjunction	Strong's #3379
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
autoi (αὐτοί) [pronounced ow-TOY]	<i>they; same; these</i>	3 <sup>rd</sup> person masculine plural personal pronoun; nominative case	Strong's #846
antikaléō (ἀντικαλέω) [pronounced an-tee-kahl-EH-oh]	<i>to invite in return</i>	3 <sup>rd</sup> person plural, aorist active subjunctive	Strong's #479
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)



Luke 14:12d			
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
γίνομαι (νίνομαι) [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 singular, aorist (deponent) middle subjunctive	Strong's #1096
ανταπόδομα (ἀνταπόδομα) [pronounced <i>an-tap-OHD-ohm-ah</i> ]	<i>repayment; recompense, the thing paid back, requital</i>	neuter singular noun, accusative case	Strong's #468
σοι (σοι) [pronounced <i>soy</i> ]	<i>you; to you; in you; by you</i>	2 <sup>nd</sup> person singular personal pronoun; locative, dative or instrumental case	Strong's #4771 (dative, locative or instrumental case given as Strong's #4671)

**Translation:** ...figuring [lit., *lest even*] that they might invite you [to a meal] and that this is your recompense.

When you ask a particular set of people to join you for a meal, one consideration is, you want a payback. You want to be asked to their next celebration; and when you ask someone who is wealthy, you expect to be invited to even a better party than the one that you threw.

These pharisees are all about payback. They organize their meals in order to be paid back; they expect a distinguished place in heaven, so that God might pay them back. If Jesus steps out of line much more, they will see that He gets paid back.

*Payback*, by the way, is the essence of legalism and it is antithetical to grace.

Luke 14:12 Then Jesus [lit., *He*] said to the one who invited Him, "The next time that [lit., *When*] you organize a lunch or dinner, do not invite your friends, your brothers, your [other] relatives or [your] rich neighbors, figuring [lit., *lest even*] that they might invite you [to a meal] and that this is your recompense.

Often in such social situations, there is a quid pro quo expected. You expect a promotion, recognition, an invite to a better party, etc. Or you may simply want to be talked about and recognized by those who come to your party.

Luke 14:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἀλλά (ἀλλά) [pronounced <i>ahl-LAH</i> ]	<i>but, but rather, but on the contrary</i>	adversative particle	Strong's #235
ὅταν (ὅταν) [pronounced <i>HOH-tan</i> ]	<i>when, whenever, as long as, as soon as; until; while; inasmuch as in reference to a future event, then, at that time</i>	particle, adverb, conjunction	Strong's #3752

Luke 14:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dochê (δοχή) [pronounced dokh-AY]	<i>a feast, banquet, reception</i>	feminine singular noun, accusative case	Strong's #1403
poieô (ποιέω) [pronounced poi-EH-oh]	<i>to do, to make, to construct, to produce; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	2 <sup>nd</sup> person singular, present active subjunctive	Strong's #4160

**Translation:** When you organize [your next] feast,...

Jesus then makes a suggestion, and this might seem as though it is completely out of the blue.

Luke 14:13b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaleô (καλέω) [pronounced kal-EH-oh]	<i>active: call (aloud, in a loud voice); invite, salute; passive: be called, receive a call</i>	2 <sup>nd</sup> person singular, present active imperative	Strong's #2564
ptôchos (πτωκός) [pronounced ptoh-KHOSS]	<i>poor, miserable, beggarly, impotent</i>	masculine plural noun, accusative case	Strong's #4434
anápēros (ἀνάπηρος) [pronounced an-AP-ay-ross]	<i>crippled, disabled, maimed, injured; bereft of (some member of body)</i>	masculine plural adjective, accusative case	Strong's #376
chôlos (χωλός) [pronounced kho-LOSS]	<i>lame, cripple; deprived of a foot, maimed; limping</i>	masculine plural adjective; accusative case	Strong's #5560
tuphlos (τυφλός) [pronounced toof-LOSS]	<i>blind, enveloped with smoke, unable to see clearly; used figuratively to mean [willfully] blind, ignorant, stupid, slow in understanding</i>	masculine plural adjective; accusative case	Strong's #5185

**Translation:** ...invite [those who are] poor, disabled, maimed and blind.

How about those who are poor, disabled, maimed or blind. Perhaps the first category are those disabled from birth; and the second are those maimed from an accident.

Maybe the host knows people like this; maybe not. But he certainly passes them in the street all of the time.

Luke 14:13 When you organize [your next] feast, invite [those who are] poor, disabled, maimed and blind.

What do these people all have in common? They cannot do anything for you. They cannot promote you; they won't be holding a better party elsewhere and now invite you; and even if they talk about how great you are, it won't mean as much because you don't look up to any of these people.

Luke 14:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
makarios (μακάριος) [pronounced <i>mahk-AHR-ee-oss</i> ]	<i>blessed, happy; being fortunate, well off; one possessing the favor (grace) of God</i>	masculine singular adjective; nominative case	Strong's #3107
esomai (ἔσομαι) [pronounced <i>EHS-om-ahee</i> ]	<i>future tense of "to be"</i>	2 <sup>nd</sup> person singular, future indicative	Strong's #2071 (a form of #1510)
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
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
echô (ἔχω) [pronounced <i>EHKH-oh</i> ]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	3 <sup>rd</sup> person plural, present active indicative	Strong's #2192
antapodídōmi (ἀνταποδίδωμι) [pronounced <i>an-tap-ohd-EE-doh-mee</i> ]	<i>to recompense, to render, to repay, to requite (good or evil)</i>	aoist active infinitive	Strong's #467
soi (σοι) [pronounced <i>soy</i> ]	<i>you; to you; in you; by you</i>	2 <sup>nd</sup> person singular personal pronoun; locative, dative or instrumental case	Strong's #4771 (dative, locative or instrumental case given as Strong's #4671)

**Translation:** *And you will be blessed because they have nothing [with which] to pay you back.*

In any case, you are inviting people who cannot repay you. They cannot respond with an invite to their own party. They just do not have the wherewithal to do that.

When you are gracious to someone who cannot repay you, you are the one being blessed—far more than they are.

So that there is no misunderstanding here, when you give to those who cannot pay you back, you do not (1) ask for anything in return (although there are certainly reasonable instances where you might organize payment for work). (2) You do not give with strings. That is, you do not give someone something, but then add a lot of conditions onto that gift. (3) You do not expect a payback in the future. (4) You do not brag about it to everyone else.

**Illustration:** In the latter case, I had a neighbor who took in foster children. All of this was fine, and he had no problems until he started bragging to others about his Christian kindness (he did not use the word *Christian*). Well, he told the wrong person, that person told the neighborhood association, and the neighborhood association decided that having a large number of foster kids (I think he had 9 or 10) was a business, and he was not allowed to run a business in his home. They forced him out of the neighborhood. I say this because, living across the street from him, there were never any problems. I never had any idea who was living there until he told me; and

my guess is, no one would have known, except that he wanted to talk about it. Had he not bragged about what he was doing, he'd probably still be living there (don't misunderstand me here; I am not saying the neighborhood association was in the right here; just that he would have been better off keeping this on the downlow).

Luke 14:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
antapodídōmi (ἀνταποδίδωμι) [pronounced <i>an-tap-ohd-EE-doh-mee</i> ]	<i>to recompense, to render, to repay, to requite (good or evil)</i>	3 <sup>rd</sup> person singular, future passive indicative	Strong's #467
gár (γάρ) [pronounced <i>gahr</i> ]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
soi (σοι) [pronounced <i>soy</i> ]	<i>you; to you; in you; by you</i>	2 <sup>nd</sup> person singular personal pronoun; locative, dative or instrumental case	Strong's #4771 (dative, locative or instrumental case given as Strong's #4671)
en (ἐν) [pronounced <i>en</i> ]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῇ) [pronounced <i>tay</i> ]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
anastasia (ἀνάστασις) [pronounced <i>an-AS-tas-is</i> ]	<i>a standing up again, that is, a resurrection from death; or (figuratively) a (moral) recovery (of spiritual truth); raised to life again, a resurrection, a rise from the dead, that should rise, rising again</i>	feminine singular noun; dative, locative or instrumental case	Strong's #386
tôn (τῶν) [pronounced <i>tohn</i> ]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
dikaios (δίκαιος, αἴα, ον) [pronounced <i>DIH-kai-oss</i> ]	<i>righteous, just, upright; perfect righteousness; law-abiding, faultless, guiltless, innocent; approved by [or acceptable to] God</i>	masculine plural adjective, genitive/ablative case	Strong's #1342

**Translation:** However [lit., For, Because], you will be recompensed at the resurrection of the righteous ones."

The reward we receive, by being gracious (we must do this when in **fellowship**—1John 1:9) is future; and it will be substantial. Follow the guidelines that I suggested—and make certain that you are in fellowship—and you are doing what is rewardable in heaven.<sup>14</sup>

Luke 14:14 **And you will be blessed because they have nothing [with which] to pay you back. However [lit., For, Because], you will be recompensed at the resurrection of the righteous ones.**” (Kukis moderately literal translation)

You deal with others in grace because God deals with you in grace.

When we are resurrected, we also receive our rewards. This is what Jesus is speaking of.

Because this deals with the resurrection, let me include **The Doctrine of Resurrection** (by R. B. Thieme, Jr.).

Luke 14:12–14 **Then Jesus [lit., He] said to the one who invited Him, “The next time that [lit., When] you organize a lunch or dinner, do not invite your friends, your brothers, your [other] relatives or [your] rich neighbors, figuring [lit., lest even] that they might invite you [to a meal] and that this is your recompense. When you organize [your next] feast, invite [those who are] poor, disabled, maimed and blind. And you will be blessed because they have nothing [with which] to pay you back. However [lit., For, Because], you will be recompensed at the resurrection of the righteous ones.”** (Kukis moderately literal translation)

Luke 14:12–14 **Then Jesus said to the host, “The next time that you organize a lunch or a dinner, do not invite your friends, brothers, various relatives or even your rich neighbors. You invite them because you think that they will invite you to their next party, as payback. Instead, for your next feast, invite those who cannot pay you back in any way—invite the destitute, those crippled since birth or from an accident; and/or those who are blind. Show them grace because they cannot pay you back. However, God will reward you at the resurrection of the righteous.”** (Kukis paraphrase)

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Have you ever noticed that in some social situations that involve other Christians, there is always this guy who has a ready phrase or ready verse, or has an *Amen* to say with feeling? These types have always existed; and one of them inserts his own point of view after Jesus has spoken a parable. What these types all have in common is, they never really add anything to the conversation. No one is even edified by what they say or exclaim.

**But hearing, a certain one of those reclining together—these things—he said to Him, “Blessed [the one] who will eat bread in the kingdom of the God.”**

Luke  
14:15

**But a certain one of the [guests] who were reclining together, heard these things, said to Jesus [lit., Him], “Blessed [is the man] who will eat bread in the Kingdom of God.”**

**There were men at this meal with Jesus reclining together. One of them, who had been listening to Jesus, suddenly said, “Blessed is the man who will eat bread in the Kingdom of God.”**

Here is how others have translated this verse:

#### Ancient texts:

- |                            |   |
|----------------------------|---|
| Westcott-Hort Text (Greek) | But hearing, a certain one of those reclining together—these things—he said to Him, “Blessed [the one] who will eat bread in the kingdom of the God.”           |
| Douay-Rheims 1899 (Amer.)  | When one of them that sat at table with him had heard these things, he said to him: Blessed is he that shall eat bread in the kingdom of God.                   |
| Holy Aramaic Scriptures    | Now, when one from them who were seated heard these things, he said unto Him, “Blessed is he who will eat bread in The Malkutheh d’Alaha {The Kingdom of God}!” |

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<sup>14</sup> I am assuming that you have believed in Jesus Christ. None of this is eternally rewardable if you do not have eternal life.



James Murdock's Syriac NT	And when one of those reclining heard these things, he said to him: Blessed is he that shall eat bread in the kingdom of God.
Original Aramaic NT	But when one of those who were sitting there heard these things, he said to him, "Blessing to him who will eat bread* in the Kingdom of God."
Lamsa Peshitta (Syriac)	But when one of those who were sitting there heard these things, he said to him, "Blessing to him who will eat bread in the Kingdom of God."

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And, hearing these words, one of those who were at table with him said to him, Happy is the man who will be a guest in the kingdom of God.
Bible in Worldwide English	One of those who was sitting at the table heard this. He said, Happy is the person who will eat in the kingdom of God!
Easy English	<b>A story about a big meal</b> The people who were sitting at the meal heard what Jesus said. One of them said to Jesus, 'One day, there will be a big meal in the kingdom of God. How happy are those people who will eat together at that big meal.'
Easy-to-Read Version–2008	One of the men sitting at the table with Jesus heard these things. The man said to him, "It will be a great blessing for anyone to eat a meal in God's kingdom!"
God's Word™	One of those eating with him heard this. So he said to Jesus, "The person who will be at the banquet in the kingdom of God is blessed."
Good News Bible (TEV)	When one of the guests sitting at the table heard this, he said to Jesus, "How happy are those who will sit down at the feast in the Kingdom of God!"
J. B. Phillips	Then, one of the guests, hearing these remarks of Jesus said, "What happiness for a man to eat a meal in the kingdom of God!"
The Message	<b>The Story of the Dinner Party</b> That triggered a response from one of the guests: "How fortunate the one who gets to eat dinner in God's kingdom!"
NIRV	<b>The Story of the Great Banquet</b> One of the people at the table with Jesus heard him say those things. So he said to Jesus, "Blessed is the one who will eat at the feast in God's kingdom."
New Life Version	When one of those eating at the table with Jesus heard this, he said, "Everyone is happy who will eat in the holy nation of God."

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

Casual English Bible	<b>THE BANQUET IN HEAVEN</b> Reacting to this, one of the men at the table said, "It will be wonderful to eat bread in the Kingdom of God!"
Contemporary English V.	After Jesus had finished speaking, one of the guests said, "The greatest blessing of all is to be at the banquet in God's kingdom!"
The Living Bible	Hearing this, a man sitting at the table with Jesus exclaimed, "What a privilege it would be to get into the Kingdom of God!" [Kukis: Had the man exclaimed something like this, one could find no fault with him.]
New Berkeley Version	.
New Living Translation	<b>Parable of the Great Feast</b> Hearing this, a man sitting at the table with Jesus exclaimed, "What a blessing it will be to attend a banquet [Greek <i>to eat bread.</i> ] in the Kingdom of God!"
UnfoldingWord Simplified T.	One of those who were eating with him heard him say that. He said to Jesus, "God has truly blessed everyone who will eat the feast to celebrate that God has begun to rule everywhere!"

William's New Testament But one of the fellow-guests heard this, and said to Him, "Happy will be the man who is fortunate enough to be at the feast in the kingdom of God."

### Partially literal and partially paraphrased translations:

American English Bible Well, when one of the guests heard this, he shouted:  
'Aren't those who [are invited to] dine in the Kingdom of God those who'll be blest?'

Beck's American Translation .  
Breakthrough Version When a certain *person* of the *ones* reclining together with *Him* heard these *things*, he said to Him, "Anyone who will eat bread in God's empire *is* blessed."

Common English Bible .  
A. Campbell's Living Oracles One of the guests, hearing this, said to him, Happy be he who shall feast in the Reign of God.

New Advent (Knox) Bible .  
NT for Everyone One of the guests heard this, and commented, 'A blessing on those who eat food in God's kingdom!'

20<sup>th</sup> Century New Testament One of the guests heard what he said and exclaimed: "Happy will he be who shall eat bread in the Kingdom of God!"

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

Christian Standard Bible **The Parable of the Large Banquet**  
When one of those who reclined at the table with him heard these things, he said to him, "Blessed is the one who will eat bread in the kingdom of God!"

Conservapedia Translation And when one of the attendees who dined with Him heard these things, he said to Him, "Blessed is he who shall eat bread in the kingdom of God."

Revised Ferrar-Fenton Bible **The Parable of the Great Supper.**  
One of the guests, on hearing this, said to Him, "Happy will he be, however, who shall eat bread in the Kingdom of God!"

Free Bible Version When one of them eating at the table with Jesus heard this, he said to Jesus, "How wonderful it will be for those who feast in the kingdom of God!"

God's Truth (Tyndale) When one of them that sat at meat also heard that, he said unto him: happy is he that eats bread in the kingdom of God.

International Standard V ***The Parable about a Banquet (Matthew 22:1-10)***  
Now one of those eating with him heard this and told him, "How blessed is the person who will eat [Lit. eat bread] in the kingdom of God!"

Montgomery NT One of his fellow guest who was listening to him, said to him, "Blessed are those who eat bread in the kingdom of God."

NIV, ©2011 .  
Riverside New Testament On hearing this, one of his fellow guests said to him, "Blessed will he be who eats bread in the kingdom of God!"

Weymouth New Testament After listening to this teaching, one of His fellow guests said to Him, "Blessed is he who shall feast in God's Kingdom."

Wikipedia Bible Project When one of them eating at the table with Jesus heard what he said, he told Jesus, "How fortunate for those who feast in God's kingdom!"

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

Christian Community (1988) **A man once gave a feast (Mt 22:1)**

- Upon hearing these words, one of those at the table said to Jesus, "Happy are those who eat at the banquet in the kingdom of God!"

## EXCUSES

• 15. In many parts of the Old Testament there was talk of a “banquet” that God would prepare for good people, for his servants, when he would come to establish his Kingdom. Jesus also developed this theme many times because the banquet represents the communion of saints. The parable here is very similar to the one which Matthew relates in 22:1.

Happy are those who eat at the banquet in the kingdom of God, says the man speaking to Jesus. Perhaps he did not suspect that in order to participate in the eternal feast, it was necessary to respond then to the call from God inviting everyone to gather in his community, the church, and to build a more loving world. The one who turns away from his brothers and sisters today will not eat with others at the banquet.

We are given the reasons why those invited did not respond to the call of the Lord, when he summoned them to build a better world along with him. I have bought a land... I just got married... These are all good reasons. Yet financial concerns of the family must not stop our community involvement, nor prevent us from participating in the Christian assembly. Many times, those who enjoy greater cultural formation allow themselves to be paralyzed by the needs of a “happy home” with well-educated children. If we are not very demanding with ourselves we will be soon among those in whom the thorns have choked the seed.

Bring the poor... compel them to come to my church; force them also to fulfill the role fitting to them in society. God relies on the poor and the marginalized to maintain the aspirations toward peace and justice in the world, to awaken the consciences of those “good” people who are too comfortable.

Rev 19:9

The Heritage Bible  
New American Bible (2011)

**The Parable of the Great Feast.\***

One of his fellow guests on hearing this said to him, “Blessed is the one who will dine in the kingdom of God.”

\* [14:15–24] The parable of the great dinner is a further illustration of the rejection by Israel, God’s chosen people, of Jesus’ invitation to share in the banquet in the kingdom and the extension of the invitation to other Jews whose identification as the poor, crippled, blind, and lame (Lk 14:21) classifies them among those who recognize their need for salvation, and to Gentiles (Lk 14:23). A similar parable is found in Mt 22:1–10.

[On occasion, I come down hard on this or that Catholic tradition; but it is not unusual for me to post 5 or 10 documents without a single negative word about Catholicism. There are several reasons for this. If the context of the material covered does not lend itself to such a discussion, then I don’t go there. However, one must also consider the great number of good English translations which have been given the approval of the Catholic church. This places today’s Catholic church as light years away from the mediaeval version, where man could be executed for distributing the Word of God or for proclaiming true doctrines. Giving approve to a dozen or more good translations is a step in the right direction. One should bear in mind that these translations are excellent and sometimes even the footnotes are well done—see the example of the comment above.]

New Catholic Bible

**The Parable of the Great Supper.<sup>[e]</sup>** On hearing this, one of the dinner guests said to him, “Blessed is the man who will dine in the kingdom of God.”

[e] The kingdom of God is portrayed as a banquet in which God gathers together the Elect. People can refuse the call, but one day the gathering of joy will take place—this is one of Jesus’ principal certitudes. The parable goes farther; the officials, the habitués of religion, cheat themselves. Their affairs come before the joy of the kingdom, which opens itself to those who are regarded as ordinary and are often excluded: the marginalized of society or of religion. This proposal is

shocking for official Judaism. And it should also be for any society that is closed in upon itself, and especially if it calls itself the Church of Jesus. See note on Mt 22:1-14.

New English Bible–1970

**The Parable of the Great Banquet (Peraea)**  
[ Lk.14.15-24 → ] - Mt.22.1-10

One of the company, after hearing all this, said to him, 'Happy the man who shall sit at the feast in the kingdom of God!'

New Jerusalem Bible

On hearing this, one of those gathered round the table said to him, 'Blessed is anyone who will share the meal in the kingdom of God!'

NRSV (Anglicized Cath. Ed.)

**The Parable of the Great Dinner**

One of the dinner guests, on hearing this, said to him, 'Blessed is anyone who will eat bread in the kingdom of God!'

Revised English Bible–1989

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible

On hearing this, one of the people at the table with Yeshua said to him, "How blessed are those who eat bread in the Kingdom of God!"

Holy New Covenant Trans.

One of the men at the table with Jesus heard these things. The man said to Jesus, "A person who eats bread in God's kingdom will be very happy!"

The Scriptures 2009

And when one of those who sat at the table with Him heard this, he said to Him, "Blessed is he who eats bread in the reign of Elohim!"

Tree of Life Version

Now hearing this, one of those dining with Yeshua said to Him, "Blessed is he who eats bread in the kingdom of God."

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

Accurate New Testament

...Hearing but Someone [of] the [men] reclining (together) these says [to] him Blessed {will be} Who {ever} will eat bread in the kingdom [of] the god...

Alpha & Omega Bible

WHEN ONE OF THOSE WHO WERE RECLINING AT THE EATING TABLE WITH HIM HEARD THIS, HE SAID TO HIM, "BLESSED IS EVERYONE WHO WILL EAT BREAD IN THE KINGDOM OF THEOS (*The Alpha & Omega*)!"

Awful Scroll Bible

Therewith a certain one himself laying-upon-together-with him, being heard these-same things, said to him, "Happy is himself who will eat bread from-within the rule of God!"

Concordant Literal Version

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exeGesés companion Bible

**YAH SHUA ON THE MEGA SUPPER**

And one of them reposing with him hears these, and says to him,  
Blessed - whoever eats bread  
in the sovereigndom of Elohim.

Orthodox Jewish Bible

And when a certain one of those reclining at tish with Rebbe, Melech HaMoshiach heard these things, he said to him, Ashrey is he who will eat lechem in the Malchut Hashem! [YESHAYAH 25:6]

### Expanded/Embellished Bibles:

*The Amplified Bible*

When one of those who were reclining *at the table* with Him heard this, he said to Him, "Blessed (happy, prosperous, to be admired) is he who will eat bread in the kingdom of God!"

An Understandable Version

And when one of the people who were reclining at the [*supper*] table with Jesus heard this, he said to Him, "The person who will eat bread in the [*coming*] kingdom of God is [*certainly*] blessed."

The Expanded Bible

**A Story About a Big Banquet**

- One of those ·at the table [<sup>L</sup>reclining; see 5:29] with Jesus heard these things and said to him, “·Blessed [Happy] are the people who will ·share in the meal [<sup>L</sup>eat bread] in God’s kingdom [<sup>C</sup>an allusion to the messianic banquet at the end of time; see 13:29; Is. 25:6–8].”
- Jonathan Mitchell NT Now on hearing these things, someone of the fellow guests (a certain one of those lying back together [at the meal]) said to Him, "Whoever will continue eating bread (= a meal) within God's reign (kingdom; royal rule and domain) [will be] happy, blessed and fortunate."
- P. Kretzmann Commentary **Verses 15-17**  
**The Great Supper.**  
The invitation:  
And when one of them that sat at meat with Him heard these things, he said unto Him, Blessed is he that shall eat bread in the kingdom of God
- Syndein/Thieme {The Parable of the Great Banquet}  
`Now 'one of those at the meal with Him {Jesus}' {sunanakeimai} having heard these things, said to Him, " 'Blessed is/'Happiness to/'Spiritually prosperous is' everyone who will feast/'eat bread' in the kingdom of God!"
- Translation for Translators **Jesus taught that many Jews would reject God’s invitation to come to him.**  
*Luke 14:15-24*  
One of those who were eating with Jesus heard him say that. He said to Jesus, “God has truly blessed us Jews who will eat with the Messiah when he starts to rule!”
- The Voice **Guest:** Blessed is everyone who will eat bread in the kingdom of God!.
- Bible Translations with Many Footnotes:**
- Lexham Bible Now when [<sup>\*</sup>Here “when ” is supplied as a component of the participle (“heard”) which is understood as temporal] one of those reclining at the table with him heard these things , he said to him, “Blessed is everyone who [Literally “whoever”] will eat bread in the kingdom of God!”
- NET Bible® *The Parable of the Great Banquet*  
When<sup>45</sup> one of those at the meal with Jesus<sup>46</sup> heard this, he said to him, “Blessed is everyone<sup>47</sup> who will feast<sup>48</sup> in the kingdom of God!”<sup>49</sup>  
<sup>45tn</sup> Here δέ (de) has not been translated.  
<sup>46tn</sup> Grk “him”; the referent (Jesus) has been specified in the translation for clarity.  
<sup>47tn</sup> Grk “whoever” (the indefinite relative pronoun). This has been translated as “everyone who” to conform to contemporary English style.  
<sup>48tn</sup> Or “will dine”; Grk “eat bread.” This refers to those who enjoy the endless fellowship of God’s coming rule.  
<sup>49sn</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.
- New American Bible (2011) .  
The Passion Translation When they heard this, one of the dinner guests said to Jesus, “Someday God will have a kingdom feast,<sup>[b]</sup> and how happy and privileged will be the ones who get to share in that joy!”  
<sup>[b]</sup> The guest at the dinner assumed God’s kingdom realm was coming one day, but Jesus’ parable explained that it had already begun with the invitation to come to him, the King.
- Rotherham’s Emphasized B. And one of those reclining together [hearing these things] said unto him—  
[Happy] whoever shall eat bread in the kingdom of God!  
But [he] said unto him—...
- The Spoken English NT ***The Parable of the Wedding Banquet (Mt. 22:1-14)***  
When one of the dinner guests<sup>n</sup> heard that, he said to Jesus, “Anyone who’s going to dine in God’s Reign is blessed!”



n. Lit. "one of those lying together there."

Wilbur Pickering's New T.

**An unusual banquet**

Well when one of the fellow-recliners heard these things, he said to Him, "Blessed is he who will eat dinner<sup>6</sup> in the Kingdom of God!"<sup>7</sup>

<sup>(6)</sup> Instead of 'dinner', perhaps 20% of the Greek manuscripts have 'bread'.

<sup>(7)</sup> Now there you have a nice, safe, pious-sounding statement! I suppose he was trying to change the subject.

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

Analytical-Literal Translation **Then one of the ones reclining [to eat] with [Him], having heard these things, said to him, "Happy [or, Blessed] [is he] who will eat dinner in the kingdom of God."**

Charles Thomson NT Context Group Version **And when one of those that sat to eat with him heard these things, he said to him, Esteemed is he who shall eat bread in God's kingdom.**

Far Above All Translation

Green's Literal Translation

Literal Standard Version

Modern English Version

Modern Literal Version 2020 {Similar: Mat 22:1-14, Luke 14:15-24}

**Now after someone from the ones who are reclining at the meal together-with him heard these things, he said to him, Whoever will be eating a meal in the kingdom of God is fortunate.**

Modern KJV

New American Standard

New King James Version

**The Parable of the Great Supper**

**Now when one of those who sat at the table with Him heard these things, he said to Him, "Blessed is he who shall eat [e]bread in the kingdom of God!"**

NT (Variant Readings)

**And when one of them that reclined [to eat] with him heard these things, he said unto him, Blessed is he that shall eat °bread in the kingdom of God!**

°MT-dinner

Revised Young's Lit. Trans.

**And one of those reclining with him, having heard these things, said to him, 'Happy is he who shall eat bread in the reign of God;'**...

**The gist of this passage:** One guest suddenly gives his opinion, that those eating bread in the Kingdom of God will be happy.

Luke 14:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
akoúō (ἀκούω)[pronounced ah-KOO-oh]	those hearing; hearing and paying attention to; listeners; those who hear and understand	masculine singular, aorist active participle; nominative case	Strong's #191
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong's #1161
tís (τις) [pronounced tihç]	one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only	enclitic, indefinite pronoun; masculine singular adjective, nominative case	Strong's #5100

Luke 14:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
sunanakeimai (συνανάκειμαι) [pronounced soon-an-AK-ī-mahoe]	<i>reclining together, those sitting [at a meal], ones feast together; of guests</i>	masculine plural, present (deponent) middle/passive participle; genitive/ablative case	Strong's #4873
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)
epō (ἔπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2036
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:** But a certain one of the [guests] who were reclining together, heard these things, said to Jesus [lit., Him],...

These various men are listening to what Jesus has to say. Most are listening critically. One man speaks up, not to criticize Jesus or even to challenge Him directly, but simply to put in his thoughts on the matter.

Unfortunately, this man says very little of import.

Luke 14:15b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
makarios (μακάριος) [pronounced mahk-AHR-ee-oss]	<i>blessed, happy; being fortunate, well off; one possessing the favor (grace) of God</i>	masculine singular adjective; nominative case	Strong's #3107
hosts (ὅστις) [pronounced HOHS-tiss]	<i>which, whoever, whatever, who</i>	masculine singular, relative pronoun; nominative case	Strong's #3748
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>	3 <sup>rd</sup> person singular, future (deponent) middle indicative	Strong's #5315

Luke 14:15b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
artos (ἄρτος) [pronounced AR-toss]	<i>bread, loaf, loaves</i>	masculine singular noun; nominative case	Strong's #740
Instead of <i>bread</i> , an alternate reading is:			
áriston (ἄριστον) [pronounced AHR-ihs-ton]	<i>the best meal, first food before work; breakfast; luncheon, noon meal; later, dinner</i>	neuter singular noun, genitive/ablative case	Strong's #712
From the Robinson/Pierpont Byzantine text.			
I realize that most of the alternate readings have very little meaning to us. You read what is found in most texts, and then the alternate reading from a few texts, and you think, <i>what's the diff?</i> Quite frankly, there is very little difference. What is important to note is, the textual discrepancies, for the most part, mean very little and do not detract from or change the overall meaning.			
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
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
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:** ..."Blessed [is the man] who will eat bread in the Kingdom of God."

So, a guest, or, more likely, one of the pharisees, spoke out, giving his present thought.

His comment, "Whoever winds up in heaven eating bread is going to be blessed."

There are some people, when they are in the midst of some sort of religious activity, or people are saying religious things, they feel like they just have to say something. Sometimes it is innocuous like, *Amen*; and sometimes it borders on being a semi-thought, such as what we have here. How meaningful is this? Essentially this guy is saying, "It is a pretty good thing to end up in heaven!" Well, big theological breakthrough, John Calvin, Jr.

Here is what is absolutely ridiculous about this man's statement. He is sitting at a meal right then and there, breaking bread, with the King of the **Kingdom of God**. And he is doing this in his human body. What could be a greater experience? He is having supper with the One Who created the universe and all mankind. Does he not even have a clue? Based upon his comment, obviously he does not.

**Application:** There is a time for you to be quiet; and the newer you are as a believer, the more often this should be. You want to know why shouting out *Amen* in the middle of a sermon is unhelpful? First, it draws attention to yourself and away from the things being taught. Secondly, you can throw the pastor off his meter. I remember hearing Bob teaching at a conference, and the people broke out into sudden applause, having been so moved by what he said. He immediately said, “Don’t do that. Don’t clap. Throws me off.”<sup>15</sup> Thirdly, why is it important to you to tell everyone, “I really agree with what he just said.” What about the next statement he makes, which you might disagree with. Do you have the right to suddenly call out, *boo* or *no*? Of course not! What you think of a teacher while he is speaking is unimportant. Nobody needs to know your moment-by-moment reaction or your insight or your impressions.

This man was experiencing one of the great experiences on earth, actually at a meal hearing the Lord teach. What could be greater than that? So why interrupt it with your own thoughts?

Luke 14:15 **But a certain one of the [guests] who were reclining together, heard these things, said to Jesus [lit., Him], “Blessed [is the man] who will eat bread in the Kingdom of God.”** (Kukis moderately literal translation)

Anyone in the Kingdom of God, no matter what they are doing, is going to be happy. So what he is saying here does not represent any great doctrinal breakthrough. He apparently just needs for his voice to be heard.

Luke 14:15 **There were men at this meal with Jesus reclining together. One of them, who had been listening to Jesus, suddenly said, “Blessed is the man who will eat bread in the Kingdom of God.”** (Kukis paraphrase)

**But the [Jesus] said to him, “A man, a certain one, was making a dinner—large—and he called many. And he sent out the slave of his in the hour of the dinner to speak to the called ones. ‘Come, for now prepared they are.’**

Luke  
14:16–17

**But Jesus [lit., *The*<sup>16</sup>] said to him, “A certain man was organizing a large dinner-party and he had invited many [to come to it]. He sent out his servant in the hour of [this] dinner to speak to the invited ones. ‘Come, for now [the dinner] is prepared [and ready to be eaten].’**

**But Jesus answer him, saying, “There was a certain man who organized a great feast and he had invited many people to come to it. As the time drew near and preparations had been completed, this man sent out his servant to speak to those who had been invited. “Come, for all of the preparations have been done; the feast is ready!”**

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek) **But the [Jesus] said to him, “A man, a certain one, was making a dinner—large—and he called many. And he sent out the slave of his in the hour of the dinner to speak to the called ones. ‘Come, for now prepared they are.’**

Douay-Rheims 1899 (Amer.) **But he said to him: A certain man made a great supper and invited many. And he sent his servant at the hour of supper to say to them that were invited, that they should come: for now all things are ready.**

Holy Aramaic Scriptures **Eshu {Yeshua} said unto him, “A certain Gabra {Man} made a great khashamitha {supper}, and called to {i.e. invited} many.**

<sup>15</sup> I do not recall the exact quote, but this was the gist of what he said.

<sup>16</sup> Sometimes the definite article is used to refer back to someone previously mentioned who previously had a definite article before his name.

And He sent His servant at the time of The Khashamitha {The Supper}, so that he might tell those who were called, "Behold, every thing is prepared for you. Come!"  
 Jesus said to him: A certain man made a great supper, and invited many.  
 And at the time for supper, he sent his servant to say to those invited: Lo, every thing is ready for you; come.

James Murdock's Syriac NT

Original Aramaic NT

Yeshua said to him, "A certain man made a great supper and he called many."  
 "He sent his servant at the time of the supper to say to those who were invited, 'Behold, everything\* is ready for you; Come.'"

Lamsa Peshitta (Syriac)

Yeshua said to him, "A certain man made a great supper and he called many."  
 "He sent his servant at the time of the supper to say to those who were invited, 'Behold, everything is ready for you; Come.' "

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English

And he said to them, A certain man gave a great feast, and sent word of it to a number of people.  
 And when the time had come, he sent his servants to say to them, Come, for all things are now ready.

Bible in Worldwide English

But Jesus said to him, A man made a big feast and asked many people to come. When the feast was ready, he sent his servant to tell the people who had been asked. He said, "Come. Everything is ready."

Easy English

Jesus told this story to him: 'One day an important man prepared a big meal. He asked many people to come to eat in his house. When the meal was ready, he sent his servant out to tell those people, "Come now, the meal is ready for you."

This big meal is like a picture. God asks all people to come to a big meal where he lives. They should be ready when he tells them to come. The people that said, 'No' were really saying 'No' to Jesus.

Easy-to-Read Version-2008

Jesus said to him, "A man gave a big dinner. He invited many people. When it was time to eat, he sent his servant to tell the guests, 'Come. The food is ready.'

God's Word™

Jesus said to him, "A man gave a large banquet and invited many people. When it was time for the banquet, he sent his servant to tell those who were invited, 'Come! Everything is ready now.'

Good News Bible (TEV)

Jesus said to him, "There was once a man who was giving a great feast to which he invited many people. When it was time for the feast, he sent his servant to tell his guests, 'Come, everything is ready!'

J. B. Phillips

But Jesus said to him, "Once upon a time, a man planned a big dinner party and invited a great many people. At dinner-time, he sent his servant out to tell those who were invited, 'Please come, everything is ready now.'

The Message

Jesus followed up. "Yes. For there was once a man who threw a great dinner party and invited many. When it was time for dinner, he sent out his servant to the invited guests, saying, 'Come on in; the food's on the table.'

NIRV

Jesus replied, "A certain man was preparing a great banquet. He invited many guests. Then the day of the banquet arrived. He sent his servant to those who had been invited. The servant told them, 'Come. Everything is ready now.'

New Life Version

**The Picture-Story of the Big Supper**

Then Jesus said to the leader of the proud religious law-keepers, "There was a man who was giving a big supper. He asked many people to come to eat. When it was about time to eat, he sent one of the servants he owned to tell those he had asked, saying, 'Come, everything is ready now.'

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



Casual English Bible	Jesus told the man a story. "One day a man decided to host a huge banquet. He invited a lot of people. Later, when the meal was ready, he sent his slave out to deliver the message: 'Come and get it. Everything is ready now.'
Contemporary English V.	Jesus told him: A man once gave a great banquet and invited a lot of guests. When the banquet was ready, he sent a servant to tell the guests, "Everything is ready! Please come."
The Living Bible	Jesus replied with this illustration: "A man prepared a great feast and sent out many invitations. When all was ready, he sent his servant around to notify the guests that it was time for them to arrive."
New Berkeley Version	.
New Living Translation	Jesus replied with this story: "A man prepared a great feast and sent out many invitations. When the banquet was ready, he sent his servant to tell the guests, 'Come, the banquet is ready.'
UnfoldingWord Simplified T.	Jesus replied to him, "One time a man decided to prepare a large feast. He invited many people to come. When it was the day for the feast, he sent his servant to tell those who had been invited, 'Come now because everything is ready!'
William's New Testament	Then Jesus said to him: "Once a man was giving a great dinner and invited many people to it. And at the dinner hour he sent his slave to say to the invited guests, 'Come, for it is now ready.'

#### Partially literal and partially paraphrased translations:

American English Bible	And [Jesus] said: 'There was a man who prepared a large supper, And he invited many [friends] to come there and dine. So, after the meal was prepared, He sent his slave out to tell them: <i>'Come on, for [the banquet] is ready!'</i>
Beck's American Translation	.
Breakthrough Version	He said to him, "A certain man was making a huge dinner and invited many. And he sent his slave out at the dinner hour to tell the <i>people</i> who had been invited, 'Come because it is already ready.'
Common English Bible	.
A. Campbell's Living Oracles	Jesus said to him, A certain man made a great supper, and invited many. And at supper time he sent his servants, to tell those who had been invited to come presently; for, that all was ready.
New Advent (Knox) Bible	He answered him thus, There was a man that gave a great supper, and sent out many invitations. And when the time came for his supper, he sent one of his own servants telling the invited guests to come, for all was now ready.
NT for Everyone	Jesus said, 'Once a man made a great dinner, and invited lots of guests. When the time for the meal arrived, he sent his servant to say to the guests, "Come now – everything's ready!"
20 <sup>th</sup> Century New Testament	But Jesus said to him: "A man was once giving a great dinner. He invited many people, And sent his servant, when it was time for the dinner, to say to those who had been invited 'Come, for everything is now ready.'

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

Conservapedia Translation	Then He told the man, "There was a man who invited many people to a feast. He sent his servant at supper time to tell the guests they were invited: 'Please come, the food is ready.'
Revised Ferrar-Fenton Bible	But to him He said: "A man provided a great supper, and invited many; and he sent his servant to inform the guests of the supper hour: 'Come then,' said he, 'when all will be ready.'

Free Bible Version	“Once there was a man who prepared a great banquet, and invited many guests,” Jesus replied. “When it was time to eat he sent his servant out to tell everyone who had been invited, ‘Come, because the banquet’s ready.’
God’s Truth (Tyndale)	Then said he to him. A certain man ordained a great supper, and bade many, and sent his servant at supper time, to say to them that were bidden (moved, invited, called), come: for all things are now ready. And they all at once began to make excuse.
International Standard V	<b><i>The Parable about a Banquet (Matthew 22:1-10)</i></b> Jesus [Lit. He] told him, “A man gave a large banquet and invited many people. When it was time for the banquet, he sent his servant to tell those who were invited, ‘Come! Everything is now ready.’
Montgomery NT	Jesus answered. "A certain man was making a great feast to which he invited many guests. "At dinnertime he sent his slave to say to those who had been invited, 'Come, for all things are now ready.'
NIV, ©2011 Riverside New Testament	Jesus said to him, "A certain man made a great dinner and invited many, and sent his servant at the hour of the dinner to tell the guests, 'Come, for things are now ready.'
Weymouth New Testament	"A man once gave a great dinner," replied Jesus, "to which he invited a large number of guests. At dinner-time he sent his servant to announce to those who had been invited, "'Come, for things are now ready.'
Wikipedia Bible Project	“There was a man who prepared a great banquet, and invited many people,” Jesus told him. “At mealtime he sent his servant out to tell everyone who had been invited, ‘Come, because the banquet’s ready.’ Every one of them started making excuses. The first told him, ‘I’ve bought a field and have to go and see it. Please excuse me.’

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

Christian Community (1988)	Jesus replied, “A man once gave a feast and invited many guests. When it was time for the feast, he sent his servant to tell those he had invited to come, for everything was ready. Mt 22: 1-10
The Heritage Bible	Then he said to him, A certain man made a great supper, and called many, And set apart and sent his servant at the hour of the supper to say to those called, Come, because now it is all ready.
New American Bible (2011)	<sup>k</sup> He replied to him, “A man gave a great dinner to which he invited many. 17When the time for the dinner came, he dispatched his servant to say to those invited, ‘Come, everything is now ready.’ k. [14:16–24] Mt 22:2–10.
New Catholic Bible	Jesus said in reply, “A man gave a sumptuous banquet, to which he invited many. When the hour for the banquet drew near, he sent his servant to say to those who had been invited: ‘Come, for everything is now ready.’
NRSV (Anglicized Cath. Ed.)	Then Jesus [Gk <i>he</i> ] said to him, ‘Someone gave a great dinner and invited many. At the time for the dinner he sent his slave to say to those who had been invited, “Come; for everything is ready now.”
Revised English Bible–1989	Jesus answered, “A man was giving a big dinner party and had sent out many invitations. At dinner-time he sent his servant to tell his guests, ‘Come please, everything is now ready.’

### **Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	But he replied, "Once a man gave a banquet and invited many people. When the time came for the banquet, he sent his slave to tell those who had been invited, 'Come! Everything is ready!'
Holy New Covenant Trans.	Jesus said to him, "A man was giving a big dinner. He invited many people. When it was time to eat, the man sent his slave to tell the guests, saying, 'Come! Dinner is ready!'
The Scriptures 2009	But He said to him, "A certain man gave a great supper and invited many, and he sent his servant at supper time to say to those who were invited, 'Come, for all is now ready.'
Tree of Life Version	But Yeshua said to him, "A certain man was hosting a large banquet, and he invited many. At the time for the banquet, he sent his slave to tell those who had been invited, 'Come, everything is already prepared.'

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

Accurate New Testament	...The [Man] but says [to] him Man Someone made feast great and [He] calls many [men] and [He] sends the servant [of] him [in] the hour [of] the feast to say [to] the [men] having been called come! for already Ready [They] is~...
Alpha & Omega Bible	BUT HE SAID TO HIM, "A MAN WAS GIVING A BIG DINNER, AND HE INVITED MANY; AND AT THE DINNER HOUR HE SENT HIS SERVANT TO SAY TO THOSE WHO HAD BEEN INVITED, 'COME; FOR EVERYTHING IS READY NOW.'
Awful Scroll Bible	But he said to him, He certain of the aspects-of-man prepared a great banquet, and invited many, (")and he sent-out his devoted slave, at the banquet hourly interval, to be said to them having come to be invited, 'Be yourselves coming, certainly-of-which everything is assuredly-then ready.'
Concordant Literal Version exeGesés companion Bible	. But he says to him, A human made a mega supper and called many: and apostolized his servant at supper hour to say to the called, Come! For all are already prepared.
Orthodox Jewish Bible	But Rebbe, Melech HaMoshiach said to him, A certain man was preparing a big seudah, and he invited many; And at the dinner hour, he sent his eved to say to the seudah invitees, Come, because everything is ready now.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	But Jesus replied to him, "A certain man prepared a lavish supper and invited many [guests]. When the supper was about ready, he sent his slave out to tell those who were invited, 'Come, for everything is [now] ready.'
The Expanded Bible Jonathan Mitchell NT	. Yet He said to him, "A certain person (human) was in the process of preparing (making) a great dinner (main meal of the day), and he [had] invited many people. "So he sent off his slave on an errand, at the hour of the dinner, to say to those having been invited, 'Be now progressively coming, because already the results of [our] preparation are ready.'
P. Kretzmann Commentary	Then said He unto him, A certain man made a great supper and bade many; and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

One of the guests at the feast of the Pharisee was deeply impressed by the words of Christ, and especially by His allusion to the happiness which would be the lot of those that would be included in the resurrection of the just. The consummation of such glory filled him with a deep and ardent longing for the blessings which might be expected up in heaven. His remark may have been due mainly to the enthusiasm of the moment, but it served to call forth a very beautiful parable from the Lord. Blessed is he that eats bread in the kingdom of God, in the time of the fulfillment of the Church of Christ in heaven, where all those that have been accounted righteous will eat of the eternal pleasures and drink of the water of life, world without end. Jesus, in answering upon this exclamation, addressed Himself primarily to the speaker, but also to all the rest that were gathered about the tables. A certain man, a man of means and influence, as the story shows, made a great feast, prepared a supper of unusual magnitude. Great this feast was, as well on account of the abundance of refreshing foods as on account of the fact that it was intended for many guests. In accordance with the elaborate plans of the host, many were invited; the first invitation went out to a great number of people. When the time of the feast had come, the master of the house sent out his own servant, trusted and faithful, to give the customary second reminder or repetition of the first invitation. It was an urgent call: Come, for now are ready all things! The guests were asked to come to the feast prepared for them, and at once, for everything was now in readiness for them.

