

Luke 16

written and compiled by Gary Kukis

Luke 16:1–31

The Dishonest Servant/The Rich Man and Lazarus

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 16 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: The chapter may be divided into 3 sections, which are slightly related. There is the parable of the sketchy house manager, which Jesus teaches to His disciples (but the religious class is listening in). Then Jesus speaks about the importance of the Law, and how not part of it would fall away. At the end of this chapter, Jesus speaks of the rich man and the beggar Lazarus, and their lives before and after death.

Bible Summary: *"A shrewd manager reduced his master's bills before he was fired. Abraham would not send Lazarus to comfort a rich man in Hades."*¹

This should be the most extensive examination of Luke 16 available, where you will be able to examine in depth every word of the original text.

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¹ From <https://biblesummary.info/luke> accessed December 9, 2020.

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www.kukis.org		Exegetical Studies in Luke	

Doctrines Covered or Alluded To			

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

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

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

Definition of Terms	
Adam's Sin ; Adam's Original Sin	All people have Adam's original sin imputed to the sin nature from birth, as the sin nature is the natural home or target for the sin nature. This is also known as <i>original sin</i> (but never known as Eve's original sin). Adam's act of rebellion (or sin) against God becomes a part of our being at birth. It is imputed to us; to our sin nature. As a result, all children are born condemned by God, from the first breath. This is the sin which condemns the unbeliever.
Age of Israel	This is the period of time in history where God works through believers in nation Israel. God also worked through the Abraham and those descended from him until nation Israel was established. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD).
Approbation lust	Approbation lust is the desire to be noticed, admired and/or looked up to by others. Some believers are motivated to do good works by approbation lust. Some people are motivated to make money or to attain some sort of celebrity status in order to be recognized by others as admirable or as better than everyone else.
Bible Doctrine	Bible doctrine is the information found in the Old and New Testaments which God wants all believers to know. We live in the Church Age, where there is no additional Scripture being written; and therefore, there is no direct teaching by God to man. All that we need to know is found within the pages of the Bible. See the Importance of Bible Doctrine (HTML) (PDF) (WPD).
The Christian Life; the Christian Way of Life	The <i>Christian life</i> is a synonym for the spiritual life. Key to the Christian life is faith in Christ; naming of one's sins to God (rebound), and growing by means of Bible doctrine. See the Doctrine of Walking (HTML) (PDF) (WPD); Christian Basics (HTML) (PDF) (WPD), the Spiritual Life in the Church Age (HTML) (PDF) (WPD) and The Basic Mechanics of the Christian Life (also known as, The Christian Life for Dummies) (HTML) (PDF) (WPD).
Disciple, Disciples	A disciple of Jesus would be simply a follower and/or a student of Jesus. However, this word is also applied specifically to the 12 men that Jesus chose (often called the Twelve, the 12 Disciples, or just the Disciples).
Dispensations	A Dispensation is a period of human history expressed from Divine viewpoint (God's point of view). Dispensations give us the Divine outline of human history. See the doctrine of Dispensations (HTML) (PDF) (WPD).
The Dispensation of the Hypostatic Union	This was a very short dispensation when the God-man, Jesus Christ, was on this earth. There were aspects of the Jewish Age and the Church Age which were true at this time. Jesus Christ test drove the spiritual life for us in the Church Age; His power was based upon the power of the Holy Spirit, just as ours is. Even though many of the animal sacrifices of the Old Testament were still occurring, they were in the background. What Jesus said and did took precedence over all Old Testament ritual. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD).
Fellowship (with God)	Fellowship means that we enjoy a current, active relationship with God. This is a real state of being; but it does not mean that we feel it. We lose fellowship with God by sinning; and we regain that fellowship by naming our sins to God (also known as, <i>rebound</i> ; as explained in 1John 1:9). R. B. Thieme, Jr. called the naming of your sins and the resultant restoration to fellowship as <i>rebound</i> . See <i>Rebound and Keep Moving!</i> (R. B. Thieme, Jr.) <i>Rebound</i> (Kukis).

Definition of Terms	
Gospel , Gospel Message, Gospels	There are at least 3 ways to understand the word <i>gospel</i> : (1) It is a synonym for the truth, or the real truth. (2) The gospel of Jesus Christ refers to the revelation of the means of salvation to unregenerate man: “Believe on the Lord Jesus Christ and you will be saved.” There are other things which may be included in the gospel, such as a reference to the cross, to Jesus dying for our sins, to Jesus being resurrected, etc. The new believer never hears the entire gospel message; he hears a portion of it and believes that and is saved. Then, as a believer, he may learn the rest of it (depending upon whether he has positive volition towards doctrine after salvation). (3) The gospels refer to the 4 biographies of Jesus the Messiah.
The Grace of God, God’s Grace	Grace is all that God has done to bring fallen and sinful man into a just, perfect, and eternal relationship with Himself, without compromising His divine attributes and totally apart from human merit and works. Grace is a free will work of God; something totally undeserved by man (Grace Notes on Grace) (L. S. Chafer on grace) Grace Bible Church: Grace, Understanding Grace, Grace in Prayer, Grace versus Legalism)
Israel	Israel can refer to a number of different things: (1) <i>Israel</i> is the name given to Jacob; and sometimes, these two names contrast his character and spiritual growth. (2) <i>Israel</i> can refer to the people descended from Abraham, Isaac, and Jacob. (3) <i>Israel</i> can refer to the nation made up of the people descended from Abraham, Isaac, and Jacob. (4) <i>Israel</i> can refer specifically to the northern kingdom, after the nation under Solomon split into a northern and southern nation (the southern nation being called <i>Judah</i>). Context determines which thing is meant.
Jew, Jews, Jewish	Genetically, Jews are those with the genes of Abraham, Isaac, and Jacob. Religiously, those who follow the faith of Abraham (and today, those who follow a distorted version of the faith of Moses). Hebrew is the term used in the Old Testament; Jew/Jewish is used in the New. See Jews, Gentiles and Christians; Jewish Civilization; The Jewish Religious Systems; The Jews and Hellenism; Jews and Judaism; and Jews and Gentiles in Bible Times.
The Jewish Faith; Judaism	Judaism (of the Jewish faith) is often put forth as the Jewish religion, and specifically without Christ. In a broad sense, that is true. This term might also defined as the religious practices of the Jewish people throughout the ages, and that is also true in a broad sense. Let me suggest 3 more specific definitions: (1) the proper observance of the Old Testament Scriptures before Christ. This would be a legitimate observance of the Scriptures and often referred to as the <i>Way of God</i> in the Old Testament. (2) The observance of both the OT Scriptures and the traditions which had developed over the centuries (this would be Judaism after the close of the OT canon up to the time of Christ). Some of these would be believers, and some not. (3) Judaism as practiced today is nothing like #1 or 2. The rituals are very different from those followed in the Old Testament. Also, in Judaism today, they still believe in the messiah; but he is no longer the central figure of their faith.

Definition of Terms	
Laws of divine establishment	<p>The laws of divine establishment are regulations and laws that will protect and prosper a nation. Hypothetically speaking, even a nation without Christians could follow the laws of divine establishment (although this would not occur in practice). The five divine institutions (the volition and function of the individual human soul, work, marriage, family and nation) are recognized and protected and there is a system of just laws and equitable enforcement of same. The result is law and order, freedom and prosperity. There is no freedom apart from law and order.</p> <p>The laws of divine establishment should also protect Christian activity, e.g. churches, evangelism, missionary activity, and Christian scholarship). Protection within the nation is provided by law, a police force and the courts; protection from without is provided by a well-trained military force. See the Laws of Divine Establishment (HTML) (PDF) (WPD).</p>
Legalism , Legalistic	<p>Legalism is the idea or philosophy that you might earn or gain something from God by means of your works or sincere efforts. Legalism is the polar opposite of grace. (Grace Notes on Legalism) (Spokane Bible Church on Legalism) The Doctrine of Legalism (HTML) (PDF) (WPD).</p>
Levi, Levite, Levites, Levitical	<p>Levi, one of the tribes of Israel, was entrusted with the spiritual responsibilities of Israel. One branch of Levites, the descendants of Aaron, would make up what is called the Levitical Priesthood. When obeying the mandates of Scripture, the Levitical worship is legitimate. After the Lord's burial, resurrection, and ascension, Levitical worship is no longer of God. See the Priesthoods of God and the Priesthoods of Man (HTML) (PDF) (WPD).</p>
Messiah	<p>The Messiah is one of the terms found in the Old Testament (and New) which refers to Someone Who would come and deliver the Jews. There was the true foundation of the Hebrew faith, and that was the Messiah-to-come; there was the false foundation of the bastardized Hebrew faith, and that was legalism. The Messiah is known by several titles in the Old Testament, including David's Greater Son and the Suffering Servant. Jesus Christ fulfilled all of the prophecies related to the Jewish Messiah, even though He was, for the most part, rejected by His people. Jesus will return to a much more appreciative people in the future. The Messiah (HTML) (PDF) (WPD). The Jewish Messiah (HTML) (PDF) (WPD). The Promised Messiah (HTML) (PDF) (WPD). (Grace Notes: Messiah in the Old Testament) (Spokane Bible Church: Messiah; Messiah's Birth was Unique; Messianic Prophecies 1; Messianic Prophecies2)</p>
The Mosaic Law	<p>The Mosaic Law is the Law which God gave orally to Moses, which Moses wrote down. It is found at the beginning of Exodus 20 and continues through the book of Numbers (with some narrative integrated into the text of the Law). The book of Deuteronomy summarizes and reviews much of the Mosaic Law and adds in some additional applications (Deuteronomy is actually a series of sermons given by Moses to the people of Israel—Moses himself wrote these sermons.</p> <p>Often the words <i>the Law</i> refer back to the books specifically written by Moses (Exodus, Leviticus, Numbers and Deuteronomy). See also (the Spokane Bible Church on the Mosaic Law.) (Maranatha Church on the Mosaic Law).</p>

Definition of Terms	
Pastor, Pastor-teacher	The pastor (or pastor-teacher) is the highest spiritual gift with regards to authority. He has the authority over a single church. He is given one level of authority when he is called by the church into service; and then he develops a higher level of authority by teaching the Word of God. This is not, however, the authority to run the lives of individuals at the church. The pastor can teach the Word of God with near complete accuracy, yet members of his congregation might do the exact opposite. Grace Notes' Pastor-Teachers in the Church Age (HTML) (PDF); Jack Ballinger (Pastor-teacher); Roy Cloudt (pastor-teacher).
Pharisee, Pharisees	The pharisees make up the primary religious sect found in the gospels and Acts. Their doctrines are based upon a legalistic interpretation of the Old Testament and heavily dependent upon traditions of earlier teachers. Jesus said that they followed the laws of men rather than teaching of Scripture (Matt. 15:9).
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The Doctrine of Rebound (HTML) (PDF).
Religion, Religious	Strictly speaking, <i>religion</i> is man earning God's approbation through man's efforts, works and/or piety. This is the basis of all religions. <i>Christianity</i> is a relationship with God through Jesus Christ. We are saved because we stand upon the merit of Jesus Christ; not because of any good thing in us. See the Doctrine of Religion (Philip. 1:21) (Chart from Middletown Bible Church) (Christian Ministries International).
The Sabbath	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 Sabbath Summary) (Grace Notes: Jewish Teaching on the Sabbath) Kukis—Doctrine of the Sabbath Day (HTML) (PDF) (WPD).
Scar tissue	Scar tissue is what develops on the soul as a result of negative volition toward God and/or Bible Doctrine. The heart becomes hardened toward God. Tyree uses the term <i>soul cauterization</i> . See (Bible News) (Robert R. McLaughlin) (Makarios) (Grace Notes)
Scribe, scribes	A scribe is one who transcribes the Law, replacing old and worn out manuscripts with newer ones; or preparing manuscripts for distribution. Scribes also taught the Mosaic Law, and, apparently, with a legalistic bias (Matt. 7:29 17:10 23:2–3). They conspired against Jesus (Matt. 26:3, 57 27:41).
Sin nature	The sin nature is that part of man, passed down from father to his children, which is in rebellion to God. In the Church Age, we are either controlled by the sin nature or by the Holy Spirit. The sin nature has an area of weakness and an area of strength, as well as a lust pattern. The Doctrine of the Sin Nature (Grace Notes) ; Doctrine of the Old Sin Nature (Buddy Dano) ; Old Sin Nature (James Allen) (Michael Lemmon ²) (L. G. Merritt) (The origin of the old sin nature—McLaughlin) (Doctrine of the Old Sin Nature—Makarios —Word document) (Sin Nature)

² You will have to do a search on this page.

Definition of Terms	
Spiritual Growth	Spiritual growth for the believer is an option. We do not automatically grow spiritually simply because we have believed in Jesus Christ. We grow because we spend time in the Spirit (using rebound) and because we learn Bible doctrine under the ministry of a well-qualified pastor-teacher. See Living the Christian Life (HTML) (PDF) (WPD); Christian Mechanics (HTML) (PDF) (WPD), the Stages of Spiritual Growth (HTML) (PDF) (WPD); and the Spiritual Life (HTML) (PDF) (WPD).
The Temple	The Temple is a permanent structure as the place of worship of the Revealed God, originally built by Solomon. Both Solomon and the Temple represent the Lord Jesus Christ and His reign in the Millennium. See the Temple, Description and Measurements (Grace Notes); Solomon's Temple (Redeeming Grace); the Temple (Redeeming Grace).
Woke Culture ; Wokeism ; woke	This term, <i>woke culture</i> , is a way to designate the liberal culture of the 2010s and 2020s. The values change with lightning speech, and it is constantly looking for new targets to go after. However, fundamental to this culture is an acceptance of nearly every sort of sexual desire and fantasy; and an acceptance of the concept that a person can choose his or her own gender, based upon how that person feels. At the time of writing, any person who <i>comes out</i> as homosexual or as a different gender than their birth is seen as a personal breakthrough and is rewarded with praise and admiration (by the woke culture). Wokeism is roughly a synonym for woke culture.
Some of these definitions are taken from https://www.gotquestions.org/ http://rickhughesministries.org/content/Biblical-Terms.pdf http://www.gbible.org/index.php?proc=d4d http://www.wordoftruthministries.org/terms-and-definitions/ http://www.theopedia.com/	
Chapter Outline	Charts, Graphics and Short Doctrines

An Introduction to Luke 16

Introduction: Luke 16 presents a long parable, a well-known story, and some information on the **Mosaic Law**. Of all the teachings of Jesus, these in chapter 16, rank among the most difficult to fully understand and explain. Jesus teaches about an unjust servant, but the lesson is not perfectly clear, and it seems to go in a very odd direction. Then Jesus tells the very well-known story³ about Lazarus and the rich man, and how they face a reversal of fortune after their lives end. There is a great deal which occurs in this story which does not line up with other passages. The rich man, who is in hell, can see both Lazarus and Abraham and he is able to communicate with Abraham. That does not seem to line up with other information in the Scriptures.

In between this odd parable and odd story, are some remarks that Jesus makes about the Law. These three things appear to be like tectonic plates in synch at times and at other times, rubbing up against one another, during a seismic shift. This chapter does not appear to be an organized teaching series (bear in mind, each chapter does not necessarily represent a teaching increment. That is, these things may not have been taught on the same day.

³ If indeed this is a story and if indeed this is a well-known story.

What I have not mentioned yet is, there seems to be some general continuity of the text between vv. 1–17. Jesus is first teaching His **disciples**, but, apparently, some **pharisees** are listening in, and they insert themselves into the conversation. Jesus speaks to them about the Law and the Prophets.

In v. 18, Jesus speaks about marriage and divorce. Was this an addendum to His remarks about the Law? Or is this some Jesus said separate from vv. 1–17? Then, the final section of this chapter is all about a rich man, who is in torments, and Lazarus, who had a very difficult life, but now is in paradise. Is this something that Jesus is teaching, based upon the comments/insults of the pharisees? The thing is, it could go either way. We could make an argument for how everything is tied together; but an equally valid argument could be made for these things to be absolutely separate. For this reason, I will handle the marriage verse and the final story as separate from what has come before.

On a personal note, some of these parables I have heard before and some of them I have heard an explanation for. These explanations may have been satisfactory or not. There are a number of the Lord’s parables which I may or may not have been familiar with, but the interpretation escapes me. Putting together this exegetical study is rather labor-intensive (for a writer), and it takes some time. Just to write down the various translations, to evaluate the Greek text and write it down (I use references for that), and then to write down a translation might take me an hour or two for each verse. Then, to get down to the original 3 translations which I provide, that requires even more time. During that time, I am rolling through my mind what it is I am writing and what the meaning of the parable is. I am considering the Lord’s audience, which usually consists of followers, new followers, His faithful disciples (which is a larger group than just the 12), and/or those who are at odds with His ministry (the **religious** types, for the most part). The Lord’s audience plays some part in the interpretation of each parable. The time frame devoted to each parable (perhaps 6 or 8 hours before I put together an overall interpretation) gives me time to ruminate and consider what I am writing.

Now, related to these parables are various **laws of divine establishment**. That is, we learn some common sense information from most of the parables which may relate to morality, law, business, etc. This is not the primary teaching of any parable, but that information can be taken is sort of a side dish. The meaning of the parable is the entree, but there are other things that can be learned which might be considered the side dish.

I have also noticed that, up to this point in Luke 16, verses are not logically combined to form a single thought or series of thoughts. In this way, portions of this chapter appear be similar to Proverbs.

A title or one or two sentences which describe Luke 16.

Titles and/or Brief Descriptions of Luke 16 (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 16 (various commentators)

Brief, but insightful observations of Luke 16 (various commentators)

[Chapter Outline](#)

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

Fundamental Questions About Luke 16

Some of these questions may not make sense unless you have read Luke 16. There are **two translations** at the very end of this chapter if you wanted to do that before proceeding any further in this study.

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It is important to understand what has gone before.

The Prequel of Luke 16

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

The Principals of Luke 16

Characters

Biographical Material

Characters	Biographical Material

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

The Places of Luke 16

Place

Description

Place	Description

The Places of Luke 16

Place	Description

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By the Numbers

Item	Date; duration; size; number

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

A Synopsis of Luke 16

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The ESV (capitalized) is used below:

Outlines and Summaries of Luke 16 (Various Commentators)

Outlines and Summaries of Luke 16 (Various Commentators)

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The text of the verses was added in, using the ESV (capitalized).

A Synopsis of Luke 16 from the Summarized Bible

Contents:	Parable of the unjust steward. Jesus answers Pharisees. Rich man and Lazarus in the spirit world.
Characters:	God, Jesus, disciples, John the Baptist, rich man, Lazarus, Abraham, five brothers of rich man, Moses.
Conclusion:	Worldlings are often more consistent with themselves and more enthusiastically pursue their ends than Christians. Though they aim low they aim better, improving their opportunities and doing that first which is most needed. Let us be thus wise in spiritual affairs. Prosperity is not a mark of being a favorite of heaven, nor poverty a mark of God's rejection of a man. Salvation is appropriated by those only who accept the evidence of God's Word during their lifetime, and, having died outside of Christ, there is no ray of hope eternally.
Key Word:	Wisdom, Luke 16:8 (The master commended the dishonest manager for his shrewdness. For the sons of this world are more shrewd in dealing with their own generation than the sons of light.); opportunity lost, Luke 16:25 (But Abraham said, 'Child, remember that you in your lifetime received your good things, and Lazarus in like manner bad things; but now he is comforted here, and you are in anguish.).
Strong Verses:	Luke 16:10 ("One who is faithful in a very little is also faithful in much, and one who is dishonest in a very little is also dishonest in much."), Luke 16:13 (No servant can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money."), Luke 16:15 (And he said to them, "You are those who justify yourselves before men, but God knows your hearts. For what is exalted among men is an abomination in the sight of God.)
Striking Facts:	Luke 16:23 (...and in Hades, being in torment, he lifted up his eyes and saw Abraham far off and Lazarus at his side.). "Hell" is lit, "hades," the prison place of departed unsaved spirits until the time of the Great White Throne judgment, when these spirits shall be resurrected for judgment and sent into the final hell forever. This is not a parable, for Jesus never names the characters in parables, with definite statements of things that took place.

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Luke 16 (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 13–18A)

Scripture	Text/Commentary
Luke 13A	Jesus Teaches Parables (the Kingdom, the Barren Fig Tree)
Luke 13B	The Woman with the Troubling Spirit

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

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Changes—additions and subtractions:

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

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

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

I 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.

At the end of every verse I will place the Kukis mostly literal translation; and at the end of every passage, I will place the Kukis mostly literal translation of that passage and the Kukis paraphrase of that passage.

I do a word cloud of the paraphrase of this chapter. I used to call it the *Reasonably Literal Paraphrase*, but there are times when my paraphrase is far from literal. So I will simply call it the *Kukis Paraphrase*.

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

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

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The Parable of the Dishonest House Manager

I found this to be one of the most difficult parables in the book of Luke. It deals with money, and I am pretty much aware of money and how it works, but, it turns out that the Bible deals with money and possessions more often than you might think.

Dr. Dan Hill: *Jesus talked a great deal about money. Sixteen of the thirty-eight parables were concerned with how to handle money and possessions. In the **Gospels**, an amazing one out of 10 verses (288 in all) deal directly with the subject of money. The Bible offers 500 verses on prayer, about 500 verses on faith, but more than 2,000 verses on money and possessions.*⁴

Kukis slavishly literal:

But he was saying, even face to face with the disciples, “A man, a certain [one] was wealthy who was having a steward and this one was accused by him of dispersing the possession of his.

Luke
16:1

Kukis moderately literal:

Jesus [lit., He] said directly to the disciples, “A certain man, [who] was wealthy, had a house manager and he was accused by the man [lit., by him] of squandering his wealth.

Kukis paraphrase

Jesus said directly to the disciples who were with Him, “There was a certain wealthy man, and he had a house manager who worked for him. He accused the house manager of squandering his wealth.

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 translation⁵ 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:

⁴ From <https://www.gracenotes.info/luke/luke.pdf> accessed April 8, 2023.

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

Westcott-Hort Text (Greek)	But he was saying, even face to face with the disciples, "A man, a certain [one] was wealthy who was having a steward and this one was accused by him of dispersing the possession of his.
Douay-Rheims 1899 (Amer.)	And he said also to his disciples: There was a certain rich man who had a steward: and the same was accused unto him, that he had wasted his goods.
Holy Aramaic Scriptures	And He spoke a Mathla {a Parable} unto His Disciples, "There was a certain gabra {man} who was athiyra {rich/wealthy}, and there was for him {i.e. he had} a rabaytha {a house chief/steward}, and slandering him, they accused him of squandering his wealth.
James Murdock's Syriac NT	And he spoke a parable to his disciples. There was a certain rich man, who had a steward; and accusations were brought to him of him, that he squandered his property.
Original Aramaic NT ⁶	And he told a parable to his disciples: "There was a certain rich man who had a steward, and they were accusing him that he was squandering his wealth.
Lamsa Peshitta (Syriac)	And he told a parable to his disciples: "There was a certain rich man who had a steward, and they were accusing him that he was squandering his wealth."

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 another time he said to the disciples, There was a certain man of great wealth who had a servant; and it was said to him that this servant was wasting his goods.
Bible in Worldwide English	Jesus also talked to his disciples. He said, A rich man had a manager in charge of his things. People told the rich man that the manager was wasting his things.
Easy English	A story about a man who thought carefully Jesus told another story to his disciples: 'A rich man had a servant who worked for him. The servant took care of the money and things that belonged to the man. Then some people told the rich man that his servant was wasting his master's things.
Easy-to-Read Version–2008	Jesus said to his followers, "Once there was a rich man. He hired a manager to take care of his business. Later, he learned that his manager was cheating him.
God's Word™	Then Jesus said to his disciples, "A rich man had a business manager. The manager was accused of wasting the rich man's property.
Good News Bible (TEV)	Jesus said to his disciples, "There was once a rich man who had a servant who managed his property. The rich man was told that the manager was wasting his master's money, so he called him in and said, 'What is this I hear about you? Turn in a complete account of your handling of my property, because you cannot be my manager any longer.' V. 2 is included for context.
J. B. Phillips	A clever rogue, and the right use of money Then there is this story he told his disciples: "Once there was a rich man whose agent was reported to him to be mismanaging his property.
The Message	The Story of the Crooked Manager Jesus said to his disciples, "There was once a rich man who had a manager. He got reports that the manager had been taking advantage of his position by running up huge personal expenses.
NIRV	The Story of the Clever Manager

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

Jesus told his disciples another story. He said, "There was a rich man who had a manager. Some said that the manager was wasting what the rich man owned.

New Life Version

The Picture-Story of the Boss Who Stole

Jesus said to His followers, "There was a rich man who put a boss over his houses and lands. Someone told him that his boss was not using his riches in a right way.

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

Casual English Bible⁷

JESUS' SERMON ILLUSTRATIONS

STORY OF A CALCULATING BUSINESS MANAGER

Jesus told this story to his disciples. "A rich man got word that his business manager had been mismanaging the money.

Contemporary English V.

Jesus said to his disciples: A rich man once had a manager to take care of his business. But he was told that his manager was wasting money.

The Living Bible

Jesus now told this story to his disciples: "A rich man hired an accountant to handle his affairs, but soon a rumor went around that the accountant was thoroughly dishonest.

New Berkeley Version

.

New Living Translation

Parable of the Shrewd Manager

Jesus told this story to his disciples: "There was a certain rich man who had a manager handling his affairs. One day a report came that the manager was wasting his employer's money.

The Passion Translation

The Dishonest Manager

Jesus taught his disciples using this story:

"There was once a very rich man who hired a manager to run his business and oversee all his wealth. But soon a rumor spread that the manager was wasting his master's money.

UnfoldingWord Simplified T.

Jesus also said to his disciples, "Once there was a rich man who had a household manager. One day the rich man was told that the manager was managing his property so badly that he was causing the rich man to lose his possessions.

Williams' New Testament⁸

Now He was saying to the disciples: "Once there was a rich man who had a household manager, and he was accused to his master of squandering the latter's property.

Partially literal and partially paraphrased translations:

American English Bible

Then [Jesus] went on to say this to his disciples:

'There was a rich man who had a house manager that was accused of mishandling his belongings.

Beck's American Translation

.

Breakthrough Version

He also was saying to the students, "There was a certain rich man who had a house manager. And this manager was accused to him as someone squandering the things that are his.

Common English Bible

Faithfulness with money

Jesus also said to the disciples, "A certain rich man heard that his household manager was wasting his estate.

Len Gane Paraphrase⁹

Then he also said to his disciples, "There was a certain rich man, who had a household manager, and he was accused by him for wasting his belongings.

⁷ From <https://www.casualenglishbible.com/>

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

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

A. Campbell's Living Oracles	He said, likewise, to his disciples, A certain rich man had a steward, who was accused to him of wasting his estate.
New Advent (Knox) Bible	And he said to his disciples, There was a rich man that had a steward, and a report came to him that this steward had wasted his goods. ¹⁰
20 th Century New Testament	Jesus said to his disciples: "There was a rich man who had a steward; and this steward was maliciously accused to him of wasting his estate.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	And He also said to his disciples, "There was a certain rich man, who employed a manager; and this manager was accused of squandering his boss's wealth.
Ferrar-Fenton Bible	The Defrauding Steward. He also told His disciples that "There was once a rich man who had a steward, who was accused to him of embezzling his estate.
Free Bible Version ¹¹	Jesus told his disciples this story. was once a rich man whose manager was accused of wasting what belonged to his master.
International Standard V	The Parable about a Dishonest Manager Now Jesus [Lit. he] was saying to the disciples, "A rich man had a servant manager who was accused of wasting his assets.
Lexham Bible	The Parable of the Dishonest Manager And he also said to the disciples, "A certain man was rich, who had a manager. And charges were brought to him that this person was squandering his possessions.
Weymouth New Testament	He said also to His disciples: "There was a rich man who had a steward, about whom a report was brought to him, that he was wasting his property.
Wikipedia Bible Project	"Once there was a rich man, whose manager was accused of wasting the rich man's money," Jesus said to his disciples.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) ¹²	The crafty steward • At another time Jesus told his disciples, "There was a rich man, whose steward was reported to him for fraudulent service. Footnote for this passage is places in the Addendum .
The Heritage Bible	And he said also to his disciples, A certain man was wealthy, who had a steward, and this one was accused to him that he had scattered his property.
New American Bible (2011)	The Parable of the Dishonest Steward.* Then he also said to his disciples, "A rich man had a steward who was reported to him for squandering his property. * [16:1–8a] The parable of the dishonest steward has to be understood in the light of the Palestinian custom of agents acting on behalf of their masters and the usurious practices common to such agents. The dishonesty of the steward consisted in the squandering of his master's property (Lk 16:1) and not in any subsequent graft. The master commends the dishonest steward who has forgone his own usurious commission on the business transaction by having the debtors write new notes that reflected only the real amount owed the master (i.e., minus the steward's profit). The dishonest steward acts in this way in order to ingratiate himself with the debtors because he knows he is being dismissed from his position (Lk 16:3). The parable, then, teaches the prudent use of one's material goods in light of an imminent crisis.
New Catholic Bible	Riches and Poverty ^[a]

¹⁰ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

¹¹ From www.freebibleversion.org Copyright © 2011, Free Bible Ministry.

¹² From <https://www.bibliacatolica.com.br/christian-community-bible/luke/>

The Parable of the Crafty Steward.^[b] 1 Jesus also said to his disciples: "There was a rich man who had a steward, and he was informed that this steward was squandering his property.

[a] From the very origins of the Gospel tradition, the parable of the crafty steward has created difficulty. People could evolve abusive applications from it: e.g., does it promote fraud? In order to avoid any false interpretation, different sentences of Jesus concerning money have been joined to the parable.

[b] It is a fact that people bring a great deal of initiative and intelligence to their affairs even when these are worthy of criticism or unjust. Alas, believers put forth little effort for the kingdom! This is the lesson to be retained from the parable. It is a call for lucidity and creative intelligence. Jesus is suggesting the skill of a swindler, not fraud or theft.

New Jerusalem Bible	He also said to his disciples, 'There was a rich man and he had a steward who was denounced to him for being wasteful with his property.
Revised English Bible–1989	<u>Instructing the disciples</u> HE said to his disciples, "There was a rich man who had a steward, and he received complaints that this man was squandering the property. That is odd. Rarely does the REB have titles (not online, anyway).

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Speaking to the <i>talmidim</i> , Yeshua said: "There was a wealthy man who employed a general manager. Charges were brought to him that his manager was squandering his resource.
Hebraic Roots Bible	And He also said to His disciples, A certain man was rich; and he had a steward, and this one was accused to him as squandering his wealth.
Holy New Covenant Trans.	Jesus said to his students, there was a rich man who hired a manager to take care of his business. Later the rich man learned that his manager was cheating him.
The Israel Bible (beta) Israeli Authorised Version	.
The Scriptures 2009	And he said also unto his talmidim, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.
Tree of Life Version	And He also said to His taught ones, "There was a certain rich man who had a manager and he was accused to him as wasting his possessions. Now Yeshua was also saying to the disciples, "There was a rich man who had a household manager, and this manager was accused of squandering his belongings.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ¹³	...[He] said but and to the students Man Someone was Rich Who had manager and This is accused [by] him as [Man] Scattering the [things] possessing [of] him...
Alpha & Omega Bible	Moreover he asserts to instruct also, with regards to his disciples, "There was he certain rich of the aspects-of-man, who retains to hold a steward, and this-same one came to be cast-through accused to him, as thoroughly-scattering that coming to be under- his -ruling.
Awful Scroll Bible Concordant Literal Version	.
exeGesés companion Bible	Now He said to His disciples also, "A certain man, who was rich, had an administrator, and this man was accused to him by an adversary as dissipating his possessions." <u>YAH SHUA ON THE THOUGHTFUL ADMINISTRATOR</u> And he also words to his disciples, A rich human has an administrator; who is accused of squandering his holdings:...

¹³ The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. www.lookhigher.com

Orthodox Jewish Bible And Rebbe, Melech HaMoshiach was saying also to the talmidim, A certain oisher (rich man) had a sochen (steward, estate manager or agent), and the charge brought against him was that he was squandering the property of the oisher (rich man).

Rotherham's Emphasized B.

**§ 63. The Prudent Steward.
Chapter 16.**

And he went on to say [unto his disciples also]—
There was [a certain rich man], who had a steward, and [the same] was accused to him as squandering his goods.

Expanded/Embellished Bibles:

The Amplified Bible

The Unjust Steward (Manager)

Now Jesus was also saying to the disciples, "There was a certain rich man who had a manager [of his estate], and accusations [against this man] were brought to him, that this man was squandering his [master's] possessions.

An Understandable Version

Then Jesus said to His disciples, was a certain rich man who had a property manager who was reported to be squandering his possessions.

The Expanded Bible

True Wealth

Jesus also said to his followers [disciples], "Once there was a rich man who had a manager to take care of his business. This manager was accused of cheating him [wasting/squandering his assests/possessions].

Jonathan Mitchell NT

So He went on saying to the disciples, "A certain person (human being) who was rich had a house manager (administrator; steward), and this [manager] was accused (thrust-through with charges brought by an adversary; [note: from this verb comes the noun "one who thrusts-through," commonly rendered "devil"]) to him as habitually squandering his possessions and means of subsistence by thoroughly scattering and wasting [them].

P. Kretzmann Commentary

Verses 1-2

The Parable of the Unjust Steward and Its Lessons.

The accusation of unfaithfulness:

And He said also unto His disciples, There was a certain rich man which had a steward; and the same was accused unto him that lie had wasted his goods.

Syndein/Thieme

{The Parable of the Clever Steward}

``And He {Jesus} also said {lego} to His disciples, "There was a rich man who was continuing in his employ a manager of his estate, and this man was maliciously accused {diaballo} to him from a hostile source of wasting his assets.

{Note: Diaballo means to accuse. SideNote: Diaballo is the word from which we get 'devil'. It is used for one of the titles for Satan - the accuser/devil! We learn in Revelation that Satan accuses all believers before the throne of God and Jesus Christ acts as our defense attorney.}

Translation for Translators

Jesus taught that we should handle our money in ways that are pleasing to God.

Luke 16:1-13

Jesus also said to his disciples, "Once there was a rich man who had a household manager. One day he was told {someone told him} that the manager was managing the rich man's money badly.

The Voice

Here's a parable He told the disciples:

Jesus: Once there was a rich and powerful man who had an asset manager. One day, the man received word that his asset manager was squandering his assets.

Bible Translations with a Lot of Footnotes:

NET Bible®

The Parable of the Clever Steward

Jesus¹ also said to the disciples, "There was a rich man who was informed of accusations² that his manager³ was wasting⁴ his assets.

¹Grk "He"; the referent (Jesus) has been specified in the translation for clarity.

²These are not formal legal charges, but reports from friends, acquaintances, etc.; Grk "A certain man was rich who had a manager, and this one was reported to him as wasting his property."

³His manager was the steward in charge of managing the house. He could have been a slave trained for the role.

⁴Or "squandering." This verb is graphic; it means to scatter (L&N 57.151).

The Spoken English NT¹⁴

The Parable of the Dishonest Manager

Jesus was saying to his followers,

There was once a rich man who had a household manager. This man was accused to him of wasting his property.

Wilbur Pickering's New T.

Parable of a stupid steward

Then He said further to His disciples: "There was a certain rich man who had a manager, who was accused to him of wasting his goods.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

Now He was also saying to His disciples, "A certain man was rich, who had a steward, and this [steward] was accused to him as squandering his possessions.

Charles Thomson NT

Then he said to his disciples, There was a certain rich man who had a steward. And this steward was accused of having wasted his substance.

Context Group Version

And he said also to the apprentices, There was a certain rich man, who had a steward; and the same was accused to him who he was wasting his goods.

English Standard Version

He also said to the disciples, "There was a rich man who had a manager, and charges were brought to him that this man was wasting his possessions."¹⁵

Green's Literal Translation

And He also said to His disciples, A certain man was rich; and he had a steward, and this one was accused to him as wasting his goods.

Literal Standard Version

The Parable of the Unrighteous Steward

Now He was also saying to the disciples, "There was a rich man who had a steward, and this steward was reported [Or *accused*] to him as squandering his possessions.

Modern English Version

The Parable of the Dishonest Steward

He told His disciples: "There was a rich man who had a steward who was accused to the man of wasting his resources.

New American Standard B.

.

New Matthew Bible

The parable of the wicked mammon. Not one tittle of God's word shall perish. Of the rich man and poor Lazarus.

And he said also to his disciples, There was a certain rich man who had a steward that was accused of wasting his goods.

Niobi Study Bible

The Parable of the Unjust (Dishonest) Steward (Servant)

And He said also unto His disciples, "There was a certain rich man who had a steward, and the same was accused unto him that he had wasted his goods.

The gist of this passage:

Accusations are brought against a rich man's steward who is mismanaging his money.

¹⁴ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

¹⁵ Online: <http://www.faraboveall.com/> by Graham Thomason.

Luke 16:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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 rd person singular, imperfect active indicative	Strong's #3004
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
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 (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
mathêtês (μαθητής) [pronounced math-ay-TAYÇ]	<i>disciple, a learner, pupil, student, follower</i>	masculine plural noun; accusative case	Strong's #3101

Translation: Jesus [lit., He] said directly to the disciples,...

As we have discussed earlier, we don't have an overall take on where the Lord is in His ministry in Luke 10–18. That is, we do not know if this is a continuation of Luke 15, or if this is someone else's recollection of the Lord's public ministry. We only know from this passage that Jesus is teaching His disciples. Now, even though His disciples are positive toward doctrine, they sometimes had a difficult time understanding the Lord.

Luke 16:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anthrōpos (ἄνθρωπος) [pronounced ANTH-row-pos]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; 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>	mfn singular; enclitic, indefinite pronoun; adjective; nominative case	Strong's #5100
ên (ἦν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)

The verb *to be* can also refer to a state of having something.

Luke 16:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
plousios (πλούσιος) [pronounced PLOO-see-oss]	<i>rich, wealthy; abounding with or having much of [whatever]; affluent man, prosperous person</i>	masculine singular adjective; nominative case	Strong's #4145
hos (ὅς) [pronounced hohç]	<i>who, which, what, that, whose, whoever</i>	masculine singular relative pronoun; nominative case	Strong's #3739
echô (ἔχω) [pronounced EHKH-oh]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	3 rd person singular, imperfect active indicative	Strong's #2192
oikonómōs (οἰκονόμος) [pronounced oy-kohn-OHM-oss]	<i>steward, house servant, manager, overseer (an employee in that capacity); by extension, a fiscal agent (treasurer); figuratively, a preacher (of the Gospel)</i>	masculine singular noun, accusative case	Strong's #3623

Translation: ...“A certain man, [who] was wealthy, had a house manager...

Jesus teaches them another parable. This one is about a wealthy man who employs a house manager. Such a steward often oversaw the work of the other servants in the house. However, because this man is wealthy, the steward is overseeing much of the man's estate beyond the household.

Often a house manager would be a slave (slaves were often given great responsibilities in the ancient world). However, since this man appears to be subject to being fired (v. 2), that would suggest that he is a specialist in this area and that he works for a fee as a hired accountant/money manager.

Luke 16:1c			
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
houtos (οὗτος) [pronounced HOO-tos]	<i>he; this, the one, this one, this thing</i>	masculine singular, intermediate demonstrative pronoun; nominative	Strong's #3778
diabállō (διαβάλλω) [pronounced dee-ab-AHL-low]	<i>to be accused, to have charges brought against one, to be slandered, to be defamed; to throw (over, across); to send (over)</i>	3 rd person singular, aorist passive indicative	Strong's #1225
autô (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

Luke 16:1c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōs (ὥς) [pronounced <i>hohç</i>]	<i>like, as; how; about; in such a way; even as</i>	comparative particle	Strong's #5613
diaskorpizō (διασκορπίζω) [pronounced <i>dee-as-kor-PIHD-zo</i>]	<i>dispersing, scattering (abroad), strewing; squandering, dissipating, separating</i>	masculine singular, present active participle, nominative case	Strong's #1287
ta (τά) [pronounced <i>taw</i>]	<i>the; this, that</i>	neuter plural definite article; nominative case	Strong's #3588
hupárchonta (ὑπάρχοντα) [pronounced <i>hoop-AHR-khon-tah</i>]	<i>possessions, goods, wealth, property, substance, things one has [owns]</i>	neuter plural noun, accusative case	Strong's #5224
This is the present active participle, neuter plural of the verb hupárchō (ὑπάρχω) [pronounced <i>hoop-AHR-khoh</i>] (Strong's #5225).			
autou (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...and he was accused by the man [lit., by him] of squandering his wealth.

We do not know the details here, but, this is, after all, a parable. For whatever reason, the house manager was either stealing or foolishly spending the money of his master.

This may be better translated, ...and charges were brought to him that this man was wasting his possessions (from the ESV; capitalized).

The verb used here is the present active participle of diaskorpizō (διασκορπίζω) [pronounced *dee-as-kor-PIHD-zo*], which means, *dispersing, scattering (abroad), strewing; squandering, dissipating*. Strong's #1287. We previously came across this verb in Luke 15:13, where the younger son—the prodigal son—is said to have *squandered* his inheritance on reckless living.

Luke 16:1 Jesus [lit., He] said directly to the disciples, "A certain man, [who] was wealthy, had a house manager and he was accused by the man [lit., by him] of squandering his wealth. (Kukis mostly literal translation)

At the very least, this man is being accused of mismanaging his employer's wealth.

Luke 16:1 Jesus said directly to the disciples who were with Him, "There was a certain wealthy man, and he had a house manager who worked for him. He accused the house manager of squandering his wealth. (Kukis paraphrase)

And calling him, he said to him, ‘What [is] this I keep on hearing about you? Give the word of the management of you; for you will not be able yet to keep on managing.’

Luke
16:2

Calling the steward [lit., *him*], he said to him, ‘What [is] this [that] I keep hear about you? Give [me] the record of your management [of my house], for you will not be able to continue managing.’

The rich man summoned the house manager and said to him, ‘What are these things that I keep on hearing about you? Turn in your records regarding the management of my estate, for you will no longer be able to oversee my affairs here.’

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And calling him, he said to him, ‘What [is] this I keep on hearing about you? Give the word of the management of you; for you will not be able yet to keep on managing.’
Douay-Rheims 1899 (Amer.)	And he called him and said to him: How is it that I hear this of thee? Give an account of thy stewardship: for now thou canst be steward no longer.
Holy Aramaic Scriptures	And his lord called him and said unto him, ‘What is this that I hear concerning you? Give unto me a reckoning of your stewardship, for, you are not able any longer to be a steward for me.’
James Murdock’s Syriac NT	And his lord called him, and said to him: What is this that I hear of thee? Render to me an account of thy stewardship; for thou canst no longer be my steward.
Original Aramaic NT	And his Lord summoned him and said to him, ‘What is this I have heard about you? Give me an inventory of your stewardship, for you cannot be a steward for me any longer.’
Lamsa Peshitta (Syriac)	And his Lord summoned him and said to him, “What is this I have heard about you? Give me an inventory of your stewardship, for you cannot be a steward for me any longer.”

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he sent for him and said, What is this which is said about you? give me an account of all you have done, for you will no longer be the manager of my property.
Bible in Worldwide English	...he called the manager and asked him, "What is this I hear about you? Tell me what you have done. You cannot be my manager any more."
Easy English	So the master sent someone to bring his servant to him. He said to his servant, “I am hearing bad stories about you. So write down everything that you have done with my money and my things. Then you must stop working for me.”
Easy-to-Read Version–2008	So he called the manager in and said to him, ‘I have heard bad things about you. Give me a report of what you have done with my money. You can’t be my manager anymore.’
God’s Word™	So the rich man called for his manager and said to him, ‘What’s this I hear about you? Let me examine your books. It’s obvious that you can’t manage my property any longer.’
J. B. Phillips	So he summoned him and said, ‘What’s this I hear about you? Give me an account of your stewardship—you’re not fit to manage my household any longer.’
The Message	So he called him in and said, ‘What’s this I hear about you? You’re fired. And I want a complete audit of your books.’

NIRV	So the rich man told him to come in. He asked him, 'What is this I hear about you? Tell me exactly how you have handled what I own. You can't be my manager any longer.'
New Life Version	The rich man sent for the boss and said, 'What is this I hear about you? Tell me what you have done with my things. You are not to be the boss of my houses and lands anymore.'
New Simplified Bible	»He said: Is it true what I hear about you? Give me a complete accounting of your management of my property for you may not be my manager any longer.

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

Casual English Bible	So he called in the manager and said, 'What do you think you're doing? I've heard about it. Wrap up your work and turn in your books. You're done being my business manager.'
Contemporary English V.	So the rich man called him in and said, "What is this I hear about you? Tell me what you have done! You are no longer going to work for me."
The Living Bible	"So his employer called him in and said, 'What's this I hear about your stealing from me? Get your report in order, for you are to be dismissed.'
New Berkeley Version	.
New Living Translation	So the employer called him in and said, 'What's this I hear about you? Get your report in order, because you are going to be fired.'
The Passion Translation	So the master called him in and said, 'Is it true that you are mismanaging my estate? You need to provide me with a complete audit of everything you oversee for me. I've decided to dismiss you.'
UnfoldingWord Simplified T.	So he called the manager to come to him and said to him, 'What you have been doing is terrible! Give me a final written report of what you have been managing, because you may no longer be my household manager!'
William's New Testament	So he called the manager to him and said, 'What is this that I am hearing about you? Balance your accounts and show how you are conducting my affairs, for you cannot be manager any longer.'

Partially literal and partially paraphrased translations:

American English Bible	So [the rich man] called him in and asked: <i>'What's this that I'm hearing about you? Turn in your things! You're not managing [my] house anymore!'</i>
Beck's American Translation	.
Breakthrough Version	And after he hollered for him, he said to him, 'What is this I hear about you? Give back your management account. You see, you are not able to be managing anymore.'
Common English Bible	He called the manager in and said to him, 'What is this I hear about you? Give me a report of your administration because you can no longer serve as my manager.'
Len Gane Paraphrase	"So he called him in and said to him, What is this that I hear about you? Give an account of your managership, for you can't be manager any longer.
New Advent (Knox) Bible	.
NT for Everyone	So he called him and said to him, "What's all this I hear about you? Present an account of your stewardship; I'm not going to have you as my steward any more!"
20 th Century New Testament	So the master called him and said 'What is this that I hear about you? Give in your accounts, for you cannot act as steward any longer.'

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	So he called him in to ask, 'What is this I hear about you? Turn in an account of your management, for you cannot be manager any longer.'
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Conservapedia Translation	And he summoned him, and said to him, 'How is it that I hear such bad things about you? You need to explain your decisions and their results; for your position is now in jeopardy.'
Free Bible Version	So the rich man called in his manager, and asked him this I hear about you? Bring in your accounts, because you won't be continuing as manager.'
International Standard V	So he called for him and asked him, Whats this I hear about you? You cant be my manager any longer. Now give me a report about your management!
Riverside New Testament	Calling him to him, he said, 'What is this that I hear about you? Give an account of your management; for you cannot longer be manager.'
Weymouth New Testament	He called him and said, ""What is this I hear about you? Render an account of your stewardship, for I cannot let you hold it any longer.'
Wikipedia Bible Project	"So the rich man called his manager, and asked him 'What's this I hear about you? Give me your management report, because you won't be managing any more.'

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	He summoned the steward and asked him, 'What is this I hear about you? I want you to render an account of your service, for it is about to be terminated.'
The Heritage Bible	And calling out to him, he said to him, What is this I hear about you? Give the word ² of your stewardship, because you may possibly not still be steward. ² 16:2 word, logos, word, a word into which thoughts and things are collected, meaning that the steward was to give a word accounting or collection of words explaining his stewardship of the owner's property.
New American Bible (2002)	He summoned him and said, 'What is this I hear about you? Prepare a full account of your stewardship, because you can no longer be my steward.'
New English Bible—1970	So he sent for him, and said, "What is this that I hear? Produce your accounts, for you cannot be manager here any longer."
New Jerusalem Bible	He called for the man and said, "What is this I hear about you? Draw me up an account of your stewardship because you are not to be my steward any longer."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	So he summoned him and asked him, 'What is this I hear about you? Turn in your accounts, for you can no longer be manager.'
Holy New Covenant Trans.	So he called in the manager and said to him, have heard some bad things about you. Give me a report of what you have done with my money. You're fired!
Tree of Life Version	So he called the manager and said to him, 'What's this I hear about you? Give an accounting of your management, because you cannot be manager any longer.'

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and Calling him [He] says [to] him What? this [I] hear about you give! the word [of] the management [of] you not for [You] have (ability) yet to manage...
Alpha & Omega Bible	(")Then being called him, he said to him, 'What is this-same I hear about you? Be extended-out the account of your stewardship, for yourself will no longer be able to steward.'
Awful Scroll Bible	.
Concordant Literal Version	And summoning him, he said to him, 'What is this I am hearing concerning you? Render an account of your administration, for you can no longer be administrator.'" ..and he voices out to him, and says to him, What hear I concerning you? Give word of your administration; for you are not still my administrator.

Orthodox Jewish Bible	And having called him, the oisher said to the sochen, What is this I hear about you? Submit to a bikoret beshbonot (audit) for that which is under your pekuddat (stewardship care), for you are no longer able to be sochen.
Rotherham's Emphasized B.	And, accosting him, he said unto him— What is this I hear of thee? Render the account of thy stewardship, for thou canst no longer be steward.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	So he called him and said to him, 'What is this I hear about you? Give an accounting of your management [of my affairs], for you can no longer be [my] manager.'
An Understandable Version	So, he called his property manager in and said to him, is this that I hear about you? Turn in a [full] report of [all] your financial transactions, for you are not working for me anymore.
The Expanded Bible	So he called the manager in and said to him, 'What is this I hear about you? Give me a report [accounting] of what you have done with my money [your management], because you can't be my manager any longer [are going to be fired].'
Jonathan Mitchell NT	"And so, upon summoning him, he said to him, 'What [is] this [that] I am continually hearing about you (or: Why am I now hearing this concerning you)? Turn in the account (= Hand over the books for an audit) of your management (administration; stewardship), for you are no longer able to be [the] manager of the household.'
P. Kretzmann Commentary	And he called him and said unto him, How is it that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward. The three parables of the previous chapter had been addressed to the Pharisees and scribes, probably in the presence of the publicans and sinners, and surely in the presence of the disciples. The parable of the steward is spoken to the disciples, but the Pharisees were still present. Disciples includes not only the Twelve, but all the followers of Jesus. There is a hint even here. A certain man there was, and he was rich, so rich that he personally did not attend to the clerical work and to his finances, leaving all this to a steward and putting him in full charge, as trusted officer. But the steward was accused, an accusation was brought against him to the master, that he was wasting the goods entrusted to his care, that he was squandering his master's money, either by fraud or by extravagant living. The definiteness of the accusation caused the master to assume that the charge was true, and so he summoned the steward before him. He wanted him to give an account of himself and his work: What is this that I hear of thee? He orders him to produce his books, to render an account in detail of his stewardship before his position terminates. For if the books showed a discrepancy between the rents or debts that had been due in the past and the money that should be on hand, the loss of his position would naturally follow. There was still some chance for the steward, if he could prove or furnish apparent proofs of his innocence.
Syndein/Thieme	And, having called the manager in, he said {lego} to him, "What is this I hear concerning you? Render an account at once of the way you have been managing my estate, for you cannot any longer 'function as'/ 'have the power to be' {dunamai} my manager."
Translation for Translators	So he summoned <i>his manager</i> and said to him, 'It is terrible what they are saying about you (sg)!/Is it true what they are saying about you (sg) [RHQ]?' Give me a written account of <i>the funds</i> you have been managing, because you can no longer be my <i>household</i> manager!
The Voice	Jesus: The rich man brought in the asset manager and said, "You've been accused of wrongdoing. I want a full and accurate accounting of all your financial transactions because you are really close to being fired."

Bible Translations with Many Footnotes:

Lexham Bible	And he summoned him and [*Here “and ” is supplied because the previous participle (“summoned”) has been translated as a finite verb] said to him, ‘What is this I hear about you? Give the account of your management, because you can no longer manage.’
NET Bible®	So ⁵ he called the manager ⁶ in and said to him, ‘What is this I hear about you?’ ⁷ Turn in the account of your administration, ⁸ because you can no longer be my manager.’ ^{5th} Here καί (kai) has been translated as “so” to indicate the result of the reports the man received about his manager. ^{6th} Grk “him”; the referent (the manager) has been specified in the translation for clarity. ^{7th} Although phrased as a question, the charges were believed by the owner, as his dismissal of the manager implies. ^{8th} Or “stewardship”; the Greek word οἰκονομία (oikonomia) is cognate with the noun for the manager (οἰκονόμος, oikonomo”).
The Spoken English NT	And he called him over and said to him, “What’s this I hear about you? Hand over the records of your management job. You can’t manage my property anymore.”

Literal, almost word-for-word, renderings:

Berean Literal Bible Bond Slave Version	And he called him, and said to him, How is it that I hear this of you? give an account of your stewardship; for you may be no longer steward.
English Standard Version	And he called him and said to him, 'What is this that I hear about you? Turn in the account of your management, for you can no longer be manager.'
Far Above All Translation	So he called him and said to him, is this I hear about you? Give an account of your stewardship, for you will not be able to hold the office of steward any longer.
Green’s Literal Translation	And calling him, he said to him, What is this I hear about you? Give the account of your stewardship, for you can no longer be steward.
Literal Standard Version	And He also said to His disciples, “A certain man was rich, who had a steward, and he was accused to him as scattering his goods;and having called him, he said to him, What [is] this I hear about you? Render the account of your stewardship, for you may not be steward any longer. V. 1 is included for context.
Modern Literal Version 2020	And having summoned him, he said to him, What is this thing which I am hearing concerning you? Give me the account of your stewardship; for* you will not still be able to be a steward.
New American Standard	And he summoned him and said to him, ‘What is this I hear about you? Give an accounting of your management, for you can no longer be manager.’
New Matthew Bible	And he summoned him and said to him, How is it that I hear this of you? Give accounts of your stewardship, for you may no longer be steward.

The gist of this passage: The rich man calls in his accountant, asks for a full review of his management; and then tells him that he will no longer be his accounts manager.

Luke 16:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
καί (καί) [pronounced <i>kí</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong’s #2532

Luke 16:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
phōneō (φωνέω) [pronounced <i>foe-NEH-oh</i>]	<i>sounding, emitting a sound, speaking (with a loud voice); crowing; crying (out, aloud), calling (out, one's self); sending for, summoning</i>	masculine singular, aorist active participle, nominative case	Strong's #5455
auton (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
epō (ἔπω) [pronounced <i>EHP-oh</i>]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
autō (αὐτῷ) [pronounced <i>ow-TOH</i>]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: *Calling the steward [lit., him], he said to him,...*

Jesus is the One speaking. It appears that His primary audience, is His disciples and possible some of His followers. However, v. 14 suggests that there are some pharisees nearby, and they listen in. Jesus would have been aware of this other audience.

The owner of this estate calls in his house manager, and tells him what the problem is.

Logically, the very rich man would be God. The steward being called in would be **Jewish** people, who had been in charge of God's household over the past 2000 years. That would seem to be what we would expect. And certainly, the Jewish people have not been good stewards of the Word of God.

Luke 16:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ti (τί) [pronounced <i>tee</i>]; tís (τίς) [pronounced <i>tihç</i>]	<i>who, what [one], which, how; whether, why</i>	neuter singular pronoun; interrogative particle; nominative case	Strong's #5101
τούτο (τούτο) [pronounced <i>TOO-toh</i>]	<i>this [thing], that [thing], this one</i>	demonstrative singular pronoun; neuter singular; nominative case	Strong's #5124 (Neuter, singular, nominative or accusative of #3778)
ακούō (ἀκούω) [pronounced <i>ah-KOO-oh</i>]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	1 st person singular, present active indicative	Strong's #191

Luke 16:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
peri (περί) [pronounced per-EE]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

Translation: ...'What [is] this [that] I keep hear about you?

He asks him, *what do I keep on hearing about you?* In real life, the estate owner might go over the problems and discrepancies. Bear in mind that this is a parable, so not every detail of the story is given.

God obviously knows what has been taking place; and how the religious types of totally mismanaged their responsibilities on earth.

Luke 16:2c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apodidōmi (ἀποδίδωμι) [pronounced ap-od-EED-oh-mee]	<i>give [away, up, over, back]; deliver (again), give (again), (re-) pay (-ment be made), perform, recompense, render, requite, restore, reward, sell, yield</i>	2 nd person singular, aorist active imperative	Strong's #591
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
logos (λόγος, ου, ό) [pronounced LOHG-ohss]	<i>a word; conception, idea; matter; thing; decree, mandate; doctrine, teaching; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, accusative case	Strong's #3056
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
oikonomia (οἰκονομία) [pronounced oy-koh-nohm-EE-uh]	<i>the management of a household or of household affairs; specifically, the management, oversight, administration, of other's property; the office of a manager or overseer, stewardship; administration, dispensation</i>	feminine singular noun, genitive/ablative case	Strong's #3622
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

Translation: Give [me] the record of your management [of my house],...

Record would be kept of what has been done; and the owner calls for these records.

We would expect in this parable that God would be speaking to the **scribes**, pharisees, and Law experts, calling them into account for their time and execution of duties. Even though they are not mentioned as being a part of the audience here (Luke 16:1), later in this chapter, it appears that they have been listening in (Luke 16:14).

Luke 16:2d			
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
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
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>	2 nd person singular, imperfect (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>			
éti (ἔτι) [pronounced EH-tee]	<i>yet, still; even; now</i>	adverb	Strong's #2089
oikonoméō (οἰκονομέω) [pronounced oy-kohn-ohm-EH-oh]	<i>to be a steward; to manage (an estate, a house, the affairs of a household; to dispense, to order, to regulate</i>	present active infinitive	Strong's #3621

Translation: ...for you will not be able to continue managing.'

The estate owner then tells his steward, "You are fired."

God will change over from one set of managers to another.

Luke 16:2 Calling the steward [lit., *him*], he said to him, 'What [is] this [that] I keep hear about about you? Give [me] the record of your management [of my house], for you will not be able to continue managing.'

Luke 16:2 The rich man summoned the house manager and said to him, 'What are these things that I keep on hearing about you? Turn in your records regarding the management of my estate, for you will no longer be able to oversee my affairs here.'

What this parable is about is the management of God's household by the Jewish people—specifically those who are in charge of teaching God's plan to them (the religious class).

Admittedly, I struggled with this parable, and it has not been covered by many doctrinal teachers. Luckily, Dan Hill exeged the entire book of Luke.

Charging Interest Among the Jewish People (by Dr. Dan Hill)

Two things in this verse, first he is to give an account and then he is to be fired.

NOW AT THIS POINT WE HAVE to understand the situation in light of Jewish law. The Old Testament law forbids a Jew from loaning money at interest.

Deuteronomy 23:19 **You shall not charge interest to your countrymen: interest on money, food, or anything that may be loaned at interest.**

But shrewd businessmen, and remember the master was rich, got around this by making joint investments with other Jews.

So a Jew with money would loan money to another Jew and then write a bond which indicated that the lender would receive the principle back and then part of the profit. This profit was the interest but was not seen as that.

Also, the rabbis interpreted the Old Testament Law to be a prohibition against taking advantage of any fellow countryman that was down and out. And since everyone had a little oil (olive oil) and a little wheat, the repayment of interest in those commodities supposedly was a way around the law.

So most rich men were happy to loan money at interest (or a share or a specified amount of the profit even if the profit was not realized) to other Jews.

Now to further safeguard themselves against breaking the Law, wealthy men hired stewards who made all these deals for them and had the authority to sign the notes or bonds. That was the job of this steward and the accounting that he was to give regarded this practice and these bonds

Now, if this is what was happening, then the wealthy master had brilliantly figured out how to get around the Law. He is going to find out that his accountant/money manager was also quite brilliant.

From <https://www.gracenotes.info/luke/luke.pdf> accessed April 8, 2023. This is an excellent site for exegetical studies on most or all of the books of the Bible.

[Chapter Outline](#)

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But said in himself the steward, 'What should I do that the master of me keeps on taking the stewardship from me? To dig, I am not able; to beg, I keep on being ashamed. I know what I will do, that when I am removed from the stewardship, [that] they might receive me into the homes of theirs.'

Luke
16:3-4

The house manager thought [lit., *said*] to himself, 'What should I do, for the master takes the house management position from me? I am not able to dig; I am ashamed to beg. I know what I will do, when I have been removed from [my] management position, so that they might receive me into their homes.'

The estate manager thought about this, saying to himself, 'What should I do, as my lord is taking my estate management position from me? I am not strong enough to dig; I would be ashamed to beg. Wait a minute, I know what I need to do, even though I have been removed from my management position, so that they might take me back into their homes.'

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But said in himself the steward, 'What should I do that the master of me keeps on taking the stewardship from me? To dig, I am not able; to beg, I keep on being ashamed. I know what I will do, that when I am removed from the stewardship, [that] they might receive me into the homes of theirs.'
Douay-Rheims 1899 (Amer.)	And the steward said within himself: What shall I do, because my lord taketh away from me the stewardship? To dig I am not able; to beg I am ashamed. I know what I will do, that when I shall be removed from the stewardship, they may receive me into their houses.
Holy Aramaic Scriptures	That steward said in naphsheh {his soul i.e. his mind}, 'What will I do, on account that my lord has taken the chief stewardship from me? Because I'm not able to dig, and I am ashamed to beg. I know what I will do, so that when I am dismissed from the stewardship they will receive me into their houses.'
James Murdock's Syriac NT	And the steward said with himself: What shall I do, since my lord is about to take from me the stewardship? To dig, I am unable; and to become a beggar, I am ashamed. I know what to do, that, when I am put out of the stewardship, they may receive me to their houses.
Original Aramaic NT	That steward said to himself, 'What shall I do? My Lord has taken the stewardship from me; I cannot dig, and I am ashamed to beg. I know what I shall do, that when I am put out from the stewardship, they may receive me into their houses.'
Lamsa Peshitta (Syriac)	That steward said to himself, "What shall I do? My Lord has taken the stewardship from me; I cannot dig, and I am ashamed to beg." "I know what I shall do, that when I am put out from the stewardship, they may receive me into their houses."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the servant said to himself, What am I to do now that my lord takes away my position? I have not enough strength for working in the fields, and I would be shamed if I made requests for money from people in the streets. I have come to a decision what to do, so that when I am put out of my position they will take me into their houses.
Bible in Worldwide English	Then the manager thought to himself, "What will I do? My master is taking my work away from me. I am not strong enough to go out and dig. I am ashamed to beg. I know what I will do. Then, when I lose my job, these people will take me into their own homes."
Easy English	"I must think about what I can do," the servant said to himself. "My master will not let me work for him any longer. I am not strong enough to dig in the ground. I would be ashamed to ask other people for money. I must stop working for my master. But I know what I can do so that people will then accept me into their homes."
Easy-to-Read Version–2008	"So, the manager thought to himself, 'What will I do? My master is taking my job away from me. I am not strong enough to dig ditches. I am too proud to beg. I know what I will do! I will do something to make friends, so that when I lose my job, they will welcome me into their homes.'
<i>God's Word</i> TM	"The manager thought, 'What should I do? My master is taking my job away from me. I'm not strong enough to dig, and I'm ashamed to beg. I know what I'll do so that people will welcome me into their homes when I've lost my job.'
Good News Bible (TEV)	The servant said to himself, 'My master is going to dismiss me from my job. What shall I do? I am not strong enough to dig ditches, and I am ashamed to beg. Now

	I know what I will do! Then when my job is gone, I shall have friends who will welcome me in their homes.'
J. B. Phillips	At this the agent said to himself, 'What am I going to do now that my employer is taking away the stewardship from me? I am not strong enough to dig and I can't sink to begging. Ah, I know what I'll do so that when I lose my position people will welcome me into their homes!'
<i>The Message</i>	"The manager said to himself, 'What am I going to do? I've lost my job as manager. I'm not strong enough for a laboring job, and I'm too proud to beg. . . . Ah, I've got a plan. Here's what I'll do . . . then when I'm turned out into the street, people will take me into their houses.'
NIRV	"The manager said to himself, 'What will I do now? My master is taking away my job. I'm not strong enough to dig. And I'm too ashamed to beg. I know what I'm going to do. I'll do something so that when I lose my job here, people will welcome me into their houses.'
New Life Version	"The boss said to himself, 'What will I do now? The owner of the houses and lands is taking my work away from me. I cannot dig in the ground for a living. I am too proud to ask for help. I know what I will do. I will make it so that when I lose this work I will be able to go to the homes of my friends.'

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

Casual English Bible	The manager said to himself, 'What am I going to do? My boss demoted me; I'm not in management anymore. But I'm not strong enough to do backbreaking work, like digging. And I'd be too ashamed to beg. I know what I'll do before I wrap up this job. I'm going to buy some insurance. I'm going to make sure if I get tossed out on the street that people will welcome me into their homes.'
Contemporary English V.	The manager said to himself, "What shall I do now that my master is going to fire me? I can't dig ditches, and I'm ashamed to beg. I know what I'll do, so that people will welcome me into their homes after I've lost my job."
The Living Bible	"The accountant thought to himself, 'Now what? I'm through here, and I haven't the strength to go out and dig ditches, and I'm too proud to beg. 4 I know just the thing! And then I'll have plenty of friends to take care of me when I leave!'
New Berkeley Version	.
New Living Translation	"The manager thought to himself, 'Now what? My boss has fired me. I don't have the strength to dig ditches, and I'm too proud to beg. Ah, I know how to ensure that I'll have plenty of friends who will give me a home when I am fired.'
UnfoldingWord Simplified T.	Then the manager said to himself, 'My master is going to dismiss me from being his manager, so I have to think of what to do. I am not strong enough to work by digging ditches, and I am ashamed to beg for money. I know what I will do, so that people will take me into their houses and provide for me after I am dismissed from my management work!'
William's New Testament	Then the manager said to himself, What shall I do, because my master is going to take my position away from me? I am not strong enough to dig; I am ashamed to beg. I know what I will do -- I will ask them to take me into their homes when I am removed from my position.

Partially literal and partially paraphrased translations:

American English Bible	'Then the [house manager] thought to himself: <i>'What should I do now that my master is taking away my position? I'm not strong enough to dig and I'd be too ashamed to beg. 'Ah! I know what I'll do when I lose my job... I'll do something to make people welcome me into their homes!'</i>
Beck's American Translation	.

Breakthrough Version	The house manager said in himself, 'What will I do because my master is taking the management away from me. I cannot excavate. I am ashamed to be asking for <i>money</i> . I know what I will do so that when I am removed out of the management, they will accept me into their houses.'
A. Campbell's Living Oracles	And the steward said within himself, What shall I do? My master takes from me the stewardship; I can not dig, and am ashamed to beg. I am resolved what to do, that when I am discarded, there may be some who will receive me into their houses.
New Advent (Knox) Bible	At this, the steward said to himself, What am I to do, now that my master is taking my stewardship away from me? I have no strength to dig; I would be ashamed to beg for alms. I see what I must do, so as to be welcomed into men's houses when I am dismissed from my stewardship.
NT for Everyone	'At this, the steward said to himself, "What shall I do? My master is taking away my stewardship from me! I can't do manual work, and I'd be ashamed to beg ... ' "I have an idea what to do! – so that people will welcome me into their households when I am fired from being steward."
20 th Century New Testament	'What am I to do,' the steward asked himself, 'now that my master is taking the steward's place away from me? I have not strength to dig, and I am ashamed to beg. I know what I will do, so that, as soon as I am turned out of my stewardship, people may welcome me into their homes.'

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	The manager said to himself, 'What shall I do, now that my master is taking away my position? I am too weak to dig and too ashamed to beg. I know what I will do, so that after my removal from management, people will welcome me into their homes...'
Conservapedia Translation	Then the manager said to himself, 'What shall I do? If I lose this position I have no practical skills to rely on; I can't do construction work [revisit "construction work" rendition] and I'm too proud to beg." I am determined to do what I need to then, in case I am fired as manager, to save face with my peers. [This (4 th verse) may need some work]
Free Bible Version	The manager said to himself, 'Now what will I do since my master going to fire me from my job? I'm not strong enough to dig, and I'm ashamed to beg. Oh, I know what I'm going to do so that when I'm sacked as manager people will make me welcome in their homes.'
God's Truth (Tyndale)	The steward said with in him self: what shall I do? for my master will take away from me the stewardship. I cannot dig, and to beg, I am ashamed. I wot (know) what to do, that when I am put out of the stewardship, they may receive me into their houses.
International Standard V	"Then the servant manager told himself, 'What should I do? My master is taking my position away from me. I'm not strong enough to plow, and I'm ashamed to beg. I know what I'll do so that people [Lit. they] will welcome me into their homes when I'm dismissed from my job.'
Lexham Bible	And the manager said to himself, 'What should I do, because my master is taking away the management from me? I am not strong enough to dig; I am ashamed to beg. I know what I should do, so that when I am removed from the management they will welcome me into their homes!'
Riverside New Testament	The manager said to himself, 'What shall I do? for my master is going to take the management away from me. I have not strength to dig; I am ashamed to beg. I know what I will do, so that when I am dismissed from the management they may welcome me into their houses.'
The Spoken English NT	The manager said to himself, "What am I going to do? My boss has taken the management job away from me! I'm not strong enough to dig, and I'm embarrassed

Weymouth New Testament	to beg. I know what I'll do, so that when I'm removed from management people will welcome me into their homes."
Wikipedia Bible Project	"Then the steward said within himself, "What am I to do? For my master is taking away the stewardship from me. I am not strong enough for field labour: to beg, I should be ashamed. I see what to do, in order that when I am discharged from the stewardship they may give me a home in their own houses.' The manager said to himself, 'What am I going to do, now that my master is taking away the management job from me? I don't have strength to go digging, and I'm ashamed to beg. I know what I'll do, so that when I'm dismissed as manager, people will welcome me into their homes.'

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And the steward said within himself, What shall I do, because my lord takes away the stewardship from me; I absolutely do not have the strength to dig; I am ashamed to beg. I know what I should do, so that, when I am transferred out of the stewardship, they will receive me into their houses.
New Jerusalem Bible	Then the steward said to himself, "Now that my master is taking the stewardship from me, what am I to do? Dig? I am not strong enough. Go begging? I should be too ashamed. Ah, I know what I will do to make sure that when I am dismissed from office there will be some to welcome me into their homes."
Revised English Bible–1989	The steward said to himself, 'What am I to do now that my master is going to dismiss me from my post? I am not strong enough to dig, and I am too proud to beg. I know what I must do, to make sure that, when I am dismissed, there will be people who will take me into their homes.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"'What am I to do?' said the manager to himself. 'My boss is firing me, I'm not strong enough to dig ditches, and I'm ashamed to go begging. Aha! I know what I'll do — something that will make people welcome me into their homes after I've lost my job here!'
Holy New Covenant Trans.	Later, the manager thought to himself, 'What will I do? My master is taking my job away from me! I'm not strong enough to dig ditches, and I'm too proud to beg. The HNC places v. 4 as a part of v. 6.
Tree of Life Version	"Then the manager said to himself, 'What shall I do, since my master is taking the management away from me? I'm not strong enough to dig; I'm ashamed to beg. I know what I'll do, so that when I'm put out of management others will welcome me into their homes.'

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...says but in himself The Manager what? [I] may make for The Lord [of] me removes the management from me to dig not [I] have (ability) to beg [I] am embarrassed [I] know something [I] will make that when [I] may be removed from the management [They] may receive me to the houses [of] them...
Awful Scroll Bible	(")What is more the steward said from-within himself, 'What shall I do, certainly-of-which my lord himself takes-away from me the stewardship? I am not strong to dig; to beg-before, I am ashamed of myself. (")I came to know what I will do, in order that as-when- I -shall become placed-after the stewardship, themselves should welcome me into their houses.'

Concordant Literal Version	Now the administrator said in himself, 'What shall I be doing, seeing that my lord will be wresting the administration from me? To dig I am not strong enough.' To be a mendicant I am ashamed. I knew what I shall be doing that whenever I may be deposed from the administration, they should be receiving me into their homes.'"
exeGesés companion Bible	And the administrator says within himself, What do I? - for my adoni removes the administration from me: I cannot dig; I am ashamed to beg: I know what to do: whenever I am removed from the administration, that they receive me into their houses.
Orthodox Jewish Bible	And the sochen said to himself, What may I do, because Adoni takes away the pekuddat from me? I am not strong enough to dig, I am ashamed to beg. Oh! I have daas of what I may do, that when I am removed from the work of the sochen, they may receive me into their batim.
Rotherham's Emphasized B.	And the steward said within himself— What shall I do, because my lord taketh away the stewardship from me? [Dig] I cannot: [to beg] I am ashamed. I know what I will do, that <when I am removed out of the stewardship> they may welcome me into their own houses.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	The manager [of the estate] said to himself, 'What will I do, since my master is taking the management away from me? I am not strong enough to dig [for a living], and I am ashamed to beg. I know what I will do, so that when I am removed from the management, people [who are my master's debtors] will welcome me into their homes.'
An Understandable Version	Then the property manager said to himself, 'What am I going to do since my master is taking away my job? I am not strong enough to dig [<i>i.e., as a farm laborer</i>], and I am too ashamed to beg. I know what I will do, so when I am fired they [<i>i.e., his master's customers</i>] will welcome me into their homes.'
The Expanded Bible	The manager thought to himself, 'What will I do since my master is taking my job away from [about to fire] me? I am not strong enough to dig ditches [or work the soil; ^l dig], and I am ashamed to beg. I know what I'll do so that when I lose my job [^l am removed from management] people will welcome me into their homes.'
Jonathan Mitchell NT	"So the manager said within himself, 'What shall I do, because my master (lord; = employer) is in the process of taking the management (the administration) away from me? I am not strong to be habitually digging; I am ashamed and feel disgrace to make a life of begging. "I know from experience what I will proceed in doing, so that, whenever I am actually transferred (or: may have my position changed) from out of the management (the position of administration), folks may welcome and receive me into their own houses (or: homes).'
P. Kretzmann Commentary	Verses 3-8 The deliberations with their result: Then the steward said within himself, What shall I do? For my lord taketh away from me the stewardship; I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.
Syndein/Thieme	``Then the manager said within himself, "What should I do, because my master/lord {kurios} is taking my position away from me? I'm not strong in my body {ischuo} enough to dig, and I'm too ashamed to beg."

Translation for Translators	<p>“ I know/perceive {ginosko} what to do, in order that when I am put out of the position of estate-manager, they may receive/ welcome me into their own homes. Then the manager thought to himself, ‘My master is going to fire me, so ◀I do not know what to do./what shall I do [RHQ]?▶ I am not strong enough to <i>work by digging ditches</i>, and I am ashamed to beg <i>for money</i>.’ <i>Suddenly he had an idea</i>. ‘I know what I will do, so that people will take me into their houses <i>and provide for me</i> after I am dismissed {after my master dismisses me} from my work!’</p>
The Voice	<p>Jesus: The manager said to himself, “Oh, no! Now what am I going to do? I’m going to lose my job here, and I’m too weak to dig ditches and too proud to beg. I have an idea. This plan will mean that I have a lot of hospitable friends when I get fired.”</p>

Bible Translations with Many Footnotes:

NET Bible®

Then⁹ the manager said to himself, ‘What should I do, since my master is taking my position¹⁰ away from me? I’m not strong enough to dig,¹¹ and I’m too ashamed¹² to beg. I know¹³ what to do so that when I am put out of management, people will welcome me into their homes.’¹⁴

^{9tn} Here δέ (de) has been translated as “then” to indicate the implied sequence of events in the parable.

^{10tn} Grk “the stewardship,” “the management.”

^{11tn} Here “dig” could refer (1) to excavation (“dig ditches,” L&N 19.55) or (2) to agricultural labor (“work the soil,” L&N 43.3). In either case this was labor performed by the uneducated, so it would be an insult as a job for a manager.

^{12tn} Grk “I do not have strength to dig; I am ashamed to beg.”

^{sn} To beg would represent a real lowering of status for the manager, because many of those whom he had formerly collected debts from, he would now be forced to beg from.

^{13tn} This is a dramatic use of the aorist and the verse is left unconnected to the previous verse by asyndeton, giving the impression of a sudden realization.

^{14sn} Thinking ahead, the manager develops a plan to make people think kindly of him (welcome me into their homes).

The Passion Translation

“The manager thought, ‘Now what am I going to do? I’m finished here. I can’t hide what I’ve done,^[a] and I’m too proud to beg to get my job back. I have an idea that will secure my future. It will win me favor and secure friends who can take care of me and help me when I get fired!’

^[a] The manager’s words include an ancient Aramaic figure of speech, “I can’t dig,” which means it can’t be buried or hidden.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	<p>"And the steward said within himself, 'What shall I do, since my lord is taking the stewardship away from me? I am not able to be digging. I am ashamed to be begging. 'I know what I will do, so that when I am removed from the stewardship, they shall welcome me into their houses.'</p>
Context Group Version	<p>And the steward said to himself, What shall I do, seeing that my lord takes away the stewardship from me? I don't have strength to dig; I am ashamed to beg. I have resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.</p>
Holy B. Improved Ed. (1912)	<p>And the steward said within himself, What shall I do? for my master takes away from me the stewardship. To dig I have not strength; to beg I am ashamed. I know what I will do, that, when I am put out of the stewardship, they may receive me into their houses.</p>

Literal New Testament

AND SAID WITHIN HIMSELF THE STEWARD, WHAT SHALL I DO, FOR MY LORD IS TAKING AWAY THE STEWARDSHIP FROM ME? TO DIG I AM UNABLE; TO BEG I AM ASHAMED. I KNOW WHAT I WILL DO, THAT, WHEN I SHALL HAVE BEEN REMOVED [FROM] THE STEWARDSHIP, THEY MAY RECEIVE ME INTO THEIR HOUSES.

Modern Literal Version 2020

But the steward said in himself, What should I do*, because my lord is taking away the stewardship from me? I am not strong-enough to dig; I am ashamed to beg. I have known what I should be doing*, in-order-that whenever I should be removed from the stewardship, they may accept me into their houses.

New American Standard

And the manager said to himself, 'What am I to do, since my master [Or lord] is taking the management away from me? I am not strong enough to dig [i.e., do manual labor]; I am ashamed to beg. I know what I will do, so that when I am removed from the management people will welcome me into their homes.'

Revised Young's Lit. Trans.

'And the steward said in himself, What shall I do, because my lord does take away the stewardship from me? to dig I am not able, to beg I am ashamed: -- I have known what I shall do, that, when I may be removed from the stewardship, they may receive me to their houses.

World English Bible

"The manager said within himself, 'What will I do, seeing that my lord is taking away the management position from me? I don't have strength to dig. I am ashamed to beg. I know what I will do, so that when I am removed from management, they may receive me into their houses.'

The gist of this passage:

The manager realizes that he needs to think fast. What can he do in order to retain a position of some sort, as he is not strong enough for manual labor and he does not want to beg.

Luke 16:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epō (ἔπω) [pronounced EHP-oh]	to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell	3 rd person singular, aorist active indicative	Strong's #2036
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong's #1161
en (ἐν) [pronounced en]	in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where	preposition with the locative, dative and instrumental cases	Strong's #1722
heautō (ἑαυτῷ) [pronounced heh-ow-TOH]	his, his own; for himself, to him, in him, by him	3 rd person masculine singular reflexive pronoun; dative, locative or instrumental case	Strong's #1438
ho (ὁ) [pronounced hoh]	the; this, that; who, which	definite article for a masculine singular noun, nominative case	Strong's #3588

Luke 16:3a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oikonomos (οἰκονόμος) [pronounced oy-kohn- OHM-oss]	<i>steward, house servant, manager, overseer (an employee in that capacity); by extension, a fiscal agent (treasurer); figuratively, a preacher (of the Gospel)</i>	masculine singular noun, nominative case	Strong's #3623

Translation: *The house manager thought [lit., said] to himself,...*

The house manager, after hearing from his master that he is being fired or removed from his post. This appears to be an at-will arrangement, where this man is paid by the wealthy man to do this work. It does not appear that he could easily find work doing this same thing again. How do you land a job in this field if your only reference is, "I fired him because I believed he was mismanaging my money!"

More importantly, we simply need to bear in mind what is happening, that this is a parable. Now, usually when it comes to a position like this, Jesus is generally speaking about the religious hierarchy in Judæa (the Aaronic priesthood). They are given important responsibilities.

The management of God's household on earth was the Jewish people; and, in particular, the religious types who were developing very negative attitudes toward Jesus.

Luke 16:3b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ti (τί) [pronounced tee]; tis (τίς) [pronounced tihç]	<i>who, what [one], which, how; whether, why</i>	neuter singular pronoun; interrogative particle; accusative case	Strong's #5101
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>	1 st person singular, aorist active subjunctive	Strong's #4160
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
kurios (κύριος) [pronounced KOO-ree- oss]	<i>lord, master; Lord; he to whom a person or thing belongs; a prince, chief, sovereign</i>	masculine singular noun; nominative case	Strong's #2962

Luke 16:3b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εμου (ἐμοῦ) [pronounced <i>eh-MOO</i>]; μου (μου) [pronounced <i>moo</i>]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
ἀφαιρέω (ἀφαιρέω) [pronounced <i>af-ah-eh-REH-oh</i>]	<i>to take (away, from), to remove; to carry off; to cut off</i>	3 rd person singular, present middle indicative	Strong's #851
τὴν (τὴν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
οἰκονομία (οἰκονομία) [pronounced <i>oy-koh-EE-uh</i>]	<i>the management of a household or of household affairs; specifically, the management, oversight, administration, of other's property; the office of a manager or overseer, stewardship; administration, dispensation</i>	feminine singular noun, accusative case	Strong's #3622
ἀπό (ἀπό) [pronounced <i>aw-PO</i>]	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
εμου (ἐμοῦ) [pronounced <i>eh-MOO</i>]; μου (μου) [pronounced <i>moo</i>]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

Translation: ...'What should I do, for the master takes the house management position from me?

The servant realizes that his master might take his position from him.

The religious class in Judæa is not aware of this, but pressure will be brought to bear upon them. In fact, their **Levitical worship** will end by force in A.D. 70. They will have to figure out what to do.

Although some individuals today believe themselves to be of the tribe of **Levi**, the Levitical priesthood of the Old Testament is not longer in existence.

Luke 16:3c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
skaptō (σκάπτω) [pronounced SKAP-tow]	<i>to dig</i>	present active infinitive	Strong's #4626
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>	1 st person singular, present active indicative	Strong's #2480
With the negative, this means, <i>is unable to</i> .			
epaitēō (ἐπαιτέω) [pronounced ep-ah-tee-OH]	<i>to beg, to ask for money, to ask ago</i>	present active infinitive	Strong's #1871
aischunomai (αἰσχύνομαι) [pronounced ai-SCHOO-oh-my]	<i>to be disgraced; to be ashamed; to put to shame; to disgrace, to shame</i>	1 st person singular, present middle/passive indicative	Strong's #153

Translation: I am not able to dig; I am ashamed to beg.

If the estate manager is fired, then finding similar employment in another household would be unlikely. In any case, he is not made for physical labor; and he would be ashamed to beg on the streets for sustenance (his position would be one which garnered great respect, even if he was a slave). What I am saying is, there were great perks to his job. But it is a long ways down from there, if fired.

The religious types who are listening to these words do not recognize that they are the house manager; they are the ones not suited for any other position in life.

Luke 16:3 The house manager thought [lit., said] to himself, 'What should I do, for the master takes the house management position from me? I am not able to dig; I am ashamed to beg.

Luke 16:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ginōskō (γινώσκω) [pronounced gih-NOH-skoh]	<i>to know, to learn to know, to come to know, to gain knowledge of; to feel; to become known; to understand, to perceive, to have knowledge of; to understand; a Jewish idiom for sexual intercourse between a man and a woman; to become acquainted with</i>	1 st person singular, aorist active indicative	Strong's #1097
ti (τί) [pronounced tee]; tís (τίς) [pronounced tihç]	<i>who, what [one], which, how; whether, why</i>	neuter singular pronoun; interrogative particle; accusative case	Strong's #5101

Luke 16:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ποιεῶ (ποιέω) [pronounced <i>poi-EH-oh</i>]	<i>to do, to make, to construct, to produce; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	1 st person singular, future active indicative	Strong's #4160

Translation: I know what I will do,...

The man thinks about this and he comes upon a solution.

Luke 16:4b			
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
hótan (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
methístēmi/methistanō (μεθίστημι/μεθιστάνω) [pronounced <i>meth-IHS-tay-mee/mehth-IHS-tahn-oh</i>]	<i>to transpose, to transfer, to carry away, to exchange, to remove from one place to another; to depart from life, to die; to seduce</i>	1 st person singular, aorist passive subjunctive	Strong's #3179
ek (ἐκ) [pronounced <i>ehk</i>]	<i>out of, out from, from, by, of</i>	preposition	Strong's #1537
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
oikonomia (οἰκονομία) [pronounced <i>oy-koh-nohm-EE-uh</i>]	<i>the management of a household or of household affairs; specifically, the management, oversight, administration, of other's property; the office of a manager or overseer, stewardship; administration, dispensation</i>	feminine singular noun, genitive/ablative case	Strong's #3622

Translation: ...when I have been removed from [my] management position,...

The problem is defined here—that he has been removed from his position.

Luke 16:4c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dechomai (δέχομαι) [pronounced DEKH-om-ah-ee]	<i>to receive, to accept; to take</i>	3 rd person plural, aorist (deponent) middle subjunctive	Strong's #1209
me (μέ) [pronounced meh]	<i>I, me, my, mine</i>	1 st person personal pronoun; accusative case	Strong's #3165; a shorter (and probably original) form of #1691
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
tous (τοὺς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
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 plural noun, accusative case	Strong's #3624
heautôn (ἐαυτῶν) [pronounced heh-ow-TOHN]	<i>theirs, of/for them, of/for themselves</i>	3 rd person masculine plural reflexive pronoun; genitive/ablative case	Strong's #1438

Translation: ...so that they might receive me into their homes.'

I took so *that* from the previous portion of this verse.

I am somewhat confused by this phrase. Does his master have a set of homes for family, and the slave is looking to be received into those homes? Or, is he considering looking for employment elsewhere, but not being able to find work because of his work history?

Whatever the case, this man has a plan.

Dr. Dan Hill: *So he now has a plan. And the plan has an intended result and that is that after he is fired he will be received into the homes of others, presumably in some capacity as a financial advisor.*¹⁶

Luke 16:4 I know what I will do, when I have been removed from [my] management position, so that they might receive me into their homes.' (Kukis mostly literal translation)

Luke 16:3–4 The house manager thought [lit., said] to himself, 'What should I do, for the master takes the house management position from me? I am not able to dig; I am ashamed to beg. I know what I will do, when I have

¹⁶ From <https://www.gracenotes.info/luke/luke.pdf> (accessed April 8, 2023).

been removed from [my] management position, so that they might receive me into their homes.’ (Kukis mostly literal translation)

Luke 16:3–4 The estate manager thought about this, saying to himself, ‘What should I do, as my lord is taking my estate management position from me? I am not strong enough to dig; I would be ashamed to beg. Wait a minute, I know what I need to do, even though I have been removed from my management position, so that they might take me back into their homes.’ (Kukis paraphrase)

Is Jesus telling these religious leaders that they need to be formulating a plan B for the rest of their lives? Or could Jesus be telling the disciples what the religious types would be doing in the future?

The estate manager now swiftly acts, apparently to quickly undercut his employer.

And having called one each of the debtors of the lord of his, he was saying to the first, ‘How much do you keep on owing to the master of mine?’

Luke
16:5

Having called in each one of his master’s debtors, he said to the first [one], ‘How much do you owe to my master?’”

He called in each of his master’s debtors. He posed this question to the first one: ‘Exactly how much do you owe to my master?’

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) And having called one each of the debtors of the lord of his, he was saying to the first, ‘How much do you keep on owing to the master of mine?’
- Douay-Rheims 1899 (Amer.) Therefore, calling together every one of his lord's debtors, he said to the first: How much dost thou owe my lord?
- Holy Aramaic Scriptures And he called, one by one, from the debtors of his lord, and said unto the first, ‘How much do you owe to my lord?’
- James Murdock’s Syriac NT And he called each one of his lord's debtors; and he said to the first, How much owest thou to my lord?
- Original Aramaic NT And he called each one who was indebted to his lord and he said to the first, 'How much do you owe to my lord?'
- Lamsa Peshitta (Syriac) “And he called each one who was indebted to his lord and he said to the first, 'How much do you owe to my lord?' “

Significant differences:

Limited Vocabulary Translations:

- Bible in Basic English And sending for every one who was in debt to his lord he said to the first, What is the amount of your debt to my lord?
- Bible in Worldwide English So he called to him everyone who owed his master something. He asked the first man, "How much do you owe my master?"
- Easy English Many people had a debt that they had not paid back to the master. So the servant told those people to come to him. He asked the first man, “How big is your debt to my master?”
- Easy-to-Read Version–2008 "So the manager called in each person who owed the master some money. He asked the first one, 'How much do you owe my master?'
- God’s Word™ .

J. B. Phillips	Ah, I know what I'll do so that when I lose my position people will welcome me into their homes!' So he sent for each one of his master's debtors. 'How much do you owe my master?'
<i>The Message</i>	"Then he went at it. One after another, he called in the people who were in debt to his master. He said to the first, 'How much do you owe my master?'
NIRV	"So he called in each person who owed his master something. He asked the first one, 'How much do you owe my master?'
New Life Version	"He sent for the people who owed the rich man. He asked the first one, 'How much do you owe the owner?'

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

Casual English Bible	One at a time he called in the people who owed something to his boss. He asked the first man, 'What do you owe my boss?'
Contemporary English V.	Then one by one he called in the people who were in debt to his master. He asked the first one, "How much do you owe my master?"
The Living Bible	"So he invited each one who owed money to his employer to come and discuss the situation. He asked the first one, 'How much do you owe him?'
New Berkeley Version	.
New Living Translation	"So he invited each person who owed money to his employer to come and discuss the situation. He asked the first one, 'How much do you owe him?'
The Passion Translation	"So the dishonest manager hatched his scheme. He went to everyone who owed his master money, one by one, and he asked them, 'How much do you owe my master?'. .
UnfoldingWord Simplified T.	So one by one he asked everyone who owed his master money to come to him. He asked the first one, 'How much do you owe my master?'

Partially literal and partially paraphrased translations:

American English Bible	'So he called in everyone who owed debts to his master, and he asked the first one: <i>'How much do you owe my master?'</i>
Beck's American Translation	.
Breakthrough Version	And after he called for each one of the people in debt to his master, he was saying to the first, 'How much do you owe my master?'
Common English Bible	"One by one, the manager sent for each person who owed his master money. He said to the first, 'How much do you owe my master?'
A. Campbell's Living Oracles	Having, therefore, sent severally for all his master's debtors, he asked one, How much do you owe my master?
New Advent (Knox) Bible	.
20 th Century New Testament	One by one he called up his master's debtors. 'How much do you owe my master?' he asked of the first.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	And he called in each one of his master's debtors. 'How much do you owe my master?' he asked the first.
Conservapedia Translation	So he summoned every one of his employer's debtors, and said to the first, 'How much do you owe my employer?'
Revised Ferrar-Fenton Bible	"Then inviting separately the whole of his master's tenants, he asked the first, 'How much rent do you owe to my master?'
Free Bible Version	"So he invited all those who were in debt to his master to come and see him. He asked the first one, 'How much do you owe my master?'
God's Truth (Tyndale)	Then called he all his masters debtors, and said unto the first: how much owest you unto my master?

The Spoken English NT	And he sent for each one of the people that owed his boss things. He saida to the first one, much do you owe my boss?"
Weymouth New Testament	"So he called all his master's debtors, one by one, and asked the first, 'How much are you in debt to my master?'
Wikipedia Bible Project	"So he asked each person who owed his master to come and see him. He asked the first one, 'How much do you owe my master?'

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And calling everyone of his lord's debtors to himself, he said to the first, How much do you owe to my lord?
NRSV (Anglicized Cath. Ed.)	So, summoning his master's debtors one by one, he asked the first, "How much do you owe my master?"

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"So, after making appointments with each of his employer's debtors, he said to the first, 'How much do you owe my boss?'
Holy New Covenant Trans.	I know what I will do! I will do something so that, when I lose my job, other people will welcome me into their homes. "So the manager called in each person who owed the master some money. He said to the first one, 'How much do you owe my master?'

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and Calling one each [man] [of] the debtors [of] the lord [of] himself [He] said [to] the [man] first (how?) much [You] owe [to] the lord [of] me...
Awful Scroll Bible	(")Then himself being call-to each one of his lord's debtors, persists to speak out to the first, 'How much do you owe to my lord?'
Concordant Literal Version	And calling to him each one of the debtors paying usury to his lord, he said to the first, 'How much are you owing my lord?'"
exeGesés companion Bible	And he calls each one of the debtors of his adoni to him; and words to the first, How much are you indebted to my adoni?
Orthodox Jewish Bible	And having summoned his Adon's debtors one by one, he was saying to the first, How much do you owe Adoni?
Rotherham's Emphasized B.	And <calling unto him each one of the debtors of his own lord> he was saying unto the first,— How much owest thou my lord?

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	So, he called on each one of his master's customers and said to the first one, 'How much do you owe my master?'
The Expanded Bible	"So the manager called in everyone who owed the master any money. He asked the first one, 'How much do you owe [† my master]?'
Jonathan Mitchell NT	"And then, after calling to himself each one of his own master's (lord's; = employer's) debtors, he was saying to the first one, 'How much do you continue owing to my master (lord; = employer)?'
Syndein/Thieme	`` So having called to himself one at a time, each of those who owed his own master/lord money, he went to saying to the first, 'How much are you owing my master/lord?'

Translation for Translators *So one by one* he summoned the people who owed his master money. He asked the first one, ‘How much do you (sg) owe my master?’

The Voice **Jesus:** So the asset manager set up appointments with each person who owed his master money. He said to the first debtor, “How much do you owe my boss?”

Bible Translations with Many Footnotes:

Lexham Bible And he summoned each one of his own master’s debtors and [*Here “and ” is supplied because the previous participle (“summoned”) has been translated as a finite verb] **said to the first, ‘How much do you owe my master?’**

NET Bible® So¹⁵ he contacted¹⁶ his master’s debtors one by one. He asked the first, ‘How much do you owe my master?’

¹⁵tn Here καί (kai) has been translated as “so” to indicate the result of the manager’s decision.

¹⁶tn Grk “summoning.” The participle προσκαλεσάμενος (proskalesameno) has been translated as a finite verb due to requirements of contemporary English style.

Literal, almost word-for-word, renderings:

Charles Thomson NT So having sent severally for every of his lord's tenants, he said to the first, How much art thou to pay to my lord?

English Standard Version So, summoning his master's debtors one by one, he said to the first, 'How much do you owe my master?'

Green’s Literal Translation And having called to him each one of the debtors of his lord, he said to the first, How much do you owe my lord?

Legacy Standard Bible And he summoned each one of his master’s [Or *lord’s*] debtors, and he *began* saying to the first, ‘How much do you owe my master?’

Literal Standard Version And having called near each one of his lord’s debtors, he said to the first, How much do you owe to my lord?

The gist of this passage: He accounts manager called in each person indebted to his master and asked what was owed.

Luke 16:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong’s #2532
proskaleomai (προσκαλέομαι) [pronounced <i>pros-kal-EH-om-ahee</i>]	<i>calling toward oneself, being summoned, inviting, calling (for, to, unto)</i>	masculine singular, aorist (deponent) middle participle; nominative case	Strong’s #4341
heís, mia, hen (εἷς, μία, ἓν) [pronounced <i>hice, MEE-ah, ehñ</i>]	<i>one [in number, in terms of unity]; emphatic use: even one, each one, one single, only one; with one accord, with one voice; one and the same</i>	masculine singular numeral adjective, accusative case	Strong’s #1520
hekastos (ἕκαστος) [pronounced <i>HEHK-as-toss</i>]	<i>each [one], every [man, one]; both, any</i>	masculine singular adjective; accusative case	Strong’s #1538

Luke 16:5a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Together, could these words mean, <i>each one individually</i> ?			
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
chreōpheiletês (χρεωφειλέτης) [pronounced <i>khreh-oh-fi-LET-ace</i>]	<i>a debtor, one with an obligation, one owing money, an indebted person</i>	masculine plural noun; genitive/ablative case	Strong's #5533
tou (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
kurios (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962
heautou (ἑαυτοῦ) [pronounced <i>heh-ow-TO</i>]	<i>his, his own; himself, of himself, from himself</i>	3 rd person masculine singular reflexive pronoun; genitive/ablative case	Strong's #1438

Translation: Having called in each one of his master's debtors,...

This servant, who has lost his job (or is about to lose his job), has one very quick scheme. So he summons each of his master's debtors. Whether he has residence elsewhere or whether he is still at his master's home, is unclear in this narrative (but, bear in mind, it is a story).

He would be fully aware if his master has gone out of his way to skirt the Mosaic Law. He would be fully aware of the various financial ways of doing that. Essentially, he is going to allow his master's various debtors to pay back and clear out their loans without paying the interest.

Luke 16:5b

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>	3 rd person singular, imperfect active indicative	Strong's #3004
tō (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

Luke 16:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
πρῶτος (πρῶτος) [pronounced <i>PROT-oss</i>]	<i>first [in place, order or time; in any succession of things or persons]; first [in rank]; influence, honour; chief; principal, foremost; at the first</i>	masculine singular, adjective; dative, locative or instrumental case	Strong's #4413
πόσος (πόσος) [pronounced <i>POHS-oss</i>]	<i>how much (large, long or [plural] many): - how great (long, many), what</i>	neuter singular, interrogative or correlative pronoun of amount; dative, locative or instrumental case	Strong's #4214
οφειλῶ/οφειλεῖω (ὀφείλω/ὀφειλέω) [pronounced <i>of-ī-low, of-ī-LEH-oh</i>]	<i>to owe; to owe money, be in debt for; that which is due, the debt; metaphorically, under obligation, bound by debt</i>	2 nd person singular, present active indicative	Strong's #3784
τῷ (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
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; dative, locative or instrumental case	Strong's #2962
ἐμοῦ (ἐμοῦ) [pronounced <i>eh-MOO</i>]; μου (μου) [pronounced <i>moo</i>]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

Translation: ...he said to the first [one], 'How much do you owe to my master?'

He asks this first debtor, "How much do you owe my master?"

Luke 16:5 **Having called in each one of his master's debtors, he said to the first [one], 'How much do you owe to my master?'** (Kukis mostly literal translation)

The person doing this is the religious expert, the religious leader. He is going out to the Jewish people and discussing their indebtedness to his master (his master representing God).

Luke 16:5 **He called in each of his master's debtors. He posed this question to the first one: 'Exactly how much do you owe to my master?'** (Kukis paraphrase)

But the [debtor] said, '100 bathos of olive oil.'
But the [servant] said to him, 'Take of yours the writings, and, sitting down, quickly write fifty.'

Luke
16:6

The [debtor] answered, '100 batos of olive oil.'
So the [servant] said to him, 'Take your bill, sit down, and quickly write 50.'

The debtor answered, 'I owe your master 100 large containers of olive oil.' So the servant said to him, **'Take your bill and cut that in half, if you pay me today. Your account will be paid in full.'**

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But the [debtor] said, '100 bathos of olive oil.' But the [servant] said to him, 'Take of yours the writings, and, sitting down, quickly write fifty.'
Douay-Rheims 1899 (Amer.)	But he said: An hundred barrels of oil. And he said to him: Take thy bill and sit down quickly and write fifty.
Holy Aramaic Scriptures	He said unto him, 'One hundred measures of meshkha {oil}.' He said unto him, 'Take your book and sit down quickly; write fifty measures.'
James Murdock's Syriac NT	And he said to him, One hundred measures of oil. And he said to him: Take thy bill, and sit down quickly, and write Fifty measures.
Original Aramaic NT	And he said to him, 'A hundred baths of oil', and he said to him, 'Take your book, sit quickly and write fifty baths*.'
Lamsa Peshitta (Syriac)	"And he said to him, 'A hundred baths of oil', and he said to him, 'Take your book, sit quickly and write fifty baths.' "

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he said, A hundred measures of oil. And he said, Take your account straight away and put down fifty.
Bible in Worldwide English	He answered, "A hundred tins of oil." The manager said, "Take your paper. Sit down right now and write on it fifty."
Easy English	The man replied, "I have to give him 100 barrels of oil." The servant said to him, "Here is the paper with your debt written down on it. Take the paper. Sit down now and write 50 barrels there." A barrel is like a large, round, wooden box that contains water or oil. The man had a big debt to pay, but the servant made it only half.
Easy-to-Read Version—2008	He answered, 'I owe him 100 jars of olive oil.' The manager said to him, 'Here is your bill. Hurry! Sit down and make the bill less. Write 50 jars.'
God's Word™	"The debtor replied, 'Eight hundred gallons of olive oil.' "The manager told him, 'Take my master's ledger. Quick! Sit down, and write "four hundred!"'
Good News Bible (TEV)	'One hundred barrels of olive oil,' he answered. 'Here is your account,' the manager told him; 'sit down and write fifty.'
J. B. Phillips	'A hundred barrels of oil,' he replied. 'Here,' replied the agent, 'take your bill, sit down, hurry up and write in fifty.'
The Message	"He replied, 'A hundred jugs of olive oil.' "The manager said, 'Here, take your bill, sit down here—quick now—write fifty.'
NIRV	" 'I owe 900 gallons of olive oil,' he replied. "The manager told him, 'Take your bill. Sit down quickly and change it to 450 gallons.'
New Life Version	The first man said, 'One hundred barrels of oil.' The boss said to him, 'Take your bill. Sit down at once and change it to fifty.'

New Simplified Bible » One hundred barrels of olive oil, he said. Here is your bill, he told him; settle for fifty.

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

Casual English Bible The man said, 'I owe him 800 gallons[1] of olive oil.' The manager said, 'Tell you what I'm gonna do. Let's take that bill and cut it in half. Write down 400 gallons on the bill. And do it fast before I change my mind.'

Contemporary English V. ^{16:6}The Greek measurement is 100 baths, which is 3028 dry liters. "A hundred barrels of olive oil," the man answered. So the manager said, "Take your bill and sit down and quickly write 'fifty'."

The Living Bible 'My debt is 850 gallons of olive oil,' the man replied. 'Yes, here is the contract you signed,' the accountant told him. 'Tear it up and write another one for half that much!'

New Berkeley Version
New Living Translation . The man replied, 'I owe him 800 gallons of olive oil.' So the manager told him, 'Take the bill and quickly change it to 400 gallons. [Greek 100 baths . . . 50 [baths].]'

The Passion Translation One debtor owed twenty thousand dollars, so he said to him, 'Let me see your bill. Pay me now and we'll settle for twenty percent less.' The clever manager scratched out the original amount owed and reduced it by twenty percent. And to another who owed two hundred thousand dollars, he said, 'Pay me now and we'll reduce your bill by fifty percent.' And the clever manager scratched out the original amount owed and reduced it by half. V. 7 is included for context.

UnfoldingWord Simplified T. The man replied, '3,000 liters of olive oil.' The manager said to him, 'Take your bill, sit down, and quickly change it to 1,500 liters!'

William's New Testament He answered, 'Nine hundred gallons of oil.' Then he said to him, 'Take your bill and sit right down and write four hundred and fifty.'

Partially literal and partially paraphrased translations:

American English Bible 'He replied:
'900 gallons (3,400l) of olive oil.
"Then he told him:
'Here, take your contract, then sit down and quickly write 450.'

Beck's American Translation .
Breakthrough Version The man said, 'A hundred baths (800 gallons) of olive oil.' The manager said to him, 'Accept your documents, and after being seated quickly, write fifty.'

A. Campbell's Living Oracles He answered, A hundred baths of oil. Take back your bill, said the steward, sit down directly, and write fifty.

New Advent (Knox) Bible A hundred firkins of oil, he said; and he told him, Here is thy bill; quick, sit down and write it as fifty.

20th Century New Testament 'Four hundred and forty gallons of oil,' answered the man. 'Here is your agreement,' he said; 'sit down at once and make it two hundred and twenty.'

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible "'A hundred measures of olive oil,' he said.
"'Take your invoice,' he told him, 'sit down quickly, and write fifty.'

Conservapedia Translation And he said, 'A hundred measures of oil'. And the manager said to him, 'Take your invoice, sit down quickly, and change it to say fifty'.

Revised Ferrar-Fenton Bible 'A hundred baths¹ of oil,' was his reply. 'Take your lease,' said the steward; 'sit down quickly, and write fifty.'

Free Bible Version The man replied, hundred units* of oil. He said to him, 'Sit down quickly. Take your bill, and change it to fifty.'