Syndein/Thieme

“Then He {Jesus} said to him, “A certain man once gave a great supper/banquet {deipnon} and invited many guests.

“And he ‘sent on a mission under his authority’ his slave ‘at the time for the banquet!’/‘at the hour for supper’ to tell those who had been invited, ‘Come, because everything is now ready.’

Translation for Translators

*But to show that many Jews whom God had invited would not accept God’s invitation [MET], Jesus replied to him, “One time a man decided to prepare a large feast. He invited many people to come. When it was the day for the feast, he sent his servant to tell those who had been {whom he had} invited, ‘Come now because everything is ready!’*

The Voice

**Jesus:** A man once hosted a huge banquet and invited many guests. When the time came, he sent his servant to tell the guests who had agreed to come, “We’re ready! Come now!”

### Bible Translations with Many Footnotes:

Lexham Bible

But he said to him, “A certain man was giving a large banquet and invited many. And he sent his slave at the hour of the banquet to say to those who have been invited, ‘Come, because now it is ready!’

NET Bible®

But Jesus<sup>50</sup> said to him, “A man once gave a great banquet<sup>51</sup> and invited<sup>52</sup> many guests.<sup>53</sup> At<sup>54</sup> the time for the banquet<sup>55</sup> he sent his slave<sup>56</sup> to tell those who had been invited, ‘Come, because everything is now ready.’

<sup>50</sup>tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

<sup>51</sup>tn Or “dinner.”

<sup>52</sup>sn Presumably those invited would have sent a reply with the invitation stating their desire to attend, much like a modern R.S.V.P. Then they waited for the servant to announce the beginning of the celebration (D. L. Bock, Luke [BECNT], 2:1272).

<sup>53</sup>tn The word “guests” is not in the Greek text but is implied.

<sup>54</sup>tn Grk “And at.” Here καί (kai) has not been translated because of differences between Greek and English style.

<sup>55</sup>tn Or “dinner.”

<sup>56</sup>tn See the note on the word “slave” in 7:2.

<sup>tn</sup>Though δούλος (doulos) is normally translated “servant,” the word does not bear the connotation of a free individual serving another. BDAG notes that “‘servant’ for ‘slave’ is largely confined to Biblical transl. and early American times... in normal usage at the present time the two words are carefully distinguished” (BDAG 260 s.v. 1). The most accurate translation is “bondservant” (sometimes found in the ASV for δούλος) in that it often indicates one who sells himself into slavery to another. But as this is archaic, few today understand its force. In addition, the parallel passage in Matt 8:6 uses the Greek term παῖς (pais), to refer to the centurion’s slave. This was a term often used of a slave who was regarded with some degree of affection, possibly a personal servant.

New American Bible (2011) The Passion Translation	. Jesus replied with this parable: “There was a man who invited many to join him in a great feast. When the day for the feast arrived, the host instructed his servant to notify all the invited guests and tell them, ‘Come, for everything is now ready for you!’
Rotherham’s Emphasized B.	But [he] said unto him— [A certain man] was making a great supper, and invited many <sup>f</sup> ; and he sent out his servant <sub>^</sub> at the hour of the supper <sub>^</sub> to say unto the invited— Be coming! because   even now   is it [ready].
The Spoken English NT	But he said to him, A man gave a big dinner, and invited a lot of people. At dinner time, he sent his slave to say to the people who’d been invited, “Come-it’s all ready <sup>o</sup> now.” <sup>n.</sup> Lit. “one of those lying together there.” <sup>o.</sup> Lit. “Come—it’s already ready.” Some mss have, “Everything’s already ready.”
Wilbur Pickering’s New T.	So He said to him: “A certain man prepared a great banquet and invited many. And at meal time he sent his slave to say to those who were invited, ‘Come, because everything is now ready’.

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

Analytical-Literal Translation	But He said to him, "A certain man prepared a great banquet, and he invited many; and he sent his slave at the hour of the banquet to say to the ones having been invited, 'Be coming, because all [things] are now ready.'
Charles Thomson NT Context Group Version	. But he said to him, A certain man made a great supper; and he told many: and he sent out his slave at supper time to say to those that were summoned, Come; for [all] things are now ready.
Far Above All Translation	.
Green’s Literal Translation	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	But he said to him, A certain man made* a great supper, and he invited many; and he sent forth his bondservant in the hour of the supper to say to the ones who have been invited, Come <sup>o</sup> , because all things are already prepared.
Modern KJV	.
New American Standard	<b>Parable of the Dinner</b> But He said to him, “A man was giving a big dinner, and he invited many; and at the dinner hour he sent his slave to tell those who had been invited, ‘Come, because everything is ready now.’
NT (Variant Readings)	But he said unto him, A certain man made a great supper; and he bade many: and he sent forth his servant at supper time to say to them that were bidden, Come; for [all] things are now ready.



Revised Young's Lit. Trans. ...and he said to him, 'A certain man made a great supper, and called many, and he sent his servant at the hour of the supper to say to those having been called, Be coming, because now are all things ready.

**The gist of this passage:** Jesus talks about a man who is having a great feast, and he invites many. He send messengers to the invited guest, to say, "Now is the time, because everything is ready."

16-17

Luke 14:16a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
This definite article is used to refer back to whatever person had a definite article before his name (or before a reference to him). In the actual narrative (bypassing the things which Jesus has said), <i>Jesus</i> is the One with the definite article before His name (v. 3a).			
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
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

**Translation:** But Jesus [lit., *The*<sup>17</sup>] said to him,...

Interestingly enough, Jesus does not ignore what this man says, and speaks to him (but, in such a way as to teach the others who are there).

This is a second parable, which is for the edification of this man and all others who are hearing Him.

Luke 14:16b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anthrôpos (ἄνθρωπος) [pronounced ANTH-row-pos]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; nominative case	Strong's #444

<sup>17</sup> Sometimes the definite article is used to refer back to someone previously mentioned who previously had a definite article before his name.

Luke 14:16b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tís (τις) [pronounced <i>tihç</i> ]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	enclitic, indefinite pronoun; masculine singular adjective, nominative case	Strong's #5100
ποιεῶ (ποιέω) [pronounced <i>poi-EH-oh</i> ]	<i>to do, to make, to construct, to produce; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	3 <sup>rd</sup> person singular, imperfect active indicative	Strong's #4160
δεῖπνον (δεῖπνον) [pronounced <i>DIPE-nohn</i> ]	<i>dinner, supper, feast; food taken in the evening</i>	neuter singular noun, accusative case	Strong's #1173
megas (μέγας, μεγάλη, μέγα) [pronounced <i>MEH-gas</i> ]	<i>large, great; wide, spacious; rich; loud [i.e., a greater intensity]; high [position], more prominent, important</i>	neuter singular adjective; accusative case	Strong's #3173
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
kaleō (καλέω) [pronounced <i>kal-EH-oh</i> ]	active: <i>to call; to call aloud, utter in a loud voice; to invite</i> ; passive: <i>to be called, to receive a call</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2564
polus, pollos (πολύς, πολλός) [pronounced <i>poll-OOS, pol-LOSS</i> ]	<i>many, much, large; often, mostly, largely as a substantive: many things</i>	masculine plural adjective, accusative case	Strong's #4183

**Translation:** ...“A certain man was organizing a large dinner-party and he had invited many [to come to it].

This is another parable. It speaks directly to the comment made by this man.

There is a certain man and he organizes a large dinner party, and He invited many people to come.

This certain man is God; and the dinner party is the Kingdom of God; and the many people He invited to come are the **Jews**. In fact, the people who are being called are all of those attending this particular banquet who are eating a meal with Jesus—including the man who felt that he had to get his two cents worth in.

Luke 14:16 But Jesus [lit., *The*<sup>18</sup>] said to him, “A certain man was organizing a large dinner-party and he had invited many [to come to it].

Luke 14:17a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532

<sup>18</sup> Sometimes the definite article is used to refer back to someone previously mentioned who previously had a definite article before his name.

Luke 14:17a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apostellō (ἀποστέλλω) [pronounced ap-os-TEHL-low]	<i>to order (one) to go to a place appointed; to send [out, forth, away], dismiss; to allow one to depart, that he may be in a state of liberty; to order one to depart, send off; to drive away; to set apart</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #649
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
doulos (δοῦλος) [pronounced DEW-loss]	<i>slave (s); servant (s); attendant (s)</i>	masculine singular noun; accusative case	Strong's #1401
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
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
hōra (ώρα) [pronounced HO-rah]	<i>day, hour, instant, season, time</i>	feminine singular noun; dative, locative or instrumental case	Strong's #5610
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
deîprion (δεῖπνον) [pronounced DIPE-nohn]	<i>dinner, supper, feast; food taken in the evening</i>	neuter singular noun, genitive/ablative case	Strong's #1173
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>	aorist active infinitive	Strong's #2036
tois (τοῖς) [pronounced toiç]	<i>for the; by this, in that</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
kaleō (καλέω) [pronounced kal-EH-oh]	<i>active: called; calling aloud, uttering in a loud voice; invited; passive: being called, receiving a call</i>	masculine plural, perfect passive participle, dative, locative or instrumental case	Strong's #2564

**Translation:** He sent out his servant in the hour of [this] dinner to speak to the invited ones. ...

The dinner preparations are completed and, apparently, the many guests which were invited had not yet showed up. God had called the Jewish people, but many of them in the time of Jesus had rejected Him and chose instead a false legalistic religion of their own making.

You will note that the man giving the party sends out his *servant* (singular noun). Most of the time, this would be *servants*, but Jesus is emphasizing Himself. He is the Servant that God sent out to alert His people, His guests, to come to this banquet (the Kingdom of God).

Jesus was right there, calling all men to come to Him; and they did not know Who He was—despite what He said and despite what He did.

Luke 14:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
έρχομαι (ἔρχομαι) [pronounced AIR- khoh-my]	<i>go, come (in a great variety of applications, literally and figuratively); accompany; appear; bring, enter</i>	2 <sup>nd</sup> person plural, present (deponent) middle/passive imperative	Strong's #2064
ὅτι (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
ἔδὲ (ἤδη) [pronounced AY-day]	<i>[even] now, already, by this time</i>	adverb of time, immediacy	Strong's #2235
ἑτοιμος (ἔτοιμος) [pronounced heht-OY- moss]	<i>adjusted, prepared [to do something, to receive someone], ready; opportune, seasonable</i>	neuter plural adjective, nominative case	Strong's #2092
esti (ἔστι) [pronounced ehs-TEE] or estin (ἔστιν) [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)

**Translation:** ...'Come, for now [the dinner] is prepared [and ready to be eaten].'

The servant calls out to those who were invited. "All of the preparations have been done; the dinner is ready."

The servant refers to the many prophets who had been sent to Israel; and now it refers to Jesus Himself, the *Suffering Servant* of Isaiah 53.

Luke 14:17 He sent out his servant in the hour of [this] dinner to speak to the invited ones. 'Come, for now [the dinner] is prepared [and ready to be eaten].' (Kukis moderately literal translation)

Luke 14:16–17 But Jesus [lit., *The*<sup>19</sup>] said to him, "A certain man was organizing a large dinner-party and he had invited many [to come to it]. He sent out his servant in the hour of [this] dinner to speak to the invited ones. 'Come, for now [the dinner] is prepared [and ready to be eaten].' (Kukis moderately literal translation)

Sometimes a parable worked like this. A person might hear the parable and even remember it, but he is not quite ready for it yet. That parable might sit with him for awhile, and someone, at a later time, gives him enough information to understand what Jesus was saying to him.

<sup>19</sup> Sometimes the definite article is used to refer back to someone previously mentioned who previously had a definite article before his name.

Jesus, the Servant, is saying, “Everything is ready. Now is the time to come to the great banquet.” This is a call to salvation; this is a call to faith in Christ.

Sometimes, many things come together in the mind of a person all at once. For instance, you may have come across the unbeliever who would say, “God asked **Abraham** to offer up His Son, Isaac, for a human sacrifice? Isn’t that insane?” But then you explain to him what this event means, and how this represents God the Father offering up God the Son for our sins as a substitutionary offering (all of which can be found within the confines of that event). The person hears that and suddenly believes, because it makes sense to him.

Luke 14:16–17 **But Jesus answer him, saying, “There was a certain man who organized a great feast and he had invited many people to come to it. As the time drew near and preparations had been completed, this man sent out his servant to speak to those who had been invited. “Come, for all of the preparations have been done; the feast is ready!” (Kukis paraphrase)**

The Translation for Translators correctly guides its reader to the correct understanding of this passage: *But to show that many Jews whom God had invited would not accept God’s invitation [MET], Jesus replied to him, “One time a man decided to prepare a large feast. He invited many people to come. When it was the day for the feast, he sent his servant to tell those who had been {whom he had} invited, ‘Come now because everything is ready!’*

Luke 14:15–17 **But a certain one of the [guests] who were reclining together, heard these things, said to Jesus [lit., Him], “Blessed [is the man] who will eat bread in the Kingdom of God.” But Jesus [lit., The<sup>20</sup>] said to him, “A certain man was organizing a large dinner-party and he had invited many [to come to it]. He sent out his servant in the hour of [this] dinner to speak to the invited ones. ‘Come, for now [the dinner] is prepared [and ready to be eaten].’ (Kukis moderately literal translation)**

One of the dinner party inserts his own gem of wisdom (The person eating bread in the Kingdom of God will be happy); but Jesus takes this and gives another parable.

Luke 14:15–17 **There were men at this meal with Jesus reclining together. One of them, who had been listening to Jesus, suddenly said, “Blessed is the man who will eat bread in the Kingdom of God.” But Jesus answer him, saying, “There was a certain man who organized a great feast and he had invited many people to come to it. As the time drew near and preparations had been completed, this man sent out his servant to speak to those who had been invited. “Come, for all of the preparations have been done; the feast is ready!” (Kukis paraphrase)**

**And they began from one all to make excuses. The first said to him, ‘A field I bought and a need going out to see him. I am asking you have me having been excused.’ And another said, ‘A yoke of oxen bought—five. And I am departing to test [or, examine] them. I am asking you have me having been excused.’ And another said, ‘A woman I married and through this I am unable to come.’**

Luke  
14:18–20

**From one and all, they began to make excuses. The first [one] said to him, “I purchased a field and I need to go out to see it. I ask you to consider [lit., have] me excused.’ And another [one] said, “I purchased five yoke of oxen and I am leaving to examine [and test] them. I ask you to consider [lit., have] me excused.’ Finally, another [one] said, ‘I [just] married a woman and, because of this, I am unable to come [to your dinner].’**

<sup>20</sup> Sometimes the definite article is used to refer back to someone previously mentioned who previously had a definite article before his name.



Each guest that the servant spoke to had his own reason to decline the invitation at the last minute. The first one told him, “I just purchased a field and I need to go out and see it. Please excuse me from this function.’ Another one said, ‘I just purchased 5 yoke of oxen, and I am on my way right now to check them out and to test them. Please excuse me from this affair.’ The third one said, ‘I just married this great woman, and, because of this, I am unable to come to your dinner.’

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	And they began from one all to make excuses. The first said to him, ‘A field I bought and a need going out to see him. I am asking you have me having been excused.’ And another said, ‘A yoke of oxen bought—five. And I am departing to test [or, <i>examine</i> ] them. I am asking you have me having been excused.’ And another said, ‘A woman I married and through this I am unable to come.’
Douay-Rheims 1899 (Amer.)	And they began all at once to make excuse. The first said to him: I have bought a farm and I must needs go out and see it. I pray thee, hold me excused. And another said: I have bought five yoke of oxen and I go to try them. I pray thee, hold me excused. And another said: I have married a wife; and therefore I cannot come.
Holy Aramaic Scriptures	And each one from them all began to ask to be excused. The first said unto him, “I have bought a field and I need to go out and see it. I ask of you, allow me to be excused.” Another said, “I have bought five yoke of oxen, and I am going to examine them. I beseech you, allow me to be excused.” Another said, “I have taken a wife and because of this, I am not able to come.”
James Murdock’s Syriac NT	And they all to a man, began to excuse themselves. The first said to him: I have bought a field, and am constrained to go out and see it. I pray thee, allow me to be excused. Another said: I have bought five yoke of oxen, and I go to inspect them. I pray thee, allow me to be excused. Another said: I have married a wife, and on this account I cannot come.
Original Aramaic NT	"And they began each and every one of them to make excuses; the first said to him, 'I have bought a field, and I am compelled to go to see it. I beg of you, allow me to be excused.'" "Another said, 'I have bought five yoke of oxen, and I am going to examine them; I beg of you, allow me to be excused.'" "Another said, 'I have taken a wife, and therefore I cannot come.' "
Lamsa Peshitta (Syriac)	“And they began each and every one of them to make excuses; the first said to him, 'I have bought a field, and I am compelled to go to see it. I beg of you, allow me to be excused.' “ “Another said, 'I have bought five yoke of oxen, and I am going to examine them; I beg of you, allow me to be excused.'" "Another said, 'I have taken a wife, and therefore I cannot come.' “

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And they all gave reasons why they were not able to come. The first said to him, I have got a new field, and it is necessary for me to go and see it: I am full of regret that I am unable to come.
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	And another said, I have got some cattle, and I am going to make a test of them: I am full of regret that I am unable to come.
	And another said, I have been married, and so I am not able to come.
Bible in Worldwide English	But the people all began to make excuses. The first one said, I have bought a farm. I must go and see it. I beg you, excuse me from the feast." Another man said, "I have bought ten oxen. I am going to see them. I beg you, excuse me from the feast."
Easy English	Another one said, "I have married a woman, and so I cannot come." But then each person gave a reason why he could not come to the meal. The first man said, "I have bought a field, so I must go out and see it. Please say that I am sorry. Tell your master that I cannot come to his meal." The next man said, "I have bought five pairs of oxen. So I am just going out to see if they work well together. Please say that I am sorry. Tell your master that I cannot come to his meal." The third man said, "I have just married a wife. That is why I cannot come to the meal."
Easy-to-Read Version–2008	But all the guests said they could not come. Each one made an excuse. The first one said, 'I have just bought a field, so I must go look at it. Please excuse me.' Another man said, 'I have just bought five pairs of work animals; I must go and try them out. Please excuse me.'
God's Word™	A third man said, 'I just got married; I can't come.' "Everyone asked to be excused. The first said to him, 'I bought a field, and I need to see it. Please excuse me.' Another said, 'I bought five pairs of oxen, and I'm on my way to see how well they plow. Please excuse me.'
Good News Bible (TEV)	Still another said, 'I recently got married, and that's why I can't come.' But they all began, one after another, to make excuses. The first one told the servant, 'I have bought a field and must go and look at it; please accept my apologies.' Another one said, 'I have bought five pairs of oxen and am on my way to try them out; please accept my apologies.'
J. B. Phillips	Another one said, 'I have just gotten married, and for that reason I cannot come.' But they all, as one man, began to make their excuses. The first one said to him, 'I have bought some land. I must go and look at it. Please excuse me.' Another one said, 'I have bought five yoke of oxen and am on my way to try them out. Please convey my apologies.' Another one said, 'I have just got married and I am sure you will understand I cannot come.'
The Message	"Then they all began to beg off, one after another making excuses. The first said, 'I bought a piece of property and need to look it over. Send my regrets.' "Another said, 'I just bought five teams of oxen, and I really need to check them out. Send my regrets.'
NIRV	"And yet another said, 'I just got married and need to get home to my wife.' "But they all had the same idea. They began to make excuses. The first one said, 'I have just bought a field. I have to go and see it. Please excuse me.' "Another said, 'I have just bought five pairs of oxen. I'm on my way to try them out. Please excuse me.'
New Life Version	"Still another said, 'I just got married, so I can't come.' They all gave different reasons why they could not come. The first said, 'I have bought some land and I must go and see it. Do not expect me to come.' Another one said, 'I have bought ten cows to use for working in my fields. I must go and try them out. Do not expect me to come.' And another one said, 'I have just been married and I cannot come.' Newly

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

Casual English Bible	But one guest after another declined, making all kinds of excuses. The first excuse: 'Hey, I just bought a field and I've got to go make sure everything is okay there. So give my apologies.' Another guest said, 'Well, I just bought myself five teams of oxen. I have to go try them out. The host will understand.' Another guest said, 'OK it's like this, I just married myself a wife. I can't come.'[2]
Contemporary English V.	<sup>2</sup> 14:20We can only imagine why. One guest after another started making excuses. The first one said, "I bought some land, and I've got to look it over. Please excuse me." Another guest said, "I bought five teams of oxen, and I need to try them out. Please excuse me." Still another guest said, "I have just gotten married, and I can't be there."
The Living Bible	But they all began making excuses. One said he had just bought a field and wanted to inspect it, and asked to be excused. Another said he had just bought five pair of oxen and wanted to try them out. Another had just been married and for that reason couldn't come
New Berkeley Version New Living Translation	. But they all began making excuses. One said, 'I have just bought a field and must inspect it. Please excuse me.' Another said, 'I have just bought five pairs of oxen, and I want to try them out. Please excuse me.' Another said, 'I just got married, so I can't come.'
UnfoldingWord Simplified T.	But when the servant did that, all of the people whom he had invited began to say why they could not come. The first man that the servant went to said, 'I have just bought a field, and I must go there and see it. Please ask your master to forgive me for not coming!' Another person said, 'I have just bought five pairs of oxen, and I must go to examine them. Please ask your master to forgive me for not coming!' Another person said, 'I have just been married, so I cannot come.'
William's New Testament	But they all in the same attitude began to excuse themselves. The first one said, 'I have just bought a piece of land and I must go and look it over. Please excuse me.' Another said, 'I have just bought five yoke of oxen, and I am on my way to try them. Please excuse me.' Another said, 'I have just gotten married, and so I cannot come.'

### Partially literal and partially paraphrased translations:

American English Bible	'But each thereafter gave an excuse. Said the first: <i>'I must look at a field that I've bought; So, please let me be excused.'</i> 'And then another said this: <i>'I've purchased five pairs of oxen, And I must now go to inspect them; So, please let me be excused.'</i> 'Still another replied: <i>'Because I'm about to get married, I'm unable to come at this time.'</i>
Beck's American Translation Breakthrough Version	. And they all from one <i>consent</i> began to be giving excuses. The first said to him, 'I bought a field, and I have an obligation, when I go out, to see it. I ask you, have me excused.' And a different <i>person</i> said, 'I bought five pairs of cows, and I am traveling to examine them. I ask you, have me excused.'

	And a different <i>person</i> said, 'I married a wife, and because of this I am not able to come.'
Common English Bible	One by one, they all began to make excuses. The first one told him, 'I bought a farm and must go and see it. Please excuse me.' Another said, 'I bought five teams of oxen, and I'm going to check on them. Please excuse me.' Another said, 'I just got married, so I can't come.'
Len Gane Paraphrase	"And they all started to make the some excuse. The first said to him, 'I have bought some land, and I have to go and see it. I ask you to have me excused.' "Another said, 'I have bought five yoke of oxen, and I am going to test them. I ask you to have me excused.'
A. Campbell's Living Oracles	"Another said, 'I have gotten a wife, and that's why I cannot come.' But they all, without exception, made excuses. One said, I have purchased a field, which I must go and see; I pray you have me excused. Another said, I have bought five yoke of oxen, which I am going to prove; I pray you have me excused.
New Advent (Knox) Bible	A third said, I have married a wife; and, therefore, I can not go. And all of them, with one accord, began making excuses. I have bought a farm, the first said to him, and I must needs go and look over it; I pray thee, count me excused. And another said, I have bought five pair of oxen, and I am on my way to make trial of them; I pray thee, count me excused. And another said, I have married a wife, and so I am unable to come.
NT for Everyone	But the whole pack of them began to make excuses. The first said, "I've just bought a field, and I really have to go and see it. Please accept my apologies." Another one said, "I've just bought five yoke of oxen, and I've got to go and test them out – please accept my apologies." And another one said, "I've just got married, so naturally I can't come."
20 <sup>th</sup> Century New Testament	They all with one accord began to ask to be excused. The first man said to the servant 'I have bought a field and am obliged to go and look at it. I must ask you to consider me excused.' The next said 'I have bought five pairs of bullocks, and I am on my way to try them. I must ask you to consider me excused'; While the next said 'I am just married, and for that reason I am unable to come.'

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

Christian Standard Bible	"But without exception [Lit " <i>And from one (voice)</i> ] they all began to make excuses. The first one said to him, 'I have bought a field, and I must go out and see it. I ask you to excuse me.' "Another said, 'I have bought five yoke of oxen, and I'm going to try them out. I ask you to excuse me.' "And another said, 'I just got married, and therefore I'm unable to come.'
Conservapedia Translation	But they all made excuses. The first said, 'I've just bought a piece of land and must go inspect it. Please excuse me.' A second said, 'I've just bought five yokes of oxen, and have to go test them out. Please excuse me.' A third said, 'I just got married, so I obviously can't come!'
Revised Ferrar-Fenton Bible	But they all one by one began to make excuse. The first answered him, 'I have just bought a farm; and, of course, I must of necessity go and see it. Excuse me, I pray you.' Another said, 'I have bought five teams of bullocks; and I am going to examine them. Excuse me, I pray you.'
God's Truth (Tyndale)	And another said, 'I have married a wife; and owing to this, I am unable to attend.' And they all at once began to make excuse. The first said unto him: I have bought a farm, and I must needs go and see it, I pray you have me excused. And another

Montgomery NT	said: I have bought five yoke of oxen, and I go to prove them, I pray you have me excused. The third said: I have married a wife and therefore I cannot come. And the servant went, and brought his Master word thereof.
NIV, ©2011 Urim-Thummim Version	"And they all, without exception, proceeded to excuse themselves. The first told him. 'I have bought a field, and must needs go and see it. Pray have me excused.' "The second said: 'I have bought five yolk of oxen and am on my way to try them. I pray that you will have me excused.' "'I have taken a wife,' said the another, 'and for that reason I am unable to come.'
Weymouth New Testament	. On this account And they all with one consent began to make excuses. The first said to him, I have bought a piece of land, and I must under the circumstances go and see to it: I ask you to have me excused. Then another said, I have bought 5 yoke of oxen, and I go to try them out: I ask you to have me excused. Another said, I have married a woman, and therefore I cannot come.
Wikipedia Bible Project	"But they all without exception began to excuse themselves. The first told him, "'I have purchased a piece of land, and must of necessity go and look at it. Pray hold me excused.' "A second pleaded, "'I have bought five yoke of oxen, and am on my way to try them. Pray hold me excused.' "Another said, "'I am just married. It is impossible for me to come.'
<b>Catholic Bibles (those having the imprimatur):</b>	
Christian Community (1988)	But all alike began to make excuses. The first said, 'Please excuse me. I must go and see the piece of land I have just bought.' Another said, 'I am sorry, but I am on my way to try out the five yoke of oxen I have just bought.' Still another said, 'How can I come, when I've just got married?'
The Heritage Bible	And they all began as one to make excuses. The first said to him, I have bought a field, and I have need to go out and see it; I request you, have me excused. And another said, I bought five yoke of oxen, and I go to test them; I request you, have me excused. And another said, I married a wife, and because of this I do not have power to come.
New American Bible (2002)	But one by one, they all began to excuse themselves. The first said to him, 'I have purchased a field and must go to examine it; I ask you, consider me excused.' And another said, 'I have purchased five yoke of oxen and am on my way to evaluate them; I ask you, consider me excused.' And another said, 'I have just married a woman, and therefore I cannot come.'
New American Bible (2011) New Catholic Bible	. "But one after another they all began to make excuses. The first said, 'I have bought a parcel of land, and I must go out to inspect it. Please accept my apologies.' Another said, 'I have purchased five yoke of oxen, and I am on my way to try them out. Please accept my regrets.' Still another said, 'I have just gotten married, and therefore I am unable to come.'
Revised English Bible–1989	One after another they all sent excuses. The first said, 'I have bought a piece of land, and I must go and inspect it; please accept my apologies.' The second said, 'I have bought five yoke of oxen, and I am on my way to try them out; please accept my apologies.' The next said, 'I cannot come; I have just got married.'

**Jewish/Hebrew Names Bibles:**



Complete Jewish Bible	But they responded with a chorus of excuses. The first said to him, 'I've just bought a field, and I have to go out and see it. Please accept my apologies.' Another said, 'I've just bought five yoke of oxen, and I'm on my way to test them out. Please accept my apologies.' Still another said, 'I have just gotten married, so I can't come.'
Hebraic Roots Bible	And all with one mind began to beg off. The first said to him, I have bought a field, and I have need to go out and see it; I ask you, have me excused. And another said, I bought five yoke of oxen and I am going to try them out; I ask you, have me excused.
Holy New Covenant Trans.	And another said, I married a wife, and for this reason I am not able to come. But all the guests said they couldn't come. Each man gave an excuse. The first man said to him, 'I have just bought a field; I must go out and see it. Please excuse me.' Another man said, 'I have just bought five pair of oxen; I must go and try them out. Please excuse me.'
The Scriptures 2009 Tree of Life Version	A third man said, 'I have just gotten married; I can't come.' . "But every one of them began to beg off. The first said to him, 'I bought a farm, and I'm obligated to go out to see it. I'm asking you to have me excused.' Then another one said, 'I've purchased five teams of oxen, and I'm going to check them out. I'm asking you to have me excused.' Still another said, 'I've married a wife, so I cannot come.'

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

Accurate New Testament	...and begin from one [one] All [Men] to decline The [Man] First says [to] him field [I] buy and [I] have need Proceeding to see him [I] ask you have! me having been declined and Another [Man] says pairs [of] oxen [I] buy five and [I] go to test them [I] ask you have! me having been declined and Another [Man] says woman [I] marry and because of this not [I] have (ability) to come...
Awful Scroll Bible	(")Then themselves all out of one, began to beg-off. The first said to him, 'I bought a field, and I hold enfolds-over to be gone-out and perceived it. I requests you, be holding me having occurred to be begged-off.' (")Also another said, 'I bought five yoke of oxen, and myself proceeds to be estimated them. I request you, be holding me having occurred to be begged-off.' (")Even another said, 'I married a wife, and because of this-same thing myself am not able to be came.'
Concordant Literal Version	And they all begin, from one motive, to make excuse. The first said to him, 'I buy a field, and I have felt the necessity of coming out to see it. I am asking you to have me excused.'" And a different one said, 'I buy five yoke of oxen, and I am going to test them. I am asking you to have me excused.'" And a different one said, 'I marry a wife, and therefore I can not come.'"
exeGesés companion Bible	...- and they all begin to beg off. The first says to him, I bought a field, and I need go and see it: I ask you that I beg off. And another says, I bought five yoke of oxen, and I go to prove them: I ask you that I beg off. And another says, I married a woman, and because of this I cannot come.

Orthodox Jewish Bible	But each began to come up with a teretz (excuse). The rishon (first) said to him, I bought a sadeh (field) and I am compelled to go out and look at it. Please be mekabel (receive, accept) my terete. And another said, I have bought chamesh pair of oxen, and I am going to try them out. Please be mekabel my teretz (excuse). And another said, I took a wife and therefore I am not able to come.
Rotherham's Emphasized B.	And they all began, one after another to excuse themselves. [The first] said unto him— [A field] have I bought, and have need to go out and see it: I request thee, hold me excused. And [another] said— [Five' yoke of oxen] have I bought, and am going my way to prove them; I request thee, hold me excused. And [another] said— [A wife] have I married, and [for this cause] I cannot come!

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	. Then all of them, in the same way, began to excuse themselves [from attending]. The first one said to the host, 'I just bought some land and I need to go out and look it over, so please excuse me [from attending the supper].' And another person said, 'I just bought five teams of oxen and I need to go and try them out, so please excuse me [from attending the supper].' And the third person said, 'I just got married, so I cannot attend [the supper].'
The Expanded Bible	"But all the guests [one after another; or in a similar manner] began to make excuses [ <sup>C</sup> a great offense in that culture]. The first one said, 'I have just bought a field, and I must go look at it. Please excuse me.' Another said, 'I have just bought five pairs [ <sup>L</sup> yoke] of oxen; I must go and try them. Please excuse me.' A third person said, 'I just got married; I can't come [ <sup>C</sup> while newly married men were exempt from certain duties (Deut. 24:5), that is not a valid excuse for offending the host].'
Jonathan Mitchell NT	"And then one by one (or: from one [mind or motive]) they all began to proceed in making excuses and to beg off with declining requests. The first one said to him, 'I just bought a field and I continue having necessity of going out to see it. I am now asking you, Have me excused.' "And a different person said, 'I just bought five yokes (= pairs; teams) of oxen (or: cattle), and I am presently on my way to prove them (to examine and test them out), I am now asking you, Have me excused.' "Then still another person said, 'I just married a wife, and because of this, I am unable to come.'
P. Kretzmann Commentary	<b>Verses 18-20</b> The excuses: And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me. excused. And another said, I have married a wife, and therefore I cannot come. With one consent, as if by previous agreement, the invited guests began to excuse themselves, courteously enough, but with an air of finality which cannot be overlooked; they begged off, they did not want to 'come. The excuses of three of them are given as examples. One had bought a piece of ground, and just at that time the necessity devolved upon him to look it over; the purchase had not yet been

made unconditional, and so it was absolutely necessary for him to go out at just this moment. His business was more important than the supper: he begged to be released from his promise. A second invited guest had just purchased five yoke, or pair, of oxen, and he was on the way to examine them. He was not even so anxious as the first man to make his refusal appear unavoidable: he wanted to go, it pleased him to do so, his business was also dearer and more important to him than the invitation. A third coolly stated to the servant that he had married a wife and therefore could not come. His marriage had taken place since he had first received the invitation, and that, he considered, absolved him from any social duties that he may have promised. It is not the factor of carnal pleasure that is here emphasized, but merely the fact that in his new happiness he cared nothing for distractions.

Syndein/Thieme

“Indeed . . . one after another . . . they all began to make excuses.

The first said to him, ‘I have bought a field, and I must go out and see it. Please have me excused.’ {the ‘detail of lifes’ more important to him than God - here business}

“And ‘another of a different kind’ {heteros} said, ‘I have bought five yoke of oxen, and I am going out to examine them. Please have me excused.’

“And ‘another of a different kind’ {heteros} said, ‘I have married a woman, and therefore absolutely cannot {ouk} come.’

Translation for Translators

But *when the servant did that*, all of the people *whom he had invited* began to say why they did not want to come. The first *man the servant went to* said, ‘I have just bought a field, and I must go and see it. Please *ask your master* to forgive me for not coming!’ Another person said, ‘I have just bought five pair of oxen, and I must go to examine them. Please *ask your master* to forgive me for not coming!’ Another person said, ‘I have just been married. So I cannot come.’

The Voice

**Jesus:** But then every single guest began to make excuses. One said, “*Oh, I’m sorry.* I just bought some land, and I need to go see it. Please excuse me.” Another said, “*So sorry.* I just bought five pairs of oxen. I need to go check them out. Please excuse me.” Another said, “I just got married, so I can’t come.”

### Bible Translations with Many Footnotes:

Lexham Bible

And they all alike [Literally “by one”] began to excuse themselves. The first said to him, ‘I have purchased a field, and I must [Literally “I have necessity”] go out to look at it. I ask you, consider me excused.’

And another said, ‘I have purchased five yoke of oxen, and I am going to examine them. I ask you, consider me excused.’

NET Bible®

And another said, ‘I have married a wife, and for this reason I am not able to come. But one after another they all<sup>57</sup> began to make excuses.<sup>58</sup> The first said to him, ‘I have bought a field,<sup>59</sup> and I must go out and see it. Please excuse me.’<sup>60</sup> Another<sup>61</sup> said, ‘I have bought five yoke of oxen,<sup>62</sup> and I am going out<sup>63</sup> to examine them. Please excuse me.’ Another<sup>64</sup> said, ‘I just got married, and I cannot come.’<sup>65</sup>

<sup>57</sup>tn Or “all unanimously” (BDAG 107 s.v. ἀπό 6). “One after another” is suggested by L&N 61.2.

<sup>58</sup>sn To make excuses and cancel at this point was an insult in the culture of the time. Regardless of customs concerning responses to invitations, refusal at this point was rude.

<sup>59</sup>sn I have bought a field. An examination of newly bought land was a common practice. It was this person’s priority.

<sup>60</sup>sn The expression Please excuse me is probably a polite way of refusing, given the dynamics of the situation, although it is important to note that an initial acceptance had probably been indicated and it was now a bit late for a refusal. The semantic equivalent of the phrase may well be “please accept my apologies.”

<sup>61tn</sup> Grk “And another.” Here καί (kai) has not been translated because of differences between Greek and English style.

<sup>62sn</sup> Five yoke of oxen. This was a wealthy man, because the normal farmer had one or two yoke of oxen.

<sup>63tn</sup> The translation “going out” for πορεύομαι (poreuomai) is used because “going” in this context could be understood to mean “I am about to” rather than the correct nuance, “I am on my way to.”

<sup>64tn</sup> Grk “And another.” Here καί (kai) has not been translated because of differences between Greek and English style.

<sup>65sn</sup> I just got married, and I cannot come. There is no request to be excused here; just a refusal. Why this disqualifies attendance is not clear. The OT freed a newly married man from certain responsibilities such as serving in the army (Deut 20:7; 24:5), but that would hardly apply to a banquet. The invitation is not respected in any of the three cases.

New American Bible (2011)  
The Passion Translation

But one by one they all made excuses. One said, ‘I can’t come. I just bought some property and I’m obligated to go and look it over.’ Another said, ‘Please accept my regrets, for I just purchased five teams of oxen<sup>[c]</sup> and I need to make sure they can pull the plow.’ Another one said, ‘I can’t come because I just got married.’

The Spoken English NT

<sup>[c]</sup> This implies he was a wealthy man who foolishly chose possessions over Christ. And from the very first one, they all started to make excuses.<sup>p</sup> The first one told him, ‘I’ve bought a piece of land, and I need to go out and see it. Please let me be excused.’<sup>q</sup>

Another one said, ‘I’ve bought five pairs<sup>r</sup> of oxen, and I’m going over to test them out. Please let me be excused.’

Another one said, ‘I’ve just gotten married, and so I can’t come.’<sup>s</sup>

<sup>p</sup> Or “they all started to decline the invitation.”

<sup>q</sup> Lit. “I ask you, hold me excused” (and similarly for the other guests who say the same thing).

<sup>r</sup> Lit. “yoke.” Oxen often worked in matched pairs, using a tandem yoke.

<sup>s</sup> Lit. “I married a wife, and for this reason I can’t come.”

Wilbur Pickering’s New T.

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

Analytical-Literal Translation "And they all began with one [accord] to be excusing themselves. The first said to him, 'I bought a field, and I have a need to go out and to see it. I beg of you, be having me having been excused.'

"And another said, 'I bought five yoke of oxen, and I am going to test them. I beg of you, be having me having been excused.'

"And another said, 'I married a wife, and for this reason I am not being able to come.'

Berean Literal Bible

And all with one voice began to excuse themselves. The first said to him, ‘I have bought a field, and I have need, going out, to see it. I beg of you, hold me excused.’ And another said, ‘I have bought five yoke of oxen, and I am going to prove them. I beg of you, hold me excused.’

And another said, ‘I have married a wife, and because of this I am not able to come.’

Bond Slave Version

And they all with one consent began to make excuse. The first said to him, I have bought a piece of ground, and I must needs go and see it: I pray you have me excused.

And another said, I have bought five yoke of oxen, and I go to prove them: I pray you have me excused.

And another said, I have married a wife, and therefore I cannot come.

Charles Thomson NT  
Context Group Version

.  
And they all with one [consent] began to make excuses. The first said to him, I have bought a field, and I must surely go out and see it; I beg of you have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I beg of you have me excused. And another said, I have married a woman, and therefore I can't come.

Far Above All Translation

But they all one after the other set about excusing themselves. The first said to him, 'I have bought a field and need to go out and see to it. I ask you to accept my apologies.'  
And another said, 'I have bought five yoke of oxen, and I am going to try them out. I ask you to accept my apologies.'  
And another said, 'I have married a woman, which is why I can't come.'

Green's Literal Translation  
Legacy Standard Bible

.  
But they all alike began to make excuses. The first one said to him, 'I have bought a piece [Or *field*] of land and I need to go out and look at it. I ask you, consider me excused.' And another one said, 'I have bought five yoke of oxen, and I am going to try them out. I ask you, consider me excused.' And another one said, 'I have married a wife, and for that reason I cannot come.'

Literal Standard Version  
Modern English Version  
Modern Literal Version 2020

.  
And they all, from one desire, began to excuse themselves. The first said to him, I bought a field, and I have a necessity to go forth and to see it. I request of you, have me excused!  
And a different one said, I bought five yokes of bulls, and I am traveling on to test them. I request of you, have me excused!  
And a different one said, I married a wife, and because of this, I am not able to come.

Modern KJV  
New American Standard  
New European Version

.  
And they all began to make similar excuses. The first said to him: I have bought a field and I need to go out and see it; I pray you excuse me. And another said: I have bought five yoke of oxen, and I go to test them. I pray you, have me excused. And another said: I have married a wife, and therefore, I cannot come.

New Matthew Bible

And they all at once began to make excuse. The first said to him, I have bought a farm, and I need to go and see it; I pray you, have me excused. And another said, I have bought five yoke of oxen and I'm going to inspect them; I pray you, have me excused. The third said, I have married a wife, and therefore I cannot come.

Revised Young's Lit. Trans.

'And they began with one consent all to excuse themselves: The first said to him, A field I bought, and I have need to go forth and see it; I beg of you, have me excused.  
'And another said, Five yoke of oxen I bought, and I go on to prove them; I beg of you, have me excused: and another said, A wife I married, and because of this I am not able to come.

**The gist of this passage:**  
18-20

All of those invited to this great feast offer up excuses why they cannot attend.

**Luke 14:18a**

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



Luke 14:18a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
archomai (ἀρχομαι) [pronounced AR-khom-ah-ee]	<i>to begin; to be the first [to do something], to commence (in order of time); to rehearse [from the beginning]</i>	3 <sup>rd</sup> person plural, aorist (deponent) middle indicative	Strong's #756
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
heís, mia, hen (εἷς, μία, ἓν) [pronounced hicc, MEE-ah, ehn]	<i>one [in number, in terms of unity]; emphatic use: even one, one single, only one; with one accord, with one voice; one and the same</i>	numeral adjective	Strong's #1520
This word can be used in the place of the indefinite pronoun, and it can be translated <i>one, anyone, someone</i> .			
pantes (πάντες) [pronounced PAHN-tehç]	<i>the whole, all; everyone, each one, all [things]</i>	masculine plural adjective, nominative case	Strong's #3956
paraitéomai (παραιτέομαι) [pronounced par-ah-ee-TEH-ohm-ah-ee]	<i>to ask along side, to beg (off, from), to make excuses, to obtain by entreaty; to avert by entreaty, to refuse, to deprecate, to decline, to shun, to reject</i>	present (deponent) middle/passive infinitive	Strong's #3868

**Translation:** From one and all, they began to make excuses.

Bear in mind that this is a parable that the Lord is speaking. However, we will treat it as if a real situation which has taken place.

One by one, each of the invited guests began to make excuses why they were unable to attend.

Luke 14:18b			
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
prôtos (πρῶτος) [pronounced PROT-oss]	<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 singular adjective; nominative case	Strong's #4413
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

Luke 14:18b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autō (αὐτῶ) [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
agros (ἀγρός) [pronounced ah-GROSS]	<i>the field, the country; a piece of land, bit of tillage; the farms, country seats, neighbouring hamlets</i>	masculine singular noun, accusative case	Strong's #68
agorazō (ἀγοράζω) [pronounced ag-ohr-AD-zoh]	<i>to buy, to go to market, to purchase, to redeem; to do business in the market place (to buy or sell)</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #59
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
anakē (ἀναγκή) [pronounced ahn-ahg-KAY]	<i>need, needful, necessity, duty [by advantage, custom, argument]; calamity, distress, straits</i>	feminine singular noun, accusative case	Strong's #318
exerchomai (ἐξέρχομαι) [pronounced ex-EHR-khoh-mai]	<i>going out, coming out, exiting; going away; retiring; proceeding from, being descended from</i>	masculine singular, aorist active participle; nominative case	Strong's #1831
eidō (εἶδω) [pronounced Ī-doh]	<i>to see, to perceive, to discern, to know</i>	aorist active infinitive	Strong's #1492
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846

**Translation:** The first [one] said to him, "I purchased a field and I need to go out to see it.

One man purchased a field, and how he needs to go out and see it.