International Standard V	The man replied, A hundred jars of olive oil. The manager [Lit. He] told him, Get your bill. Sit down quickly and write 50.
Leicester A. Sawyer's NT	And he said, A hundred baths [1,350 gallons] of oil. And he said to him, Take your bill, and sit down quickly, and write fifty.
Weymouth New Testament	"A hundred firkins of oil,' he replied. "'Here is your account,' said the steward: 'sit down quickly and change it into fifty firkins.'
Wikipedia Bible Project	And he said, hundred units of oil.' And he said to him, 'Take the receipt, quickly sit down, and write fifty.'

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The reply was, 'A hundred jars of oil.' The steward said, 'Here is your bill. Sit down quickly and write fifty.'
The Heritage Bible	And he said, A hundred measures of olive oil. And he said to him, Take your statement, and sitting down quickly, write fifty.
New American Bible (2011)	* He replied, 'One hundred measures of olive oil.' He said to him, 'Here is your promissory note. Sit down and quickly write one for fifty.' * [16:6] One hundred measures: literally, "one hundred baths." A bath is a Hebrew unit of liquid measurement equivalent to eight or nine gallons.
New Catholic Bible	When he was told, 'One hundred jars of olive oil,' he said to the man, 'Take your bill, sit down quickly, and change the number to fifty.'
New English Bible—1970	He replied, "A thousand gallons of olive oil." He said, "Here is your account. Sit down and make it five hundred; and be quick about it."
New Jerusalem Bible	"One hundred measures of oil," he said. The steward said, "Here, take your bond; sit down and quickly write fifty."
NRSV (Anglicized Cath. Ed.)	He answered, "A hundred jugs of olive oil." He said to him, "Take your bill, sit down quickly, and make it fifty."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	'Eight hundred gallons of olive oil,' he replied. 'Take your note back,' he told him. 'Now, quickly! Sit down and write one for four hundred!'
Hebraic Roots Bible	And he said, A hundred baths of oil. And he said to him, Take your statements and sitting quickly write fifty.
Holy New Covenant Trans.	The man answered, owe him 100 barrels of olive oil.' The manager said to him, 'Here is your bill; hurry, sit down and change it to 50 barrels.'

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...The [Man] but says hundred baths [of] oil The [Man] but says [to] him receive! [of] you the writings and Sitting (Down) quickly write! owe fifty [ones]...
Awful Scroll Bible	(")Therewith he said, 'A hundred batos of oil.' Then he said to him, 'Be yourself taking up your bill, and being sat-down, be swiftly be wrote fifty'
Concordant Literal Version	Now he said to him, 'A hundred baths of oil.' Now he said to him, 'Receive your bills, and, being seated, quickly write fifty.'"
exeGesés companion Bible	And he says, A hundred baths of olive oil. And he says to him, Receive your scribing, and sit down quickly and scribe fifty.
Orthodox Jewish Bible	And he said, One hundred jugs of olive oil. And the sochen said to him, Take your bill, sit down, quickly write fifty.
Rotherham's Emphasized B.	And [he] said— A hundred baths of oil. And [he] said unto him— Kindly take thine accounts, and, sitting down, make haste and write—Fifty!.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	And he replied, hundred gallons of [olive] oil. And he said to him, 'Take your contract and quickly sit down and write in four hundred [gallons].'
The Expanded Bible	He answered, 'Eight hundred gallons [^c Greek: one hundred batoi; a batos was about eight gallons] of olive oil.' The manager said to him, 'Take your bill, sit down quickly, and write four hundred gallons [Greek: fifty (batoi)].'
Jonathan Mitchell NT	"So he said, 'One hundred baths (Hebrew liquid measure: = about five to nine hundred gallons [estimates vary]) of olive oil.' So [the manager] said to him, 'Take in hand (= take back) your writings (the notes; the contracts; the invoices) and, after sitting down, quickly write [a new one for] fifty.'
Syndein/Thieme	'' The man replied, 'A hundred measures of olive oil.'
Translation for Translators	The manager said to him, 'Take your bill/contract, sit down quickly, and write fifty.'
The Voice	The man replied, 'Eight hundred gallons of olive oil.' The manager said to him, 'Take your bill and sit down and quickly change it to 400 gallons!' Jesus: The debtor replied, "A hundred barrels [About 600–800 gallons] of oil." The manager said, "I'm discounting your bill by half. Just write 50 on this contract."

Bible Translations with Many Footnotes:

Lexham Bible	And he said, 'A hundred measures of olive oil.' So he said to him, 'Take your promissory note and sit down quickly and [[*] Here "and" is supplied because the previous participle ("sit down") has been translated as a finite verb] write fifty.'
NET Bible®	The man ¹⁷ replied, 'A hundred measures ¹⁸ of olive oil.' The manager ¹⁹ said to him, 'Take your bill, sit down quickly, and write fifty.' ²⁰ ^{17tn} Grk "He"; the referent (the first debtor) has been specified in the translation for clarity. ^{18sn} A measure (sometimes translated "bath") was just over 8 gallons (about 30 liters). This is a large debt – about 875 gallons (3000 liters) of olive oil, worth 1000 denarii, over three year's pay for a daily worker. ^{19tn} Grk "He"; the referent (the manager) has been specified in the translation for clarity. Here δέ (de) has not been translated for stylistic reasons. ^{20sn} The bill was halved (sit down quickly, and write fifty). What was the steward doing? This is debated. 1) Did he simply lower the price? 2) Did he remove interest from the debt? 3) Did he remove his own commission? It is hard to be sure. Either of the latter two options is more likely. The goal was clear: The manager would be seen in a favorable light for bringing a deflationary trend to prices.
The Spoken English NT	And he said, "Eight hundred gallons of oil." ^b And he said to him, "Here's ^c your bill. Quick-sit down and write four hundred." b. Lit. "A hundred measures." c. Lit. "Take." The manager has the written record of the debt, and he's handing it to the person and encouraging them to alter it in their favor.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	"And he said, 'A hundred baths [about 1000 gallons or 3800 liters] of oil.' And he said to him, 'Take your bill, and having sat down, quickly write fifty.'
Berean Literal Bible	And he said, 'A hundred baths of oil.' And he said to him, 'Take your bill, and having sat down quickly, write fifty.'
Charles Thomson NT	And he said, A hundred baths of oil. Thereupon he said to him, Take thy lease, and sit down quickly, and write Fifty.
Context Group Version	And he said, A hundred measures of oil. And he said to him, Take your bond, and sit down quickly and write fifty.

English Standard Version	He said, 'A hundred measures of oil.' He said to him, 'Take your bill, and sit down quickly and write fifty.'
Far Above All Translation	So he said, 'hundred baths of oil.' Then he said to him, 'Take your agreement and sit down quickly and write fifty.'
Green's Literal Translation	And he said, 'A hundred baths of oil. And he said to him, 'Take your statements and sitting quickly write fifty.'
Literal Standard Version	And he said, 'One hundred baths of oil; and he said to him, 'Take your bill, and having sat down write fifty.'
Modern Literal Version 2020	Now he said, 'A hundred eight-gallon-containers of oil. And he said to him, 'Accept your writing contract and after you have sat down, quickly write fifty.'
New King James Version	And he said, 'A hundred measures [Gr. <i>batos</i> , same as Heb. <i>bath</i> ; 8 or 9 gallons each] of oil.' So he said to him, 'Take your bill, and sit down quickly and write fifty.'
New Matthew Bible	And he said, 'A hundred tons of oil. And the steward said to him, 'Take your bill, and sit down quickly and write fifty.'

The gist of this passage: The clever debt manager is going around and settling some of his master's debts and accounts; here, at half price.

Luke 16:6a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
epô (ἔπω) [pronounced <i>EHP-oh</i>]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
hekatón (ἑκατόν) [pronounced <i>hehk-at-OHN</i>]	<i>one hundred, a hundred</i>	Indeclinable numeral adjective/noun	Strong's #1540
bátos (βάτος) [pronounced <i>BAHT-oss</i>]	<i>bath, a measure of liquids (from the Hebrew word <i>bath</i>; large container; transliterated, <i>bath, batos, bathos</i></i>	masculine singular noun, accusative case	Strong's #943
elaion (ἔλαιον) [pronounced <i>EHL-ah-yon</i>]	<i>olive oil</i>	neuter singular noun; genitive/ablative case	Strong's #1637

Translation: The [debtor] answered, '100 batos of olive oil.'

Since the representative of the creditor and the debtor are meeting together, the debtor has in his mind already what his debt is. He appears to know it immediately.

Luke 16:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
epô (ἔπω) [pronounced <i>EHP-oh</i>]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
autô (αὐτῷ) [pronounced <i>ow-TOH</i>]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
dechomai (δέχομαι) [pronounced <i>DEKH-om-ah-ee</i>]	<i>receive, accept; take</i>	2 nd person singular, aorist (deponent) middle imperative	Strong's #1209
sou (σου) [pronounced <i>sow</i>]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
ta (τά) [pronounced <i>taw</i>]	<i>the; to this, towards that</i>	neuter plural definite article; accusative case	Strong's #3588
grammata (γράμματα) [pronounced <i>GRAHM-maht-ah</i>]	<i>writings, letters, notes, epistles, books; bills; scriptures; documents, records; bills, bonds, account; learning;</i>	neuter plural noun, accusative case	Strong's #1121

Translation: So the [servant] said to him, 'Take your bill,...

The servant, apparently acting on behalf of his master, says, "Take your bill..."

This is actually in the plural, so there may be several promissory notes which both parties hold.

Luke 16:6c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
kathizô (καθίζω) [pronounced <i>kath-EED-zoh</i>]	<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

Luke 16:6c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tachéōs (ταχέως) [pronounced <i>tahkh-EH-ocē</i>]	<i>quickly, briefly, shortly, rapidly, at once, right away</i>	adverb	Strong's #5030
graphō (γράφω) [pronounced <i>GRAF-oh</i>]	<i>write (down, this), delineate (or form) letters on a tablet, parchment, paper, or other material, commit to writing, give information, directions; compose</i>	2 nd person singular, aorist active imperative	Strong's #1125
pentêkonta (πεντήκοντα) [pronounced <i>pen-TAY-kon-tah</i>]	<i>fifty</i>	numeral; Indeclinable adjective	Strong's #4004

Translation: ...sit down, and quickly write 50.'

This may seem odd, especially in the usual translation, where someone needs to sit down and write 50. However, what is happening is, the debtor is going to gather his bills together and he is going to cut each one in half. At one time, he owed 100 large containers of oil; now he owes 50.

The implication here (which is confirmed later on in this parable), is that this debt is payable right now. The debt is cut in half, but it must be paid immediately.

Dr. Dan Hill explains this: *When a lender loaned money for an olive grove and the production of olive oil the standard rate was 100% interest. Borrow that which would be worth 50 measures of oil and pay back 100. This was due to first the increased profit that could be made in olive oil production and also the fact that olive oil could be watered down.*¹⁷

Obviously, for the one who owed money, this was a great way to settle his debt. He will save a huge amount if he can work out a way to settle up.

Luke 16:6 The [debtor] answered, '100 batos of olive oil.' So the [servant] said to him, 'Take your bill, sit down, and quickly write 50.' (Kukis mostly literal translation)

Luke 16:6 The debtor answered, 'I owe your master 100 large containers of olive oil.' So the servant said to him, 'Take your bill and cut that in half, if you pay me today. Your account will be paid in full.' (Kukis paraphrase)

Now, how much are we indebted to God? Far beyond what we are able to pay. We have a **sin nature**; we have committed personal sins; and **Adam's original sin** has been imputed to our account. We do not have enough to pay God.

Now, once Jesus dies for our sins, what is the cost to us? No cost to us. Jesus the Son took upon Himself the amount that we owe. At that point, He will be able to offer the best deal any Jewish person could want.

Jesus is suggesting to these religious types that, they need to require a lot less of the people over whom they have religious sway. The reason being is, at some point in time, all debt will be wiped out.

¹⁷ From <https://www.gracenotes.info/luke/luke.pdf> (accessed April 8, 2023).

The Doctrine of Imputations explains how our debt to God is wiped out.

The Imputations of Salvation

1. At birth, human life is imputed to our format soul. This is called a real imputation because there is a natural affinity between the soul and human life (the soul was designed to be alive).
2. Genetically, we receive a sin nature, inherited from our fathers. This goes all the way back to Adam. The sin nature is passed on only from the father.
3. Adam's original sin is imputed to the sin nature. This is also a natural or a real imputation. There is an automatic attraction between the sin nature and Adam's sin.
4. We are therefore born physically alive, but spiritually dead.
5. Although we commit personal sins, our personal sins are imputed to Jesus Christ on the cross. This is a judicial imputation, meaning that there is no natural affinity between the thing being imputed and the place/person where it is being imputed. Because there is no natural affinity, the recipient must agree for this imputation to take place. Jesus must be willing to take upon Himself our personal sins. The recipient must make a volitional choice to accept the imputation, which, in this case, is our sins.
6. When we believe in Jesus, we receive the imputation of God's righteousness to our soul and spirit. This is also a judicial imputation. We must choose for this to happen. Choosing to believe in Jesus is how our volition is involved in this process.
7. We have God's righteousness in two ways: it is imputed to us at salvation and, at salvation, we are placed into Christ. Because we are in Christ, we share His righteousness. When God looks at us, He sees the righteousness of His Son. In this way, we have a double-portion of God's righteousness.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Then to another he said, 'But you, how much do you keep on owing?' And the [debtor] said, '100 cors of wheat.' He said to him, 'Take of yours the writings and write eighty.'

Luke
16:7

Then to another [debtor] he said, "And how much do you keep on owing?" And the [borrower] said, '100 [large] measures of wheat.' The [servant then] said to him, 'Take your invoices and write down eighty [instead].'

The servant then spoke to another debtor. He asked him, 'How much do you owe my master?' The borrower replied, 'I owe him 100 pallets of wheat.' The servant then responded, 'Then take this invoice, write down 80, and pay it.'

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) **Then to another he said, 'But you, how much do you keep on owing?' And the [debtor] said, '100 cors of wheat.' He said to him, 'Take of yours the writings and write eighty.'**
- Douay-Rheims 1899 (Amer.) **Then he said to another: And how much dost thou owe? Who said: An hundred quarters of wheat. He said to him: Take thy bill and write eighty.**
- Holy Aramaic Scriptures **And he said unto another, 'And you, what do you owe to my lord?' He said unto him, 'One hundred kuriyn {dry measures} of khete {wheat}.' He said unto him, 'Take your book and sit down; write eighty kuriyn {dry measures}.'**"

James Murdock's Syriac NT	And he said to another: And how much owest thou to my lord? And he said to him, One hundred cors of wheat. And he said to him: Take thy bill, and sit down, and write Eighty cors.
Original Aramaic NT	And he said to another, 'And what do you owe to my lord?', and he said to him, 'A hundred cors of wheat.' He said to him, 'Take your book and sit and write eighty cors.'
Lamsa Peshitta (Syriac)	"And he said to another, 'And what do you owe to my lord?', and he said to him, 'A hundred cors of wheat.' He said to him, 'Take your book and sit and write eighty cors.' "

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then he said to another, What is the amount of your debt? And he said, A hundred measures of grain. And he said to him, Take your account and put down eighty.
Bible in Worldwide English	Then he asked the next man, "How much do you owe?" He said, "A hundred bags of grain." The manager said, "Take your paper and write on it eighty."
Easy English	He asked the next man, "How big is your debt to my master?" The man replied, "I have to give him 100 baskets of wheat." The servant replied, "Here is the paper with your debt written down on it. Take the paper and write 80 baskets." ' ' <p style="margin-left: 40px;"> The debt was large but the servant made it smaller.</p>
Easy-to-Read Version–2008	"Then the manager asked another one, 'How much do you owe my master?' He answered, 'I owe him 100 measures of wheat.' Then the manager said to him, 'Here is your bill; you can make it less. Write 80 measures.'
God's Word™	"Then he asked another debtor, 'How much do you owe?' "The debtor replied, 'A thousand bushels of wheat.' "The manager told him, 'Take the ledger, and write "eight hundred!"'
Good News Bible (TEV)	Then he asked another one, 'And you---how much do you owe?' 'A thousand bushels of wheat,' he answered. 'Here is your account,' the manager told him; 'write eight hundred.'
J. B. Phillips	Then he said to another, 'And what's the size of your debt?' 'A thousand bushels of wheat,' he replied. 'Take your bill,' said the agent, 'and write in eight hundred.'
The Message	"To the next he said, 'And you, what do you owe?' "He answered, 'A hundred sacks of wheat.' "He said, 'Take your bill, write in eighty.'
NIRV	"Then he asked the second one, 'And how much do you owe?' " 'I owe 1,000 bushels of wheat,' he replied. "The manager told him, 'Take your bill and change it to 800 bushels.'
New Life Version	He asked another one, 'How much do you owe?' He said, 'One hundred bags of wheat.' He said to him, 'Take your bill and change it to eighty.'
New Simplified Bible	»He asked another: How much do you owe? A thousand bushels of wheat, he answered. Here is your bill. Pay eight hundred bushels.

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

Casual English Bible	Then along came another. The manager asked him the same question, 'What do you owe?' The man answered, 'I owe him 1000 bushels[2] of wheat.' The manager said, 'I'm going to cut you a deal. Take your bill and write 800 bushels.'
Contemporary English V.	² 16:7The Greek measurement is 100 korous, which is 35,239 dry liters. The manager asked someone else who was in debt to his master, "How much do you owe?" "A thousand bushels of wheat," the man replied. The manager said, "Take your bill and write 'eight hundred'."

The Living Bible	“‘And how much do you owe him?’ he asked the next man. ‘A thousand bushels of wheat,’ was the reply. ‘Here,’ the accountant said, ‘take your note and replace it with one for only 800 bushels!’
New Berkeley Version New Living Translation	. “‘And how much do you owe my employer?’ he asked the next man. ‘I owe him 1,000 bushels of wheat,’ was the reply. ‘Here,’ the manager said, ‘take the bill and change it to 800 bushels. [Greek <i>100 korous . . . 80 [korous].</i> ’
The Passion Translation	One debtor owed twenty thousand dollars, so he said to him, ‘Let me see your bill. Pay me now and we’ll settle for twenty percent less.’ The clever manager scratched out the original amount owed and reduced it by twenty percent. And to another who owed two hundred thousand dollars, he said, ‘Pay me now and we’ll reduce your bill by fifty percent.’ And the clever manager scratched out the original amount owed and reduced it by half. V. 6 is included for context.
UnfoldingWord Simplified T.	He said to another man, ‘How much do you owe?’ The man replied, ‘A thousand baskets of wheat.’ The manager said to him, ‘Take your bill and change it to eight hundred baskets!’
William’s New Testament	Then he asked another, ‘And how much do you owe?’ He answered, ‘Twelve hundred bushels of wheat.’ He said to him, ‘Take your bill and write nine hundred and sixty.’

Partially literal and partially paraphrased translations:

American English Bible	‘Then asked the next: <i>‘How much do you owe?’</i> And he replied: <i>‘36,000 quarts (34,000l) of wheat.’</i> So he told him: <i>‘Take your contract and write 29,000.’</i>
Beck’s American Translation Breakthrough Version	. Following that, he said to a different one, ‘You, how much do you owe?’ The man said, ‘A hundred cors (1000 bushels) of grain.’ He says to him, ‘Accept your documents and write eighty.’
Common English Bible	Then the manager said to another, ‘How much do you owe?’ He said, ‘One thousand bushels of wheat.’ [Or <i>eighty measures</i> (ten to twelve bushels each)] He said, ‘Take your contract and write eight hundred.’
New Advent (Knox) Bible	Then he said to a second, And thou, how much dost thou owe? A hundred quarters of wheat, he said; and he told him, Here is thy bill, write it as eighty.
20 th Century New Testament	And you, the steward said to the next, ‘how much do you owe?’ ‘Seventy quarters of wheat,’ he replied. ‘Here is your agreement,’ the steward said; ‘make it fifty-six.’

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	“Next he asked another, ‘How much do you owe?’ “‘A hundred measures of wheat,’ he said. “‘Take your invoice,’ he told him, ‘and write eighty.’
Conservapedia Translation Revised Ferrar-Fenton Bible	. He then asked another, ‘And how much is your rent?’ ‘A hundred kors ² of wheat,’ was his reply. ‘Take your lease,’ said the other, ‘and write fourscore.’ ² . About 1200 bushels.
Free Bible Version	Then he said to another, much do you owe?” The man replied, ‘A hundred units* of wheat. He said to him, ‘Take your bill and change it to eighty.’
God’s Truth (Tyndale)	Then said he to another: what owe you? And he said: an hundred quarters of wheat. He said to him: Take your bill, and write fourscore.

International Standard V	Then he asked another debtor, [The Gk. lacks debtor] How much do you owe? The man replied, A hundred containers of wheat. The manager [Lit. He] told him, Get your bill and write 80.
Lexham Bible	Then he said to another, 'And how much do you owe?' And he said, 'A hundred measures of wheat.' He said to him, 'Take your promissory note and write eighty.'
Montgomery NT	"To a second he said, 'How much do you owe?' "The man answered, 'A hundred measures of wheat.' ""Here is you bill,' he said, 'change it to eighty measures.'
Leicester A. Sawyer's NT	Then he said to another, And how much do you owe? And he said, A hundred cors [1,445 bushels] of wheat. And he said to him, Take your bill, and write eighty.
Weymouth New Testament	"To a second he said, ""And how much do you owe?" ""A hundred quarters of wheat, was the answer. ""Here is your account,' said he: 'change it into eighty quarters.'
Wikipedia Bible Project	Then he said to another, how much do you owe?" The man said, 'A hundred measures of wheat.' He said to him, 'Take your receipt and write eighty.'

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	To the second debtor he put the same question, 'How much do you owe?' The answer was, 'A hundred measures of wheat.' Then the said: 'Take your bill and write eighty.'
The Heritage Bible	Then he said to another, And you, how much do you owe? And he said, A hundred measures of wheat. And he said to him, Take your statement, and write eighty.
New American Bible (2011)	Then to another he said, 'And you, how much do you owe?' He replied, 'One hundred kors* of wheat.' He said to him, 'Here is your promissory note; write one for eighty.'
	* [16:7] One hundred kors: a kor is a Hebrew unit of dry measure for grain or wheat equivalent to ten or twelve bushels.
New Jerusalem Bible	To another he said, "And you, sir, how much do you owe?" "One hundred measures of wheat," he said. The steward said, "Here, take your bond and write eighty."
NRSV (Anglicized Cath. Ed.)	Then he asked another, "And how much do you owe?" He replied, "A hundred containers of wheat." He said to him, "Take your bill and make it eighty."
Revised English Bible–1989	Then he said to another, 'And you, how much do you owe?' He said, 'A hundred measures of wheat,' and was told, 'Here is your account; make it eighty.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	To the next he said, 'And you, how much do you owe?' 'A thousand bushels of wheat,' he replied. 'Take your note back and write one for eight hundred.'
Holy New Covenant Trans.	Then the manager said to another man, much do you owe my master?' The man answered, 'I owe him 1,000 bushels of wheat.' Then the manager said to him, 'Here is your bill; change it to 800 bushels.'
Tree of Life Version	Then he said to another, 'Now how much do you owe?' "He said, 'A hundred units of wheat.' "The manager said to him, 'Take your bill and write eighty.'

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...then [to] another [man] [He] says You but (how?) much owe The [Man] but says hundred cors [of] grain [He] says [to] him receive! [of] you the writings and write! oweeighty [ones]...
Awful Scroll Bible	(")Upon-after-that, he said to another moreover, 'How much owe you?' Thereupon he said, 'A hundred koros of wheat.' Even he says to him, 'Be yourself taking up your bill, and be written eighty'
Concordant Literal Version	Thereupon to another he said, 'Now you, how much are you owing?' Now he said, 'A hundred cors of grain.' And he is saying to him, 'Receive your bills, and write eighty.'"

exeGesés companion Bible	Then he says to another, And how much are you indebted? And he says, A hundred kors of grain. And he words to him, Receive your scribing and scribe eighty.
Orthodox Jewish Bible	Then to another he said, And you, how much do you owe? And he said, One hundred containers of wheat. He says to him, Take your bill and write eighty.
Rotherham's Emphasized B.	[After that, unto another] he said— And how much owest [thou]? And [he] said— A hundred homers of wheat. He saith unto him— Kindly take thine accounts, and write— Eighty!.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> An Understandable Version	.
The Expanded Bible	Then he said to another [customer], how much do you owe [him]? And he answered, 'One thousand bushels of wheat.' The property manager said to him, 'Take your contract and write eight hundred [bushels].'
Jonathan Mitchell NT	Then the manager asked another one, 'How much do you owe?' He answered, 'One thousand bushels [Greek: one hundred koroï; a koros was about ten bushels] of wheat.' Then the manager said to him, 'Take your bill and write eight hundred bushels [c Greek: eighty (koroï)].'
Syndein/Thieme	"Next, he said to a different person, 'You there how much are you continuing to owe?' So he said, 'One hundred cors (Hebrew dry measure: = about a thousand bushels) of grain.' He said to him, 'Take in hand (= take back) your writings (contracts; invoices), and write [a new one for] eighty.'
Translation for Translators	Then he said to another, 'And how much do you owe?' The second man replied, 'A hundred measures of wheat.' The manager said to him, 'Take your bill/contract, and write eighty.'
The Voice	He said to another man, 'How much do you owe?' The man replied, 'A thousand bushels of wheat.' The manager said to him, 'Take your bill and change it to 800 bushels!' He did similar things for the others who owed his master money. Jesus: Then he said to the second debtor, "How much do you owe?" This fellow said, "A hundred bales[b] of wheat." The manager said, "I'm discounting your debt by 20 percent. Just write down 80 bales on this contract."

Bible Translations with Many Footnotes:

NET Bible®	Then he said to another, 'And how much do you owe?' The second man ²¹ replied, 'A hundred measures ²² of wheat.' The manager ²³ said to him, 'Take your bill, and write eighty.' ²⁴
	²¹ tn Grk "He"; the referent (the second debtor) has been specified in the translation for clarity. Here δέ (de) has not been translated for stylistic reasons.
	²² sn The hundred measures here was a hundreds cors. A cor was a Hebrew dry measure for grain, flour, etc., of between 10-12 bushels (about 390 liters). This was a huge amount of wheat, representing the yield of about 100 acres, a debt of between 2500-3000 denarii.
	²³ tn Grk "He"; the referent (the manager) has been specified in the translation for clarity.
	²⁴ sn The percentage of reduction may not be as great because of the change in material.

The Spoken English NT Then he said to another person, "And you-how much do you owe?" And he said, "Thirty tons of wheat."^d And he said to him, "Here's^e your bill. Sit down and write twenty-four tons."^f

d. Lit . "A hundred measures."
 e. Lit. "Take."
 f. Lit. "eighty."

Literal, almost word-for-word, renderings:

Analytical-Literal Translation "Next to another he said, 'Now you, how much do you owe?' And he said, 'A hundred kors [or, homers; about 1000 bushels or 30 metric tons] of wheat.' And he says to him, 'Take your bill, and write eighty.'

Bond Slave Version Then said he to another, And how much owe you? And he said, An hundred measures of wheat. And he said to him, Take your bill, and write fourscore.

Context Group Version Then he said to another, And how much do you owe? And he said, A hundred measures of wheat. He says to him, Take your bond, and write eighty.

English Standard Version Then he said to another, 'And how much do you owe?' He said, 'A hundred measures of wheat.' He said to him, 'Take your bill, and write eighty.'

Far Above All Translation Then he said to another, how much do you owe?' This one said, hundred cors of grain.' Then he said to him, 'Take your agreement and write eighty.'

Green's Literal Translation Then he said to another, And you, how much do you owe? And he said, a hundred cors of wheat. And he said to him, Take your statement and write eighty.

Modern Literal Version 2020 Thereafter, he said to a different one, and how-much do you owe? Now he said, A hundred twelve-bushel-containers of grain. And he says to him, Accept your writing contract and write eighty.

New Matthew Bible Then he said to another, What do you owe? And he said, A hundred quarters of wheat. The steward said to him, Take your bill and write eighty.

The gist of this passage: The money manager cuts another deal with another debtor.

Luke 16:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
épeita (ἔπειτα) [pronounced EHP-ī-tah]	<i>then, thereupon, thereafter, afterwards</i>	adverb	Strong's #1899
héteros (ἕτερος) [pronounced HEH-ter-os]	<i>another [of a different kind], other; different, altered</i>	correlative pronoun; masculine singular adjective; dative, locative or instrumental 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 rd person singular, aorist active indicative	Strong's #2036
su (σύ) [pronounced soo]	<i>you, your</i>	2 nd person singular personal pronoun; nominative case	Strong's #4771
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161

Luke 16:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
posos (πόσος) [pronounced POHS-oss]	<i>how much (large, long or [plural] many): - how great (long, many), what</i>	neuter singular, interrogative or correlative pronoun of amount; dative, locative or instrumental case	Strong's #4214
opheilō/opheileō (ὀφείλω/ὀφειλέω) [pronounced of-ī-low, of-ī-LEH-oh]	<i>to owe; to owe money, be in debt for; that which is due, the debt; metaphorically, under obligation, bound by debt</i>	2 nd person singular, present active indicative	Strong's #3784

Translation: Then to another [debtor] he said, “And how much do you keep on owing?”

Jesus gives two examples of two borrowers that the servant spoke to. He asks another one, “What do you owe my master?” He of course would know the exact figure. This allows both parties to come to an agreed upon figure.

Luke 16:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
epō (ἔπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
hekatón (ἑκατόν) [pronounced hehk-at-OHN]	<i>one hundred, a hundred</i>	Indeclinable numeral adjective/noun	Strong's #1540
kóros (κόρος) [pronounced KOHR-oss]	<i>measures; transliterated, cor, cors, corus</i>	masculine plural noun	Strong's #2884
According to Thayer, this is <i>the largest Hebrew dry measure (i.e, for wheat, meal etc.) about 10 to 11 bushels (350 to 400 l).</i>			
sitos (σίτος) [pronounced SEE-toss]	<i>wheat, grain, corn</i>	masculine singular noun, genitive/ablative case	Strong's #4621

Translation: And the [borrower] said, ‘100 [large] measures of wheat.’

The amount of wheat here is quite large. Instead of using measures, I should have said *pallets* to indicate just how much debt is involved here.

Luke 16:7c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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 rd person singular, present active indicative	Strong's #3004
autō (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
dechomai (δέχομαι) [pronounced DEKH-om-ah-ee]	<i>receive, accept; take</i>	2 nd person singular, aorist (deponent) middle imperative	Strong's #1209
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
ta (τά) [pronounced taw]	<i>the; to this, towards that</i>	neuter plural definite article; accusative case	Strong's #3588
grammata (γράμματα) [pronounced GRAHM-maht-ah]	<i>writings, letters, notes, epistles, books; bills; scriptures; documents, records; bills, bonds, account; learning</i>	neuter plural noun, accusative case	Strong's #1121
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
graphō (γράφω) [pronounced GRAF-oh]	<i>write (down, this), delineate (or form) letters on a tablet, parchment, paper, or other material, commit to writing, give information, directions; compose</i>	2 nd person singular, aorist active imperative	Strong's #1125
Nearly these exact words are found in vv. 6b-c.			
ogdoēkonta (ὀγδοήκοντα) [pronounced og-do-AY-kon-tah]	<i>eighty; ten times eight; fourscore</i>	indeclinable singular noun	Strong's #3589

Translation: The [servant then] said to him, 'Take your invoices and write down eighty [instead].'

The servant has the debt reduced to 80; and again, I believe that this was a one-day offer. "Pay it today and you are paid in full."

Dr. Dan Hill explains further: *With wheat the profit was not as great and you can't very well water down wheat so there the interest was commonly 25% of the amount borrowed. Now neither of these would ever be called nāshak^e (נֶשֶׁךְ) [pronounced naw-SHAK^e] or the Hebrew for interest. After all, that was*

a violation of Old Testament Law. Here the note is called in the Greek text grámma (γράμμα) [pronounced GRAHM-mah] or a written bill or bond.¹⁸

Luke 16:7 Then to another [debtor] he said, “And how much do you keep on owing?” And the [borrower] said, ‘100 [large] measures of wheat.’ The [servant then] said to him, ‘Take your invoices and write down eighty [instead].’ (Kukis mostly literal translation)

Luke 16:7 The servant then spoke to another debtor. He asked him, ‘How much do you owe my master?’ The borrower replied, ‘I owe him 100 pallets of wheat.’ The servant then responded, ‘Then take this invoice, write down 80, and pay it.’ (Kukis paraphrase)

The clever money manager gives this man a deal as well.

And praised the lord the steward of injustice that shrewdly he had done. For the sons of the age of this [are] more shrewd than the sons of the light, into the age the [sons] themselves are.

Luke
16:8

The master [of the house] praised the unjust house manager, for he had acted shrewdly. [I tell you this parable] because the children of this age [act] more shrewdly than the children of light are in [this] age.

As a result, the master of the house praised the dishonest servant, for he had acted shrewdly and had increased the coffers of the master. I tell you this parable because the children of this age think and act more shrewdly than do the children of light in this age.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And praised the lord the steward of injustice that shrewdly he had done. For the sons of the age of this [are] more shrewd than the sons of the light, into the age the [sons] themselves are.
Revised Douay-Rheims	And the lord commended the unjust steward, forasmuch as he had done wisely: for the children of this world are wiser in their generation than the children of light.
Holy Aramaic Scriptures	And Maran {Our Lord} commended the steward who was unjust because he had done wisely. For, the sons of this world are wiser than the sons of light in this their generation.
James Murdock’s Syriac NT	And our Lord praised the unrighteous steward, for having acted sagaciously: for the children of this world are more sagacious than the children of light, in this their generation.
Original Aramaic NT	And Our Lord praised the evil steward, because he acted wisely, for The children of this world in this their generation are wiser than the children of light."
Lamsa Peshitta (Syriac)	And our Lord praised the evil steward, because he acted wisely, for “The children of this world in this their generation are wiser than the children of light.”

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And his lord was pleased with the false servant, because he had been wise; for the sons of this world are wiser in relation to their generation than the sons of light.
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¹⁸ From <https://www.gracenotes.info/luke/luke.pdf> (accessed April 8, 2023).

Bible in Worldwide English	Then the master praised the manager who did wrong. He praised him because he did what was wise. The people of this world are wiser than the people who have the Light. They know how to get along with people like themselves.
Easy English	Jesus then said, 'The servant in the story was not honest. But his master spoke well about what he had done. It would help the servant later in his life. People that do not obey God think carefully. They know how to do well with people who are like themselves. But people who live in God's light often think less carefully.
Easy-to-Read Version—2008	"Later, the master told the dishonest manager that he had done a smart thing. Yes, worldly people are smarter in their business with each other than spiritual people are.
God's Word™	"The master praised the dishonest manager for being so clever. Worldly people are more clever than spiritually-minded people when it comes to dealing with others."
Good News Bible (TEV)	As a result the master of this dishonest manager praised him for doing such a shrewd thing; because the people of this world are much more shrewd in handling their affairs than the people who belong to the light."
J. B. Phillips	Now the master praised this rascally steward because he had been so careful for his own future. For the children of this world are considerably more shrewd in dealing with their contemporaries than the children of light.
The Message	"Now here's a surprise: The master praised the crooked manager! And why? Because he knew how to look after himself. Streetwise people are smarter in this regard than law-abiding citizens.
NIRV	"The manager had not been honest. But the master praised him for being clever. The people of this world are clever in dealing with those who are like themselves. They are more clever than God's people.
New Life Version	Then the rich man said that this sinful boss had been wise to plan for himself for the days ahead. For the people of the world are wiser in their day than the children of light.
New Simplified Bible	»The master of the dishonest manager praised him for doing a shrewd thing. People of this world are more astute at handling their affairs than people who belong to the light.

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

Casual English Bible	When the boss found out about it, he complimented the conniving manager's strategy. People of the world are great at working the angles to get what they want—the people of God aren't nearly as cunning.
Contemporary English V.	The master praised his dishonest manager for looking out for himself so well. That's how it is! The people of this world look out for themselves better than the people who belong to the light.
The Living Bible	"The rich man had to admire the rascal for being so shrewd. ^[a] And it is true that the citizens of this world are more clever in dishonesty than the godly are. [a] <i>The rich man had to admire the rascal for being so shrewd</i> , or "Do you think the rich man commended the scoundrel for being so shrewd?" <i>in dishonesty</i> , implied. <i>godly</i> , literally, "sons of the light."
New Berkeley Version	.
New Living Translation	"The rich man had to admire the dishonest rascal for being so shrewd. And it is true that the children of this world are more shrewd in dealing with the world around them than are the children of the light.
The Passion Translation	"Even though his master was defrauded, when he found out about the shrewd way this manager had feathered his own nest, he congratulated the clever scoundrel for what he'd done to lay up for his future needs."
UnfoldingWord Simplified T.	When the master heard what his manager had done, he praised the dishonest manager for being so shrewd. The truth is, the people who belong to this world are

William's New Testament wiser than the people who belong to God in how they relate to the people around them.
And his master praised the dishonest manager, because he acted with shrewd business sense, for the men of the world act with more business sense toward their fellows than the men who enjoy spiritual light.

Partially literal and partially paraphrased translations:

American English Bible 'Well, although [what he'd done] was unrighteous, his master praised him, because he showed very good sense.
'As you can see, the sons of this age are better at understanding how to deal with this people than the sons of light.

Beck's American Translation Breakthrough Version . And the master applauded the house manager of the wrong, because he did it with a focus, because the sons of this span of time are more focused (above the sons of the light) to their own generation.

Common English Bible "The master commended the dishonest manager because he acted cleverly. People who belong to this world are more clever in dealing with their peers than are people who belong to the light.

A. Campbell's Living Oracles The master commended the prudence of the unjust steward; for the children of this world are more prudent in conducting their affairs, than the children of light.

New Advent (Knox) Bible And this knavish steward was commended by his master for his prudence in what he had done; for indeed, the children of this world are more prudent after their own fashion than the children of the light.

20th Century New Testament His master complimented this dishonest steward on the shrewdness of his action. And indeed men of the world are shrewder in dealing with their fellow-men than those who have the Light.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation And the employer commended the unjust manager, because he had acted wisely: for those who actually do good when they can are wiser than those who merely think about being good. I researched this and this seems to be a decent interpretation for the last part.¹⁹

Revised Ferrar-Fenton Bible "And his master admired the rascality of the steward, because he had acted reflectively; for the sons of this world are for their own generation more reflective than the sons of the light.

Free Bible Version "The rich man commended his dishonest manager for his cunning idea. The children of this world are more cunning towards one another than are the children of light.

International Standard V The master praised the dishonest servant manager for being so clever, because worldly people [Lit. the sons of this age] are more clever than enlightened people [Lit. the sons of light] in dealing with their own. [Lit. own generation]

Montgomery NT "And the master praised the unjust steward because he had acted shrewdly; for the sons of this world are in relation to their own generation wiser than the sons of the light.

Riverside New Testament The master praised the wicked manager because he had done prudently. For the sons of this world are with reference to their own generation wiser than the sons of light.

Wikipedia Bible Project "The rich man commended his defrauding manager for his sharp practice, because people of this world act more cleverly in dealing with each other than do the children of light.

¹⁹ This is the author's note; not mine.

Catholic Bibles (those having the imprimatur):

- New American Bible (2011) **And the master commended that dishonest steward for acting prudently. Application of the Parable.***
 “For the children of this world are more prudent in dealing with their own generation than are the children of light.*^a
 * [16:8b–13] Several originally independent sayings of Jesus are gathered here by Luke to form the concluding application of the parable of the dishonest steward.
 * [16:8b–9] The first conclusion recommends the prudent use of one’s wealth (in the light of the coming of the end of the age) after the manner of the children of this world, represented in the parable by the dishonest steward.
 a. [16:8] Eph 5:8; 1 Thes 5:5.
- New Catholic Bible **The master commended the crafty steward because he had acted shrewdly. For the children of this world are more shrewd in dealing with their own kind than are the children of light.^[c]**
 [c] *Children of light*: a Hebrew expression signifying those enlightened by a superterrestrial faith as opposed to the *children of this world*, who are focused solely on their earthly interests.
- New Jerusalem Bible **'The master praised the dishonest steward for his astuteness. For the children of this world are more astute in dealing with their own kind than are the children of light.'**
- Revised English Bible–1989 **And the master applauded the dishonest steward for acting so astutely. For the worldly are more astute than the other-worldly in dealing with their own kind.**

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible **“And the employer of this dishonest manager applauded him for acting so shrewdly! For the worldly have more *sekheh* than those who have received the light — in dealing with their own kind of people!**
- Holy New Covenant Trans. **The master learned about this later. The master thought the dishonest manager had done a shrewd thing. Worldly people use their knowledge about worldly things better than spiritual people do.**

Weird English, Old English, Anachronistic English Translations:

- Accurate New Testament **...and commends The Lord the manager [of] the wrong for wisely [He] makes for The Sons [of] the age this Wiser above the sons [of] the light to the generation the [one] [of] themselves are...**
- Awful Scroll Bible **(“)Now the lord commended-over the un-just steward, certainly-of-which he effects observantly, certainly-of-what the sons of this-same age are in their generation, more so observant than the sons of the light.**
- Concordant Literal Version **And the lord applauds the unjust administrator, for he does prudently, for the sons of this eon are more prudent, above the sons of light in their own generation.”**
- exeGesés companion Bible **And Adonay halals the unjust administrator because he did thoughtfully: for the sons of this eon in their generation are more thoughtful than the sons of light.**
- Orthodox Jewish Bible **And the Baal Bayit praised the unrighteous sochen because he acted with chochmah. Because the Bnei HaOlam HaZeh have more seichel in dealing with their own generation than the Bnei HaOhr. [Psa 17:14; 18:26]**
- Rotherham’s Emphasized B. **And the lord praised the unrighteous steward, in that with forethought he acted:— Because |[the sons of this age]| have more forethought than the sons of light [respecting their own generation].**

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	And his master commended the unjust manager [not for his misdeeds, but] because he had acted shrewdly [by preparing for his future unemployment]; for the sons of this age [the non-believers] are shrewder in relation to their own kind [that is, to the ways of the secular world] than are the sons of light [the believers].
An Understandable Version	So, his master commended the dishonest property manager for his shrewdness. For worldly people are more shrewd in dealing with their own kind than are the people of light [<i>i.e.</i> , <i>God's people</i>].
The Expanded Bible	So, the master praised the ·dishonest [unrighteous; unjust] manager for being ·clever [shrewd; prudent]. Yes, ·worldly people [^L the children of this age] are more ·clever [shrewd; prudent] with their own ·kind [contemporaries; generation] than ·spiritual people [^L the children of light] are.
Jonathan Mitchell NT	"And so the master (lord; = employer) commended (added praise and applause to) the estate-manager in regard to the disregard for what is right (the injustice; the actions which were not in accord with the way pointed out; = the dishonesty), because he acted thoughtfully (or: performed intelligently in considering [the situation]), because, you see, the sons of this age (= the people who have the qualities and display the character of the current age and present period of time) exist being (or: are) more thoughtful, prudent and intelligent with common sense than (or: above) the sons of the Light (= people of the covenant with revealed knowledge of the way of life) [are] unto (or: respecting; with a view to) their own generation.
P. Kretzmann Commentary	And the lord commended the unjust steward because he had done wisely; for the children of this world are in their generation wiser than the children of light. Note on vv. 3–8 placed in the Addendum .
Syndein/Thieme	“ The master/lord praised the unrighteous/dishonest {adikia} manager because he acted shrewdly. For the children of this age {aion} keep on being - in their generation - more shrewd than the children of light. {Note: Adikia - 'a' is the alpha privative in the Greek. It takes a word and gives it the opposite meaning. So dikia is a righteous and just person. Adikia is unrighteous and anti-justice.}
Translation for Translators	When his master <i>heard what the manager had done</i> , he admired the dishonest manager for the clever thing he had done. The truth is that the ungodly people in this world act more wisely toward other people than godly people [MET] act.
The Voice	Jesus: When the manager's boss realized what he had done, he congratulated him for at least being clever. That's how it is: those attuned to this evil age are more clever in dealing with their affairs than the enlightened are in dealing with their affairs!

Bible Translations with Many Footnotes:

Lexham Bible	And the master praised the dishonest manager, because he had acted shrewdly. For the sons of this age are shrewder than the sons of light with regard to their own generation. [Or “kind”]
NET Bible®	The ²⁵ master commended the dishonest ²⁶ manager because he acted shrewdly. ²⁷ For the people ²⁸ of this world are more shrewd in dealing with their contemporaries ²⁹ than the people ³⁰ of light. ^{25tn} Grk “And the.” Here <i>kai</i> (<i>kai</i>) has not been translated because of differences between Greek and English style. ^{26sn} Is the manager dishonest because of what he just did? Or is it a reference to what he had done earlier, described in v. 1? This is a difficult question, but it seems unlikely that the master, having fired the man for prior dishonesty, would now commend those same actions. It would also be unusual for Jesus to make that point

of the story the example. Thus it is more likely the reference to dishonesty goes back to the earliest events, while the commendation is for the cleverness of the former manager reflected in vv. 5-7.

^{27sn} Where this parable ends is debated: Does it conclude with v. 7, after v. 8a, after v. 8b, or after v. 9? Verse 8a looks as if it is still part of the story, with its clear reference to the manager, while 8b looks like Jesus' application, since its remarks are more general. So it is most likely the parable stops after v. 8a.

^{28tn} Grk "sons" (an idiom).

^{29tn} Grk "with their own generation."

^{30tn} Grk "sons." Here the phrase "sons of light" is a reference to the righteous. The point is that those of the world often think ahead about consequences better than the righteous do.

The Spoken English NT

And the boss complimented his dishonest manager for acting wisely.⁹ Because the people^h of this world are wiser towards their own kind than the people of light.

⁹ Lit. "that he had done wisely."

^h Lit. "children," here and in the next instance.

Wilbur Pickering's New T.

The master even 'commended' the dishonest manager, because he had acted shrewdly. The sons of this age are shrewder in their own generation than the sons of the Light.¹

⁽¹⁾ According to the value system of the world it is 'smart' to take advantage of other people, but those who follow the Light must be different.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

"And the lord highly praised the unrighteous steward because he did wisely [or, acted shrewdly], because the sons [and daughters] of this age are wiser [or, more shrewd] in their own generation than the sons [and daughters] of the light.

Context Group Version

And his lord commended the decadent condemned, unreliable steward because he had done wisely: for the sons of this age are for their own generation wiser than the sons of the light.

English Standard Version

The master commended the dishonest manager for his shrewdness. For the sons of this world are more shrewd in dealing with their own generation than the sons of light.

Green's Literal Translation

And the lord praised the unrighteous steward, because he acted prudently. For the sons of this age are more prudent than the sons of light themselves are in their generation.

Legacy Standard Bible

And his master [Or lord] praised the unrighteous steward because he had acted shrewdly, for the sons of this age are more shrewd in relation to their own kind [Lit generation] than the sons of light.

Modern Literal Version 2020

And his lord praised the steward of unrighteousness because he did* prudently, because the sons of this world are more prudent to their own generation; even beyond the sons of the light.

World English Bible

"His lord commended the dishonest manager because he had done wisely, for the children of this world are, in their own generation, wiser than the children of the light.

The gist of this passage: The master commends his servant.

Luke 16:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but	conjunction	Strong's #2532

Luke 16:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epainēō (ἐπαινέω) [pronounced ehp- ahēe-NEH-oh]	<i>to praise, to applaud, to commend, to approve</i>	3 rd person singular, aorist active indicative	Strong's #1867
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
kuriōs (κύριος) [pronounced KOO-ree- oss]	<i>lord, master; Lord; he to whom a person or thing belongs; a prince, chief, sovereign</i>	masculine singular noun; nominative case	Strong's #2962
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
oikonomos (οἰκονόμος) [pronounced oy-kohn- OHM-oss]	<i>steward, house servant, manager, overseer (an employee in that capacity); by extension, a fiscal agent (treasurer); figuratively, a preacher (of the Gospel)</i>	masculine singular noun, nominative case	Strong's #3623
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
adikia (ἀδικία) [pronounced ah-dih- KEE-ah]	<i>injustice [of a judge], unjust; fraud, deceit, guile; unrighteousness; a deed violating law and justice, act of unrighteousness</i>	feminine singular noun, genitive/ablative case	Strong's #93
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
phronímōs (φρονίμως) [pronounced frohn- IHM-oice]	<i>shrewdly, wisely</i>	adverb	Strong's #5430
poiēō (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>	3 rd person singular, aorist active indicative	Strong's #4160

Translation: The master [of the house] praised the unjust house manager, for he had acted shrewdly.

This is an interesting result, and I am not sure I understand the fundamental parable. On the one hand, it appears that the master fired the household manager. Then it sounds as if the household manager went to various creditors of the master and managed to build himself a rather substantial nest egg by discounting the existing loan to his (former) master.

Is the master impressed that this household servant betrayed and then outsmarted him twice? That is how I am reading this parable, so I want to see how others understand it.

Dr. Dan Hill explains how this works: *So what is the master going to do? He cannot complain about that which was being illegally done in the first place. Certainly could not take the steward to the synagogue court. He did have written promissory notes that the debtors would pay back the amount he originally loaned so he really has nothing to say. Except to praise the unrighteous steward because he acted shrewdly. Notice: He does not praise him for being honest but for being shrewd or wise.*²⁰

Luke 16:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
huios (υἱός, οὐ, ὁ) [pronounced hwee-OSS]	<i>children, sons, descendants; pupils; followers; attendants</i>	masculine plural noun; nominative case	Strong's #5207
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
aiōn (αἰών) [pronounced ī-OHN]	<i>a lifetime, a generation; forever, an unbroken age, perpetuity of time, eternal, eternity; the world, universe; (a long) period of time, age</i>	masculine singular noun; genitive/ablative case	Strong's #165
toutou (τούτου) [pronounced TOO-too]	<i>this, that, of this one, from this thing</i>	intermediate demonstrative pronoun; masculine singular; genitive or ablative case	Strong's #3778 (the genitive masculine or neuter is also known as Strong's #5127)
phronimos (πρόνιμος) [pronounced FROWN-ee-moss]	<i>intelligent, wise; prudent, i.e. mindful of one's interests</i>	masculine plural comparative adjective, nominative case	Strong's #5429
tous (τούς) [pronounced tooz]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
huios (υἱός, οὐ, ὁ) [pronounced hwee-OSS]	<i>children, sons, descendants; pupils; followers; attendants</i>	masculine plural noun; accusative case	Strong's #5207

²⁰ From <https://www.gracenotes.info/luke/luke.pdf> (accessed April 8, 2023).

Luke 16:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
phôs (φῶς) [pronounced fohç]	<i>a light; daylight, dazzling light; that which emits light (star, torch, lamp, fire); perfection, truth; a dispenser of truth; splendor, glory; purity</i>	neuter singular noun, genitive/ablative case	Strong's #5457
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 (τῆν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
genea (γενεά) [pronounced ghen-eh-AH]	<i>age, generation, nation, [period of] time</i>	feminine singular noun, accusative case	Strong's #1074
tên (τῆν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
heautôn (ἐαυτῶν) [pronounced heh-ow-TOHN]	<i>theirs, of/for them, of/for themselves</i>	3 rd person masculine plural reflexive pronoun; genitive/ablative case	Strong's #1438
eisi (εἰσί) [pronounced i-SEE] eisin (εἰσίν) [pronounced i-SEEN]	<i>are, be, were</i>	3 rd person plural, present indicative	Strong's #1526 (a form of #1510)

Translation: [I tell you this parable] because the children of this age [act] more shrewdly than the children of light are in [this] age.

"This is the parallel," the Lord explains, "that this generation today acts more shrewdly with one another the children of light act."

Is Jesus saying that the children of light should be more shrewd? Should they be more wise? Or should they simply be aware of what it is they are up against?

Luke 16:8 The master [of the house] praised the unjust house manager, for he had acted shrewdly. [I tell you this parable] because the children of this age [act] more shrewdly than the children of light are in [this] age. (Kukis mostly literal translation)

The way that I am understanding this is, the master wants an accounting of his accounts and the servant is going to bring him a number of accounts which have been paid off.

Luke 16:8 *As a result, the master of the house praised the dishonest servant, for he had acted shrewdly and had increased the coffers of the master. I tell you this parable because the children of this age think and act more shrewdly than do the children of light in this age.* (Kukis paraphrase)

Although the beginning of the parable appeared to be lining up well; near the end, I could not get it to fully line up with a concept and an underlying meaning. I believe that I got reasonably close, but that I did not quite get it completely sussed out.

I believe that v. 9 is the conclusion to vv. 2–8; but a number of translations begin the next paragraph with v. 9.

This was rather tough to translate, because it is sarcasm (it appears to me to be sarcasm). So while viewing the original words and trying to put a translation down on paper, it is confusing. Once you see the sarcasm, then it makes sense.

And I to you [all] keep on saying, to themselves, make+ friends of the wealth of injustice, that when you [all] might cease, they might receive you [all] into the eternal tents.

Luke
16:9

I keep on saying to you+, make+ friends of them by unjust wealth, so that when you+ cease [living], they might receive you+ into [their] eternal habitations.

I keep telling you to use your unjust wealth to make friends so that they receive you into their own eternal habitations when you die.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And I to you [all] keep on saying, to themselves, make+ friends of the wealth of injustice, that when you [all] might cease, they might receive you [all] into the eternal tents.
Douay-Rheims 1899 (Amer.)	And I say to you: Make unto you friends of the mammon of iniquity: that when you shall fail, they may receive you into everlasting dwellings.
Holy Aramaic Scriptures	“And I also say unto you, make for yourself friends from this mamuna d’eula {wealth of iniquity}, so that when it is consumed, they may receive you into their shelters which are eternal.
James Murdock’s Syriac NT	And I also say to you: Make to yourselves friends, with this unrighteous mammon; so that when it is finished, they may receive you to their everlasting tabernacles.
Original Aramaic NT	“Also, I say to you, make for yourselves friends of this money* of evil, that whenever it has been spent, they may receive you into their eternal dwellings.
Lamsa Peshitta (Syriac)	“Also, I say to you, make for yourselves friends of this money of evil, that whenever it has been spent, they may receive you into their eternal dwellings.”

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And I say to you, Make friends for yourselves through the wealth of this life, so that when it comes to an end, you may be taken into the eternal resting-places.
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Bible in Worldwide English	I tell you this. Money may be a wrong thing, but use it to make friends for yourselves. Then when your money is spent, they will be glad to see you come into that place where people live for ever.
Easy English	So I tell you this. People may get money in wrong ways. But you should use it to do good to those who need help. Then they will be your friends. You will die, one day. Then those people will be happy to see you in that place where people live for all time.
Easy-to-Read Version–2008	"I tell you, use the worldly things you have now to make 'friends' for later. Then, when those things are gone, you will be welcomed into a home that lasts forever.
God's Word™	Jesus continued, "I'm telling you that although wealth is often used in dishonest ways, you should use it to make friends for yourselves. When life is over, you will be welcomed into an eternal home.
Good News Bible (TEV)	And Jesus went on to say, "And so I tell you: make friends for yourselves with worldly wealth, so that when it gives out, you will be welcomed in the eternal home.
J. B. Phillips	Now my advice to you is to use 'money', tainted as it is, to make yourselves friends, so that when it comes to an end, they may welcome you into eternal habitations.
The Message	"Now here's a surprise: The master praised the crooked manager! And why? Because he knew how to look after himself. Streetwise people are smarter in this regard than law-abiding citizens. They are on constant alert, looking for angles, surviving by their wits. I want you to be smart in the same way—but for what is <i>right</i> —using every adversity to stimulate you to creative survival, to concentrate your attention on the bare essentials, so you'll live, really live, and not complacently just get by on good behavior." V. 8 is included for context.
NIRV	I tell you, use the riches of this world to help others. In that way, you will make friends for yourselves. Then when your riches are gone, you will be welcomed into your eternal home in heaven.
New Life Version	"I tell you, make friends for yourselves by using the riches of the world that are so often used in wrong ways. So when riches are a thing of the past, friends may receive you into a home that will be forever.
New Simplified Bible	Jesus continued: »I tell you, make friends for yourselves with worldly wealth. That way when it gives out, you will be welcomed in the eternal home.

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

Casual English Bible	Let me tell you something, get more cunning. Work the angles by using whatever resources you have to make friends with people. When everything falls apart, relax. You have an eternal home waiting for you.
Contemporary English V.	My disciples, I tell you to use wicked wealth to make friends for yourselves. Then when it is gone, you will be welcomed into an eternal home.
The Living Bible	But shall I tell you to act that way, to buy friendship through cheating? Will this ensure your entry into an everlasting home in heaven? ^[b] [b] <i>Will this ensure your entry into an everlasting home in heaven?</i> literally, and probably ironically, "Make to yourselves friends by means of the mammon of unrighteousness; that when it shall fail you, they may receive you into the eternal tabernacles." Some commentators would interpret this to mean: "Use your money for good, so that it will be waiting to befriend you when you get to heaven." But this would imply the end justifies the means, an unbiblical idea.
New Berkeley Version	.
New Living Translation	Here's the lesson: Use your worldly resources to benefit others and make friends. Then, when your possessions are gone, they will welcome you to an eternal home. [Or you will be welcomed into eternal homes.]
UnfoldingWord Simplified T.	I tell you, use the money you have in this world to make friends for yourself. Then when the money is gone, you will have friends who will welcome you into the eternal homes.

William's New Testament So I tell you, make friends by the right use of your money, which so easily tends to wrongdoing, so that when it fails, your friends may welcome you to the eternal dwellings.

Partially literal and partially paraphrased translations:

American English Bible 'Therefore, I'm telling you to befriend unrighteous wealth, so that when everything else fails, they'll welcome you into their tents throughout the ages.
The final work links to [Age, Eternal, Perpetual, Everlasting, Immortal, or Forever?](#) (2001 Translation) in the online text.

Beck's American Translation .
Breakthrough Version And I tell you, make friends for yourselves out of the wealthiness of the wrong way, so that when it ceases, they will accept you into the tents that span all time.

Common English Bible I tell you, use worldly wealth to make friends for yourselves so that when it's gone, you will be welcomed into the eternal homes.

Len Gane Paraphrase "And also I say to you, Make friends for yourselves by the riches of unrighteousness, so that when you die they may receive you into everlasting habitations.

A. Campbell's Living Oracles Therefore, I say to you, with the deceitful riches procure to yourself friends, who, after your discharge, may receive you into the eternal mansion.

New Advent (Knox) Bible And my counsel to you is, make use of your base wealth to win yourselves friends, who, when you leave it behind, will welcome you into eternal habitations.[1]
[1] vv. 1-9: The chief lesson of this parable seems to be that we should do service to God by giving alms to the poor, while we have still time for it. The steward was prudent in making himself friends before the audit of his accounts, while he had still money to do it; so we must give alms while life still lasts. It is doubtful whether we are meant to interpret the parable more closely than this.

NT for Everyone 'So let me tell you this: use that dishonest stuff called money to make yourselves friends! Then, when it gives out, they will welcome you into homes that will last.'

20th Century New Testament And I say to you 'Win friends for yourselves with your dishonest money,' so that, when it comes to an end, there may be a welcome for you into the Eternal Home.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible And I tell you, make friends for yourselves by means of worldly wealth [Lit *unrighteous money*, also in v. 11] so that when it fails, they may welcome you into eternal dwellings.

Conservapedia Translation And I say to you, be wise in using material things to help those around you; so that, when the material no longer matters, you are received into Heaven. I researched this and this seems to be a decent interpretation of the original intent.²¹

Revised Ferrar-Fenton Bible "But I say to you make for yourselves friends beyond the world of villainy, so that when it departs they may receive you into everlasting dwellings.

Free Bible Version "I tell you, use the wealth of this world to make friends for yourselves so that when it's gone, you'll be welcomed into an eternal home.

God's Truth (Tyndale) And I say also unto you: make you friends of the wicked mammon, that when you shall depart, they may receive you into everlasting habitations.

International Standard V Im telling you, make friends for yourselves by means of unrighteous wealth, so that when it fails, they will welcome you into eternal homes. [Lit. tents]

Montgomery NT "And to you I say, Use mammon, dishonest as it is, to make yourselves friends, so that when it shall fail they will welcome you to the eternal tabernacles.

²¹ Note from translator, not from me.

Urim-Thummim Version	And I say to you, make friends for yourselves by means of the riches of unrighteousness; that when it fails, they may receive you into the Age-Lasting Tabernacle.
Weymouth New Testament	"But I charge you, so to use the wealth which is ever tempting to dishonesty as to win friends who, when it fails, shall welcome you to the tents that never perish.
Wikipedia Bible Project	"I tell you, make friends for yourselves using the wealth of this corrupt world so that when it's used up, they will welcome you into eternal homes.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	And so I tell you: use filthy money to make friends for yourselves, so that, when it fails, these people may welcome you into the eternal homes. 14:11; 18:14
The Heritage Bible	And I say to you, Make to yourselves friends out of the wealth of unrighteousness, so that, when you fail, they may receive you into everlasting dwelling places. ⁹ ⁹ 16:9 The meaning of this verse, according to the best scholarship is: Make friends of wealth, which wealth usually comes to you from someone who in producing it was involved in some unrighteousness; and use that wealth in a godly manner to make good friends, bringing them into the kingdom of God, so that when your life on earth fails, they, many of whom have already gone on to heaven, will welcome you into the everlasting dwelling places God has prepared for us.
New American Bible (2011)	I tell you, make friends for yourselves with dishonest wealth,* so that when it fails, you will be welcomed into eternal dwellings. ^b * [16:9] Dishonest wealth: literally, "mammon of iniquity." Mammon is the Greek transliteration of a Hebrew or Aramaic word that is usually explained as meaning "that in which one trusts." The characterization of this wealth as dishonest expresses a tendency of wealth to lead one to dishonesty. Eternal dwellings: or, "eternal tents," i.e., heaven. b. [16:9] 12:33.
New Catholic Bible	Application of the Parable. ^[d] "And I tell you: use your worldly wealth to make friends for yourselves so that, when it has been exhausted, they will welcome you into eternal dwellings. [d] Money dominates all of life and society. The attitude toward money is a test of the fidelity of Christians. Those who seek imperishable goods are detached from perishable ones. They know how to give alms (v. 9), and they earn and manage their goods with honesty (vv. 10-11). Yet money means little in reality; the true good is the gift of God (v. 12). Hence, the quest for gain and fortune must not be first in the life of Christians, for then money would become a false god for them (v. 13).
New Jerusalem Bible	'And so I tell you this: use money, tainted as it is, to win you friends, and thus make sure that when it fails you, they will welcome you into eternal dwellings.
Revised English Bible—1989	"So I say to you, use your worldly wealth to win friends for yourselves, so that when money is a thing of the past you may be received into an eternal home.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"Now what I say to you is this: use worldly wealth to make friends for yourselves, so that when it gives out, you may be welcomed into the eternal home.
Hebraic Roots Bible	And I also say to you, if you make for yourself friends from their wealth of injustice, when it is consumed, they will receive you into their everlasting habitations.
Holy New Covenant Trans.	"I ask you, should you make friends for yourselves with dishonest money? When the money is all gone, can they welcome you into homes which last forever?
The Scriptures 2009	"And I say to you, make friends for yourselves by unrighteous mammon, ^a that when you fail, they shall receive you into everlasting dwellings. ^a Deity of wealth.

Tree of Life Version I say to you, make friends for yourselves from the wealth of the world, so when it runs out, they will welcome you into the eternal shelters.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and I [to] you* say [for] themselves^ make! [men] liked from the wealth [of] the wrong that when [He] may fail [They] may receive you* to the continual tents...
Awful Scroll Bible	(")Indeed-I instruct to yous, be made for yourselves friends out of they of un-justness material resouces, in order that, as-when- yous -shall be lacked-of, themselves should be welcomed yous into the everlasting tabernacles.
Concordant Literal Version	And am I saying to you, Make for yourselves friends with the mammon of injustice, that, whenever it may be defaulting, they should be receiving you into the eonian tabernacles?
exeGeses companion Bible	And I word to you, Make yourselves friends of the mammon of injustice; so that, whenever you fail, they receive you into eternal tabernacles.
Orthodox Jewish Bible	And I say to you, use the mammon (the wealth of the Olam HaZeh) to make for yourselves yedidim (friends, chaverim), so that when unrighteous mammon fails, they may welcome you into the mishkenot olam (eternal dwellings of the Olam HaBah).
Rotherham's Emphasized B.	And unto you say— For yourselves make ye friends, with the unjust Riches, in order that as soon as it shall fail they may welcome you into the age abiding ' tents.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	And I tell you [learn from this], make friends for yourselves [for eternity] by means of the ^[d] wealth of unrighteousness [that is, use material resources as a way to further the work of God], so that when it runs out, they will welcome you into the eternal dwellings. [d] Gr <i>mamona</i> , from Aram <i>mammon</i> , signifying riches, wealth, etc., personified as an object of worship.
An Understandable Version	Therefore, I tell you, make friends for yourselves by using worldly wealth, so that when it fails [<i>i.e., when you run out of money</i>] they [<i>i.e., the friends you made with its wise and benevolent use</i>] may welcome you into the eternal [<i>i.e., heavenly</i>] dwelling places. [Note: The idea here seems to be that by your shrewd use of material possessions for the benefit of others, you are actually storing up treasures for yourself in heaven].
The Expanded Bible	"I tell you, make friends for yourselves using worldly riches [the mammon/wealth of unrighteousness] so that when those riches are gone [fail; run out], you will be welcomed in those homes that continue forever [eternal dwellings/tents; ^c God's presence].
Jonathan Mitchell NT	"Further, I am now saying to you folks, At once make friends from out of the midst of the mammon (Aramaic: wealth and earthly goods; Syrian god of riches) that pertains to and has its source in inequity (or: the aforementioned mammon of injustice and dishonesty) so that whenever it gives out (fails; falls short; is defaulting) folks can (or: may; would) welcome and receive you into the tents that have the qualities and characteristics of [this] age (or: the tabernacles that last for an undetermined duration).
P. Kretzmann Commentary	Verses 9-12 The application of the parable: And I say unto you, Make to yourselves friends of the mammon of unrighteousness, that, when ye fail, they may receive you into everlasting habitations.

Syndein/Thieme	“And, as for myself, I am saying {lego} to you, make friends by means of the use of the riches which are the object and desire of the unrighteous, in order that when you fail they {the friends you made with your generosity} may welcome you into everlasting tents/dwelling-places/homes.
Translation for Translators	So I tell you (<i>pl</i>) this: Use the money that you have here on earth to help others so that they will become your friends. Then when <i>you die and you cannot take any money with you, God and his angels</i> will welcome you into a home <i>in heaven</i> that will last forever.
The Voice	Jesus: <i>Learn some lessons from this crooked but clever asset manager. Realize that the purpose of money is to strengthen friendships, to provide opportunities for being generous and kind. Eventually money will be useless to you—but if you use it generously to serve others, you will be welcomed joyfully into your eternal destination.</i>

Bible Translations with Many Footnotes:

NET Bible®	<p>And I tell you, make friends for yourselves by how you use worldly wealth,³¹ so that when it runs out you will be welcomed³² into the eternal homes.³³</p> <p>^{31tn} Grk “unrighteous mammon.” Mammon is the Aramaic term for wealth or possessions. The point is not that money is inherently evil, but that it is often misused so that it is a means of evil; see 1 Tim 6:6-10, 17-19. The call is to be generous and kind in its use. Zacchaeus becomes the example of this in Luke’s Gospel (19:1-10).</p> <p>^{32sn} The passive refers to the welcome of heaven.</p> <p>^{33tn} Grk “eternal tents” (as dwelling places).</p>
The Passion Translation	<p>It is important that you use the wealth of this world to demonstrate your friendship with God by winning friends and blessing others. Then, when this world^[b] fails and falls apart, your generosity will provide you with an eternal reward.^[c]</p> <p>^[b] Or “your earthly wealth.”</p> <p>^[c] Or “you will be welcomed to the tents of eternity.”</p>
The Spoken English NT	<p>I’m telling you, make friends for yourselves using unjust wealth.ⁱ That way, when it disappears, people will welcome you into the eternal dwelling places.^j</p> <p>^j Lit. “the eternal tents.” He’s evoking the OT idea that heaven is God’s tent/tabernacle, and he’s also avoiding the misunderstanding that any humanly built houses will last forever.</p>
Wilbur Pickering’s New T.	<p>A bit of irony “I even say to you, make friends for yourselves by means of unrighteous mammon, so that whenever you fail, they may receive you into the eternal dwellings!²</p> <p>⁽²⁾ The use of sarcasm is not rare in the Bible, and here the Lord is clearly being sarcastic: getting into the eternal dwellings does not depend on ‘buying’ friends down here; it depends on pleasing the Owner up there. Notice the reaction of the Pharisees in verse 14.</p>

Literal, almost word-for-word, renderings:

A Faithful Version	And I tell you, make friends for yourselves by means of the mammon of unrighteousness; so that, when you fail, they may receive you into the age-lasting dwellings.
Analytical-Literal Translation	"And I say to you, make friends for yourselves by means of the worldly wealth of unrighteousness, so that whenever you fail, they shall welcome you into the eternal tabernacles.
Charles Thomson NT	And the master commended the unjust steward, because he had acted prudently. Because the children of this world are more prudent for their generation, than the children of the light, are for theirs; therefore I say to you, From the worldly prudence

Context Group Version	of this unrighteousness, make ye friends for yourselves, that when you fail, ye may be received into the everlasting abodes. V. 8 is included for context. And I say to you (pl), Make to yourselves confidants by means of the mammon of decadence unjusticethat, when it shall fail, they may receive you (pl) into the age-enduring dwellings.
English Standard Version	And I tell you, make friends for yourselves by means of unrighteous wealth, so that when it fails they may receive you into the eternal dwellings.
Far Above All Translation	And I say to you, make yourselves friends of dishonest mammon, so that when you fail, they will receive you in age-abiding dwellings.
Modern English Version	I say to you, make friends for yourself by means of unrighteous wealth, so that when you fall short, they may receive you into eternal dwellings.
Modern Literal Version 2020	And I say to you, Make*° friends for yourselves out-of the money of unrighteousness; in-order-that, whenever you fail, they may accept you into the everlasting tabernacles.
New American Standard	And I say to you, make friends for yourselves by means of the wealth [Gr <i>mamonas</i> , for Aramaic <i>mamon</i> (mammon); i.e., wealth, or mone] of unrighteousness, so that when it is all gone [Or <i>fails</i>], they will receive you into the eternal dwellings.
New European Version	And I say to you: Make to yourselves friends by means of worldly riches; that, when they shall fail, they may receive you into the eternal dwellings.
New Matthew Bible	And I say also to you, make friends for yourselves with the wicked mammon, so that when you depart this world, they may receive you into everlasting habitations.
Revised Geneva Translation	“And I say to you, make friends with the riches of iniquity, so that when you fail, they may receive you into eternal dwellings.
World English Bible	I tell you, make for yourselves friends by means of unrighteous mammon, so that when you fail, they may receive you into the eternal tents.

The gist of this passage: Jesus sums up, with no little sarcasm, the fact that money will not get you into heaven.

Luke 16:9a			
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</i>	conjunction	Strong's #2532
εγὼ (ἐγώ) [pronounced <i>ehg-OH</i>]	<i>I</i>	1 st person singular pronoun, nominative case	Strong's #1473
humin (ὕμῖν) [pronounced <i>hoo-MEEN</i>]	<i>you [all]; in you; to you; in you; by you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
λέγῃ (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>	3 rd person singular, present active indicative	Strong's #3004
heautois (ἑαυτοῖς) [pronounced <i>heh-ow-TOYCE</i>]	<i>themselves, for themselves, within themselves, by means of themselves</i>	3 rd person masculine plural reflexive pronoun; dative, locative or instrumental case	Strong's #1438

Luke 16:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
poieô (ποιέω) [pronounced <i>poi-EH-oh</i>]	<i>do, make, construct, produce; carry out, execute [a plan, an intention]; practice; act</i>	2 nd person plural, aorist active imperative	Strong's #4160
philos (φίλος) [pronounced <i>FEE-loss</i>]	<i>[dear] friend, an associate; neighbor actively fond, that is, friendly</i>	masculine plural adjective; accusative case	Strong's #5384
ek (ἐκ) [pronounced <i>ehk</i>]	<i>out of, out from, from, by, of</i>	preposition	Strong's #1537
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
mammōnās (μαμμωνᾶς) [pronounced <i>mahm-moe-NAHS</i>]	<i>wealth, treasure, riches (where it is personified and against God); mammon; avarice; confidence</i>	masculine singular noun, genitive/ablative case	Strong's #3126
adikia (ἀδικία) [pronounced <i>ah-dih-KEE-ah</i>]	<i>injustice [of a judge], unjust; fraud, deceit, guile; unrighteousness; a deed violating law and justice, act of unrighteousness</i>	feminine singular noun, genitive/ablative case	Strong's #93

Translation: I keep on saying to you+, make+ friends of them by unjust wealth,...

When translating this, it appears that one is being told to make friends with unjust wealth. But, because of the 3rd person plural which follows in the second half of this verse, the hearers are being told to make friends by means of unjust wealth.

Jesus tells those listening to Him, use your unjustly gotten gains in order to make friends. As you may or may not realize, wealth can be used as a basis for friendship or as an in for friendship with the right people.

Luke 16:9b			
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
hótan (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
ekleípō (ἐκλείπω) [pronounced <i>ehk-LĪ-poe</i>]	<i>to cease; to fail; to leave (out), to omit, to pass by; to quit, to cease, to stop</i>	2 nd person plural, aorist active subjunctive	Strong's #1587

Luke 16:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dechomai (δέχομαι) [pronounced DEKH-om-ah-ee]	<i>to receive, to accept; to take</i>	3 rd person plural, aorist (deponent) middle subjunctive	Strong's #1209
humas (ὕμᾱς) [pronounced hoo-MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)
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
aiōnios (αἰώνιος) [pronounced ahee-OH-nee-oss]	<i>eternal, forever, everlasting; perpetual (also used of past time, or past and future as well)</i>	feminine plural adjective, accusative case	Strong's #166
skênê (σκηνή) [pronounced skay-NAY]	<i>tent, cloth hut (literally or figuratively); a habitation, tabernacle</i>	feminine plural noun, accusative case	Strong's #4633

Translation: ...so that when you+ cease [living], they might receive you+ into [their] eternal habitations.

One of the keys to this translation is the plural 3rd person. That helps to explain the first half of this verse.

Jesus sarcastically tells His hearers, "...so that when you die, your friends (acquired by wealth) will bring you into their eternal homes." Obviously, their friends have no eternal homes and no guarantee of eternal anything.

Luke 16:9 I keep on saying to you+, make+ friends of them by unjust wealth, so that when you+ cease [living], they might receive you+ into [their] eternal habitations.

Jesus tells His hearers, "Use your wealth to gain friends, so that they might receive after your death into their eternal habitations." This is complete sarcasm. Obviously, anyone that you make friends with, apart from the Lord, has nothing to offer you after death.

Luke 16:9 I keep telling you to use your unjust wealth to make friends so that they receive you into their own eternal habitations when you die.

I don't know that I got the conclusion quite right here.

Throughout much of the Lord's speaking, there are times when He speak poetically. Some translations reveal the poetry of His words; some do not.

The [one] faithful in a least [thing], and in a great [thing] faithful he is; and the [one] in a least [thing] unrighteous, and in a great [thing] unrighteous he is.

Luke
16:10

The [one who is] faithful in the smallest [matter] is also faithful in great [matters]. The [one who is] unrighteous is the smallest [matter] is also unrighteous in great [matters].

When a person is faithful and diligent when doing small tasks, that person will also be diligent and faithful when given great responsibilities. Similarly, when a person underperforms on small tasks, that same person will do poorly when given a large task to do.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	The [one] faithful in a least [thing], and in a great [thing] faithful he is; and the [one] in a least [thing] unrighteous, and in a great [thing] unrighteous he is.
Douay-Rheims 1899 (Amer.)	He that is faithful in that which is least is faithful also in that which is greater: and he that is unjust in that which is little is unjust also in that which is greater.
Holy Aramaic Scriptures	He who is trustworthy in little, is also trustworthy in much, and he who is unrighteous in little, is also unrighteous in much.
James Murdock's Syriac NT	He that is faithful in the little, is also faithful in the much; and he that is unjust in the little, is also unjust in the much.
Original Aramaic NT	Whoever is faithful with little is faithful with much also, and whoever does evil with a little also does evil with much.
Lamsa Peshitta (Syriac)	"Whoever is faithful with little is faithful with much also, and whoever does evil with a little also does evil with much"

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	He who is true in a little, is true in much; he who is false in small things, is false in great.
Bible in Worldwide English	Anyone who can be trusted in a little matter can also be trusted in a big matter. Anyone who does wrong in a very little matter will do wrong also in a big matter.
Easy English	If you can trust a person with a very small thing, you can also trust him with bigger things. And if you cannot trust a person with a very small thing, you cannot trust him with big things.
Easy-to-Read Version–2008	Whoever can be trusted with small things can also be trusted with big things. Whoever is dishonest in little things will be dishonest in big things too.
God's Word™	Whoever can be trusted with very little can also be trusted with a lot. Whoever is dishonest with very little is dishonest with a lot.
J. B. Phillips	"The man who is faithful in the little things will be faithful in the big things, and the man who cheats in the little things will cheat in the big things too.
<i>The Message</i>	God Sees Behind Appearances Jesus went on to make these comments: If you're honest in small things, you'll be honest in big things; If you're a crook in small things, you'll be a crook in big things.
NIRV	"Suppose you can be trusted with something very little. Then you can also be trusted with something very large. But suppose you are not honest with something very little. Then you will also not be honest with something very large.
New Life Version	He that is faithful with little things is faithful with big things also. He that is not honest with little things is not honest with big things.

New Simplified Bible »Whoever is faithful in little things will be faithful in large ones. Whoever is unrighteous in small things will be unrighteous in large ones.

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

Casual English Bible People who can handle the smallest details can take on the biggest challenges. And people who cheat in little ways will cheat in big ways, too, when they get the chance.

Contemporary English V. Anyone who can be trusted in little matters can also be trusted in important matters. But anyone who is dishonest in little matters will be dishonest in important matters.

The Living Bible *No!* For unless you are honest in small matters, you won't be in large ones. If you cheat even a little, you won't be honest with greater responsibilities.

New Berkeley Version .

New Living Translation "If you are faithful in little things, you will be faithful in large ones. But if you are dishonest in little things, you won't be honest with greater responsibilities.

The Passion Translation "The one who manages the little he has been given with faithfulness and integrity will be promoted and trusted with greater responsibilities. But those who cheat with the little they have been given will not be considered trustworthy to receive more.

UnfoldingWord Simplified T. People who faithfully manage only small amounts of money can also be trusted with much more. People who are dishonest in the way they handle unimportant duties will be dishonest in the way they handle important matters.

William's New Testament The man who is dependable in a very small matter is dependable also in a large deal, the man who is dishonest in a very small matter is dishonest also in a large deal.

Partially literal and partially paraphrased translations:

American English Bible .

Beck's American Translation .

Breakthrough Version The person who is trustable in the smallest thing is also trustable in much, and the person who is wrong in the smallest thing is also wrong in much.

New Advent (Knox) Bible He who is trustworthy over a little sum is trustworthy over a greater; he who plays false over a little sum, plays false over a greater; if you, then, could not be trusted to use the base riches you had, who will put the true riches in your keeping? V. 11 is included for context.

NT for Everyone **Teachings on Stewardship**
'Someone who is faithful in a small matter', Jesus continued, 'will also be faithful in a large one. Someone who is dishonest in a small matter will also be dishonest in a large one.'

20th Century New Testament He who is trustworthy in the smallest matter is trustworthy in a great one also; and he who is dishonest in the smallest matter is dishonest in a great one also.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible Whoever is faithful with very little will also be faithful with much, and whoever is dishonest with very little will also be dishonest with much.

Conservapedia Translation .

Revised Ferrar-Fenton Bible The faithful in a very little will also be the same in much; and whoever is unjust in little will also be unjust in much.

Free Bible Version If you can be trusted with very little you can also be trusted with much; if you are dishonest with very little you will also be dishonest with much.

God's Truth (Tyndale) He that is faithful in addressing minor affairs is faithful in addressing major ones; and he that is unjust in the smallest of matters is also unjust in major ones.

Weymouth New Testament The man who is honest in a very small matter is honest in a great one also; and he who is dishonest in a very small matter is dishonest in a great one also.

Wikipedia Bible Project Whoever can be trusted with small things can also be trusted with big things, while whoever is dishonest in small things will also be dishonest in big things.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Whoever can be trusted in little things can also be trusted in great ones; whoever is dishonest in slight matters will also be dishonest in greater ones.
19:17

The Heritage Bible
New American Bible (2011) .
* The person who is trustworthy in very small matters is also trustworthy in great ones; and the person who is dishonest in very small matters is also dishonest in great ones.^c
* [16:10–12] The second conclusion recommends constant fidelity to those in positions of responsibility.
c. [16:10] 19:17; Mt 25:20–23.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Someone who is trustworthy in a small matter is also trustworthy in large ones, and someone who is dishonest in a small matter is also dishonest in large ones.

Holy New Covenant Trans. I tell you, if a person can be trusted with small things, he may also be trusted with big things. If a person is dishonest in little things, then he will be dishonest in big things too.

Tree of Life Version “One who is faithful in the smallest matters is also faithful in much, and the one unjust in the smallest matters will likewise be unjust in much.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...The [Man] Faithful in [thing] least and in [thing] much Faithful is and The [Man] in [thing] least Wrong and in [thing] much Wrong is...

Awful Scroll Bible (")He confident from-within the least, is confident, even from-within much, and he un-just from-within the least, is un-just, even from-within much.

Concordant Literal Version He who is faithful in the least is faithful in much also, and he who is unjust in the least is unjust in much also."

exeGesés companion Bible Whoever is trustworthy in the least is also trustworthy in much: and whoever is unjust in the least is also unjust in much.

Orthodox Jewish Bible The one oisgehalten in little, also is neeman in much, and the one who is unrighteous in little, also in much is unrighteous.

Rotherham's Emphasized B. |The faithful in least| ||in much also|| is |faithful|, And |he that in least' is unrighteous| ||in much also|| is |unrighteous|.

Expanded/Embellished Bibles:

The Amplified Bible
An Understandable Version .
"The person who is trustworthy in regard to very small matters, [such as material possessions] is also [likely to be] trustworthy in regard to large matters, [such as spiritual values], and the person who does not do what is right in very small matters is also not [likely] to do what is right in large ones.

The Expanded Bible Whoever ·can be trusted [is faithful] with a little ·can also be trusted [is also faithful] with a lot, and whoever is ·dishonest [unjust] with a little is ·dishonest [unjust] with a lot.

Jonathan Mitchell NT	"The person [who is] faithful (reliable; trustworthy; loyal) in [the] least (or: smallest) also continues being (or: is) faithful (reliable; trustworthy; loyal) in much; and the person [who is] inequitable (unjust; = dishonest) in [the] least (or: smallest) also continues being (or: is) inequitable (unjust; unfair) in much.
Syndein/Thieme	`` "The one who believes/'is faithful' in the very least {and therefore can be relied on} keeps on believing/'being faithful' also in much {and therefore can be relied on in much}. And, in the same manner, the one who is unrighteous/dishonest {adikia} in the very least keeps on being unrighteous/dishonest also in much.
Translation for Translators	People who faithfully manage small <i>matters</i> will also faithfully manage important <i>matters</i> . People who are dishonest in <i>the way they handle</i> small <i>matters</i> will be dishonest <i>in the way they handle</i> important <i>matters</i> .
The Voice	Jesus: If you're faithful in small-scale matters, you'll be faithful with far bigger responsibilities. If you're crooked in small responsibilities, you'll be no different in bigger things.

Bible Translations with Many Footnotes:

NET Bible®	"The one who is faithful in a very little ³⁴ is also faithful in much, and the one who is dishonest in a very little is also dishonest in much. ^{34sn} The point of the statement faithful in a very little is that character is shown in how little things are treated.
The Spoken English NT	The person who's faithful in relation to something really small ^k is faithful in relation to big things too. And the person who's unfaithful in relation to something really small is unfaithful in relation to big things too. ^{k.} Lit. "the least."

Literal, almost word-for-word, renderings:

A Faithful Version	The one who is faithful in the things that are least is also faithful in much; and the one who is unrighteous in the things that are least is also unrighteous in much.
Analytical-Literal Translation	"The one faithful in a very little [thing] [is] also faithful in much, and the one unrighteous in a very little [thing] is also unrighteous in much.
Context Group Version	He who is trustworthy in a very little is trustworthy also in much: and he who is decadent condemned, unreliable in a very little is decadent condemned, unreliable also in much.
English Standard Version	"One who is faithful in a very little is also faithful in much, and one who is dishonest in a very little is also dishonest in much.
Far Above All Translation	He who is trustworthy in the least thing is also faithful in a greater matter, and he who is dishonest in the least thing is also dishonest in a greater matter.
Green's Literal Translation	He faithful in the least is also faithful in much. And he unrighteous in the least is also unrighteous in much.
Literal New Testament	HE THAT [IS] FAITHFUL IN [THE] LEAST ALSO IN MUCH FAITHFUL IS; AND HE THAT IN [THE] LEAST [IS] UNRIGHTEOUS ALSO IN MUCH UNRIGHTEOUS IS.
Modern Literal Version 2020	The faithful in the least matters is also faithful in much, and the unrighteous in the least matters is also unrighteous in much.
New King James Version	He who <i>is</i> faithful in <i>what is</i> least is faithful also in much; and he who is unjust in <i>what is</i> least is unjust also in much.
A Voice in the Wilderness	He who is faithful in what is least is faithful also in much; and he who is unjust in what is least is unjust also in much.

The gist of this passage: The person who is faithful in small things is faithful when dealing with big things. The person who is dishonest in the small things, will be dishonest for the big things.

Luke 16:10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
pistos (πιστός) [pronounced <i>pis-TOSS</i>]	<i>faithful, trustworthy, dependable, worthy of trust; exhibiting fidelity; believing, confiding, trusting; credible</i>	masculine singular adjective; nominative case	Strong's #4103
en (ἐν) [pronounced <i>en</i>]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
eláchistos (ἐλάχιστος) [pronounced <i>ehl-AKH-ih-s-toss</i>]	<i>least, very little (small), smallest (in size, amount, dignity, importance, rank, authority, commandments, etc.)</i>	superlative adjective; neuter singular; dative, locative or instrumental case	Strong's #1646
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
en (ἐν) [pronounced <i>en</i>]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
polus, pollos (πολύς, πολλός) [pronounced <i>poll-OOS, pol-LOSS</i>]	<i>many, much, large, great; often, mostly, largely as a substantive: many things</i>	neuter singular adjective; dative, locative or instrumental case	Strong's #4183
pistos (πιστός) [pronounced <i>pis-TOSS</i>]	<i>faithful, trustworthy, dependable, worthy of trust; exhibiting fidelity; believing, confiding, trusting; credible</i>	masculine singular adjective; nominative case	Strong's #4103
esti (ἐστί) [pronounced <i>ehs-TEE</i>] or estin (ἐστίν) [pronounced <i>ehs-TIN</i>]	<i>is, are, to be</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)

Translation: The [one who is] faithful in the smallest [matter] is also faithful in great [matters].

Jesus explains to His hearers that, when a person shows himself to be faithful and diligent when completing small tasks or when given the responsibility for small matters, that same person can be trusted with more important matters or with greater responsibilities.

This is something that a good parent teaches his child. As a young person, I just could not wait to spend my allowance (and I did not get much of that). So, very often, I had plans for that money and I would borrow against my next allowance (or against the next lawn that I would mow). I learned, starting with 50¢ or a dollar at a time to fulfill my monetary obligations.

Application: A good manager or boss learns which of his employees can be trusted by giving them small tasks, seeing how they perform, and move on to larger ones. He soon learns that, if he wants something done, he puts that on Charley Brown. If he is looking for a screw up, then he might assign that task to Lucy Van Pelt.

Luke 16:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
en (ἐν) [pronounced <i>en</i>]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
eláχistos (ἐλάχιστος) [pronounced <i>ehl-AKH-ihss-toss</i>]	<i>least, very little (small), smallest (in size, amount, dignity, importance, rank, authority, commandments, etc.)</i>	superlative adjective; neuter singular; dative, locative or instrumental case	Strong's #1646
ádikos (ἄδικος) [pronounced <i>AHD-ee-koss</i>]	<i>unrighteous, unjust, sinful; of one who deals fraudulently with others, deceitful</i>	masculine singular adjective, nominative case	Strong's #94
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
en (ἐν) [pronounced <i>en</i>]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
polus, pollos (πολύς, πολλός) [pronounced <i>poll-OOS, pol-LOSS</i>]	<i>many, much, great, large; often, mostly, largely as a substantive: many things</i>	neuter singular adjective; dative, locative or instrumental case	Strong's #4183
ádikos (ἄδικος) [pronounced <i>AHD-ee-koss</i>]	<i>unrighteous, unjust, sinful; of one who deals fraudulently with others, deceitful</i>	masculine singular adjective, nominative case	Strong's #94
esti (ἐστί) [pronounced <i>ehs-TEE</i>] or estin (ἐστίν) [pronounced <i>ehs-TIN</i>]	<i>is, are, to be</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)

Translation: The [one who is] unrighteous is the smallest [matter] is also unrighteous in great [matters].

People who are unrighteous when doing small tasks—that is, they don't do them or they underperform—the same can be expected of them when given a big task.

Luke 16:10 The [one who is] faithful in the smallest [matter] is also faithful in great [matters]. The [one who is] unrighteous in the smallest [matter] is also unrighteous in great [matters].

Have you ever wondered why God has not assigned you any great responsibilities. You know you are destined to do great things in this life, but God appears to having you playing small ball all day long. Maybe this verse explains why this is the case.

In the alternative, you may have some extremely important tasks to fulfill, but you don't realize that your life matters and that what God has given to you to do is far more important than you seem to think.

Luke 16:10 When a person is faithful and diligent when doing small tasks, that person will also be diligent and faithful when given great responsibilities. Similarly, when a person underperforms on small tasks, that same person will do poorly when given a large task to do.

If then, in the unrighteous mammon faithful you have not become, the true [wealth] why to you [all] he will be persuaded? And if in the other's, faithful you [all] have not become, to you who will give to you [all]?

Luke
16:11-12

If then you are not faithful with [your] unrighteous wealth, [then] who would put confidence in you+ with true [wealth]? And if you are not faithful with another's [wealth or possessions], who will give you+ [their own wealth or possessions]?

If you are not responsible with your own wealth, then who would put confidence in you with theirs? And if you are not responsible when dealing with the wealth of another, who in addition would trust you with theirs?

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) If then, in the unrighteous mammon faithful you have not become, the true [wealth] why to you [all] he will be persuaded? And if in the other's, faithful you [all] have not become, to you who will give to you [all]?
- Douay-Rheims 1899 (Amer.) If then you have not been faithful in the unjust mammon, who will trust you with that which is the true?
And if you have not been faithful in that which is another's, who will give you that which is your own?
- Holy Aramaic Scriptures If you therefore are not trustworthy in the wealth of iniquity, who will believe you concerning the Truth?
And if in that which isn't your own, you haven't been found trustworthy, who will give your own unto you?
- James Murdock's Syriac NT If therefore ye have not been faithful in the unrighteous mammon, who will intrust to you the reality ?
And if ye have not been found faithful in that which is not yours, who will give to you that which is yours?
- Original Aramaic NT If therefore you are not faithful with the wealth of evil, who will commit to you the reality?"
"And if you are not found faithful with what is not yours, who will give you what is yours?"
- Lamsa Peshitta (Syriac) "If therefore you are not faithful with the wealth of evil, who will commit to you the reality?"
"And if you are not found faithful with what is not yours, who will give you what is yours?"

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	If, then, you have not been true in your use of the wealth of this life, who will give into your care the true wealth? And if you have not been true in your care of the property of other people, who will give you that which is yours?
Bible in Worldwide English	So if you could not be trusted to use money, which is bad, who will trust you to use true riches? If you could not be trusted with what belonged to another person, who will give you something for yourself?
Easy English	So if people cannot trust you with money in this world, nobody will trust you with really valuable things. And if people cannot trust you with other people's things, nobody will give you things for yourself.
God's Word™	Therefore, if you can't be trusted with wealth that is often used dishonestly, who will trust you with wealth that is real? If you can't be trusted with someone else's wealth, who will give you your own?
J. B. Phillips	So that if you are not fit to be trusted to deal with the wicked wealth of this world, who will trust you with the true riches? And if you are not trustworthy with someone else's property, who will give you property of your own?"
The Message	If you're not honest in small jobs, who will put you in charge of the store?
NIRV	Suppose you have not been worthy of trust in handling worldly wealth. Then who will trust you with true riches? Suppose you have not been worthy of trust in handling someone else's property. Then who will give you property of your own?
New Life Version	If you have not been faithful with riches of this world, who will trust you with true riches? If you have not been faithful in that which belongs to another person, who will give you things to have as your own?

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

Casual English Bible	Here's the thing, if you can't be trusted with something as unholy as this world's wealth, who's going to trust you with heaven's wealth? And if you can't be trusted with something that belongs to someone else, who's going to give you anything of your own?
Contemporary English V.	If you cannot be trusted with this wicked wealth, who will trust you with true wealth? And if you cannot be trusted with what belongs to someone else, who will give you something that will be your own?
New Berkeley Version	.
New Living Translation	.
UnfoldingWord Simplified T.	So if you have not faithfully handled the money God has given you from this world, he will certainly not let you have the true riches of heaven. If you have not faithfully managed property that belongs to other people, you should not expect anyone to give you property of your own.
William's New Testament	So if you have not proved dependable in handling your ill-gotten riches, who will trust you with the true riches? And if you have not proved dependable in what belongs to someone else, who will trust you with what belongs to you?

Partially literal and partially paraphrased translations:

American English Bible	'So if you fail to prove that you're faithful With the unrighteous wealth [of this world]... Who will trust you with things that are true?
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And if you fail to prove that you're faithful
With things belonging to others...
Who of us will trust you with our things?

Beck's American Translation . Breakthrough Version	So if you did not become trustable in the wrong wealthiness, who will trust the true wealthiness to you? And if you did not become trustable in the other person's thing, who will give you your own things?
A. Campbell's Living Oracles	If, therefore, you have not been honest in the deceitful, who will entrust you with the true riches? And if you have been unfaithful managers for another, who will give you anything to manage for yourselves?
New Advent (Knox) Bible	He who is trustworthy over a little sum is trustworthy over a greater; he who plays false over a little sum, plays false over a greater; if you, then, could not be trusted to use the base riches you had, who will put the true riches in your keeping? Who will give you property of your own, if you could not be trusted with what was only lent you? V. 10 is included for context.
NT for Everyone	If you haven't been faithful with that wicked thing called money, who is going to entrust you with true wealth? And if you haven't been faithful in looking after what belongs to someone else, who is going to give you what is your own?
20 th Century New Testament .	

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	If, then, you have not been faithful with worldly wealth, who will entrust you with true riches? And if you have not been faithful with the belongings of another, who will give you belongings of your own?
Conservapedia Translation	If you haven't even been faithful in dealing with petty, material affairs, who will entrust you with riches of true value? And if you have not been faithful in managing the wealth of another man, who shall give you wealth of your own?
Revised Ferrar-Fenton Bible	If you are therefore dishonest with the unstable wealth, who will entrust to you that which is real? And if you have not been trustworthy in regard to what belongs to another, who will entrust you with anything for yourselves?
God's Truth (Tyndale)	He that is faithful in that which is least the same is faithful in much. And he that is unfaithful in the least: is unfaithful also in much. So then if you have not been faithful in the wicked mammon, who will believe you in that which is true? And if you have not been faithful in another mans business: who shall give you your own?
Leicester A. Sawyer's NT	If, therefore, you have not been faithful in the riches procured by injustice, who will commit to you the true? And if you have not been faithful in another's, who will give you yours?
Weymouth New Testament	If therefore you have not proved yourselves faithful in dealing with the wealth that is tainted with fraud, who will entrust to you the true good? And if you have not been faithful in dealing with that which is not your own, who will give you that which is your own?

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	So if you have been dishonest in handling filthy money, who would entrust you with true wealth? And if you have been dishonest with things that are not really yours, who will give you that wealth which is truly your own? 12:15
The Heritage Bible	If therefore you have absolutely not been faithful in the unrighteous wealth, who will trust you with the true wealth? And if you have absolutely not been faithful in what is not your own, who will give you your own?

New American Bible (2002)	If, therefore, you are not trustworthy with dishonest wealth, who will trust you with true wealth? If you are not trustworthy with what belongs to another, who will give you what is yours?
New Catholic Bible	Therefore, if you have not been trustworthy in handling worldly wealth, who will entrust you with true riches? And if you have not shown yourself to be trustworthy with what belongs to another, who will give you anything of your own?
New English Bible–1970	If, then, you have not proved trustworthy with the wealth of this world, who will trust you with the wealth that is real? And if you have proved untrustworthy with what belongs to another, who will give you what is your own?
New Jerusalem Bible	If then you are not trustworthy with money, that tainted thing, who will trust you with genuine riches? And if you are not trustworthy with what is not yours, who will give you what is your very own?

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	So if you haven't been trustworthy in handling worldly wealth, who is going to trust you with the real thing? And if you haven't been trustworthy with what belongs to someone else, who will give you what ought to belong to you?
Holy New Covenant Trans.	If you cannot be trusted with worldly money, no one will trust you with true wealth. And if you cannot be trusted with the things which belong to someone else, then no one will give you things for yourself.
Tree of Life Version	So then, if you cannot be trusted with unjust wealth, who will trust you with true wealth? Now if you have not been trustworthy with what belongs to another, who will give you anything of your own?

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...if so in the wrong wealth Faithful not [You*] become the [thing] true Who? [to] you* will believe and if in the [one] foreign Faithful not [You*] become the yours Who? [to] you* will give...
Alpha & Omega Bible	THEREFORE IF YOU HAVE NOT BEEN FAITHFUL IN THE USE OF UNRIGHTEOUS WEALTH, WHO WILL ENTRUST THE TRUE RICHES TO YOU? AND IF YOU HAVE NOT BEEN FAITHFUL IN THE USE OF THAT WHICH IS ANOTHER'S, WHO WILL GIVE YOU THAT WHICH IS YOUR OWN?
Awful Scroll Bible	(")If therefore, yourselves came not about, a coming about confident from-within the un-just material resources, who will consign you a consigning of that un-concealed? (")Also if yourselves came not about, a coming about confident from-within that of another's, who will give yous that your all's?
Concordant Literal Version	If, then, you did not come to be faithful in the unjust mammon, who will be entrusting to you `? And, if you did not come to be faithful in that which is an outsider's, who will be giving you that which is yours?
exeGesés companion Bible	So if you are not trustworthy in the unjust mammon, who entrusts you with the true? And if you are not trustworthy in that of another, who gives you that which is your own?
Orthodox Jewish Bible	If, then, you were not ne'emán with unrighteous mammon, who will entrust you with hon emes ? And if you were not neeman with that which belongs to another, who will give you what is your own?

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Therefore if you have not been faithful in the <i>use of</i> earthly wealth, who will entrust the true <i>riches</i> to you? And if you have not been faithful in <i>the use of</i> that [earthly wealth] which belongs to another [whether God or man, and of which you are a trustee], who will give you that which is your own?
An Understandable Version	If therefore you have not been trustworthy in worldly wealth, who will put you in charge of the true [<i>spiritual</i>] riches? And if you have not been trustworthy with what belongs to someone else, who will give you something of your own?
The Expanded Bible	If [^L therefore] you cannot be trusted [have not been faithful] with worldly riches [^L unrighteous mammon], then who will trust you with true riches? And if you cannot be trusted [have not been faithful] with things that belong to someone else, who will give you things of your own?
Jonathan Mitchell NT	"Therefore, since you folks did not (or: if you folks do not) come to be faithful and trustworthy in connection with the inequitable mammon (the unfair and unjust wealth), who will proceed entrusting to you (or: in you) the real and true? "And since you folks did not (or: if you folks do not) come to be faithful and trustworthy in connection with the thing belonging to another, who will continue giving to you (or: for you; in you) the thing that is your own [other MSS: that is ours]?"
P. Kretzmann Commentary	If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own? Long commentary has been placed in the Addendum .
Syndein/Thieme	``If therefore you have not become faithful {in handling} unrighteous/dishonest riches - and you have - who will entrust you with the 'good that has of intrinsic value'? {alethinos} `` And if you haven't been trustworthy/faithful with someone else's property -and you have not - who will give you your own?
Translation for Translators	So if you have not faithfully handled the money that <i>God has given you here</i> on earth, ◀he will certainly not allow you to possess the true <i>spiritual</i> riches <i>in heaven!</i> /would he allow you to possess the true spiritual riches in heaven?▶ [RHQ] And if you have not faithfully managed things that belong to other people, ◀God will certainly not allow you to receive <i>treasures in heaven that</i> would belong to you!/would God allow you to receive <i>treasures in heaven that</i> would belong to you?▶ [RHQ]
The Voice	Jesus: If you can't even handle a small thing like money, who's going to entrust you with spiritual riches that really matter? If you don't manage well someone else's assets that are entrusted to you, who's going to give over to you important spiritual and personal relationships to manage?.

Bible Translations with Many Footnotes:

Lexham Bible	If then you have not been faithful with unrighteous wealth, who will entrust to you the true riches ? [*The word "riches " is not in the Greek text but is implied] And if you have not been faithful with what belongs to another, who will give you your own?
NET Bible®	If then you haven't been trustworthy ³⁵ in handling worldly wealth, ³⁶ who will entrust you with the true riches? ³⁷ And if you haven't been trustworthy ³⁸ with someone else's property, ³⁹ who will give you your own ⁴⁰ ? ^{35tn} Or "faithful." ^{36tn} Grk "the unrighteous mammon." See the note on the phrase "worldly wealth" in v. 9.

^{37sn}Entrust you with the true riches is a reference to future service for God. The idea is like 1 Cor 9:11, except there the imagery is reversed.

^{38tn}Or “faithful.”

^{39tn}Grk “have not been faithful with what is another’s.”

The Passion Translation	If you have not handled the riches of this world with integrity, why should you be trusted with the eternal treasures of the spiritual world? And if you’ve not been proven faithful with what belongs to another, why should you be given wealth of your own?
Rotherham’s Emphasized B.	<If therefore in the unjust’ Riches ^a ye proved unfaithful> The true who unto you will entrust? And <if in what was another’s ye proved unfaithful> Your own who will give unto you? ^a Ap: “Mammon.”
The Spoken English NT	So if you haven’t been faithful in relation to unjust wealth, who’s going to trust you with the real thing? And if you haven’t been faithful with somebody else’s resources, who’s going to give you your own?
Wilbur Pickering’s New T.	If therefore you have not been faithful with the unrighteous mammon, who will commit to your trust the genuine? ³ And if you have not been faithful in what belongs to another, who will give you what is your own? ⁽³⁾ Monetary value is the ‘very little’, and spiritual value is the ‘much’, the ‘genuine’.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	"Therefore, if you _p were not faithful in the unrighteous worldly wealth, who will entrust to you _p the true? "And if you _p were not faithful in the [thing] belonging to another, who will give to you _p your own property?
Charles Thomson NT	If you then were not faithful with this unjust worldly prudence who will entrust to you the true? And if you were not faithful with that which is another's, will any one give you that to be your own? No servant can serve two masters; for he will either hate one, and love the other; or he will attach himself to one, and despise the other: you cannot serve God and worldly prudence.
Context Group Version	If therefore you (pl) haven't been trustworthy in the decadent {or condemned, unreliable} mammon, who will commit to your (pl) trust the true [riches]? And if you (pl) haven't been trustworthy in that which is another's, who will give you (pl) that which is your (pl) own?
Legacy Standard Bible	Therefore if you have not been faithful in the <i>use of</i> unrighteous wealth [Gr <i>mamonas</i> (mammon); wealth personified as an object of worship], who will entrust the true <i>riches</i> to you? And if you have not been faithful in <i>the use of</i> that which is another's, who will give you that which is your own?
Modern Literal Version 2020	Therefore, if you° did not become faithful in the unrighteous money, who will be entrusting the true* <i>riches</i> to you°? And if you° did not become faithful in what is another's, who will be giving you° what <i>is yours</i> °?
New Matthew Bible	So then, if you have not been faithful in the wicked mammon, who will believe you in that which is true? And if you have not been faithful in another man's business, who will give you your own?
Revised Geneva Translation	“If, then, you have not been faithful in the riches of iniquity, who will trust you in the true treasure? “And if you have not been faithful in another man’s goods, who shall give you that which is yours?
Revised Young's Lit. Trans.	...if, then, in the unrighteous mammon ye became not faithful -- the true who will entrust to you? and if in the other's you became not faithful -- your own, who shall give to you?