Each excuse is going to be, on its face, somewhat flimsy. You buy a piece of land sight unseen and now you are going to check it out?

Luke 14:18c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
erōtaō (ἐρωτάω) [pronounced air-o-TAW-oh]	<i>to ask [someone about something], to ask [a question]; to request, to beseech, to desire, to entreat, to pray</i>	1 <sup>st</sup> person singular, present active indicative	Strong's #2065
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)

Luke 14:18c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
echô (ἔχω) [pronounced EHKH-oh]	<i>have [and/or] hold; own, possess, adhere to, cling to</i>	2 <sup>nd</sup> person singular, present active imperative	Strong's #2192
Translators of Luke 14:18 variously translated this imperative as: <i>have, hold, consider.</i>			
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
paraitéomai (παραιτέομαι) [pronounced par-ah-ee-TEH-ohm-ah-ee]	<i>asking along side, begging (off, from), excusing, making excuses, obtaining by entreaty; averting by entreaty, refusing, deprecated, declining, shunning, rejecting</i>	masculine singular, perfect passive participle, accusative case	Strong's #3868

**Translation:** I ask you to consider [lit., have] me excused.'

The first one asks if he could be excused from this meal. This is a person who agreed to come to this meal, but something came up, so now he won't.

Luke 14:18 From one and all, they began to make excuses. The first [one] said to him, "I purchased a field and I need to go out to see it. I ask you to consider [lit., have] me excused.'

Luke 14:19a			
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
héteros (ἕτερος) [pronounced HEH-ter-os]	<i>another [of a different kind], other; different, altered</i>	correlative pronoun; masculine singular adjective, nominative case	Strong's #2087
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
zeugos (ζεύγος) [pronounced DZYOO-gos]	<i>a couple, a team, a pair, a yoke</i>	neuter singular noun; accusative case	Strong's #2201
boûs (βοῦς) [pronounced booce]	<i>ox, cow; grazing livestock</i>	masculine plural noun, genitive/ablative case	Strong's #1016
agorazô (ἀγοράζω) [pronounced ag-ohr-AD-zoh]	<i>to buy, to go to market, to purchase, to redeem; to do business in the market place (to buy or sell)</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #59

## Luke 14:19a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pente (πέντε) [pronounced PEHN- teh]	five	Indeclinable noun	Strong's #4002

**Translation:** And another [one] said, "I purchased five yoke of oxen..."

A second man also made a purchase. He bought five yoke of oxen, meaning that he purchase 5 pairs of oxen. This is a man who is fairly well off. It was typical for a reasonable landowner to have a single pair of oxen. This person is purchasing five pair of oxen. That would represent a pretty expensive outlay for an individual.

## Luke 14:19b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with	conjunction	Strong's #2532
poreuomai (πορεύομαι) [pronounced po-ROO- oh-my]	to traverse, to travel, to depart, to go way, to go forth	1 <sup>st</sup> person singular, present (deponent) middle/passive indicative	Strong's #4198
dokimázō (δοκιμάζω) [pronounced dohk-ihm- AHD-zoh]	to test, to examine, to prove, to scrutinize (to see whether a thing is genuine or not) (such as metals); to recognize as genuine after examination, to approve, to deem worthy; to allow, to discern, to examine	aorist active infinitive	Strong's #1381
auta (αὐτά) [pronounced ow-TAH]	them, to them, toward them; same	3 <sup>rd</sup> person neuter plural personal pronoun; accusative case	Strong's #846

**Translation:** ...and I am leaving to examine [and test] them.

Like the one who purchased the land, he is now going to go and check the animals out. Why he did not do this before buying the animals, I don't know. The timing is odd; but we host is going to have to accept it.

## Luke 14:19c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
erōtaō (ἔρωτάω) [pronounced air-o- TAW-oh]	to ask [someone about something], to ask [a question]; to request, to beseech, to desire, to entreat, to pray	1 <sup>st</sup> person singular, present active indicative	Strong's #2065

### Luke 14:19c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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)
echô (ἔχω) [pronounced EHKh-oh]	<i>have [and/or] hold; own, possess, adhere to, cling to</i>	2 <sup>nd</sup> person singular, present active imperative	Strong's #2192
Translators of Luke 14:18 variously translated this imperative as: <i>have, hold, consider</i> .			
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
paraitéomai (παραιτέομαι) [pronounced par-ahee-TEH-ohm-ahee]	<i>asking along side, begging (off, from), excusing, making excuses, obtaining by entreaty; averting by entreaty, refusing, deprecated, declining, shunning, rejecting</i>	masculine singular, perfect passive participle, accusative case	Strong's #3868
This is v. 18c.			

**Translation:** I ask you to consider [lit., have] me excused.'

He also asks for permission to miss the dinner party.

Luke 14:19 And another [one] said, "I purchased five yoke of oxen and I am leaving to examine [and test] them. I ask you to consider [lit., have] me excused.'

### Luke 14:20a

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
héteros (ἕτερος) [pronounced HEH-ter-os]	<i>another [of a different kind], other; different, altered</i>	correlative pronoun; masculine singular adjective; nominative case	Strong's #2087
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
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; accusative case	Strong's #1135



### Luke 14:20a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gamēō (γαμέω) [pronounced gam-EH-oh]	<i>to marry, to lead in marriage, take to wife; to get married, to give one's self in marriage; to give a daughter in marriage</i>	1 <sup>st</sup> person singular, aorist active indicative	Strong's #1060

**Translation:** Finally, another [one] said, 'I [just] married a woman...

The third man claims to have just gotten married.

Just like the other excuses, this one is also somewhat odd. The man would have known about his nuptials at the time of accepting the invitation to this dinner party. Would he not have either declined at the time, or said, "Can this be a plus-one invite?"

My point is, none of these excuses are good. They may be true, but they seem a little bit off.

### Luke 14:20b

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
diá (διά) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by the means of; by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
touto (τοῦτο) [pronounced TOO-toh]	<i>this, this one, this thing</i>	intermediate demonstrative pronoun; accusative singular neuter form	Strong's #3778 (also known as Strong's #5124)
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
dunamai (δύναμαι) [pronounced DOO-nam-ahēe]	<i>to be able, to have power to; to be able to do something; to be capable, strong and powerful</i>	1 <sup>st</sup> person singular, present (deponent) middle or passive indicative	Strong's #1410
With the negative, this means, <i>unable to do, without the power to do, lacking the capability to act.</i>			
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>	aorist active infinitive	Strong's #2064

**Translation:** ...and, because of this, I am unable to come [to your dinner].'

Without giving any further explanation, the recently married man says, "For this reason, I just cannot attend this dinner of yours."

Luke 14:20 Finally, another [one] said, 'I [just] married a woman and, because of this, I am unable to come [to your dinner].' (Kukis moderately literal translation)

Luke 14:18–20 From one and all, they began to make excuses. The first [one] said to him, "I purchased a field and I need to go out to see it. I ask you to consider [lit., *have*] me excused.' And another [one] said, "I purchased five yoke of oxen and I am leaving to examine [and test] them. I ask you to consider [lit., *have*] me excused.' Finally, another [one] said, 'I [just] married a woman and, because of this, I am unable to come [to your dinner].' (Kukis moderately literal translation)

Luke 14:18–20 Each guest that the servant spoke to had his own reason to decline the invitation at the last minute. The first one told him, "I just purchased a field and I need to go out and see it. Please excuse me from this function.' Another one said, 'I just purchased 5 yoke of oxen, and I am on my way right now to check them out and to test them. Please excuse me from this affair.' The third one said, 'I just married this great women, and, because of this, I am unable to come to your dinner.' (Kukis paraphrase)

I will interpret this entire parable when we complete it; but the One holding the feast is God the Father. The feast or the dinner is having dinner with God in heaven (or in the **Millennium**). Each person who begs off was called by God as a Jew, but they have allowed various earthly pleasures—legitimate ones—to prevent them from attending.

The host has, no doubt, gone to great expense and trouble to prepare this meal. Now, those he has called are not coming. God has gone to a great deal of effort to prepare eternity for the Jews, but many of them are making excuses why they cannot attend.

**And coming, the slave, brought a report to the master of his [concerning] these things. Then, being angry, the master [of the house] said to the slave of his, 'Go out quickly to the public areas and streets of the city and the poor and disabled and blind and maimed you bring in here.'**

Luke  
14:21

**And coming [back], the slave brought a report to his master [concerning] these things. Being angry, the homeowner said to his slave, 'Quickly go out to the public areas and streets of the city and bring those [who are] poor, disabled, blind and maimed [back] here [for this grand banquet].'**

**The slave returned, telling his master about those who backed out of the dinner invitations. The host was angry about this, and he said to his slave, 'Quickly, go out to into the streets and public areas and bring back those who are poor, disabled, blind and maimed to join me for this banquet.'**

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek) **And coming, the slave, brought a report to the master of his [concerning] these things. Then, being angry, the master [of the house] said to the slave of his, 'Go out quickly to the public areas and streets of the city and the poor and disabled and blind and maimed you bring in here.'**

Douay-Rheims 1899 (Amer.) **And the servant returning, told these things to his lord. Then the master of the house, being angry, said to his servant: Go out quickly into the streets and lanes of the city; and bring in hither the poor and the feeble and the blind and the lame.**

Holy Aramaic Scriptures **And that servant came and told his Lord these things. Then the Lord of the house was angry, and said unto His servant, "Go out quickly into the marketplaces, and**

	the streets of the city, and bring here the poor, and the afflicted, and the lame, and the blind!"
James Murdock's Syriac NT	And the servant came, and told his lord these things. Then the lord of the house was angry: and he said to his servant, Go out quickly into the market-places and streets of the city, and bring in hither the poor, and the diseased, and the lame, and the blind.
Original Aramaic NT	"And that servant came and he told his employer these things; and the owner of the house was angry and he said to his servant, 'Go out quickly to the marketplaces and to the streets of the city and bring here the poor and the afflicted and the feeble and the blind.'"
Lamsa Peshitta (Syriac)	"And that servant came and he told his employer these things; and the owner of the house was angry and he said to his servant, 'Go out quickly to the marketplaces and to the streets of the city and bring here the poor and the afflicted and the feeble and the blind.' "

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And the servant came back and gave his master an account of these things. Then the master of the house was angry and said to the servant, Go out quickly into the streets of the town and get the poor, the blind, and those who are broken in body.
Bible in Worldwide English	The servant came and told his master. Then the master was very angry. He said to his servant, "Go out quickly. Go on all the streets in the city. Bring here people who are poor, hurt, blind, or lame."
Easy English	The servant went back to his master. He told him what everyone had said. Then the master of the house was very angry. "Go out quickly to every street in the town," he said to his servant. "Bring the poor people here. Bring those that have lost an arm or a leg. And bring those that cannot walk well, and those that cannot see."
Easy-to-Read Version–2008	"So the servant returned and told his master what happened. The master was angry. He said, 'Hurry! Go into the streets and alleys of the town. Bring me the poor, the crippled, the blind, and the lame.'
God's Word™	"The servant went back to report this to his master. Then the master of the house became angry. He told his servant, 'Run to every street and alley in the city! Bring back the poor, the handicapped, the blind, and the lame.'
Good News Bible (TEV)	The servant went back and told all this to his master. The master was furious and said to his servant, 'Hurry out to the streets and alleys of the town, and bring back the poor, the crippled, the blind, and the lame.'
J. B. Phillips	So the servant returned and reported all this to his master. The master of the house was extremely annoyed and said to his servant, 'Hurry out now into the streets and alleys of the town, and bring here the poor and crippled and blind and lame.'
The Message	"The servant went back and told the master what had happened. He was outraged and told the servant, 'Quickly, get out into the city streets and alleys. Collect all who look like they need a square meal, all the misfits and homeless and down-and-out you can lay your hands on, and bring them here.'
NIRV	"The servant came back and reported this to his master. Then the owner of the house became angry. He ordered his servant, 'Go out quickly into the streets and lanes of the town. Bring in those who are poor. Also bring those who can't see or walk.'
New Life Version	"The servant went back to his owner and told him these things. Then his owner became angry. He said to his servant, 'Hurry into the streets and narrow roads of the city and bring poor people here. Bring those whose bodies are diseased. Bring those who cannot walk and those who are blind.'

New Simplified Bible »The servant returned and conveyed this to his master. The master was furious. He commanded his servant to hurry into the streets and alleys of the town, and bring back the poor, the crippled, the blind, and the lame.

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

Casual English Bible The slave came back and delivered the news to the man of the house who was throwing the party. The man, mad as all get out, gave his slave new instructions. 'Right now, go out into the streets and the alleys of this city and bring back the poor, the lame, and the blind.'

Contemporary English V. The servant told his master what happened, and the master became so angry that he said, "Go as fast as you can to every street and alley in town! Bring in everyone who is poor or crippled or blind or lame."

The Living Bible "The servant returned and reported to his master what they had said. His master was angry and told him to go quickly into the streets and alleys of the city and to invite the beggars, crippled, lame, and blind.

New Berkeley Version  
New Living Translation .  
"The servant returned and told his master what they had said. His master was furious and said, 'Go quickly into the streets and alleys of the town and invite the poor, the crippled, the blind, and the lame.'

The Passion Translation "The servant reported back to the host and told him of all their excuses. So the master became angry and said to his servant, 'Go at once throughout the city and invite anyone you find—the poor, the blind, the disabled, the hurting, and the lonely—and invite them to my banquet.'

UnfoldingWord Simplified T. So the servant returned to his master and reported what everyone had said. The owner of the house was angry and said to his servant, 'Go out quickly to the streets and alleys of the city and find poor and crippled and blind and lame people, and bring them here into my house!'

William's New Testament So the slave returned and reported these answers to his master. Then the master of the house became angry and said to his slave, 'Hurry out into the streets and lanes of the city and bring in here the poor, the maimed, the crippled, and the blind.'

**Partially literal and partially paraphrased translations:**

American English Bible 'Well when the slave returned and reported these things,  
The master of the house became angry,  
And this is what he said to his slave:  
*'Go quickly to the main streets and alleys,  
And bring the crippled and poor,  
As well as the blind and the lame.'*

Beck's American Translation .  
Breakthrough Version And when the slave showed up, he reported these things to his master. At that time, when the property owner was enraged, he said to his slave, 'Go out quickly into the plazas and streets of the city, and bring the poor, badly wounded, blind, and crippled in here.'

Common English Bible When he returned, the servant reported these excuses to his master. The master of the house became angry and said to his servant, 'Go quickly to the city's streets, the busy ones and the side streets, and bring the poor, crippled, blind, and lame.'

Len Gane Paraphrase "So that servant came and reported to his lord these things. Then the master of the house getting angry said to his servant, Quickly go out into the streets and avenues of the city. Bring in here the poor, the maimed, the lame, and the blind.

A. Campbell's Living Oracles The servant being returned, related all to his master. Then the master of the house was angry, and said to his servants, Go immediately into the streets and lanes of the city, and bring in here the poor, the maimed, the lame, and the blind.

New Advent (Knox) Bible	The servant came back and told his master all this, whereupon the host fell into a rage, and said to his servant, Quick, go out into the streets and lanes of the city; bring in the poor, the cripples, the blind and the lame.
NT for Everyone	So the servant went back and told his master all this. The householder was cross, and said to his servant, "Go out quickly into the streets and lanes of the town and bring in here the poor, the crippled, the lame and the blind."
20 <sup>th</sup> Century New Testament	On his return the servant told his master all these answers. Then in anger the owner of the house said to his servant 'Go out at once into the streets and alleys of the town, and bring in here the poor, and the crippled, and the blind, and the lame.'

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

Christian Standard Bible	.
Conservapedia Translation	So the servant returned and told his master. The master, now angry, told his servant to bring the poor, injured, disabled, and blind from the streets of the city.
Revised Ferrar-Fenton Bible	"The servant accordingly returned, and reported this to his master. Then the master of the house, being infuriated, said to his servant, 'Go out at once into the streets and lanes of the town, and bring in here the poor, the crippled, the lame, and the blind.'
God's Truth (Tyndale)	Then was the good man of the house displeased, and said to his servant: Go out quickly into the streets and quarters of the city, and bring in hither the poor and the maimed and the halt and the blind.
Montgomery NT	"So the slave came and presented all these answers to his master. Then the master of the house was indignant, and said to his slave. 'Go out, quickly, into the streets and alleys of the city, and bring in hither the poor, the maimed, the blind, the lame.'
Weymouth New Testament	.
Wikipedia Bible Project	So the servant returned and told his master what they said. Then the house-owner got angry and told his servant, out right away into the streets and alleys of the town, and bring here the poor and disabled and blind and lame.'

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

Christian Community (1988)	The servant returned alone, and reported this to his master. Upon hearing his account, the master of the house flew into a rage, and ordered his servant, 'Go out quickly into the streets and alleys of the town, and bring in the poor, the crippled, the blind and the lame.'
The Heritage Bible	10:21; 14:13 And that servant arriving, announced to his lord these things. Then the ruler of the house being enraged, said to his servant, Go out quickly into the streets and lanes of the city, and bring in here the poor, and crippled, and lame, and blind.
New American Bible (2011)	.
Revised English Bible—1989	When the servant came back he reported this to his master. The master of the house was furious and said to him, 'Go out quickly into the streets and alleys of the town, and bring in the poor, the crippled, the blind, and the lame.'

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The slave came and reported these things to his master. "Then the owner of the house, in a rage, told his slave, 'Quick, go out into the streets and alleys of the city; and bring in the poor, the disfigured, the blind and the crippled!'
Holy New Covenant Trans.	"So the slave returned. He told his master what had happened. Then the master became angry and said, Go into the streets and alleys of the town. Bring me the poor people, the crippled, the blind, and the lame.'



The Scriptures 2009	“And that servant came and reported this to his master. Then the master of the house, being wroth, said to his servant, ‘Hurry out into the streets and lanes of the city, and bring in here the poor, and crippled, and lame, and blind.’
Tree of Life Version	“The slave came and reported these things to his master. Then the master of the house got angry and said to his slave, ‘Quickly go out into the squares and alleys of the city and bring here the poor, the maimed, the blind, and the lame.’

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

Accurate New Testament	...and Coming The Servant announces [to] the lord [of] him these then Being Enraged The House Manager says [to] the servant [of] him proceed! quickly to the squares and streets [of] the city and the [men] poor and [men] maimed and [men] blind and [men] lame bring! (in) here...
Awful Scroll Bible	(")Indeed the devoted slave himself being came, announced-out to his lord these-same things. As-when-at-that time, the lord-of-the-house being came to be provoked to anger, said to his devoted slave, 'Be yourself gone-out quickly, into the broad ways and the avenues of the city, and be brought-in yet-to-this place: the reduced-to-cower, and maimed-upon and lame, and blind.'
Concordant Literal Version	And, coming along, the slave reports these things to his lord. Then being indignant, the householder said to his slave, 'Come out quickly into the squares and streets of the city, and lead in here the poor, and cripples, and blind, and lame.'"
exeGesés companion Bible	So that servant comes, and evangelizes these to his adoni. So, being wroth, the housedespotés says to his servant, Go quickly into the broadways and streets of the city and bring in the poor and the maimed and the lame and the blind!
Orthodox Jewish Bible	And the eved returned and reported this to his Adon. Then the Baal Bayit became angry and said to his eved, Go out quickly into the rekhvot (streets) and lanes of the shtetl and bring in here the aniyim (the poor) and the baalei hamum (the maimed) and the ivrim (blind) and the pisechim (the lame).
Rotherham's Emphasized B.	And, going near, the servant reported unto his lord these things.   Then    provoked to anger  the master of the house said unto his servant— Go out quickly, into the broadways and streets of the city,—and  the destitute, and tried, and blind, and lame  bring thou in here.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	So the servant came back and reported this to his master. Then [his master,] the head of the household, became angry [at the rejections of his invitation] and said to his servant, 'Go out quickly into the streets and the lanes of the city and bring in here the poor and the disabled and the blind and the lame.'
An Understandable Version	Then the slave returned and told his master about these things. Then the master of the house became angry and said to his slave, out quickly into the streets and alleys of the town and bring people who are poor, and handicapped, and blind and crippled in here [ <i>i.e., to the supper</i> ].
The Expanded Bible	So the ·servant [slave] returned and told his master what had happened. Then the master [ <sup>l</sup> of the household] became angry and said, 'Go at once into the ·streets [squares] and ·alleys [lanes] of the town, and bring in the poor, the crippled, the blind, and the lame.'
Jonathan Mitchell NT	"And so the slave, after coming to be alongside, reported back to his owner (master; lord) these [responses]. At that point the master of the house (or: householder), being indignant from the internal fervor of his natural disposition, said to his slave,

'At once go out quickly into the squares and streets of the city and at once bring here the destitute folks as well as crippled, maimed and mutilated people, even blind folks and lame ones!'

P. Kretzmann Commentary

**Verses 21-24**

The result:

So that servant came, and showed his lord these things. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

Syndein/Thieme

“So the slave, having come back, reported this to his lord/master {kurios}. Then the 'master of the household' {oikodespotes}, becoming furious {orgizo}, said to his slave, 'Go out quickly to the streets and alleys of the city, and bring in the destitute, the crippled, the blind and the lame.'

Translation for Translators

So the servant returned to his master and reported what *everyone had said*. The owner of the house was angry *when he heard the reasons they gave for not coming*. He said to his servant, 'Go out quickly to the streets and alleys of the city *and find* poor and crippled and blind and lame *people, and bring* them here into my house!'

The Voice

**Jesus:** The servant returned and reported their responses to his master. His master was angry and told the servant, “Go out quickly to the streets and alleys around town and bring the poor, the amputees, the blind, and the cripples.”

### Bible Translations with Many Footnotes:

Lexham Bible

**And the slave came and** [\*Here “and ” is supplied because the previous participle (“came”) has been translated as a finite verb] **reported these things to his master. Then the master of the house became angry and** [\*Here “and ” is supplied because the previous participle (“became angry”) has been translated as a finite verb] **said to his slave, ‘Go out quickly into the streets and alleys of the city and bring in here the poor and crippled and blind and lame!’**

NET Bible®

So<sup>66</sup> the slave came back and reported this to his master. Then the master of the household was furious<sup>67</sup> and said to his slave, ‘Go out quickly<sup>68</sup> to the streets and alleys of the city,<sup>69</sup> and bring in the poor,<sup>70</sup> the crippled,<sup>71</sup> the blind, and the lame.’

<sup>66tn</sup> Here καί (kai) has been translated as “so” to indicate the result of the preceding responses.

<sup>67tn</sup> Grk “being furious, said.” The participle ὀργισθεῖς (orgisqeí) has been translated as a finite verb due to requirements of contemporary English style.

<sup>68sn</sup> It was necessary to go out quickly because the banquet was already prepared.

All the food would spoil if not eaten immediately.

<sup>69tn</sup> Or “town.”

<sup>70sn</sup> The poor, the crippled, the blind and the lame. Note how the list matches v. 13, illustrating that point. Note also how the party goes on; it is not postponed until a later date. Instead new guests are invited.

<sup>71tn</sup> Grk “and the crippled.” Normally crippled as a result of being maimed or mutilated (L&N 23.177). Καί (kai) has not been translated here and before the following category (Grk “and the blind and the lame”) since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

New American Bible (2011)  
The Spoken English NT

.  
**And the slave came back and told his master all this.<sup>t</sup> Then the owner was furious. He said to his slave, Go out to the public places and city streets. Bring in the poor, people with disabilities, the blind, and people who can't walk.”**

<sup>t</sup> Lit. “these things.”

Wilbur Pickering's New T.

.

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

Analytical-Literal Translation	"And that slave having come, reported these [things] to his lord. Then the master of the house, having been enraged, said to his slave, 'Go out quickly into the open streets and alleys of the city and bring in here the poor and crippled and lame and blind.'
Charles Thomson NT	So the servant came and told his master these things. And the master of the family, being incensed, said to his servant, Go out quickly to the streets and lanes of the city, and bring in hither the poor and the maimed, and the lame, and the blind.
Context Group Version	And the slave came, and told his lord these things. Then the master of the house being angry said to his slave, Go out quickly into the public squares and lanes of the city, and bring in here the poor and maimed and blind and lame.
Far Above All Translation	.
Green's Literal Translation	And having come up that slave reported these things to his lord. Then being angry, the housemaster said to his slave, Go out quickly into the streets and lanes of the city, and bring in here the poor and maimed and lame and blind ones.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	And that bondservant came* and reported to his lord these things. Then the householder was made angry, and said to his bondservant, Go forth quickly into the streets and lanes of the city, and lead the poor and disabled and lame and blind in here.
Modern KJV	.
New American Standard	And the slave came <i>back</i> and reported this to his master. Then the head of the household became angry and said to his slave, 'Go out at once into the streets and lanes of the city and bring in here those who are poor, those with disabilities, those who are blind, and those who are limping.'
New Matthew Bible	And the servant went and brought his master word of this. Then was the lord of the house displeased, and said to his servant, Go out quickly into the streets and quarters of the city, and bring in here the poor and the maimed and the lame and the blind.
Revised Young's Lit. Trans.	'And that servant having come, told to his lord these things, then the master of the house, having been angry, said to his servant, Go forth quickly to the broad places and lanes of the city, and the poor, and maimed, and lame, and blind, bring in hither.

**The gist of this passage:** Upon hearing that his confirmed guests were not coming, the master of the house sent his servant out to get anyone he could find to show up. He asked to get those with serious physical problems to come to him.

<b>Luke 14:21a</b>			
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
paraginomai (παράγινομαι) [pronounced pah-ahg-EEN-ohm-ai]	<i>coming [arriving, being present]; appearing, making a public appearance; coming near, approaching; standing by, coming to the aid of</i>	masculine singular, aorist (deponent) middle participle; nominative case	Strong's #3854

Luke 14:21a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
doulos (δοῦλος) [pronounced DEW-loss]	<i>slave (s); servant (s); attendant (s)</i>	masculine singular noun; nominative case	Strong's #1401
apaggellō (ἀπαγγέλλω) [pronounced ap-ang-EL-loh]	<i>to bring tidings (from a person or a thing), to bring word, to bring a report; to proclaim, to make known openly, to tell, to declare</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #518
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
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; dative, locative or instrumental case	Strong's #2962
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
tauta (ταῦτα) [pronounced TAU-taw]	<i>these, these things</i>	intermediate demonstrative pronoun; neuter plural; accusative case	Strong's #3778 (also known as Strong's #5023)

**Translation:** And coming [back], the slave brought a report to his master [concerning] these things.

The slave returns and tells his master what has happened and how his guests have made last-minute excuses for not coming to the banquet.

Luke 14:21b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tōte (τότε) [pronounced TOH-teh]	<i>then, at that time, when</i>	adverb	Strong's #5119
orgízō (ὀργίζω) [pronounced or-GIHD-zoe]	<i>being angry; becoming provoke; enraged, being aroused to anger; becoming exasperated (with)</i>	masculine singular, aorist passive participle, nominative case	Strong's #3710

Luke 14:21b			
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
oikodespotês (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
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
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
doulos (δοῦλος) [pronounced DEW-loss]	<i>slave (s); servant (s); attendant (s)</i>	masculine singular noun; dative, locative or instrumental case	Strong's #1401
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:** Being angry, the homeowner said to his slave,...

The homeowner/host is angry about this, but he develops a plan quickly.

Luke 14:21c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
exerchomai (ἐξέρχομαι) [pronounced ex-EHR-khoh-mai]	<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
tachéōs (ταχέως) [pronounced tahkh-EH-occe]	<i>quickly, briefly, shortly, rapidly, at once, right away</i>	adverb	Strong's #5030
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588



Luke 14:21c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
plateia (πλατεία) [pronounced <i>plat-ĭ-ah</i> ]	<i>a wide place, an open square; a street; public areas</i>	feminine plural noun, accusative case	Strong's #4113
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
hrumē (ρύμη) [pronounced <i>HROO-may</i> ]	<i>street, alley, avenue (crowded), lane</i>	feminine plural noun, accusative case	Strong's #4505
tês (τῆς) [pronounced <i>tayc</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
polis (πόλις, εως, ῆ) [pronounced <i>POH-liss</i> ]	<i>city, city-state; inhabitants of a city</i>	feminine singular noun; genitive/ablative case	Strong's #4172

**Translation:** ...'Quickly go out to the public areas and streets of the city...

He tells his servant to go out into the streets and public areas.

Luke 14:21d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
tous (τοὺς) [pronounced <i>tooç</i> ]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
ptôchos (πτωκός) [pronounced <i>ptoh-KHOSS</i> ]	<i>poor, miserable, beggarly, impotent</i>	masculine plural noun, accusative case	Strong's #4434
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
anápēros (ἀνάπηρος) [pronounced <i>an-AP-ay-ross</i> ]	<i>crippled, disabled, maimed, injured; bereft of (some member of body)</i>	masculine plural adjective, accusative case	Strong's #376
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532

Luke 14:21d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tuphlos (τυφλός) [pronounced <i>toof-LOSS</i> ]	<i>blind, enveloped with smoke, unable to see clearly; used figuratively to mean [willfully] blind, ignorant, stupid, slow in understanding</i>	masculine plural adjective; accusative case	Strong's #5185
kaí (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
chôlos (χωλός) [pronounced <i>kho-LOSS</i> ]	<i>lame, cripple; deprived of a foot, maimed; limping</i>	masculine plural adjective; accusative case	Strong's #5560
Remember v. 13b? The last two nouns are flipped. Apart from that, these are the same words.			
eisagô (εἰσάγω) [pronounced <i>ice-AG-oh</i> ]	<i>lead in, bring in; introduce</i>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #1521
hōde (ὧδε) [pronounced <i>HO-deh</i> ]	<i>here, [in, to] this place, in this same spot; there</i>	adverb	Strong's #5602

**Translation:** ...and bring those [who are] poor, disabled, blind and maimed [back] here [for this grand banquet].'

The servant is to gather those who are poor, disabled, blind and maimed for this banquet.

Who are these people? These are the men to whom Jesus ministered, healing their sicknesses, their blindness, their bowed limbs, etc.

Luke 14:21 And coming [back], the slave brought a report to his master [concerning] these things. Being angry, the homeowner said to his slave, 'Quickly go out to the public areas and streets of the city and bring those [who are] poor, disabled, blind and maimed [back] here [for this grand banquet].' (Kukis moderately literal translation)

Luke 14:21 The slave returned, telling his master about those who backed out of the dinner invitations. The host was angry about this, and he said to his slave, 'Quickly, go out to into the streets and public areas and bring back those who are poor, disabled, blind and maimed to join me for this banquet.' (Kukis paraphrase)

**And said the slave, 'Master, it has happened, the [thing] you commanded; and yet room is.'**

Luke  
14:22

**The slave then said, 'Master, [what] you commanded has happened, yet [there] is still room.'**

**The slave then said, 'Master, what you commanded me to do has been done. Nevertheless, there is still some room around the table for your feast.'**

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek) **And said the slave, 'Master, it has happened, the [thing] you commanded; and yet room is.'**

Douay-Rheims 1899 (Amer.)	And the servant said: Lord, it is done as thou hast commanded; and yet there is room.
Holy Aramaic Scriptures	And the servant said, "Mari {My Lord}, it is as you have commanded, and yet, there is room."
James Murdock's Syriac NT	And the servant said: My lord, it is done as thou commandedst; and still there is room.
Original Aramaic NT	"And the servant said, 'My lord, it is as you ordered, and still there is room.'"
Lamsa Peshitta (Syriac)	"And the servant said, 'My lord, it is as you ordered, and still there is room.' "

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And the servant said, Lord, your orders have been done, and still there is room.
Bible in Worldwide English	The servant came back and said, "Sir, I have done what you told me to do. There is still room for more people."
Easy English	The servant did that. Then he came back to his master. "Sir," he said, "I have asked all those people to come to your meal. But there are still some places at the table."
Easy-to-Read Version—2008	"Later, the servant said to him, 'Master, I did what you told me to do, but we still have places for more people.'
God's Word™	"The servant said, 'Sir, what you've ordered has been done. But there is still room for more people.'
Good News Bible (TEV)	Soon the servant said, 'Your order has been carried out, sir, but there is room for more.'
J. B. Phillips	Then the servant said, 'I have done what you told me, sir, and there are still empty places.'
The Message	"The servant reported back, 'Master, I did what you commanded—and there's still room.'
NIRV	" 'Sir,' the servant said, 'what you ordered has been done. But there is still room.'
New Life Version	The servant came back and said, 'Sir, what you told me to do has been done. But there are still some empty places.'

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

Casual English Bible	Job done, the slave reported, 'Sir, I did what you told me to do, but there's still room for more people.'
Contemporary English V.	When the servant returned, he said, "Master, I've done what you told me, and there is still plenty of room for more people."
The Living Bible	But even then, there was still room.
New Berkeley Version	.
New Living Translation	After the servant had done this, he reported, 'There is still room for more.'
The Passion Translation	"When the servant returned to his master, he said, 'Sir, I have done what you've asked, but there's still room for more.'
UnfoldingWord Simplified T.	After the servant went out and did that, he came back and said, 'Sir, I have done what you told me to do, but there is still room for more people.'
William's New Testament	.

### Partially literal and partially paraphrased translations:

American English Bible	'And when he returned, the slave told him: ' <i>Although I did everything you told me to do, There's still plenty of room!</i>
Beck's American Translation	.

Breakthrough Version	And the slave said, 'Master, it has happened, the directive that you gave, and still there is room.'
Common English Bible	.
Len Gane Paraphrase	"The servant said, Lord, it is done as you have commanded, and still there is room.
A. Campbell's Living Oracles	Afterward, the servant said, Sir, your orders are executed, and still there is room.
New Advent (Knox) Bible	.
NT for Everyone	"All right, Master," said the servant, "I've done that – but there's still room."
20 <sup>th</sup> Century New Testament	Presently the servant said 'Sir, your order has been carried out, and still there is room.'

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

Berean Study Bible	'Sir,' the servant replied, 'what you ordered has been done, and there is still room.'
Christian Standard Bible	.
Revised Ferrar-Fenton Bible	The servant returning, said, 'What you ordered, sir, has been done; but still there is room to spare.'
Free Bible Version	"Then the servant said, 'Master, I did what you told me, but there are still empty places.'
International Standard V Montgomery NT	The servant said, Sir, what you ordered has been done, and there is still room. "And the slave said, 'My master, your orders have been carried out, but yet there is room.'
Weymouth New Testament	"Soon the servant reported the result, saying, "'Sir, what you ordered is done, and there is room still.
Wikipedia Bible Project	"Master, I did what you told me, but there's still room," said the servant.

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

Christian Community (1988)	.
The Heritage Bible	And the servant said, Lord, it is caused to be as you have ordered, and yet there is room
New American Bible (2011)	.
New Catholic Bible	Shortly afterward, the servant told him, 'Sir, your orders have been carried out, and some room is still available.'
Revised English Bible–1989	When the servant informed him that his orders had been carried out and there was still room, his master replied, 'Go out on the highways and along the hedgerows and compel them to come in; I want my house full. V. 23 is included for context.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The slave said, 'Sir, what you ordered has been done, and there is still room.'
Hebraic Names Bible	And the servant said, Sire, it is done as thou hast commanded, and yet there is room.
Holy New Covenant Trans.	Later, the slave said to him, I did what you told me to do, but we still have room for more people!
The Scriptures 2009	.
Tree of Life Version	"And the slave said, 'Master, I have done as you instructed, and still there is room.'

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

Accurate New Testament Alpha & Omega Bible	...and says The Servant Lord has become what [You] command and yet Place is... (")Then the devoted slave said, 'Lord, it has become as you assign-before, and still there is space.'
Awful Scroll Bible	.
Concordant Literal Version	And the slave said to him, 'Lord, what you enjoin is done, and still there is place.'"

exeGesés companion Bible	And the servant says, Adoni, so be it as you ordered, and still there is place.
Orthodox Jewish Bible	And the eved said, Adoni, what you commanded has been done, and still there is room.
Rotherham’s Emphasized B.	And the servant said— Lord! what thou didst order_ hath been done; and   yet   there is  room .

**Expanded/Embellished Bibles:**

<i>The Amplified Bible</i>	And the servant [after returning] said, ‘Sir, what you commanded has been done, and still there is room.’
An Understandable Version	And the slave said, I did what you ordered me to do, and still there is room [at the dinner table].
The Expanded Bible	·Later [ <sup>L</sup> And] the ·servant [slave] said to him, ‘Master, I did what you commanded, but we still have room.’
Jonathan Mitchell NT	"And so later, the slave said, 'Sir (or: Master), what you ordered and instructed has happened, and yet there is still a place (= room).
P. Kretzmann Commentary Syndein/Thieme	. `Then the slave said, 'Lord/Sir, what you instructed has been done, and there is still room.'
Translation for Translators	After the servant went and did that, he came back and said, ‘Sir, I have done what you (sg) told me to do, but there is still room for more people.’
The Voice	<b>Jesus:</b> The servant came back again: “Sir, I’ve done as you said, but there is still more room.”

**Bible Translations with Many Footnotes:**

NET Bible®	Then <sup>72</sup> the slave said, ‘Sir, what you instructed has been done, and there is still room.’ <sup>73</sup> <sup>72tn</sup> Here kai (kai) has been translated as “then” to indicate the order of events within the parable. <sup>73sn</sup> And still there is room. This comment suggests the celebration was quite a big one, picturing the openness of God’s grace.
New American Bible (2011)	.
The Spoken English NT	And the slave said, what you’ve said to do has happened, and there’s still room.”
Wilbur Pickering’s New T.	And the slave said, ‘Master, what you ordered has been done, and there is still room’.

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

Analytical-Literal Translation	"And the slave said, 'Lord, it has been done as you commanded, and still there is room.'
Charles Thomson NT	.
Context Group Version	And the slave said, Lord, what you commanded is done, and yet there is room.
English Standard Version	And the servant said, 'Sir, what you commanded has been done, and still there is room.'
Far Above All Translation	In due course the servant said, it has been done as you ordered, but there is still place.'
Green’s Literal Translation	.
Holy B. Improved Ed. (1912)	And the servant said, Lord, it is done as thou didst direct, and yet there is room.
Literal New Testament	AND SAID THE BONDMAN, SIR, IT HAS BEEN DONE AS THOU DIDST COMMAND, AND STILL ROOM THERE IS.
Literal Standard Version	.
Modern English Version	.



Modern Literal Version 2020	And the bondservant said, Lord, it has happened as you commanded, and a place is still empty.
Modern KJV	.
New American Standard	And <i>later</i> the slave said, 'Master, what you commanded has been done, and still there is room.'
Revised Young's Lit. Trans.	'And the servant said, Sir, it has been done as you did command, and still there is room.

**The gist of this passage:** The servant followed the master's directions, yet there was still room remaining at the banquet.

Luke 14:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
εἶπὼ (ἔπρω) [pronounced <i>EHP-oh</i> ]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2036
ὁ (ὁ) [pronounced <i>hoh</i> ]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
δούλος (δοῦλος) [pronounced <i>DEW-loss</i> ]	<i>slave (s); servant (s); attendant (s)</i>	masculine singular noun; nominative case	Strong's #1401
κύριος (κύριος) [pronounced <i>KOO-ree-oss</i> ]	<i>lord, master; Lord; he to whom a person or thing belongs; a prince, chief, sovereign</i>	masculine singular noun; vocative	Strong's #2962
γίνομαι (νίνομαι) [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 singular, perfect active indicative	Strong's #1096
ὁ (ὁ) [pronounced <i>hoh</i> ]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
ἐπιτάσσω (ἐπιτάσσω) [pronounced <i>ep-ee-TAS-so</i> ]	<i>to enjoin [upon], to order, to command, to charge</i>	2 <sup>nd</sup> person singular, aorist active indicative	Strong's #2004

**Translation:** The slave then said, 'Master, [what] you commanded has happened,...

The slave comes back, telling his master that he did exactly what he was told to do. He went out into various public areas and he called the blind, the poor, the maimed and the crippled to come to his banquet.

Luke 14:22b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
ἐτι (ἔτι) [pronounced <i>EH-tee</i> ]	<i>yet, still; even; now</i>	adverb	Strong's #2089
τοπος (τόπος) [pronounced <i>TOP-oss</i> ]	<i>room, place, space; an inhabited place; [a city, village]; a location</i>	masculine singular noun; accusative case	Strong's #5117
esti (ἔστι) [pronounced <i>ehs-TEE</i> ] or estin (ἔστί) [pronounced <i>ehs-TIN</i> ]	<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)

**Translation:** ...yet [there] is still room.'

"Nevertheless," the servant says, "there is still room for more people."

Luke 14:22 The slave then said, 'Master, [what] you commanded has happened, yet [there] is still room.' (Kukis moderately literal translation)

The servant did just as his master had directed, but there was room for more at this banquet.

Luke 14:22 The slave then said, 'Master, what you commanded me to do has been done. Nevertheless, there is still some room around the table for your feast.' (Kukis paraphrase)

Again, this is God the Father holding a feast in heaven. Those He originally called, were too busy to come; so He has called those who the original invitees would have looked down upon.

And said the lord face to face with the slave, 'Go out into the roads and fences and compel [those there] to come in that might be filled of me the house. For I keep on saying to you that none of the men, those the ones having been invited, will taste of Me of the dinner.'

Luke  
14:23–24

The master then said directly to the servant, 'Go out to the highways and fences and compel [anyone that you find] to come that my house might be filled. I keep telling you that none of those men or women who were invited will taste of me [or] of the [grand] banquet.'

The master then said directly to his servant, 'Go out to the highways and the fences and search for anyone that you might compel to come here, that my house might be filled. But let me assure you that none of those people who I previously invited and then declined my invitation will ever taste of me or of my grand banquet.'

Here is how others have translated this verse:

**Ancient texts:**

Westcott-Hort Text (Greek)	And said the lord face to face with the slave, 'Go out into the roads and fences and compel [those there] to come in that might be filled of me the house. For I keep on saying to you that none of the men, those the ones having been invited, will taste of Me of the dinner.' "
Douay-Rheims 1899 (Amer.)	And the Lord said to the servant: Go out into the highways and hedges, and compel them to come in, that my house may be filled. But I say unto you that none of those men that were invited shall taste of my supper.
Holy Aramaic Scriptures	And the Mara {the Lord} said unto His servant, "Go out into the streets, and between the hedgerows, and urge them that they should enter, so that My house may be full. For, I say unto you, that not one from those ones who were called will eat from khashamithi {My supper}!"
James Murdock's Syriac NT	And the lord said to his servant: Go out to the by-paths, and among the hedges, and constrain them to come in; that my house may be filled. For I declare to you, that not one of those men that were invited, shall taste of my supper.
Original Aramaic NT	"And the owner said to his servant, 'Go out to the streets and to the place of hedges and compel them to enter, that my house may be filled. For I say to you that none of those men who were invited will partake of my supper.'"
Lamsa Peshitta (Syriac)	"And the owner said to his servant, 'Go out to the streets and to the place of hedges and compel them to enter, that my house may be filled.' For I say to you that none of those men who were invited will partake of my supper.' "

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	.
Bible in Worldwide English	Then the master said to the servant, "Go out onto the roads and behind bushes. Find people and make them come in so that my house will be full. I tell you, not one of the men who were called first will eat any of my feast.
Easy English	The master spoke to his servant again. "Go to the roads and fields outside the town, and look for people there. Command them all to come here, so that my house will be full. But I tell you this. None of the people that I asked at the beginning will eat any of my food." '
Easy-to-Read Version–2008	The master said to the servant, 'Go out to the highways and country roads. Tell the people there to come. I want my house to be full! None of those people I invited first will get to eat any of this food.'"
<i>God's Word</i> ™	"Then the master told his servant, 'Go to the roads and paths! Urge the people to come to my house. I want it to be full. I can guarantee that none of those invited earlier will taste any food at my banquet.'"
Good News Bible (TEV) J. B. Phillips	.
<i>The Message</i>	Then the master replied, 'Now go out to the roads and hedgerows and make them come inside, so that my house may be full. For I tell you that not one of the men I invited shall have a taste of my dinner.'"
NIRV	"The master said, 'Then go to the country roads. Whoever you find, drag them in. I want my house full! Let me tell you, not one of those originally invited is going to get so much as a bite at my dinner party.'"
	"Then the master told his servant, 'Go out to the roads. Go out to the country lanes. Make the people come in. I want my house to be full. I tell you, not one of those people who were invited will get a taste of my banquet.' "

New Life Version Then the owner said to his servant, 'Go out along the roads leading away from the city and into the fields. Tell them they must come. Do this so my house will be filled. I tell you, not one of those I had asked will eat of my supper.'