The gist of this passage: If the believer is not honest with the wealth given him here on earth, why should God trust him with heavenly things?

11-12

Luke 16:11a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced /]	<i>if; whether; that; though</i>	conditional conjunction	Strong's #1487
With the indicative mood, this expresses a 1 st class condition, which is <i>if [and it is true]... or if [and we are assuming that this is true]...</i>			
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tō (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
ádikos (ἄδικος) [pronounced AHD-ee-koss]	<i>unrighteous, unjust, sinful; of one who deals fraudulently with others, deceitful</i>	neuter singular adjective, dative, locative or instrumental case	Strong's #94
mammōnās (μαμμωνᾶς) [pronounced mah-moe-NAHS]	<i>wealth, treasure, riches (where it is personified and against God); avarice; confidence; transliterated, mammon</i>	masculine singular noun, dative, locative or instrumental case	Strong's #3126

John Isett's interlinear Westcott Hort text says that the noun above as a transliterated Aramaic noun which is not declined (it is not any different from its occurrence in v. 9a). E-sword's Robinson/Pierpont Byzantine interlinear Greek New Testament declines it according to the definite article and the adjective.

For the definite article and the adjective above, that is the form for both the masculine singular and neuter singular. The noun is not actually declined.

As an aside, I have come across many verbs which are parsed nearly the exact same way, no matter where they are found. Therefore, it should not seem odd to find an occasional word thrown in here which is not actually declined.

One hears internet experts who claim that the New Testament was originally written in Aramaic...well, if that were the case, why do we have an Aramaic word here? Why was it not translated into the Greek? The logical explanation is, Jesus is speaking in Greek, and once in a great while, he uses the Aramaic language. The word above is possibly well-known to the audience (many of whom spoke both Greek and Aramaic).

pistos (πιστός) [pronounced pis-TOSS]	<i>faithful, trustworthy, dependable, worthy of trust; exhibiting fidelity; believing, confiding, trusting; credible</i>	feminine plural adjective; nominative case	Strong's #4103
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I am not sure yet why this is a feminine plural adjective.

Luke 16:11a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
οὐκ (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
γίνομαι (νίνομαι) [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>	2 nd person plural, aorist (deponent) middle/passive indicative	Strong's #1096

Translation: *If then you are not faithful with [your] unrighteous wealth,...*

I am leaning towards this being wealth acquired when being an unbeliever; or wealth acquired when out of **fellowship**. The person is *not pistos* with this wealth, meaning, *not faithful, not trustworthy, not dependable, not credible*. Taking the two words together, this seems to imply an accumulation of wealth in a manner not consistent with divine establishment norms.

Luke 16:11b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
το (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
ἀληθινός (ἀληθινός) [pronounced al-ay-thee-NOSS]	<i>true, truthful; real, genuine</i>	neuter singular adjective, accusative case	Strong's #228
Could <i>legitimate</i> be a reasonable translation here?			
τί (τί) [pronounced tee]; τίς (τίς) [pronounced tihç]	<i>who, what [one], which, how; whether, why</i>	masculine singular pronoun; interrogative particle; nominative case	Strong's #5101
ὑμῖν (ὕμῖν) [pronounced hoo-MEEN]	<i>you [all]; in you; to you; in you; by you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
πιστεύω (πιστεύω) [pronounced pis-TOO-oh]	<i>to believe; to think to be true, to be persuaded of, to place confidence in; to put trust in; to commit to</i>	3 rd person singular, future active indicative	Strong's #4100

Translation: *...[then] who would put confidence in you+ with true [wealth]?*

Many times, when a sentence begins with an *if*, then it is continued with a *then* (although we do not find the word *then* always in this sort of construction).

It is said that person has acquired unjust wealth would not be one to receive confidence from others—perhaps indicating that others would not trust any of his wealth to be legitimate (or, *true, genuine*).

I don't think that this person is being interviewed to make him the cash/securities manager for someone else; but I think this makes whatever financial increase that he has is suspect.

Luke 16:11 *If then you are not faithful with [your] unrighteous wealth, [then] who would put confidence in you+ with true [wealth]?*

The riches of earth are not true riches. However, our faithfulness or lack of same when dealing with earthly wealth is an indicator as how we would deal with heavenly wealth. Heavenly wealth would include **Bible doctrine** as well as opportunities for spiritual action.

Luke 16:12a			
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
εἰ (εἰ) [pronounced I]	<i>if; whether; that; though</i>	conditional conjunction	Strong's #1487
ἐν (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
τῷ (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
ἀλλότριος (ἀλλότριος) [pronounced al-LOT-ree-oss]	<i>another's, belonging to another, a stranger's, not one's own; by extension foreign, not akin, hostile, alien</i>	masculine singular adjective; dative, locative or instrumental case	Strong's #245
πίστος (πιστός) [pronounced pis-TOSS]	<i>faithful, trustworthy, dependable, worthy of trust; exhibiting fidelity; believing, confiding, trusting; credible</i>	feminine plural adjective; nominative case	Strong's #4103
I am not sure yet why this is a feminine plural adjective.			
οὐκ (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
γίνομαι (γίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	2 nd person plural, aorist (deponent) middle/passive indicative	Strong's #1096

Translation: *And if you are not faithful with another's [wealth or possessions],...*

Here, it is not clear to what the Lord is referring to, but these 3 verses all seem to center upon money or wealth; so, I have assumed that we are speaking of being faithful with another's wealth or possessions.

This certainly could be as simple in concept as borrowing money from someone, but not really being faithful in that transaction. What I mean is, when money is borrow, it might be to shore up financial problems or it might be used for an investment; but this suggests that, if either is the case, the money is not going for either of those things.

Luke 16:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
hēmēteros (ἡμέτερος) [pronounced <i>hay-MEHT-er-oss</i>]	<i>our; your (by a different reading)</i>	1 st person (neuter?) plural, possessive pronoun; accusative case	Strong's #2251
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
didōmi (δίδωμι) [pronounced <i>dihd-OH-mee</i>]	<i>to give, to grant; to supply, to furnish; to entrust; to pay wages; to appoint to office; to permit; to give up, to yield; to give back; to sacrifice</i>	3 rd person singular, future active indicative	Strong's #1325
humin (ὑμῖν) [pronounced <i>hoo-MEEN</i>]	<i>you [all]; in you; to you; in you; by you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771

There is a clear parallel between vv. 11 and 12.

Translation: ...who will give you+ [their own wealth or possessions]?

The Lord is saying, "Based upon what you have done before, who would ever give you more money?"

Luke 16:12 And if you are not faithful with another's [wealth or possessions], who will give you+ [their own wealth or possessions]?

No domestic servant keeps on being able two lords to serve; or for the one he will hate and to the other he will love; or one he will hold to and of the other, he will despise. You [all] are not able God to serve and mammon."

Luke
16:13

No servant is able to serve two masters; either he will hate the one and love the other; or he will hold to the one but despise the other. You are not able to serve [both] God and wealth."

A servant is not able to serve two masters. He will either hate the one and love the other; or he will hold to the one, but despise the other. You cannot serve both God and money."

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	No domestic servant keeps on being able two lords to serve; or for the one he will hate and to the other he will love; or one he will hold to and of the other, he will despise. You [all] are not able God to serve and mammon."
Douay-Rheims 1899 (Amer.)	No servant can serve two masters: for either he will hate the one and love the other: or he will hold to the one and despise the other. You cannot serve God and mammon.
Holy Aramaic Scriptures	There is no servant who is able to serve two lords, for, he will either hate one, and he will love the other, or he will honor one, and the other he will despise. You are not able to serve Alaha {God}, and mamuna {wealth}."
James Murdock's Syriac NT	There is no servant, who can serve two lords. For, either he will hate the one and love the other, or he will honor the one and despise the other. Ye cannot serve God and mammon.
Original Aramaic NT	"There is no servant who can serve two masters, for either he will hate the one and love the other, or he will honor the one and he will neglect the other. You cannot serve God and money."
Lamsa Peshitta (Syriac)	"There is no servant who can serve two masters, for either he will hate the one and love the other, or he will honor the one and he will neglect the other. You cannot serve God and money."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	No man may be a servant to two masters: for he will have hate for the one and love for the other; or he will keep to the one and have no respect for the other. You may not be servants of God and of wealth.
Bible in Worldwide English	No servant can work for two masters. He will hate one and love the other. Or he will obey one and despise the other. You cannot work for both God and money.
Easy English	A slave cannot work for two masters at the same time. Maybe he will hate one of the masters, but he will love the other one. Or he will work well for one master, but he will think bad things about the other one. God and money are like different masters. You cannot work for both of them.'
God's Word™	"A servant cannot serve two masters. He will hate the first master and love the second, or he will be devoted to the first and despise the second. You cannot serve God and wealth."
J. B. Phillips	"No servant can serve two masters. He is bound to hate one and love the other, or give his loyalty to one and despise the other. You cannot serve God and the power of money at the same time."
<i>The Message</i>	No worker can serve two bosses: He'll either hate the first and love the second Or adore the first and despise the second. You can't serve both God and the Bank.
NIRV	"No one can serve two masters at the same time. Either you will hate one of them and love the other. Or you will be faithful to one and dislike the other. You can't serve God and money at the same time."
New Life Version	No servant can have two bosses. He will hate the one and love the other. Or, he will be faithful to one and not faithful to the other. You cannot be faithful to God and to riches at the same time."

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

Casual English Bible **YOU CAN'T WORK FOR TWO BOSSES WITHOUT HATING ONE**

Contemporary English V.	No worker can be loyal to two bosses. You're going to love one and hate the other. That's the way it is. You'll devote yourself to one and you'll despise the other. You can't work for God if you're going to work for money."
The Living Bible	You cannot be the slave of two masters. You will like one more than the other or be more loyal to one than to the other. You cannot serve God and money.
New Berkeley Version	"For neither you nor anyone else can serve two masters. You will hate one and show loyalty to the other, or else the other way around—you will be enthusiastic about one and despise the other. You cannot serve both God and money."
New Living Translation	.
UnfoldingWord Simplified T.	"No one can serve two masters. For you will hate one and love the other; you will be devoted to one and despise the other. You cannot serve God and be enslaved to money."
William's New Testament	No servant is able to serve two different masters at the same time. If he tried to do that, he would hate one of them and love the other one, or he would be loyal to one of them and despise the other one. You cannot devote your life to serving God if you are also devoting your life to acquiring money and other material possessions."
	No house-servant can be a slave to two masters, for either he will hate one and love the other, or he will be devoted to one and despise the other. You cannot serve God and money.

Partially literal and partially paraphrased translations:

American English Bible	'You can't slave for two [different] masters; For you'll dislike one and you'll love the other, And you'll stick to one while despising the other... So you can't slave for both God and wealth.'
Beck's American Translation	.
Breakthrough Version	No domestic servant is able to be a slave to two masters. You see, either he will hate the one and love the other, or he will have one in front of him and ignore the other. You are not able to be a slave to God and wealthiness."
Common English Bible	'Nobody can serve two masters. You will end up hating one and loving the other, or going along with the first and despising the other. You can't serve God and money.'
A. Campbell's Living Oracles	A servant can not serve two masters: for either he will hate one, and love the other; or, at least, will attend one, and neglect the other. You can not serve God and mammon.
New Advent (Knox) Bible	No servant can be in the employment of two masters at once; either he will hate the one and love the other, or he will devote himself to the one and despise the other. You must serve God or money; you cannot serve both.
20 th Century New Testament	.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	No servant can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and money."
Conservapedia Translation	No servant can serve two masters: for he will either hate the first, and love the second; or else he will love the first, and despise the second. You cannot serve God and materialism.
Revised Ferrar-Fenton Bible	"No servant can serve two masters; for either he will disregard the one, and cling to the other; or, he will respect the one, and despise the other. You cannot serve both God and mammon."
Leicester A. Sawyer's NT	No domestic can serve two masters; for he will either hate the first and love the other, or he will adhere to the first and despise the other. You cannot serve God and riches.

Weymouth New Testament "No servant can be in bondage to two masters. For either he will hate one and love the other, or else he will cling fast to one and scorn the other. You cannot be bondservants both of God and of gold."

Catholic Bibles (those having the imprimatur):

Christian Community (1988) • No servant can serve two masters. Either he does not like the one and is fond of the other, or he regards one highly and the other with contempt. You cannot give yourself both to God and to Money."

Footnote on the Rich in the **Addendum**.

Mt 6:24

The Heritage Bible

Absolutely no house servant has the power to serve two lords, because either he will hate the one, and love the other, or else he will hold to the one, and despise the other. You absolutely do not have the power to serve God and wealth.

New American Bible (2011)

No servant can serve two masters.* He will either hate one and love the other, or be devoted to one and despise the other. You cannot serve God and mammon."^d

* [16:13] The third conclusion is a general statement about the incompatibility of serving God and being a slave to riches. To be dependent upon wealth is opposed to the teachings of Jesus who counseled complete dependence on the Father as one of the characteristics of the Christian disciple (Lk 12:22–39). God and mammon: see note on Lk 16:9. Mammon is used here as if it were itself a god.

d. [16:13] Mt 6:24.

New English Bible–1970

'No servant can be the slave of two masters; for either he will hate the first and love the second, or he will be devoted to the first and think nothing of the second. You cannot serve God and Money.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

No servant can be slave to two masters, for he will either hate the first and love the second, or scorn the second and be loyal to the first. You can't be a slave to both God and money."

Holy New Covenant Trans.

"No slave can serve two masters at the same time. The slave will give himself to one, for his good, expecting nothing in return, over the other. Or, he will be more loyal to one and look down on the other. You cannot be a slave for God and Money at the same time."

Tree of Life Version

No servant can serve two masters; for either he will hate the one and love the other, or he will stick by one and look down on the other. You cannot serve God and money."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...No Servant has (ability) two lords to serve or for the one [one] [He] will hate and the another [one] [He] will love or one [one] [He] will hold and the another [one] [He] will despise not [You*] have (ability) god to serve and wealth...

Alpha & Omega Bible

NO SERVANT CAN SERVE TWO MASTERS; FOR EITHER HE WILL HATE THE ONE AND LOVE THE OTHER, OR ELSE HE WILL BE DEVOTED TO ONE AND DESPISE THE OTHER. YOU CANNOT SERVE THEOS (*The Alpha & Omega*) AND WEALTH."

Awful Scroll Bible

(")Yet-not-one household servant, is himself able to devotedly serve two masters, for either he will hate the one and love the other, or himself will hold-over-against to one, and be against-the-sympathy of the other. Yourselves are not able, to be a devoted servant to God and material resources."

Concordant Literal Version	No domestic can be slaving for two lords, for either he will be hating one and loving the other, or he will be upholding one and despising the other. You can not slave for God and mammon."
exeGesés companion Bible	No housekeeper can serve two adonim: for either he hates the one and loves the other; or else he upholds the one and disesteems the other. You cannot serve Elohim and mammon.
Orthodox Jewish Bible	No eved is able to serve two adonim; for either he will have sinah (hatred) toward the one and he will have ahavah (love) toward the other, or one he will be devoted to and the other he will despise. Your avodas service cannot be for both Hashem and Mammon.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	No servant can serve two masters; for either he will hate the one and love the other, or he will stand devotedly by the one and despise the other. You cannot serve <i>both</i> God and mammon [that is, your earthly possessions or anything else you trust in and rely on instead of God]."
An Understandable Version	No person can serve two masters, for he will either hate the one and love the other, or else he will cling to the one [<i>i.e., as a close friend</i>] and look down on the other. You cannot serve God and material things [<i>at the same time</i>]."
The Expanded Bible	"No servant can serve two masters [lords]. [^L For] The servant will hate one master and love the other, or will follow [be devoted/loyal to] one master and refuse to follow [despise] the other. You cannot serve both God and worldly riches [money; ^L mammon]."
Jonathan Mitchell NT	"No domestic (household servant) continues able to habitually perform as a slave for (or: to) two owners (masters; lords); you see, he will either proceed treating the one with less preference and disfavor (with ill will; with disapproval; with hate) and will continue loving the other (the different one), or, he will continue holding himself instead to (= uphold, be attentive to, stay loyal to and support) [things] pertaining to one and then proceed despising (hold a down-oriented opinion and frame of mind toward) the other (the different one). You folks continue unable to keep on performing as a slave for (or: to) God and also to (or: for) mammon (= wealth, money, or, the god of riches).
P. Kretzmann Commentary	Verses 13-18 A lesson concerning covetousness. No servant can. serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God. and mammon.
Syndein/Thieme	``No servant/domestic has the ability/power {dunamai} to serve two masters. For he will either hate the one and love {agapao} the other, or be loyal/'hold firmly' to the one and despise the other. You absolutely {ouk} cannot serve/ 'perform duties of a slave' to God and riches."
Translation for Translators	No servant is able to serve two <i>different</i> bosses <i>at the same time</i> . If he tried to do <i>that</i> , he would prefer one of them more than the other one; he would be loyal to one of them and despise the other one. Similarly, you cannot <i>devote your life</i> to worshipping God and <i>worshipping</i> money and material goods <i>at the same time</i> ."
The Voice	Jesus: Imagine you're a servant and you have two masters giving you orders. <i>What are you going to do when they have conflicting demands?</i> You can't serve both, so you'll either hate the first and love the second, or you'll faithfully serve the first and despise the second. One master is God and the other is money. You can't serve them both.

Bible Translations with Many Footnotes:

Lexham Bible	No domestic slave is able to serve two masters, for either he will hate the one and love the other, or he will be devoted to one and will despise the other. You are not able to serve God and money.”
NET Bible®	No servant can serve two masters, for either he will hate ⁴¹ the one and love the other, or he will be devoted to the one and despise ⁴² the other. You cannot serve God and money.” ⁴³ ^{41sn} The contrast between hate and love here is rhetorical. The point is that one will choose the favorite if a choice has to be made. ^{42tn} Or “and treat [the other] with contempt.” ^{43tn} Grk “God and mammon.” This is the same word (μαμωνας, mamwnas; often merely transliterated as “mammon”) translated “worldly wealth” in vv. 9, 11. ^{sn} The term money is used to translate mammon, the Aramaic term for wealth or possessions. The point is not that money is inherently evil, but that it is often misused so that it is a means of evil; see 1 Tim 6:6-10, 17-19. God must be first, not money or possessions.
The Passion Translation	It is impossible for a person to serve two masters at the same time. You will be forced to love one and reject the other. One master will be despised and the other will have your loyal devotion. It is no different with God and the wealth of this world. ^[d] You must enthusiastically love one and definitively reject the other.” ^[d] The word used here is Mammon, which is money personified as a god and worshiped.
Rotherham’s Emphasized B.	[No’ domestic can unto two’ masters be in service; For either the one he will hate, and the other love, Or unto the one he will hold, and the other despise: Ye cannot unto God be in service, and unto Riches. ^a Ap: “Mammon.”
The Spoken English NT	No slave can serve two masters. They’ll either hate the one and love the other, or they’ll be loyal to the one and despise the other. You can’t serve both God and wealth. ^l ^l Lit. “mammon,” possibly “the god of getting rich.”
Wilbur Pickering’s New T.	No servant can serve two masters; either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and mammon!” ⁴ ⁽⁴⁾ Verse 13 declares a terribly important truth. To embrace the world’s value system (humanism, relativism, materialism) is to reject God. Materialistic ‘Christians’ are really serving mammon.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	"No household servant is able to be serving as a slave to two masters, for either he will hate the one and love the other, or he will be devoted to one and despise the other. You _p are not able to be serving as a slave to God and to worldly wealth."
Charles Thomson NT	No servant can serve two masters; for he will either hate one, and love the other; or he will attach himself to one, and despise the other: you cannot serve God and worldly prudence.
Context Group Version	No household slave can serve as a slave to two masters: for either he will spurn the one, and give allegiance to the other; or he will hold to one, and ignore the other. You (pl) can't serve as a slave to God and mammon.
Legacy Standard Bible	No servant [Or <i>house-servant</i>] can [m]serve [Or <i>be a slave to</i>] two masters; for either he will hate the one and love the other, or else he will be devoted to one and despise the other. You cannot serve [Or <i>be a slave to</i>] God and wealth [Gr <i>mamonas</i> (mammon); wealth personified as an object of worship].”

Modern Literal Version 2020	No domestic <i>servant</i> is able to serve* two lords; for* either he will hate the one and will love* the other; or he will hold to one and despise the other. You° are not able to serve* God and money.
New Matthew Bible	No servant can serve two masters. For either he will hate the one and love the other, or else he will lean to the one and neglect the other. You cannot serve both God and mammon.
Revised Young's Lit. Trans.	'No domestic is able to serve two lords, for either the one he will hate, and the other he will love; or one he will hold to, and of the other he will be heedless; you are not able to serve God and mammon.'

The gist of this passage: A slave is unable to serve two masters. He will develop a strong preference of one over the other.

Luke 16:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ουδείς (οὐδεῖς, οὐδεμία, οὐδέν) [pronounced oo-DICE, oo-deh-MEE-ah; oo-DEHN]	<i>no, no one, 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
οικέτης (οἰκέτης) [pronounced oy-KEHT-ace]	<i>domestic servant, menial domestic; one who serves in home of his master</i>	masculine singular noun, nominative case	Strong's #3610
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 rd person singular, present (deponent) middle or passive indicative	Strong's #1410
duo (δύο) [pronounced DOO-oh]	<i>two, both</i>	Indeclinable adjective; primary numeral	Strong's #1417
It says indeclinable, but it is changed here and listed as a masculine plural; dative, locative or instrumental case.			
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs; a prince, chief, sovereign</i>	masculine plural noun; dative, locative or instrumental case	Strong's #2962
douleúō (δουλεύω) [pronounced dool-YOO-oh]	<i>to serve, to act as a servant, to be a slave, to be in bondage to</i>	present active infinitive	Strong's #1398

Translation: No servant is able to serve two masters;...

This appears to be a new, but related subject. Jesus is drawing an analogy. A house servant serves one person. He has one person over him, and he is to do the bidding of that person. Having two bosses can become difficult, if not unmanageable.

Luke 16:13b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ê (ἢ) [pronounced ā]	<i>or; either, rather; than; but; save</i>	disjunctive particle	Strong's #2228
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
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
heís, mia, hen (εἷς, μία, ἓν) [pronounced hice, MEE-ah, ehn]	<i>one [in number, in terms of unity]; emphatic use: even one, each one, one single, only one; with one accord, with one voice; one and the same</i>	masculine singular numeral adjective, accusative case	Strong's #1520
miseô (μισέω) [pronounced mihs-EH-oh]	<i>to hate, pursue with hatred, detest; to be hated, detested</i>	3 rd person singular, future active indicative	Strong's #3404
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
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
héteros (ἕτερος) [pronounced HEH-ter-os]	<i>another [of a different kind], other; different, altered</i>	correlative pronoun; masculine singular adjective; accusative case	Strong's #2087
agapaô (ἀγαπάω) [pronounced ahg-ahp-AH-oh]	<i>to love, to esteem, to regard with strong affection; to love and serve with fidelity; to regard with favor (goodwill, benevolence); to delight in; to have a relaxed mental attitude toward</i>	3 rd person singular, future active indicative	Strong's #25

Translation: ...either he will hate the one and love the other;...

Jesus suggests that with two masters, the house manager might hate one and love the other (the verbs here not necessarily signifying exactly these sets of emotions, but just having a different and opposite response to the two masters.

Luke 16:13c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ê (ἢ) [pronounced ā]	<i>or; either, rather; than; but; save; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228

Luke 16:13c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
heís, mia, hen (εἷς, μία, ἓν) [pronounced <i>hice</i> , <i>MEE-ah</i> , <i>ehh</i>]	<i>one [in number, in terms of unity]; emphatic use: even one, each one, one single, only one; with one accord, with one voice; one and the same</i>	masculine singular numeral adjective, genitive/ablative case	Strong's #1520
antéchomai (ἀντέχομαι) [pronounced <i>n-TEHKKH-om-ah-ee</i>]	<i>to hold to, to cling to, to adhere to; to be loyal to; to care for; to support</i>	3 rd person singular, future (deponent) middle indicative	Strong's #472
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
héteros (ἕτερος) [pronounced <i>HEH-ter-os</i>]	<i>another [of a different kind], other; different, altered</i>	correlative pronoun; masculine singular adjective; genitive/ablative case	Strong's #2087
kataphronéō (καταφρονέω) [pronounced <i>kat-af-ron-EH-oh</i>]	<i>to despise, to disdain, to have contempt for; to think little (nothing) of, to look down upon; to think against</i>	3 rd person singular, future active indicative	Strong's #2706

Translation: ...or he will hold to the one but despise the other.

Jesus suggests that the servant with two masters might hold to or cling to one master, but despise the other.

This was the analogy, and the people hearing Jesus understand what He is saying.

Luke 16:13d			
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>	2 nd person plural, 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>			
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, dative, locative or instrumental case	Strong's #2316

Luke 16:13d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
δουλεύω (δουλεύω) [pronounced <i>dool-YOO-oh</i>]	<i>to serve, to act as a servant, to be a slave, to be in bondage to</i>	present active infinitive	Strong's #1398
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
μαμμωνᾶς (μαμμωνᾶς) [pronounced <i>mahm-moe-NAHS</i>]	<i>wealth, treasure, riches (where it is personified and against God); avarice; confidence; transliterated, mammon</i>	masculine singular noun, dative, locative or instrumental case	Strong's #3126

John Isett's interlinear Westcott Hort text says that the noun above as a transliterated Aramaic noun which is not declined (it is not any different from its occurrence in v. 9a). E-sword's Robinson/Pierpont Byzantine interlinear Greek New Testament declines it according to the previous noun.

Translation: You are not able to serve [both] God and wealth.”

Now Jesus gives a specific application to the principle found previously. “You cannot serve God and money.” Money, by the way, is a stand-in for anything you might put ahead of God, or, in your mind equal to God. Material possessions, vacations, good food, alcohol or substance abuse, sex, family, **approbation lust**, etc. In your mind, you might consider any one of these items, or something else equal to or better than your relationship with God (which would include **rebound** and the intake of Bible doctrine).

Application: Don't become confused here and think that you can never see your family again, or that you cannot eat good food or that you cannot make money. There are legitimate things in life which you can pursue and have; but, they should all take a backseat to Bible doctrine. I believe that the daily intake of Bible doctrine is key to the growing believers life. R. B. Thieme, Jr., for much of his pastorate, had at least 7 different classes going every single week. Most pastor cannot keep up with such a schedule. So you take in doctrine from your **pastor-teacher**; and then you supplement this in some way—re-listening to the lesson, listening to past lessons, or supplementing your **spiritual growth** in some other way. Most of my life, I was a workaholic. Nevertheless, for nearly every day of the 45 years that I have been saved, I have been able to digest an hour's lesson nearly every day. This was very much due to the availability of lessons from Berachah Church. My work never suffered and I do not believe that my relationship with family members ever suffered.

Luke 16:13 **No servant is able to serve two masters; either he will hate the one and love the other; or he will hold to the one but despise the other. You are not able to serve [both] God and wealth.”** (Kukis mostly literal translation)

Luke 16:11–13 **If then you are not faithful with [your] unrighteous wealth, [then] who would put confidence in you+ with true [wealth]? And if you are not faithful with another's [wealth or possessions], who will give you+ [their own wealth or possessions]? No servant is able to serve two masters; either he will hate the one and love the other; or he will hold to the one but despise the other. You are not able to serve [both] God and wealth.”** (Kukis mostly literal translation)

Luke 16:11–13 **If you are not responsible with your own wealth, then who would put confidence in you with theirs? And if you are not responsible when dealing with the wealth of another, who in addition would trust you with theirs? A servant is not able to serve two masters. He will either hate the one and love the other; or he will hold to the one, but despise the other. You cannot serve both God and money.”** (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

The Importance of the Word of God/Marriage and Divorce

But hear these things all [of them] the pharisees—lovers of money they keep on being—and they are ridiculing Him.

Luke
16:14

The pharisees, [who] are lovers of money, hear all these things, and they continue ridiculing Jesus [lit., Him].

The pharisees, who are filled with materialism lust, hear these things which Jesus is teaching, and they begin to ridicule Him.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But hear these things all [of them] the pharisees—lovers of money they keep on being—and they are ridiculing Him.
Douay-Rheims 1899 (Amer.)	Now the Pharisees, who were covetous, heard all these things: and they derided him.
Holy Aramaic Scriptures	Now, when the Phrishe {the Pharisees} heard all these things, because they were loving kespha {silver/money}, they were mocking at Him.
James Murdock's Syriac NT	And the Pharisees, when they heard all these things, because they loved money, derided him.
Original Aramaic NT	But when the Pharisees heard all these things, they were mocking him because they loved money.
Lamsa Peshitta (Syriac)	But when the Pharisees heard all these things, they were mocking him because they loved money.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the Pharisees, who had a great love of money, hearing these things, were making sport of him.
Bible in Worldwide English Easy English	The Pharisees loved money. They heard all these things. They made fun of him. The Pharisees heard all this. They loved money very much, so they laughed at Jesus. They said to him, 'You are wrong.'
Easy-to-Read Version—2008	The Pharisees were listening to all these things. They criticized Jesus because they all loved money.
God's Word™	The Pharisees, who love money, heard all this and were making sarcastic remarks about him.
Good News Bible (TEV)	When the Pharisees heard all this, they made fun of Jesus, because they loved money.
J. B. Phillips <i>The Message</i>	Now the Pharisees, who were very fond of money, heard all this with a sneer. When the Pharisees, a money-obsessed bunch, heard him say these things, they rolled their eyes, dismissing him as hopelessly out of touch.
NIRV New Life Version	The Pharisees loved money. They heard all that Jesus said and made fun of him. Jesus Teaches That the Law Is Not Finished The proud religious law-keepers heard all these things. They loved money so they made fun of Jesus.
New Simplified Bible	Hearing this the Pharisees made fun of Jesus, because they loved money.

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

Casual English Bible	Pharisees loved money. They heard what Jesus said, so they started to make fun of him.
Contemporary English V.	The Pharisees really loved money. So when they heard what Jesus said, they made fun of him.
The Living Bible	The Pharisees, who dearly loved their money, naturally scoffed at all this.
New Berkeley Version	.
New Living Translation	The Pharisees, who dearly loved their money, heard all this and scoffed at him.
The Passion Translation	Now, the Jewish religious leaders who were listening to Jesus were lovers of money. They laughed at what he said and mocked his teachings.
UnfoldingWord Simplified T.	When the Pharisees who were there heard Jesus say that, they made fun of him because they loved to acquire money.
William's New Testament	Now the Pharisees who were lovers of money had been listening to all this, and they began to ridicule Him.

Partially literal and partially paraphrased translations:

American English Bible	Now, the Pharisees (who loved silver) were listening to him as he was saying these things, and they were looking at him with contempt.
Beck's American Translation	.
Breakthrough Version	The Separatists, who are fond of money, were listening to all these things and making fun of Him out loud.
Common English Bible	Jesus responds to Pharisees The Pharisees, who were money-lovers, heard all this and sneered at Jesus.
New Advent (Knox) Bible	The Pharisees, who were fond of riches, heard all this, and poured scorn on him.
20 th Century New Testament	All this was said within hearing of the Pharisees, who were lovers of money, and they began to sneer at Jesus.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	Kingdom Values The Pharisees, who were lovers of money, were listening to all these things and scoffing at him.
Conservapedia Translation	And the Pharisees there, who were jealous, heard all these things: and they mocked Him.
Revised Ferrar-Fenton Bible	Address to Money Worshipers. The Pharisees, who were lovers of money, sneered at Him, however, when they heard all these remarks.
Free Bible Version	The Pharisees, who loved money, heard what Jesus said and laughed at him.
International Standard V	<i>The Law and the Kingdom of God</i> <i>(Matthew 11:12-13)</i> Now the Pharisees, who love money, had been listening to all this and began to ridicule Jesus. [Lit. him].
Montgomery NT	Now the Pharisees who loved money listened to all this and they jeered at him.
Leicester A. Sawyer's NT	And the Pharisees, who are avaricious, heard all these things, and derided him.
Weymouth New Testament	To all this the Pharisees listened, bitterly jeering at Him; for they were lovers of money.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And the Pharisees, being lovers of silver, heard all these things, and they sneered outright at him.
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New American Bible (2011)	<p>A Saying Against the Pharisees.</p> <p>* <i>The Pharisees, who loved money,* heard all these things and sneered at him.</i></p> <p>* [16:14–18] The two parables about the use of riches in chap. 16 are separated by several isolated sayings of Jesus on the hypocrisy of the Pharisees (Lk 16:14–15), on the law (Lk 16:16–17), and on divorce (Lk 16:18).</p> <p>* [16:14–15] The Pharisees are here presented as examples of those who are slaves to wealth (see Lk 16:13) and, consequently, they are unable to serve God.</p>
New Catholic Bible	<p>Teachings concerning Justice and the Judaic Law</p> <p>A Saying against the Pharisees.^[e] <i>The Pharisees, who loved money, heard all this and they ridiculed him.</i></p> <p>[e] More than once Jesus denounces the pretense of those who pass themselves off as religious people (see Lk 11:39-40; 18:9; 20:47).</p>
New English Bible–1970	<p>The Law and the Kingdom of God (Peraea)</p> <p>[Lk.16.14-18 →] - Mt.11.12-13</p> <p><i>The Pharisees, who loved money, heard all this and scoffed at him.</i></p>

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Holy New Covenant Trans.	<p><i>The P'rushim heard all this, and since they were money-lovers, they ridiculed him.</i></p> <p><i>The Pharisees were listening to all these things. They were criticizing Jesus, because they all loved money.</i></p>
The Scriptures 2009	<p><i>And the Pharisees, who loved silver, also heard all this, and were sneering at Him,...</i></p>

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	<p><i>...heard but these all The Pharisees Liking (Silver) Becoming and [Men] ridiculed him...</i></p>
Alpha & Omega Bible	<p><i>NOW THE PHARISEES, WHO WERE LOVERS OF MONEY, WERE LISTENING TO ALL THESE THINGS AND WERE SCOFFING AT HIM.</i></p>
Awful Scroll Bible	<p><i>Moreover, the Resolved themselves, are surely beginning-under as silver-cherishers, retain to hear all these-same things, even perist to mock-at him.</i></p>
Concordant Literal Version	<p><i>Now the Pharisees also, inherently fond of money, heard all these things, and they scouted Him."</i></p>
exeGesés companion Bible	<p><i>And the Pharisees who befriend silver also hear all these: and they sneer at him.</i></p>
Orthodox Jewish Bible	<p><i>And the Perushim, who were ohavei kesef (lovers of money), heard all this and they made leitzonus (fun) of Rebbe, Melech HaMoshiach.</i></p>
Rotherham's Emphasized B.	<p>§ 64. <i>The Lofty brought low: The Rich Man and Lazarus.</i></p> <p><i>Now the Pharisees, who were [lovers of money] were hearing all these things, and were openly sneering at him.</i></p>

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p><i>Now the Pharisees, who were lovers of money, were listening to all these things and were sneering and ridiculing Him.</i></p>
An Understandable Version The Expanded Bible	<p><i>Then the Pharisees, who loved money, heard these things and sneered at Jesus.</i></p> <p>God's Law Cannot Be Changed</p> <p><i>The Pharisees, who loved money, were listening to all these things and made fun of [derided; ridiculed] Jesus.</i></p>
Jonathan Mitchell NT	<p><i>Now the Pharisees, habitually being inherently fond of silver (= money-lovers), were listening to all these things, and so began turning out and up their noses while contemptuously sneering at Him.</i></p>
Syndein/Thieme	<p>{More Warnings about the Pharisees}</p>

“Now the Pharisees, being money lovers, were listening to all these things, and they ridiculed {ekmukterizo} Him.”

{Note: Ekmukterizo means the Pharisees were actually turning up the noses and making a hook of it on which to suspend Him as an obstacle of ridicule!}

Translation for Translators

Jesus taught that God’s laws are permanent.

Luke 16:14-18

There were some Pharisees there. They loved to acquire money. When they heard Jesus say that, they ridiculed him.

The Voice

The Pharisees overheard all this, and they started mocking Jesus because they really loved money.

Bible Translations with Many Footnotes:

NET Bible®

More Warnings about the Pharisees

The Pharisees⁴⁴ (who loved money) heard all this and ridiculed⁴⁵ him.

^{44sn} See the note on Pharisees in 5:17.

^{57sn} Pharisees were members of one of the most important and influential religious and political parties of Judaism in the time of Jesus. There were more Pharisees than Sadducees (according to Josephus, Ant. 17.2.4 [17.42] there were more than 6,000 Pharisees at about this time). Pharisees differed with Sadducees on certain doctrines and patterns of behavior. The Pharisees were strict and zealous adherents to the laws of the OT and to numerous additional traditions such as angels and bodily resurrection.

^{45tn} A figurative extension of the literal meaning “to turn one’s nose up at someone”; here “ridicule, sneer at, show contempt for” (L&N 33.409).

The Spoken English NT

God’s Thinking versus Human Thinking

Now, the Pharisees (who love money) would hear all these sayings, and they’d laugh at Jesus.^m

^m Lit. “snort at him.”

Wilbur Pickering’s New T.

The Law will not fail

Now the Pharisees, who were lovers of money, were also listening to all these things, and they were ridiculing Him.

Literal, almost word-for-word, renderings:

A Faithful Version

Now the Pharisees who were also covetous, heard all these things; and they ridiculed Him.

Charles Thomson NT

When the Pharisees who loved money heard all these things they treated him with scorn.

Context Group Version

And the Pharisees, who were dedicated lovers of money, heard all these things; and they scoffed at him.

English Standard Version

The Pharisees, who were lovers of money, heard all these things, and they ridiculed him.

Far Above All Translation

Now the Pharisees also heard all these things, and, being avaricious, they mocked him.

Green’s Literal Translation

And being lovers of money, the Pharisees also heard all these things; and they derided Him.

Modern English Version

The Law and the Kingdom of God

The Pharisees, who were lovers of money, heard all these things and derided Him.

Modern Literal Version 2020

Now the Pharisees, who are* money-lovers, were also hearing all these things, and they were ridiculing him.

New King James Version

The Law, the Prophets, and the Kingdom

Now the Pharisees, who were lovers of money, also heard all these things, and they derided [Lit. *turned up their nose at*] Him.

New Matthew Bible

All these things the Pharisees also heard, who were covetous; and they mocked him.

Niobi Study Bible

The Law, the Prophets, and the Kingdom

And the Pharisees also, who were covetous, heard all these things, and they derided Him.

The gist of this passage:

The pharisees are also listening in at this time and they scoff at what the Lord says, but it is because they are covetous.

Luke 16:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ακούῳ (ἀκούω) [pronounced ah-KOO-oh]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	3 rd person plural, imperfect active indicative	Strong's #191
δέ (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ταῦτα (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)
παντα (πάντα) [pronounced PAHN-ta]	<i>all, everyone, anyone, all things</i>	neuter plural adjective; accusative case	Strong's #3956
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
Pharisaios (Φαρισαῖος) [pronounced far-is-AH-yos]	a Jewish separatist sect, a Jewish religious sect; transliterated <i>Pharisee</i>	masculine plural noun; nominative case	Strong's #5330
philárgyros (φιλάργυρος) [pronounced fihl-AHR-goo-ross]	<i>a lover of money, fond of silver, covetous, avarice</i>	masculine plural adjective, nominative case	Strong's #5366
huparchō (ὑπάρχω) [pronounced hoop-AR-khoh]	<i>living, being, beginning under (quietly), coming, existing</i>	masculine plural, present active participle; nominative case	Strong's #5225

Translation: The pharisees, [who] are lovers of money, hear all these things,...

The pharisees, like many people, love money. In fact, they believe that a surplus of money indicates that God is blessing them. And they did whatever they could to augment their income (and they used the strong religion of the Jewish people in order to do this).

The pharisees hear what Jesus is teaching. This almost sounds casual, as if they are in the background, kind of wandering by, and this catches their ear. Maybe they are having a quiet conversation, listening to Jesus for whenever He might say something they think is wrong.

Illustration: We have this occurring in the news media today (I write this in the year 2020). They listen carefully to current President Donald Trump, and if they hear anything that they can criticize him for, or anything which they can distort a little bit, and be critical of, then they will do that. One big recent example was, the President was holding a press conference disseminating information about COVID, and a speaker was saying the bleach could kill the virus as could ultraviolet rays, and he asked something along the lines of, if there was anything these agents might do to deal with someone who has the disease or has contact with the virus. The President often asks questions of those he works with in order to ascertain a better understanding of what they are saying; and he is not necessarily the most precise speaker in the world. Well, immediately, the President was accused of suggesting that everyone with COVID inject bleach into their skin. Even though it would be virtually impossible to get that from his question, dozens of news sources made reference to him suggesting that we inject sick people with bleach.

In a similar fashion, the pharisees looked for anything that the Lord might say and pull it out of context and/or distort it.

As an aside, I am not comparing President Trump to Jesus, or the news media to the pharisees (although the latter comparison might hold up reasonably well).

Luke 16:14b			
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
εκμυκτηρίζω (ἐκμυκτηρίζω) [pronounced ehk-mook-ter-IHD-zoh]	<i>to ridicule, to sneer at, to demean, to deride, to scoff at</i>	3 rd person plural, imperfect active indicative	Strong's #1592
Although technically, the imperfect tense is continuous action begun in past time; it can also be understood as the beginning of a continuous action verb. In other words, it is legitimate to begin an imperfect verb with <i>began to</i> .			
αὐτόν (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Translation: ...and they continue ridiculing Jesus [lit., Him].

This is the sort of thing that people do. They believe that they have caught Jesus saying something which is ridiculous, and they ridicule Him. However, I believe that they are ridiculing the Lord now, because He is striking too close to home.

Illustration: No doubt you can take the previous application and continue using it here.

Luke 16:14 The pharisees, [who] are lovers of money, hear all these things, and they continue ridiculing Jesus [lit., Him]. (Kukis mostly literal translation)

Luke 16:14 The pharisees, who are filled with materialism lust, hear these things which Jesus is teaching, and they begin to ridicule Him. (Kukis paraphrase)

Although Jesus was originally teaching His disciples, He now addresses the pharisees.

And He said to them, “You [all] keep on being the [ones] declaring righteous yourselves before the men; but the God keeps on knowing the hearts of yours; that the [one] among men [is] high, [yet] detestable before the God.

Luke
16:15

Jesus [lit., He] then said to them, “You keep on declaring yourselves righteous before man, but God keeps on knowing your hearts. The [man] [who is] esteemed by men [is] contemptible before God.

Jesus then said to religious types, “You continue to present yourselves as being righteous in the eyes of men, but God has known your hearts from eternity past. You might find yourselves being exalted by men, but you are contemptible before God!

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And He said to them, “You [all] keep on being the [ones] declaring righteous yourselves before the men; but the God keeps on knowing the hearts of yours; that the [one] among men [is] high, [yet] detestable before the God.
Douay-Rheims 1899 (Amer.)	And he said to them: you are they who justify yourselves before men, but God knoweth your hearts. For that which is high to men is an abomination before God.
Holy Aramaic Scriptures	Then Eshu {Yeshua} said unto them, “You are those who justify your souls before the sons of men. But, Alaha {God} knows your hearts. Because, the thing that is esteemed among the sons of men, is abominable before Alaha {God}!
James Murdock’s Syriac NT	And Jesus said to them: Ye are such as justify yourselves before men; but God knoweth your heart: for that which is exalted among men, is abominable before God.
Original Aramaic NT	But Yeshua said to them: "You are those who justify themselves before men, but God knows your hearts, for the thing that is exalted among men is disgusting before God."
Lamsa Peshitta (Syriac)	But Yeshua said to them: “You are those who justify themselves before men, but God knows your hearts, for the thing that is exalted among men is disgusting before God.”

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he said, You take care to seem right in the eyes of men, but God sees your hearts: and those things which are important in the opinion of men, are evil in the eyes of God.
Bible in Worldwide English	He said to them, You try to make men think you are all right. But God knows your hearts. What men think is fine, God hates.
Easy English	Jesus replied, ‘You are happy when people like you. You want them to think that you are good people. But God sees inside you. He knows what you are thinking. The things that many people think are valuable are not valuable to God. He hates those things.’

People thought that the Pharisees were important people. They thought that the Pharisees were very good people. They thought that they obeyed God. But God knew that it was not true. They wanted people to think well of them. This was more important to them. But what God thought was not important to them.

Easy-to-Read Version–2008	Jesus said to them, "You make yourselves look good in front of people. But God knows what is really in your hearts. What people think is important is worth nothing to God.
<i>God's Word</i> ™	So Jesus said to them, "You try to justify your actions in front of people. But God knows what's in your hearts. What is important to humans is disgusting to God.
Good News Bible (TEV)	Jesus said to them, "You are the ones who make yourselves look right in other people's sight, but God knows your hearts. For the things that are considered of great value by people are worth nothing in God's sight.
J. B. Phillips	But he said to them, "You are the people who advertise your goodness before men, but God knows your hearts. Remember, there are things men consider perfectly splendid which are detestable in the sight of God!"
<i>The Message</i>	So Jesus spoke to them: "You are masters at making yourselves look good in front of others, but God knows what's behind the appearance
NIRV	Jesus said to them, "You try to make yourselves look good in the eyes of other people. But God knows your hearts. What people think is worth a lot is hated by God.
New Life Version	Jesus said to them, "You are the kind of people who make yourselves look good before other people. God knows your hearts. What men think is good is hated in the eyes of God.

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

Casual English Bible	Jesus told them, "You make excuses for yourself when you talk to people, so they'll think highly of you. But God knows what you're really like. Sometimes, what people respect most in this world is what God hates with a passion.
Contemporary English V.	But Jesus told them: You are always making yourselves look good, but God sees what is in your heart. The things that most people think are important are worthless as far as God is concerned.
The Living Bible	Then he said to them, "You wear a noble, pious expression in public, but God knows your evil hearts. Your pretense brings you honor from the people, but it is an abomination in the sight of God.
New Berkeley Version	.
New Living Translation	Then he said to them, "You like to appear righteous in public, but God knows your hearts. What this world honors is detestable in the sight of God.
The Passion Translation	So Jesus addressed them directly. "You always want to look spiritual in the eyes of others, but you have forgotten the eyes of God, which see what is inside you. The very things that you approve of and applaud are the things God despises.
UnfoldingWord Simplified T.	But Jesus said to them, "You try to make other people think that you are righteous, but God knows your hearts. Keep in mind that many things that people praise as being very important, God considers to be detestable.
William's New Testament	Then He said to them, "You are the men who exhibit your uprightness before the public, but God knows your hearts. For what stands high in the sight of men is detestable in the sight of God.

Partially literal and partially paraphrased translations:

American English Bible	So he said to them: 'You claim to be righteous before men, but God knows what's really in your hearts; and things that are important to men are disgusting in God's eyes.
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Beck's American Translation . Breakthrough Version	And He said to them, "You are the ones who show yourselves to be right in the sight of the people, but God knows your hearts because the high thing among people is a disgusting thing in the presence of God.
Common English Bible	He said to them, "You are the ones who justify yourselves before other people, but God knows your hearts. What is highly valued by people is deeply offensive to God.
Len Gane Paraphrase	So he said to them, "You are those justify yourselves before men, but God knows your hearts, for what is highly regarded among men is an abomination in God's sight.
A. Campbell's Living Oracles	But he said to them, As for you, you make yourselves pass upon men for righteous, but God knows your hearts; for that which is admired of men is abhorred of God.
New Advent (Knox) Bible	And he said to them, You are always courting the approval of men, but God sees your hearts; what is highly esteemed among men is an abomination in God's sight.
NT for Everyone	So he said to them, 'You people let everyone else know that you're in the right – but God knows your hearts. What people call honourable, God calls abominable!
20 th Century New Testament .	

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	And he told them, "You are the ones who justify yourselves in the sight of others, but God knows your hearts. For what is highly admired by people is revolting in God's sight.
Conservapedia Translation	And He said to them, "You are the type who consider yourselves righteous among men; but God knows your hearts: for that which is highly esteemed by men is abomination in the sight of God."
Revised Ferrar-Fenton Bible	To them he said: "As for you, you palm yourselves off as just in the presence of men; but God knows your hearts: for what is held up to human admiration is abhorred by God.
Free Bible Version	But Jesus told them, appear pious to people, but God knows your hearts. What people value highly is detested by God.
Montgomery NT	He said to them. "You are those that justify themselves in the eyes of men; but God knows you hearts; for that which is lofty in the eyes of men is abomination in the eyes of God.
Urim-Thummim Version	And he replied to them, You are they that justify yourselves before men; but Elohim knows your hearts because what is highly esteemed among men is a detestable thing in the sight of Elohim.
Weymouth New Testament	"You are they," He said to them, "who boast of their own goodness before men, but God sees your hearts; for that which holds a proud position among men is detestable in God's sight.
Wikipedia Bible Project	Jesus told them, justify yourselves in front of people, but God knows your hearts, for what people think is highly respectable is detested by God.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	He said to them, "You do your best to be considered righteous by people. But God knows the heart, and what is highly esteemed by human beings is loathed by God. 11:41; 12:16-21
The Heritage Bible	And he said to them, You are those justifying yourselves before the face of men, but God knows your hearts, because the thing highly prized among men is disgusting idolatry before the face of God.
New American Bible (2011)	And he said to them, "You justify yourselves in the sight of others, but God knows your hearts; for what is of human esteem is an abomination in the sight of God. ^e e. [16:15] 18:9–14.

New Catholic Bible	He said to them, "You people pretend to be upright when you wish to impress others, but God knows what is in your hearts. That which is highly esteemed in the eyes of men is detestable in the sight of God.
New English Bible—1970	He said to them, 'You are the people is who impress your fellow-men with your righteousness; but God sees through you; for what sets itself up to be admired by men is detestable in the sight of God.
New Jerusalem Bible	He said to them, 'You are the very ones who pass yourselves off as upright in people's sight, but God knows your hearts. For what is highly esteemed in human eyes is loathsome in the sight of God.
Revised English Bible—1989	He said to them, "You are the people who impress others with your righteousness; but God sees through you; for what is considered admirable in human eyes is detestable in the sight of God.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	He said to them, "You people make yourselves look righteous to others, but God knows your hearts; what people regard highly is an abomination before God!
Hebraic Roots Bible	And Yahshua said to them, You are those justifying yourselves before men, but YAHWEH knows your hearts; for the thing highly prized among men is abominable before Elohim.
Holy New Covenant Trans.	Jesus said to the Pharisees, make yourselves look good in front of people but God knows what is really in your hearts. The things which are very important to people are worthless to God.
The Scriptures 2009	...so He said to them, "You are those who declare yourselves righteous before men, but Elohim knows your hearts, because what is highly thought of among men is an abomination in the sight of Elohim.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and [He] says [to] them You* are The [Men] Justifying themselves^ before the men The but God knows the hearts [of] you* for The [Thing] in men High Disgust before the god...
Alpha & Omega Bible	AND HE SAID TO THEM, YOU ARE THOSE WHO MAKE YOURSELF RIGHTEOUS IN THE SIGHT OF MANKIND, BUT THEOS (<i>The Alpha & Omega</i>) KNOWS YOUR HEARTS; FOR THAT WHICH IS HIGHLY ESTEEMED AMONG MANKIND IS DETESTABLE IN THE SIGHT OF THEOS (<i>The Alpha & Omega</i>).
Awful Scroll Bible	However he said to them, "Yous are they evincing yourselves, beheld-from-among they of the aspects-of-men. But God comes to know the sensibility of you all's hearts, certainly-of-what that aspired from-among they of the aspects-of-men, is that abominable beheld-by-within God.
Concordant Literal Version	And He said to them, "You are those who are justifying yourselves in the sight of men, yet God knows your hearts, for what is high among men is an abomination in the sight of God."
exeGesés companion Bible	And he says to them, You justify yourselves in the sight of humanity; but Elohim knows your hearts: for what is high among humanity is abomination in the sight of Elohim.
Orthodox Jewish Bible	And Rebbe, Melech HaMoshiach said to them, You are the ones who in the sight of Bnei Adam credit yourself as being yitzdak im Hashem (justified with G-d, IYOV 25:4), but Hashem has daas (knowledge) of your levavot. Because the thing highly esteemed among Bnei Adam is a to'eva (abomination) before Hashem.
Rotherham's Emphasized B.	And he said unto them— Ye are they who justify themselves before men,

But ||God|| knoweth your hearts;
Because [that which amongst men' is lofty]
Is an abomination before God.