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

Casual English Bible The man told his slave, 'Doggone it, go outside the city if you have to—down the caravan trails and out to the farms. Do whatever you can to compel people to come here and fill up my house. I'll tell you this much, not one of those men I first invited to this party will get a single bite of this meal.'

Contemporary English V. His master then told him, "Go out along the back roads and fence rows and make people come in, so that my house will be full. Not one of the guests I first invited will get even a bite of my food!"

The Living Bible "Well, then,' said his master, 'go out into the country lanes and out behind the hedges and urge anyone you find to come, so that the house will be full. For none of those I invited first will get even the smallest taste of what I had prepared for them.'

New Berkeley Version  
New Living Translation . So his master said, 'Go out into the country lanes and behind the hedges and urge anyone you find to come, so that the house will be full. For none of those I first invited will get even the smallest taste of my banquet.'

The Passion Translation "So the master told him, 'All right. Go out again, and this time bring them all back with you. Persuade the beggars on the streets, the outcasts, even the homeless. Urgently insist that they come in and enjoy the feast so that my house will be full.'

UnfoldingWord Simplified T. So his master said to him, 'Then go outside the city. Search for people along the highways. Search also along the narrow roads with hedges. Strongly urge the people in those places to come to my house. I want it to be full of people! Moreover I tell you this, the ones who were invited first will not get to enjoy my feast because they refused to come.'

William's New Testament .

**Partially literal and partially paraphrased translations:**

American English Bible 'So the master then gave these instructions:  
*'Go out to the roads and backyards,  
And make people come, so my house will be filled!  
For I tell you that nobody I invited  
Will get even a taste of my supper!'*

Beck's American Translation .

Common English Bible The master said to the servant, 'Go to the highways and back alleys and urge people to come in so that my house will be filled. I tell you, not one of those who were invited will taste my dinner.'

New Advent (Knox) Bible And when the servant told him, Sir, all has been done according to thy command, but there is room left still, the master said to the servant, Go out into the highways and the hedge-rows, and give them no choice but to come in, that so my house may be filled. I tell you, none of those who were first invited shall taste of my supper.[1] v. 22 is included for context.

[1] vv. 16-24: A similar parable is found in Mt. 22.2.

NT for Everyone .

20<sup>th</sup> Century New Testament 'Go out,' the master said, 'into the roads and hedgerows, and make people come in, so that my house may be filled; For I tell you all that not one of those men who were invited will taste my dinner.'

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

Conservapedia Translation	And the master said to the servant, 'Go out into the main roads and side places, and invite those who you meet to come, so that my house may be filled.' For I tell you this; none of those men who were originally invited shall taste this supper.
Revised Ferrar-Fenton Bible	"The master therefore said to his servant, 'Go out into the roads and by-paths, and persuade them to come in; so that my house may be filled.'
Free Bible Version	For to you I declare that none of those who were invited shall taste of my supper." "So the master told the servant, 'Go out on the country roads and lanes, and make people come—I want my house to be full. I tell you, not a single one of those people I invited will get a taste of my banquet.'"
God's Truth (Tyndale)	And the servant said Lord it is done as you commanded and yet there is room. And the Lord said to the servant: Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, that none of those men which were bidden (moved, invited, called), shall taste of my supper.
Weymouth New Testament	"'Go out,' replied the master, 'to the high roads and hedge-rows, and compel the people to come in, so that my house may be filled. For I tell you that not one of those who were invited shall taste my dinner.'"
Wikipedia Bible Project	.

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

Christian Community (1988)	The master said, 'Go out to the highways and country lanes, and force people to come in, to make sure my house is full. I tell you, none of those invited will have a morsel of my feast.'
	13:28
The Heritage Bible	And the lord said to the servant, Go out into the roads and enclosures, and constrain them to come in that my house may be entirely filled, Because I say to you that, Absolutely not even one of those who were called shall taste of my supper.
New American Bible (2011)	.
New Catholic Bible	Then the master said to the servant, 'Go out to the open roads and along the hedgerows and compel people to come, <sup>[f]</sup> so that my house may be filled. For I tell you, not one of those who were invited shall taste my banquet.' "
	[f] <i>Compel people to come</i> : they must be emphatic on the need to enter, but the Gospel excludes any coercion.
New Jerusalem Bible	Then the master said to his servant, "Go to the open roads and the hedgerows and press people to come in, to make sure my house is full; because, I tell you, not one of those who were invited shall have a taste of my banquet." ' "
NRSV (Anglicized Cath. Ed.)	Then the master said to the slave, "Go out into the roads and lanes, and compel people to come in, so that my house may be filled. For I tell you, [The Greek word for <i>you</i> here is plural] none of those who were invited will taste my dinner."
Revised English Bible–1989	.

### **Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	The master said to the slave, 'Go out to the country roads and boundary walls, and insistently persuade people to come in, so that my house will be full. I tell you, not one of those who were invited will get a taste of my banquet!'"
Holy New Covenant Trans.	The master said to the slave, 'Go out to the highways and country roads. Make them come. I want my house to be full! I tell you, none of those men I invited first will ever eat with me!'"
The Scriptures 2009	"And the master said to the servant, 'Go out into the street corners and hedges, and compel them to come in, so that my house is filled. For I say to you that none of those men who were invited shall taste my supper.' "



Tree of Life Version "So the master said to the slave, 'Go out into the thoroughfares and fenced areas, and press them to come in so my home may be filled. For I tell you, none of those men who were invited will taste my banquet.'"

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

Accurate New Testament ...and says The Lord to the servant proceed! to the ways and fences and compel! {them} to enter that may be filled [of] me The House [I] say for [to] you\* for No [Man] [of] the men those the [men] having been called will taste [of] me the feast...

Awful Scroll Bible ("')Surely the lord said with respects to the devoted slave, 'Be yourself gone-out into the roads and enclosures, and be enfolded- them -over to be came-in, in order that, my house shall be came about filled. (' ')For I confirm to yous, certainly-of-which yet-not-one of those men, which are having come to be invited, will taste for themselves of my banquet.' "

Concordant Literal Version And the lord said to the slave, 'Come out into the roads and stone dikes, and compel them to enter, that my house may be crammed.'" For I am saying to you that not one of those men who are invited shall be tasting of my dinner.'"

exeGesés companion Bible And the adoni says to the servant, Go into the ways and hedges and compel them to enter, to fill my house. For I word to you, That none of those men who are called taste of my supper.

Orthodox Jewish Bible And the Adon said to the eved, Go out to the rekhovot and along the boundaries and urge them to come in, in order that My Beis may be filled. For I say to you that no one of those Bnei Adam who were invited will taste my seudah.

### Expanded/Embellished Bibles:

*The Amplified Bible* Then the master told the servant, 'Go out into the highways and along the hedges, and compel them to come in, so that my house may be filled [with guests]. For I tell you, not one of those who were invited [and declined] will taste my dinner.'"

An Understandable Version Then the master said to the slave, 'Go out into the roads and along the brushy trails and urge people to attend [the supper] so that my house will be full [of guests].' For I tell you, not one of those who were invited will [even] taste my supper."

The Expanded Bible The master said to the servant, 'Go out to the roads and country lanes [hedgerows], and urge [compel] the people there to come so my house will be full [those outside the city may refer to the Gentiles, who will come into the kingdom (see Acts 10—11)]. 24 [For] I tell you, none of those [those men; referring to the three who refused] whom I invited first will eat with me [taste my banquet/dinner].'"

Jonathan Mitchell NT "So the owner (lord; master) said to the slave, "At once go out into the roads and fenced areas (or: hedgerows; boundary walls), and at once compel (force) [them] to come in, so that my house may be filled to capacity! ""For I am now saying to you that not even one of the adult men of those having been invited will proceed in having a taste of my dinner.'"

P. Kretzmann Commentary And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper.

Syndein/Thieme See the [extended commentary](#) which was placed in [Addendum](#): ``So the lord/master said to his slave, 'Go out to the highways and hedgerows and compel/urge {an order} people to come in . . . so that my house will be filled.

Translation for Translators	<p>“For I tell you, none of those ‘distinguished men’ {aner} who were invited {but declined his offer - unbelievers} will taste my banquet.”</p> <p>So his master said to him, ‘Then go <i>outside the city</i>. Search for people along the highways. Search also along the narrow roads with hedges beside them <i>where homeless people may be staying</i>. Strongly urge the people in those places to come to <i>my house</i>. I want it to be full of people!’ ” Then Jesus said, “I tell you (pl) this: Very few of you <i>Jewish</i> people will enjoy my feast, even though <i>I invited you first to eat it with me when I become king</i>.”</p>
The Voice	<p>Jesus: And the host said, “Well then, go out to the highways and hedges and bring in the complete strangers you find there, until my house is completely full. 24 One thing is for sure, not one single person on the original guest list shall enjoy this banquet.”</p> <hr/> <p>Jesus continues to challenge Jewish ideas about who will be in the kingdom of God and how the Kingdom will work. Those who have been dishonored on earth will be honored in the Kingdom, and those in positions of economic and religious honor here will be dishonored there. He also challenges individuals to reconsider their personal value systems. They should not honor their own lives and family above Christ, but rather give them up for Him.</p>

### Bible Translations with Many Footnotes:

Lexham Bible	<p>And the master said to the slave, ‘Go out into the highways and hedges and press them [*Here the direct object is supplied from context in the English translation] to come in, so that my house will be filled! For I say to you that none of those persons who were invited will taste my banquet!’ ”</p>
NET Bible®	<p>So<sup>74</sup> the master said to his<sup>75</sup> slave, ‘Go out to the highways<sup>76</sup> and country roads<sup>77</sup> and urge<sup>78</sup> people<sup>79</sup> to come in, so that my house will be filled.<sup>80</sup> For I tell you, not one of those individuals<sup>81</sup> who were invited<sup>82</sup> will taste my banquet!’<sup>83</sup></p> <p><sup>74</sup>tn Here καί (kai) has been translated as “so” to indicate the master’s response to the slave’s report.</p> <p><sup>75</sup>tn Grk “the”; in context the article is used as a possessive pronoun (ExSyn 215).</p> <p><sup>76</sup>sn Go out to the highways and country roads. This suggests the inclusion of people outside the town, even beyond the needy (poor, crippled, blind, and lame) in the town, and so is an allusion to the inclusion of the Gentiles.</p> <p><sup>77</sup>tn The Greek word φραγμός (fragmo”) refers to a fence, wall, or hedge surrounding a vineyard (BDAG 1064 s.v. 1). “Highways” and “country roads” probably refer not to separate places, but to the situation outside the town where the rural roads run right alongside the hedges or fences surrounding the fields (cf. J. A. Fitzmyer, Luke [AB], 1057).</p> <p><sup>78</sup>tn Traditionally “force” or “compel,” but according to BDAG 60 s.v. ἀναγκάζω 2 this is a weakened nuance: “strongly urge/invite.” The meaning in this context is more like “persuade.”</p> <p><sup>79</sup>tn The word “people” is not in the Greek text, but is implied. Direct objects were frequently omitted in Greek when clear from the context.</p> <p><sup>80</sup>sn So that my house will be filled. God will bless many people.</p> <p><sup>81</sup>tn The Greek word here is ἀνρ (anhr), which frequently stresses males or husbands (in contrast to women or wives). However, the emphasis in the present context is on identifying these individuals as the ones previously invited, examples of which were given in vv. 18-20. Cf. also BDAG 79 s.v. ἀνρ 2.</p> <p><sup>82</sup>sn None of those individuals who were invited. This is both the point and the warning. To be a part of the original invitation does not mean one automatically has access to blessing. One must respond when the summons comes in order to participate. The summons came in the person of Jesus and his proclamation of the</p>

kingdom. The statement here refers to the fact that many in Israel will not be blessed with participation, for they have ignored the summons when it came.

<sup>83tn</sup> Or “dinner.”

New American Bible (2011)

Rotherham’s Emphasized B. **And the lord said unto the servant—**

Go out among the highways and fences, and compel<sup>a</sup> them to come in; that my house may be filled.

For I say unto you—

[Not one of those men who had been invited] shall taste of my supper.

<sup>a</sup> Or: “constrain.”

The Spoken English NT

The master said to the slave, “Go out on the roads and along the fences, and make them come! That way, my house will be full. Because I’m telling you all, none of those people<sup>u</sup> who were invited is going to taste this dinner of mine.”<sup>v</sup>

<sup>u.</sup> Lit. “men.”

<sup>v.</sup> Lit. “my dinner.”

Wilbur Pickering’s New T.

Then the master said to the slave: ‘Go out to the roads and hedges<sup>8</sup> and make people come in, so that my house may be filled. For I tell you that none of those men who were invited will get a taste of my banquet!’<sup>9</sup>

<sup>(8)</sup> Hedges were used to delimit fields, and there would often be a path along the outside of the hedge. First the slave was sent into the city, then out to the countryside.

<sup>(9)</sup> Perhaps 45% of the Greek manuscripts add, “for many are called, but few chosen”.

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

Analytical-Literal Translation **"And the lord said to the slave, 'Go out into the roads and [along the] fences, and compel [them] to come in, so that my house shall be filled.**

**'For I say to you<sup>p</sup>, none of those men, the ones having been invited, will taste of my banquet, {for many are called, but few chosen.}'"** ..the master said to the servant, Go out to the highways and hedges, and press people to come that my house may be full. For I say to you, None of the men who have been invited shall taste of my supper.

Charles Thomson NT

Context Group Version

And the lord said to the slave, Go out into the highways and hedges, and compel [them] to come in, that my house may be filled. For I say to you (pl), that none of those men that were summoned shall taste of my supper.

Far Above All Translation

At this the master said to the servant, ‘Go out into the roads and paths and compel *them* to come in, so that my house is filled. For I say to you, no-one of those *who were* invited will have a taste of the dinner of mine.’ For many are called, but few chosen.”

Green’s Literal Translation

Literal Standard Version

And the lord said to the servant, Go forth into the ways and hedges, and constrain to come in, that my house may be filled; for I say to you that none of those men who have been called will taste of my dinner.”

Modern English Version

Modern Literal Version 2020

And the lord said to the bondservant, Go forth into the roads and over the fences, and urge them to enter, in-order-that my house may be filled.

For\* I am saying to you<sup>o</sup>, that none of those men who have been invited will be tasting of my supper. For\* many are invited but few chosen.

Modern KJV

New American Standard

And the master said to the slave, ‘Go out into the roads and the hedges and press upon them to come in, so that my house will be filled. For I tell you, none of those men who were invited shall taste my dinner.’”

NT (Variant Readings)  
Revised Young's Lit. Trans.

There is a variant reading here, and this translation missed it.

'And the lord said unto the servant, Go forth to the ways and hedges, and constrain to come in, that my house may be filled; for I say to you, that none of those men who have been called shall taste of my supper.'

**The gist of this passage:**

The master sends out his servant into all the outer roads to bring more people in for this great banquet. He says that none of those originally invited will taste his supper.

23-24

Luke 14:23a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
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
ὁ (ὁ) [pronounced <i>hoh</i> ]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
κύριος (κύριος) [pronounced <i>KOO-ree-oss</i> ]	<i>lord, master; Lord; he to whom a person or thing belongs; a prince, chief, sovereign</i>	masculine singular noun; nominative case	Strong's #2962
πρός (πρός) [pronounced <i>prahç</i> ]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
τον (τόν) [pronounced <i>tahn</i> ]; also το (το) [pronounced <i>toh</i> ]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
δούλος (δοῦλος) [pronounced <i>DEW-loss</i> ]	<i>slave (s); servant (s); attendant (s)</i>	masculine singular noun; accusative case	Strong's #1401
ἐξέρχομαι (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
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
τάς (τάς) [pronounced <i>tahss</i> ]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
ὁδοί (ὁδοί, ὠν, αἶ) [pronounced <i>ho-DOÏ</i> ]	<i>roads, highways; journeys, travels</i>	feminine plural noun, accusative case	Strong's #3598

## Luke 14:23a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
phragmoi (φραγμοί) [pronounced <i>frag-MOI</i> ]	<i>fences, barriers, hedges; restraints; things which separate, thing which prevent two from coming together</i>	masculine plural noun, accusative case	Strong's #5418

**Translation:** The master then said directly to the servant, 'Go out to the highways and fences...

Those who were invited to the grand banquet have made excuses why they cannot attend. Quite a number of defective people have been called; but there are not enough. So the master send his servant out all over the land to find someone who wants to attend.

This is analogous to calling for **gentiles** to believe in Jesus Christ.

## Luke 14:23b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
anankázō (ἀναγκάζω) [pronounced <i>an-ang-KAHD-zoh</i> ]	<i>compel, necessitate, drive to, constrain</i>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #315
Thayer suggests the following means: <i>by force, threats, etc.; by permission, entreaties, etc.; by other means.</i>			
eiserchomai (εἰσερχομαι) [pronounced <i>ice-ER-khom-ahee</i> ]	<i>to enter [in]; to go in [through]; to come in [through]</i>	aorist active infinitive	Strong's #1525

**Translation:** ...and compel [anyone that you find] to come...

The servant is told to compel anyone that he comes across to come to this grand banquet.

## Luke 14:23c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina (ἵνα) [pronounced <i>HEE-na</i> ]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
gemízō (γεμίζω) [pronounced <i>ghehm-IHD-zoh</i> ]	<i>to fill (entirely, completely), to be filled, to be made full</i>	3 <sup>rd</sup> person singular, aorist passive subjunctive	Strong's #1072



Luke 14:23c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
emou (ἐμοῦ) [pronounced <i>eh-MOO</i> ]; mou (μου) [pronounced <i>moo</i> ]	<i>me; of me; from me; my, mine</i>	1 <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)
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
oikos (οἶκος) [pronounced <i>OY-koss</i> ]	<i>house, building, palace; home, 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

**Translation:** ...that my house might be filled.

The purpose is to fill the house of the master with those who would appreciate attending his banquet.

Luke 14:23 The master then said directly to the servant, 'Go out to the highways and fences and compel [anyone that you find] to come that my house might be filled.

Luke 14:24			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced <i>LEH-goh</i> ]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	1 <sup>st</sup> person singular, present active indicative	Strong's #3004
gár (γάρ) [pronounced <i>gahr</i> ]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
humin (ὕμῖν) [pronounced <i>hoo- MEEN</i> ]	<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
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
oudeís (οὐδεὶς, οὐδεμία, οὐδέν) [pronounced <i>oo-DICE, oo-deh-MEE-ah; oo- DEHN</i> ]	<i>no, none, not one, nothing, not a thing; not in any respect, in no way, not in any way; an invalid, senseless, useless matter;</i>	adjective; used as an absolute denial; emphatic negation; designates exclusivity	Strong's #3762

Luke 14:24			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
andres (ἄνδρες) [pronounced AHN-drehç]	<i>men, males; adult males; men or women; people; husbands</i>	masculine plural noun; genitive/ablative case	Strong's #435
ekeinôn (ἐκείνων) [pronounced ehk-INE-own]	<i>them, of them, of those, from them, their</i>	3 <sup>rd</sup> person masculine plural pronoun or remote demonstrative; genitive/ablative case	Strong's #1565
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
kaleô (καλέω) [pronounced kal-EH-oh]	<i>active: called; calling aloud, uttering in a loud voice; invited; passive: being called, receiving a call</i>	masculine plural, perfect passive participle, genitive/ablative case	Strong's #2564
geuomai (γεύομαι) [pronounced GHYOO-hm-ahee]	<i>to taste, to eat; metaphorically, to experience</i>	3 <sup>rd</sup> person plural, future (deponent) middle indicative	Strong's #1089
μου (ἐμοῦ) [pronounced eh-MOO]; μου (μου) [pronounced moo]	<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)
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
deîpnon (δεῖπνον) [pronounced DIPE-nohn]	<i>dinner, supper, banquet, feast; food taken in the evening</i>	neuter singular noun, genitive/ablative case	Strong's #1173

**Translation:** I keep telling you that none of those men or women who were invited will taste of me [or] of the [grand] banquet.' ”

There are two ways to understand this verse. The most common is, the men and women who were invited would be able to attend the master's grand banquet.

However, if we simply take the words in order, it says, these men and women who were invited could not taste the master, which is, a reference to believing in the Lord.

Luke 14:24 I keep telling you that none of those men or women who were invited will taste of me [or] of the [grand] banquet.’ ” (Kukis moderately literal translation)

Luke 14:23–24 The master then said directly to the servant, ‘Go out to the highways and fences and compel [anyone that you find] to come that my house might be filled. I keep telling you that none of those men or women who were invited will taste of me [or] of the [grand] banquet.’ ” (Kukis moderately literal translation)

Luke 14:23–24 The master then said directly to his servant, ‘Go out to the highways and the fences and search for anyone that you might compel to come here, that my house might be filled. But let me assure you that none of those people who I previously invited and then declined my invitation will ever taste of me or of my grand banquet.’ ” (Kukis paraphrase)

The Translation for Translators places the proper interpretation within their translation: So his master said to him, ‘Then go *outside the city*. Search for people along the highways. Search also along the narrow roads with hedges beside them *where homeless people may be staying*. Strongly urge the people in those places to come to *my house*. I want it to be full of people!’ ” Then Jesus said, “I tell you (pl) this: Very few of you *Jewish* people will enjoy my feast, even though *I invited you first to eat it with me when I become king*.”

Luke 14:15–25 There were men at this meal with Jesus reclining together. One of them, who had been listening to Jesus, suddenly said, “Blessed is the man who will eat bread in the Kingdom of God.” But Jesus answer him, saying, “There was a certain man who organized a great feast and he had invited many people to come to it. As the time drew near and preparations had been completed, this man sent out his servant to speak to those who had been invited. “Come, for all of the preparations have been done; the feast is ready!” Each guest that the servant spoke to had his own reason to decline the invitation at the last minute. The first one told him, “I just purchased a field and I need to go out and see it. Please excuse me from this function.’ Another one said, ‘I just purchased 5 yoke of oxen, and I am on my way right now to check them out and to test them. Please excuse me from this affair.’ The third one said, ‘I just married this great women, and, because of this, I am unable to come to your dinner.’ The slave returned, telling his master about those who backed out of the dinner invitations. The host was angry about this, and he said to his slave, ‘Quickly, go out to into the streets and public areas and bring back those who are poor, disabled, blind and maimed to join me for this banquet.’ The slave then said, ‘Master, what you commanded me to do has been done. Nevertheless, there is still some room around the table for your feast.’ The master then said directly to his servant, ‘Go out to the highways and the fences and search for anyone that you might compel to come here, that my house might be filled. But let me assure you that none of those people who I previously invited and then declined my invitation will ever taste of me or of my grand banquet.’ ” (Kukis paraphrase)

Jesus was sitting eating a meal with these various men—most of them legalists and of the religious hierarchy of Judæa. One of them, after listening to the Lord teaching, says aloud, “Blessed is the man who will eat bread in the Kingdom of God.” Now, this man is so dense as to not realize, he is eating bread right now with the Lord Jesus Christ, the King of the Kingdom of God.

Then the Lord tells a parable of a master who has invited many people to attend a grand banquet. When it is almost time to eat, no one is there, so the master sends out his servant to check on these people, to determine their eta. However, one after another, these invited guests make excuses—poor excuses—as to why they cannot attend. Therefore the master sends his servant out again, but this time to find anyone—the lame, the poor, the blind—to come into his house and enjoy this meal. When this does not fill up his house, he sends out his servant again, to find anyone who wants to attend, going out to the far regions.

The master, of course, is God the Father. The servant is Jesus Christ. The people who were initially invited are the Jews of that era. They have been called and given every chance to come to God through Jesus Christ. They refuse and they all have false ideas why they should not. Therefore, God calls upon those who are not whole (which is anyone with a sin nature); and He calls upon those who live far off—which is a reference to the gentiles.

This particular parable is very indicative of why the Lord used parables. The people who heard it—the religious legalists who were there at that meal—did not understand that Jesus was talking about them. If Jesus had simply dispensed with the parable and told them exactly what He meant, there would have been a riot right then and there. He was saying very explicitly, “You legalistic religious types will not enter into the Kingdom of God.”

There were a great many instances where the Lord could have started a riot. He could have whipped the religious types into a frenzy. Whereas, there are times where His exposure of them is legendary, it was often in a situation that needed to be dealt with right then and there (the cleansing of the Temple, for instance). But far more often, Jesus preserved the peace where He was by speaking in parables—something that these men did not understand right then and there. In most cases, I do not believe that they understood these parables in retrospect, except for the few who later chose to believe in Jesus.

As an aside, we know that such converts existed because, how else did Luke know of this incident? It is very likely that a pharisee in attendance later believed; and remembered what Jesus taught at this meal.

As another aside, Jesus taught a similar parable, but it was a king throwing an unattended wedding feast; and it was taught very near the end of His public ministry. Matthew 22:2–14. One of the more sobering parts of that parable: **The rest grabbed the king’s servants, mistreated them, and killed them. The king became furious. He sent his soldiers to destroy those murderers and burn down their town.** (Matthew 22:6–7; FBV)

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[Chapter Outline](#)

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## Jesus Speaks to the Large Crowd With Him The Cost of Being Jesus’ Disciple

There were quite a number of people who gathered to see Jesus, and let me suggest that, for some of them, this was entertainment. They saw Jesus do some amazing things. For others, they were interested in what Jesus said, but they did not believe Him to be the **Messiah**. And there were the religious types—pharisees and **scribes** and experts in the Mosaic Law—and they came to hear Jesus in order to find fault with His teaching.

Jesus does something almost unheard of today in modern evangelical circles—He attempts to reduce His audience. There are a lot of people who have taken to following Him, who really do not need to be following Him around.

About the only place I have heard this being done is in Berachah Church, when R. B. Thieme, Jr. was the pastor. His board of deacons (or others in the church) apparently believed that Berachah needed to expand and build a new church with more pews. Instead, Bob did his level best to encourage people to go elsewhere.<sup>21</sup>

**But was assembling with Him crowds large, and, having turned, He said, face to face with them, “If anyone comes face to face with Me and does not keep on hating the father of his own and the mother and the woman and the children and the brothers and the sisters yet even as the soul of his own, he is not able to keep on being of Me a disciple.**

Luke  
14:25–26

**Large crowds were coming to Him, so, having turned towards them, He said, “If anyone comes directly to Me, but does not hate his father, [his] mother, [his] wife, [his] children, [his] brothers and sisters—yes, and even his own soul—he cannot be My disciple.**

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<sup>21</sup> My description here is based upon various things that Bob said in class.

**Large crowds of people kept coming to Jesus, so, He addressed them directly and bluntly, saying, “You cannot come to Me, yet love your father, your mother, you wife, children, brothers or sisters more than Me. In fact, you must love Me more than your own soul!”**

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	But was assembling with Him crowds large, and, having turned, He said, face to face with them, “If anyone comes face to face with Me and does not keep on hating the father of his own and the mother and the woman and the children and the brothers and the sisters yet even as the soul of his own, he is not able to keep on being of Me a disciple.
Douay-Rheims 1899 (Amer.)	And there went great multitudes with him. And turning, he said to them: If any man come to me, and hate not his father and mother and wife and children and brethren and sisters, yea and his own life also, he cannot be my disciple.
Holy Aramaic Scriptures	And while going, many crowds were with Him. He turned and said unto them, “Whoever comes unto Me, and doesn’t hate his father, and his mother, and his brothers, and his sisters, and his wife, and his children, and even himself, isn’t able to be a Talmiyda {a Disciple} for Me.
James Murdock’s Syriac NT	And when great multitudes were travelling with him, he turned himself, and said to them: He that cometh to me, and hateth not his father and his mother, and his brothers and his sisters, and his wife and his children, and his own life also, cannot become a disciple to me..
Original Aramaic NT	And as there were great crowds going with him, he turned and he said to them: “Whoever comes to me and does not hate his father and his mother and his brothers and his sisters and his wife and his children and even himself, he cannot be my disciple.”
Lamsa Peshitta (Syriac)	And as there were great crowds going with him, he turned and he said to them: “Whoever comes to me and does not hate his father and his mother and his brothers and his sisters and his wife and his children and even himself, he cannot be my disciple.”

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	Now a great number of people went with him. And turning round, he said to them, If any man comes to me, and has not hate for his father and mother and wife and children and brothers and sisters, and even for his life, he may not be my disciple.
Bible in Worldwide English	Many people were going with Jesus. He turned to them and said, If any man comes to me, he must hate his father and mother, his wife and children, his brothers and sister. Yes, he must hate himself too. If he does not, he cannot be my disciple. [Vv. 25–26 are combined into a single verse, numbered v. 26.]
Easy English	<b>What it will be like to obey Jesus</b> Crowds of many people were travelling with Jesus on his journey. So he turned and said to them, ‘If someone wants to obey me, he must live like this: He must love me more than he loves his own father and mother. He must love me more than he loves his wife and his children. He must love me more than he loves his brothers and his sisters. He must even love me more than he loves himself. If he does not do that, he cannot be one of my disciples.



Easy-to-Read Version—2008	Many people were traveling with Jesus. He said to them, "If you come to me but will not leave your family, you cannot be my follower. You must love me more than your father, mother, wife, children, brothers, and sisters—even more than your own life!
God's Word™	Large crowds were traveling with Jesus. He turned to them and said, "If people come to me and are not ready to abandon their fathers, mothers, wives, children, brothers, and sisters, as well as their own lives, they cannot be my disciples.
Good News Bible (TEV)	Once when large crowds of people were going along with Jesus, he turned and said to them, "Those who come to me cannot be my disciples unless they love me more than they love father and mother, wife and children, brothers and sisters, and themselves as well.
J. B. Phillips	Now as Jesus proceeded on his journey, great crowds accompanied him, and he turned and spoke to them, "If anyone comes to me without 'hating' his father and mother and wife and children and brothers and sisters, and even his own life, he cannot be a disciple of mine.
The Message	<b>Figure the Cost</b> One day when large groups of people were walking along with him, Jesus turned and told them, "Anyone who comes to me but refuses to let go of father, mother, spouse, children, brothers, sisters—yes, even one's own self!—can't be my disciple.
NIRV	<b>The Cost of Being a Disciple</b> Large crowds were traveling with Jesus. He turned and spoke to them. He said, "Anyone who comes to me must hate their father and mother. They must hate their wife and children. They must hate their brothers and sisters. And they must hate even their own life. Unless they do this, they can't be my disciple.
New Life Version	<b>Giving Up Things of This Earth</b> Many people followed Jesus. Then He turned around and said to them, "If any man comes to Me and does not have much more love for Me than for his father and mother, wife and children, brothers and sisters, and even his own life, he cannot be My follower.

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

Casual English Bible	<b>EXPENSIVE COST OF FOLLOWING JESUS</b> There was a huge crowd of people following Jesus as he traveled. At one point he turned to the crowd and said, "So, you want to follow me. Let me tell you something, you can never truly follow me unless you love me more than you love everyone else in your life. By comparison, you would despise even your own father and mother and wife and children and brothers and sisters—and even yourself. Unless you love me that much, you can't be my disciple.
Contemporary English V.	Large crowds were walking along with Jesus, when he turned and said: You cannot be my disciple, unless you love me more than you love your father and mother, your wife and children, and your brothers and sisters. You cannot come with me unless you love me more than you love your own life.
The Living Bible	Great crowds were following him. He turned around and addressed them as follows: "Anyone who wants to be my follower must love me far more than he does [literally, "must hate."] his own father, mother, wife, children, brothers, or sisters—yes, more than his own life—otherwise he cannot be my disciple.
New Berkeley Version New Living Translation	<b>The Cost of Being a Disciple</b> A large crowd was following Jesus. He turned around and said to them, "If you want to be my disciple, you must, by comparison, hate everyone else—your father and mother, wife and children, brothers and sisters—yes, even your own life. Otherwise, you cannot be my disciple
UnfoldingWord Simplified T.	A large crowd of people was traveling with Jesus. He turned toward the people and said to them, "If anyone comes to me who loves his father and mother and wife and

children and brothers and sisters more than he loves me, he cannot be my disciple. He must even love me more than he loves his own life!

William's New Testament .

### Partially literal and partially paraphrased translations:

American English Bible	Well, since a large crowd had come there with him, he turned to them and said: 'Unless those who come to me care less for their fathers, mothers, wives, children, brothers, and sisters – yes, even for their own lives – they can't become my disciples....
Beck's American Translation Breakthrough Version	Big crowds were traveling together with Him. And after turning, He said to them, "If someone comes to Me and does not hate his own father, mother, wife, children, brothers, sisters, and still even his own soul, he is not able to be My student.
Common English Bible	<b>Discipleship's demands</b> Large crowds were traveling with Jesus. Turning to them, he said, "Whoever comes to me and doesn't hate father and mother, spouse and children, and brothers and sisters—yes, even one's own life—cannot be my disciple.
New Advent (Knox) Bible	Great multitudes bore him company on his way; to these he turned, and said: If any man comes to me, without hating his father and mother and wife and children and brethren and sisters, yes, and his own life too, he can be no disciple of mine.
NT for Everyone	<b>The Cost of Discipleship</b> A large crowd was gathering around him. Jesus turned to face them. 'If any of you come to me,' he said to them, 'and don't hate your father and your mother, your wife and your children, your brothers and your sisters – yes, and even your own life! – you can't be my disciple.

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

Conservapedia Translation	And a great number of people were following Him by then: and He turned, and said to them, "If any man comes to me, but puts the interests of his father, mother, wife, children, brothers, or sisters before me, yes, even his own interests before me as well, he cannot be my disciple. This is a passage many skeptics like to misinterpret. Please review this translation carefully and revise as needed. See article on Storge, love of family.
Revised Ferrar-Fenton Bible	<b>Counting The Cost.</b> Once when great crowds were travelling with Him, He turned round to them, and said: "Whoever comes to Me, and lessens not his regard for his own father, his mother, his wife, his children—yes, and his own life as well—he cannot be My disciple.
International Standard V	<b><i>The Cost of Discipleship</i></b> <b><i>(Matthew 10:37-39)</i></b> Now large crowds were traveling with Jesus. [Lit. him] He turned and told them, "If anyone comes to me and does not hate his father, mother, wife, children, brothers, and sisters, as well as his own life, he can't be my disciple.
Weymouth New Testament	On His journey vast crowds attended Him, towards whom He turned and said, "If any one is coming to me who does not hate his father and mother, wife and children, brothers and sisters, yes and his own life also, he cannot be a disciple of mine.
Wikipedia Bible Project	.

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

Christian Community (1988) **The cost of following Jesus**

(Mt 10:37)

• One day, when large crowds were walking along with Jesus, he turned and said to them, “If you come to me, unwilling to sacrifice your love for your father and mother, your spouse and children, your brothers and sisters, and indeed yourself, you cannot be my disciple.

• 25. Jesus thinks about people who, after becoming enthusiastic about him and giving up their personal ambitions to dedicate themselves to the work of the Gospel, turn back to seek what ordinary people see as a more “normal” and secure life. Jesus needs disciples who commit themselves once and for all.

Why this comparison with the king going to war? Because the person who frees himself for the service of the Gospel is, in fact, a king to whom God will give greater rewards than anyone else would give (see Mk 10:30). He must also know that the fight is against the “owner” of this world, the devil, who will stop him with a thousand unexpected tests and traps. Had he not totally surrendered, the disciple would surely fail and be worse off than if he had not even begun.

So long as you don’t give up... (v. 33). Jesus asks some people to give up their loved ones and their family problems. To all he shows that we shall never be free to answer God’s call, if we do not want to rethink our family links, our use of time and all that we sacrifice in order to live “like everyone else.”

Without giving up your love for your father and your children... (v. 26). This is found in Matthew 10:37. Luke adds: your wife.

Mt 10:37; 16:24  
18:29-30

The Heritage Bible

And there were gathered great multitudes to him, and turning about, he said to them,

If anyone comes to me, and absolutely does not hate his father, and mother, and wife, and children, and brothers, and sisters, and even his own soul also, he absolutely does not have the power to be my disciple..

New American Bible (2011)

**Sayings on Discipleship.\***

Great crowds were traveling with him, and he turned and addressed them, <sup>l</sup> “If any one comes to me without hating his father\* and mother, wife and children, brothers and sisters, and even his own life, he cannot be my disciple.<sup>m</sup>

\* [14:25–33] This collection of sayings, most of which are peculiar to Luke, focuses on the total dedication necessary for the disciple of Jesus. No attachment to family (Lk 14:26) or possessions (Lk 14:33) can stand in the way of the total commitment demanded of the disciple. Also, acceptance of the call to be a disciple demands readiness to accept persecution and suffering (Lk 14:27) and a realistic assessment of the hardships and costs (Lk 14:28–32).

\* [14:26] Hating his father...: cf. the similar saying in Mt 10:37. The disciple’s family must take second place to the absolute dedication involved in following Jesus (see also Lk 9:59–62).

l. [14:26–27] Mt 10:37–38.

m. [14:26] 9:57–62; 18:29; Jn 12:25.

New Catholic Bible

**Conditions To Be a Disciple<sup>[g]</sup>**

**Renunciation of Everything for Jesus.<sup>[h]</sup>** Great crowds were accompanying Jesus on his journey, and he turned to them and said, “If anyone comes to me and does not hate his father and mother,<sup>[i]</sup> wife and children, brothers and sisters, yes, and even his own life, he cannot be my disciple.

[g] Luke 14:25 This section is tantamount to a short catechism on discipleship. The phrase “cannot be my disciple” runs through it like a refrain (vv. 26, 27, 33).

[h] Luke 14:25 This passage indicates that one must renounce everything to follow Jesus, even the most legitimate values and attachments, for the Gospel relegates all other considerations to a secondary level. That is the point of the word “hate” in the Old Testament (see Lk 16:13; Gen 29:31, 33; Deut 21:15-16; Isa 60:15). This

renunciation is not some passing fancy but a radical demand: the two parables of the builder and the warrior could have been nothing more than simple invitations to reflect before deciding anything; Luke turns them into a call to make a serious commitment.

[i] Luke 14:26 Hate his father and mother: Jesus does not intend to abolish the fourth commandment about honoring and taking care of one's parents. He simply sets forth the supreme conditions to be his disciple. In order to follow him, one must be disposed to sacrifice the most tender affections and even to renounce one's life (see Jn 12:25). The expression is softened and explained in Mt 10:37.

New English Bible—1970

***The Cost of Discipleship (Peraea) [ Lk.14.25-33 - ] - Mt.10.37-38***

Once when great crowds were accompanying him, he turned to them and said: 'If anyone comes to me and does not hate his father and mother, wife and children, brothers and sisters, even his own life, he cannot be a disciple of mine.

### **Jewish/Hebrew Names Bibles:**

Complete Jewish Bible

Large crowds were traveling along with Yeshua. Turning, he said to them, "If anyone comes to me and does not hate his father, his mother, his wife, his children, his brothers and his sisters, yes, and his own life besides, he cannot be my *talmid*.

Hebrew Roots Version

And great crowds came together to Him. And turning, He said to them, If anyone comes to Me and does not love less than Me, his father, and mother, and wife, and children, and brothers and sisters, and besides, even his own life, he cannot be My disciple.

Holy New Covenant Trans.

Many people were traveling with Jesus. He turned around and said to them, "If someone comes to me, yet that person prefers his father, mother, wife, children, brothers, or sisters more than he prefers me, he cannot be my student. A person must prefer me more than he prefers himself!

Israeli Authorized Version

And there went great multitudes with him: and he turned, and said unto them, If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my talmidim.

The Scriptures 2009

And large crowds were going with Him, and turning, He said to them, "If anyone comes to Me and does not hate<sup>a</sup> his father and mother, and wife, and children, and brothers, and sisters, and his own life too, he is unable to be My taught one.

<sup>a</sup>To love less.

Tree of Life Version

Now great crowds were traveling with Yeshua; and He turned and said to them, "If anyone comes to Me and does not hate his own father, mother, wife, children, brothers, and sisters—and yes, even his own life—he cannot be My disciple.

### **Weird English, 𐤀𐤃𐤁𐤀 English, Anachronistic English Translations:**

Accurate New Testament

...proceeded (together) but [with] him Crowds Many and Being Turned [He] says to them if Someone comes to me and not [He] hates the father [of] himself and the mother and the woman and the children and the brothers and the sisters yet also and {not He hates} the life [of] himself not [He] has (ability) to be [of] me Student~...

Alpha & Omega Bible

NOW LARGE CROWDS WERE GOING ALONG WITH HIM; AND HE TURNED AND SAID TO THEM,

"IF ANYONE COMES TO ME, AND IS NOT WILLING TO (if & when necessary) FORSAKE HIS OWN DAD AND MOM AND WIFE AND CHILDREN AND BROTHERS AND SISTERS, YES, AND EVEN HIS OWN LIFE, HE CANNOT BE MY DISCIPLE. †(We should honor our parents. Husbands should take care of wives & children. But Jesus & the Kingdom of Theos comes first. We must be willing to forsake anyone or anything for the truth & in order to obtain Salvation rather than to let someone interfere with our salvation. And if Jesus calls us to go somewhere,

*we must be willing to go regardless of human responsibilities. Moses left a wife & children. Matt. 10:32-39, 19:29 Luke 10:34, 18:29)*

Awful Scroll Bible	Now remains there themselves many of the adjoining area, proceeding-together-with him, and becoming turned around, he said with regards to them, "If-anyone himself comes with respects to me, and does not hate his: father and mother, and wife and children, and brothers and sisters, yet moreover his breath also, himself is not able to be my disciple.
Concordant Literal Version	Now vast throngs went together with Him. And, being turned, He said to them, If anyone is coming to Me and is not hating his father and mother and wife and children and brothers and sisters, and still more his soul besides, he can not be My disciple."
exeGesés companion Bible	<b><u>YAH SHUA ON DISCIPLESHIP</u></b> And vast multitudes go with him: and he turns, and says to them, If anyone comes to me, and hates not his father and mother and woman and children and brothers and sisters - yes, and even his own soul, he cannot be my disciple.
Orthodox Jewish Bible	And large multitudes were accompanying him, and Rebbe, Melech HaMoshiach turned and said to them, If someone comes to me, and does not hate [hyperbolically, in comparison to Moshiach] his own Abba and Em (mother) and isha and yeladim and achim and achayot and in addition also his own life [in the Olam HazeH], he is not able to be my [Moshiach's] talmid.
Rotherham's Emphasized B.	<b>§ 61. <i>The Costs of Discipleship.</i></b> And there were journeying together with him many multitudes; and [turning] he said unto them— <If anyone cometh unto me, and hateth not his own father, and mother, and wife, and children, and brothers, and sisters, further' also, even his own life> he cannot be my disciple.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<b>Discipleship Tested</b> Now large crowds were going along with Jesus; and He turned and said to them, "If anyone comes to Me, and does not <sup>[c]</sup> hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life [in the sense of indifference to or relative disregard for them in comparison with his attitude toward God]—he cannot be My disciple. [c] An exaggerated figure of speech indicating a lesser degree of love, not actual hostility or aversion toward one's earthly family.
An Understandable Version	Now large crowds were following Jesus and He turned [around] and said to them, "If anyone comes to me [i.e., to be my disciple], and does not hate his father, and mother, and wife, and children, and brothers and sisters and, yes, even his own life, he cannot be my disciple.
The Expanded Bible	<b>The Cost of Being Jesus' Follower</b> Large crowds were traveling with Jesus, and he turned and said to them, "If anyone comes to me but ·does not hate [or loves more than me; <sup>c</sup> Jesus is using hyperbole to emphasize his point] his father, mother, wife, children, brothers, or sisters—or even ·life [life itself; or his own life]—he cannot be my ·follower [disciple].
Jonathan Mitchell NT	Now many (or: large) crowds (= hordes of people) continued traveling together with Him, and so, upon turning, He said to them,



"If anyone continues coming to (or: toward) Me, and does not habitually regard with a negative will (= put lesser importance to; hate, in the sense of giving less preference to) his father and mother and wife and children and brothers and sisters – and still [more], even his own soul-life (his inner being and its concerns; the person which is himself) – he has no power and is unable to be My disciple!

P. Kretzmann Commentary

Verses 25-27

### The Obligations of Christ's Discipleship.

Bearing the cross:

And there went great multitudes with Him; and He turned and said unto them, If any man come to Me and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple.

Syndein/Thieme

{Counting the Cost}

“Now great crowds were accompanying Him {Jesus}, so, turning, He and said to them, "If {ei}- and it is true {1st class condition} - anyone comes to Me and absolutely does not {ouk} detest/hate {miseo} his own father and mother, and wife and children, and brothers and sisters, and even his own life/soul {psuche} . . . he absolutely does not {ouk} have the power to be My student/disciple {mathetes}.

{Note: Kenneth S. Wuest has a phrase that may or may not be needed for this verse. His word study includes 'in the event that they become hindrances to his supreme love for Me'. While that phrase might not be in the original, it certainly seems to be a correct implication.}

Translation for Translators

**Jesus warned that it would be difficult to be his disciple.**

*Luke 14:25-33*

Large groups of people were traveling with *Jesus*. He turned and said to them, “If anyone comes to me who loves his father and mother and wife and children and brothers and sisters *more than* [HYP] *he loves me*, he cannot be my disciple. He must even love me more than he loves his own life!

The Voice

Great crowds joined Him on His journey, and He turned to them.