Expanded/Embellished Bibles:

The Amplified Bible	So He said to them, "You are the ones who declare yourselves just <i>and</i> upright in the sight of men, but God knows your hearts [your thoughts, your desires, your secrets]; for that which is highly esteemed among men is detestable in the sight of God.
An Understandable Version	And He said to them, are people who claim to be just in the eyes of [other] people, but God knows [what is in] your hearts. For that which is held up as most important among people [i.e., fame or fortune (?)] is disgusting in the eyes of God.
The Expanded Bible	He said to them, "You make yourselves look good [justify yourselves] in front of people, but God knows what is really in your hearts. What is important to [exalted/esteemed by] people is hateful [detestable; an abomination] in God's sight.
Jonathan Mitchell NT	Consequently He said to them, "You men are the ones constantly justifying yourselves in the sight of people (or: show yourselves as being fair and equitable to humans), but God continuously knows your hearts by intimate experience! The fact is, the thing [which is] high and lofty among humans [is] a disgusting and nauseating thing (something which is the result of filth and nastiness) in God's sight.
Syndein/Thieme	``And He {Jesus} said {lego} to them, "As for you, you are those who declare yourselves to be righteous before men. But God keeps on knowing {the thoughts and intents of} your 'right lobes'/hearts. For what is highly prized among men keeps on being 'utterly detestable'/ 'an object of moral and religious nausea and loathing' in God's sight.
Translation for Translators	But he said to them, "You try to make other people think that you are righteous, but God knows your <inner beings/hearts>. <i>So he will reject you. Keep in mind that many things that people think are important, God thinks are detestable.</i>
The Voice	Jesus (to the Pharisees): <i>You've made your choice. Your ambition is to look good in front of other people, not God. But God sees through to your hearts. He values things differently from you. The goals you and your peers are reaching for God detests.</i>

Bible Translations with Many Footnotes:

NET Bible®	<p>But⁴⁶ Jesus⁴⁷ said to them, "You are the ones who justify yourselves in men's eyes,⁴⁸ but God knows your hearts. For what is highly prized⁴⁹ among men is utterly detestable⁵⁰ in God's sight.</p> <p>⁴⁶tn Here καί (kai) has been translated as "but" to indicate the contrast present in this context.</p> <p>⁴⁷tn Grk "he"; the referent (Jesus) has been specified in the translation for clarity.</p> <p>⁴⁸tn Grk "before men." The contrast is between outward appearance ("in people's eyes") and inward reality ("God knows your hearts"). Here the Greek term ἄνθρωπος (anqrwpo") is used twice in a generic sense, referring to both men and women, but "men" has been retained in the text to provide a strong verbal contrast with "God" in the second half of the verse.</p> <p>⁴⁹tn Or "exalted." This refers to the pride that often comes with money and position.</p> <p>⁵⁰tn Or "is an abomination," "is abhorrent" (L&N 25.187).</p>
The Spoken English NT	<p>And he said to them, You're justifying yourselvesⁿ in front of human beings, but God knows your hearts: what's highly respected by human beings is totally disgusting to God.^o</p>

n. Lit. "You're those who justify yourselves." I think he means they're successful in making people think they're acting justly.

o. Lit. "What is exalted among human beings is an abomination in front of God."

Wilbur Pickering's New T.

So He said to them: "You are those who justify yourselves before men, but God knows your hearts. That which is exalted among men is an abomination before God.⁵

⁽⁵⁾There won't be any abomination in heaven—'abomination' is a strong term; do pause and ponder!

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	And He said to them, "You _p are the ones justifying yourselves [or, declaring yourselves righteous] before the people, but God knows your _p hearts, because the exalted [thing] among people [is] an abomination before God.
Context Group Version	And he said to them, You (pl) are those that vindicate yourselves in the sight of men; but God knows your (pl) hearts: for that which is exalted among men is disgusting in the sight of God.
English Standard Version	And he said to them, "You are those who justify yourselves before men, but God knows your hearts. For what is exalted among men is an abomination in the sight of God.
Green's Literal Translation	And He said to them, You are those justifying yourselves before men, but God knows your hearts; for the thing highly prized among men is a hateful thing before God.
Literal Standard Version	And also the Pharisees, being lovers of money, were hearing all these things, and were deriding Him, and He said to them, "You are those declaring yourselves righteous before men, but God knows your hearts; because that which is high among men, [is] abomination before God; the Law and the Prophets [are] until John; since then the good news of the Kingdom of God is proclaimed, and everyone presses into it; and it is easier for the heaven and the earth to pass away, than one tittle to fall of the Law. Vv. 14, 16,–17 are included for context.
Modern Literal Version 2020	And he said to them, You are the ones who are making yourselves righteous in the sight of men, but God knows your hearts, because the thing exalted among men is an abomination in Gods sight.
New Matthew Bible	And he said to them, You are those who justify yourselves before men, but God knows your hearts. For that which is highly esteemed among men, is abominable in the sight of God.

The gist of this passage: Jesus addresses the pharisees directly, about how they try to make themselves seem righteous before other men.

Luke 16:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but	conjunction	Strong's #2532
εἶπεν (ἔπρω) [pronounced EHP-oh]	to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell	3 rd person singular, aorist active indicative	Strong's #2036

Luke 16:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>in them, by them; to them, for them; by means of them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
humeis (ὕμεις) [pronounced hoo-MICE]	<i>you [all]</i>	2 nd person plural personal pronoun; nominative case	Strong's #5210, which is a form of Strong's #4771
este (ἐστέ) [pronounced ehs-TEH]	<i>to be; you [all] are; this is the 2nd person plural of "to be"</i>	2 nd person plural, present indicative	Strong's #2075 (2 nd person plural of #1510)
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
dikairoō (δικαίω) [pronounced dik-ah-YOH-oh]	<i>rendering (declaring, determining, acknowledging, making, showing, regarding as, vindicating as) righteous (just or innocent); being free, justifying, showing (doing) justice; a justifier, being righteous; validating</i>	masculine plural, present active participle, nominative case	Strong's #1344
heautous (ἑαυτοῦς) [pronounced heh-ow-TOOZ]	<i>ourselves, yourselves; themselves</i>	reflexive pronoun; sometimes used in the reciprocal sense; 1 st , 2 nd , 3 rd person masculine plural, accusative case	Strong's #1438
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
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
anthrōpoi (ἄνθρωποι) [pronounced ANTH-row-poy]	<i>men [in the generic sense], mankind, human beings; men [in reference to gender]; people</i>	masculine plural noun; genitive/ablative case	Strong's #444

Translation: Jesus [lit., He] then said to them, "You keep on declaring yourselves righteous before man,..."

The scribes and pharisees constantly had an air of superiority and religious righteousness on display before men. Everyone could see by their deeds that they were righteous.

Everything was appearances to them. They wanted others to see them as righteous.

We might understand these people to be politically correct, or **woke** members of a religious society, or forward thinking. Every society has its norms and standards. Obviously, various segments of society have their very specific norms and standards. The pharisees not only fit into the religious society that they helped create, but they were seen as superstars (or at least higher up) in that society.

When I was young, there were various speakers on college campuses heading the free speech movement, and they were seen as the wokest people of that time, among that subculture (but, various bands even seemed more cool).

In this era, it is more difficult to pick out a leader for the socially woke—but perhaps Alexandria Ocasio-Cortez or Bernie Sanders might be seen as the wokest and the most esteemed of those on the left today (I write this in 2020). Obviously, that culture has a distinct anti-religious approach to life; but, in truth, there is not a lot of difference between the two (between religion and anti-religion).

Luke 16:15b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, dative, locative or instrumental case	Strong's #2316
ginōskō (γινώσκω) [pronounced gih-NOH-skoh]	<i>to know, to learn to know, to come to know, to gain knowledge of; to feel; to become known; to understand, to perceive, to have knowledge of; to understand; a Jewish idiom for sexual intercourse between a man and a woman; to become acquainted with</i>	3 rd person singular, present active indicative	Strong's #1097
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
kardiai (καρδία) [pronounced kahr-DEE-ī]	<i>hearts, minds, souls; will, character; thinking, mindset; purposes; passions, desires, appetites</i>	feminine plural noun, accusative case	Strong's #2588
humōn (ὑμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)

Translation: ...but God keeps on knowing your hearts.

It does not matter one whit what men think of the pharisees. God knew the hearts—the thinking—of these religious types from eternity past. He has always known them.

Luke 16:15c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
anthrōpoi (ἄνθρωποι) [pronounced ANTH-row-poy]	<i>men [in the generic sense], mankind, human beings; men [in reference to gender]; people</i>	masculine plural noun; dative, locative or instrumental case	Strong's #444
hupsēlos (ὑψηλός) [pronounced hoop-say-LOSS]	<i>lofty (in place or character): high (-er, -ly) (esteemed); exalted, eminent</i>	neuter singular adjective; nominative case	Strong's #5308
bdélygma(βδέλυγμα) [pronounced BDEHL-oog-mah], which	<i>a detestable (thing), an abominable (thing); contemptible; something which is foul; often a reference to idolatry</i>	neuter singular noun, nominative case	Strong's #946
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
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: The [man] [who is] esteemed by men [is] contemptible before God.

Jesus warns here, "If you are well-thought of by men, then you are contemptible before God."

Luke 16:15 Jesus [lit., He] then said to them, "You keep on declaring yourselves righteous before man, but God keeps on knowing your hearts. The [man] [who is] esteemed by men [is] contemptible before God. (Kukis mostly literal translation)

Jesus addressed the religious types very directly. "You call yourselves righteous, but God knows who you are."

Any believer who understands a little bit about righteousness would be concerned with what other people think of him. Whether men esteem us or not is of very little consequence.

At the beginning of the Lord's ministry, the religious types were curious and very skeptical, but several of them believed (like Nicodemus). But not too far into His ministry, and the religious ones became antagonistic toward Him. Late in His ministry, they made plans to kill Him.

Luke 16:15 Jesus then said to religious types, “You continue to present yourselves as being righteous in the eyes of men, but God has known your hearts from eternity past. You might find yourselves being exalted by men, but you are contemptible before God! (Kukis paraphrase)

When it came to religion and **legalism**, Jesus was never mealy-mouthed or quiet about it.

Application: You need to be careful about your application of this verse. You don’t find the nearest Catholic church, walk into its midst and call out its greatest sins and failures. There is systemic evil in the Catholic Church; but there are a great many protestant churches which have lost their way as well (every protestant church which tries to reflect leftist society and to uphold their norms is way off base).

Application: We live in a society where there is freedom of religion. That means Catholics can meet and teach their false doctrines (but, bear in mind, many people in the Catholic church are saved²²). There are some so-called woke protestant churches which mean, and this is their right in America. We give them their freedom and space; and in our churches, ideally speaking, the truth (Bible doctrine) is taught. Now and again, there will be passages which lend themselves to dealing with the wrong-headedness of other denominations or other philosophies, but this does not mean that we then track down the nearest reprobate religious type and give him what for.

Application: We should know the Scriptures; we should know Bible doctrine; we should know what we believe. From time to time, we will share that with others, and, on more occasions, we might share this information with other believers who need it and want it (in my life I have been put in touch with those who needed to know the basics of the **Christian life**).

Application: Does this mean that you might be led to say something disparaging about the pope or about Mary-worship? Perhaps; but even if these are issues that you understand very well, you don’t spend a significant portion of your life arguing about them.

Application: Jesus’ ministry was very compact and the very people that Jesus is excoriating right now will be those who plot against Him to kill him. All this happens in a relatively short period of time.

There is one thing I want you to notice: the religious types sought out Jesus; the religious types argued with Jesus; the religious types disparaged Jesus. Jesus did not go and stand in front of the **Temple** and gather a crowd and say, “Listen, let me tell you what is wrong with these people.”

Jesus, on two occasions, cleansed the Temple; and this is because the Temple represented Him.

The Law and the Prophets until John; from then the Kingdom of the God keeps on being announced; and everyone into her keeps on using force. But easier it is for the heaven and the earth to pass away than of the Law one [vowel] point to fall.

Luke
16:16–17

The Law and the Prophets [continued] until John [came onto the scene]. From that time the Kingdom of God kept on being proclaimed [as good news]; yet everyone keeps on using force to [enter] into it. However, it is easier for the heaven and earth to pass away than for a single [vowel] point to fall away from the Law.

²² In some countries, their batting average is better than in others.

The dispensation of the Law and the Prophets continued until John the Herald came onto the scene. From the time forward, the Kingdom of God continued to be proclaimed as good news. Nevertheless, everyone keeps on trying to enter the kingdom by force. The Word of God stands forever; the heaven and earth will perish before a single vowel point falls away from the tablets of the Law.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	The Law and the Prophets until John; from then the Kingdom of the God keeps on being announced; and everyone into her keeps on using force. But easier it is for the heaven and the earth to pass away than of the Law one [vowel] point to fall.
Douay-Rheims 1899 (Amer.)	The law and the prophets were until John. From that time the kingdom of God is preached: and every one useth violence towards it. And it is easier for heaven and earth to pass than one tittle of the law to fall.
Holy Aramaic Scriptures	The Namusa {The Law} and The Nabiye {The Prophets} were until Yukhanan {John i.e. John, the Immerser/the Baptist}. From then on, The Malkutha d'Alaha {The Kingdom of God} is proclaimed, and all press into it, so that they might enter. But, it is easier that the Heavens and the Earth would pass away, rather than one letter from The Namusa {The Law} might pass away.
James Murdock's Syriac NT	The law and the prophets were until John: since then, the kingdom of God is proclaimed, and every one presseth it to enter in. And it is easier for heaven and earth to pass away, than for one letter to pass from the law.
Original Aramaic NT	"The Law and The Prophets were until Yohannan; from then, the Kingdom of God is announced, and everyone is pushing to enter it." "But it is easier for Heaven and earth to pass away than for one symbol* of The Law to pass away."
Lamsa Peshitta (Syriac)	"The Law and The Prophets were until Yohannan; from then, the Kingdom of God is announced, and everyone is pushing to enter it." "But it is easier for Heaven and earth to pass away than for one symbol of The Law to pass away."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	The law and the prophets were till John: but then came the preaching of the kingdom of God, and everyone makes his way into it by force. But heaven and earth will come to an end before the smallest letter of the law may be dropped out.
Bible in Worldwide English	The Law and the Prophets gave Gods word until John came. Since then, the good news of Gods kingdom has been told. And now everyone tries hard to get into the kingdom. It would be easier to take away the sky and the earth than for the smallest part of the law to fall.
Easy English	Jesus then said, 'The books of God's Law and God's prophets spoke God's message until John the Baptist came. Since then, God's servants tell people the good news about the kingdom of God. Everyone is now trying very much to get into that kingdom. But this does not mean that anyone can destroy God's Law. One day, the earth and the sky will finish. But until that time, nobody can remove even a small thing from God's Law.
Easy-to-Read Version–2008	"Before John the Baptizer came, people were taught the Law of Moses and the writings of the prophets. But since the time of John, the Good News about God's

kingdom is being told. And everyone is trying hard to get into it. But even the smallest part of a letter in the law cannot be changed. It would be easier for heaven and earth to pass away.

God's Word™

"Moses' Teachings and the Prophets were in force until the time of John. Since that time, people have been telling the Good News about the kingdom of God, and everyone is trying to force their way into it. It is easier for the earth and the heavens to disappear than to drop a comma from Moses' Teachings.

Good News Bible (TEV)

"The Law of Moses and the writings of the prophets were in effect up to the time of John the Baptist; since then the Good News about the Kingdom of God is being told, and everyone forces their way in. But it is easier for heaven and earth to disappear than for the smallest detail of the Law to be done away with.

J. B. Phillips

Jesus states that the kingdom of God has superseded "the Law and the Prophets"

"The Law and the Prophets were in force until John's day. From then on the good news of the kingdom of God has been proclaimed and men are forcing their way into it.

"Yet it would be easier for heaven and earth to disappear than for a single point of the Law to become a dead letter."

The Message

What society sees and calls monumental,

God sees through and calls monstrous.

God's Law and the Prophets climaxed in John;

Now it's all kingdom of God—the glad news

and compelling invitation to every man and woman.

The sky will disintegrate and the earth dissolve

before a single letter of God's Law wears out.

NIRV

More Teachings

"The teachings of the Law and the Prophets were preached until John the Baptist came. Since then, the good news of God's kingdom is being preached. And everyone is trying very hard to enter it. It is easier for heaven and earth to disappear than for the smallest part of a letter to drop out of the Law.

New Life Version

Until John came, you had the writings of the Law and of the early preachers. From that time until now the Good News of the holy nation of God has been preached. Everyone is pushing his way in. 17 But it is easier for heaven and earth to pass away than for one small part of a word in the Law to be of no more use.

New Simplified Bible

»The Law of Moses and the writings of the prophets was in effect until John the Baptist. From that time on the Good News about the Kingdom of God is being taught. « It is easier for heaven and earth to disappear than for the smallest detail of the Law to be eliminated.

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

Casual English Bible

People taught the Law and the Prophets up until the time of John the Baptist. But since John, this has been the time to teach the good news about the Kingdom of God. Now, everyone is trying hard to get into that kingdom. I want you to know something about the Law. Heaven will fall and earth will disappear before anyone erases even the tiniest curl on the tip of a letter in the Law.

Contemporary English V.

Until the time of John the Baptist, people had to obey the Law of Moses and the Books of the Prophets. But since God's kingdom has been preached, everyone is trying hard to get in. Heaven and earth will disappear before the smallest letter of the Law does.

The Living Bible

Until John the Baptist began to preach, the laws of Moses and the messages of the prophets were your guides. But John introduced the Good News that the Kingdom of God would come soon. And now eager multitudes are pressing in. But that

New Berkeley Version New Living Translation	doesn't mean that the Law has lost its force in even the smallest point. It is as strong and unshakable as heaven and earth.
The Passion Translation	. "Until John the Baptist, the law of Moses and the messages of the prophets were your guides. But now the Good News of the Kingdom of God is preached, and everyone is eager to get in. [Or <i>everyone is urged to enter in.</i>] But that doesn't mean that the law has lost its force. It is easier for heaven and earth to disappear than for the smallest point of God's law to be overturned.
UnfoldingWord Simplified T.	The law of Moses and the revelation of the prophets have prepared you for the arrival of the kingdom realm announced by John. And now, when this wonderful news of God's kingdom realm is preached, people's hearts burn with extreme passion to press in and receive it. Heaven and earth will disintegrate before even the smallest detail of the word of God will fail or lose its power.
William's New Testament	The laws that God gave Moses and what the prophets wrote were proclaimed until John the Baptizer came. Since then I have been preaching that God will soon show himself as king. Many people are accepting that message and are very eagerly asking God to rule their lives. All of God's laws, even those that seem insignificant, are more permanent than heaven and earth. It was the law and the prophets until John, but ever since that time the good news of the kingdom of God has been proclaimed, and everybody has been taking it by storm. It is easier for heaven and earth to pass away than for one dotting of an 'i' in the law to fail.

Partially literal and partially paraphrased translations:

American English Bible	'Until John [came along], we had the Law and the Prophets. However, since then, what's been preached is the Kingdom of God – and everyone has been trying to force their way into it. 'Yet, it'd be easier for the land and sky to pass away than for a single stroke on one of the Law's letters to fail!
Beck's American Translation Breakthrough Version	. The Law and the Preachers are up to John, from then on, the good news of God's empire is shared, and everyone forces their way into it. It is easier for the sky and the earth to go away than for one hook of a letter of the law to fall.
Common English Bible	Until John, there was only the Law and the Prophets. Since then, the good news of God's kingdom is preached, and everyone is urged to enter it. It's easier for heaven and earth to pass away than for the smallest stroke of a pen in the Law to drop out.
Len Gane Paraphrase	"The law and the prophets were until John. Since then the Kingdom of God is preached, and every one uses force to get in. "It is easier for heaven and earth to disappear than for one tiny mark of the law to lose authority.
A. Campbell's Living Oracles	You had the law and the prophets till the coming of John, since whose time, the kingdom of God is announced, and every occupant enters it by force. But sooner shall heaven and earth perish, than one tittle of the law shall fail.
New Advent (Knox) Bible	The law and the prophets lasted until John's time; since that time, it is the kingdom of heaven that has its preachers, and all who will, press their way into it. And yet it is easier for heaven and earth to disappear than for one line of the law to perish.
NT for Everyone	'The law and the prophets lasted until John. From now on, God's kingdom is announced, and everyone is trying to attack it. But it's easier for heaven and earth to pass away than for one dot of an "i" to drop out of the law.
20 th Century New Testament	The Law and the Prophets sufficed until the time of John. Since then the Good News of the Kingdom of God has been told, and everybody has been forcing his way into it. It would be easier for the heavens and the earth to disappear than for one stroke of a letter in the Law to be lost.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	“The Law and the Prophets were until John; since then, the good news of the kingdom of God has been proclaimed, and everyone is urgently invited to enter it. [Or <i>everyone is forcing his way into it</i>] But it is easier for heaven and earth to pass away than for one stroke of a letter in the law to drop out.
Conservapedia Translation	The law and the prophets were your guide until John: since that time the kingdom of God has been preached directly, and every man is accountable to it. And it is easier for Heaven and Earth to vanish, than for one point of God's law to fail.
Revised Ferrar-Fenton Bible	"You had the law and the prophets until the coming of John; from then the good news of the Kingdom of God has been preached, and all press into it. It is easier, however, for the heaven and the earth to pass away, then for a single hairstroke of the law to be repealed.
Free Bible Version	What was written in the law and the prophets lasted until John. From then on the good news of the kingdom of God is being spread, and everyone is forcing their way in. However, it's easier for heaven and earth to pass away than for the smallest point of the Law to disappear.
International Standard V	“The Law and the Prophets remained [The Gk. lacks remained] until John. Since then, the good news about the kingdom of God has been proclaimed, and everyone entering it is under attack. However, it is easier for heaven and earth to disappear than for one stroke of a letter in the Law to be dropped.
Montgomery NT	"The Law and the Prophet lasted until John; since then the gospel of the kingdom of God is preached, and any one presses in. "Yet it is easier for heaven and earth to pass away then for one title ²³ of the law to fail.
NIV, ©2011	Additional Teachings “The Law and the Prophets were proclaimed until John. Since that time, the good news of the kingdom of God is being preached, and everyone is forcing their way into it. It is easier for heaven and earth to disappear than for the least stroke of a pen to drop out of the Law.
Urim-Thummim Version	The Law and the Prophets were until John: since that time the Kingdom of Elohim is announcing Good News, and everyone presses into it. And it is easier for the cosmos and earth to pass away, than one tittle of the Law to fail.
Weymouth New Testament	The Law and the Prophets continued until John came: from that time the Good News of the Kingdom of God has been spreading, and all classes have been forcing their way into it. But it is easier for earth and sky to pass away than for one smallest detail of the Law to fall to the ground.
Wikipedia Bible Project	The time of the law and the prophets lasted until John. From then on the good news of God's kingdom is being spread, and everyone is pushing hard to get in. Even so, it's easier for heaven and earth to disappear than to drop one point of the Law.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	• The time of the Law and the Prophets ended with John. Now the kingdom of God is proclaimed, and everyone tries to enter it by force. It is easier for heaven and earth to pass away than for a single letter of Scripture not to be fulfilled. Note on the Law placed in the Addendum . Mt 11: 12-13 Mt 5:18
The Heritage Bible	The law and the prophets were until John; from then the kingdom of God is announced as good news, and everyone is crowding into it.

²³ Is this a misspelling?

And it is easier for heaven and earth to pass away than one particle¹⁷ of the law to fall.

¹⁷ 16:17 particle, keria, an apostrophe or horn like mark above a letter in Hebrew, which is the smallest mark in Hebrew.

New American Bible (2011)

Sayings About the Law.

“The law and the prophets lasted until John;* but from then on the kingdom of God is proclaimed, and everyone who enters does so with violence.^f It is easier for heaven and earth to pass away than for the smallest part of a letter of the law to become invalid.^g

* [16:16] John the Baptist is presented in Luke’s gospel as a transitional figure between the period of Israel, the time of promise, and the period of Jesus, the time of fulfillment. With John, the fulfillment of the Old Testament promises has begun.
f. [16:16] Mt 11:12–13.

g. [16:17] Mt 5:18.

New Catholic Bible

Sayings about the Law. “The Law and the Prophets were in effect until John. From that time the kingdom of God has been proclaimed, and everyone is trying to force his way in.^[f] It is easier for heaven and earth to pass away than for one letter of the Law to be discarded.^[g]

[f] Luke 16:16 The Law and the Prophets designates the Old Testament as it was read in the synagogues. We must make an effort in order to enter the kingdom of God.

[g] Luke 16:17 The Law will not pass away, for it includes the whole revelation given to the chosen people, with its prophetic character (see Lk 24:27, 44).

NRSV (Anglicized Cath. Ed.)

“The law and the prophets were in effect until John came; since then the good news of the kingdom of God is proclaimed, and everyone tries to enter it by force. [Or *everyone is strongly urged to enter it*] But it is easier for heaven and earth to pass away, than for one stroke of a letter in the law to be dropped.

Revised English Bible–1989

“The law and the prophets were until John: since then, the good news of the kingdom of God is proclaimed, and everyone forces a way in.

“It is easier for heaven and earth to come to an end than for one letter of the law to lose its force.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Up to the time of Yochanan there were the *Torah* and the Prophets. Since then the Good News of the Kingdom of God has been proclaimed, and everyone is pushing to get in. But it is easier for heaven and earth to pass away than for one stroke of a letter in the *Torah* to become void.

Hebraic Roots Bible

The Law and the Prophets were until John; from then the Kingdom of YAHWEH is being preached, and everyone is pressing into it to enter. But it is easier for the heaven and the earth to pass away than one letter of the Torah to pass away.

Holy New Covenant Trans.

“Until the time of John there was the law and the prophets. Since then, the Good News about the kingdom of God is being told. Everyone is trying hard to get into the kingdom of God. Even the smallest part of the law cannot be changed. It would be easier for the world to pass away.

The Scriptures 2009

“The Torah and the prophets are until Yochanan. Since then the reign of Elohim is being announced, and everyone is doing violence [See Ezek. 22:26, Zep. 3:4.] upon it.

“And it is easier for the heaven and the earth to pass away than for one tittle of the Torah to fall.

Tree of Life Version

“The Torah and the Prophets were proclaimed until John. Since then, the Good News of the kingdom of God is being proclaimed, and everyone tries forcing his way in. But it is easier for heaven and earth to pass away than for a single serif of the Torah to fail.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...The Law and The Forecasters {are} until John from [one] then The Kingdom [of] the god is announced and Every [Man] to her forces {himself} Easier but is the heaven and the earth to pass (by) than [of] the law one stroke to fall...
Alpha & Omega Bible	THE LAW AND THE PROPHETS WERE PROCLAIMED UNTIL JOHN; SINCE THAT TIME THE GOSPEL OF THE KINGDOM OF THEOS (<i>The Alpha & Omega</i>) HAS BEEN PREACHED, AND EVERYONE IS FORCING HIS WAY INTO IT. BUT IT IS EASIER FOR HEAVEN AND EARTH TO PASS AWAY THAN FOR ONE STROKE OF A LETTER OF THE LAW TO FAIL.
Awful Scroll Bible	(")The precept and the expositors-to-light-beforehand are until John, from as-when-that time, the rule of God comes to be heralding-the-good-tidings, and everyone forces themselves into it. (")Moreover, it is travailed-well, that the expanse and land is to be gone-by, than one point of the precept to be fallen away.
Concordant Literal Version	The law and the prophets are unto John; thenceforth, the evangel of the kingdom of God is being brought, and everyone is violently forcing into it, and the violent are snatching it." Yet it is easier for heaven and earth to pass by than for one serif of the law to fall.
exeGesés companion Bible	<u>YAH SHUA ON THE TORAH AND THE PROPHETS</u> The torah and the prophets were until Yahn: since then, the sovereignty of Elohim is evangelized, and everyone forces into it: and it is easier for the heavens and earth to pass than one tittle of the torah to fail:.
Orthodox Jewish Bible	The Torah and the Neviim were proclaimed until Yochanan; since then it is the Malchut Hashem that is being preached as Besuras HaGeulah, and anyone entering it must strive to do so. But it is easier for HaShomayim and HaAretz to pass away than for one tag (ornamental flourish) of the Torah to fail.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	"The Law and the [writings of the] Prophets were proclaimed until John; since then the gospel of the kingdom of God has been and continues to be preached, and everyone tries forcefully to go into it. Yet it is easier for heaven and earth to pass away than for a single stroke of a letter of the Law to fail <i>and</i> become void.
An Understandable Version	The Law of Moses and the prophets prophesied [See Matt. 11:13] until [the time of] John [the Immerser]. From that time onward the good news of the [coming] kingdom of God is [being] preached, and everyone is [attempting to] enter it forcibly [i.e., before its appointed time. See Acts 1:6-7]. But it is easier for heaven and earth to pass away [i.e., to be destroyed. See II Pet. 3:3], than for one portion of a letter of the Law of Moses to be dropped.
The Expanded Bible	"The law of Moses and the writings of the prophets [^c the Old Testament] ·were preached [or were in force; ^l were] until John [^c the Baptist] came [3:1–20; ^c John is the transitional figure between the age of promise and the age of salvation]. Since then the ·Good News [Gospel] about the kingdom of God is being ·told [preached; proclaimed], and everyone ·tries to enter it by force [or is eager to get into it; or is strongly urged to enter it]. It would be easier for heaven and earth to ·pass away [disappear] than for ·the smallest part [^l one stroke] of a letter in the law to ·be changed [drop out; Matt. 5:18; 11:12–13].
Jonathan Mitchell NT	"The Law [= Torah] and the Prophets [continued in effect] until John [the baptist]. From that time on, the reign (royal rule; kingdom; sovereign influence and activity) of God is being progressively brought and declared as the good news of well-being,

ease and goodness – and everyone is one after another being pressed and forced into it (or, as a middle voice: and so, without any recourse to law or customary right, everyone is progressively crowding himself into it)!

"Still, it continues being easier (or: Now it is less trouble and work) for the sky or atmosphere and the land (or: the heaven and the earth) to pass on by or go to the side, than for one horn-like projection (diacritical mark, such as an accent or breathing mark, or part of a Hebrew letter; a serif; = the smallest detail) of the Law to fall. [comment: this means that the Jewish leaders would receive the curses of the Law]

Syndein/Thieme

``The law and the prophets . . . {were in force} until John {the Baptizer/Herald of the King}.

Since then, the good news of the kingdom of God is proclaimed, and everyone 'with the utmost earnestness and effort is pressing' to enter in.

``Moreover, it is easier for heaven and earth to depart than for 'one stroke of the pen'/tittle {tittlus (sp) in the Latin - a marking of a pen} in the law to become void.

Translation for Translators

The laws that God gave Moses and what the prophets [MTY] wrote were <in effect/what you needed to obey> until John the Baptizer came. Since then I have been preaching about how God wants to rule people's lives in a new way, and many people are accepting that message and very eagerly asking God to control their lives. But that does not mean that God has abolished the laws that he established previously. All of God's laws, even those that seem insignificant, are more permanent than heaven and earth.

The Voice

Jesus (to the Pharisees): The law and the prophets had their role until the coming of John the Baptist. Since John's arrival, the good news of the kingdom of God has been taught while people are clamoring to enter it. *That's not to say that God's rules for living are useless.* The stars in the sky and the earth beneath your feet will pass away before one letter of God's rules for living become worthless.

Bible Translations with Many Footnotes:

Lexham Bible

"The law and the prophets were until John; from that time on the kingdom of God has been proclaimed, and everyone is urgently pressed [The verb is translated here as a passive; some English versions translate the verb as active ("forces their way into it")] into it. But it is easier for heaven and earth to pass away than for one stroke of a letter of the law to become invalid.

NET Bible®

"The law and the prophets were in force⁵¹ until John;⁵² since then,⁵³ the good news of the kingdom of God⁵⁴ has been proclaimed, and everyone is urged to enter it.⁵⁵ But it is easier for heaven and earth to pass away than for one tiny stroke of a letter⁵⁶ in the law to become void.⁵⁷

⁵¹tn There is no verb in the Greek text; one must be supplied. Some translations (NASB, NIV) supply "proclaimed" based on the parallelism with the proclamation of the kingdom. The transitional nature of this verse, however, seems to call for something more like "in effect" (NRSV) or, as used here, "in force." Further, Greek generally can omit one of two kinds of verbs – either the equative verb or one that is already mentioned in the preceding context (ExSyn 39).

⁵²sn John refers to John the Baptist.

⁵³sn Until John; since then. This verse indicates a shift in era, from law to kingdom.

⁵⁴sn 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.

⁵⁵tn Many translations have "entereth violently into it" (ASV) or "is forcing his way into it" (NASB, NIV). This is not true of everyone. It is better to read the verb here as passive rather than middle, and in a softened sense of "be urged." See Gen 33:11; Judg 13:15-16; 19:7; 2 Sam 3:25, 27 in the LXX. This fits the context well because

it agrees with Jesus' attempt to persuade his opponents to respond morally. For further discussion and details, see D. L. Bock, Luke (BECNT), 2:1352-53.

^{56tn} Or "one small part of a letter" (L&N 33.37).

^{57tn} Grk "to fall"; that is, "to drop out of the text." Jesus' point may be that the law is going to reach its goal without fail, in that the era of the promised kingdom comes.

Rotherham's Emphasized B. [The law and the prophets] were until John,—^b
 ||From that time|| |the good news of the kingdom of God| is being proclaimed,
 And ||everyone|| |thereinto| is forcing his way.
 But it is |easier| for heaven and earth to pass away,
 Than that ||of the law|| |one little point| should fail.

^b Mt. xi. 12, 13.

The Spoken English NT The Law and the Prophets have been there up until John. From that point on,^p God's Reign is being preached-and everybody's shoving their way into it. It's easier for heaven and earth to disappear than for one tiny pen stroke of the Law to drop out.

^p Lit. "from then."

Wilbur Pickering's New T. The Law and the Prophets were until John; since then the Kingdom of God is being proclaimed, and every one is trying to force his way into it.⁶ But it is easier for heaven and earth to pass away, than for one tittle of the Law to fail.
⁽⁶⁾No one gets into the Kingdom on his own terms.

Literal, almost word-for-word, renderings:

A Faithful Version	The Law and the Prophets were until John; from that time the kingdom of God is preached, and everyone zealously strives to enter it. But it is easier for heaven and earth to pass away than for one tittle of the law to fail.
Analytical-Literal Translation	"The Law and the Prophets [were] until John, since that time the Gospel of the kingdom of God is being proclaimed, and every [one] is forcing his way into it. "But it is easier [for] the heaven and the earth to pass away than [for] one tittle [i.e., a stroke of a letter] of the Law to fall.
Context Group Version	The law and the prophets [were] until John: from that time the Imperial News of God's kingdom is proclaimed, and every man enters violently into it. But it is easier for the sky and land to pass away, than for one tittle of the law to fall. one dot
Far Above All Translation	The law and the prophets <i>were the order of the day</i> until John. From then on the kingdom of God has been preached, but everyone is using force against it. However, it is easier for heaven and earth to pass away than for one tittle of the law to drop out.
Holy B. Improved Ed. (1912)	The law and the prophets were until John; from that time the good news of the kingdom of God is preached, and every one enters into it with violence [or, <i>does violence to it</i> . Compare Matt. 11:12]. But it is easier for heaven and earth to pass away, than for one tittle of the law to fall..
Legacy Standard Bible	"The Law and the Prophets were until John; since that [Lit <i>from then</i>] time the good news of the kingdom of God is proclaimed, and everyone is forcing his way into it. But it is easier for heaven and earth to pass away than for one stroke of a letter [Projection of a letter (serif)] of the Law to fail.
Modern Literal Version 2020	The law and the prophets were until John; from then the good-news of the kingdom of God is proclaimed, and everyone violently-enters into it. But it is easier for the heaven and the earth to pass away, than for one serif of the law to fall short.
New Matthew Bible	The law and the prophets reigned until the time of John; and since that time, the kingdom of God is preached, and everyone strives to go in. Sooner can heaven and earth perish, than one tittle of the law can pass away.
Revised Young's Lit. Trans.	...the law and the prophets are till John; since then the reign of God is proclaimed good news, and every one does press into it; and it is easier to the heaven and the earth to pass away, than of the law one tittle to fall.. pressing

A Voice in the Wilderness
World English Bible

The law and the prophets were until John. From that time the Good News of God's Kingdom is preached, and everyone is forcing his way into it. But it is easier for heaven and earth to pass away, than for one tiny stroke of a pen in the law to fall.

The gist of this passage: It was the Law and the prophets until the time of John. From that point forward, the Kingdom of God was proclaimed. It seems as if everyone is forcing himself into the kingdom. In any case, no part of the Scripture will fall away.

Luke 16:16a			
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
nomos (νόμος) [pronounced NOHM-oss]	<i>[Mosaic] law; establishment code; custom, precept, injunction</i>	masculine singular noun; nominative case	Strong's #3551
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
prophēteis (προφήταις) pronounced proh-AY-tice]	<i>prophets, those foretelling future events; those who speak via divine inspiration</i>	masculine plural noun; nominative case	Strong's #4396
This combination of words refers to the Old Testament Scriptures.			
méchri (μέχρι) [pronounced MEHKH-ree]	<i>until, as far as, up to a certain point (as a preposition, of extent (denoting the terminus, especially to the space of time or place intervening)</i>	adverb	Strong's #3360
Iōannês (Ἰωάννης) [pronounced ee-oh-AHN-nace]	<i>Jehovah is a gracious giver; transliterated, John</i>	proper singular masculine noun; nominative case	Strong's #2491

Translation: The Law and the Prophets [continued] until John [came onto the scene].

Jesus taught a little bit about **dispensations**. A dispensation is a particular program run on this earth by God during a specific time frame, where there are several peculiarities which are different from other dispensations.

The Law and the Prophets describes the **Age of Israel**. This began with Abraham and continue until John the Herald came onto the scene.

For a short time, there was the **Dispensation of the Hypostatic Union**, where Jesus came to the Jewish people and offered them the kingdom. He was the King so He had the authority to call upon His people to follow Him and

become a part of the kingdom. Although Jesus received an interested response, there were millions of Jews who knew the Scriptures who rejected Him.

John first began to offer the kingdom; and when Jesus arrived, He offered the kingdom as well. By saying this, Jesus puts the words of John on the same footing as Scripture.

Luke 16:16b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
τότε (τότε) [pronounced TOH-teh]	<i>then, at that time, when</i>	adverb	Strong's #5119
ἡ (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative and vocative cases	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
basileia (βασιλεία) [pronounced bas-il-ī-ah]	<i>kingdom, rule, reign; royalty; a realm (literally or figuratively)</i>	feminine singular noun; nominative case	Strong's #932
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
euaggelizō (εὐαγγελίζω) [pronounced yoo-ang-ghel-EED-zo]	<i>to announce [speak, declare, bring] the good news, to evangelize, to proclaim the gospel; to bring [declare] glad [good] tidings [news, information]</i>	3 rd person singular, present passive indicative	Strong's #2097

Translation: From that time the Kingdom of God kept on being proclaimed [as good news];...

From John through Jesus' ministry, the kingdom was offered to the people of **Israel** as a whole. They did not take the Lord up on this offer as an entire nation. In fact, those who should have been able to recognize all of the signs of the kingdom—the scribes and pharisees—were unable to see them.

Luke 16:16c			
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
πάς (πάς) [pronounced pahs]	<i>each, every, any; all, entire; anyone</i>	masculine singular adjective, nominative case	Strong's #3956

Luke 16:16c			
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
autên (αὐτήν) [pronounced ow-TAYN]	<i>her, to her, towards her; it; same</i>	3 rd person feminine singular pronoun, accusative case	Strong's #846
biázō (βιάζω) [pronounced bee-AHD-zoh]	<i>to dominate; to (apply, use) force, to inflict violence upon; to press; (reflexively) to crowd oneself (into), or (passively) to be seized</i>	3 rd person singular, present middle indicative	Strong's #971

Translation: ...yet everyone keeps on using force to [enter] into it.

Coming into the kingdom was free. Nevertheless, most people were trying to force themselves into the kingdom. They were trying to earn their way into **God's grace**; and that cannot be done. The implication is, you cannot force your way into the kingdom. Force is not the way given by God that gets us into the kingdom.

Using force to break into the kingdom was analogous to using one's own works and personal righteous in order to get into the kingdom.

Luke 16:16 **The Law and the Prophets [continued] until John [came onto the scene]. From that time the Kingdom of God kept on being proclaimed [as good news]; yet everyone keeps on using force to [enter] into it.**

Luke 16:17a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eukopōteros (εὐκοπώτερος) [pronounced yoo-kop-OH-ter-os]	<i>easier, better for toil, with easy labour; easy</i>	neuter singular comparative adjective; nominative case	Strong's #2123
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
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
ouranos (οὐρανός) [pronounced oo-ran-OSS]	<i>the sky; by extension heaven (as the abode of God); by implication happiness, power, eternity; specifically the Gospel (Christianity)</i>	masculine singular noun; accusative case	Strong's #3772

Luke 16:17a			
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
τὴν (τῆν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
γῆ (γῆ, γῆς, ἡ) [pronounced <i>gay</i>]	<i>earth; soil, ground; land; [inhabited] earth</i>	feminine singular noun; accusative case	Strong's #1093
παρέρχομαι: (parerchomai) [pronounced <i>par-EHR-khom-ah-ee</i>]	<i>to go past, to pass by; of persons moving forward; of time; an act continuing for a time; metaphorically; to pass away, perish; to pass over, that is, to neglect, omit, (transgress); to be led by, to be carried past, be averted; to come near, come forward, arrive</i>	aorist active infinitive	Strong's #3928

Translation: However, it is easier for the heaven and earth to pass away...

The Law prescribes how man is to come to God—with faith, just as Abraham did. But the people were rejecting the Law. The prophets told how the **Messiah** would come, yet they rejected the Lord.

Jesus tells them that they cannot simply reject the Scriptures. “The entire heaven and earth could pass away,” the Lord says to them.

Luke 16:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἢ (ἢ) [pronounced <i>ā</i>]	<i>or; either, rather; than; but; save; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
nomos (νόμος) [pronounced <i>NOHM-oss</i>]	<i>[Mosaic] law; establishment code; custom, precept, injunction</i>	masculine singular noun; genitive/ablative case	Strong's #3551
heís, mia, hen (εἷς, μία, ἓν) [pronounced <i>hice, MEE-ah, ehn</i>]	<i>one [in number, in terms of unity]; emphatic use: even one, each one, one single, only one; with one accord, with one voice; one and the same</i>	feminine singular numeral adjective, accusative case	Strong's #1520

Luke 16:17b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
keraía (κεραία) [pronounced ker-AH-yah]	<i>a tittle, extremity, point; something horn-like, (especially) the apex of a Hebrew letter (figuratively, the least particle)</i>	feminine singular noun, accusative case	Strong's #2762
<p>Thayer: [This word is] used by grammarians of the accents and diacritical points. Jesus used it of the little lines or projections, by which the Hebrew letters in other respects similar differ from one another; the meaning is, "not even the minutest part of the law shall perish".</p>			
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>	aorist active infinitive	Strong's #4098

Translation: ...than for a single [vowel] point to fall away from the Law.

It is easier for all the heavens and the earth to disappear or pass away than it is for a single vowel point to fall off the manuscript. Now, Jesus is not saying that the manuscripts of the Old Testament were absolutely perfect in that day and age. He is saying that everything that they read in the Law is true and it stands up.

Now at the same time, because the King is here on earth, there would be some differences in things which took place and how God interacted with His people. These changes did not invalidate the Law or the prophets.

Luke 16:17 The Law and the Prophets [continued] until John [came onto the scene]. From that time the Kingdom of God kept on being proclaimed [as good news]; yet everyone keeps on using force to [enter] into it. However, it is easier for the heaven and earth to pass away than for a single [vowel] point to fall away from the Law. (Kukis mostly literal translation)

Luke 16:16–17 The Law and the Prophets [continued] until John [came onto the scene]. From that time the Kingdom of God kept on being proclaimed [as good news]; yet everyone keeps on using force to [enter] into it. However, it is easier for the heaven and earth to pass away than for a single [vowel] point to fall away from the Law. (Kukis mostly literal translation)

By using such words, Jesus elevated John's messages to the level of Scripture.

Luke 16:16–17 The dispensation of the Law and the Prophets continued until John the Herald came onto the scene. From the time forward, the Kingdom of God continued to be proclaimed as good news. Nevertheless, everyone keeps on trying to enter the kingdom by force. The Word of God stands forever; the heaven and earth will perish before a single vowel point falls away from the tablets of the Law. (Kukis paraphrase)

In the book of Luke, we go into this topic in a way that seems untethered to what comes before and what follows. We do not know if Jesus simply taught this, if there were questions or comments which led to this. Or was this an example of the Law, which cannot be broken?

Based upon the next warning, there may have been some marriage problems among the pharisees. This would make perfect sense, as self-righteous rarely goes over very well in a marriage.

Anyone who releases the woman of his and is marrying another keeps on committing adultery; and the one being released from a man [the one] marrying [her] keeps on committing adultery.

Luke
16:18

Anyone who divorces his woman and marries another keeps on committing adultery; and the one being divorced from [her] man [and] marrying [another] keeps on committing adultery.

The man who divorces his wife and marries another keeps on committing adultery; and the woman who has been divorced from her man, if she remarries, she continues to commit adultery.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	Anyone who releases the woman of his and is marrying another keeps on committing adultery; and the one being released from a man [the one] marrying [her] keeps on committing adultery.
Douay-Rheims 1899 (Amer.)	Every one that putteth away his wife and marrieth another committeth adultery: and he that marrieth her that is put away from her husband committeth adultery.
Holy Aramaic Scriptures	Everyone who divorces his wife, and takes another, commits adultery, and everyone who takes a shabiqtha {a divorced woman}, commits adultery.
James Murdock's Syriac NT	Whoever putteth away his wife, and taketh another, committeth adultery; and whoever taketh her that is put away, committeth adultery.
Original Aramaic NT	"Whoever divorces his wife and takes another commits adultery, and everyone who takes her who is divorced commits adultery."
Lamsa Peshitta (Syriac)	"Whoever divorces his wife and takes another commits adultery, and everyone who takes her who is divorced commits adultery."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Everyone who puts away his wife and takes another, is a false husband: and he who is married to a woman whose husband has put her away, is no true husband to her.
Bible in Worldwide English	If a man sends away his wife and marries another woman, he commits adultery. And if the man marries a woman who has been sent away by her husband, he commits adultery.
Easy English	A man must not send his wife away and then marry another woman. If he does that, it is the same as if he had sex with another man's wife. Also, if a woman has left her husband, another man must not marry her. That is the same as if he had sex with another man's wife.'
Easy-to-Read Version–2008	"Any man who divorces his wife and marries another woman is guilty of adultery. And the man who marries a divorced woman is also guilty of adultery."
God's Word™	"Any man who divorces his wife to marry another woman is committing adultery. The man who marries a woman divorced in this way is committing adultery.
J. B. Phillips	"Any man who divorces his wife and marries another woman commits adultery. And so does any man who marries the woman who was divorced from her husband."
The Message	Using the legalities of divorce as a cover for lust is adultery; Using the legalities of marriage as a cover for lust is adultery..
NIRV	"Anyone who divorces his wife and marries another woman commits adultery. Also, the man who marries a divorced woman commits adultery.

New Life Version "Whoever divorces his wife and marries another woman is not faithful in marriage and is guilty of sex sins.

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

Casual English Bible Anyone who gets a divorce from his wife and then up and marries another woman, he's committing adultery. And anyone who marries a woman divorced from her husband is committing adultery, too.

Contemporary English V. It is a terrible sin for a man to divorce his wife and marry another woman. It is also a terrible sin for a man to marry a divorced woman.

New Berkeley Version .

New Living Translation "For example, a man who divorces his wife and marries someone else commits adultery. And anyone who marries a woman divorced from her husband commits adultery."

Partially literal and partially paraphrased translations:

American English Bible 'Therefore, whoever releases his wife and takes some other [woman] has committed adultery. And whoever marries a released woman has also committed adultery.
There is a [commentary on Divorce](#) in the AEB, which I have placed in the [Addendum](#).

Beck's American Translation .

Breakthrough Version Everyone who dismisses his wife and marries a different woman is cheating on his wife and the man who marries a woman who has been dismissed from a husband is cheating.

New Advent (Knox) Bible Every man who puts away his wife and marries another is an adulterer, and he too is an adulterer, that marries a woman who has been put away.

20th Century New Testament Every one who divorces his wife and marries another woman is an adulterer, and the man who marries a divorced woman is an adulterer.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible Anyone who divorces his wife and marries another woman commits adultery, and he who marries a divorced woman commits adultery.

Conservapedia Translation Whoever abandons his wife, and marries another, commits adultery: and whoever marries the woman who was abandoned by her husband commits adultery.

Revised Ferrar-Fenton Bible [[" Every one dismissing his own wife and marrying another commits adultery; and any man marrying a woman who has been dismissed by her husband, commits adultery."]]
Note.—V. 18 has evidently been misplaced by some old copyist, for the subject of the address was against the sins of avarice and selfish luxury, and NOT upon the law of marriage.

Free Bible Version Any man who divorces his wife and marries someone else commits adultery, and a man who marries a divorced woman commits adultery.

God's Truth (Tyndale) Whosoever forsakes his wife and marries another, breaks matrimony. And every man which marries her that is divorced from her husband, commits *advoutry also.*advoutry: prefix "a" meaning not or without, devout: devotion; plain hearted to God, being devoted to something or some one else. see James 2 for adultery.

Lexham Bible [On Divorce](#)
"Everyone who divorces his wife and marries another commits adultery, and the one who marries a woman divorced from her husband commits adultery.

Montgomery NT "Every man who divorces his wife and marries some one else, commits adultery; and he who marries one who is put away by her husband commits adultery.

The Spoken English NT	Everybody who divorces his wife, and marries another woman, breaks his marriage vows. And the man who marries a woman who's divorced from her husband breaks his marriage vows.
Weymouth New Testament	Every man who divorces his wife and marries another commits adultery; and he who marries her when so divorced from her husband commits adultery.
Wikipedia Bible Project	All those who divorce their wives and marry others are committing adultery, and those who marry someone who is divorced are committing adultery.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	Everyone who sets free his wife, and marries another, commits adultery, and everyone set free from her husband who marries, commits adultery.
New American Bible (2011)	Sayings About Divorce. "Everyone who divorces his wife and marries another commits adultery, and the one who marries a woman divorced from her husband commits adultery. ^h h. [16:18] Mt 5:32; 19:9; Mk 10:11–12; 1 Cor 7:10–11.
New Catholic Bible	Sayings about Divorce. ^[h] "Anyone who divorces his wife and marries another commits adultery, and anyone who marries a woman divorced from her husband commits adultery. [h] Divorce was allowed and regulated by Old Testament law (see Deut 24:1-4). The position of Jesus is a radical one, as numerous New Testament passages attest (see Mt 5:31-32; 19:1-12; Mk 10:1-12; 1 Cor 7:10-11).

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Holy New Covenant Trans.	If a man divorces his wife and marries another woman, he is committing unlawful sexual intercourse. And the man who marries a divorced woman is also committing unlawful sexual intercourse."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...Every The [Man] Sending (Away) the woman [of] him and Marrying another [woman] adulterates and The [Man] [woman] having been sent (away) from man Marrying adulterates...
Awful Scroll Bible	(")Anyone desolving-away his wife and is marrying another, adulterizes, and anyone marrying, she having occurred to be dissolved-away from a husband, adulterizes.
Concordant Literal Version	Everyone dismissing his wife and marrying another is committing adultery. And everyone marrying her who has been dismissed from a husband, is committing adultery." ..whoever releases his woman and marries another adulterizes: and whoever marries her who is released from her man adulterizes.
Orthodox Jewish Bible	Anyone giving the get to his isha and taking another wife commits ni'uf (adultery), and the one marrying a gerusha (divorcee) commits ni'uf (adultery).

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	"Every person who divorces his wife and marries another woman becomes sexually unfaithful to her [i.e., because he is still regarded by God as married to his first wife. See Matt. 19:9]. And the person who marries someone who has been divorced by

her husband commits sexual sin with her [*i.e., because she is still rightfully married to her first husband*].

The Expanded Bible

Divorce and Remarriage

“If a man divorces his wife and marries another woman, he is guilty of [commits] adultery, and the man who marries a divorced woman is also guilty of [commits] adultery.”