**Jesus:** If any of you come to Me without hating your own father, mother, wife, children, brothers, sisters, and yes, even your own life, you can't be My disciple.

### Bible Translations with Many Footnotes:

Lexham Bible

#### *The Cost of Discipleship*

Now large crowds were going along with him, and he turned around and [\*Here “and” is supplied because the previous participle (“turned around”) has been translated as a finite verb] **said to them,**

“If anyone comes to me and does not hate his own father and mother and wife and children and brothers and sisters, and furthermore, even his own life, he cannot be [Literally “he is not able to be”] my disciple.

NET Bible®

#### *Counting the Cost*

Now large crowds<sup>84</sup> were accompanying Jesus,<sup>85</sup> and turning to them he said, “If anyone comes to me and does not hate<sup>86</sup> his own father and mother, and wife and children, and brothers and sisters, and even his own life,<sup>87</sup> he cannot be my disciple.

<sup>84sn</sup> It is important to note that the following remarks are not just to disciples, but to the large crowds who were following Jesus.

<sup>85tn</sup> Grk “him”; the referent (Jesus) has been specified in the translation for clarity.

<sup>86tn</sup> This figurative use operates on a relative scale. God is to be loved more than family or self.

<sup>87tn</sup> Grk “his own soul,” but ψυχή (yuch) is frequently used of one’s physical life. It clearly has that meaning in this context.

New American Bible (2011)

The Passion Translation

#### **The Cost of Following Jesus**

As massive crowds followed Jesus, he turned to them and said, “When you follow me as my disciple, you must put aside<sup>[d]</sup> your father, your mother, your wife, your sisters, your brothers—yes, you will even seem as though you hate your own life. This is the price you’ll pay to be considered one of my followers.

<sup>[d]</sup> Or “hate.” This is an Aramaic and Hebraic metaphor for putting Jesus above every other relationship. The Aramaic word *sna* has several meanings and can mean “hate” or “put aside.” In this case, Jesus, the King of love is not saying to hate but to put aside every other relationship into second place. The meaning becomes quite clear in the Aramaic language.

The Spoken English NT

***A Warning about Counting the Cost of Following Jesus (Mt. 10:34-39 + Mt. 5:13; Mk 9:50)***

Large crowds of people were walking along with Jesus. And he turned and said to them, If somebody comes to me and doesn't hate their own father and mother and spouse<sup>w</sup> and children and brothers and sisters-and even their own life-they can't be my follower.

<sup>w</sup> Lit. “wife.”

Wilbur Pickering’s New T.

**Jesus defines discipleship**

Now large crowds were traveling with Him, and turning He said to them: “If anyone comes to me and does not hate his father and mother, wife and children, brothers and sisters, yes, and even his own life, he cannot be my disciple.

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

Analytical-Literal Translation .

C. Thomson updated NT

As great multitudes were traveling with him, he turned to them and said, If any one comes to me, and slights not his father, and mother, and wife, and children, and brothers, and sisters, nay, and even his own life, he cannot be my disciple.

Charles Thomson NT

Context Group Version

Now there went with him great multitudes: and he turned, and said to them, If any man comes to me, and does not spurn his own father, and mother, and woman, and children, and brothers, and sisters, yes, and his own life also, he can't be my apprentice.

Far Above All Translation .

Green’s Literal Translation .

Literal Standard Version .

Modern English Version .

Modern Literal Version 2020 {Similar: Mat 10:37-38, Luk 14:25-27}

Now large crowds were traveling together-with him and he turned and said to them, If anyone comes to me and does not hate his father and mother and wife and children and brethren and sisters, and also, still his own life, he is not able to be my disciple.

Modern KJV .

New American Standard

**Discipleship Tested**

Now large crowds [Lit many] were going along with Him, and He turned and said to them, “If anyone comes to Me and does not hate [I.e., in comparison to his love for Me] his own father, mother, wife, children, brothers, sisters, yes, and even his own life, he cannot be My disciple.

New European Version

**Radical demands**

Now there went with him great crowds; and he turned and said to them: If anyone comes to me, and hates not his own father and mother and wife and children and brothers and sisters, yes and his own life also, he cannot be my disciple.

Niobi Study Bible

**Leaving All to Follow Christ**

And there went great multitudes with Him, and He turned and said unto them, "If

Revised Young's Lit. Trans.	any man come to Me and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be My disciple. And there were going on with him great multitudes, and having turned, he said unto them, 'If any one does come unto me, and does not hate his own father, and mother, and wife, and children, and brothers, and sisters, and yet even his own life, he is not able to be my disciple;...
World English Bible	Now great multitudes were going with him. He turned and said to them, "If anyone comes to me, and doesn't disregard his own father, mother, wife, children, brothers, and sisters, yes, and his own life also, he can't be my disciple.
<b>The gist of this passage:</b>	There are a great many people following Jesus, and He tells them, "You cannot be My disciple unless you hate your family and even your own life."

**Luke 14:25a**

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sumporeuomai (συμπορεύομαι) [pronounced soom- por-YOO-om-ahee]	<i>to go or journey [with, together]; to            come together, to assemble</i>	3 <sup>rd</sup> person plural; imperfect (deponent) middle/passive indicative	Strong's #4848
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now;            namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
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
ochlos (ὄχλος) [pronounced OKH- loss]	<i>a crowd, company, multitude, number            (of people), people, throng (as borne            along); by implication the rabble; by            extension a class of people;            figuratively a riot; press</i>	masculine plural noun, nominative case	Strong's #3793
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

**Translation:** Large crowds were coming to Him,...

This appears to be a change of scenery. Jesus apparently left the meal that He had been invited to, and this was later that day or later that week. Jesus is apparently out among the public.

There were times when large numbers of people came to the Lord. A small number of them were His dedicated disciples (perhaps 20–80); but many of these were certainly people with positive volition.

Although my first inclination is to place this section late in the Lord's ministry—given the size of the crowd—there were perhaps several instances where a large number of people followed Him.

Luke 14:25b			
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
strophô (στρέφω) [pronounced <i>STREF-oh</i> ]	<i>turning [quite] around, reversing (literally or figuratively); converting, turning (again, back again, self, self about)</i>	masculine singular, aorist passive participle; nominative case	Strong's #4762
epô (ἔπω) [pronounced <i>EHP-oh</i> ]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2036
prós (πρός) [pronounced <i>prahç</i> ]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
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:** ...so, having turned towards them, He said,...

On many occasions, Jesus takes His disciples aside and teaches them. However, at this point, He speaks to the masses who have assembled.

Luke 14:25 Large crowds were coming to Him, so, having turned towards them, He said,...

Luke 14:26a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced <i>ī</i> ]	<i>if; whether; that; though</i>	conditional conjunction	Strong's #1487
With the indicative mood, this expresses a 1 <sup>st</sup> class condition, which is <i>if [and it is true]... or if [and we are assuming that this is true]...</i>			
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
érchomai (ἔρχομαι) [pronounced <i>AIR-khoh-my</i> ]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	3 <sup>rd</sup> person singular, present (deponent) middle/passive indicative	Strong's #2064

Luke 14:26a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prós (πρός) [pronounced <i>prahç</i> ]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
me (μέ) [pronounced <i>meh</i> ]	<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
kaí (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
ou (οὐ) [pronounced <i>oo</i> ]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
miseô (μισέω) [pronounced <i>mihs-EH-oh</i> ]	<i>to hate, pursue with hatred, detest; to be hated, detested</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #3404
ton (τόν) [pronounced <i>tahn</i> ]; also to (το) [pronounced <i>toh</i> ]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
patêr (πατήρ) [pronounced <i>pat-AYR</i> ]	<i>father, parent (s); forefather (s), ancestors; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine singular noun; accusative case	Strong's #3962
heautou (ἑαυτοῦ) [pronounced <i>heh-ow-TO</i> ]	<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
kaí (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)
mêtêr (μήτηρ) [pronounced <i>MAY-tare</i> ]	<i>a mother; metaphorically the source of something, the motherland</i>	feminine singular noun; accusative case	Strong's #3384
kaí (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532



Luke 14:26a			
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)
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; accusative case	Strong's #1135
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
ta (τά) [pronounced taw]	<i>the; to this, towards that</i>	neuter plural definite article; accusative 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
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
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
adelphos (ἄδελφός) [pronounced ad-el-FOSS]	<i>a brother (literally or figuratively)</i>	masculine plural noun, accusative case	Strong's #80
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
adelphê (ἄδελφή) [pronounced ad-ehl-FAY]	<i>sister (actual, spiritual)</i>	feminine plural noun, accusative case	Strong's #79

**Translation:** ...“If anyone comes directly to Me, but does not hate his father, [his] mother, [his] wife, [his] children, [his] brothers and sisters...

Quite obviously, Jesus is not making a pitch for hatred; nor is He looking to completely separate people from their families (some cultists use passages like this out of context to remove their followers from family and friends). Jesus is using **hyperbole**, to indicate that the loyalties and love of the people should, ideally speaking, be greater towards Him.

**Application:** How might this play out? You have Bible class certain nights a week. You may have a visit from some of your family. In most cases, you would tell them, “I’ll be back in an hour” or “Would you like to come with me to Bible class.” Certainly, we could construct a situation where family must be attended to.

**Illustration:** Let’s flip this. Let say family has come to your pastor and they want very badly to have his attention Sunday morning or on a Bible class night. Would you expect your **pastor-teacher** to hang with his family, and leave you to figure it out on your own in church?

Luke 14:26b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
éti (ἔτι) [pronounced EH-tee]	<i>yet, still; even; now</i>	adverb	Strong’s #2089
te (τε) [pronounced teh]	<i>not only...but also; both...and; as...so</i>	enclitic particle; a conjunction; properly used in connection with καί	Strong’s #5037
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong’s #2532
In Luke 14:26, these 3 particles are variously translated: <i>yes, and (even); yes, even; even; yea, and (even); and even; and still even; and still...also; as well as; and in additional also; and besides, even; and still more; and also, still; and, in addition (even); yet moreover, and even for; yes...too; yes, and...also; nay, and even; and furthermore; and...too.</i>			
tên (τήν) [pronounced tayn]	<i>the, to the</i>	feminine singular definite article; accusative case	Strong’s #3588 (article, demonstrative pronoun) and #3739 (pronoun)
psuchê (ψυχή) [pronounced psoo-KHAY]	<i>breath [of life]; [eternal, immortal, rational, living] soul; life, vitality, spirit; the seat of feelings, desires, affections;</i>	feminine singular noun; accusative case	Strong’s #5590
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:** ...—yes, and even his own soul—...

We take the verb from the previous phrase, and apply it here. *And hate...even your own soul!* The **Christian life** is not all about self-hatred or self-doubt (some self-deprecation might be nice). But, Jesus is using hyperbole to establish priorities.

There are two meanings for *soul* which are pertinent here. There is *soul*, the immaterial part of man. In this soul, we may give way to hatred, bitterness, anger; jealousy, envy; imagined revenge, sexual fantasies; etc. Nobody else sees these things and some people might even think that these things are fine. That nothing wrong is being done. However, even our own minds are subject to God; and some of the things which we think are sinful. Now, of course, the simple solution is always **rebound** and then refocus our thoughts. For the person whose life takes place on the interior much of the time, are you willing to set that aside to follow Jesus? Now, so I make myself clear here, salvation is not a matter of turning away from sin and believing in Jesus, it is simply a matter of

believing in Jesus. However, subsequent to our faith in Christ, we will have **mental attitude sins**. We have to forsake those in order to follow Jesus (that is, we rebound and refocus). Quite obviously, if you are given to mental attitude sins, ten seconds (or ten minutes) after you rebound, you will have need of naming your sins again to God. But we only move forward in the Christian life while in fellowship. We can only learn and grow under the well-qualified pastor-teacher when in fellowship. And we can only produce divine good when in fellowship.

Salvation is not a matter of turning away from sin and believing in Jesus, it is simply a matter of believing in Jesus.

The other meaning for psuchê (ψυχή) [pronounced *psoo-KHAY*] which is pertinent is *life*. There are so many of us who really enjoy our lives. We recognize what a blessing life is; and in how many ways God has blessed us. Nevertheless, there will be a time when we must even let go of our blessed life to move forward into the next increment (eternal life). At this point, we must trust God. If God has made life on earth—in the midst of all that is happening—so grand, then how much more will life eternal with Him be? We all have friends, family, a vocation, activities and even material things which are a blessing to us in every way. However, we will have to let these things all go at some point in time.

Quite obviously, Jesus is not telling us to work up a negative emotion and direct it toward the immaterial part of our being; or to direct that toward our daily lives. This is all a matter of priorities and focus.

Luke 14:26a-b "If anyone comes directly to Me, but does not hate his father, [his] mother, [his] wife, [his] children, [his] brothers and sisters—yes, and even his own soul—...

No one there realizes all that is happening, exactly Who Jesus is (apart from a few), that His earthly ministry is limited to a very short time (3 or 4 years total). No one realizes what is going to happen and the hell which is going to rain down upon the new establishment of Christian believers.

If you want to know Jesus—if you want to see Him in the flesh—there is a very limited time for this to take place.

**Illustration:** In life, some profound experiences, situations and people are too often taken for granted. Have you ever looked back at your life at a specific period of time, at a specific person, and thought to yourself, *wow, I really had it great back then! Or, I can see now I should have made some different choices.* There are many of us from Berachah Church, when R. B. Thieme, Jr. was teaching nightly, and this was a spiritual experience unlike any other. And yet, at the time, so many of us recall hauling ourselves into Bible class, half tired, sometimes hungry, with so many other things on our mind. Or something *better* came along and we pursued that instead. Yet today, we look back on that time at Berachah with great affection (I was a late arrival to the party, myself).

My point here is, few of these people have any idea as to the momentous time in which they lived. How many billions of people have thought, *I wish I could have be alive when Jesus was on the earth!* These people in this very crowd had all of that. With these words, Jesus is trying to help them understand what it is that they have right there. The Creator God of the universe is right in front of them, teaching.

Luke 14:26c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
dunamai (δύναμαι) [pronounced DOO-nam-ah-ee]	<i>to be able, to have power to; to be able to do something; to be capable, strong and powerful</i>	1 <sup>st</sup> person singular, present (deponent) middle or passive indicative	Strong's #1410

### Luke 14:26c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
With the negative, this means, <i>unable to do, without the power to do, lacking the capability to act.</i>			
einai (εἶναι) [pronounced <i>Ī-nī</i> or <i>Ī-nah-ee</i> ]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	present infinitive of Strong's #1510	Strong's #1511 (a form of Strong's #1510)
emou (ἐμοῦ) [pronounced <i>eh-MOO</i> ]; mou (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)
mathêtês (μαθητήs) [pronounced <i>math-ay-TAYÇ</i> ]	<i>disciple, a learner, pupil, student, follower</i>	masculine singular noun; accusative case	Strong's #3101

**Translation:** ...he cannot be My disciple.

There were a select number of people who would carry the message of Jesus Christ into the world. It was certainly the 12 disciples (later, the 12 Apostles); and there would be many others who would be a part of this.

Luke 14:26 ...He said, "If anyone comes directly to Me, but does not hate his father, [his] mother, [his] wife, [his] children, [his] brothers and sisters—yes, and even his own soul—he cannot be My disciple. (Kukis moderately literal translation)

Luke 14:25–26 Large crowds were coming to Him, so, having turned towards them, He said, "If anyone comes directly to Me, but does not hate his father, [his] mother, [his] wife, [his] children, [his] brothers and sisters—yes, and even his own soul—he cannot be My disciple. (Kukis moderately literal translation)

I find it interesting to speculate why this narrative is found in Luke, but not in the other gospels. Let me suggest that among the twelve disciples there were times that they tuned out. The other three gospels are based on first or second-hand accounts made by three of the disciples (Matthew, Peter and John). They certainly noticed the very large crowd on this occasion, and they may have even felt a little left out, as they had been with Jesus from nearly the beginning, and yet, here are all these late-to-the-party types. When Jesus spoke, my take is, the disciples got the gist of what Jesus was saying, figured He was speaking to the others, and tuned out. On the other hand, among these new disciples, surely there were a number of them listening closely; and at least one of them recounted this incident to Luke a couple decades later. "I remember that first day that I began to follow Jesus, and there were a lot of us. And then, He turned to us and He said these things..." This is, of course, speculation, but it is reasonable.

Luke 14:25–26 Large crowds of people kept coming to Jesus, so, He addressed them directly and bluntly, saying, "You cannot come to Me, yet love your father, your mother, you wife, children, brothers or sisters more than Me. In fact, you must love Me more than your own soul! (Kukis paraphrase)

Jesus is telling these people, unless you understand and appreciate Who I am and where you are in history, you cannot be My disciple. Obviously, even His disciples needed some teaching in this regard.

**Whoever does not bear the cross of his and go after Me, he is not able to keep on being of Me a disciple.**

Luke  
14:27

**Whoever does not bear his cross and follow after Me, he is unable to keep on being My disciple.**

**The man who does not bear his cross and follow after Me, that same man is unable to be My disciple.**

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	Whoever does not bear the cross of his and go after Me, he is not able to keep on being of Me a disciple.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	And whoever does not carry his cross and come after me cannot be my disciple.
Holy Aramaic Scriptures	And he who doesn't take up tsliybeh {his cross} and comes after {i.e. follows} Me, isn't able to be a Talmiyda {a Disciple} for Me.
James Murdock's Syriac NT	And he that doth not take up his cross and come after me, cannot become a disciple to me.
Original Aramaic NT	"And whoever does not take his cross and come after me, cannot be my disciple."
Lamsa Peshitta (Syriac)	"And whoever does not take his cross and come after me, cannot be my disciple."

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	Whoever does not take up his cross and come after me may not be my disciple.
Bible in Worldwide English	If anyone does not carry his cross [is not ready to die] and come with me, he cannot be my disciple.
Easy English	He must live like a person that carries his own cross to go and die. If he is not ready to die for me, he cannot be one of my disciples.
	<div style="border-left: 1px solid black; padding-left: 10px;"> <p>Jesus used this example to say how disciples should think about their lives. Disciples are those people that obey Jesus. They should say 'No' to everything except what Jesus wants. So then they can do what Jesus wants.</p> </div>
Easy-to-Read Version–2008	Whoever will not carry the cross that is given to them when they follow me cannot be my follower.
<i>God's Word</i> <sup>TM</sup>	So those who do not carry their crosses and follow me cannot be my disciples.
Good News Bible (TEV)	Those who do not carry their own cross and come after me cannot be my disciples.
J. B. Phillips	The man who will not take up his cross and follow in my footsteps cannot be my disciple.
<i>The Message</i>	Anyone who won't shoulder his own cross and follow behind me can't be my disciple.
NIRV	Whoever doesn't carry their cross and follow me can't be my disciple.
New Life Version	If he does not carry his cross and follow Me, he cannot be My follower.
New Simplified Bible	»Those who do not carry their own stake and come after me may not be my disciples.

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

Casual English Bible	There's a cross of suffering we have to carry. If you can't carry your cross as you follow me, you can't follow me.
Contemporary English V.	You cannot be my disciple unless you carry your own cross and come with me.
The Living Bible	.



New Berkeley Version	.
New Living Translation	And if you do not carry your own cross and follow me, you cannot be my disciple.
The Passion Translation	And anyone who comes to me must be willing to share my cross and experience it as his own, or he cannot be considered to be my disciple.
UnfoldingWord Simplified T.	Whoever does not carry his own cross and whoever does not obey me cannot be my disciple.
William's New Testament	Whoever does not persevere in carrying his own cross and thus following after me, cannot be a disciple of mine.

### Partially literal and partially paraphrased translations:

American English Bible	'Nor can anyone follow me who's unwilling to carry his own impaling pole! In the <b>Addendum</b> , the AEB gives some <b>notes</b> on the <i>cross</i> .
Beck's American Translation	.
Breakthrough Version	Anyone who does not haul his own cross and come behind Me is not able to be My student.
Common English Bible	.
Len Gane Paraphrase	"Whosoever doesn't bear his cross and follow me, cannot be my disciples.
A. Campbell's Living Oracles	And whosoever does not follow me, carrying his cross, can not be my disciple.
New Advent (Knox) Bible	A man cannot be my disciple unless he takes up his own cross, and follows after me.
NT for Everyone	.
20 <sup>th</sup> Century New Testament	Whoever does not carry his own cross, and walk in my steps, can be no disciple of mine.

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

Revised Ferrar-Fenton Bible	And whoever will not carry his cross, and become My follower, cannot be My disciple.
Free Bible Version	If you don't carry your cross and follow me, you can't be my disciple.
Urim-Thummim Version	And whoever does not bear his stake, and comes after me, cannot be my disciple.
Weymouth New Testament	.
Wikipedia Bible Project	.

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

Christian Community (1988)	Whoever does not follow me, carrying his own cross, cannot be my disciple. Mt 10:38; Lk 9:23; Jn 12:26
The Heritage Bible	And whoever does not lift his cross, and come after me, absolutely does not have the power to be my disciple.
New American Bible (2011)	Whoever does not carry his own cross and come after me cannot be my disciple. <sup>n</sup> n. [14:27] 9:23; Mt 16:24; Mk 8:34.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Whoever does not carry his own execution-stake and come after me cannot be my <i>talmid</i> .
Hebraic Roots Bible	And whoever does not bear his torture stake and come after Me, he cannot be My disciple.
Holy New Covenant Trans.	The person who does not carry his own cross cannot be my student.
Israeli Authorized Version	And whosoever doth not bear his exectuion stake me, cannot be my talmid.
The Scriptures 2009	"And whoever does not bear his stake and come after Me is unable to be My taught one.

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

Accurate New Testament	...Who not carries the cross [of] himself and [He] comes after me not has (ability) to be [of] me Student~...
Awful Scroll Bible	(")Even which-certain does not bears up his pale a bearing up, and himself comes after me, is himself not able to be my disciple.
Concordant Literal Version	And anyone who is not bearing his cross and coming after Me, can not be My disciple. "
exeGesés companion Bible	And whoever bears not his stake, and comes after me, cannot be my disciple.
Orthodox Jewish Bible	Whoever does not carry his own etz [of self denial] and come after me [Rebbe, Melech HaMoshiach] is not able to be my [Moshiach's] talmid.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Whoever does not carry his own cross [expressing a willingness to endure whatever may come] and follow after Me [believing in Me, conforming to My example in living and, if need be, suffering or perhaps dying because of faith in Me] cannot be My disciple.
An Understandable Version	[And] whoever does not carry his own cross [i.e., his responsibilities with all their difficulties] and follow me cannot be my disciple.
The Expanded Bible	Whoever is not willing to [does not] carry his own cross and follow me cannot be my follower [disciple].
Jonathan Mitchell NT	Whoever is not habitually picking up and carrying his own execution stake (or: the cross of himself; the cross which pertains to, or is, himself) and then continuing in coming behind Me he has no power and is unable to be My disciple!.
P. Kretzmann Commentary	And whosoever doth not bear his cross and come after Me cannot be My disciple. When Jesus left the house of the Pharisee to continue His journey, there followed Him, as usual, great multitudes of people, going with Him for the usual reason, mere external inquisitiveness. To these Jesus expounded the requirements of true discipleship. The mere following after Christ for the sake of seeing miracles signified and availed nothing. If any one comes to Him, with a view to close and permanent discipleship, sacrifices are necessary from the standpoint of this world. First of all, the love of Christ must precede all other love, even that of the nearest friends and relatives, Matthew 10:37. Absolute devotion to; Him and to His cause requires that natural love to one's relatives be relegated to the background, that life itself be denied, that the heart be torn away from temporal possessions, that the cross of Christ be willingly shouldered, though it sink in deeply and bruise unmercifully. All rival masters and interests must be put away that the love of the great Master may be supreme. If this devotion and work should demand the final sacrifice of life, according to His example, even that must be willingly given for the sake of the love He bore us.
Syndein/Thieme	`` And whoever absolutely does not {ouk} carry/bear {bastazo} his own cross and follow Me . . . he absolutely does not {ouk} have the power to be My student/disciple {mathetes}.
Translation for Translators	People who are ready to execute a prisoner make him carry his cross [MET] to the place where others will nail him on it. Only those who are willing to allow others to hurt them and disgrace them like that because of being my disciples, and who are willing to obey what I teach, can be my disciples.
The Voice	Jesus: If you don't carry your own cross as if to your own execution as you follow Me, you can't be part of My movement.

### Bible Translations with Many Footnotes:

Lexham Bible **Whoever does not carry his own cross and follow** [Literally “come after”] **me cannot be** [Literally “is not able to be”] **my disciple.**

NET Bible® **Whoever does not carry his own cross<sup>88</sup> and follow<sup>89</sup> me cannot be my disciple.**  
<sup>88sn</sup> It was customary practice in a Roman crucifixion for the prisoner to be made to carry his own cross. Jesus is speaking figuratively here in the context of rejection. If the priority is not one’s allegiance to Jesus, then one will not follow him in the face of possible rejection; see Luke 9:23.  
<sup>89tn</sup> Grk “and come after.” In combination with the verb ἔρχομαι (ercomai) the improper preposition ὀπίσω (opisw) means “follow.”

New American Bible (2011) .

Rotherham’s Emphasized B. **<Whoever beareth not his own cross. and cometh after me> cannot be my disciple.<sup>b</sup>**  
<sup>b</sup> Mt. x. 37, 38.

The Spoken English NT **Whoever doesn’t pick up their own cross and come after me can’t be my follower.**

Wilbur Pickering’s New T. .

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

Analytical-Literal Translation .

Charles Thomson NT .

Context Group Version **Whoever does not carry his own cross, and come after me, can't be my apprentice.**

Far Above All Translation **And whoever does not bear his cross and follow me cannot be a disciple of mine.**

Green’s Literal Translation .

Literal Standard Version .

Modern English Version .

Modern Literal Version 2020 **And whoever does not bear his own cross, and comes after me, is not able to be my disciple.**

Modern KJV .

New American Standard .

Revised Young's Lit. Trans. .

World English Bible **Whoever doesn't bear his own cross, and come after me, can't be my disciple.**

**The gist of this passage:** Jesus tells His hearers to they should be ready to pick up their cross and follow after Him, if they want to be His disciples.

Luke 14:27a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
hosts (ὅστις) [pronounced HOHS-tiss]	<i>which, whoever, whatever, who</i>	masculine singular, relative pronoun; nominative case	Strong’s #3748
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong’s #3756
bastazô (βαστάζω) [pronounced bas-TAD-zoh]	<i>to bear, to carry, to take up, to lift [up], also: to endure, to declare, to sustain, to receive</i>	3 <sup>rd</sup> person singular, present active indicative	Strong’s #941
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

Luke 14:27a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
stauros (σταυρός) [pronounced stow-ROSS]	<i>a stake or post (as set upright), a pole or cross (as an instrument of capital punishment); figuratively: exposure to death, possibly, complete self denial; by implication the atonement of Christ</i>	masculine singular noun, accusative case	Strong's #4716
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:** *Whoever does not bear his cross...*

It appears that there may be two ways of looking at this: (1) this may be a common saying of that era or (2) this was a reference to crucifixion. I lean towards the latter. Crucifixions were done all over the **Roman empire**; and the victim typically carried his own **cross** to where He would be crucified.

Given this interpretation, this does not mean that Jesus has made it clear that He will be crucified in the future (elsewhere He does; but not here).

Luke 14:27b			
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
έρchomai (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>	3 <sup>rd</sup> person singular, present (deponent) middle/passive indicative	Strong's #2064
opisō (ὀπίσω) [pronounced ohp-ISS-oh]	<i>behind, back; after, afterwards</i>	adverb	Strong's #3694
emou (ἐμοῦ) [pronounced eh-MOO]; μου (μου) [pronounced moo]	<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)

**Translation:** *...and follow after Me,...*

The picture being painted of Jesus carrying His Own cross to the crucifixion, followed by others bearing their crosses as well.

Luke 14:27c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ου (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
dunamai (δύναμαι) [pronounced DOO-nam-ah-ee]	<i>to be able, to have power to; to be able to do something; to be capable, strong and powerful</i>	3 <sup>rd</sup> person singular, present (deponent) middle or passive indicative	Strong's #1410
With the negative, this means, <i>unable to do, without the power to do, lacking the capability to act.</i>			
einai (εἶναι) [pronounced Ī-nī or Ī-nah-ee]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	present infinitive of Strong's #1510	Strong's #1511 (a form of Strong's #1510)
emou (ἐμοῦ) [pronounced eh-MOO]; mou (μου) [pronounced moo]	<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)
mathêtês (μαθητήs) [pronounced math-ay-TAYÇ]	<i>disciple, a learner, pupil, student, follower</i>	masculine singular noun; nominative case	Strong's #3101

**Translation:** ...he is unable to keep on being My disciple.

Jesus is suggesting a very high price had to be paid in order to be His disciple.

We are to understand this as more than simply someone who has believed in Him and experiences spiritual growth; this is someone who follows Jesus, learns directly from Him, and faces death just as Jesus did.

Luke 14:27 **Whoever does not bear his cross and follow after Me, he is unable to keep on being My disciple.** (Kukis moderately literal translation)

Luke 14:27 **The man who does not bear his cross and follow after Me, that same man is unable to be My disciple.** (Kukis paraphrase)

Jesus said this at least twice in His public ministry, as this occurs twice in Luke and twice in Matthew: Luke 9:23–25 Matthew 10:38 Matthew 16:24-26 Mark 8:34-37.

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### The Parable of the Expensive Building Project



For which of you wishing a tower to build, not first sitting down to calculate the cost, if he keeps on having [enough] to finish, so that setting of him a foundation and not being able to complete [it]? All the ones seeing begin to him to ridicule, saying, 'The man began to build and he is unable to complete [it].'

Luke  
14:28–30

For which of you, intending to build a castle does not first sit down to calculate the cost [of this project], [to see] if he has [enough cash] to complete [it], so that he establishes a foundation but then is unable to complete [the rest of the project]. All those watching will begin to ridicule him, saying, "The man started to build [this great castle] but is unable to complete [it]."

Let's say you want to build a really impressive home. Would you not first sit down and calculate its cost, to make certain that you have enough cash and credit to complete the project? Do you want to put the foundation in place, but then be unable to complete the building after that? All those people watching you start to build this great edifice will make fun of you, saying, "This man thinks he is going to build the great home, but all I see is a foundation and nothing more!"

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	For which of you wishing a tower to build, not first sitting down to calculate the cost, if he keeps on having [enough] to finish, so that setting of him a foundation and not being able to complete [it]? All the ones seeing begin to him to ridicule, saying, 'The man began to build and he is unable to complete [it].'
Douay-Rheims 1899 (Amer.)	For which of you, having a mind to build a tower, doth not first sit down and reckon the charges that are necessary, whether he have wherewithal to finish it: Lest, after he hath laid the foundation and is not able to finish it, all that see it begin to mock him, Saying: This man began to build and was not able to finish.
Holy Aramaic Scriptures	For, who from you who desires that he should build a magdala {a tower} and doesn't first sit down and considers its cost, if he has enough to complete it? Lest, when he shall lay the foundation and isn't able to complete it, all who see it will be laughing at him. And they will say that "this gabra {man} began to build, and wasn't able to complete it!"
James Murdock's Syriac NT	For, which of you, wishing to build a tower, doth not first sit down and compute the expense, whether he have the means to complete it ? lest, when he hath laid the foundation, and is unable to finish, all that see it begin to deride him; and say: This man began to build, and was unable to finish.
Original Aramaic NT	"For who among you, who wants to build a tower, does not first sit down and calculate its cost, if he is able to finish it," "Lest when he lays the foundation and cannot finish, all who see will mock him," "And they say, 'This man began to build and could not finish.'?"
Lamsa Peshitta (Syriac)	"For who among you, who wants to build a tower, does not first sit down and calculate its cost, if he is able to finish it," "Lest when he lays the foundation and cannot finish, all who see will mock him," "And they say, 'This man began to build and could not finish?'"

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	For which of you, desiring to put up a tower, does not first give much thought to the price, if he will have enough to make it complete? For fear that if he makes a start and is not able to go on with it to the end, all who see it will be laughing at him, And saying, This man made a start at building and is not able to make it complete.
Bible in Worldwide English	When any of you wants to build a high house, you sit down first and see how much it will cost. You want to see if you have enough money to finish it. If you do not have enough money, you will not be able to finish it after you have made the foundation. Then all the people who see it will laugh at you. They will say, "This man started to build a house and could not finish it."
Easy English	Here is an example. Perhaps one of you wants to build a tall building. Before you start to build, you will sit down. You will decide how much it will cost. Then you need to know if you have enough money to finish the work. If you do not do this, you may not have enough money. You may put the first stones in the ground, but then you cannot finish the building. If you have to stop, other people will laugh at you. They will say to each other, "That man is a fool. He started to build, but he could not finish the work." '
Easy-to-Read Version—2008	"If you wanted to build a building, you would first sit down and decide how much it would cost. You must see if you have enough money to finish the job. If you don't do that, you might begin the work, but you would not be able to finish. And if you could not finish it, everyone would laugh at you. They would say, 'This man began to build, but he was not able to finish.'
God's Word™	"Suppose you want to build a tower. You would first sit down and figure out what it costs. Then you would see if you have enough money to finish it. Otherwise, if you lay a foundation and can't finish the building, everyone who watches will make fun of you. They'll say, 'This person started to build but couldn't finish the job.'
Good News Bible (TEV)	If one of you is planning to build a tower, you sit down first and figure out what it will cost, to see if you have enough money to finish the job. If you don't, you will not be able to finish the tower after laying the foundation; and all who see what happened will make fun of you. 'You began to build but can't finish the job!' they will say.
J. B. Phillips	"If any of you wanted to build a tower, wouldn't he first sit down and work out the cost of it, to see if he can afford to finish it? Otherwise, when he has laid the foundation and found himself unable to complete the building, everyone who sees it will begin to jeer at him, saying, 'This is the man who started to build a tower but couldn't finish it!'
The Message	"Is there anyone here who, planning to build a new house, doesn't first sit down and figure the cost so you'll know if you can complete it? If you only get the foundation laid and then run out of money, you're going to look pretty foolish. Everyone passing by will poke fun at you: 'He started something he couldn't finish.'
NIRV	"Suppose one of you wants to build a tower. Won't you sit down first and figure out how much it will cost? Then you will see whether you have enough money to finish it. Suppose you start building and are not able to finish. Then everyone who sees what you have done will laugh at you. They will say, 'This person started to build but wasn't able to finish.'
New Life Version	"If one of you wanted to build a large building, you would sit down first and think of how much money it would take to build it. You would see if you had enough money to finish it, or when the base of the building is finished, you might see that you do not have enough money to finish it. Then all who would see it would make fun of you. They would say, 'This man began to build and was not able to finish.'

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

Casual English Bible If you decide to build a tower, don't you first figure out how much it's going to cost so you know if you've got enough to finish the job? If you don't have enough, and

Contemporary English V.	you lay the foundation but aren't able to finish the job, people are going to tear into you and say, 'This guy starts jobs he can't finish.'
The Living Bible	Suppose one of you wants to build a tower. What is the first thing you will do? Won't you sit down and figure out how much it will cost and if you have enough money to pay for it? Otherwise, you will start building the tower, but not be able to finish. Then everyone who sees what is happening will laugh at you. They will say, "You started building, but could not finish the job." "But don't begin until you count the cost. [implied in v. 33] For who would begin construction of a building without first getting estimates and then checking to see if he has enough money to pay the bills? Otherwise he might complete only the foundation before running out of funds. And then how everyone would laugh! "See that fellow there?' they would mock. 'He started that building and ran out of money before it was finished!'
New Berkeley Version New Living Translation	. "But don't begin until you count the cost. For who would begin construction of a building without first calculating the cost to see if there is enough money to finish it? Otherwise, you might complete only the foundation before running out of money, and then everyone would laugh at you. They would say, 'There's the person who started that building and couldn't afford to finish it!'
UnfoldingWord Simplified T. William's New Testament	. "What man among you, if he wishes to build a tower, does not first sit down and calculate the cost, to see whether he has money enough to complete it? Lest, perchance, after he has laid the foundation but cannot complete the building, all who see it begin to make sport of him, and say, 'This fellow started to erect a building but could not complete it!'

#### Partially literal and partially paraphrased translations:

American English Bible	'For, which of you who might choose to build a tower for himself wouldn't first sit down to calculate the costs, so you'd be sure that you have enough [funds] to complete it? 'Because, if you laid the foundation and then found out that you couldn't finish the project, everyone who sees it would make fun of you and say: ' <i>This man started the job, but then he couldn't complete it!</i> '
Beck's American Translation Breakthrough Version	. You see, who among you who wants to build a tower, does he not, after first being seated, count the expense if he has <i>enough</i> for a completed development so that <i>it will not ever be that</i> after he has laid a foundation and as he cannot completely finish <i>it</i> , all the <i>people</i> watching will begin to be mocking him, saying, 'This person began to be building and couldn't completely finish <i>it</i> .'
Common English Bible	"If one of you wanted to build a tower, wouldn't you first sit down and calculate the cost, to determine whether you have enough money to complete it? Otherwise, when you have laid the foundation but couldn't finish the tower, all who see it will begin to belittle you. They will say, 'Here's the person who began construction and couldn't complete it!'
Len Gane Paraphrase	"For which of you intending to build a tower, doesn't sit down first and calculate the cost, to know if he has enough to finish? "Lest after he has laid the foundation and not able to finish it, everyone that looks at it will start making fun of him, saying, 'This man started to build and wasn't able to finish.'
New Advent (Knox) Bible	Consider, if one of you has a mind to build a tower, does he not first sit down and count the cost that must be paid, if he is to have enough to finish it? Is he to lay the foundation, and then find himself unable to complete the work, so that all who see

it will fall to mocking him and saying, Here is a man who began to build, and could not finish his building?

NT for Everyone

'Don't you see? Supposing one of you wants to build a tower; what will you do? You will first of all sit down and work out how much it will cost, to see whether you have enough to finish it. Otherwise, when you've laid the foundation and then can't finish it, everyone who sees it will begin to make fun of you. "Here's a fellow", they'll say, "who began to build but couldn't finish!"

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

Conservapedia Translation

For which of you, intending to build a tower, does not sit down first, and estimate the cost, to ensure he is able to complete what he starts? Unless sadly, after he had laid the foundation, and is not able to finish it, all that see this begin to mock him, Saying, 'This man began to build, and was not able to finish.'

Revised Ferrar-Fenton Bible

"For who among you, wishing to build a castle, would not first sit down and calculate the cost; so as to ascertain whether he has enough for its completion? For fear that, after having laid the foundation, he should be unable to finish it; and all seeing it should begin to ridicule him, exclaiming, 'This fellow began to build, and could not finish.'

Free Bible Version

If you planned to build a tower, wouldn't you first work out how much it would cost, and see if you had enough money to complete it? Otherwise, if after laying the foundation you weren't able to finish it, everyone who saw it would laugh at you, saying, 'Look at him: he started building but he couldn't finish it.'

International Standard V

"Suppose one of you wants to build a tower. He will first sit down and estimate the cost to see whether he has enough money to finish it, won't he? Otherwise, if he lays a foundation and can't finish the building, [The Gk. lacks the building] everyone who watches will begin to ridicule him and say, 'This person started a building but couldn't finish it.'

Montgomery NT

"Which of you who is desirous of building a tower, does not sit down first and count the cost, to see if he has the means to complete it?

"Lest it happen that after he has laid the foundations and is unable to complete it, all who see it shall begin to jeer at him saying,

""This fellow began to build and could not finish.'

NIV, ©2011

Riverside New Testament

For which of you wishing to build a tower does not first sit down and compute the cost, whether he has enough to complete it, for fear that, after he has laid the foundation and cannot finish it, all the onlookers may begin to ridicule him, saying, 'This man began to build and could not finish.'

Weymouth New Testament

"Which of you, desiring to build a tower, does not sit down first and calculate the cost, asking if he has the means to finish it? -- lest perhaps, when he has laid the foundation and is unable to finish, all who see it shall begin to jeer at him, saying, 'This man began to build, but could not finish.'

Wikipedia Bible Project

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

Christian Community (1988)

The Heritage Bible

Because who of you, determining to build a tower, absolutely does not first, sitting down, compute the cost, whether he has what *is necessary* to complete it?

Lest, having laid his foundation, and absolutely not having the strength to fully complete *it*, all those looking on begin to mock him,

Saying that, This man began to build, and absolutely did not have the strength to fully complete *it*.

New American Bible (2011)

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New Catholic Bible	<p>Ⓜ“Which one of you, intending to build a tower, would not first sit down and estimate the cost, to see whether he has sufficient funds for its completion? Otherwise, if he has laid the foundation and then finds himself unable to finish the work, all who see it will ridicule him, saying, ‘There goes the man who started to build but was unable to complete the work.’</p> <p>[j] Whoever wishes to follow Jesus must weigh his own strengths so as not to launch out into a spiritual adventure thoughtlessly and rashly. Jesus illustrates this thought with two comparisons.</p>
New English Bible–1970	<p>Would any of you think of building a tower without first sitting down and calculating the cost, to see whether he could afford to finish it? Otherwise, if he has laid its foundation and then is not able to complete it, all the onlookers will laugh at him. "There is the man", they will say, "who started to build and could not finish."</p>

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	<p>“Suppose one of you wants to build a tower. Don’t you sit down and estimate the cost, to see if you have enough capital to complete it? If you don’t, then when you have laid the foundation but can’t finish, all the onlookers start making fun of you and say, ‘This is the man who began to build, but couldn’t finish!’</p>
Holy New Covenant Trans.	<p>"If you wanted to build a building, you would sit down first and add up how much it would cost to see if you had enough money to finish the job. If you didn't do that, you might begin the work but you wouldn't be able to finish it. Then all of the people watching you would laugh at you. They would say, 'This man began to build but he wasn't able to finish!'</p>
The Scriptures 2009	<p>“For who of you, wishing to build a tower, does not sit down first and count the cost, whether he has enough to complete it?          “Otherwise, when he has laid the foundation, and is unable to finish it, all who see it begin to mock him, saying, ‘This man began to build and was unable to finish.’</p>

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

Accurate New Testament	<p>...Who? for from you* Wanting tower to build not firstly Sitting (Down) calculates the cost if [He] has {some things} to completion that not so placing him foundation and not having (ability) to finish {him} All The [Men] Seeing {him} may begin him to ridicule Saying for This The Man begins to build {someone} and not [He] has (ability) to finish {him}...</p>
Alpha & Omega Bible	<p>“FOR WHICH ONE OF YOU, WHEN HE WANTS TO BUILD A TOWER, DOES NOT FIRST SIT DOWN AND COUNT THE COST TO SEE IF HE HAS ENOUGH TO FINISH IT? †(1 Cor.11:28)          “OTHERWISE, WHEN HE HAS LAID A FOUNDATION AND IS NOT ABLE TO FINISH, ALL WHO OBSERVE IT BEGIN TO RIDICULE HIM, SAYING, ‘THIS MAN BEGAN TO BUILD AND WAS NOT ABLE TO FINISH.’</p>
Awful Scroll Bible	<p>(")For which out of yours purposing to be built-the-house of a tower, being sat- not -down first a sitting-down, calculates the cost, whether he holds with regards to its completion?          ("Lest-where-as, in-order-that- he is -not being laid-down a laying down, and is not being able to finish- it -out; all they beholding-the-experience, shall themselves be begun to jest-from-within him,          ("speaking out certainly-of-which, 'This-same of the aspects-of-man himself began to build-the-house, and did not prevailed, a prevailing to be finished- it -out.'</p>
Concordant Literal Version	<p>For which of you, wanting to build a tower, is not first seated to calculate the expense, to see if he has the wherewithal?-"          lest at some time, he laying a foundation and not being strong enough to finish up, all those beholding should begin to scoff at him,</p>



exeGesés companion Bible	saying that 'This man begins building and is not strong enough to finish up!' <b>THE TOWER</b> For who of you, who wills to build a tower, indeed sits not down first and computes the expense, whether he has enough for the finishing? Lest ever, after he places the foundation and is not able to fully complete, all who observe begin to mock him, wording, This human began to build, and is not able to fully complete/shalam.
Orthodox Jewish Bible	For who among you, wanting to build a migdal (tower), will not first sit down and rechen (calculate) the cost, to see if he has enough to complete it? Otherwise, having laid his yesod (foundation) and not being able to finish it, everyone seeing it may begin to make leitzonus (fun, mockery) of him, Saying, This man began to build and was not able to finish.
Rotherham's Emphasized B.	For [who from among you, wishing to build a tower'] doth not first' sit down and count the cost,—whether he hath sufficient for completion; lest once, <he having laid a foundation, and not being able to finish> [all' who are looking on] should begin to mock at him', saying—  This' man  began to build, and was not able to finish!

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	For which one of you, when he wants to build a watchtower [for his guards], does not first sit down and calculate the cost, to see if he has enough to finish it? Otherwise, when he has laid a foundation and is unable to finish [the building], all who see it will begin to ridicule him, saying, 'This man began to build and was not able to finish!'
An Understandable Version	For which one of you who wants to build a [lookout] tower will not first sit down and calculate its cost, to see whether he has enough [money and materiel] to complete it? For if he does not, maybe after he has laid the foundation and [then] is not able to complete [the tower], everyone who sees it will ridicule him, saying, 'This man began to build [a tower] but was not able to finish it.'
The Expanded Bible	·If you want [ <sup>1</sup> For which of you who wants...?] to build a tower, you first sit down and ·decide [calculate; figure out] how much it will cost, to see if you have enough money to finish the job. If you don't, you might lay the foundation, but you would not be able to finish. Then all who would see it would ·make fun of [mock; ridicule] you, saying, 'This person began to build but was not able to finish.'
Jonathan Mitchell NT	"For example, who among you people – wanting and intending to build a tower – is not first sitting down [and] progressively calculating (reckoning by use of pebbles) the expense – [to see] if he continues having (holding; possessing) sufficient resources [to bring it] into completion? "– so that, after his laying a foundation and then not being [financially] strong enough to finish everything out, those folks continuing in watching might not at some point start to repeatedly ridicule and make fun of him, "one after another saying, 'This person (human) started to progressively build, and yet he was not [financially] strong [enough] to finish [it] out.'
P. Kretzmann Commentary	<b>Verses 28-33</b> Two parables for emphasis: For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish.

Syndein/Thieme

“For which of you, wanting to build a tower, doesn't sit down first and compute the cost whether he has enough money/resources to complete it?”

“Lest perchance, having laid a foundation . . . and is not being able {ischuo} to finish {the tower}.

All 'examining it with a view to carefully observe its details' {theorem} will begin to mock/'make fun of' him, `` saying, 'This man began to build, and absolutely was not {ouk} able to finish it entirely {ekteleo}'

Translation for Translators

*I will illustrate* [MET]. If one of you desired to build a ◀tower/big house▶, ◀you would surely first sit down and determine how much it would cost!/would you not first sit down and determine how much it would cost?▶ [RHQ] Then you would determine whether you had enough money to complete it. *If you did not do that*, if you laid the foundation and were not able to finish *the rest of the tower*, everyone who saw it would make fun of you. They would say, ‘This man started to build a *tower*, but he was not able to finish it!’

The Voice

Jesus Just imagine that you want to build a tower. Wouldn't you first sit down and estimate the cost to be sure you have enough to finish what you start? If you lay the foundation but then can't afford to finish the tower, everyone will mock you “Look at that guy who started something that he couldn't finish!”

### Bible Translations with Many Footnotes:

Lexham Bible

For which of you, wanting to build a tower, does not first sit down and [\*Here “and ” is supplied because the previous participle (“sit down”) has been translated as a finite verb] **calculate the cost to see if he has enough** [\*Here the direct object is supplied from context in the English translation] **to complete it?** [Literally “for completion”]

**Otherwise** [Literally “so that lest”] **after** [\*Here “after ” is supplied as a component of the temporal genitive absolute participle (“has laid”)] **he has laid the foundation and is not able to finish it** , [\*Here the direct object is supplied from context in the English translation] **all who see it** [\*Here the direct object is supplied from context in the English translation] **will begin to ridicule him, saying, ‘This man began to build and was not able to finish!’**

NET Bible®

For which of you, wanting to build a tower, doesn't sit down<sup>90</sup> first and compute the cost<sup>91</sup> to see if he has enough money to complete it? Otherwise,<sup>92</sup> when he has laid<sup>93</sup> a foundation and is not able to finish the tower,<sup>94</sup> all who see it<sup>95</sup> will begin to make fun of<sup>96</sup> him. They will say,<sup>97</sup> ‘This man<sup>98</sup> began to build and was not able to finish!’<sup>99</sup>

<sup>90tn</sup> The participle καθίσας (kathisas) has been translated as a finite verb due to requirements of contemporary English style.

<sup>91tn</sup> The first illustration involves checking to see if enough funds exist to build a watchtower. Both ψηφίζω (yhfizw, “compute”) and δαπάνη (dapanh, “cost”) are economic terms.

<sup>92tn</sup> Grk “to complete it, lest.” Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation and ἵνα μὴ ποτε (hina mh pote, “lest”) has been translated as “Otherwise.”

<sup>93tn</sup> The participle θέντος (qentos) has been taken temporally.

<sup>94tn</sup> The words “the tower” are not in the Greek text, but are implied. Direct objects were frequently omitted in Greek when clear from the context.

<sup>95tn</sup> The word “it” is not in the Greek text, but is implied. Direct objects were frequently omitted in Greek when clear from the context.

<sup>96tn</sup> Or “mock,” “ridicule.” The person who did not plan ahead becomes an object of joking and ridicule.

<sup>97tn</sup> Grk “make fun of him, saying.”

<sup>98sn</sup> The phrase this man is often used in Luke in a derogatory sense; see “this one” and expressions like it in Luke 5:21; 7:39; 13:32; 23:4, 14, 22, 35.

<sup>99sn</sup> The failure to finish the building project leads to embarrassment (in a culture where avoiding public shame was extremely important). The half completed tower testified to poor preparation and planning.

New American Bible (2011)  
The Passion Translation

.  
So don't follow me without considering what it will cost you. For who would construct a house<sup>[e]</sup> before first sitting down to estimate the cost to complete it? Otherwise he may lay the foundation and not be able to finish. The neighbors will ridicule him, saying, 'Look at him! He started to build but couldn't complete it!'

<sup>[e]</sup> Or "tower."

The Spoken English NT

After all, suppose one of you wants to build a tower. Won't you first sit down and figure out the cost?<sup>x</sup> That'll avoid laying your foundation and not being able to finish. If that happens, everybody looking on is going to start making fun of you. They'll say, "This person started to build and couldn't finish!"

<sup>x</sup> Lit. "For who of you, wanting to build a tower, doesn't first, sitting down, calculate the cost?"

Wilbur Pickering's New T.

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

Analytical-Literal Translation "For which of you<sub>p</sub>, the one wanting to build a lookout tower, does not first, having sat down, calculate the cost, whether he has the [resources] for [its] completion? "Lest perhaps, after he has laid a foundation, and not being able to finish, all the ones watching begin to be ridiculing him, saying, 'This man began to be building and was not able to finish.'

Charles Thomson NT  
Context Group Version

.  
For which of you (pl), desiring to build a tower, does not first sit down and count the cost, whether he has [the means] to complete it? Lest perhaps, when he has laid a foundation, and is not strong enough to finish, all that watch begin to mock him, saying, This man began to build, and was not strong enough to finish.

Far Above All Translation  
Green's Literal Translation

.  
For who of you desiring to build a tower does not first sit down and count the cost, whether he has the things to finish; that having laid a foundation, and not having strength to finish, all those seeing begin to mock him, saying, This man began to build, and did not have strength to finish.

Literal Standard Version  
Modern English Version  
Modern Literal Version 2020

.  
For\* who out-of you°, wishing to build a tower, has not first sat down and calculate the cost, if he has the means toward its realization? Lest that\*, having laid a foundation, and not being strong-enough to complete, all who view it may begin to mock him, saying, This man began to build and was not strong-enough to complete.

Modern KJV  
New American Standard  
Revised Young's Lit. Trans.

.  
'For who of you, willing to build a tower, does not first, having sat down, count the expense, whether he have the things for completing? lest that he having laid a foundation, and not being able to finish, all who are beholding may begin to mock him, saying -- This man began to build, and was not able to finish.

### The gist of this passage:

Jesus tells the parable of a man starting out to build a building, but not determining his finances up front.

Luke 14:28a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ti (τί) [pronounced <i>tee</i> ]; tis (τίς) [pronounced <i>tihç</i> ]	<i>who, what [one], which, how; whether, why</i>	masculine singular pronoun; interrogative particle; nominative case	Strong's #5101
gár (γάρ) [pronounced <i>gahr</i> ]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
ek (ἐκ) [pronounced <i>ehk</i> ]	<i>out of, out from, from, by, of</i>	preposition	Strong's #1537
Here, spelled ex (ἐξ) [pronounced <i>ehks</i> ], because it comes before a vowel.			
humôn (ὑμῶν) [pronounced <i>hoo-</i> <i>MONE</i> ]	<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)
thélō (θέλω) [pronounced <i>THEH-</i> <i>loh</i> ]	<i>wishing, having the will (or, desire), purposing that, intending to; taking delight [pleasure] in</i>	masculine singular, present active participle, nominative case	Strong's #2309
purgos (πύργος) [pronounced <i>POOR-</i> <i>goss</i> ]	<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, accusative case	Strong's #4444
oikodomeō (οικοδομέω) [pronounced <i>oy-koh-</i> <i>doh-MEH-oh</i> ]	<i>to build (construct, erect) [a house or building]; to restore (rebuild, repair) [a building]; metaphorically used to mean to found, establish, to edify, to build up [a church, individual believers in spiritual growth], to establish, to confirm</i>	aorist active infinitive	Strong's #3618

**Translation:** For which of you, intending to build a castle...

Let's say that you want to build this great house. Most of the time, the word used here can refer to a well-fortified home or tower. So you are building a home with all of the great safety features built into it.

Luke 14:28b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ouchi (οὐχί) [pronounced <i>oo-KHEE</i> ]	<i>no (indeed), not (indeed), by no means, not at all</i>	negative interrogative particle	Strong's #3780

Luke 14:28b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
proton (πρῶτον) [pronounced PRO-ton]	<i>first (in time, place, order, or importance); before, at the beginning, chiefly, (at, at the) first (of all)</i>	adverb of order	Strong's #4412 (neuter of #4413)
kathizô (καθίζω) [pronounced kath-EED-zoh]	<i>sitting [down, down with] and the implication can be abiding, continuing with, remaining, staying; further: causing to sit as a judge; appointing a judge</i>	masculine singular, aorist active participle; nominative case	Strong's #2523
psêphízō (ψηφίζω) [pronounced psay-FIHD-zoe]	<i>to count, to calculate, to estimate, to determine (a value), to compute; to vote (using a black pebble)</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #5585
tên (τήν) [pronounced tayn]	<i>the, to the</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
dapánē (δαπάνη) [pronounced dap-AN-ay]	<i>cost, expense, value</i>	feminine singular noun, accusative case	Strong's #1160

**Translation:** ...does not first sit down to calculate the cost [of this project],...

Obviously, your first steps involve determining exactly what you are going to build and how much it is going to cost you. Obviously, the fundamental question is, *do you have the money to build what you intend to build?*

Luke 14:28c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced I]	<i>if; whether; that; though</i>	conditional conjunction	Strong's #1487
With the indicative mood, this expresses a 1 <sup>st</sup> class condition, which is <i>if [and it is true]... or if [and we are assuming that this is true]...</i>			
echô (ἔχω) [pronounced EHKH-oh]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #2192
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
apartismós (ἀπαρτισμός) [pronounced ap-ar-tihs-MOSS]	<i>complete, completion, a finish</i>	masculine singular noun, accusative case	Strong's #535



**Translation:** ...[to see] if he has [enough cash] to complete [it],...

The person building such a great edifice of course needs to know if he has the cash to complete it.

Luke 14:28 For which of you, intending to build a castle does not first sit down to calculate the cost [of this project], [to see] if he has [enough cash] to complete [it],...

Luke 14:29a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina (ἵνα) [pronounced HEE-na]	that, in order that, so that, to the intent that; because	conjunction which denotes purpose or result	Strong's #2443
mêpote/mêpote (μήποτε/μήποτε) [pronounced MAY-pot-eh, may-POT-eh]	not ever; that...not, lest, whether perhaps, whether or not, also if, ever - if lest (at any time, haply), not at all, whether or not	adverbial conjunction	Strong's #3379
tithêmi (τίθημι) [pronounced TITH-ā-mee]	setting [putting, placing] [a person or thing; laying [something] down; setting [something in its proper place]; assigning to a place; appointing, making; constituting	masculine singular, aorist active participle, genitive/ablative case	Strong's #5087
autou (αὐτοῦ) [pronounced ow-TOO]	his, of him; from him, him; same	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846
themelios (θεμέλιος) [pronounced them-EHL-ee-oss]	foundation, substructure; something put [laid, placed] down	masculine singular noun; accusative case	Strong's #2310
kaí (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with	conjunction	Strong's #2532
mē (μή) [pronounced may]	not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]	adverb; a qualified negation	Strong's #3361
ischuō (ἰσχύω) [pronounced is-KHOO-oh]	being able, being of the strength [to], having, exercising, forcing, availing, prevailing, being whole, can do, could, might	masculine singular, present active participle, genitive/ablative case	Strong's #2480
With the negative, this means, <i>is unable to</i> .			
ekteléō (ἐκτελέω) [pronounced ehk-tehl-EH-oh]	to complete (fully), to finish	aorist active infinitive	Strong's #1615

**Translation:** ...so that he establishes a foundation but then is unable to complete [the rest of the project].

The worst thing in the world is to build a foundation, and then run out of money. Everyone can see a foundation is there; and they can also see that there is no more work being done.

We know that this is a parable, so we need to keep in mind, Jesus is speaking these words to His followers, most of whom have already believed in Him.

Luke 14:29b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pantes (πάντες) [pronounced PAHN- tehç]	<i>the whole, all; everyone, each one, all [things]</i>	masculine plural adjective, nominative case	Strong's #3956
hoi (οἱ) [pronounced hoj]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
theôreô (θεωρέω) [pronounced theh-oh- REH-oh]	<i>seeing, being a spectator of, beholding, discerning, (literally or figuratively) experiencing or intensively [acknowledging]; considering, looking on, perceiving</i>	masculine plural, present active participle, nominative case	Strong's #2334
archomai (ἄρχομαι) [pronounced AR- khom-ahēe]	<i>to begin; to be the first [to do something], to commence (in order of time); to rehearse [from the beginning]</i>	3 <sup>rd</sup> person plural, aorist (deponent) middle subjunctive	Strong's #756
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
empaizô (ἐμπαίζω) [pronounced ehmp- AHEED-zoh]	<i>to play with, trifle with; to mock, to ridicule, to deride, to scorn; to delude, to deceive</i>	present active infinitive	Strong's #1702

**Translation:** All those watching will begin to ridicule him,...

People who watch you build this great house—and they know that the house is massive because of the foundation which you have laid. But then you have stopped. What is more useless than a foundation only being laid?

People watching will ridicule you for being so short-sighted.

Luke 14:29 ...so that he establishes a foundation but then is unable to complete [the rest of the project]. All those watching will begin to ridicule him,...

Luke 14:30			
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
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
houtos (οὗτος) [pronounced HOO-tos]	<i>he; this, the one, this one, this thing</i>	masculine singular, intermediate demonstrative pronoun; nominative	Strong's #3778
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
anthrōpos (ἄνθρωπος) [pronounced ANTH-row-pos]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; nominative case	Strong's #444
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>	3 <sup>rd</sup> person plural, aorist (deponent) middle indicative	Strong's #756
oikodomeō (οἰκοδομέω) [pronounced oy-koh-doh-MEH-oh]	<i>to build (construct, erect) [a house or building]; to restore (rebuild, repair) [a building]; metaphorically used to mean to found, establish, to edify, to build up [a church, individual believers in spiritual growth], to establish, to confirm</i>	present active infinitive	Strong's #3618
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
ischuō (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 plural, aorist active indicative	Strong's #2480
With the negative, this means, <i>is unable to</i> .			
ekteléō (ἐκτελέω) [pronounced ehk-tehl-EH-oh]	<i>to complete (fully), to finish</i>	aorist active infinitive	Strong's #1615

**Translation:** ...saying, “The man started to build [this great castle] but is unable to complete [it].’

The people will circulate this story that, you have more money than sense. You are building this great edifice, but you stop even before you put up the first wall.

Luke 14:30 ...saying, “The man started to build [this great castle] but is unable to complete [it].’ (Kukis moderately literal translation)

Luke 14:28–30 For which of you, intending to build a castle does not first sit down to calculate the cost [of this project], [to see] if he has [enough cash] to complete [it], so that he establishes a foundation but then is unable to complete [the rest of the project]. All those watching will begin to ridicule him, saying, “The man started to build [this great castle] but is unable to complete [it].’ (Kukis moderately literal translation)

Remember that this is a parable and also remember the context in which it is given. Jesus has a great many followers, and He appears to be trying to weed some of them out.

“You all are about to embark on a period of time following Me, but the outcome might not be what you are expecting,” is what He is saying to them.

People get caught up in movements; people subject themselves to social pressures. When everyone around them is going in a particular direction, it is not unusual for others to just join the flow. This may account for some of the followers of Jesus. They do not really know Who He is; they have no idea as to what is going to happen in the future. However, perhaps they know Jack, Jerry and Suzie, and they all appear to be following the Lord; and so they do too.

People have gotten carried away by a number of different movements—a few actually Christ-based, but many look to snare its adherents.

**Application:** The first step in the **Christian walk** is believing in Jesus Christ. Once you have done that, there is no turning back from a life in Christ. Now, you may end up opposing Him in many different ways, but you are a child of God (by virtue of being in Christ), and you are subject to discipline from the Father. What is the best idea for most believers is to keep your mouths shut early on—for the first year or five of concentrated study of the Word of God (not on your own, but under a well-qualified pastor-teacher). It is a good idea to keep your head down and concentrate on moving forward in the Christian life. The more that you take in—by which I mean, **Bible doctrine**—the better you are able to count the cost.

Luke 14:28–30 Let’s say you want to build a really impressive home. Would you not first sit down and calculate its cost, to make certain that you have enough cash and credit to complete the project? Do you want to put the foundation in place, but then be unable to complete the building after that? All those people watching you start to build this great edifice will make fun of you, saying, “This man thinks he is going to build the great home, but all I see is a foundation and nothing more!’ (Kukis paraphrase)

What is Jesus actually talking about? Jesus is not talking about exercising initial faith in Him. He is talking about the steps that a person takes after that; and in this case, those who propose to follow Him.

He is talking about discipleship. He wants those in attendance to watch carefully all that is taking place. “Are you sure you want to be associated with Me?” He asks. “Do you have any idea as to the cost of associating with Me?”

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### The Parable of the King Contemplating War

This second parable is very much the same as the building parable. It approaches the same thing—following Jesus during His earthly ministry—but Jesus gives a different parable.

Or, what leader, going forth to another leader to dispute to a war, not sitting down first [and] he will consider if able he is with ten thousands to go to [him] with twenty thousands, coming to him? But if not, indeed still of him far away he is being; a delegation being sent forth to ask face to face with peace.

Luke  
14:31–32

Or [consider this:] what king, [ready] to go against another king to [resolve a] dispute by war, does not first sit down [and] consider if he is able, with 10,000 [men], to go against [his adversary] with 20,000 [troops] [who] are coming towards him? If not, while he is still far away, he sends forth a delegation to speak directly to peace.

Or, consider this parable instead: if a king with 10,000 troops is about to go to war with a king having 20,000 troops, is it not prudent for the first king to sit down, consider all of the consequences, and, if necessary, send a delegation to the second king in order to work things out without going to war?

Here is how others have translated this verse:

**Ancient texts:**

- Westcott-Hort Text (Greek) Or, what leader, going forth to another leader to dispute to a war, not sitting down first [and] he will consider if able he is with ten thousands to go to [him] with twenty thousands, coming to him? But if not, indeed still of him far away he is being; a delegation being sent forth to ask face to face with peace.
- Douay-Rheims 1899 (Amer.) Or, what king, about to go to make war against another king, doth not first sit down and think whether he be able, with ten thousand, to meet him that, with twenty thousand, cometh against him?  
Or else, while the other is yet afar off, sending an embassy, he desireth conditions of peace.
- Holy Aramaic Scriptures Or, which Malka {King}, who goes to war to fight with a neighboring Malka {King}, doesn't first consider whether he is able with ten thousand to meet that one who comes against him with twenty thousand?  
Yet, if not, while he is far away from him, he sends envoys and seeks for shlama {peace}.
- James Murdock's Syriac NT Or what king, that is going to contend in battle with his neighbor king, doth not first consider, whether he is able, with ten thousand, to meet him that is coming against him with twenty thousand ?  
and if not; while he is yet far from him, he sendeth envoys, and sueth for peace.
- Original Aramaic NT "Or who is the King who goes to battle to fight with a neighboring King and does not first consider whether he can with 10,000 confront him who comes against him with 20,000?"  
"And if not, while he is far off from him, he sends envoys and pleads for peace."
- Lamsa Peshitta (Syriac) "Or who is the King who goes to battle to fight with a neighboring King and does not first consider whether he can with 10,000 confront him who comes against him with 20,000?"  
"And if not, while he is far off from him, he sends envoys and pleads for peace."

Significant differences:

**Limited Vocabulary Translations:**

- Bible in Basic English Or what king, going to war with another king, will not first take thought if he will be strong enough, with ten thousand men, to keep off him who comes against him with twenty thousand?  
Or while the other is still a great distance away, he sends representatives requesting conditions of peace.



Bible in Worldwide English	When a king goes to fight against another king, he sits down first and thinks about the matter. He will ask himself, "Can I fight him with ten thousand soldiers? He has twenty thousand soldiers." If he cannot fight him, he will send some men to meet the other king while he is still far away. He will try to make peace with him.
Easy English	Then Jesus gave them another example. 'Perhaps a king wants to fight a war against another king. But before he goes to fight, he sits down. He thinks to himself. "Can I win this war? My army is large, with 10,000 men. But the other king has twice as many soldiers in his army. No, I cannot do it. I know I cannot beat the other king." So, while the stronger king is far away, he will send a man to him with a message. He will tell the other king that he does not want to fight. He will ask him what he can do so that they become friends together.'
Easy-to-Read Version–2008	"If a king is going to fight against another king, first he will sit down and plan. If he has only 10,000 men, he will try to decide if he is able to defeat the other king who has 20,000 men. If he thinks he cannot defeat the other king, he will send some men to ask for peace while that king's army is still far away.
God's Word™	"Or suppose a king is going to war against another king. He would first sit down and think things through. Can he and his 10,000 soldiers fight against a king with 20,000 soldiers? If he can't, he'll send ambassadors to ask for terms of peace while the other king is still far away.
Good News Bible (TEV) J. B. Phillips	. "Or, suppose there is a king who is going to war with another king, doesn't he sit down first and consider whether he can engage the twenty thousand of the other king with his own ten thousand? And if he decides he can't, then, while the other king is still a long way off, he sends messengers to him to ask for conditions of peace.
The Message	"Or can you imagine a king going into battle against another king without first deciding whether it is possible with his ten thousand troops to face the twenty thousand troops of the other? And if he decides he can't, won't he send an emissary and work out a truce?
NIRV	"Or suppose a king is about to go to war against another king. And suppose he has 10,000 men, while the other has 20,000 coming against him. Won't he first sit down and think about whether he can win? And suppose he decides he can't win. Then he will send some men to ask how peace can be made. He will do this while the other king is still far away.
New Life Version	"What if a king is going to war with another king? Will he not sit down first and decide if he is able to go with 10,000 men against the other king who is coming with 20,000 men? Or, he will send a soldier to the other king while he is still a long way off. He will ask what can be done to have peace.

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

Casual English Bible	And won't a king, headed into war, first see if he can develop a strategy to take his 10,000 men into battle and fight off an army of 20,000? And if the king can't figure out a way to do that, he'll send a delegation to the other king to ask what it would take to make peace.
Contemporary English V.	What will a king do if he has only ten thousand soldiers to defend himself against a king who is about to attack him with twenty thousand soldiers? Before he goes out to battle, won't he first sit down and decide if he can win? If he thinks he won't be able to defend himself, he will send messengers and ask for peace while the other king is still a long way off.
The Living Bible	"Or what king would ever dream of going to war without first sitting down with his counselors and discussing whether his army of 10,000 is strong enough to defeat the 20,000 men who are marching against him?

“If the decision is negative, then while the enemy troops are still far away, he will send a truce team to discuss terms of peace.

New Berkeley Version  
New Living Translation

.  
“Or what king would go to war against another king without first sitting down with his counselors to discuss whether his army of 10,000 could defeat the 20,000 soldiers marching against him? And if he can’t, he will send a delegation to discuss terms of peace while the enemy is still far away.

UnfoldingWord Simplified T.

Or, if a king decided to send his army to war against another king, he would surely first sit down with those who advised him. They would determine whether his army, which had only ten thousand soldiers, could defeat the other king's army, which had twenty thousand soldiers.

If he decided his army could not defeat the other army, he would send a messenger to the other king while the other army was still far away. He would tell the messenger to say to that king, 'What things must I do to have peace with you?'.

William's New Testament

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**Partially literal and partially paraphrased translations:**

American English Bible

‘Or, what king, when he’s marching [to battle], doesn’t first sit down and ask his advisors if his 10,000 troops can possibly beat the one coming with 20,000?  
‘Because if he’s unable to do that, while [his enemy] is still far away, he’ll send his ambassadors to sue for peace.

Beck’s American Translation  
Breakthrough Version

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Or what king traveling to meet up with a different king for war, does he not, after first being seated, propose if it is possible with ten thousand to go to meet the one coming against him with twenty thousand. If not, definitely, as he is still far away, after sending out a delegation of older men, he asks the *conditions* toward peace.

Common English Bible

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A. Campbell's Living Oracles

Or what king, going to engage another king, with whom he is at war, does not first consult, by himself, whether he can, with ten thousand men, encounter him who comes against him with twenty thousand; that if he can not, he may, while the other is at a distance, send an embassy to sue for peace.

New Advent (Knox) Bible

Or if a king is setting out to join battle with another king, does he not first sit down and deliberate, whether with his army of ten thousand he can meet the onset of one who has twenty thousand? If he cannot, then, while the other is still at a distance, he despatches envoys to ask for conditions of peace.

NT for Everyone

‘Or think of a king, on the way to fight a war against another king. What will he do? He will first sit down and discuss with his advisers whether, with ten thousand troops, he is going to be a match for the other side who are coming with twenty thousand! If they decide he isn’t, he will send a delegation, while the other one is still a long way away, and sue for peace.

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

Revised Ferrar-Fenton Bible  
Free Bible Version

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“What king goes to war with another king without first sitting down with his advisors to work out whether he and his ten thousand can defeat the one marching against him with twenty thousand? If he can’t, he’ll send representatives to ask for peace while the other king is still a long way off.

God’s Truth (Tyndale)

Or what king, preparing to go to war against another king, does not sit down first, and determine whether his ten thousand troops are sufficient to face an opponent with twenty thousand?? Or in realizing that they are not sufficient, and while the opponent is still far from attacking, he sends an emissary to negotiate terms of peace.

International Standard V	“Or suppose a king is going to war against another king. He will first sit down and consider whether with 10,000 men he can fight the one coming against him with 20,000 men, won’t he? If he can’t, he will send a delegation to ask for terms of peace while the other king [Lit. while he] is still far away..
Montgomery NT	"Or what king as he goes forth to join battle with another king in war does not sit down first and deliberate whether he can meet with ten thousand men the one who is advancing against him with twenty thousand? "If he cannot, while the other king is yet a great way off, he sends an embassy to ask conditions of peace.
NIV, ©2011	“Or suppose a king is about to go to war against another king. Won’t he first sit down and consider whether he is able with ten thousand men to oppose the one coming against him with twenty thousand? If he is not able, he will send a delegation while the other is still a long way off and will ask for terms of peace.
UnfoldingWord Literal Text	Or what king, as he goes to encounter another king in war, will not sit down first and take advice about whether he is able with ten thousand men to fight the other king who comes against him with twenty thousand men? If not, while the other army is still far away, he sends a delegation and asks for conditions of peace.
Weymouth New Testament	Or what king, marching to encounter another king in war, does not first sit down and deliberate whether he is able with ten thousand men to meet the one who is advancing against him with twenty thousand? If not, while the other is still a long way off, he sends messengers and sues for peace.
Wikipedia Bible Project	“What king who goes out to meet another king in battle, doesn’t first sit down and work out if he and his ten thousand could meet the one coming against him with twenty thousand? If he can’t, he’ll send emissaries while the other king is still a long way away, and ask for peace terms.

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

Christian Community (1988)	And when a king wages war against another king, does he go to fight without first sitting down to consider whether his ten thousand can stand against the twenty thousand of his opponent? And if not, while the other is still a long way off, he sends messengers for peace talks.
The Heritage Bible	Or what king, going to attack another in war, absolutely does not, sitting down first, take counsel whether he has power with ten thousand to encounter those coming against him with twenty thousand? Otherwise, while the other being at a distance, setting apart and sending senior officers, he asks for peace.
New American Bible (2002)	Or what king marching into battle would not first sit down and decide whether with ten thousand troops he can successfully oppose another king advancing upon him with twenty thousand troops? But if not, while he is still far away, he will send a delegation to ask for peace terms.
New American Bible (2011) New Catholic Bible	. “Or what king marching into battle against another king will not first sit down and consider whether with ten thousand soldiers he can defeat the enemy coming to oppose him with twenty thousand? If he cannot, then, while the enemy is still a long distance away, he will send a delegation to ask for terms of peace.
New Jerusalem Bible	Or again, what king marching to war against another king would not first sit down and consider whether with ten thousand men he could stand up to the other who was advancing against him with twenty thousand? If not, then while the other king was still a long way off, he would send envoys to sue for peace.
Revised English Bible—1989	Or what king will march to battle against another king, without first sitting down to consider whether with ten thousand men he can face an enemy coming to meet him with twenty thousand? If he cannot, then, long before the enemy approaches, he sends envoys and asks for terms.

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	"Or again, suppose one king is going out to wage war with another king. Doesn't he first sit down and consider whether he, with his ten thousand troops, has enough strength to meet the other one, who is coming against him with twenty thousand? If he hasn't, then while the other is still far away, he sends a delegation to inquire about terms for peace.
Holy New Covenant Trans.	"If a king is going to fight against another king, first he will sit down and plan. If the king has only 10,000 men, he will see if he is able to defeat the other king who is opposing him with 20,000 men. If he cannot defeat the other king, then he will send a group of men to ask for terms of peace from the other king while he is far away.
The Scriptures 2009	"Or what sovereign, going to fight against another sovereign, does not sit down first and take counsel whether he is able with ten thousand to meet him who comes against him with twenty thousand? "And if not, while the other is still far away, he sends a delegation and asks conditions of peace.

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

Accurate New Testament	...or Who? King Going [to] another king to join to war not Sitting (Down) firstly will consider if Able [He] is in ten thousands to meet the [man] with twenty thousands coming to him if but not yet yet him far being delegation Sending [He] asks the [things] to peace...
Awful Scroll Bible	(")Or what governing leader, himself proceeding to be put-together a war, against another governing leader, being not sat-down first a sitting-down, proposes for himself whether he is able from-among ten thousand, to be opposed-of himself coming against him, with twenty thousand? (")Yet-if-not, he being still far off, being sent-out an ambassador, asks with regards to wholeness.
Concordant Literal Version	Or what king, going to engage another king in battle, will not, being seated, first plan to see if he is able to meet, with ten thousand, him who is coming against him with twenty thousand? Otherwise, surely, at his being still at a distance, he, dispatching an embassy, is asking the terms of peace."
exeGesés companion Bible	<b><u>TREATY OF SHALOM</u></b> Or what sovereign, going to encounter war against another sovereign, indeed sits not down first, and counsels whether he is able by ten thousand to meet him who comes against him with twenty thousand? But if not, while the other is yet afar off, he apostolizes a presbytry and asks for shalom.
Orthodox Jewish Bible	Or what melech, going out to make milchamah (war) against another melech, will not first sit down and consider if he is able with aseret alafim (ten thousand) to meet the one with esrim elef (twenty thousand) coming against him? Or else, while the other is noch (yet) far away, he sends an embassy delegation and seeks terms for shalom.
Rotherham's Emphasized B.	Or [what king] <moving on to encounter [another' king] in battle> will not sit down first and take counsel, whether he is able' [with ten' thousand] to meet him who [with twenty' thousand] is coming against him. And [if not_ by any means] <while he is yet' afar off> he sendeth [an embassy], and requesteth the conditions of peace.

**Expanded/Embellished Bibles:**

<i>The Amplified Bible</i>	Or what king, when he sets out to meet another king in battle, will not first sit down and consider whether he is strong enough with ten thousand men to encounter the one who is coming against him with twenty thousand? Or else [if he feels he is not powerful enough], while the other [king] is still a far distance away, he sends an envoy and asks for terms of peace.
An Understandable Version	Or what king, planning to engage another king in war, will not first sit down and evaluate whether he will be able, with ten thousand [soldiers], to defeat someone who attacks him with twenty thousand [soldiers]? Or maybe, while the enemy is still a long way off, he will send representatives to ask for peace terms.
The Expanded Bible	"If a king is going to ·fight [meet in battle; wage war against] another king, first ·he will [· will he not...?] sit down and plan. He will decide if he and his ten thousand soldiers can ·defeat [· engage/meet in battle] the other king who has twenty thousand soldiers. If he can't, then while the other king is still far away, he will send ·some people [an embassy; a messenger] to speak to him and ask for [terms of] peace.
Jonathan Mitchell NT	"Or, what king, continuing on his way to progressively engage into the midst of a war with a different king, will not first – after sitting down – proceed taking counsel with himself (consider, deliberate, ponder and plan) [to see] if he is powerful and able to undertake a face to face meeting, [himself being] in the midst of ten thousand [troops], with the [king] constantly coming upon him with twenty thousand [troops]? "Now if in fact [he decides that he could] not, [at] his still being far away, through sending off a delegation of representatives he proceeds asking for the [terms that lead] toward peace.
P. Kretzmann Commentary Syndein/Thieme	. "Or what king, advancing to meet another king in battle will not first sit down and take counsel and he will decide whether he is strong enough with ten thousand men to attack the one coming against him with twenty thousand men? "Or else, {what king . . . thinking he will lose the war} while the other is a long way off, is sending a messenger on mission under his authority and asking terms of peace?
Translation for Translators	Or, if a king decided to <i>send his army to war</i> against another king, ·he would surely first sit down <i>with those who advised him.</i> /would he not first sit down <i>with those who advised him?</i> » [RHQ] They would determine whether <i>his army</i> , which had only 10,000 soldiers, could defeat the <i>other army</i> , which had 20,000 soldiers, and was about to attack <i>his army</i> . If he <i>decided</i> that his army could not <i>defeat that army</i> , he would send messengers to <i>the other king</i> while the other army was still far away. He would tell the messengers to say to that king, 'What things must I do to have peace with your country?'
The Voice	Jesus: Or imagine a king gearing up to go to war. Wouldn't he begin by sitting down <i>with his advisors</i> to determine whether his 10,000 troops could defeat the opponent's 20,000 troops? If not, he'll send a peace delegation quickly and negotiate a peace treaty.

### Bible Translations with Many Footnotes:

Lexham Bible	Or what king, going out to engage another king in battle, does not sit down first and [*Here "and" is supplied because the previous participle ("sit down") has been translated as a finite verb] deliberate whether he is able with ten thousand to oppose the one coming against him with twenty thousand. But if not, while [*Here "while" is supplied as a component of the temporal genitive absolute participle ("is")] the other is still far away, he sends an ambassador and [*Here "and" is supplied because the previous participle ("asks") has been translated as a finite verb] asks for terms of [Literally "the things with reference to"] peace.
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NET Bible®

Or what king, going out to confront another king in battle, will not sit down<sup>100</sup> first and determine whether he is able with ten thousand to oppose<sup>101</sup> the one coming against him with twenty thousand? If he cannot succeed,<sup>102</sup> he will send a representative<sup>103</sup> while the other is still a long way off and ask for terms of peace.<sup>104</sup>

<sup>100tn</sup> The participle καθίσας (kaqisa") has been translated as a finite verb due to requirements of contemporary English style.

<sup>101tn</sup> On the meaning of this verb see also L&N 55.3, "to meet in battle, to face in battle."

<sup>102tn</sup> Grk "And if not." Here δέ (de) has not been translated; "succeed" is implied and has been supplied in the translation for clarity.

<sup>103tn</sup> Grk "a messenger."

<sup>104sn</sup> This image is slightly different from the former one about the tower (vv. 28-30). The first part of the illustration (sit down first and determine) deals with preparation. The second part of the illustration (ask for terms of peace) has to do with recognizing who is stronger. This could well suggest thinking about what refusing the "stronger one" (God) might mean, and thus constitutes a warning. Achieving peace with God, the more powerful king, is the point of the illustration.

New American Bible (2011)  
The Passion Translation

"Have you ever heard of a commander<sup>[f]</sup> who goes out to war without first sitting down with strategic planning to determine the strength of his army to win the war<sup>[g]</sup> against a stronger opponent? If he knows he doesn't stand a chance of winning the war, the wise commander will send out delegates to ask for the terms of peace.

<sup>[f]</sup> Or "king."

<sup>[g]</sup> The Greek text states, "With ten thousand he will be able to go up against twenty thousand."

The Spoken English NT

Or take another example. What king, who's going out to meet another king in battle, isn't first going to sit down and plan it out-and ask if he's strong enough, with ten thousand, to come against the one who's coming at him with twenty thousand? And if he isn't, he'll send a delegation to ask the terms of peace while the other king's still a long ways from him.

Wilbur Pickering's New T.

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

. desires

Analytical-Literal Translation

"Or what king going to engage another king in battle, does not, having sat down, first consider if he is able with ten thousand [soldiers] to encounter the one with twenty thousand [soldiers] coming against him?

"But if not, while he is still far away, having sent a delegation, he asks the [terms] for peace.

Bond Slave Version

Or what king, going to make war against another king, sits not down first, and consults whether he be able with ten thousand to meet him that comes against him with twenty thousand? Or else, while the other is yet a great way off, he sends an ambassador, and desires conditions of peace.

C. Thomson updated NT

Or, what king marching out to encounter another in battle, does not first sit down and consult, whether he with ten thousand men, is able to meet him who is coming against him with twenty thousand? And if not: does he not, while the other is yet at a great distance, send an embassy, and sue for peace?

Context Group Version

Or what king, as he goes to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him who comes against him with twenty thousand? Otherwise, while the other is yet a great way off, he sends an ambassador, and asks the [conditions] of peace.

Far Above All Translation

Or what king, making a move to engage another king in war, does not first sit down and take counsel as to whether he is powerful *enough* with ten thousand soldiers

to confront him with twenty thousand soldiers coming against him? If not, while he is still far off, he will send a delegation and ask for *terms of peace*.

Green's Literal Translation .  
 Literal Standard Version .  
 Modern English Version .  
 Modern Literal Version 2020

Or what king, while traveling to confront a different king in war, has not sat down first and plan if he is able at ten thousand to encounter the one who is coming against him with twenty thousand? Otherwise, having sent an emissary, while still being faraway, he asks for the terms pertaining to peace.

Modern KJV .  
 New American Standard .  
 New Matthew Bible

Or, what king goes to make battle against another king, and does not sit down first and cast in his mind whether he is able with 10,000 to meet him who comes against him with 20,000? If not, while the other is yet a great way off, he will send ambassadors and seek peace.

Revised Young's Lit. Trans.

'Or what king going on to engage with another king in war, does not, having sat down, first consult if he be able with ten thousand to meet him who with twenty thousand is coming against him? and if not so -- he being yet a long way off -- having sent an embassy, he does ask the things for peace.

**The gist of this passage:**

Jesus gives another parable about how a wise king sizes things up with his counsel before going to war with an adversary.

31-32

### Luke 14:31a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ê (ἢ) [pronounced <i>ā</i> ]	<i>or; either, rather; than; but; save</i>	disjunctive particle	Strong's #2228
ti (τί) [pronounced <i>tee</i> ]; tís (τίς) [pronounced <i>tihç</i> ]	<i>who, what [one], which, how; whether, why</i>	masculine singular pronoun; interrogative particle; nominative case	Strong's #5101
basileus (βασιλεύς) [pronounced <i>bahs-ee- loose</i> ]	<i>leader of the people, prince, commander, lord of the land, king, ruler</i>	masculine singular noun, nominative case	Strong's #935
poreuomai (πορεύομαι) [pronounced <i>po-ROO- oh-my</i> ]	<i>traversing, traveling, departing, those going away, going forth</i>	masculine singular, present (deponent) passive participle; nominative case	Strong's #4198
héteros (ἕτερος) [pronounced <i>HEH-ter- os</i> ]	<i>another [of a different kind], other; different, altered</i>	correlative pronoun; masculine singular adjective; dative, locative or instrumental case	Strong's #2087
basileus (βασιλεύς) [pronounced <i>bahs-ee- loose</i> ]	<i>leader of the people, prince, commander, lord of the land, king, ruler</i>	masculine singular noun, dative, locative or instrumental case	Strong's #935

## Luke 14:31a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sumballō (συμβάλλω) [pronounced soom-BALL-loh]	<i>to combine, to converse, to consult, to dispute, (mentally) to consider, (by implication) to aid, (personally) to join, also, to attack; to confer</i>	aorist active infinitive	Strong's #4820
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
polemos (πόλεμος, ου, ό) [pronounced POHL-em-oss]	<i>a war, fight, battle; strife, warfare; dispute, quarrel</i>	masculine singular noun, accusative case	Strong's #4171

**Translation:** Or [consider this:] what king, [ready] to go against another king to [resolve a] dispute by war,...

Let's say, Jesus proposes, that there is a king, and he is ready to go to war against another king. However, the first king has 10,000 men and the second has 20,000. The first king's first instinct is to solve this problem by going to war.

## Luke 14:31b

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
kathizō (καθίζω) [pronounced kath-EED-zoh]	<i>sitting [down, down with] and the implication can be abiding, continuing with, remaining, staying; further: causing to sit as a judge; appointing a judge</i>	masculine singular, aorist active participle; nominative case	Strong's #2523
proton (πρῶτον) [pronounced PRO-ton]	<i>first (in time, place, order, or importance); before, at the beginning, chiefly, (at, at the) first (of all)</i>	adverb of order	Strong's #4412 (neuter of #4413)

**Translation:** ...does not first sit down...

The first king knows the odds. Is it not reasonable for him to take a moment and to consider things?

## Luke 14:31c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
bouleúō (βουλεύω) [pronounced bool-YOO-oh]	<i>to (reflexively) deliberate, to consider; to take counsel, to resolve; to advise, to receive advice</i>	3 <sup>rd</sup> person singular, future (deponent) middle indicative	Strong's #1011
ei (εἰ) [pronounced I]	<i>if; whether; that; though</i>	conditional conjunction	Strong's #1487

### Luke 14:31c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
With the indicative mood, this expresses a 1 <sup>st</sup> class condition, which is <i>if [and it is true]...</i> or <i>if [and we are assuming that this is true]...</i>			
dunatos (δυνατός) [pronounced <i>doo-nat-OSS</i> ]	<i>able, powerful, capable (literally or figuratively); possible, power, strong</i>	masculine singular adjective; nominative case	Strong's #1415
esti (ἐστί) [pronounced <i>ehs-TEE</i> ] or estin (ἐστίν) [pronounced <i>ehs-TIN</i> ]	<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)
en (ἐν) [pronounced <i>en</i> ]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
deka (δέκα) [pronounced <i>DEH-kah</i> ]	<i>ten</i>	Indeclinable numeral	Strong's #1176
chilias (χιλιάς) [pronounced <i>khih-lee-ASS</i> ]	<i>a thousand, one thousand</i>	feminine plural noun; dative, locative or instrumental case	Strong's #5505
hupantaô (ὑπαντάω) [pronounced <i>hoop-an-TAH-oh</i> ]	<i>to go to meet, to meet (encounter); to fall in with; in military reference; of a hostile meeting</i>	aorist active infinitive	Strong's #5221
tô (τῷ) [pronounced <i>toh</i> ]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
meta (μετά) [pronounced <i>meht-AH</i> ]	<i>with, after, behind</i>	preposition	Strong's #3326
I am somewhat confused by this preposition grammatically. Generally, it is found with the genitive/ablative or the accusative case; or it can function as an adverb. Here, it is none of these. The easy way out is simply to go with its most common meaning, <i>with</i> . However, I believe that there might be a complex grammatical nuance going on here.			
eikosi (εἴκοσι) [pronounced <i>I-kohs-ee</i> ]	<i>twenty, a score</i>	indeclinable noun	Strong's #1501
chilias (χιλιάς) [pronounced <i>khih-lee-ASS</i> ]	<i>a thousand, one thousand</i>	feminine plural noun; dative, locative or instrumental case	Strong's #5505
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 singular, present (deponent) middle/passive participle, dative, locative or instrumental case	Strong's #2064

Luke 14:31c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπί (ἐπί) [pronounced eh-PEE]	<i>to, towards; on, upon; at, by, before; over, against; to, across</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
αὐτόν (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846

**Translation:** ...[and] consider if he is able, with 10,000 [men], to go against [his adversary] with 20,000 [troops] [who] are coming towards him?

Is it not reasonable for the first king to consider his assets, the assets of his enemy, and consider what options that he has.

Having an inferior force is not necessarily the determining factor; but this should weigh heavily on the mind of the first king. After all, if he is defeated, his entire army will be killed or enslaved; and their families will face even a worse fate.

Luke 14:31 Or [consider this:] what king, [ready] to go against another king to [resolve a] dispute by war, does not first sit down [and] consider if he is able, with 10,000 [men], to go against [his adversary] with 20,000 [troops] [who] are coming towards him?