Jonathan Mitchell NT

“Every man repeatedly loosing-away (dismissing; divorcing) his [current] wife, and then proceeding in marrying a different woman is in the act of committing adultery. And also the man habitually (or: one after another) marrying a woman having been loosed-away (divorced) from a husband is in the act of committing adultery. [comment: Jesus is here condemning the then current practices of the male-dominated marriage/divorce arrangements of those who followed the school of Hillel, which taught that a man could divorce his wife “for any reason”]

P. Kretzmann Commentary

“Whosoever putteth away his wife and marrieth another committeth adultery; and whosoever marrieth her that is put away from her husband committeth adultery. Kretzmann’s **commentary** for vv. 13–18 is placed in the **Addendum**.

Syndein/Thieme

Translation for Translators

For example, because God considers that a marriage lasts until either the husband or the wife dies, he considers that any man who divorces his wife and marries another woman is committing adultery. He also considers that any man who marries a woman who has been divorced by her husband {whose husband has divorced her} is also committing adultery.”

The Voice

Jesus (to the Pharisees): *Take God’s rules regarding marriage for example. If a man divorces his wife and marries somebody else, then it’s still adultery because that man has broken his vow to God. And if a man marries a woman divorced from her husband, he’s committing adultery for the same reason.*

Bible Translations with Many Footnotes:

NET Bible®

“Everyone who divorces his wife and marries⁵⁸ someone else commits adultery, and the one who marries a woman divorced from her husband commits adultery.

^{58sn} The examples of marriage and divorce show that the ethical standards of the new era are still faithful to promises made in the presence of God. To contribute to the breakup of a marriage, which involved a vow before God, is to commit adultery. This works whether one gets a divorce or marries a person who is divorced, thus finalizing the breakup of the marriage. Jesus’ point concerns the need for fidelity and ethical integrity in the new era.

The Passion Translation

“It is wrong for you to divorce^[e] your wife so that you can marry another—that is adultery. And when you take that one you have lusted after as your wife, and contribute to the breakup of her marriage, you are once again guilty of adultery.”

^[e] Or “dismiss,” or “send away.”

Rotherham’s Emphasized B.

[Every’ one divorcing his wife and marrying another] committeth adultery; And [he that marrieth a woman divorced’ from a husband’] committeth adultery.^c

^c Mt. v. 32; xix. 9; Mk. x 11, 12.

Wilbur Pickering’s New T.

“Whoever divorces his wife and marries another woman commits adultery, and whoever marries her who is divorced from her husband commits adultery.⁷

⁽⁷⁾ Now there you have a plain statement!

Literal, almost word-for-word, renderings:

English Standard Version

“Everyone who divorces his wife and marries another commits adultery, and he who marries a woman divorced from her husband commits adultery.

Green’s Literal Translation

Everyone putting away his wife, and marrying another, commits adultery. And everyone marrying her who has been put away from a husband commits adultery.

Legacy Standard Bible
Modern Literal Version 2020

Everyone who divorces his wife and marries a different one is committing adultery, and everyone who marries the one who has been divorced from a husband, is committing adultery. Luke 5:32, 19:9

New American Standard

“Everyone who divorces [Or sends away, the Heb term for divorce] his wife and marries another commits adultery, and he who marries one who is divorced [Or sent away] from a husband commits adultery

New Matthew Bible

Whosoever forsakes his wife and marries another, breaks matrimony, and every man who marries her that is divorced from her husband, commits adultery also.

The gist of this passage: Jesus reviews marriage and divorce from the Law.

Luke 16:18a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pás (πάς) [pronounced pahs]	each, every, any; all, entire; anyone	masculine singular adjective, nominative case	Strong's #3956
ho (ὁ) [pronounced hoh]	the; this, that; who, which	definite article for a masculine singular noun, nominative case	Strong's #3588
apoluō (ἀπολύω) [pronounced ap-ol-OO-oh]	relieves, releasing, dismissing (reflexively departing), or (figuratively) letting die, pardoning, divorcing; letting one depart; forgiving; letting go; being loosed; putting (sending) away, setting at liberty	masculine singular, present active participle, nominative case	Strong's #630
tên (τήν) [pronounced tayn]	the, to the; toward the; this, that	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
gunê (γυνή) [pronounced goo-NAY]	a woman [of any age, whether a virgin, or married, or a widow]; a wife; a betrothed woman	feminine singular noun; accusative case	Strong's #1135
autou (αὐτοῦ) [pronounced ow-TOO]	his, of him; from him, him; same	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
kaí (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but	conjunction	Strong's #2532
gaméō (γαμέω) [pronounced gam-EH-oh]	marrying, leading in marriage, taking to wife; getting married, giving one's self in marriage; giving a daughter in marriage	masculine singular, present active participle, nominative case	Strong's #1060

Luke 16:18a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hétēros (ἕτερος) [pronounced HEH-ter-os]	<i>another [of a different kind], other; different, altered</i>	correlative pronoun; feminine singular adjective; accusative case	Strong's #2087
moicheuō (μοιχεύω) [pronounced moy-KHYOO-oh]	<i>to commit adultery, to be an adulterer; to have unlawful sexual congress</i>	3 rd person singular, present active indicative	Strong's #3431

Translation: *Anyone who divorces his woman and marries another keeps on committing adultery;...*

The man who divorces his wife and then marries another, he keeps on committing adultery.

Luke 16:18b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
apoluō (ἀπολύω) [pronounced ap-ol-OO-oh]	<i>relieves, releasing, dismissing (reflexively departing), or (figuratively) letting die, pardoning, divorcing; letting one depart; forgiving; letting go; being loosed; putting (sending) away, setting at liberty</i>	feminine singular, perfect passive participle, accusative case	Strong's #630
apó (ἀπό) [pronounced aw-PO]	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
anēr (άνήρ) [pronounced ah-NAIR]	<i>man, male; adult male; husband, betrothed; [a group of] men and women [generic use]</i>	masculine singular noun; genitive/ablative case	Strong's #435
gamēō (γαμέω) [pronounced gam-EH-oh]	<i>marrying, leading in marriage, taking to wife; getting married, giving one's self in marriage; giving a daughter in marriage</i>	masculine singular, present active participle, nominative case	Strong's #1060
moicheuō (μοιχεύω) [pronounced moy-KHYOO-oh]	<i>to commit adultery, to be an adulterer; to have unlawful sexual congress</i>	3 rd person singular, present active indicative	Strong's #3431

Translation: *...and the one being divorced from [her] man [and] marrying [another] keeps on committing adultery.*

Conversely, the woman who has been divorced, if she marries another man, she continues to commit adultery.

Luke 16:18 Anyone who divorces his woman and marries another keeps on committing adultery; and the one being divorced from [her] man [and] marrying [another] keeps on committing adultery. (Kukis mostly literal translation)

Jesus taught the Law and, according to the Law, one man could marry one woman and that was it. There was not to be any changing of the mind after that.

I suspect, given that there were several religious types in the Lord's audience—men who made a very big deal about how a person acted regarding each and every aspect of the **Sabbath**—that there were men who were divorced and remarried. Jesus clearly states to them—and they cannot deny this or get around it—that they are committing adultery with their new wives. These men who continually attribute sins to the Lord that He did not commit; they continually are committing adultery.

Luke 16:18 The man who divorces his wife and marries another keeps on committing adultery; and the woman who has been divorced from her man, if she remarries, she continues to commit adultery. (Kukis paraphrase)

Whether Jesus' remarks here are related to the infallibility of the Law (and the fallibility of the Pharises) is unknown. The principles of this verse stand, even if the connection between this verse and the previous verses is disputed.

Chapter Outline

Charts, Graphics and Short Doctrines

The Rich Man and the Beggar Lazarus—In Life and in Death

But a man, a certain [one], was wealthy and he was putting on purple clothing and fine linen, rejoicing according to a day luxuriously. But a poor (man), a certain [one], by a name Lazarus was cast face to face with the gate of him, covered in sores. And he is craving to be fed from the falling down [things] from the table of the rich man. Yea, the wild dogs coming (around) were licking up the sores of him.

Luke
16:19–21

[There was] a certain man who was wealthy; and he wore [royally colored] purple clothing and fine linen, rejoicing in luxurious living for [each] day. [There was] also a certain poor man with the name Lazarus, and he was thrown in front of the rich man's [lit., his] gate. [Lazarus was] covered in sores. He desired to be fed from [whatever scrap of food] fell from the rich man's table. Moreover, wild dogs came [around] and licked Lazarus' [lit., his] sores.

There was a very rich man who wore purple-dyed clothing and fine white linen, just as kings wear; and he enjoyed a life of luxury day after day. Not far away from him was a very poor man, whose name was Lazarus. Lazarus would be dumped out in front of the rich man's gate to beg for food or money. Lazarus was covered with sores; and his great desire would be to eat any scrap of food that fell off the rich man's table. While Lazarus begged, wild dogs would come and lick his sores.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) **But a man, a certain [one], was wealthy and he was putting on purple clothing and fine linen, rejoicing according to a day luxuriously. But a poor (man), a certain [one], by a name Lazarus was cast face to face with the gate of him, covered in sores. And he is craving to be fed from the falling down [things] from the table of**

the rich man. Yea, the wild dogs coming (around) were licking up the sores of him.

Douay-Rheims 1899 (Amer.)	There was a certain rich man who was clothed in purple and fine linen and feasted sumptuously every day. And there was a certain beggar, named Lazarus, who lay at his gate, full of sores, Desiring to be filled with the crumbs that fell from the rich man's table. And no one did give him: moreover the dogs came and licked his sores.
Holy Aramaic Scriptures	Now, there was a certain athiyra {rich man}, and he was clothed in butsa {fine linen} and araguna {purple}. And everyday he was luxuriously making merry. And there was a certain meskina {poor man} whose name was Lazar {Lazarus}. And he was laying at the gate of that athiyra {rich man}, while being stricken with shukhne {boils/tumors}. And he was desiring to fill his belly from the crumbs that fell from the table of that athiyra {rich man}. Moreover, even the kalbe {the dogs} were coming, licking shukhnuhi {his boils/tumors}.
James Murdock's Syriac NT	And there was a certain rich man, who was clothed in fine linen and scarlet, and passed every day in splendid luxury. And there was a certain poor man, whose name was Lazarus; and he was laid at the gate of the rich man, smitten with ulcers. And he desired to fill his belly with the fragments that fell from the rich man's table: and the dogs also came and licked his ulcers.
Original Aramaic NT	"There was a certain rich man, and he wore fine white linen and purple and everyday he celebrated luxuriously." "And there was a certain poor man whose name was Lazar and he lay at the gate of that rich man, being stricken with abscesses." "And he longed to fill his belly with the fragments that fell from the rich man's table, but also the dogs would come licking his abscesses."
Lamsa Peshitta (Syriac)	"There was a certain rich man, and he wore fine white linen and purple and everyday he celebrated luxuriously." "And there was a certain poor man whose name was Lazar and he lay at the gate of that rich man, being stricken with abscesses." "And he longed to fill his belly with the fragments that fell from the rich man's table, but also the dogs would come licking his abscesses."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Now there was a certain man of great wealth, who was dressed in fair clothing of purple and delicate linen, and was shining and glad every day. And a certain poor man, named Lazarus, was stretched out at his door, full of wounds, Desiring the broken bits of food which came from the table of the man of wealth; and even the dogs came and put their tongues on his wounds.
Bible in Worldwide English	There was a rich man who dressed and lived like a king every day. A poor man named Lazarus was put at his door. He had many sores on his body. He wanted to eat the pieces of food that fell from the rich mans table. Dogs came and licked his sores.
Easy English	Jesus tells a story about a rich man and a poor man Jesus then said, 'At one time, there was a rich man who wore very expensive clothes. This rich man ate big meals every day. There was also a poor man called Lazarus. He had sores all over his body. He lay outside the gate of the rich man. He was very hungry. He wanted to eat the bits of food that the rich man threw away. Even the dogs came and they tasted the sores on his body.

Easy-to-Read Version–2008	Jesus said, "There was a rich man who always dressed in the finest clothes. He was so rich that he was able to enjoy all the best things every day. There was also a very poor man named Lazarus. Lazarus' body was covered with sores. He was often put by the rich man's gate. Lazarus wanted only to eat the scraps of food left on the floor under the rich man's table. And the dogs came and licked his sores.
God's Word™	"There was a rich man who wore expensive clothes. Every day was like a party to him. There was also a beggar named Lazarus who was regularly brought to the gate of the rich man's house. Lazarus would have eaten any scraps that fell from the rich man's table. Lazarus was covered with sores, and dogs would lick them.
Good News Bible (TEV)	"There was once a rich man who dressed in the most expensive clothes and lived in great luxury every day. There was also a poor man named Lazarus, covered with sores, who used to be brought to the rich man's door, hoping to eat the bits of food that fell from the rich man's table. Even the dogs would come and lick his sores.
J. B. Phillips	<p>Jesus shows the fearful consequence of social injustice</p> <p>"There was once a rich man who used to dress in purple and fine linen and lead a life of daily luxury. And there was a poor man called Lazarus who was put down at his gate. He was covered with sores. He used to long to be fed with the scraps from the rich man's table. Yes, and the dogs used to come and lick his sores.</p>
The Message	<p>The Rich Man and Lazarus</p> <p>"There once was a rich man, expensively dressed in the latest fashions, wasting his days in conspicuous consumption. A poor man named Lazarus, covered with sores, had been dumped on his doorstep. All he lived for was to get a meal from scraps off the rich man's table. His best friends were the dogs who came and licked his sores.</p>
NIRV	<p>The Rich Man and Lazarus</p> <p>"Once there was a rich man. He was dressed in purple cloth and fine linen. He lived an easy life every day. A man named Lazarus was placed at his gate. Lazarus was a beggar. His body was covered with sores. Even dogs came and licked his sores. All he wanted was to eat what fell from the rich man's table.</p>
New Life Version	<p>The Rich Man and the Man Who Begged for Food</p> <p>"There was a rich man who dressed in purple linen clothes everyday. He lived like a king would live with the best of food. There was a poor man named Lazarus who had many bad sores. He was put by the door of the rich man. He wanted the pieces of food that fell from the table of the rich man. Even dogs came and licked his sores.</p>

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

Casual English Bible	<p>RICH MAN MEETS LAZARUS IN THE DEAD ZONE</p> <p>There was a rich man who dressed in stylish, fine linen that had been dyed in the most expensive color on the market: purple.[3] He made every day a party day, as he wallowed in luxury. There was a poor man named Lazarus, covered in sores. He was put by the city gate.[4]</p> <p>He would have loved to have eaten the rich man's leftovers, or even pieces of food that accidentally fell off the table. Instead, he served himself as food for the dogs that came and licked his sores.</p> <p>³16:19 One of the most sought-after and expensive colors for fabric came from a distinctive indigo dye extracted from a sea snail: Hexaplex trunculus.</p> <p>⁴16:20 The city gate was one of the busiest places in town, since it was the entrance into the city. City officials often had meetings and held trials there. It was also where beggars hoped to find compassion.</p>
Contemporary English V.	<p>There was once a rich man who wore expensive clothes and every day ate the best food. But a poor beggar named Lazarus was brought to the gate of the rich man's</p>

The Living Bible	<p>house. He was happy just to eat the scraps that fell from the rich man's table. His body was covered with sores, and dogs kept coming up to lick them.</p> <p>"There was a certain rich man," Jesus said, "who was splendidly clothed and lived each day in mirth and luxury. One day Lazarus, a diseased beggar, was laid at his door. As he lay there longing for scraps from the rich man's table, the dogs would come and lick his open sores.</p>
<p>New Berkeley Version New Living Translation UnfoldingWord Simplified T.</p>	<p>.</p> <p>.</p> <p>Jesus also said, "Once there was a rich man who wore fine purple and linen clothes. Every day he gave expensive feasts. And every day a poor man whose name was Lazarus was laid at the gate of the rich man's house. Lazarus' body was covered with sores. He was so hungry that he wanted to eat the scraps of food that fell from the table where the rich man ate. While he was lying there dogs came and licked his sores.</p>
William's New Testament	<p>"Once there was a rich man who used to dress in purple and fine linen and live in dazzling luxury every day. And a beggar named Lazarus, covered with sores, had been laid at his gate, and he was always craving to get a square meal from the scraps that fell from the rich man's table. Yes, the very dogs used to come and lick his sores.</p>

Partially literal and partially paraphrased translations:

<p>American English Bible Beck's American Translation Breakthrough Version</p>	<p>.</p> <p>.</p> <p>A certain man was rich and putting purple and elegant linen on as he celebrated dazlingly daily. A certain poor <i>man</i> with <i>the</i> name Lazarus had been put close to his gateway, having become full of sores and desiring to be full from what was falling from the rich man's table, but even the dogs that came were licking his sores.</p>
Len Gane Paraphrase	<p>"There was a certain rich man who was clothed in purple and fine linen and ate extravagantly every day.</p> <p>"And there was a certain beggar named Lazarus, who was laid at [the rich man's] gate covered with ulcers.</p> <p>"He longed to be filled with the crumbs which fell from the rich man's table. Additionally the dogs came and licked his ulcers.</p>
<p>New Advent (Knox) Bible 20th Century New Testament</p>	<p>.</p> <p>There was once a rich man, who dressed in purple robes and fine linen, and feasted every day in great splendor. Near his gateway there had been laid a beggar named Lazarus, who was covered with sores, And who longed to satisfy his hunger with what fell from the rich man's table. Even the very dogs came and licked his sores.</p>

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	<p>'Now, there once was a very rich man who dressed himself in purple and linen, and he enjoyed the very best things each day.</p> <p>'There was also a poor man named Lazarus who used to sit just outside of [the rich man's] porch. This [poor] man was covered with sores, and all he wanted was to eat some of the things that fell from the rich man's table. Also, even dogs would come and lick his sores.</p>
Conservapedia Translation	<p>There was a certain rich man, who was clothed in regal colors [I believe purple clothing was reserved for royalty and the elites, but not sure if this passage merits any additional reworking] and fine linen, and dined sumptuously every day: And there was a certain beggar named Lazarus, who was laying at his gate, covered with sores, And hoping to be fed with whatever scraps were left from the rich man's table: instead the dogs came and licked at his sores.</p>

Revised Ferrar-Fenton Bible **The Rich Man and Lazarus.**

There was once a man who was rich, and arrayed himself in purple and fine linen, and who every day lived in pleasure and luxury. And there was a beggar, named Lazarus, who, covered over with sores, was laid before his gate; and he longed to be fed with the broken pieces which were thrown from the rich man's table; but, instead, the dogs came and licked his sores.

Free Bible Version

"Once there was a man who was rich. He wore purple clothes* and fine linen, and enjoyed a luxurious life. A beggar named Lazarus used to sit at his gate, covered in sores, longing to eat the leftovers from the rich man's table. Even the dogs came and licked his sores.

International Standard V

The Rich Man and Lazarus

"Once there was a rich man who used to dress in purple and fine linen and live in great luxury every day. A beggar named Lazarus, who was covered with sores, was brought to his gate. He was always trying to satisfy his hunger with what fell [Other mss. read the scraps that fell] from the rich man's table. Even the dogs used to come and lick his sores.

Urim-Thummim Version

There was a certain rich man [Judah], that was clothed in purple and fine linen, and rejoiced sumptuously everyday. And there was a certain beggar named Lazarus [Eliezer], that was laid at his gate, full of sores, And desiring to be fed with the crumbs that fell from the rich man's table: moreover the dogs came and licked his sores.

Weymouth New Testament

"There was once a rich man who habitually arrayed himself in purple and fine linen, and enjoyed a splendid banquet every day, while at his outer door there lay a beggar, Lazarus by name, covered with sores and longing to make a full meal off the scraps flung on the floor from the rich man's table. Nay, the dogs, too, used to come and lick his sores.

Wikipedia Bible Project

"There once was a man who was rich, who wore expensive purple and fine linen clothes, and lived a life of luxury. A beggar named Lazarus sat beside his gate, covered in sores, longing to be fed from the scraps that came from the rich man's table. Even dogs came to lick his sores.

Catholic Bibles (those having the imprimatur):Christian Community (1988) **The rich man and Lazarus**

- Once there was a rich man who dressed in purple and fine linen and feasted every day. At his gate lay Lazarus, a poor man covered with sores, who longed to eat just the scraps falling from the rich man's table. Even dogs used to come and lick his sores.

An **extensive footnote** from the Christian Community Bible is found in the **Addendum**.

6:24

Mt 15:27

The Heritage Bible

And a certain man was rich, and was clothed in purple and fine linen, being in a good frame of mind in luxury every day;

And there was a certain beggar named Lazarus, who had been thrown down at his porch, being ulcerated,

And set his heart on being filled from the crumbs that were falling from the rich one's table, but even the dogs coming licked his ulcers.

New American Bible (2011)

The Parable of the Rich Man and Lazarus.*

"There was a rich man* who dressed in purple garments and fine linen and dined sumptuously each day. And lying at his door was a poor man named Lazarus, covered with sores,ⁱ who would gladly have eaten his fill of the scraps that fell from the rich man's table. Dogs even used to come and lick his sores.

* [16:19–31] The parable of the rich man and Lazarus again illustrates Luke’s concern with Jesus’ attitude toward the rich and the poor. The reversal of the fates of the rich man and Lazarus (Lk 16:22–23) illustrates the teachings of Jesus in Luke’s “Sermon on the Plain” (Lk 6:20–21, 24–25).

* [16:19] The oldest Greek manuscript of Luke dating from ca. A.D. 175–225 records the name of the rich man as an abbreviated form of “Nineveh,” but there is very little textual support in other manuscripts for this reading. “Dives” of popular tradition is the Latin Vulgate’s translation for “rich man” (Lk 16:19–31). [Kukis: I have some hope for the Catholic church, and I have two reasons for that: (1) many people have become believers, having been raised up in the Catholic Church; and (2) there are many very excellent translations given the imprimatur (approval of the Catholic Church). This is very different from the Middle Ages. On the other hand, obviously, there is no place in the Christian life for a pope or for Mary worship.]
i. [16:20] Mt 15:27; Mk 7:28.

Holy New Covenant Trans.

The Rich Man and Lazarus: A Warning

The Parable of the Rich Man and Lazarus.^[1] “There was a rich man who used to dress in purple garments and the finest linen and who feasted sumptuously every day. And at his gate lay a poor man named Lazarus, covered with sores, who would have been grateful to be fed with the scraps that fell from the rich man’s table. Even the dogs would come and lick his sores.

[1] The rich man cannot avoid the message of this passage; indeed, this is for him a sufficient sign and a more persuasive one than the most amazing miracle. Abraham’s side: literally, “Abraham’s bosom”; in the language of the day this suggested the post of honor at the heavenly banquet (see Mt 8:11).

Revised English Bible–1989

The parable of the Rich Man and Lazarus (Peraea)

'There was once a rich man, who dressed in purple and the finest linen, and feasted in great magnificence every day. At his gate, covered with sores, lay a poor man named Lazarus, who would have been glad to satisfy his hunger with the scraps from the rich man's table. Even the dogs used to come and lick his sores.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

“Once there was a rich man who used to dress in the most expensive clothing and spent his days in magnificent luxury. At his gate had been laid a beggar named El’azar who was covered with sores. He would have been glad to eat the scraps that fell from the rich man’s table; but instead, even the dogs would come and lick his sores.

Hebraic Roots Bible

And there was a certain rich man; and he was accustomed to don a purple robe and fine linen, making merry in luxury day by day. And there was a certain poor one named Eliazar and he would lay at the gate of that rich man, while being afflicted with sores. and longing to be filled from the crumbs that were falling from the table of the rich one. But coming, even the dogs licked his sores.

Holy New Covenant Trans.

Jesus said, “There was a rich man who always dressed up in the finest clothes. He was so rich that he was able to feast and have a party every day. There was also a beggar named Lazarus. His body was covered with sores. He was often put at the rich man’s gate. Lazarus only wanted to eat the crumbs which fell from the rich man’s table. Instead, the dogs came and licked his sores!

The Scriptures 2009

“But there was a certain rich man who used to dress in purple and fine linen and lived luxuriously every day.

“And there was a certain beggar named El’azar, being covered with sores, who was placed at his gate, and longing to be fed with the crumbs which fell from the rich man’s table. Indeed, even the dogs came and licked his sores.

Tree of Life Version

“Now there was a rich man dressed in purple and fine linen, living it up in luxury every day. But a poor man named Lazarus had been laid at his gate, covered with

sores and longing to be fed with what fell from the rich man's table. Besides, even the dogs were coming to lick his sores.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...Man but Someone was Rich and [He] wore purple and linen Being Satisfied in day luxuriously Poor but Someone [by] name Lazarus had been put to the gate [of] him Having Been Ulcerated and Desiring to be satisfied from the [things] falling from the table [of] the [man] rich but and The Dogs Coming licked the sores [of] him...
Alpha & Omega Bible	<i>(The Traditional Fable of Lazarus & the Rich Man: When Jesus told this story, they recognized it, as it was a well known traditional story of the Jews of his day who were heavily influenced by the oral traditions of the Assyrian Babylonian Talmud which included this story. Jesus was not saying that the fable was true. He was just using it to prove a point, that even if someone were to raise from the dead, that they would still not believe what the Scriptures declare. It was common in the time of Jesus for people to tell stories or riddles that were not true, to use for analogy to prove a point. See note on Mark 12:23. Later, Jesus did raise a man named "Lazarus" from the dead to prove the point even more. But the Lazarus that rose from the dead never saw or spoke to anyone during the time that he was dead asleep in this tomb. We have historical proof {via John Lightfoot who lived in the 1600's & was an expert on the Jewish Babylonian Talmud} that the story of Lazarus & the Rich Man was only a Babylonian Talmud Fable. The Fable is filled with false doctrine which Jesus was speaking against by telling it, then raising the dead.)</i> "NOW THERE WAS [in a fable] A RICH MAN, AND HE HABITUALLY DRESSED IN PURPLE AND FINE LINEN, JOYOUSLY LIVING IN SPLENDOR EVERY DAY. AND A POOR MAN NAMED LAZARUS WAS LAID AT HIS GATE, COVERED WITH SORES, AND LONGING TO BE FED TO THE FULL WITH THE CRUMBS WHICH WERE FALLING FROM THE RICH MAN'S TABLE; BESIDES, EVEN THE DOGS WERE COMING AND LICKING HIS SORES.
Awful Scroll Bible	(")Furthermore, there was he certain rich of the aspects-of-man, and himself continues to sink- himself -from-within, purple garments and fine linen, coming to be luxuriously thought-it-to-be-good throughout the days. (")Also there was a certain one reduced-to-cower, named Lazarus, who had been put at his gate, having come about with sores, (")and enraging-over to become fed from the crumbs, that are falling from the rich ones four-footed table, notwithstanding, even the dogs themselves coming, were licking-of his sores.
Concordant Literal Version	Now a certain man was rich and he dressed in purple and cambric, daily making merry splendidly." Now there was a certain poor man named Lazarus, who had been cast at his portal, having ulcers, and yearning to be satisfied from the scraps which are falling from the rich man's table. But the curs also, coming, licked his ulcers."
exeGesés companion Bible	<u>YAH SHUA ON THE RICH HUMAN AND EL AZAR</u> A rich human clothed in purple and white linen rejoices radiantly daily: and a beggar named El Azar is cast at his gate - ulcerous; and panting to be filled with the crumbs which fall from the table of the rich man: but even the dogs come and lick his ulcers.
Orthodox Jewish Bible	Now there was a certain oisher (rich man). He was dressed in purple and fine linen, and yom yom (daily) he feasted sumptuously and every day for him was to make a simcha. [YECHEZKEL 16:49]

And there was a certain ish oni (poor man) covered with sores, Elazar by name, who had been laid at the oisher's sha'ar (gate).

And the ish oni Elazar longed to fill his mogen (stomach) with what fell from the oisher's tish. But even the kelevim (dogs) were coming and licking the sores of the ish oni (poor man).

Expanded/Embellished Bibles:

The Amplified Bible

The Rich Man and Lazarus

"Now there was a certain rich man who was habitually dressed in expensive purple and fine linen, and celebrated and lived joyously in splendor every day. And a poor man named Lazarus, was laid at his gate, covered with sores. He [eagerly] longed to eat the *crumbs* which fell from the rich man's table. Besides, even the dogs were coming and licking his sores.

An Understandable Version

"Now there was a certain rich man who was dressed in purple [clothing] and soft linen [garments] and who lived every day in pleasure and luxury. And a certain beggar named Lazarus, who was full of sores, was laid at the rich man's doorway. He longed to be fed with scraps that fell from the rich man's table and even dogs came and licked his sores.

The Expanded Bible

The Rich Man and Lazarus

Jesus said, "There was a rich man who always dressed in the finest clothes [purple and fine linen] and lived in luxury [or feasted sumptuously] every day. And a very poor man named Lazarus, whose body was covered with sores, was laid at the rich man's gate. He wanted [longed] to eat only the small pieces of food that fell [what fell] from the rich man's table. And [Even] the dogs would come and lick his sores [dogs were viewed as despicable scavengers, not household pets].

Jonathan Mitchell NT

"Now there was a certain rich man, and he was in the habit of dressing himself with purple fabric and fine linen (a shiny white cloth made from bleached flax; used in Egypt for wrapping mummies; = costly garments) while daily enjoying himself and being in a good frame of mind – [being simply] radiant (or: [living] splendidly and magnificently).

"Now in contrast, there was a certain destitute man named Lazarus, who, having been sorely wounded (or: afflicted with sores and ulcers), had been flung [down] (or: cast [aside]) in the proximity of and [facing] toward the large portico (gateway and forecourt) of his [house].

"And [he continued there] progressively experiencing strong desires to be fed and satisfied from the things [which were] from time to time falling from the rich man's table. Not only that, even the dogs – periodically coming – were licking his wounds (or: sores and ulcers).

P. Kretzmann Commentary

Verses 19-21

The Rich Man and Lazarus, the Beggar. Luke 16:19-31

A contrast in fortunes:

There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day;

and there was a certain beggar named Lazarus, which was laid at his gate full of sores,

and desiring to be fed with the crumbs which fell from the rich man's table; moreover, the dogs came and licked his sores.

Kretzmann's commentary on vv. 19–21 are placed in the **Addendum**.

Syndein/Thieme

Translation for Translators

Jesus warned what would happen to those who did not share their possessions with poor people.

Luke 16:19-31

Jesus also said [MET], “Once there was a rich man who wore expensive purple linen garments. He ate luxuriously every day. And every day a poor man whose name was Lazarus was laid {some people also laid a poor man whose name was Lazarus} at the gate of the rich man’s house. Lazarus’ body was covered with sores. He was so hungry that he wanted to eat the scraps of food that fell from the table where the rich man ate. Furthermore, to make things worse, dogs came and licked his sores.

The Voice

Jesus (to the Pharisees): There was this rich man who had everything—purple clothing of fine quality and high fashion, gourmet meals every day, and a large house. Just outside his front gate lay this poor homeless fellow named Lazarus. Lazarus was covered in ugly skin lesions. He was so hungry he wished he could scavenge scraps from the rich man’s trash. Dogs would come and lick the sores on his skin.

Bible Translations with Many Footnotes:

Lexham Bible

The Rich Man and Lazarus

“Now a certain man was rich, and dressed in purple cloth and fine linen, feasting sumptuously every day. And a certain poor man named [Literally “by name”] Lazarus, covered with sores, lay at his gate, and was longing to be filled with what fell from the table of the rich man. But even the dogs came and [*Here “and” is supplied because the previous participle (“came”) has been translated as a finite verb] licked his sores.

NET Bible®

The Rich Man and Lazarus

“There was a rich man who dressed in purple⁵⁹ and fine linen and who feasted sumptuously⁶⁰ every day. But at his gate lay⁶¹ a poor man named Lazarus⁶² whose body was covered with sores,⁶³ who longed to eat⁶⁴ what fell from the rich man’s table. In addition, the dogs⁶⁵ came and licked⁶⁶ his sores.

^{59sn} Purple describes a fine, expensive dye used on luxurious clothing, and by metonymy, refers to clothing colored with that dye. It pictures someone of great wealth.

^{60tn} Or “celebrated with ostentation” (L&N 88.255), that is, with showing off. Here was the original conspicuous consumer.

^{61tn} The passive verb ἐβέβλητο (ebēblhō) does not indicate how Lazarus got there. Cf. BDAG 163 s.v. βάλλω 1.b, “he lay before the door”; Josephus, Ant. 9.10.2 (9.209).

^{62sn} This is the one time in all the gospels that a figure in a parable is mentioned by name. It will become important later in the account. [Kukis: For this reason, we do not know if this is a parable or not.]

^{63tn} Or “was covered with ulcers.” The words “whose body” are implied in the context (L&N 23.180).

^{64tn} Grk “to eat his fill,” but this phrase has been simplified as “to eat” for stylistic reasons.

^{65tn} The term κύνες (kunes) refers to “wild” dogs (either “street” dogs or watchdogs), not house pets (L&N 4.34).

^{66sn} When the dogs came and licked his sores it meant that he was unclean. See the negative image of Rev 22:15 that draws on this picture.

The Passion Translation

The Rich Man and Lazarus

Jesus continued. “There once was a very rich man who had the finest things imaginable,^[f] living every day enjoying his life of opulent luxury. Outside the gate of his mansion was a poor beggar named Lazarus.^[g] He lay there every day, covered with boils, and all the neighborhood dogs would come and lick his open sores. The only food he had to eat was the garbage that the rich man threw away.

^{f]} The Greek text is literally “He was dressed in a purple robe.” This is a figure of speech that refers to the luxury that surrounded him. This was the kind of robe worn only by kings.

^{g]} Lazarus is a form of the name Eleazar and means “God helps.”

Rotherham’s Emphasized B. Now [a certain man] was rich,^d and he used to clothe himself with purple and fine linen, making merry day by day [brilliantly].

And [a certain beggar, by name Lazarus] used to be cast near his gate, full of sores, and to long to be fed from the crumbs that fell from the table of the rich man: nay! even [the dogs] used to come and lick his sores.

^d Or: “Now there was a certain rich man.”

The Spoken English NT

The Tale of Lazarus and the Rich Man

There was once a rich man. He used to wear clothes with expensive dyes and fine material,^q and he’d eat glorious meals every day. And there was a poor man called Lazarus, who used to flop down^r outside^s his door, all covered with open sores. And he’d be desperate to fill his stomach with the things that were tossed out from the rich man’s kitchen.^t But instead, the dogs would come and lick his open sores.

^q Lit. “and he was clothed with purple and fine linen,” i.e. fine, high quality clothes.

^r Or “get put down.”

^s Lit. “in front of.”

^t Lit. “the things that fell from his table.” I think it refers to the food that got thrown away, not what literally fell off the table by accident.

Wilbur Pickering’s New T.

A rich man and beggar Lazarus⁸

“Now there was a certain rich man who was dressed in purple and fine linen, living in luxury every day. And there was a certain beggar named Lazarus, covered with sores, who had been placed at his gate, just wanting to be fed with the crumbs that fell from the rich man’s table—why even the dogs would come and lick his sores!⁹

⁽⁸⁾ The Text does not state that this is a parable, so most probably it is not.

⁽⁹⁾ In fact the dogs were doing him a favor, since canine saliva is good for sores.

Literal, almost word-for-word, renderings:

A Faithful Version

Now there was a certain rich man, and he was clothed in purple and fine linen, and daily indulged himself in luxury. And there was a certain poor man named Lazarus, who was laid at his porch, full of sores. And he longed to be nourished with the crumbs that fell from the rich man's table; and the dogs even came and licked his sores.

Analytical-Literal Translation

"Now a certain man was rich and was dressing himself in a purple garment and fine linen, lavishly celebrating every day.

"But [there] was a certain poor man, by name Lazarus, who had been placed at his gate, covered with sores and longing to be fed from the crumbs, the ones falling from the table of the rich [man], but even the dogs, coming, were licking his ulcerated sores.

Berean Literal Bible

And there was a certain rich man, and he was clothed in purple and fine linen, making good cheer in splendor every day. And a certain poor man named Lazarus, being full of sores, was laid at his gate and desiring to be fed from that falling from the table of the rich man; but even the dogs, coming, were licking his sores.

Charles Thomson NT

There was a certain rich man who was clad with purple and cotton robes, and who feasted daily in a splendid manner. And there was a certain poor man, named Lazarus, who was laid at his gate, full of sores, desirous indeed to be fed with the crumbs which fell from his table: and moreover the dogs came and licked his sores.

Context Group Version

Now there was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously every day: and a certain beggar named Lazarus was laid at his

Green's Literal Translation	gate, full of sores, and desiring to be fed with the [crumbs] that fell from the rich man's table; yes, even the scavengers {lit. dogs} came and licked his sores. And there was a certain rich man; and he was accustomed to don a purple robe and fine linen, making merry in luxury day by day. And there was a certain poor one named Lazarus who had been laid at his doorway, having been ulcerated, and longing to be filled from the crumbs that were falling from the table of the rich one. But coming, even the dogs licked his sores.
Modern Literal Version 2020	Now there was a certain rich man and he was clothing himself in purple and fine-linen, being radiantly joyous daily. Now there was a certain poor man, Lazarus by name, who had been put before his gate, having been full of sores, and desiring to be fully-fed from the falling crumbs of the rich man's table. But even the dogs, coming to him, were licking his sores.
New European Version	The parable of the rich man and Lazarus Now there was a certain rich man who was clothed in purple and fine linen, dining sumptuously every day. And a certain beggar named Lazarus was laid at his gate, full of sores, desiring to be fed with the crumbs that fell from the rich man's table. Yes, even the dogs came and licked his sores.
New Matthew Bible	There was a certain rich man that was clothed in purple and fine linen, and fared deliciously every day. And there was a certain beggar named Lazarus who lay at his gate, full of sores, longing to be relieved of hunger with the crumbs which fell from the rich man's table. Nevertheless, the dogs came and licked his sores.
NT (Variant Readings)	Now there was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously every day: and [there was] a certain beggar named Lazarus, [who] was laid at his gate, full of sores, and desiring to be fed with °the [crumbs] that fell from the rich man's table; yea, even the dogs came and licked his sores. °CT- the [crumbs] that fell...
Revised Young's Lit. Trans.	'And -- a certain man was rich, and was clothed in purple and fine linen, making merry sumptuously every day, and there was a certain poor man, by name Lazarus, who was laid at his porch, full of sores, and desiring to be filled from the crumbs that are falling from the table of the rich man; yea, also the dogs, coming, were licking his sores.

The gist of this passage: Jesus introduces the story of the rich man and Lazarus, a poor beggar whose body was covered with sores.

Luke 16:19a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anthrōpos (ἄνθρωπος) [pronounced ANTH-row-pos]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; dative, locative or instrumental case	Strong's #444
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
tís (τις) [pronounced tihç] 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 ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)

Luke 16:19a

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.			
plousios (πλούσιος) [pronounced PLOO-see-oss]	<i>rich, wealthy; abounding with or having much of [whatever]; affluent man, prosperous person</i>	masculine singular adjective; nominative case	Strong's #4145
This is very similar to v. 1b.			

Translation: [There was] a certain man who was wealthy;...

This is a very odd story. First of all, it is very similar to v. 1b ("**There was a rich man who had a manager, and charges were brought to him that this man was wasting his possessions.**—ESV), which might suggest that that was a jumping off point for another similar story (or a story with similar themes).

The nature of this story is quite fascinating, and may impact how we are to understand it. Either it is a true story or not. The fact that one of the people in this story is named, suggests that this may be a true story.

However, there are some curious things found in this story which suggests that it is not true. If a parable, then why would the Lord name one of the characters? Parables generally do not have men's names given to us. Furthermore, Jesus did not identify this as a parable (but He did not generally say, *now this is a parable*).

There is the suggestion of one translator above that this was a story of that era, which would contain elements of truth and fiction. The translator points to a well-known Christian commentator, Lightfoot, and appears to know from where the story came. Another much younger commentator suggests²⁴ that this story found its way into the Talmud, in part because it was already a well-known story at the time. That is, it had a history that pre-dated Jesus.

A young researcher (Matt Rose?) tells what he found: The earliest version of the story seems to have originated in ancient Egypt. In this story, a man named Si-Osiris is reincarnated from the realm of the dead so as to deal with an Ethiopian magician who was upstaging his Egyptian counterparts. Si-Osiris is miraculously born to a childless couple and, before he is old enough to accomplish his purpose, he and his father share an interesting dialogue after observing the funerals of a rich man and a pauper. When the father suggests his hope to have a life and death like the rich man, Si-Osiris corrects him by taking him on a tour of the realm of the dead. There it is learned that the pauper has been elevated to a high position and the rich man is left on the outside looking in.

This story seems to have migrated and morphed into a variety of Jewish stories, the most famous of which involves the deaths of a rich tax collector named Bar-Ma'Jan and poor Torah scholar. The rich man is buried in style, the poor scholar left unmourned. A friend of this scholar is saddened by the contrast, but it subsequently revealed to him in a dream that the Bar-Ma'Jan is in torment while the pious friend is in bliss.²⁵

I am leaning towards this being a reasonably well-known story from this era, just as there were many bedtime stories common when I was being brought up.

²⁴ From <https://jamwheeler.com/bible-study/rich-man-and-lazarus-talmudic-background/> accessed December 7, 2020.

²⁵ From <https://theos.org/forum/viewtopic.php?t=2741> accessed December 7, 2020.

Luke 16:19b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
endiduskō (ἐνδιδύσκω) [pronounced <i>en-dihd-OOS-koe</i>]	<i>to put on, to clothe, to dress, to put on one's self, be clothed in</i>	3 rd person singular, imperfect middle indicative	Strong's #1737
porphura (πορφύρα) [pronounced <i>pohr-FOO-rah</i>]	<i>purple (cloth, clothing, garment); a fabric of purple dye; purple fish or mussel</i>	feminine singular noun, accusative case	Strong's #4209
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
bussos (βύσσος) [pronounced <i>BOOS-sohç</i>]	<i>fine linen, white linen, linen made from byssus [very costly, delicate, soft, white and also of a yellow colour]; transliterated, byssus, bussus</i>	feminine singular noun, accusative case	Strong's #1040

Translation: ...and he wore [royally colored] purple clothing and fine linen,...

This wealthy man wore clothing which was more common to kings and nobles than it was for those outside ruling palaces.

Luke 16:19c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
euphraínō (εὐφραίνω) [pronounced <i>yoo-FRAH-ee-no</i>]	<i>rejoicing, being (made) glad, being delighted [with a thing], putting (middle voice or passively, be) in a good frame of mind, being (making) merry</i>	masculine singular, present passive participle, nominative case	Strong's #2165
κατά (κατά) [pronounced <i>kaw-TAW</i>]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by</i>	preposition with the accusative case	Strong's #2596
Here spelled kath (καθ) [pronounced <i>kahth</i>].			
hēmera (ἡμέρα) [pronounced <i>hay-MEH-raw</i>]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun, accusative case	Strong's #2250
lamprōs (λαμπρῶς) [pronounced <i>lam-PROç</i>]	<i>brilliantly, figuratively, luxuriously, splendidly, magnificently; an adverb of sumptuous living</i>	adverb	Strong's #2988

Translation: ...rejoicing in luxurious living for [each] day.

He enjoyed a sumptuous life every single day of his existence. This does not mean that he was happy; but he did not have to scratch out a basic existence.

Application: Now, we do not realize this, but this, in many ways, describes people inside the United States today. Wealth is always relative, so essentially describes the life of perhaps half the people in the US (of all genders and colors). Maybe more. Are you generally able to purchase the clothes you want (without being crazy)? Do you worry about where your next meal is coming from? Then you have far more in common with the rich man than with Lazarus.

Luke 16:19 [There was] a certain man who was wealthy; and he wore [royally colored] purple clothing and fine linen, rejoicing in luxurious living for [each] day. (Kukis mostly literal translation)

Luke 16:20			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ptôchos (πτωκός) [pronounced <i>ptoh-KHOSS</i>]	<i>poor (man), beggar, pauper; miserable, beggarly, wretched; impotent</i>	masculine singular noun, nominative case	Strong's #4434
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
tís (τις) [pronounced <i>tihç</i>] ti (τι) [pronounced <i>tih</i>]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	masculine singular; enclitic, indefinite pronoun; adjective; nominative case	Strong's #5100
onoma (ὄνομα,ατος,τό) [pronounced <i>OHN-oh-mah</i>]	<i>name, title, character, reputation; person</i>	neuter singular noun; dative, locative or instrumental case	Strong's #3686
Lázaros (Λάζαρος) [pronounced <i>LAD-zar-os</i>]	<i>whom God helps; transliterated, Lazarus, Lazaros; a form of the Hebrew name, Eleazar</i>	proper noun, nominative case	Strong's #2976
bállō (βάλλω) [pronounced <i>BAWL-low</i>]	<i>to throw, to cast, to place, to put, to place, to lay, to bring</i>	3 rd person singular, pluperfect passive indicative	Strong's #906
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
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
puîōn (φυλίων) [pronounced <i>po-LONE</i>]	<i>gate, a gate-way, front part [of a house], doorway [of a building or city]; by implication, a portal or vestibule</i>	masculine singular noun, accusative case	Strong's #4440
autou (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Luke 16:20			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
helkōō (ἐλκόω) [pronounced <i>hel-KOE-oh</i>]	<i>covered in sores, being ulcerous</i>	masculine singular, perfect passive participle, nominative case	Strong's #1669

Translation: [There was] also a certain poor man with the name Lazarus, and he was thrown in front of the rich man's [lit., his] gate. [Lazarus was] covered in sores.

There is another man, named Lazarus, and he is extremely poor and covered with pus-leaking sores.

The rich man knew Lazarus because he would be thrown out in front of the rich man's gates, where he would beg for sustenance.

Luke 16:20 [There was] also a certain poor man with the name Lazarus, and he was thrown in front of the rich man's [lit., his] gate. [Lazarus was] covered in sores. (Kukis mostly literal translation)

Luke 16:21a			
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
epithumēō (ἐπιθυμέω) [pronounced <i>ehp-ee-thoo-MEH-oh</i>]	<i>craving, desiring, wanting; setting the heart upon, longing for (rightfully or otherwise); lusting after</i>	masculine singular, present active participle, nominative case	Strong's #1937
chortazō (χορτάζω) [pronounced <i>chor-TAD-zoh</i>]	<i>to feed, to fill, to satisfy, to satiate; to gorge (supply food in abundance)</i>	aorist passive infinitive	Strong's #5526
ἀπό (ἀπό) [pronounced <i>aw-PO</i>]	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
tôn (τῶν) [pronounced <i>tohn</i>]	<i>the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	neuter plural definite article; genitive and ablative cases	Strong's #3588
piptō (πίπτω) [pronounced <i>PIHP-toh</i>]	<i>falling [down, from, upon]; being thrust down; falling under judgment [or, condemnation]; being cast down [from a higher state]; one falling [from a more virtuous state]</i>	neuter plural, present active participle; genitive/ablative case	Strong's #4098
ἀπό (ἀπό) [pronounced <i>aw-PO</i>]	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575

Luke 16:21a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
trápeza (τράπεζα) [pronounced TRAP-ehd-zah]	<i>table; counter, stool; figuratively for what is on the table: food, money</i>	feminine singular noun, genitive/ablative case	Strong's #5132
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
plousios (πλούσιος) [pronounced PLOO-see-oss]	<i>rich, wealthy; abounding with or having much of [whatever]; affluent man, prosperous person</i>	masculine plural adjective; genitive/ablative case	Strong's #4145

Translation: He desired to be fed from [whatever scrap of food] fell from the rich man's table.

Lazarus had a dream or a desire. He does not want to be the rich man; he does not want to live like the rich man; his desire is merely to have whatever scraps of food fell off the rich man's table.

Luke 16:21b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced ahl-LAH]	<i>but, but rather, but on the contrary, nay (rather); yea, yes, in fact, moreover</i>	adversative particle	Strong's #235
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
In Luke 12:7, these two words are translated: <i>but even, why even, however even, indeed, yea, yes, moreover.</i>			
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
kuōn (κύων) [pronounced KOO-ohn]	<i>dog, wild dog, semi-wild dog, hound; used metaphorically to refer to an impudent man, a man of an impure mind; a sodomite</i>	masculine plural noun, nominative case	Strong's #2965
érchomai (ἔρχομαι) [pronounced AIR-khoh-my]	<i>going, coming (in a great variety of applications, literally and figuratively); the ones accompanying; appearing; bringing, those entering</i>	masculine plural, present (deponent) middle/passive participle, nominative case	Strong's #2064

Luke 16:21b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apoleíchō (ἀπολείχω) [pronounced <i>ap-ohl-Ī-kho</i>]	<i>to lick (up, off, clean)</i>	3 rd person plural, imperfect active indicative	Strong's #621
ta (τά) [pronounced <i>taw</i>]	<i>the; to this, towards that</i>	neuter plural definite article; accusative case	Strong's #3588
hélkos (ἕλκος) [pronounced <i>HEHL-koss</i>]	<i>sores, ulcers, wounds (producing discharge, pus)</i>	neuter plural noun, accusative case	Strong's #1668
autou (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: Moreover, wild dogs came [around] and licked Lazarus' [lit., his] sores.

While Lazarus is out at the gate of the rich man's compound, wild dogs would come and lick his sores. This was the sort of miserable life that Lazarus had.

Today, we might have very different circumstances, but there are, even in the United States, people whose lives would be similar to the life of Lazarus.

Luke 16:21 He desired to be fed from [whatever scrap of food] fell from the rich man's table. Moreover, wild dogs came [around] and licked Lazarus' [lit., his] sores. (Kukis mostly literal translation)

Luke 16:19–21 [There was] a certain man who was wealthy; and he wore [royally colored] purple clothing and fine linen, rejoicing in luxurious living for [each] day. [There was] also a certain poor man with the name Lazarus, and he was thrown in front of the rich man's [lit., his] gate. [Lazarus was] covered in sores. He desired to be fed from [whatever scrap of food] fell from the rich man's table. Moreover, wild dogs came [around] and licked Lazarus' [lit., his] sores. (Kukis mostly literal translation)

Luke 16:19–21 There was a very rich man who wore purple-dyed clothing and fine white linen, just as kings wear; and he enjoyed a life of luxury day after day. Not far away from him was a very poor man, whose name was Lazarus. Lazarus would be dumped out in front of the rich man's gate to beg for food or money. Lazarus was covered with sores; and his great desire would be to eat any scrap of food that fell off the rich man's table. While Lazarus begged, wild dogs would come and lick his sores. (Kukis paraphrase)

Now, if Jesus were a social justice warrior, then this would be the perfect time to rail against wealth inequality; but Jesus does not do that (Jesus *never* speaks of wealth inequality). Insofar as God is concerned, wealth inequality is not an issue. Life is not so simple as to say, If someone is rich and someone else is poor, the rich person must share his wealth with the poor person. People of means are encouraged to help those without in the Scriptures, but there is no enforcement mechanism ever suggested. All that was required under the Israel Economy was, a 10% additional tax, every three years, for the poor. So, the Bible has no problem with this sort of thing, as long as it is not taken to a crazy place, as we have in the United States (and in other welfare type nations).

But it becomes to die the poor [man]; and to carry upon the angels to the bosom of Abraham. But has died also the rich [one] and he was buried. And in the Hades lifting up the eyes of his in torments, to see Abraham from afar and Lazarus in the bosom of him. And he crying out said, 'Abraham, have compassion on me; and send Lazarus that he might dip the tip of the finger of his [in] water and cool down the tongue of me because I keep on being tormented in the flame this.'

Luke
16:22–24

And it is, the poor man died; and the angels carry [him] to the bosom of Abraham. Also the rich [man] died and he was buried. And while in Hades, [the rich man] lifts up his eyes, in torments, to see Abraham from afar and Lazarus at his bosom. Crying out, he said, 'Abraham, have compassion for me and send Lazarus that he might dip the tip of his finger [into] water and cool down my tongue because I keep on being torment by this flame.'

At some point in time, both the poor man and the rich man die. The angels carry the poor man up to the bosom of Abraham; while the rich man is buried in the soil. The rich man finds himself in Hades, in torments; but he is able to lift up his eyes to see Abraham from afar and Lazarus is right there with him. He cries out, making this request: 'Abraham, have some compassion for me and send Lazarus to me just for a moment. Let him dip just the tip of his finger into water in order to cool down my tongue, because I continue being tormented here in this flame.'