Luke 14:32a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εἰ (εἰ) [pronounced I]	<i>if; whether; that; though</i>	conditional conjunction	Strong's #1487
With the indicative mood, this expresses a 1 <sup>st</sup> class condition, which is <i>if [and it is true]... or if [and we are assuming that this is true]...</i>			
δέ (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
μή (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
γε (γέ) [pronounced geh]	<i>indeed, truly, at least; even; if indeed, seeing that</i>	particle	Strong's #1065
ἔτι (ἔτι) [pronounced EH-tee]	<i>yet, still; even; now</i>	adverb	Strong's #2089

Is there a specific meaning for these 3 or more particles used together? Various translators began Luke 14:32 with these words: *and if not, while...yet; but if not,...still; or else, while...yet; otherwise...while still; but if not, while...still, or else, while...still; or maybe, while...still; if not, definitely...still.*



Luke 14:32a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846
πόρρηδ (πόρρω) [pronounced POHR-rhoh]	<i>far (away), at a distance, a great way off</i>	adverb	Strong's #4206
ὄν/ουσα/ον (ὄν/οὔσα/ὄν) [pronounced own/OO-sah/on]	<i>being, be, is, are; coming; having</i>	masculine singular, present participle; genitive/ablative case	Strong's #5607 (present participle of Strong's #1510)

**Translation:** *If not, while he is still far away,...*

While the armies of the kings are still far away—meaning that war is not inevitable at this time—what options are there to consider?

Luke 14:32b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
presbeía (πρεσβεία) [pronounced preh-BY-ah]	<i>seniority (eldership), (by implication) an embassy, an ambassador; delegation</i>	feminine singular noun, accusative case	Strong's #4242
Thayer definitions: <i>age, dignity, right of the first born; the business normally intrusted to elders, spec. the office of an ambassador, an embassy.</i>			
apostellô (ἀποστέλλω) [pronounced ap-os-TEHL-low]	<i>ordering (one) to go to a place, the appointed one; sending [out, forth, away], dismissing; allowing one to depart, sending off; to driving away; setting apart</i>	masculine singular, aorist active participle, nominative case	Strong's #649
erôtaô (ἐρωτάω) [pronounced air-o-TAW-oh]	<i>to ask [someone about something], to ask [a question]; to request, to beseech, to desire, to entreat, to pray</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #2065
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
eirênê (εἰρήνη, ης, ἡ) [pronounced eye-RAY-nay]	<i>peace, harmony, order, welfare</i>	feminine singular noun; accusative case	Strong's #1515

**Translation:** *...he sends forth a delegation to speak directly to peace.*

The first king may reconsider his position and send a delegation to the second king to come to some sort of agreement without going to war. Even though the first king might be giving in, the fate of giving in might be much less than the fate of going to war. Often times, a victorious king might pronounce a tax on the land which he conquers. Well, the same thing might happen here, but with far fewer deaths.

Sometimes, even an alliance might be proposed, which might lessen the tax the second king might impose.

Luke 14:32 **If not, while he is still far away, he sends forth a delegation to speak directly to peace.** (Kukis moderately literal translation)

Luke 14:31–32 **Or [consider this:] what king, [ready] to go against another king to [resolve a] dispute by war, does not first sit down [and] consider if he is able, with 10,000 [men], to go against [his adversary] with 20,000 [troops] [who] are coming towards him? If not, while he is still far away, he sends forth a delegation to speak directly to peace.** (Kukis moderately literal translation)

Luke 14:31–32 **Or, consider this parable instead: if a king with 10,000 troops is about to go to war with a king having 20,000 troops, is it not prudent for the first king to sit down, consider all of the consequences, and, if necessary, send a delegation to the second king in order to work things out without going to war?** (Kukis paraphrase)

Jesus is not teaching a course on geopolitical relations, even though it may seem that way. He is, again, speaking of counting the cost of following Him. He and His followers will face much more persecution in this first century or so than has occurred in previous times. The attacks will come from the Jewish religious class and from the Roman political class—two very powerful institutions.

Jesus is not advising against believing in Him; He is advising to determine if following Him during His public ministry is the right thing to do.

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### The True Disciple of Jesus Gives Up All His Possessions

**Accordingly, this being so, any from you who do not keep on separating to all these [things] of his possessions; he keeps on being not able to be of Me a disciple.**

Luke  
14:33

**Accordingly, these things being so, [if] any of you do not separate themselves from all their possessions, [then] [this person] is unable to being My disciple.**

**Accordingly, the principles of these parables being true, if you are unable to separate yourself from all of your possessions, then you cannot be My disciple.**

Here is how others have translated this verse:

**Ancient texts:**

- Westcott-Hort Text (Greek) **Accordingly, this being so, any from you who do not keep on separating to all these [things] of his possessions; he keeps on being not able to be of Me a disciple.**
- Douay-Rheims 1899 (Amer.) **So likewise every one of you that doth not renounce all that he possesseth cannot be my disciple.**
- Holy Aramaic Scriptures **Thus, every one from you doesn't leave all his possessions, isn't able to be a Talmiyda {a Disciple} for Me.**
- James Murdock's Syriac NT **So every one of you who doth not give up all his possessions, cannot be my disciple.**
- Original Aramaic NT **"So none of you who does not forsake all his possessions can be my disciple."**

Lamsa Peshitta (Syriac) "So none of you who does not forsake all his possessions can be my disciple."

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And so whoever is not ready to give up all he has may not be my disciple.
Bible in Worldwide English	In the same way, any one of you who does not give up all he has cannot be my disciple.
Easy English	Jesus then said, 'It is like that for all of you, if you want to be my disciples. You must leave everything that you have behind you.
Easy-to-Read Version–2008	"It is the same for each of you. You must leave everything you have to follow me. If not, you cannot be my follower.
God's Word™	In the same way, none of you can be my disciples unless you give up everything.
Good News Bible (TEV)	In the same way," concluded Jesus, "none of you can be my disciple unless you give up everything you have.
J. B. Phillips	So it is with you; only the man who says goodbye to all his possessions can be my disciple.
<i>The Message</i>	"Simply put, if you're not willing to take what is dearest to you, whether plans or people, and kiss it good-bye, you can't be my disciple.
NIRV	In the same way, you must give up everything you have. Those of you who don't cannot be my disciple.
New Life Version	In the same way, whoever does not give up all that he has, cannot be My follower.
New Simplified Bible	»Likewise,« concluded Jesus, »none of you may be my disciples unless you give up everything you have.«

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

Casual English Bible	In the same way, if you don't surrender to me by loving me more than you love all the stuff you own, you can't be my disciple.
Contemporary English V. The Living Bible	So then, you cannot be my disciple unless you give away everything you own. So no one can become my disciple unless he first sits down and counts his blessings—and then renounces them all for me.
New Berkeley Version	.
New Living Translation	So you cannot become my disciple without giving up everything you own.
The Passion Translation	Likewise, unless you surrender all to me, giving up all you possess, you cannot be one of my disciples.
UnfoldingWord Simplified T.	So, similarly, if any one of you does not first decide that you are willing to give up all that you have, you cannot be my disciple."
William's New Testament	.

### Partially literal and partially paraphrased translations:

American English Bible	'So, you must be sure too! 'For anyone who's unwilling to give up everything they own, isn't capable of being my disciple!
Beck's American Translation	.
Breakthrough Version	So in this way, everyone from you who does not say good-bye to all the things that are his is not able to be My student..
Common English Bible	In the same way, none of you who are unwilling to give up all of your possessions can be my disciple.
New Advent (Knox) Bible	And so it is with you; none of you can be my disciple if he does not take leave of all that he possesses.
NT for Everyone	.

20<sup>th</sup> Century New Testament And so with every one of you who does not bid farewell to all he has--he cannot be a disciple of mine.

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

Revised Ferrar-Fenton Bible	"Thus, therefore, every one of you who does not bid adieu to all his possessions, cannot be My disciple.
Free Bible Version	In the same way every one of you who doesn't give up everything can't be my disciple.
God's Truth (Tyndale) NIV, ©2011	So likewise one of you that forsakes not all that he has, can be my disciple.
Riverside New Testament	Just so no one of you who does not renounce all that he has can be a disciple of mine.
Weymouth New Testament	Just as no one of you who does not detach himself from all that belongs to him can be a disciple of mine.
Wikipedia Bible Project	In the same way every one of you who doesn't say goodbye to everything you have can be my disciple.

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

Christian Community (1988)	In the same way, none of you may become my disciple, if he doesn't give up everything he has.
The Heritage Bible	Similarly therefore, everyone of you who absolutely does not bid farewell to all his possessions, he absolutely does not have the power to be my disciple.
New American Bible (2011)	In the same way, everyone of you who does not renounce all his possessions cannot be my disciple. <sup>o</sup>
New English Bible—1970	o. [14:33] 5:11. So also none of you can be a disciple of mine without parting with all his possessions.
Revised English Bible—1989	So also, if you are not prepared to leave all your possessions behind, you cannot be my disciples.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"So every one of you who doesn't renounce all that he has cannot be my <i>talmid</i> .
Holy New Covenant Trans.	In the same way all of you must first count the cost. You must give up everything you have for me. If you don't, you cannot be my student!
Israeli Authorized Version	So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my talmid.
The Scriptures 2009	"So, then, every one of you who does not give up all that he has, is unable to be My taught one. <sup>b</sup> <sup>b</sup> See Luk_9:62, Joh_12:24-26, Php_3:7, Heb_11:26

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

Accurate New Testament	...so so Every [Man] from you* Who not sends (off) all the [things] [of] himself possessing not has (ability) to be [of] me Student~...
Alpha & Omega Bible	SO THEN, NONE OF YOU CAN BE MY DISCIPLE WHO DOES NOT GIVE UP ALL HIS OWN POSSESSIONS.
Awful Scroll Bible	(")The same-as-these consequently, everyone of yours, who themselves arranges-not -away all under- his -ruling, is himself not able to be my disciple.
Concordant Literal Version	Thus, then, everyone of you who is not taking leave of all of his possessions, can not be My disciple."
exeGesés companion Bible	So then, everyone of you

who bids not bye bye to all his holdings  
cannot be my disciple.

Orthodox Jewish Bible

So, then, none of you can become my talmid if you do not renounce all your [idolatrous] holdings.

Rotherham's Emphasized B.

[Thus] therefore <everyone from amongst you, who doth not bid adieu unto all' his own' possessions> cannot be my disciple.

### Expanded/Embellished Bibles:

*The Amplified Bible*

So then, none of you can be My disciple who does not [carefully consider the cost and then for My sake] <sup>[d]</sup>give up all his own possessions.

[d] Jesus probably is referring to a willingness and commitment to do so when necessary. Discipleship does not require poverty.

An Understandable Version

So therefore, every one of you who does not say to everything he owns cannot be my disciple.

The Expanded Bible

In the same way, you must give up everything you have to be my follower [disciple].

Jonathan Mitchell NT

"Thus, then (or: Therefore, in the same manner), everyone from among you folks who is not in the habit of setting-off and arranging-away from himself all his own possessions which are continuing to be his subsistence, he continues with no power and is unable to be My disciple.

P. Kretzmann Commentary

So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple.

Foolish is he that counteth not the cost. If a man wants to build a tower, a fine, high structure, prominent before all the buildings in the neighborhood, prudence will dictate that he sit down first and' calculate the cost very carefully. His plan will be gone over thoroughly; the material is painstakingly grouped and added; the exact cost of the project is computed. For if the man should start to build and then find that it is impossible for him to finish up, he will become an object of ridicule for all the passers-by. In the same way, prudence will govern the actions of a king who has broken off diplomatic relations with another ruler. He will call in all his counselors and make a very careful calculation whether he will be able to carry out his plans in case he should decide to assume the offensive. And in case the matter seems dubious, he will prefer to enter upon negotiations with the enemy in time, and find out his conditions of peace. Either parable teaches the necessity of considering the costs; either one represents the absurdity of those that undertake to be disciple of Jesus Christ shall require no less difficulties they are to meet with, and what strength they have to enable them to go through with the undertaking. "He that will be a true disciples of Jesus Christ shall require no less than the mighty power of God to support him, as both hell and earth will unite to destroy him. " Because complete self-renunciation is required, earnest consideration is absolutely unavoidable. So much the discipleship of Christ demands, and so much the true disciple will give cheerfully.

Syndein/Thieme

``In the same manner, therefore whoever of you who absolutely does not {ouk} renounce all his own possessions he absolutely does not {ouk} have the power to be My student/disciple {mathetes}.

Translation for Translators

So, similarly, if any one of you does not first decide that you (sg) are *willing to give up all that you have*, you cannot be my disciple."

The Voice

**Jesus:** In the same way, if you want to be My disciple, it will cost you everything. *Don't underestimate that cost!*

### Bible Translations with Many Footnotes:

Lexham Bible

In the same way, therefore, every one of you who does not renounce all his own possessions cannot be [Literally "is not able to be"] my disciple.



NET Bible®

In the same way therefore not one of you can be my disciple if he does not renounce all his own possessions.<sup>105</sup>

<sup>105tn</sup> Grk “Likewise therefore every one of you who does not renounce all his own possessions cannot be my disciple.” The complex double negation is potentially confusing to the modern reader and has been simplified in the translation. See L&N 57.70.

<sup>sn</sup> The application of the saying is this: Discipleship requires that God be in first place. The reference to renunciation of all his own possessions refers to all earthly attachments that have first place.

New American Bible (2011)  
The Spoken English NT

.  
So in the same way, every one of you that doesn't give up everything they have<sup>y</sup> can't be my follower.

<sup>y.</sup> Lit. “all their own possessions.”

Wilbur Pickering's New T.

“So likewise, any of you who does not renounce all his own possessions cannot be my disciple.<sup>10</sup>”

<sup>(10)</sup> Notice that three times Sovereign Jesus says, “cannot be my disciple”, and the ‘cannot’ is a strong negative. Jesus demands first place in our lives and hearts—above family, material things, our very selves.

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

- Analytical-Literal Translation "So likewise, every [one] of you<sub>p</sub> who does not give up all his own possessions is not able to be My disciple. not all
- Charles Thomson NT .
- Context Group Version In the same way therefore whoever of you (pl) that does not renounce all that he has, he can't be my apprentice.
- English Standard Version So therefore, any one of you who does not renounce all that he has cannot be my disciple.
- Far Above All Translation .
- Green's Literal Translation So then every one of you who does not abandon all his possessions is not able to be My disciple.
- Literal New Testament **THUS THEREFORE EVERYONE OF YOU WHO NOT DOES TAKE LEAVE OF ALL THAT HE HIMSELF POSSESSES, CANNOT MY BE DISCIPLE.**
- Literal Standard Version .
- Modern English Version .
- Modern Literal Version 2020 Therefore, so everyone out-of you who is not bidding farewell to all his own possessions, he is not able to be my disciple.
- Modern KJV .
- New American Standard .
- New King James Version So likewise, whoever of you does not forsake all that he has cannot be My disciple.
- New Matthew Bible So now then, none of you who will not renounce all that he has can be my disciple.
- Revised Young's Lit. Trans. 'So, then, every one of you who does not take leave of all that he himself has, is not able to be my disciple.
- Updated Bible Version 2.17 .
- A Voice in the Wilderness So likewise, whoever of you does not bid farewell to all that he has is not able to be My disciple.

**The gist of this passage:**

Jesus warns that, unless a man is ready to leave all that he has, he cannot be the Lord's disciple.

Luke 14:33a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoútô (οὗτω) [pronounced HOO-toh]	<i>this one; thus; so, in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong's #3779
Here, it is spelled, hoútôs (οὗτως) [pronounced HOO-tohç].			
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
pás (πάς) [pronounced pahs]	<i>each, every, any; all, entire; anyone</i>	masculine singular adjective, nominative case	Strong's #3956
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, of</i>	preposition	Strong's #1537
Here, spelled ex (ἐξ) [pronounced ehks], because it comes before a vowel.			
humôn (ὑμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 <sup>nd</sup> person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
hos (ὅς) [pronounced hohç]	<i>who, which, what, that, whose, whoever</i>	masculine singular relative pronoun; nominative case	Strong's #3739
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
apotassomai (ἀποτάσσομαι) [pronounced ahp-ot-AHS-sohm-ahée]	<i>to set apart, to separate; to separate one's self, to withdraw one's self from anyone; to take leave of, bid farewell to; to renounce, to forsake</i>	3 <sup>rd</sup> person singular, present middle indicative	Strong's #657
pâsin (πᾶσιν) [pronounced PAH-sihn]	<i>to all; in all; by means of all</i>	neuter plural adjective; dative, locative or instrumental case	Strong's #3956
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
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

### Luke 14:33a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
huparchō (ὑπάρχω) [pronounced <i>hoop-AR-khoh</i> ]	<i>living, being, beginning under (quietly), coming, existing</i>	neuter plural, present active participle; dative, locative or instrumental case	Strong's #5225

Some list this as hupárchonta (ὑπάρχοντα) [pronounced *hoop-AHR-khon-tah*], which means, *possessions, goods, wealth, property, substance, things one has [owns]*. Hupárchonta refers to all of the possessions, goods and things which a person has. Strong's #5224.

**Translation:** Accordingly, these things being so, [if] any of you do not separate themselves from all their possessions,...

We have to be careful upon the application of this verse. Some people read this and they think, on day one, they need to be able to lay it all on the line. "I will believe in Jesus Christ and I will renounce ownership in all material possessions." That would be a false application for this verse: (1) we are saved by faith alone in Christ alone, so any additional works (or words) are not required. So we could not understand this as a salvation verse. (2) This many not be the modus operandi of most believers. For instance, you are just saved, and you have a family—do you give everything that you own to the church? Of course not! Two reasons for this: (1) you are not to deprive your family of necessary things; and (2) as a new believer, you might give away all of your material possessions when out of fellowship and receive absolutely no credit for this act whatsoever. Let me add (3) how many disreputable churches are willing to take everything that you have from the jump? Ideally speaking, none. But horrible if a church uses this verse in order to motivate its congregation to give to the church in an offering.

Jesus is speaking at a particular time to a particular audience. Those who would follow Him would face persecution, loss of materials goods, and possibly even their lives. So, to follow Jesus, at that time, might cost all. Now, there are some places in the world where allegiance to Jesus also requires a high price. Everyone is saved the same way—through faith alone in Christ alone. However, what happens after salvation could end up going in a number of different ways.

To be frank with you, I feared being called as a missionary. I really did not want to go to a foreign country and learn a new language and try to convert 20 or 30 people. Well, that was my worry as a young believer. Since then, I have discovered that my spiritual gift, as of right now, is writing doctrinal commentary, and that is what I attempt to do. I also try to lay out the entire chapter of a book, so that any pastor-teacher with a year of Greek or Hebrew could pick up what is here and exegete the entire chapter based upon what they read here.

### Luke 14:33b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ou (οὐ) [pronounced <i>oo</i> ]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
dunamai (δύναμαι) [pronounced <i>DOO-nam-ah-ee</i> ]	<i>to be able, to have power to; to be able to do something; to be capable, strong and powerful</i>	3 <sup>rd</sup> person singular, present (deponent) middle or passive indicative	Strong's #1410
einai (εἶναι) [pronounced <i>Ī-nī</i> or <i>Ī-nah-ee</i> ]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	present infinitive of Strong's #1510	Strong's #1511 (a form of Strong's #1510)

Luke 14:33b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
emou (ἐμοῦ) [pronounced <i>eh-MOO</i> ]; mou (μου) [pronounced <i>moo</i> ]	<i>me; of me; from me; my, mine</i>	1 <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)
mathêtês (μαθητῆς) [pronounced <i>math-ay- TAYÇ</i> ]	<i>disciple, a learner, pupil, student,            follower</i>	masculine singular noun; nominative case	Strong's #3101
This is v. 27c.			

**Translation:** ...[then] [this person] is unable to being My disciple.

Jesus says this 3 times.

And great multitudes were going with Him; and He turned and said to them, "If anyone comes to Me and does not hate his father, and mother, and wife, and children, and brothers and sisters, and, in addition, his own life also, **he cannot be My disciple**. And whoever does not carry his cross and come after Me **cannot be My disciple**;...In the same way also, each one of you who does not forsake all that he possesses **cannot be My disciple**. (Luke 14:25–27, 33; A Faithful Version)

Jesus is speaking to believers in that era when He has a great many people following Him; and, given the two parables which we have studied, do they really realize what they are doing by following Him? Have they counted up the cost?

I want you to notice something—Jesus is not making an exception here for fathers and husbands. This may seem heartless, but in truth, it is not. When a person thinks about all that he owns and whether or not he is willing to give all of that up to follow Jesus—how many don't give a single thought to material possessions but think first of their wife and family? "Can you leave that behind?" the Lord asks.

Let me reiterate, this is not a salvation message. Jesus is not calling for these people to believe in Him for the first time. That is accepted as a given. But following Him at this stage, given all that might befall them—that is quite a different thing.

Jesus is using the term in far more of an exclusive way than simply referring to a believer who listens to His teaching. This is a reference to a believer whose life is dedicated to spreading the gospel and spreading the divine teachings of the Lord (which would later morph into the divine teachings of the **Church Age**).

Luke 14:33 Accordingly, these things being so, [if] any of you do not separate themselves from all their possessions, [then] [this person] is unable to being My disciple. (Kukis moderately literal translation)

Luke 14:33 Accordingly, the principles of these parables being true, if you are unable to separate yourself from all of your possessions, then you cannot be My disciple. (Kukis paraphrase)

Now, even though these words have a very specific time frame and audience, that does not mean that they are meaningless today to believers in the Church Age. For believers, there will be times in your life when you do set something aside or leave something behind because of your relationship to Christ Jesus.

The most obvious example is that of becoming a missionary, whether you begin this journey being single or if you decide upon this as a husband and wife. Quite obviously, you leave a great many possessions and friends and even family behind in order to make that great leap. And missionaries famously just get by, so this is not a lifestyle where, anytime you feel homesick, you can simply put a couple of plane tickets on your *master charge* and jet home.

Obviously at death, the believer leaves everything behind; but this occurs for unbelievers as well.

There are times in a person's life where individual things or groups of things must be left behind. I was one of those people who got picked up by God and moved from point A to point B (a distance of 2500 miles); and it was the right thing to do; and I left friends and family behind in order to do this. At the time, I did not see this as a choice completely motivated and determined by God; but 50 years later, it makes perfect sense and it was where God wanted me.

When dealing with such decisions, we have to bear in mind the privacy of the priesthood. It is very easy for unethical Christian cults to take passages like these and demand that you separate from family and friends. Your pastor and your church friends are not your bosses; and you might listen to what they say and evaluate this against what you know. In 99% of the cases—if passages like these are used to pressure you to separate from friends and family, or from your savings and possessions to that point in time—you are dealing with a cult (or a very unethical local church). What is clearly taught in the New Testament is, the pastor-teacher has clear authority in the local church when it comes to doctrine (setting policy might be up to the pastor; and this might be up to the pastor and his board of deacons). But he is not the boss of your life. He can lay out the principles; but it is not up to him (or anyone else in the church) to make you conform to his teachings.

Therefore, let's say you have come to a crossroads, where you are actually parting from family, friends and/or possessions, in order to pursue or attain some spiritual goal, then this is a decision made by you, not by anyone else (unless you are married, of course, and then there is that whole partnership thing till death do you part to take into consideration). As believers, we are responsible for our decisions before God; whereas, decisions made based upon social pressure are automatically suspect. If you attend a local church and they bring upon you social pressure in order to change you, that is problematic. Let me quickly add, if there are church policies, you are subject to those policies—silly or not—when on church grounds.

**Application:** Let me suggest this example to distinguish. Let's say that you believe yourself to be homosexual and you have believed in Jesus Christ and now you are attending church. There may be church policy (in fact, in my opinion, there should be church policy) against homosexual affection being demonstrated on church grounds (holding hands, kissing, etc.). You must adhere to those policies when attending that church, even when you are in the church parking lot. Now, even though the homosexual lifestyle is wrong, the pastor can teach these principles, but it is not up to him to follow you around and make sure that you conform to them. When and if you leave the homosexual lifestyle is a decision that you personally should make. You should; but this is a decision to be made by you. (The purpose of this example was to distinguish between behaviors which a church can expect of you when on church grounds as over-against lifestyle changes.) My only advice is, if there is something in your private life which you have some questions about, as a believer, then do not bring that to the church in any way. You are not required to share your private life with the people you attend church with. If you think you might resent anyone giving you their opinion on this or that, then do not share this or that with them. This obviously goes against the social norms today, which want you to expression any perversion you might lean towards publically. There is a great deal in your life and in your thinking that you need to keep private.



**So good the salt, but if even the salt became insipid, with what will it be seasoned? Not into earth and not into manure useful is it. Outside they throw it. The [one] having ears to hear, [let him] hear.”**

Luke  
14:34–35

**Salt is good, but if the salt becomes insipid, with what will [our food] be seasoned [and preserved]? [This insipid salt] is not for the soil and not for a manure pile, [yet] they throw it [away] outside. The [person] having ears to hear, let him hear.”**

**Salt is great for flavoring or for the preservation of food, but if the salt is compromised in some way, then our food cannot be seasoned or preserved. This spoiled salt should not even be placed in the soil or in a manure pile, yet some throw it away outside. If you have the ability to understand the words I am saying, then listen and try to determine just what it is that I am saying to you.”**

Here is how others have translated this verse:

#### **Ancient texts:**

Westcott-Hort Text (Greek)	So good the salt, but if even the salt became insipid, with what will it be seasoned? Not into earth and not into manure useful is it. Outside they throw it. The [one] having ears to hear, [let him] hear.”
Douay-Rheims 1899 (Amer.)	Salt is good. But if the salt shall lose its savour, wherewith shall it be seasoned? It is neither profitable for the land nor for the dunghill: but shall be cast out. He that hath ears to hear, let him hear.
Holy Aramaic Scriptures	Melkha {Salt} is shaphiyra {good}, but, if even the melkha {the salt} becomes bland, with what will it be salted? It goes not to the ground, and not to the dunghill. They throw it outside. He who has edne {ears} that might neshma {hear}, let him neshma {hear}!”
James Murdock’s Syriac NT	Salt is a good thing: but if the salt itself hath become insipid, wherewith shall it be salted? It is fit for neither the earth, nor the dunghill. They cast it away. He that hath ears to hear, let him hear.
Original Aramaic NT	"Salt is excellent, but if even the salt becomes insipid, with what will it be seasoned?" "It is not fit for land nor is it fit for manure, but they cast it outside. Whoever has an ear that hears, let him hear."
Lamsa Peshitta (Syriac)	“Salt is excellent, but if even the salt becomes insipid, with what will it be seasoned?” “It is not fit for land nor is it fit for manure, but they cast it outside. Whoever has an ear that hears, let him hear.”

Significant differences:

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

Bible in Basic English	For salt is good, but if the taste goes from it, of what use is it? It is no good for the land or for the place of waste; no one has a use for it. He who has ears, let him give ear.
Bible in Worldwide English	Salt is good. But if the salt has lost its taste, how can it be made salty again? It is not good for the land or the dirt pile. People throw it away. Everyone who has ears to hear, listen!"
Easy English	Remember this. Salt is good. But if it is not salty any more, it is no longer any good. You cannot make it salty again. You would not even put it on your field. It cannot make the soil good. You would just throw it away.

Those that obey Jesus are like salt. If we leave everything behind us, we are of use to him. But we might love other people or things more than we love him. And if we do, we are of no use to him.

You have ears. So listen well to what I say.'

Easy-to-Read Version–2008	"Salt is a good thing. But if the salt loses its salty taste, you can't make it salty again. It is worth nothing. You can't even use it as dirt or dung. People just throw it away. "You people who hear me, listen!"
God's Word™	"Salt is good. But if salt loses its taste, how will you restore its flavor? It's not any good for the ground or for the manure pile. People throw it away. "Let the person who has ears listen!"
Good News Bible (TEV)	"Salt is good, but if it loses its saltiness, there is no way to make it salty again. It is no good for the soil or for the manure pile; it is thrown away. Listen, then, if you have ears!"
J. B. Phillips	"Salt is a very good thing, but if salt loses its flavour, what can you use to restore it? It is no good for the ground and no good as manure. People just throw it away. Every man who has ears should use them!"
The Message	"Salt is excellent. But if the salt goes flat, it's useless, good for nothing. "Are you listening to this? Really listening?"
NIRV	"Salt is good. But suppose it loses its saltiness. How can it be made salty again? It is not good for the soil. And it is not good for the trash pile. It will be thrown out. "Whoever has ears should listen."
New Life Version	"Salt is good. But if salt has lost its taste, how can it be made to taste like salt again? It is no good for the field or the waste place. Men throw it away. You have ears, then listen!"

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

Casual English Bible	Salt is a wonderful seasoning. But if salt goes stale, how can it possibly get that flavor back? At that point it's good for nothing. It can't help the dirt. It can't even help the manure pile. We just have to throw it away. Are you listening to me? If you're listening, I sure hope you're hearing me."
Contemporary English V.	Salt is good, but if it no longer tastes like salt, how can it be made to taste salty again? It is no longer good for the soil or even for the manure pile. People simply throw it out. If you have ears, pay attention!
The Living Bible	"What good is salt that has lost its saltiness? <sup>[c]</sup> 35 Flavorless salt is fit for nothing—not even for fertilizer. It is worthless and must be thrown out. Listen well if you would understand my meaning." [c] <i>salt that has lost its saltiness</i> . Perhaps the reference is to impure salt; when wet, the salt dissolves and drains out, leaving a tasteless residue (Matthew 5:13).
New Berkeley Version New Living Translation	"Salt is good for seasoning. But if it loses its flavor, how do you make it salty again? Flavorless salt is good neither for the soil nor for the manure pile. It is thrown away. Anyone with ears to hear should listen and understand!"
UnfoldingWord Simplified T.	Jesus also said, "You are like salt, which is very useful. But if salt were to lose its saltiness, could it ever be made to taste salty again? If salt does not taste salty anymore, it is no longer any good even for the soil or manure heap. People just throw it away. Every one of you should think carefully about what you just heard me say!"
William's New Testament	Salt is good, but if salt itself loses its strength, how can that strength be restored? It is fit for neither soil nor manure. People throw it away. Let him who has ears to hear with give heed!"

#### Partially literal and partially paraphrased translations:

American English Bible	'Yes, salt is good... But if it loses all its strength, What good will it be for seasoning your food? So if it isn't any good to use on soil or manure, People will just throw it away! 'Now, let those who have ears pay attention to this!'
Beck's American Translation Breakthrough Version	. So the salt <i>is</i> nice, but if the salt has also lost its flavor, with what will it be seasoned? It is neither suitable for the ground, nor for manure. They throw it outside. The <i>person</i> who has ears to be listening must listen."
Common English Bible	"Salt is good. But if salt loses its flavor, how will it become salty again? It has no value, neither for the soil nor for the manure pile. People throw it away. Whoever has ears to hear should pay attention."
Len Gane Paraphrase	"Salt is good, but if the salt has become tasteless, how can it season things? "It is neither fit for the land or for the dung hill, but men throw it out. He that has ears to hear, must hear."
New Advent (Knox) Bible	Salt is a good thing; but if the salt itself becomes tasteless, what is there left to give taste to it? It is of no use either to the soil or to the dung-heap; it will be thrown away altogether. Listen, you that have ears to hear with.
NT for Everyone 20 <sup>th</sup> Century New Testament	. Yes, salt is good; but, if the salt itself should lose its strength, what shall be used to season it? It is not fit either for the land or for the manure heap. Men throw it away. Let him who has ears to hear with hear!"

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

Christian Standard Bible	"Now, salt is good, but if salt should lose its taste, how will it be made salty? It isn't fit for the soil or for the manure pile; they throw it out. Let anyone who has ears to hear listen."
Conservapedia Translation	Salt is good: but if the salt has lost its potency, where shall it be used? It is neither fit for the land, or even for the garbage dump; but men discard itt. He that has ears to hear with, let him hear this."
Revised Ferrar-Fenton Bible	Salt is, however, good; but if the salt becomes saltless, with what can it be itself seasoned? Being useless both for the soil and the manure-heap, they throw it away. He who has ears with which to hear, let him listen."
Free Bible Version	Salt is good, but if it loses its taste, how can you make it salty again? It's no good for the soil or for fertilizer—you just toss it out. Whoever has ears, then listen!"
International Standard V	<b>Tasteless Salt</b> <b>(Matthew 5:13; Mark 9:50)</b> "Now, salt is good. But if the salt should lose its taste, how can its flavor be restored? It is suitable neither for the soil nor for the manure pile. People [Lit. They] throw it away. Let the person who has ears to hear, listen!"
Lexham Bible	"Now salt is good, but if salt becomes tasteless, with what will it be made salty? It is usable neither for the soil nor for the manure pile; they throw it out. The one who has ears to hear, let him hear!"
Montgomery NT	"Salt is good, but if even the salt have lost its flavor, with what shall it be seasoned? "It is fit neither for the land nor the dung-hill; men cast it out. He who has ears to hear let him listen to this!"
NIV, ©2011 Leicester A. Sawyer's NT	. Salt, therefore, is good; but if the salt has lost its strength, with what shall it be seasoned? It is not fit for land, nor for manure; they cast it away. He that has ears to hear, let him hear.
Urim-Thummim Version	Salt is good: but if the salt has lost its flavor, how will it be [used for] seasoning? It is neither fit for the land, nor for the dunghill; but men cast it out. He that has ears to hear, let him hear.

- Weymouth New Testament "Salt is good: but if even the salt has become tasteless, what will you use to season it? Neither for land nor dunghill is it of any use; they throw it away. Listen, every one who has ears to listen with!"
- Wikipedia Bible Project Salt's good, but if it becomes tasteless, how do you make it taste again? It's no good for the ground or for fertilizer, you just throw it out. Whoever has ears, listen!"

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

- Christian Community (1988) However good the salt may be, if the salt has lost its taste, you cannot make it salty again. It is fit for neither soil nor manure. Let them throw it away. Listen then, if you have ears!"  
Mt 5:13; Mk 9:50
- The Heritage Bible Salt *is* beautifully good, but if the salt becomes useless, with what will it be seasoned?  
It is absolutely not appropriate for the soil, not even for the manure pile. They throw it outside. The one having ears to hear, let him hear.
- New American Bible (2011) **The Simile of Salt.\***  
"Salt is good, but if salt itself loses its taste, with what can its flavor be restored?<sup>p</sup> It is fit neither for the soil nor for the manure pile; it is thrown out. Whoever has ears to hear ought to hear."<sup>q</sup>  
\* [14:34–35] The simile of salt follows the sayings of Jesus that demanded of the disciple total dedication and detachment from family and possessions and illustrates the condition of one who does not display this total commitment. The halfhearted disciple is like salt that cannot serve its intended purpose. See the simile of salt in Mt 5:13 and the note there.  
\* [5:13–16] By their deeds the disciples are to influence the world for good. They can no more escape notice than a city set on a mountain. If they fail in good works, they are as useless as flavorless salt or as a lamp whose light is concealed.  
\* [5:13] The unusual supposition of salt losing its flavor has led some to suppose that the saying refers to the salt of the Dead Sea that, because chemically impure, could lose its taste.  
p. [14:34] Mt 5:13; Mk 9:50.  
q. [14:35] 8:8; Mt 11:15; 13:9; Mk 4:9, 23.
- New Catholic Bible **The Simile of Salt.**<sup>[k]</sup> "Salt is good. But if salt loses its taste, what can be done to make it salty once again? It is fit neither for the soil nor for the dungheap. Thus, it can only be thrown away. He who has ears to hear, let him hear!"  
[k] If the energy and conviction of disciples who have made a commitment begin to weaken, they become like salt that has lost its taste or its value.
- New English Bible–1970 **Tasteless Salt [ Lk.14.34-35 - ] - Mt.5.13-16, Mk.9.50**  
'Salt is a good thing; but if salt itself becomes tasteless, what will you use to season it? It is useless either on the land or on the dung-heap: it can only be thrown away. If you have ears to hear, then hear.'
- New Jerusalem Bible 'Salt is a good thing. But if salt itself loses its taste, what can make it salty again? It is good for neither soil nor manure heap. People throw it away. Anyone who has ears for listening should listen!'
- NRSV (Anglicized Cath. Ed.) **About Salt**  
'Salt is good; but if salt has lost its taste, how can its saltiness be restored? [Or *how can it be used for seasoning?*] It is fit neither for the soil nor for the manure heap; they throw it away. Let anyone with ears to hear listen!'
- Revised English Bible–1989 .

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Salt is excellent. But if even the salt becomes tasteless, what can be used to season it? It is fit for neither soil nor manure — people throw it out. Those who have ears that can hear, let them hear!”
Hebraic Roots Bible	Salt is good, but if the salt becomes bland, with what will it be seasoned? It is not fit for soil nor for manure; they throw it out. The one having ears to hear, let him hear.
Holy New Covenant Trans.	"Salt is a good thing but if the salt loses its salty taste, then it is no good. You cannot make it salty again. You can't even use it for dirt or fertilizer. People just throw it away. The person who has ears to hear with should use them!"
The Scriptures 2009	.

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

Accurate New Testament	...Good so {is} The Salt if but and The Salt may be denatured in what? [It] will be prepared neither to earth neither to dung Fit [It] is outside [They] put it The [Man] Having ears to hear hear! {someone}...
Awful Scroll Bible	(")The lasting concord of salt is convient, but if- the salt -shall came to be insipid, by-within what will it become seasoned? (")It is not-even well-placed-forth for the ground, not-even for a dunghill, they throw it out. He holding ears to hear, be he listening."
Concordant Literal Version exeGesés companion Bible	. <b><u>YAH SHUA ON INSIPID SALT</u></b> Salt is good: but the salt being insipid, how is it to season? It is neither well fit for the earth, nor yet for manure; but for men to cast. Whoever has ears to hear, hear.
Orthodox Jewish Bible	Therefore, melach (salt) is tov; but if even melach should become tasteless, with what will it be seasoned? It is useless either for the land or for the dung hill; they throw it away. The one who has ears to hear, shema!

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	“Therefore, salt is good; but if salt has become tasteless, with what will it be seasoned? It is fit neither for the soil nor for the manure pile; it is thrown away. He who has ears to hear, let him hear and heed My words.”
An Understandable Version	Therefore salt is good, but if it loses its flavoring [ <i>ability</i> ], how will it ever get it back again? It is not suitable for the soil [ <i>i.e., for growing crops</i> ] or for fertilizer, but [ <i>only</i> ] for people to throw out. [ <i>See note on Matt. 5:13</i> ]. The person who has ears to hear with ought to listen [ <i>to this</i> ] carefully.”
The Expanded Bible	<b>Don't Lose Your Influence</b> “Salt is good, but if it loses its salty taste, you cannot make it salty again [ <sup>L</sup> how can it be seasoned?]. It is no good for the soil or for manure [the manure pile]; it is thrown away. “Let those with ears use them and listen [ <sup>L</sup> The one who has ears to hear, let him hear].”
Jonathan Mitchell NT	"To be sure, salt [is] excellent (ideal; beautiful; fine). Yet if the salt also should be made dull (or: tasteless; insipid; flat), in what [way or situation] will it proceed in being made fit for seasoning? "It is neither well placed (thus: fit to be put) into soil nor into manure. Folks normally throw it outside. Let the person presently having ears to now hear (or: to continue to listen and hear), continue listening and habitually hearing."
P. Kretzmann Commentary	<i>Verses 34-35</i>



A final warning:

Salt is good; but if the salt have lost its savor, wherewith. shall it be seasoned? It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

The very fact of self-renunciation brings out the genuineness of the discipleship, which must have the same seasoning power as salt. See Matthew 5:13; Mark 9:50. As long as salt is strong, it has value for seasoning; but if it becomes insipid (almost a contradiction in itself), it has lost its purpose in the world. It can no longer be used in the preparation of foods for the table; it is neither earth nor fertilizer; out they cast it, since it is worthless, mere refuse. If the purifying influence of the Christians in the midst of the unbelieving world of these latter days ceases, if the Church is no longer a power for good, by the preaching that is done from its pulpits and by the example of the life of its adherents, then savor and worth are lost at the same time. The reason for existence can no longer be urged in such a case. Every individual Christian that fails of his wonderful destiny due to the call of God in him, that does not in speech and life confess Jesus the Christ, is deceiving himself, as well as others, but not God. He can well distinguish between seasoning salt and savorless salt. It is an impressive lesson, emphatically brought out by the Lord's "He that hath ears to hear, let him hear!" For many so-called Christians mere outward formality seems to be sufficient. But God looks upon heart and mind, and demands sincerity in His confession and service.

**Summary.** Jesus heals a dropsical man on the Sabbath, gives a lesson in humility and true altruism, tells the Parable of the Great Supper, and explains some of the obligations of Christian discipleship.

Syndein/Thieme

"Therefore, salt {super grace} . . . {is} good. But if {ean} even salt has become tasteless {reversion}, - maybe it has, maybe it has not {3rd class condition}- with what shall it be seasoned?"

~~"It {tasteless salt} is useless either for the soil or for the manure pile. They throw it out! He who has ears {GAP it} to hear . . . let him hear!"

Translation for Translators

**Jesus warned about losing our usefulness to God.**

*Luke 14:34-35*

*Jesus also said, "You are like [MET] salt, which is useful to put on food. But salt certainly cannot be made {you certainly cannot make salt} to taste salty again if it stops tasting salty!/can salt be made {can you make salt} to taste salty again if it quits tasting salty?> [RHQ] If salt does not taste salty any more, it is not good for the soil or even for the manure heap. People throw it away. The same thing will happen to you if you become useless to God. If you want to understand what I just said [IDM], you must consider carefully what you have heard!"*

The Voice

**Jesus:** Don't be like salt that has lost its taste. How can its saltiness be restored? *Flavorless salt is absolutely worthless.* You can't even use it as fertilizer, so it's worth less than manure! Don't just listen to My words here. Get the deeper meaning.

**Bible Translations with Many Footnotes:**

NET Bible®

"Salt<sup>106</sup> is good, but if salt loses its flavor,<sup>107</sup> how can its flavor be restored? It is of no value<sup>108</sup> for the soil or for the manure pile; it is to be thrown out.<sup>109</sup> The one who has ears to hear had better listen!"<sup>110</sup>

<sup>106</sup>tn Grk "Now salt..."; here o v has not been translated.

<sup>sn</sup> Salt was used as seasoning or fertilizer (BDAG 41 s.v. ἅλας a), or as a preservative. If salt ceased to be useful, it was thrown away. With this illustration Jesus warned about a disciple who ceased to follow him.

<sup>107</sup>sn The difficulty of this saying is understanding how salt could lose its flavor since its chemical properties cannot change. It is thus often assumed that Jesus was

referring to chemically impure salt, perhaps a natural salt which, when exposed to the elements, had all the genuine salt leached out, leaving only the sediment or impurities behind. Others have suggested the background of the saying is the use of salt blocks by Arab bakers to line the floor of their ovens: Under the intense heat these blocks would eventually crystallize and undergo a change in chemical composition, finally being thrown out as unserviceable. A saying in the Talmud (b. Bekhorot 8b) attributed to R. Joshua ben Chananja (ca. a.d. 90), when asked the question “When salt loses its flavor, how can it be made salty again?” is said to have replied, “By salting it with the afterbirth of a mule.” He was then asked, “Then does the mule (being sterile) bear young?” to which he replied: “Can salt lose its flavor?” The point appears to be, both are impossible. The saying, while admittedly late, suggests that culturally the loss of flavor by salt was regarded as an impossibility. Genuine salt can never lose its flavor. In this case the saying by Jesus here may be similar to Matt 19:24, where it is likewise impossible for the camel to go through the eye of a sewing needle.

<sup>108tn</sup> Or “It is not useful” (L&N 65.32).

<sup>109tn</sup> Grk “they throw it out.” The third person plural with unspecified subject is a circumlocution for the passive here.

<sup>110tn</sup> The translation “had better listen!” captures the force of the third person imperative more effectively than the traditional “let him hear,” which sounds more like a permissive than an imperative to the modern English reader. This was Jesus’ common expression to listen and heed carefully (cf. Matt 11:15; 13:9, 43; Mark 4:9, 23; Luke 8:8).

New American Bible (2011)  
The Passion Translation

“Salt is good for seasoning. But if salt were to lose its flavor,<sup>[h]</sup> how could it ever be restored? It will never be useful again, not even fit for the soil or the manure pile!<sup>[i]</sup> If you have ears opened by the Spirit, then hear the meaning of what I have said *and apply it to yourselves.*”

<sup>[h]</sup> Or “become foolish.” Both Greek and Aramaic use a word that can mean “foolish.” If salt that has lost its flavor is foolish, then the salt that keeps its flavor is equal to wisdom. Rabbinical literature equates salt with wisdom. (Eduard Schweizer, “The Good News According to Matthew, Atlanta: John Knox Press, 1975.) After speaking of salt, Jesus, in Matthew 5:13-15, goes on to refer to lighting a lamp. It was a common practice in the time of Jesus to put salt on the wick of a lamp to increase its brightness. The “salt” of wisdom will make our light shine even brighter. (W. A. Elwell and P.W. Comfort, Tyndale Bible Dictionary, Tyndale reference library, Wheaton, Ill.: Tyndale House, 2001, 797–798.)

<sup>[i]</sup> Followers of Jesus who are unwilling

Rotherham’s Emphasized B. [Good] therefore is the salt; but <if [even the salt] become tasteless> wherewith shall it be seasoned? |[Neither for land nor for manure]| is it [fit]: [outside] they cast it!<sup>°</sup> [He that hath ears to hear] let him hear.

<sup>°</sup> Mt. v. 13; Mk. ix. 50.

The Spoken English NT

Now, salt is good<sup>z</sup>.-but suppose even salt itself has lost its flavor. What’s it going to be seasoned with? It’s not even good for the soil or for fertilizer.<sup>aa</sup> People throw it out.

<sup>z</sup> Lit. “Therefore, salt is good.”

<sup>aa</sup> Lit. “or for manure.”

Wilbur Pickering’s New T.

Salt is good; but should the salt become insipid, with what can it be seasoned? It is fit for neither soil nor fertilizer; it is thrown out.<sup>11</sup> He who has ears to hear, let him hear!”

<sup>(11)</sup> We followers of Christ are supposed to be ‘salt’ and ‘light’ in this world. To abdicate these functions is to become useless, and to be thrown out. ‘Neutrality’ is not a valid option.

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

Analytical-Literal Translation	"The salt [is] good, but if the salt becomes tasteless, with what will it be seasoned? "It is fit neither for soil nor for a manure pile—they throw it out. The one having ears to be hearing, let him be hearing [or, be paying attention]."
Charles Thomson NT	Salt is good; but if the salt become insipid, with what can it be recovered? It is neither fit for the land, nor the dunghill. It is thrown away. Whoever hath ears to hear, let him hear.
Context Group Version	Salt therefore is good: but if even the salt has lost its taste, how shall it be seasoned? It is fit neither for the earth [oven] nor for the dunghill: [men] cast it out. He who has ears to hear, let him hear.
Far Above All Translation	.
Green's Literal Translation	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	The salt is good, but if the salt is flavorless, in what will it be seasoned? It is fit neither *for the soil nor *for the manure-pile. Cast it outside. He who has ears to hear, let him hear.
Modern KJV	Salt is good, but if the salt has become tasteless, with what shall it be seasoned? It is not fit for the land, nor for manure, but men throw it out. He who has ears to hear, let him hear.
New American Standard	"Therefore, salt is good; but if even salt has become tasteless, with what will it be seasoned [Or <i>salted</i> ]? It is useless either for the soil or the manure pile, so it is thrown out. The one who has ears to hear, let him hear [Or <i>hear!</i> Or <i>listen!</i> ]."
New King James Version	<b>Tasteless Salt Is Worthless</b> "Salt <i>is</i> good; but if the salt has lost its flavor, how shall it be seasoned? It is neither fit for the land nor for the dunghill [ <i>rubbish heap</i> ], but men throw it out. He who has ears to hear, let him hear!"
Niobi Study Bible	<b>Tasteless Salt Is Worthless</b> "Salt is good; but if the salt have lost his savor, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that has ears to hear, let him hear."
Revised Young's Lit. Trans.	'The salt is good, but if the salt does become tasteless, with what shall it be seasoned? Neither for land nor for manure is it fit -- they cast it without. He who is having ears to hear -- let him hear.'

**The gist of this passage:** Jesus then speaks of salt, and how worthless it is when it becomes tasteless.

<b>Luke 14:34</b>			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kalos (καλός) [pronounced kal-OSS]	<i>good (literally or morally), that is, valuable or virtuous (for appearance or use, and thus distinguished from G18, which is properly intrinsic); beautiful, better, fair, goodly, honest, meet, well, worthy</i>	neuter singular adjective, nominative case	Strong's #2570
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 14:34			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
hálas (ἅλας) [pronounced H AHL-as]	<i>salt</i>	neuter singular noun, nominative case	Strong's #217
Thayer definitions: 1) salt with which food is seasoned and sacrifices are sprinkled; 2) those kinds of saline matter used to fertilise arable land; 3) salt is a symbol of lasting concord, because it protects food from putrefaction and preserves it unchanged. Accordingly, in the solemn ratification of compacts, the orientals were, and are to this day, accustomed to partake of salt together.			
eán (ἐάν) [pronounced eh-AHM]	<i>if, in case, suppose, let's suppose [for the sake of an argument]; in case that, provided [that]; but, except</i>	conditional particle; conjunction affixed to a subjunctive verb	Strong's #1437
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
hálas (ἅλας) [pronounced H AHL-as]	<i>salt</i>	neuter singular noun, nominative case	Strong's #217
mōraínō (μωραίνω) [pronounced moe-RAH-ee-no]	<i>to become insipid, to lose flavor, to become useless; figuratively, to make (passively, act) as a simpleton, to make (be made) a fool (foolish); to prove someone or something to be foolish</i>	3 <sup>rd</sup> person singular, aorist passive subjunctive	Strong's #3471
en (ἐν) [pronounced en]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tini (τίνι) [pronounced TEE-nee]	<i>in whom, by whom, to what [one], in which, how; whether, why; what</i>	neuter singular pronoun; interrogative particle; dative, locative or instrumental case	Strong's #5101
artuō (ἀρτύω) [pronounced ar-TOO-oh]	<i>to prepare, to arrange (foods); to season, to salt, to spice (with stimulating condiments)</i>	3 <sup>rd</sup> person singular, future passive indicative	Strong's #741

**Translation:** Salt is good, but if the salt becomes insipid, with what will [our food] be seasoned [and preserved]?

Salt was used as a flavor and to preserve foods, then and now. I don't know exactly how salt would become corrupted or go insipid, or how could it even become infiltrated with something? But, for the sake of this parable, we will assume that it does. A household where their salt has gone bad is unable to flavor their food or to preserve their meats.

Luke 14:34 **Salt is good, but if the salt becomes insipid, with what will [our food] be seasoned [and preserved]?**

Luke 14:35a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
οὔτε (οὔτε) [pronounced OO-the]	<i>not too, neither, nor; by analogy, not even; none, nor (yet), (no, yet) not, nothing</i>	adverb/conjunction	Strong's #3777
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
γῆ (γῆ, γῆς, ἡ) [pronounced gay]	<i>earth; soil, ground; land; [inhabited] earth</i>	feminine singular noun; accusative case	Strong's #1093
οὔτε (οὔτε) [pronounced OO-the]	<i>not too, neither, nor; by analogy, not even; none, nor (yet), (no, yet) not, nothing</i>	adverb/conjunction	Strong's #3777
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
κοπρία (κοπρία) [pronounced kohp-REE-ah]	<i>manure, manure pile, dung, dunghill, fertilizer</i>	feminine singular noun, accusative case	Strong's #2874
euthetos (εὐθετος) [pronounced YOO-theht-oss]	<i>well placed; fit, appropriate; useful</i>	neuter singular adjective, accusative case	Strong's #2111
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)

**Translation:** [This insipid salt] is not for the soil and not for a manure pile,...

This old salt is not good for the soil; it should not even be thrown into a manure pile.

Luke 14:35b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
exō (ἔξω) [pronounced EHX-oh]	<i>outside, without, out of doors; outward</i>	adverb	Strong's #1854



## Luke 14:35b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
bállô (βάλλω) [pronounced BAWL-low]	<i>to throw, to cast, to place, to put, to lay, to bring</i>	3 <sup>rd</sup> person plural, present active indicative	Strong's #906
auto (αὐτό) [pronounced ow-TOH]	<i>him, his, it; same</i>	3 <sup>rd</sup> person neuter singular pronoun; accusative case	Strong's #846

**Translation:** ...[yet] they throw it [away] outside.

Nevertheless, when salt goes bad, it is often just thrown away outside (despite not being good for the soil).

## Luke 14:35c

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
echô (ἔχω) [pronounced EHKH-oh]	<i>having [and/or] holding; the one who owns, the possessor, adhering to, clinging to</i>	masculine singular, present active participle; nominative case	Strong's #2192
ous (οὐς) [pronounced ooç]	<i>the ear; metaphorically the faculty of perceiving with the mind, the faculty of understanding and knowing; hearing</i>	neuter plural noun; accusative case	Strong's #3775
akoúô (ἀκούω) [pronounced ah-KOO-oh]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	present active infinitive	Strong's #191
akoúô (ἀκούω) [pronounced ah-KOO-oh]	<i>hear; hear and pay attention to; listen to; hear and understand</i>	3 <sup>rd</sup> person singular, present active imperative	Strong's #191

**Translation:** The [person] having ears to hear, let him hear.”

Jesus is telling those around Him, the parable of the salt; and He says that, “You all have ears; but can you understand what I am saying?”

Luke 14:35 [This insipid salt] is not for the soil and not for a manure pile, [yet] they throw it [away] outside. The [person] having ears to hear, let him hear.” (Kukis moderately literal translation)

Luke 14:34–35 Salt is good, but if the salt becomes insipid, with what will [our food] be seasoned [and preserved]? [This insipid salt] is not for the soil and not for a manure pile, [yet] they throw it [away] outside. The [person] having ears to hear, let him hear.” (Kukis moderately literal translation)

Luke 14:34–35 Salt is great for flavoring or for the preservation of food, but if the salt is compromised in some way, then our food cannot be seasoned or preserved. This spoiled salt should not even be placed in the soil or in a manure pile, yet some throw it away outside. If you have the ability to understand the words I am saying, then listen and try to determine just what it is that I am saying to you.” (Kukis paraphrase)

The salt is the believer. Putting salt on food is the believer out in the world, in a society, in a city or village. The believer provides flavoring and the believer helps to preserve his geographical area (as well as his business, his family, his friends); because God’s blessing to a mature believer overflow to all those around him. However, if the believer loses his savor—if he retrogresses in the spiritual life—then he no longer acts as a preservative to the people around him.

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

**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 14 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 14**

- 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 14**

## Addendum

This is a brief doctrine of healing given on 4/1/79.

### Doctrine of Healing (R. B. Thieme, Jr.)

1. During the First Advent, healing was used to verify and establish the fact that the Messiah had come to Israel. Healing was not used to alleviate suffering, but to present the Messiah.
2. There is no "healing in the atonement." That is a false satanic doctrine. "Healing in the atonement" would imply lack of eternal security: a sick Christian would be a lost Christian.
3. God often provides illness as a means of divine discipline, 1 Cor 11:30.
4. Good health is not a sign of spirituality or salvation. Beware of judging those who have lost their health.
5. In the pre-Canon period of the Church Age, God the Holy Spirit sovereignly bestowed a temporary gift of healing on certain men to establish their credentials as apostles and other communicators of doctrine. Healing established the man as from God. 1 Cor 12:11.
6. All temporary spiritual gifts were designed to take up the slack in the Church Age until the Canon was completed and circulated.
7. However, once the Bible was completed (96 AD), all temporary gifts were withdrawn to be replaced by doctrine.
8. Certain gifts, such as miracles and healing, were no longer necessary to establish the authority of Bible teachers and doctrinal communication.
9. Temporary gifts include prophecy, miracles, apostleship, healing, tongues, and interpretation of tongues. Tongues ended after 70 AD, since it was a sign to warn the Jews of the coming fifth cycle of discipline as prophesied in Isa 28.
10. Since healing was designed as a credit card rather than to alleviate suffering, it was always removed once the authority of the communicator was established.
11. For example, Paul in Acts 19:11-12 cf Phil 2:27; 2 Tim 4:20 when he could no longer heal his close friends.
12. God can always heal anyone, but healing is not the order of the day in this stage of the angelic conflict. God never heals through an individual, only through prayer. Those who allege they can heal are totally evil. Healing will be the order of the day again in the Tribulation.
13. No human being has any gift related to healing now that the Canon has been completed. However, in our Lord's day Jesus performed acts of healing to focus attention on Himself as the God-Man, the Messiah, and the God of Israel.

This was in Notebook #2.

My cut and paste did not reproduce the Aramaic below.

### 2001 Translation Notes for Luke 14:5

#### Luke 14:5 – 'son' or 'donkey'?

The Aramaic sources of Luke says 'son' ( /b'reh), but the Greek source texts say 'donkey' (ὄνος/onos), specifically a burro, which is a donkey used to carry goods around. Which is correct?

The position of our translation project is that all of the New Testament was probably originally written in Aramaic, except for Mark, Luke, and Acts, which were likely in Greek and then translated into Aramaic. This disagreement

## 2001 Translation Notes for Luke 14:5

between son and donkey actually supports our position. Why?

Well, in Aramaic, they are two completely different words:

(donkey) sounds like h'marah  
(son) sounds like b'reh

However, in Greek, the two words look and sound similar:

ονος (donkey) sounds like oh-nos  
υιός (son) sounds like ee-oss

Indeed, the two Greek words not only sound similar (with the same number of syllables, the same ending, and the start both being vowel-sounds), but they have the same number of letters; and with some poor penmanship, the u could easily appear closed and look like o, and if written quickly, a v and i could even be mistaken.

So it's more likely that the original scroll of Luke was in Greek, and the translator either misheard or misread 'donkey' as 'son'. Since the word 'son' still works in the passage, the error probably went unnoticed.

Therefore our translation says burro, the name for a donkey that is used as a working pack animal.

From <https://2001translation.org/notes/luke14-5> accessed March 28, 2023.

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The commentary was so extensive as to take up too much room in the translation section.

## Extended Commentary from Kretzmann for Luke 14:1–6

The Pharisees continued their method of attempting to provoke Jesus to some rash utterance, Luke 11:53-54. It was for this reason, also, that He was invited by one of their number, as once before. His host was one of the chief, or first, among the Pharisees, occupying a position of honor among them, since they had no regular rulers. He may have been a member of the Sanhedrin, the highest council of the Jewish Church, or he may have been known for the excellency of his learning. In the house of this man Jesus was a guest; for feasting on the Sabbath was common among the Jews, though they were permitted to serve only cold dishes. The Pharisees had an object in inviting the Lord, for they were observing Him most carefully and suspiciously. They had, as they thought, arranged a trap for Him. For when Jesus came into the house, there was, as though by chance, and yet by most cunning planning, a dropsical man. The omniscient Christ knew their thoughts, answering them as though they had spoken aloud. He addressed Himself to all the scribes and Pharisees present, for they were all equally guilty. His question was the same which He had asked upon other occasions, whether it was the right, the proper, the obligatory thing to heal on the Sabbath-day or not. His question implied an assertion in the affirmative, and they found themselves unable to contradict Him, preferring to say nothing, since their heart and conscience told them that they could not deny the fact which Jesus wanted to convey. Works of love were indeed permitted on the Sabbath-day, even according to the strictest Mosaic law. And so Jesus fulfilled the greatest law of all: putting His hand upon the sick man, He healed him and sent him away. Then the Lord turned once more to the Pharisees and answered their unspoken thoughts, which condemned the healing on the Sabbath. He asked them whether it would not be self-evident for them, in case one of their domestic animals, a mere beast of burden, should fall into a pit, an empty cistern, to draw the poor victim of the accident up at once, without the slightest hesitation, without paying any attention to the fact that it might be the Sabbath-day. Once more they were silenced, not being able to contradict the statement of the Lord, since it was impossible to do anything but acknowledge the truth of His argument. Note: The Pharisee, in inviting Jesus, professed friendship, affection, and respect for Him, while at the same time he was preparing snares to catch

## Extended Commentary from Kretzmann for Luke 14:1–6

Him. Thus many children of the world will simulate interest and regard for the Gospel and its ministry, while in reality they are trying to draw out the Christians, in order to ridicule their belief in the words of Holy Scripture. Also: The same Sabbath fanatics that made the life of Jesus miserable at times are at work also in our days, insisting upon all manner of outward observances of Sunday, though many of them are not one whit concerned about the pure preaching of the Gospel. "The doctrine of Sabbath has mainly this object, that we learn to understand the Third Commandment correctly. For to sanctify the Sabbath means to hear God's Word and to help our neighbor wherever possible. For God does not want the Sabbath kept so holy that we should on that account leave and forsake our neighbor in his trouble. Therefore, if I serve my neighbor and help him, though this means work, I have kept the Sabbath rightly and well; for I have performed a divine work on it."

From <https://www.studylight.org/commentaries/eng/kpc/luke-14.html> accessed March 28, 2023.

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This was taken from Notebook1, meaning from early in Bob's ministry.

## The Doctrine of Resurrection (by R. B. Thieme, Jr.)

### Introduction to Resurrection

1. The fact of resurrection is based upon the existence of the empty tomb, the competency of the witnesses. They knew Jesus Christ well and could not be deceived. They would die rather than change their testimony about the resurrection. This is historical accuracy and competency of witnesses. The subsequent change in the disciples after the resurrection also indicates the validity of the resurrection. Before His death they were afraid, despondent, and after His death the same thing continued. But after His resurrection they were joyous and fearless. The existence of the day of Pentecost and the first sermon ever preached in the Church Age was a sermon on resurrection. The observation of the first day of the week, called the Lord's day, the resurrection day. The very existence of the Christian church logically depends upon the resurrection.
2. The nature of the resurrection. Jesus Christ in His resurrection body still had the scars from the nail prints in His hands and feet — Psalm 22:16; Zechariah 12:10; John 20:25-29. He also retained the scars of the wound in His side — John 20:25-29. Christ was recognised by His disciples as the one who died and rose again. This was attested in 17 different appearances. Christ after resurrection, however, could eat — Luke 24:42,23 — although He did not depend upon food to sustain Him. Christ had a true body which could be felt — Matthew 28:9; Luke 24:39; John 20:17. His resurrection body could breathe — John 20:22. His resurrection body possessed flesh and bones — Luke 24:39,40. His resurrection body could walk through an open door but could also walk through a closed door — Luke 24:36; John 20:19. Jesus Christ appeared to His disciples many times during the short time he was on the earth after the resurrection. He also disappeared at will — Luke 24:17. His body could move horizontally or vertically.
3. The doctrine of the two resurrections is pertinent and important to us. There are two resurrections, not one — John 5:24-29; Daniel 12:2; Revelation 20:6,13. The first resurrection involves the Lord Jesus Christ and believers only. Confusion seems to come from the fact that the first resurrection is divided into four parts. This is comparable to a battalion review in 1Corinthians 15 — "every man in his own battalion":
  - a. The resurrection of Jesus Christ, the firstfruits. He is resurrected and seated at the right hand of the Father — 1Corinthians 15:23; Romans 1:4; 1Thessalonians 1:10; 2Thessalonians 2:8; 1Peter 1:3.
  - b. Baker company is the Rapture of the Church — 1Corinthians 15:51-57; 1Thessalonians 4:16-18.
  - c. Charlie company is the Old Testament saints and Tribulational martyrs. They are resurrected at the end of the Tribulation — Daniel 12:13; Isaiah 26:19,20; Revelation 20:4.
  - d. Dog company is made up of the Millennial saints and those who survive the Tribulation to enter the Millennium in physical bodies.
4. When viewed as the two resurrections:
  - a. This is the general first resurrection.



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- b. The second resurrection all occurs at one time — John 5:28,29; Revelation 20:12-15; 2Peter 3:9; Matthew 25:41 — at the end of the Millennium.
5. Living illustrations of the resurrection.
- a. Abraham in a tent — Hebrews 11:9,10,13. To live in a tent in Abraham's day was to invite disaster, it was not safe. The secret to Abraham's tent life came from the fact that he trusted in the Lord. he had trusted in Christ for salvation, he had trusted the promises of God, but he also believed in the doctrine of God. Therefore he died in a tent knowing that God who had promised him a city would deliver that city. he knew that he would receive in resurrection. So the resurrection was vitally important to Abraham. The resurrection was a doctrine on which he built his whole life. Abraham was just as safe in a tent as you are in the greatest fortified system which ever existed. Abraham's protection was Bible doctrine, specifically resurrection. The reason he died in a tent is because he said "God has promised me a city, so I will live in a tent until God gives me the city which he promised me." The city that God promised Abraham will come, it is the new Jerusalem. He died in the tent without seeing the promise fulfilled in this life — Hebrews 11:13 — but he knew that in resurrection he would have his city — Revelation 21:2,10.
- b. Isaac understood the concept of resurrection — Hebrews 11:17-19. Isaac was the fulfillment of the promise of Genesis 12:2. In Isaac Abraham's seed was to be multiplied into a great nation. Yet, in Genesis 22 God ordered Abraham to sacrifice Isaac. But Abraham, again, had faith in resurrection and in Hebrews 11:17-19 he put Isaac on an altar and was going to sacrifice him knowing that God would raise Isaac from the dead. Isaac hadn't found his right woman yet, he didn't have a family. Therefore when Abraham put his son on the altar he knew that God would raise him right up again. To Abraham the most vital doctrine in the world was resurrection.
- c. The same thing was true of Job — "I know that my redeemer liveth, and he shall stand in the latter day [resurrection]... yet in my flesh [resurrection] I shall see God."
- d. Joseph was a supergrace believer — Hebrews 11:22. The life of Joseph was filled with many acts of faith-rest, he demonstrated the function of supergrace. God prospered Joseph under the supergrace principle. Yet, when Joseph came to the time to die he did something greater than he had done in all of his lifetime. He commanded that he not be buried in Egypt but that his coffin be taken in the future and when the Jews returned to the land they must take the coffin with them. They must take Joseph's bones because of the doctrine of resurrection. When Joseph was risen from the dead he wanted to be standing by his great grandfather Abraham, by his grandfather Isaac, by his father Jacob. And in the resurrection he will stand with them because he refused to be buried in Egypt. But that isn't all. The Jews were slaves for 400 years and during those 400 years their hope of getting out of slavery was the coffin of Joseph. Joseph therefore demonstrates the importance of the resurrection as a doctrine to the supergrace believer. The coffin of Joseph — Genesis 50:24-26; Exodus 13:19; Joshua 24:32.
- e. There are two boys who died and both were brought to life by Elijah. They represent the beautiful illustration. The son of the widow of Zerapheth — 1Kings 17:17-23; the son of the Shunammite woman — 2Kings 4:18-36. These two incidents are exactly parallel. In each case a boy died. In each case a prophet — first Elijah, second Elisha — identified himself with the boy by stretching himself out over the dead person. Why? These prophets understood the doctrine of resurrection. To demonstrate their faith in the God of resurrection that He would also resuscitate these prophets did exactly the same thing. They stretched themselves out over the corpse and in each case the corpse came back to life. This again gives a picture of resurrection in the principle of identification or association.

### The significance of the resurrection

1. Without the resurrection of Jesus Christ it is impossible for Christ to be glorified. Jesus Christ has to have a human body for His glorification. When Jesus Christ died on the cross His humanity died, His deity did not and could not die. It is His humanity that has to be resurrected. The glorification of Christ depends upon His resurrection, His ascension as a man, and His being seated at the right hand of the Father as a man. It is the humanity of Christ at that point that becomes superior to all angelic creation, even though

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angels were created superior to mankind. Jesus Christ in His humanity is glorified at the point of being seated at the right hand of the Father. This is impossible apart from the resurrection of the humanity of Christ.

2. Operation phase two in the sense of the Church Age depends upon the glorification of Christ — John 7:39, “The Spirit was not yet given because Christ was not yet glorified”; John 16:14, when the Spirit is given His purpose is to glorify Christ. So everything depends upon the glorification of Christ. Without the resurrection the Holy Spirit cannot be sent to indwell every believer, the Holy Spirit cannot perform His ministry of baptism, entering every believer into union with Christ. All of this is utterly impossible apart from the resurrection of the humanity of Christ.
3. Resurrection indicates the completion of justification — Romans 4:25. Justification is actually completed at the cross because on the cross God placed our sins on Christ and the believer gets God’s righteousness. The sins of the believer are judged on the cross and the believer receives the righteousness of God. No believer is justified until he receives God’s righteousness. There are three things necessary for living with God forever, we must have His life, eternal life, our sins must be judged, and we must have His righteousness. No one could have the righteousness of God were it not for the fact that Christ is seated at the right hand of the Father and even in His humanity He has perfect righteousness. So when we accept Christ as saviour we enter into union with Christ and His righteousness becomes our righteousness — 2Corinthians 5:21. Justification means vindication and God sees me in Christ and He sees that I have His righteousness and He declares me vindicated.
4. Resurrection is a guarantee of ultimate sanctification — 1Corinthians 15:20-23; 1John 3:1,2; Philippians 3:21. When we get a resurrection body we no longer have an old sin nature. Minus the old sin nature is the sphere of ultimate sanctification.
5. Without resurrection there is no priesthood. Jesus Christ is a priest forever after the order of Melchizedek. This is a part of the doctrine of divine decrees and was so declared in Psalm 110. How can Jesus Christ be a priest forever if He is a soul in Paradise, a spirit in the presence of God, and a body in the grave? If He were resuscitated He could only be a priest for whatever lifetime He had, so resuscitation won’t do it. If Jesus Christ is going to be a priest forever, and God cannot lie, then He must have an human body forever. That human body forever is a resurrection body. Cf. Hebrews 7:4,5, 14,28; 10:5,10-14.
6. Without resurrection there is no mediatorship. We learn this principle from the 9th chapter of Job actually. Job said that if he is going to have fellowship with God there must be a “daysman” or an umpire or a mediator. So what is a mediator? A mediator is someone who pulls two parties together because he is equal with both parties. In this case the mediation is between man and God. Whoever is the mediator between God and man must be equal with God and equal with man. Jesus Christ is God, therefore equal with God; Jesus Christ is man, therefore equal with man, and Jesus Christ is the mediator because He is the God-Man. But Jesus Christ couldn’t be the God-Man apart from resurrection. A mediator has to be alive to mediate the covenant, and we are under the new covenant which is the salvation principle. Jesus Christ mediates it and He is the only one qualified to do it because He is man and He is God in one person forever. And it is necessary to have the resurrection to do this, He isn’t man forever apart from resurrection.
7. Without resurrection there is no fulfilment of the Davidic covenant. The Davidic covenant is mentioned in 2Samuel 7:8-16; Psalm 89:20-37. By way of summary the Davidic covenant says David will have a son who will reign forever. The only way that David could have a son who could reign forever is to have a son, a true human being, and in order to reign forever he has to live forever. And Jesus Christ is the son of David. But Jesus Christ cannot fulfil the Davidic covenant in death, He has to be alive and in resurrection Jesus Christ in His resurrection body will fulfil the Davidic covenant, He will reign forever as David’s son.

### The fact of resurrection

1. An empty tomb.
2. The competency of the witnesses. Those who witnessed to His resurrection were those who knew Him and therefore could not be deceived. Furthermore they would rather die than change their testimony and many of them did. Who was it who witnessed to the resurrection of Christ? His disciples, loved ones, friends, followers, those who knew Him best. And the very fact that they would rather die than change

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their testimony is the highest type of competency of attestation.

3. The subsequent change in the disciples after the resurrection. After the cross the disciples were despondent and frightened; after the resurrection they were joyous and fearless.
4. The day of Pentecost. Peter's sermon, the first preached in the Church Age and taken from Psalm 16. Subject: resurrection.
5. The observance of the first day of the week as the worship day — Sunday. This is a radical change from the seventh day of the week observed by the Jews under the Levitical code.
6. The historical existence of the Church. The Church depends upon resurrection. Christ is the Head of the Church; He must be alive to be the Head of the Church.

### The nature of the resurrection body

What is the resurrection body actually like from scripture?

1. The resurrection body retained the nail prints in the hands and in the feet. We know this prophetically from Psalm 22:16; Zechariah 12:10; historically from John 20:25-29. Jesus was recognised by doubting Thomas because of the scars in the hands and the scar from the wound in the side.
2. The resurrection body retained the wound scar in the side — John 20:25-29.
3. Christ was recognised by His disciples as the one who died and rose again. There were seventeen appearances of the resurrected Christ. In other words, the resurrection body does not destroy the image by which a person is remembered. But the interesting this is that it will be possible to recognise people with a resurrection body, but this does mean that you would simply be able to identify them, it means that you have the mental capacity to do so because it is the mind that retains the image.
4. The resurrection body of Christ could eat, Luke 24:42,43, but He didn't need to.
5. Christ's resurrection body had substance. It could be touched or felt — Matthew 28:9; Luke 24:39; John 20:17.
6. Christ's resurrection body could breathe, but He didn't necessarily need it — John 20:22.
7. His resurrection body possessed flesh and bones — Luke 24:39, 40.
8. His resurrection body could walk through closed doors — Luke 24:36; John 20:19.
9. The resurrection body was able to appear and disappear — Luke 24:17.
10. The resurrection body of Christ could move vertically or horizontally — Matthew 28:10, Acts 1:9,10.

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## Extended Commentary from Kretzmann for Luke 14:21–24

The servant was obliged to bring his master the news of the rejection of the invitations. The latter naturally became angry over such behavior, but immediately thought of a plan by which he might procure guests for his feast in a short time. The servant was to lose no time in going out, both on the broad streets and on the narrow lanes of the city, and to bring into the house of the master the poor and the weak, or crippled, and the blind and the halt. The servant had not anticipated his master's command, but now hurriedly fulfilled it, returning with the report that the instructions had been carried out to the letter, but that there was still room. Then, as a last resort, the master sent the servant out to the country, along the highways and hedges, on the main roads, as well as on the footpaths running through the fields, alongside the hedges. Whomever he should find there, he should invite urgently, compellingly, since the poor people might not want to consider the fact of their having been invited seriously. The object of the master was frankly to fill his house. But so far as the first guests were concerned, the solemn declaration is made that not one of them would so much as taste of the feast which had been prepared with such care.

The meaning of the parable in the light of New Testament fulfillment is clear. The master of the house is God

## Extended Commentary from Kretzmann for Luke 14:21–24

Himself, the almighty, but also gracious and merciful Lord. "The preaching of Christ is the great, glorious supper, to which He asks guests in order to sanctify them through His Baptism, comfort and strengthen them through the Sacrament of His body and blood; that they should be in need of nothing, that there be a great plenty and every one be satisfied. " The food to be provided was thus the Gospel with all its glories, yea, Christ Himself, complete justification, forgiveness of sins, life, and salvation. When Jesus came into the world, the hour of the great supper had come, Galatians 4:4-5. He Himself is the Servant of the Lord in the most exclusive sense, Isaiah 42:1; Isaiah 49:6; Isaiah 52:13; Isaiah 53:11. Personally, through His herald John the Baptist, and through the apostles He repeated the invitation which had been issued through the prophets, that the time had come to which all the patriarchs and prophets had looked forward, that the kingdom of God had come near them. Christ went to the children of the house of Israel, for them His personal ministry was intended; they were the chosen people of God, Romans 3:2; Romans 9:5. To them and to their children the promise was published first. And so Christ journeyed back and forth through the length and breadth of the country of the Jews, preaching the Gospel of the Kingdom. And the apostles followed up His work, proclaiming the Gospel to the Jews first. But Israel as a whole wanted nothing of the glorious news pertaining to their salvation, they refused the invitation. Their minds were centered in earthly things, they expected a temporal kingdom of the Messiah. And their leaders, having a show of sanctity, used this as a cloak for their covetousness and their seeking for pleasure. They despised and rejected the Gospel of the mercy of God in Christ Jesus. Then God in His anger turned from them. Jesus sought the poor and unknown among the Jewish people, those that were spiritually sick, halt, and blind. He called the publicans and sinners to Him and assured them that salvation was theirs. Poor fishermen, former publicans, reformed sinners, were the members of Christ's flock, 1 Corinthians 1:26-28. And finally Jesus, through His apostles and other messengers, brought the invitation of God out into the world of the Gentiles, that were aliens from the commonwealth of Israel, Ephesians 2:12. From all nations of the world the Lord is calling men to His great supper, that they may receive the fullness of His goodness and mercy. He is calling urgently and pleadingly; His call is sincere and powerful. He prepares the way for the preaching of the Gospel by the proclamation of the Law, that the sinner may learn to know his helplessness and rely upon the righteousness of the Redeemer all alone. "That is what it means to compel, if we fear the wrath of God and desire help from Him. If that has been accomplished through preaching, and the hearts are broken and terrified, then preaching is continued in the words: Dear person, do not despair, though thou art a sinner and hast such a terrible condemnation upon thee; rather do this: thou art baptized, now hear the Gospel. There thou wilt learn that Jesus Christ died for thy sake and has made satisfaction for thy sins on the cross. " The merciful call of God is effective through the Gospel: that is the way in which a person comes to the great supper. Christ calls and pleads; the table is set; the full redemption is obtained; God is merciful to men for Christ's sake. But if a person does not come and does not want to come, then it is his own fault. The Lord has called, and He sincerely offers to all men the riches of His grace. Those that despise His call will be excluded, by their own fault, from the joys of salvation, from the eternal supper of bliss in heaven.

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There is nothing special about the physical shape of the cross today.

### 2001 Translation Notes for Luke 14:27

#### Luke 14:27 – Pole, Tree, or Cross?

There are two Greek words used to describe the instrument of Jesus' execution: *xulon* and *stauros*.

Neither of them specifically mean a cross.

**Xulon** just means a piece of wood. It may mean something as large as a tree trunk (e.g. the tree of life in Revelation is a *xulon*), or as small as a wooden club (e.g. the men who came to arrest Jesus were armed with

## 2001 Translation Notes for Luke 14:27

xulon, or clubs). See Strong’s Concordance for more information.

**Stauros** just means a pole or a piece of lumber, but especially a pointed stake. This was the usage of other ancient Greek writers, including Homer, Herodotus, Thucydides, and Xenophon. See Strong’s Concordance for more information.

Translating these words as ‘cross’ is merely a tradition that appeared in later times. There is no description of a pole with a cross piece (making a cross) in any Bible manuscript.

Therefore, when it comes to Jesus’ execution, this translation uses ‘tree’ for xulon and ‘pole’ for stauros because that is what the manuscripts say. Also, staurotheto (which other Bibles translate as crucified) is shown as impaled (put on a pole or stake), because that’s what it actually means.

Are we saying that Jesus didn’t die on a cross? Not necessarily. There’s quite a bit of historical evidence to indicate that he likely did (see the Wikipedia entry, [Instrument of Jesus’ crucifixion](#)). The Romans used a variety of different shapes, and the cross-shape was frequently one of them.

Kukis note: I continually use the word *cross* as a word which represents the crucifixion of Jesus and not the shape of the wood that He was crucified on. My readings on this subject suggest to me that the actual shape of the cross was not † but more like this: T.

I am not sure whether wearing a cross crosses over into blasphemy; but holding the cross when you pray or using it in any way as a spiritual prop probably is.

From <https://2001translation.org/notes/pole> accessed April 1, 2023.

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It may be helpful to see this chapter as a contiguous whole:

### A Complete Translation of Luke 14

#### A Reasonably Literal Translation

#### A Reasonably Literal Paraphrase

Jesus healing on the Sabbath at the house of a pharisee

And it came to pass, on the Sabbath, when Jesus [lit., *He*] went to the home of a certain leader of the pharisees to have a meal [lit., *to eat bread*].

On one particular Sabbath, Jesus was invited to the home of a certain leader of the pharisees in order to have a meal.

The pharisees [lit., *They*] were [carefully] observing Him.

There were a number of pharisees there, as one might expect, and they were intently observing Jesus, watching to see if He violated any regulations of the Sabbath.

And [Jesus] sees [lit., *And behold*] a certain man in front of Him, [who] had swollen limbs [or, *dropsy*]. Responding, Jesus spoke directly to the experts in the Law and the pharisees, saying, “Is it lawful to serve [one’s fellow man] on the Sabbath or not?”

Suddenly, Jesus sees a certain man who is right in front of him. This man is afflicted with the swelling of his limbs due to water retention. Jesus knew that He was being set up, so He looked directly at the so-called law experts and pharisees and asked them, “Is it not lawful to serve or to heal another man on the Sabbath?”

The pharisees kept quiet.

The pharisees and legal scholars had nothing to say.



## A Complete Translation of Luke 14

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
[Jesus] took the man [and] He healed him, thereafter [lit., <i>and</i> ] dismissing him.	Therefore, Jesus took the man and healed him, sending him off on his way.
[Looking] directly at them [the religious hierarchy], Jesus [lit., <i>He</i> ] said, “Which of you+ [has] a son or an animal [who] falls into a well but will not at once lift it out, [even] on the Sabbath day?”	Then Jesus looked directly at the religious crowd and said, “Let’s say your son or one of your prized animals fell into a cistern on the Sabbath; are you telling Me that you would not immediately rescue them?”
But they were not able to answer these things directly.	The religious types were unable to answer Jesus.
<b>The parable of choosing the sea of honor</b>	
Having observed the seats of honor the pharisees [lit., <i>they</i> ] selected, Jesus [lit., <i>He</i> ] spoke a parable to those who were invited, saying directly to them, “When you are invited by someone to a marriage feast, you should not [automatically] recline at the [most] honorable seat, lest [one more] valued [than] you be invited by the host [lit., <i>him</i> ].”	Having observed the pharisees take the various seats of honor, Jesus spoke directly to them, teaching them by parable: “Let’s say that you are invited to a marriage feast. You should not automatically take the seat of honor, because the host may have invited someone more important than you.
When that [one] who was [also] invited enters [with] you, the host [lit., <i>he</i> ] will say to you, ‘Give this seat [to him].’	Then the host will have to come to you and ask you to move, so that this more honored person has a place to sit.
Then you will move [lit., <i>take</i> ] with shame to the lowest place.	You will be left to slink off to a far away chair, away from everyone else, perhaps eating at the children’s table, as it is the only chair which remains.
Instead, when you have been invited, [you] will go and recline at the last place, so that the one who invited you might come and say to you, “Friend, come up higher.”	Instead, when you are invited to a feast of any sort, go there, but recline in the least honorable place. Then, the one of invited you might come along and say, “Friend, move over here to a more prominent seat.”
Then you will have honor before all the [guests] reclining near you.	By these words, you will be honored before the guests who are reclining nearby.
For everyone who lifts himself up will be debased; and the one who debases himself will be lifted up.”	For everyone who honors himself will be debased; but those who debase themselves will be honored.”
<b>Parable #2: Invite people to your feast who cannot repay you</b>	
Then Jesus [lit., <i>He</i> ] said to the one who invited Him, “The next time that [lit., <i>When</i> ] you organize a lunch or dinner, do not invite your friends, your brothers, your [other] relatives or [your] rich neighbors, figuring [lit., <i>lest even</i> ] that they might invite you [to a meal] and that this is your recompense.	Then Jesus said to the host, “The next time that you organize a lunch or a dinner, do not invite your friends, brothers, various relatives or even your rich neighbors. You invite them because you think that they will invite you to their next party, as payback.
When you organize [your next] feast, invite [those who are] poor, disabled, maimed and blind. And you will be blessed because they have nothing [with which] to pay you back.	Instead, for your next feast, invite those who cannot pay you back in any way—invite the destitute, those crippled since birth or from an accident; and/or those who are blind. Show them grace because they cannot pay you back.

A Complete Translation of Luke 14	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
However [lit., <i>For, Because</i> ], you will be recompensed at the resurrection of the righteous ones.”	However, God will reward you at the resurrection of the righteous.”
Parable #3: A man throws a grand party, but his invited guests beg off	
But a certain one of the [guests] who were reclining together, heard these things, said to Jesus [lit., <i>Him</i> ], “Blessed [is the man] who will eat bread in the Kingdom of God.”	There were men at this meal with Jesus reclining together. One of them, who had been listening to Jesus, suddenly said, “Blessed is the man who will eat bread in the Kingdom of God.”
But Jesus [lit., <i>The</i> <sup>22</sup> ] said to him, “A certain man was organizing a large dinner-party and he had invited many [to come to it]. He sent out his servant in the hour of [this] dinner to speak to the invited ones. ‘Come, for now [the dinner] is prepared [and ready to be eaten].’	But Jesus answer him, saying, “There was a certain man who organized a great feast and he had invited many people to come to it. As the time drew near and preparations had been completed, this man sent out his servant to speak to those who had been invited. “Come, for all of the preparations have been done; the feast is ready!”
From one and all, they began to make excuses. The first [one] said to him, “I purchased a field and I need to go out to see it. I ask you to consider [lit., <i>have</i> ] me excused.’ And another [one] said, “I purchased five yoke of oxen and I am leaving to examine [and test] them. I ask you to consider [lit., <i>have</i> ] me excused.’ Finally, another [one] said, ‘I [just] married a woman and, because of this, I am unable to come [to your dinner].’	Each guest that the servant spoke to had his own reason to decline the invitation at the last minute. The first one told him, “I just purchased a field and I need to go out and see it. Please excuse me from this function.’ Another one said, ‘I just purchased 5 yoke of oxen, and I am on my way right now to check them out and to test them. Please excuse me from this affair.’ The third one said, ‘I just married this great women, and, because of this, I am unable to come to your dinner.’
And coming [back], the slave brought a report to his master [concerning] these things.	The slave returned, telling his master about those who backed out of the dinner invitations.
Being angry, the homeowner said to his slave, ‘Quickly go out to the public areas and streets of the city and bring those [who are] poor, disabled, blind and maimed [back] here [for this grand banquet].’	The host was angry about this, and he said to his slave, ‘Quickly, go out to into the streets and public areas and bring back those who are poor, disabled, blind and maimed to join me for this banquet.’
The slave then said, ‘Master, [what] you commanded has happened, yet [there] is still room.’	The slave then said, ‘Master, what you commanded me to do has been done. Nevertheless, there is still some room around the table for your feast.’
The master then said directly to the servant, ‘Go out to the highways and fences and compel [anyone that you find] to come that my house might be filled.	The master then said directly to his servant, ‘Go out to the highways and the fences and search for anyone that you might compel to come here, that my house might be filled.
I keep telling you that none of those men or women who were invited will taste of me [or] of the [grand] banquet.’ ”	But let me assure you that none of those people who I previously invited and then declined my invitation will ever taste of me or of my grand banquet.’ ”

<sup>22</sup> Sometimes the definite article is used to refer back to someone previously mentioned who previously had a definite article before his name.

## A Complete Translation of Luke 14

### A Reasonably Literal Translation

### A Reasonably Literal Paraphrase

Jesus, now with a large crowd, tells them to bear their cross in order to be His disciple

Large crowds were coming to Him, so, having turned towards them, He said, “If anyone comes directly to Me, but does not hate his father, [his] mother, [his] wife, [his] children, [his] brothers and sisters—yes, and even his own soul—he cannot be My disciple.

Large crowds of people kept coming to Jesus, so, He addressed them directly and bluntly, saying, “You cannot come to Me, yet love your father, your mother, your wife, children, brothers or sisters more than Me. In fact, you must love Me more than your own soul!

Whoever does not bear his cross and follow after Me, he is unable to keep on being My disciple.

Whoever does not bear his cross and follow after Me, he is unable to keep on being My disciple.

The parable of building a large building without first calculating the cost of it

For which of you, intending to build a castle does not first sit down to calculate the cost [of this project], [to see] if he has [enough cash] to complete [it], so that he establishes a foundation but then is unable to complete [the rest of the project].

Let’s say you want to build a really impressive home. Would you not first sit down and calculate its cost, to make certain that you have enough cash and credit to complete the project? Do you want to put the foundation in place, but then be unable to complete the building after that?

All those watching will begin to ridicule him, saying, “The man started to build [this great castle] but is unable to complete [it].”

All those people watching you start to build this great edifice will make fun of you, saying, “This man thinks he is going to build the great home, but all I see is a foundation and nothing more!”

The parable of the king going to war

Or [consider this:] what king, [ready] to go against another king to [resolve a] dispute by war, does not first sit down [and] consider if he is able, with 10,000 [men], to go against [his adversary] with 20,000 [troops] [who] are coming towards him? If not, while he is still far away, he sends forth a delegation to speak directly to peace.

Or, consider this parable instead: if a king with 10,000 troops is about to go to war with a king having 20,000 troops, is it not prudent for the first king to sit down, consider all of the consequences, and, if necessary, send a delegation to the second king in order to work things out without going to war?

The Lord’s true disciple must be able to set his possessions aside

Accordingly, these things being so, [if] any of you do not separate themselves from all their possessions, [then] [this person] is unable to being My disciple.

Accordingly, the principles of these parables being true, if you are unable to separate yourself from all of your possessions, then you cannot be My disciple.

Salt which has become insipid

Salt is good, but if the salt becomes insipid, with what will [our food] be seasoned [and preserved]? [This insipid salt] is not for the soil and not for a manure pile, [yet] they throw it [away] outside.

Salt is great for flavoring or for the preservation of food, but if the salt is compromised in some way, then our food cannot be seasoned or preserved. This spoiled salt should not even be placed in the soil or in a manure pile, yet some throw it away outside.

The [person] having ears to hear, let him hear.”

If you have the ability to understand the words I am saying, then listen and try to determine just what it is that I am saying to you.”

### Doctrinal Teachers Who Have Taught Luke 14

	Series	Lesson (s)	Passage
R. B. Thieme, Jr. taught portions of this chapter	1989 James 4 (#361)	#25	Luke 14:11
	1985 Ephesians (#412)	#889	Luke 14:11
R. B. Thieme, III taught portions of this chapter	2010 Life of Christ	#790–802	Luke 14:1–35
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 14:1–35