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) But it becomes to die the poor [man]; and to carry upon the angels to the bosom of Abraham. But has died also the rich [one] and he was buried. And in the Hades lifting up the eyes of his in torments, to see Abraham from afar and Lazarus in the bosom of him. And he crying out said, 'Abraham, have compassion on me; and send Lazarus that he might dip the tip of the finger of his [in] water and cool down the tongue of me because I keep on being tormented in the flame this.'
- Douay-Rheims 1899 (Amer.) And it came to pass that the beggar died and was carried by the angels into Abraham's bosom. And the rich man also died: and he was buried in hell. And lifting up his eyes when he was in torments, he saw Abraham afar off and Lazarus in his bosom: And he cried and said: Father Abraham, have mercy on me and send Lazarus, that he may dip the tip of his finger in water to cool my tongue: for I am tormented in this flame.
- Holy Aramaic Scriptures And then it happened that the meskine {the poor man} died, and the Malake {The Heavenly Messengers} brought him unto the bosom of Abraham. Then that athiyra {rich man} also died, and was buried, and while tormented in Sheul, he lifted up his eyes from afar and saw Abraham, and Lazar {Lazarus} at his bosom. And he cried out in a qala rama {a loud voice} and said, 'My father Abraham, have compassion on me and send Lazar, so that he may dip the tip of his finger in the waters and moisten my tongue for me. For, look, I'm tormented in these flames!'
- James Murdock's Syriac NT And so it was, that the poor man died; and angels transported him to Abraham's bosom. The rich man also died, and was buried. And being tormented in hell, he raised his eyes from afar off, and saw Abraham, and Lazarus in his bosom. And he called with a loud voice, and said: Abraham, my father, have pity on me; and send Lazarus, that he may dip the tip of his finger in water, and moisten my tongue; for, lo, I am tormented in this flame.

Original Aramaic NT	<p>"But that poor man died and Angels brought him to The Bosom of Abraham. And the rich man also died and he was buried."</p> <p>"And suffering in Sheol, he lifted up his eyes from afar off and he saw Abraham, and Lazar in his bosom."</p> <p>"And he called in a loud voice* and he said, 'My father, Abraham, have pity on me and send Lazar to dip the tip of his finger in water and moisten my tongue for me; behold, I am suffering in this flame.' "</p>
Lamsa Peshitta (Syriac)	<p>"But that poor man died and Angels brought him to The Bosom of Abraham. And the rich man also died and he was buried."</p> <p>"And suffering in Sheol, he lifted up his eyes from afar off and he saw Abraham, and Lazar in his bosom."</p> <p>"And he called in a loud voice and he said, 'My father, Abraham, have pity on me and send Lazar to dip the tip of his finger in water and moisten my tongue for me; behold, I am suffering in this flame.' "</p>

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>And in time the poor man came to his end, and angels took him to Abraham's breast. And the man of wealth came to his end, and was put in the earth. And in hell, being in great pain, lifting up his eyes he saw Abraham, far away, and Lazarus on his breast. And he gave a cry and said, Father Abraham, have mercy on me and send Lazarus, so that he may put the end of his finger in water and put it on my tongue, for I am cruelly burning in this flame.</p>
Bible in Worldwide English	<p>The poor man died. Angels carried him to be with Abraham. The rich man also died and was buried. He was in great pain in the world of dead people. He looked up and saw Abraham far away. With him was Lazarus. He called out, "Father Abraham, help me! Send Lazarus to dip his finger in some water and cool my tongue. This fire is very hot for me."</p>
Easy English	<p>Then Lazarus died and God's angels carried him away. They put him at the side of Abraham in heaven. The rich man then also died and his family buried him in the ground. He went to Hades, the place for dead people. He was in a lot of pain there. He saw Abraham far away in heaven. He also saw Lazarus at Abraham's side. So he shouted out, "Father Abraham, please be kind to me. Please send Lazarus here to help me. I am in great pain because I am in a fire that burns me. Let him put his finger into some water. Then he can use the water to make my mouth cool."</p>
Easy-to-Read Version–2008	<p>"Later, Lazarus died. The angels took him and placed him in the arms of Abraham. The rich man also died and was buried. He was sent to the place of death and was in great pain. He saw Abraham far away with Lazarus in his arms. He called, 'Father Abraham, have mercy on me! Send Lazarus to me so that he can dip his finger in water and cool my tongue. I am suffering in this fire!'</p>
<i>God's Word™</i>	<p>"One day the beggar died, and the angels carried him to be with Abraham. The rich man also died and was buried. He went to hell, where he was constantly tortured. As he looked up, in the distance he saw Abraham and Lazarus. He yelled, 'Father Abraham! Have mercy on me! Send Lazarus to dip the tip of his finger in water to cool off my tongue. I am suffering in this fire.'</p>
Good News Bible (TEV)	<p>The poor man died and was carried by the angels to sit beside Abraham at the feast in heaven. The rich man died and was buried, and in Hades, where he was in great pain, he looked up and saw Abraham, far away, with Lazarus at his side. So he called out, 'Father Abraham! Take pity on me, and send Lazarus to dip his finger in some water and cool off my tongue, because I am in great pain in this fire!'</p>

J. B. Phillips

Well, it happened that the poor man died, and was carried by the angels into Abraham's bosom. The rich man also died and was buried. And from among the dead he looked up and saw Abraham a long way away, and Lazarus in his arms. 'Father Abraham!' he cried out, 'please pity me. Send Lazarus to dip the tip of his finger in water and cool my tongue, for I am in agony in these flames.'

The Message

"Then he died, this poor man, and was taken up by the angels to the lap of Abraham. The rich man also died and was buried. In hell and in torment, he looked up and saw Abraham in the distance and Lazarus in his lap. He called out, 'Father Abraham, mercy! Have mercy! Send Lazarus to dip his finger in water to cool my tongue. I'm in agony in this fire.'

NIRV

"The time came when the beggar died. The angels carried him to Abraham's side. The rich man also died and was buried. 23 In the place of the dead, the rich man was suffering terribly. He looked up and saw Abraham far away. Lazarus was by his side. 24 So the rich man called out, 'Father Abraham! Have pity on me! Send Lazarus to dip the tip of his finger in water. Then he can cool my tongue with it. I am in terrible pain in this fire.'

New Life Version

"The poor man who asked for food died. He was taken by the angels into the arms of Abraham. The rich man died also and was buried. In hell the rich man was in much pain. He looked up and saw Abraham far away and Lazarus beside him. He cried out and said, 'Father Abraham, take pity on me. Send Lazarus. Let him put the end of his finger in water and cool my tongue. I am in much pain in this fire.'

New Simplified Bible

»The poor man died and was carried by the angels to Abraham s bosom. The rich man died and was buried. »He was in great torment in the grave hades. He looked up and saw Abraham, far away, with Lazarus at his side. »He called out: Father Abraham! Take pity on me! Please send Lazarus to dip his finger in some water and cool off my tongue. I am in torment in this fire!

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

Casual English Bible

The poor man died. Angels carried him away to be with Abraham. The rich man died, and was buried. He found himself in Hades,^[5] tortured. He looked up, and off in the distance he saw Abraham, with Lazarus beside him.

The rich man yelled, 'Father Abraham, please help me. Send Lazarus to dip the tip of his finger in some water and come over here to cool my tongue. I'm suffering incredible pain in all this fire.'

⁵16:23See the notes for 10:15 and 12:5. Many people in ancient times came to think of Hades as an incredibly inhospitable waiting room for the inevitable judgment that was coming.

Contemporary English V.

The poor man died, and angels took him to the place of honor next to Abraham. The rich man also died and was buried. He went to hell and was suffering terribly. When he looked up and saw Abraham far off and Lazarus at his side, he said to Abraham, "Have pity on me! Send Lazarus to dip his finger in water and touch my tongue. I'm suffering terribly in this fire."

The Living Bible

Finally the beggar died and was carried by the angels to be with Abraham in the place of the righteous dead. [literally, "into Abraham's bosom."] The rich man also died and was buried, and his soul went into hell. [literally, "into Hades."] There, in torment, he saw Lazarus in the far distance with Abraham.

"'Father Abraham,' he shouted, 'have some pity! Send Lazarus over here if only to dip the tip of his finger in water and cool my tongue, for I am in anguish in these flames.'

New Berkeley Version

New Living Translation

"Finally, the poor man died and was carried by the angels to sit beside Abraham at the heavenly banquet. [Greek to *Abraham's bosom*.] The rich man also died and

was buried, and he went to the place of the dead. [Greek *to Hades*.] There, in torment, he saw Abraham in the far distance with Lazarus at his side.

“The rich man shouted, ‘Father Abraham, have some pity! Send Lazarus over here to dip the tip of his finger in water and cool my tongue. I am in anguish in these flames.’

UnfoldingWord Simplified T. Eventually the poor man died. Then he was taken by the angels to his ancestor Abraham. The rich man also died, and his body was buried. In the place of the dead, the rich man was suffering great pain. He looked up and saw Abraham far away and Lazarus sitting very close to Abraham. So the rich man shouted, ‘Father Abraham, I am suffering very much in this fire! So please pity me, and send Lazarus here so that he can dip his finger in water and touch my tongue to cool it!’

William's New Testament One day the beggar died and was carried away by the angels to be Abraham's bosom companion, and the rich man too died and was buried. And in Hades he looked up, in constant tortures as he was, and saw Abraham far away and Lazarus his bosom companion. So he called and said, ‘Father Abraham, take pity on me and send Lazarus to dip the tip of his finger in water to cool off my tongue, because I am ceaselessly tortured in this flame.’

Partially literal and partially paraphrased translations:

American English Bible ‘Well, the poor man [eventually] died, and [God’s] messengers carried him off to the most-favored position of AbraHam.

‘Then the rich man also died and was buried.

‘But from the place of the dead he raised his eyes, and he was tormented when he saw AbraHam off in the distance with Lazarus lying before him.

‘So [the rich man] called out and said:

‘Father AbraHam, have mercy on me!

‘Send Lazarus to dip the tip of his finger in water to cool off my tongue, for I’m suffering in these flames!

Beck’s American Translation .
Breakthrough Version

It happened for the poor *man* to die and for him to be carried off by the angels into the arms of Abraham. The rich *man* also died and was buried.

And in hell (Hades), after raising his eyes, being in excruciating pains, he sees Abraham from a distance and Lazarus in his arms.

And when he hollered, he said, ‘Father Abraham, show me forgiving kindness and send Lazarus so that he might dip the edge of his finger in water and cool off my tongue because I am in agony in this blaze.

Len Gane Paraphrase

"And so it came about that the beggar died and was carried by the angels into Abraham's bosom [paradise]. The rich man also died and was buried.

"In hell being in horrible pain he lifted up his eyes and sees Abraham far away and Lazarus at his side.

"And he shouted and said, ‘Father Abraham have mercy on me; send Lazarus that he may dip the tip of his finger in water and cool my tongue for I am in horrible anguish in this flame.

A. Campbell's Living Oracles

It happened that the poor man died, and was conveyed by angels to Abraham's bosom: the rich man also died, and was buried. And in hades, being in torments, he looked up, and saw Abraham afar off, and Lazarus in his bosom, and cried, saying, Have pity on me, father Abraham, and send Lazarus to dip the tip of his finger in water, and cool my tongue; for I am tortured in this flame.

New Advent (Knox) Bible

Time went on; the beggar died, and was carried by the angels to Abraham’s bosom; the rich man died too, and found his grave in hell.[2] And there, in his suffering, he lifted up his eyes, and saw Abraham far off, and Lazarus in his bosom. And he said, with a loud cry, Father Abraham, take pity on me; send Lazarus to dip the tip of his finger in water, and cool my tongue; I am tormented in this flame.

[2] The best Greek manuscripts include the words 'in hell' not in this sentence, but in the sentence which follows.

20th Century New Testament After a time the beggar died, and was taken by the angels to be with Abraham. The rich man also died and was buried. In the Place of Death he looked up in his torment, and saw Abraham at a distance and Lazarus at his side. So he called out 'Pity me, Father Abraham, and send Lazarus to dip the tip of his finger in water and cool my tongue, for I am suffering agony in this flame.'

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation .

Revised Ferrar-Fenton Bible By-and-by, however, the beggar died; and he was conveyed by the angels to Abraham's bosom. The rich man also died, and was buried. And, in the spirit land, being in torment, he looked up, and saw Abraham afar off, and Lazarus in his bosom. And, shrieking out, he said, 'Father Abraham, have pity upon me, and send Lazarus to dip the tip of his finger in water, and cool my tongue; for I am in torture in this flame!'

God's Truth (Tyndale) And being in hell in torments, he lift up his eyes and saw Abraham afar off, and Lazarus in his bosom, and he cried and said: father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue: for I am tormented in this flame. But Abraham said unto him: Son, remember that you in your lifetime, received your pleasure, and contrary wise Lazarus pain. Now therefore is he comforted, and you are punished. Beyond all this, between you and us there is a great space set, so that they which would go from here, now to you cannot: neither may come from that place to us.

International Standard V "One day, the beggar died and was carried away by the angels to Abraham's side. The rich man also died and was buried. In the afterlife, [Lit. Hades, i.e. the realm of the dead] where he was in constant torment, he looked up and saw Abraham far away and Lazarus by his side. So he shouted, 'Father Abraham, have mercy on me! Send Lazarus to dip the tip of his finger in water to cool off my tongue, because I am suffering in this fire.'

Montgomery NT "But in the course of time the beggar died; and he was carried by angels into Abraham's bosom.

"The rich man also died, and was buried. And as he was tormented in Hades, he lifted up his eyes and saw Abraham afar off and Lazarus in his bosom.

"And he cried out and said, 'Father Abraham have mercy on me; and send Lazarus to dip the tip of his finger in water and cool my tongue, for I am in anguish in this flame.'

Urim-Thummim Version And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died and was buried; And in Hades he lift up his eyes, being in Hades after death, and [figuratively] sees Abraham afar off, and Lazarus in his bosom. Then he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am pained in this flame.

Weymouth New Testament "But in course of time the beggar died; and he was carried by the angels into Abraham's bosom. The rich man also died, and had a funeral. And in Hades, being in torment, he looked and saw Abraham in the far distance, and Lazarus resting in his arms. So he cried aloud, and said, "'Father Abraham, take pity on me and send Lazarus to dip the tip of his finger in water and cool my tongue, for I am in agony in this flame.'

Wikipedia Bible Project "It happened that the beggar died, and he was carried away by angels to be close to Abraham. The rich man died too, and he was buried.

Tormented in Hades he looked up and saw Abraham a long way away, with Lazarus at his side.

“‘Father Abraham,’ he cried out, ‘Please have mercy on me, and send Lazarus so he could dip the tip of his finger in water and cool my tongue—because I am being burned in torment.’

Catholic Bibles (those having the imprimatur):

Christian Community (1988) It happened that the poor man died, and angels carried him to take his place with Abraham. The rich man also died, and was buried. From hell, where he was in torment, the rich man looked up and saw Abraham afar off, and with him Lazarus at rest.

He called out, ‘Father Abraham, have pity on me, and send Lazarus, with the tip of his finger dipped in water, to cool my tongue, for I suffer so much in this fire.’
23:43

The Heritage Bible
New American Bible (2011)

When the poor man died, he was carried away by angels to the bosom of Abraham. The rich man also died and was buried, and from the netherworld,* where he was in torment, he raised his eyes and saw Abraham far off and Lazarus at his side. And he cried out, ‘Father Abraham, have pity on me. Send Lazarus to dip the tip of his finger in water and cool my tongue, for I am suffering torment in these flames.’

* [16:23] The netherworld: see note on Lk 10:15.

* [10:15] The netherworld: the underworld, the place of the dead (Acts 2:27, 31) here contrasted with heaven; see also note on Mt 11:23.

Revised English Bible—1989 One day the poor man died and was carried away by the angels to be with Abraham. The rich man also died and was buried. In Hades, where he was in torment, he looked up and there, far away, was Abraham with Lazarus close beside him. ‘Abraham, my father,’ he called out, ‘take pity on me! Send Lazarus to dip the tip of his finger in water, to cool my tongue, for I am in agony in this fire.’

Jewish/Hebrew Names Bibles:

Complete Jewish Bible In time the beggar died and was carried away by the angels to Avraham’s side; the rich man also died and was buried.

“In Sh’ol, where he was in torment, the rich man looked up and saw Avraham far away with El’azar at his side. He called out, ‘Father Avraham, take pity on me, and send El’azar just to dip the tip of his finger in water to cool my tongue, because I’m in agony in this fire!’

Hebraic Roots Bible

And it happened, the poor one died and was carried away by the cherubs into the bosom of Abraham. And the rich one also died and was buried. And being in torments in hades, lifting up his eyes, he sees Abraham afar off and Eliazar in his bosom. And calling he said, Father Abraham, have pity on me and send Eliazar that he may dip the tip of his finger in water and moisten my tongue, for I am tormented in this flame.

Holy New Covenant Trans.

"After a while, Lazarus died. The angels took Lazarus and placed him in the arms of Abraham. The rich man also died and was buried. He was sent to Hades and was in much pain. The rich man saw Abraham far away with Lazarus in his arms. He called out, ‘Father Abraham, have mercy on me! Send Lazarus to me so that he may dip the tip of his finger in water and cool my tongue. I am suffering in this fire!’

The Scriptures 2009

“And it came to be that the beggar died, and was carried by the messengers to the bosom of Abraham. And the rich man also died and was buried.

“And while suffering tortures in She’ol, having lifted up his eyes, he saw Abraham far away, and El’azar in his bosom.

"And crying out he said, 'Father Abraham, have compassion on me, and send El'azar to dip the tip of his finger in water and cool my tongue, for I am suffering in this flame.'

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...becomes but to die the [man] poor and to be carried him by the messengers to the front {of} abraham dies but and The [Man] Rich and [He] is buried and in the place (invisible) Lifting the eyes [of] him Becoming in torments [He] sees abraham from [one] afar and lazarus in the fronts [of] him and He Calling says Father abraham give! (care) me and send! lazarus that [He] may dip the end [of] the finger [of] him [of] water and [He] may cool the tongue [of] me for [I] am distressed in the flame this...
Alpha & Omega Bible	NOW THE POOR MAN DIED AND WAS CARRIED AWAY BY THE ANGELS TO ABRAHAM'S BOSOM; AND THE RICH MAN ALSO DIED AND WAS BURIED. †(It is totally non-biblical for angels to carry away the dead. It was a false belief of the Assyrian Babylonian Jews.) IN THE GRAVE HE LIFTED UP HIS EYES, BEING IN TORMENT, AND SAW ABRAHAM FAR AWAY AND LAZARUS IN HIS BOSOM. AND HE CRIED OUT AND SAID, 'FATHER ABRAHAM, HAVE MERCY ON ME, AND SEND LAZARUS SO THAT HE MAY DIP THE TIP OF HIS FINGER IN WATER AND COOL OFF MY TONGUE, FOR I AM IN AGONY BY THIS FLAME.'
Awful Scroll Bible	(")Even itself happened, the reduced-to-cower died-away, and came to be carried-away by the angelic messengers, into Father-of-populousness bosom. He rich indeed also died-away and occurred to be buried. (")Now from-within Hades, being lifted-up his eyes, being from-within torments, he sees Father-of-populousness from afar, and Lazarus from-within his bosom. (")Then being called aloud, he said, 'Father Father-of-populousness be shown kindness to me, surely be directed Lazarus, in order that, he may be dipped the tip of his finger in water, and shall be cooled-down my tongue, certainly-of-what I am coming to be distressfully sunk-into, from-within this-same flame.'
Concordant Literal Version	Now the poor man came to die and he is carried away by the messengers into Abraham's bosom. Now the rich man also died, and was entombed." And in the unseen, lifting up his eyes, existing in torments, he is seeing Abraham from afar, and Lazarus in his bosom." And he shouting, said, 'Father Abraham, be merciful to me, and send Lazarus that he should be dipping the tip of his finger in water and cooling my tongue, for I am pained in this flame.'"
exeGesés companion Bible	And so be it, the beggar dies, and is borne by the angels to the bosom of Abraham: the rich man also dies and is entombed; and in sheol/hades, being in torments, he lifts his eyes, and sees Abraham afar off and El Azar in his bosom. And he voices out and says, Father Abraham, mercy me, and send El Azar to baptize the tip of his finger in water and cool my tongue; for I grieve in this flame.
Orthodox Jewish Bible	And it came to pass that Elazar died, and he was carried away by the malachim to the tish at the kheyk (bosom) of Avraham Avinu. And then the oisher (rich man) died also, and he was buried. And lifting up his eyneyim in Sheol, where he was in the torments of agony, he sees Avraham Avinu off in the distance and Elazar at tish at his kheyk (bosom).

And he called, Avraham Avinu! Chaneni na and send Elazar that he may dip the tip of his finger into the mayim and cool my tongue, because I am in torment in this moked (fire). [YESHAYAH 66:24]

Rotherham's Emphasized B. And it came to pass that the beggar died, and was carried away by the messengers, into the bosom of Abraham. And [the rich man also] died, and was buried. And <[in hades] lifting up his eyes, being in torments> he seeth Abraham afar off, and Lazarus in his bosom.

And [he] calling out, said—

Father Abraham! have mercy upon me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue,— because I am in anguish in this flame.

Expanded/Embellished Bibles:

The Amplified Bible

Now it happened that the poor man died and his spirit was carried away by the angels to Abraham's ^[e]bosom (paradise); and the rich man also died and was buried. In Hades (the realm of the dead), being in torment, he looked up and saw Abraham far away and Lazarus in his bosom (paradise). And he cried out, 'Father Abraham, have mercy on me, and send Lazarus so that he may dip the tip of his finger in water and cool my tongue, because I am in severe agony in this flame.'

[e] Or lap. The Greek word basically means a fold, and could refer either to the fold of a robe over the chest or to the fold of a lap, formed when the legs are placed together. In either case, being "in Abraham's bosom" (v 23) is an image reflecting a blissful place of comfort and security.

An Understandable Version

And it happened that the beggar died and *[his spirit]* was carried away by angels to a place close to Abraham. And the rich man also died and *[his body]* was buried. And in the unseen place of departed spirits the rich man, who was being tormented, looked up and saw Abraham far away, with Lazarus close beside him. And he shouted out, 'Forefather Abraham, take pity on me and send Lazarus *[to me]*, so he can dip the tip of his finger in water *[and touch]* my tongue to cool it, because I am in agony in these flames.'

The Expanded Bible

·Later [^L Now it happened that], Lazarus died, and the angels carried him to ·the arms of Abraham [^L Abraham's side/T bosom; ^C the imagery of a banquet, with Abraham as host and Lazarus as honored guest]. The rich man died, too, and was buried. In ·the place of the dead [^L Hades], he was in ·much pain [torment].

·Looking up [^L Lifting up his eyes,], the rich man saw Abraham far away with Lazarus ·at his side [^T in his bosom]. He called, 'Father Abraham, have mercy on me! Send Lazarus to dip his finger in water and cool my tongue, because I am ·suffering [in agony] in this fire [Is. 66:24]'

Jonathan Mitchell NT

"Now at one point it came to be [for] the destitute man to die off and for him to be carried away by the agents (or: messengers) into Abraham's place of safety and intimacy (bosom; breast; chest; folds of a garment; inlet or bay; [note: a figure of Paradise]). Now the rich man also died, and he was buried (or: – he also was entombed).

"Then, undergoing the distress of being examined, tested and tried (having the touchstone applied to check his composition) within the midst of the unseen [realm] (or: = the grave; the sphere or state of the dead; Greek: hades), upon lifting up his eyes he continues seeing Abraham, from afar, as well as Lazarus within his bosom (place of intimacy and safety).

"And so he, shouting a call, said, 'Father Abraham, mercy me (do at once that which will be merciful to me) and at once send Lazarus (means: God's helper; or: God is the Helper) so that he can (or: may) immerse (dip; baptize) the tip of his finger [in] water, and then can cool down my tongue – because I continue being pained within the midst of this flame.'

P. Kretzmann Commentary **Verses 22-26**

Another contrast:

And it came to pass that the beggar died, and was carried, by the angels into Abraham's bosom; the rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

And he cried and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.

Syndein/Thieme

``"And it came to pass that the destitute beggar died and was carried by the angels to 'Abraham's bosom. The rich man also died and was buried.

{Note: Abraham's bosom is the section of Hades where the souls of believers went before the resurrection of Jesus Christ. It was also called Paradise. Now those in Paradise were transferred to the third heaven. Unbeliever's souls remain in Hades until the Great White Throne judgment.}

``And in Hades, he {the rich man} having been in torment, looks up and has a panoramic view {Horae} of Abraham far off and Lazarus at his side {idiom - literally - 'on his bosom'}.

``So he called out, 'Father Abraham, have mercy on me, and send Lazarus to dip the tip of his finger in water and cool my tongue, because I am in anguish in this fire.'

Translation for Translators

Eventually the poor man died. Then he was taken by the angels {the angels took him} to start *feasting* next to his *ancestor* Abraham. The rich man also died, and his body was buried {*some people* buried his body}. In the place where dead people wait for God to judge them, he was suffering great pain. He looked up and saw Abraham far away, and he saw Lazarus sitting close to Abraham. So he shouted, 'Father Abraham, I am suffering very much in this fire! So please pity me, and send Lazarus here so that he can dip his finger in water and touch my tongue to cool it!'

The Voice

Jesus (to the Pharisees): The poor fellow died and was carried on the arms of the heavenly messengers to the embrace of Abraham. Then the rich fellow died and was buried and found himself in the place of the dead. In his torment, he looked up, and off in the distance he saw Abraham, with Lazarus in his embrace.

He shouted out, "Father Abraham! Please show me mercy! Would you send *that beggar* Lazarus to dip his fingertip in water and cool my tongue? These flames are hot, and I'm in agony!"

Bible Translations with Many Footnotes:

Lexham Bible

Now it happened that the poor man died, and he was carried away by the angels to Abraham's side. [Literally "the bosom of Abraham"] And the rich man also died and was buried.

And in Hades he lifted up his eyes as he [*Here "as " is supplied as a component of the participle ("was") which is understood as temporal] was in torment and [*Here "and " is supplied because the previous participle ("lifted up") has been translated as a finite verb] saw Abraham from a distance, and Lazarus at his side. [Literally "in his bosom"]

And he called out and [*Here "and " is supplied because the previous participle ("called out") has been translated as a finite verb] said, 'Father Abraham, have mercy on me, and send Lazarus so that he could dip the tip of his finger in water and cool my tongue, because I am suffering pain in this flame!'

NET Bible®

"Now⁶⁷ the poor man died and was carried by the angels to Abraham's side.⁶⁸ The⁶⁹ rich man also died and was buried.⁷⁰ And in hell,⁷¹ as he was in torment,⁷² he looked up⁷³ and saw Abraham far off with Lazarus at his side.⁷⁴ So⁷⁵ he called out,⁷⁶ 'Father Abraham, have mercy on me, and send Lazarus⁷⁷ to dip the tip of his finger⁷⁸ in water and cool my tongue, because I am in anguish⁷⁹ in this fire.'⁸⁰

^{67tn} Grk “Now it happened that the.” 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.

^{68tn} Grk “to Abraham’s bosom.” The phrase “carried by the angels to Abraham’s bosom” describes being gathered to the fathers and is a way to refer to heaven (Gen 15:15; 47:30; Deut 31:16).

^{69tn} Grk “And the.” Here καί (kai) has not been translated because of differences between Greek and English style.

^{70sn} The shorter description suggests a different fate, which is confirmed in the following verses.

^{71sn} The Greek term Hades stands for the Hebrew concept of Sheol. It is what is called hell today. This is where the dead were gathered (Ps 16:10; 86:13). In the NT Hades has an additional negative force of awaiting judgment (Rev 20:13).

^{72sn} Hades is a place of torment, especially as one knows that he is separated from God.

^{73tn} Grk “he lifted up his eyes” (an idiom).

^{74tn} Grk “in his bosom,” the same phrase used in 16:22. This idiom refers to heaven and/or participation in the eschatological banquet. An appropriate modern equivalent is “at Abraham’s side.”

^{75tn} Here καί (kai) has been translated as “so” to indicate the implied result of previous actions in the narrative.

^{76tn} Grk “calling out he said”; this is redundant in contemporary English style and has been simplified to “he called out.”

^{77sn} The rich man had not helped Lazarus before, when he lay outside his gate (v. 2), but he knew him well enough to know his name. This is why the use of the name Lazarus in the parable is significant. (The rich man’s name, on the other hand, is not mentioned, because it is not significant for the point of the story.)

^{78sn} The dipping of the tip of his finger in water is evocative of thirst. The thirsty are in need of God’s presence (Ps 42:1-2; Isa 5:13). The imagery suggests the rich man is now separated from the presence of God.

^{79tn} Or “in terrible pain” (L&N 24.92).

^{80sn} Fire in this context is OT imagery; see Isa 66:24.

The Passion Translation

“One day poor Lazarus died, and the angels of God came and escorted his spirit into paradise.^[h]”

“The day came that the rich man also died. In hell he looked up from his torment and saw Abraham in the distance, and Lazarus the beggar was standing beside him in the glory. So the rich man shouted, ‘Father Abraham! Father Abraham! Have mercy on me. Send Lazarus to dip his finger in water and come to cool my tongue, for I am in agony in these flames of fire!’

The Spoken English NT

^[h] The Greek text is literally “Abraham’s bosom,” which is a metaphor for paradise. Now it happened that the poor man died, and he was carried off by the angels into the arms of Abraham. The rich man died too, and was buried. And in Hades^u he was in torture. He looked up and saw Abraham from a long ways away, and Lazarus in his arms. He shouted out, “Father Abraham! Have mercy on me, and send Lazarus, so he can dip the tip of his finger in water and cool my tongue! I’m in terrible pain in this fire!”^v

^{u.} See “Bible Words.”

^{v.} Lit. “flame.”

Wilbur Pickering’s New T.

In due time the beggar died and was carried away to Abraham’s bosom by the angels. “The rich man also died and was buried.¹⁰ And in Hades he looked up and saw Abraham at a distance, and Lazarus very close to him. And being in torment, he called out, saying, ‘Father Abraham, have mercy on me and send Lazarus, that he may dip the tip of his finger in water and cool my tongue; because I am tormented by this flame!’

⁽¹⁰⁾Note the contrast. Of course the beggar's body had been buried, but the person was taken to Paradise. Here we have an explicit statement of angelic activity, which, however, is absent from the rich man.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	"Now it happened, the poor man died, and he was carried away by the angels to the bosom of Abraham. Then the rich [man] also died and was buried. "And in the realm of the dead [Gr. <i>hades</i>], having lifted up his eyes, being in torments, he sees Abraham from a distance, and Lazarus in his bosom. "And having cried out, he said, 'Father Abraham, be merciful to me, and send Lazarus, so that he shall dip the tip of his finger in water and cool off my tongue, because I am in agony in this flame.'
Charles Thomson NT	At length this poor man died, and was carried by angels to Abraham's bosom. And the rich man died also, and was buried. And in the mansion of the dead having lifted up his eyes, being in torment, he seeth Abraham far off and Lazarus in his bosom. Whereupon he cried and said, Father, Abraham, have pity on me and send Lazarus, that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame..
Context Group Version	That the beggar died, and that he was carried away by the messengers into Abraham's bosom: and the rich man also died, and was buried. And in the place of the dead he lifted up his eyes, being in torments, and sees Abraham far off, and Lazarus in his bosom. And he cried and said, Father Abraham, be generous to me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame.
Literal New Testament	AND IT CAME TO PASS DIED THE POOR MAN, AND WAS CARRIED AWAY HE BY THE ANGELS INTO THE BOSOM OF ABRAHAM. AND DIED ALSO THE RICH MAN, AND WAS BURIED. AND IN THE HADES HAVING LIFTED UP HIS EYES, BEING IN TORMENTS, HE SEES ABRAHAM AFAR OFF, AND LAZARUS IN HIS BOSOM. AND HE CRYING OUT SAID, FATHER ABRAHAM, HAVE COMPASSION ON ME, AND SEND LAZARUS, THAT HE MAY DIP THE TIP OF HIS FINGER IN WATER, AND COOL TONGUE MY; FOR I AM SUFFERING IN THIS FLAME.
Modern English Version	"It came to pass that the beggar died and was carried by the angels to Abraham's presence. The rich man also died and was buried. In Hades, being in torment, he lifted up his eyes and saw Abraham from a distance and Lazarus in his presence. So he cried out, 'Father Abraham, have mercy on me, and send Lazarus to dip the tip of his finger in water and cool my tongue. For I am tormented in this flame.'
Revised Young's Lit. Trans.	'And it came to pass, that the poor man died, and that he was carried away by the messengers to the bosom of Abraham -- and the rich man also died, and was buried; and in the hades having lifted up his eyes, being in torments, he does see Abraham afar off, and Lazarus in his bosom, and having cried, he said, Father Abraham, deal kindly with me, and send Lazarus, that he may dip the tip of his finger in water, and may cool my tongue, because I am distressed in this flame.
The gist of this passage:	At some point, the poor man and the rich man both died, the poor man being carried off to Abraham's presence, and the rich man going to Hades. The rich man cries out to Abraham, asking that Lazarus dip his finger in water and place it on his tongue.

Luke 16:22a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, aorist (deponent) middle/passive indicative	Strong's #1096
Sometimes, when there is no specific subject, this can be translated, <i>and it came to pass, and it was, and so it was; and here is what happened next.</i>			
dé (δέ) [pronounced deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
apothnêskô (ἀποθνήσκω) [pronounced op-ohth-NACE-koh]	<i>to die [naturally or violently], to perish. Used of temporal death, eternal death and the death of plants and animals.</i>	aorist active infinitive	Strong's #599
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
ptôchos (πτωκός) [pronounced ptoh-KHOSS]	<i>poor (man), beggar, pauper; miserable, beggarly, wretched; impotent</i>	masculine singular noun, accusative case	Strong's #4434
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
apophérō (ἀποφέρω) [pronounced ap-ohf-EHR-oh]	<i>to carry (away, off), to take (bring) away</i>	aorist passive infinitive	Strong's #667
hupó (ὑπό) [pronounced hoop-OH]	<i>under, beneath, through; by</i>	preposition with the genitive or ablative case	Strong's #5259
tôn (τῶν) [pronounced tohn]	<i>the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
aggelos (ἄγγελος) [pronounced AHN-geh-loss]	<i>a messenger, envoy, one who is sent, an angel, a messenger from God</i>	masculine plural noun; genitive/ablative case	Strong's #32
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

Luke 16:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
κολπος (κόλπος) [pronounced KOL-pos]	<i>bosom, chest; portion of garment; lap; bay</i>	masculine singular noun; accusative case	Strong's #2859
Abraam (Α'βραάμ) [pronounced ab-rah-AHM]	<i>father of a multitude; transliterated Abraham</i>	indeclinable proper masculine noun	Strong's #11

Translation: And it is, the poor man died; and the angels carry [him] to the bosom of Abraham.

Jesus continues with this story. The poor man dies and angels carry him into to heaven to Abraham's bosom.

Luke 16:22b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apothnêskô (ἀποθνήσκω) [pronounced op-ohth-NACE-koh]	<i>to die [naturally or violently], to perish. Used of temporal death, eternal death and the death of plants and animals.</i>	3 rd person singular, aorist active indicative	Strong's #599
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
plousios (πλούσιος) [pronounced PLOO-see-oss]	<i>rich, wealthy; abounding with or having much of [whatever]; affluent man, prosperous person</i>	masculine plural adjective; genitive/ablative case	Strong's #4145
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
thaptô (θάπτω) [pronounced THAHP-toh]	<i>to inter, to bury, to celebrate funeral rites</i>	3 rd person singular, aorist passive indicative	Strong's #2290

Translation: Also the rich [man] died and he was buried.

The rich man also dies and he is buried. Notice that no angels carry him into heaven.

Luke 16:22 And it is, the poor man died; and the angels carry [him] to the bosom of Abraham. Also the rich [man] died and he was buried.

Luke 16:23a			
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, along with</i>	conjunction	Strong's #2532
en (ἐν) [pronounced <i>en</i>]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tō (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
Hades (ᾍδης) [pronounced <i>HAD-dayç</i>]	<i>unseen; grave, death; hell; transliterated Hades</i>	proper singular masculine noun; genitive/ablative case	Strong's #86
epairō (ἐπαίρω) [pronounced <i>ep-AHEE-row</i>]	<i>lifting up, taking up, raising [up, on high]; metaphorically: being lifted up with pride, exalting one's self</i>	masculine singular, aorist active participle; nominative case	Strong's #1869
tous (τοὺς) [pronounced <i>toosç</i>]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
ophthalmoi (ὀφθαλμοί) [pronounced <i>opf-thahl-MOI</i>]	<i>eyes; gaze; perception, knowledge, understanding</i>	masculine plural noun; nominative case	Strong's #3788
autou (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
huparchō (ὑπάρχω) [pronounced <i>hoop-AR-khoh</i>]	<i>living, being, beginning under (quietly), coming, existing</i>	masculine singular, present active participle; nominative case	Strong's #5225
en (ἐν) [pronounced <i>en</i>]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
básanos (βάσανος) [pronounced <i>BAS-an-oss</i>]	<i>torment (s), torture, acute pain (s)</i>	feminine plural noun, dative, locative or instrumental case	Strong's #931

Luke 16:23a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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Thayer definitions: 1) *a touchstone, which is a black siliceous stone used to test the purity of gold or silver by the colour of the streak produced on it by rubbing it with either metal*; 2) *the rack or instrument of torture by which one is forced to divulge the truth*; 3) *torture, torment, acute pains*; 3a) *of the pains of a disease*; 3b) *of those in hell after death*.

Translation: And while in Hades, [the rich man] lifts up his eyes, in torments,...

The rich man is in Hades, in torments, but he is able to lift up his eyes to see.

Luke 16:23b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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horaō (ὁράω) [pronounced hoe-RAW-oh]	<i>to see with the eyes; to see with the mind, to perceive, know; to experience; to look to</i>	3 rd person singular, present active indicative	Strong's #3708
Abraam (Ἀβραάμ) [pronounced ab-rah-AHM]	<i>father of a multitude; transliterated Abraham</i>	indeclinable proper masculine noun	Strong's #11
ἀπό (ἀπό) [pronounced aw-PO]	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
μακρόθεν (μακρόθεν) [pronounced mahk-ROHTH-en]	<i>afar, from afar, from a distance, from far away</i>	adverb	Strong's #3113
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
Λάzaros (Λάζαρος) [pronounced LAD-zar-os]	<i>whom God helps; transliterated, Lazarus, Lazaros; a form of the Hebrew name, Eleazar</i>	proper noun, nominative case	Strong's #2976
ἐν (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
τοῖς (τοῖς) [pronounced toiς]	<i>for the; by this, in that</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
κοῖπος (κόλπος) [pronounced KOL-pos]	<i>bosom, chest; portion of garment; lap; bay</i>	masculine plural noun; dative, locative or instrumental case	Strong's #2859

I do not know what this is in the singular in v. 22, but plural here.

Luke 16:23b

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

Translation: ...to see Abraham from afar and Lazarus at his bosom.

From afar off, the rich man sees Abraham and Lazarus is with him, next to him.

I have always understood Abraham's bosom to be a compartment of Hades where the saved people going during the Age of Israel.

Luke 16:23 **And while in Hades, [the rich man] lifts up his eyes, in torments, to see Abraham from afar and Lazarus at his bosom.** (Kukis mostly literal translation)

Luke 16:24a

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
αυτος (αὐτός) [pronounced ow-TOSS]	<i>he; same; this</i>	3 rd person masculine singular personal pronoun; nominative case	Strong's #846
phōneō (φωνέω) [pronounced foe-NEH-oh]	<i>sounding, emitting a sound, speaking (with a loud voice); crowing; crying (out, aloud), calling (out, one's self); sending for, summoning</i>	masculine singular, aorist active participle, nominative case	Strong's #5455
epō (ἔπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
patēr (πατήρ) [pronounced pat-AYR]	<i>father, parent (s); forefather (s), ancestors; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine singular noun; vocative	Strong's #3962
Abraam (Ἀβραάμ) [pronounced ab-rah-AHM]	<i>father of a multitude; transliterated Abraham</i>	indeclinable proper masculine noun	Strong's #11
ἐλεεὶ (ἐλεέω) [pronounced eh-eh-EH-oh]	<i>have mercy on, have compassion for, be compassionate; help an afflicted person</i>	2 nd person singular, aorist active imperative	Strong's #1653

Luke 16:24a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
me (μέ) [pronounced <i>meh</i>]	<i>I, me, my, mine</i>	1 st person personal pronoun; accusative case	Strong's #3165; a shorter (and probably original) form of #1691

Translation: Crying out, he said, 'Abraham, have compassion for me...

Having seen Abraham and Lazarus, the rich man calls out to Abraham, asking for him to be compassionate towards him.

Luke 16:24b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
πεμπῶ (πέμπω) [pronounced <i>PEHM-poh</i>]	<i>send, dispatch; bid a thing to be carried to one; send (thrust or insert) a thing into another</i>	2 nd person singular, aorist active imperative	Strong's #3992
Λάzaros (Λάζαρος) [pronounced <i>LAD-zar-os</i>]	<i>whom God helps; transliterated, Lazarus, Lazaros; a form of the Hebrew name, Eleazar</i>	proper noun, nominative case	Strong's #2976
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
βάπτῶ (βάπτω) [pronounced <i>BAHP-toh</i>]	<i>to dip, to cover with a fluid, to moisten, to stain</i>	3 rd person singular, aorist active subjunctive	Strong's #911
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
ἄκρον (ἄκρον) [pronounced <i>AK-rohn</i>]	<i>tip, extremity, end</i>	neuter singular adjective; elsewhere, called a noun	Strong's #206
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
daktulos (δάκτυλος) [pronounced <i>DAHK-too-loç</i>]	<i>finger</i>	masculine singular noun; genitive/ablative case	Strong's #1147

Luke 16:24b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
hudôr/hudatos (ὕδωρ/ὑδατος) [pronounced HOO-dor, HOO-dat-os]	<i>water [literally or figuratively]</i>	neuter singular noun, genitive/ablative case	Strong's #5204
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
katapsuchō (καταψύχω) [pronounced kat-ap- SOO-kho]	<i>to cool (down, off), to make cool, to refresh</i>	3 rd person singular, aorist active subjunctive	Strong's #2711
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
glōssa (γλῶσσα) [pronounced GLOHS- sah]	<i>the tongue, a member of the body, an organ of speech; a tongue; the language or dialect used by a particular people distinct from that of other nations</i>	feminine singular noun; accusative case	Strong's #1100
εμου (ἐμοῦ) [pronounced eh-MOO]; μου (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

Translation: ...and send Lazarus that he might dip the tip of his finger [into] water and cool down my tongue...

The rich man asks that Lazarus be dispatched, and he has a very small request. He does not ask for a glass of water or a teaspoon even; but that Lazarus dip only the tip of his finger into water in order to cool down the rich man's tongue.

Luke 16:24c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754

Luke 16:24c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
odunaô (ὀδυνάω) [pronounced od-oo- NAH-oh]	<i>to grieve; to sorrow, to torment; to be tormented, to be in agony; to be anxious [in anxiety]</i>	1 st person singular, present passive indicative	Strong's #3600
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
phlóx (φλόξ) [pronounced flox]	<i>flame, flash, blaze</i>	feminine singular noun, dative, locative or instrumental case	Strong's #5395
tautê (ταύτη) [pronounced TAO-tay]	<i>this, this one, this thing; to this, in this one, by this thing</i>	intermediate demonstrative pronoun; feminine singular, dative, locative or instrumental case	Strong's #3778

Translation: ...because I keep on being torment by this flame.'

The rich man says he needs this because he is continually tormented by this flame.

Luke 16:24 Crying out, he said, 'Abraham, have compassion for me and send Lazarus that he might dip the tip of his finger [into] water and cool down my tongue because I keep on being torment by this flame.' (Kukis mostly literal translation)

Hades (a chart).

Hades

The Hebrew word for Hades is sheol, and it refers to a vast subterranean area of the departed dead of the human race and certain categories of angelic creatures.

Four Compartments of the Underworld

Paradise

Gulf

Torments

Tartarus

Abyss

<p>Paradise or Abraham's bosom is defined as the place where all the Old Testament believers went after physical death. After the resurrection of Christ, they were transferred to the 3rd heaven.</p>	<p>Between torments and paradise, there is a great gulf fixed.</p>	<p>All unbelievers who await the Great White Throne judgment, then are cast into the lake of fire. It is a place of fire. Unbelievers resurrected from here in the second resurrection.</p>	<p>The prison for the fallen angels of Genesis 6 1Peter 3 Jude 6.</p>	<p>Criminal angels are held here until the middle of the Tribulation. Abaddon, the toughest of all fallen angels next to Satan, is here.</p>
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R. B. Thieme, Jr. has done an outstanding doctrine of Hades, which runs 40+ pages (that translates into, roughly, a week's worth of Bible classes).

Luke 16:22–24 And it is, the poor man died; and the angels carry [him] to the bosom of Abraham. Also the rich [man] died and he was buried. And while in Hades, [the rich man] lifts up his eyes, in torments, to see Abraham from afar and Lazarus at his bosom. Crying out, he said, 'Abraham, have compassion for me and send Lazarus that he might dip the tip of his finger [into] water and cool down my tongue because I keep on being torment by this flame.' (Kukis mostly literal translation)

Luke 16:22–24 At some point in time, both the poor man and the rich man die. The angels carry the poor man up to the bosom of Abraham; while the rich man is buried in the soil. The rich man finds himself in Hades, in torments; but he is able to lift up his eyes to see Abraham from afar and Lazarus is right there with him. He cries out, making this request: 'Abraham, have some compassion for me and send Lazarus to me just for a moment. Let him dip just the tip of his finger into water in order to cool down my tongue, because I continue being tormented here in this flame.' (Kukis paraphrase)

But said Abraham, 'Child, be reminded that you received good [things] of you in the life of yours and Lazarus, in the same way, the evil [things]. But now, here, he keeps on being comforted, but you keep on being tormented. And in all these [things] between us and you [all] a chasm great [firmly] fixed, that the [ones] wishing to cross over [to] here face to face with you [all] would not be able; nor from there face to face with us they might cross over.'

Luke 16:25–26

Then Abraham said, 'Child, be reminded that you received good [things] during your life and, in the same way, Lazarus received evil [things]. But now, here, he is comforted but you keep on being tormented. And [given] all this, [there is] a great chasm fixed between us and you+, so that those wishing to cross over to you+ are not able; nor are any [able] to cross over from there to [be] with us.'

Then Abraham explained the situation, 'Child, remember that you received many good things during your life while Lazarus receive a lot of sadness and difficulties. But now that he is here, he is comforted; while you are being tormented. Besides that, there is a great chasm fixed between us, so that anyone who might wish to cross over to you, cannot do so; and those who want to come from there to us are similarly unable to do that.'

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But said Abraham, 'Child, be reminded that you received good [things] of you in the life of yours and Lazarus, in the same way, the evil [things]. But now, here, he keeps on being comforted, but you keep on being tormented. And in all these [things] between us and you [all] a chasm great [firmly] fixed, that the [ones] wishing to cross over [to] here face to face with you [all] would not be able; nor from there face to face with us they might cross over.'
Douay-Rheims 1899 (Amer.)	And Abraham said to him: Son, remember that thou didst receive good things in thy lifetime, and likewise Lazarus evil things: but now he is comforted and thou art tormented. And besides all this, between us and you, there is fixed a great chaos: so that they who would pass from hence to you cannot, nor from thence come hither.
Holy Aramaic Scriptures	Abraham said unto him, 'My son, remember, that you received your good things during your life, and Lazar {Lazarus} bad things, and now, look! He is comforted here, and you are tormented. And together with all these things, a hutha rabtha {a great chasm} is placed between you and us, so that those who desire to pass over from here to you, are not able. And neither from there, may they pass over unto us.'
James Murdock's Syriac NT	And Abraham said to him: My son, remember, that thou receivedst thy good things in thy lifetime, and Lazarus his evil things: and now, behold he is here at rest, and thou art tormented. And with all these, there is a great barrier between us and you; so that they who would pass from here to you, cannot; neither [can they] pass from there to us.
Original Aramaic NT	"Abraham said to him, 'My son, remember that you have received your good things in your life and Lazar, his evil things, and now, behold, he is comforted here and you are suffering.' " 'And along with all these things, there stands a great abyss between us and you, so that those who would pass from here to you are not able, neither is whoever is there able to pass over to us.'
Lamsa Peshitta (Syriac)	"Abraham said to him, 'My son, remember that you have received your good things in your life and Lazar, his evil things, and now, behold, he is comforted here and you are suffering.' " 'And along with all these things, there stands a great abyss between us and you, so that those who would pass from here to you are not able, neither is whoever is there able to pass over to us.'

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But Abraham said, Keep in mind, my son, that when you were living, you had your good things, while Lazarus had evil things: but now, he is comforted and you are in pain. And in addition, there is a deep division fixed between us and you, so that those who might go from here to you are not able to do so, and no one may come from you to us.
Bible in Worldwide English	But Abraham said to him, "Son, remember this. You had a good time when you were living. Lazarus had a bad time when he was living. But now he is happy here and you are in pain. But that is not all. A wide hole is between you and us. No one can go from here to you if he wanted to. And no one can come from where you are to us."
Easy English	Abraham replied, "My child, remember the time when you were alive on earth. Remember what happened then. You had many good things, and Lazarus had many bad things. Now I am taking care of Lazarus, and you are in pain. But that is not everything. Between you and us, there is a big hole. It is wide and long and

deep. There is a reason why that hole is there. Nobody can cross from here to where you are. And nobody can cross from where you are to come here.”

Easy-to-Read Version–2008	"But Abraham said, 'My child, remember when you lived? You had all the good things in life. But Lazarus had nothing but problems. Now he is comforted here, and you are suffering. Also, there is a big pit between you and us. No one can cross over to help you, and no one can come here from there.'
<i>God's Word™</i>	"Abraham replied, 'Remember, my child, that you had a life filled with good times, while Lazarus' life was filled with misery. Now he has peace here, while you suffer. Besides, a wide area separates us. People couldn't cross it in either direction even if they wanted to.'
Good News Bible (TEV)	But Abraham said, 'Remember, my son, that in your lifetime you were given all the good things, while Lazarus got all the bad things. But now he is enjoying himself here, while you are in pain. Besides all that, there is a deep pit lying between us, so that those who want to cross over from here to you cannot do so, nor can anyone cross over to us from where you are.'
J. B. Phillips	But Abraham replied, 'Remember, my son, that you used to have the good things in your lifetime, while Lazarus suffered the bad. Now he is being comforted here, while you are in agony. And besides this, a great chasm has been set between you and us, so that those who want to go to you from this side cannot do so, and people cannot come to us from your side.'
<i>The Message</i>	“But Abraham said, ‘Child, remember that in your lifetime you got the good things and Lazarus the bad things. It’s not like that here. Here he’s consoled and you’re tormented. Besides, in all these matters there is a huge chasm set between us so that no one can go from us to you even if he wanted to, nor can anyone cross over from you to us.’
NIRV	“But Abraham replied, ‘Son, remember what happened in your lifetime. You received your good things. Lazarus received bad things. Now he is comforted here, and you are in terrible pain. Besides, a wide space has been placed between us and you. So those who want to go from here to you can’t go. And no one can cross over from there to us.’
New Life Version	Abraham said, 'My son, do not forget that when you were living you had your good things. Lazarus had bad things. Now he is well cared for. You are in pain. And more than all this, there is a big deep place between us. No one from here can go there even if he wanted to go. No one can come from there.'

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

Casual English Bible	Abraham answered, ‘Son, you remember that you enjoyed a lot of comfort and pleasure in your lifetime. Lazarus did not. But he does now. He’s finally in a comfortable place, though you are suffering. Besides, there’s a huge canyon between the two of us. No one can possibly get across it. No one from this side can get over there. And no one from that side can get over here.’
Contemporary English V.	Abraham answered, "My friend, remember that while you lived, you had everything good, and Lazarus had everything bad. Now he is happy, and you are in pain. And besides, there is a deep ditch between us, and no one from either side can cross over."
The Living Bible	“But Abraham said to him, ‘Son, remember that during your lifetime you had everything you wanted, and Lazarus had nothing. So now he is here being comforted and you are in anguish. 26 And besides, there is a great chasm separating us, and anyone wanting to come to you from here is stopped at its edge; and no one over there can cross to us.’
New Berkeley Version	.
New Living Translation	.

The Passion Translation	“But Abraham responded, ‘My friend, don’t you remember? While you were alive, you had all you desired, surrounded in luxury, while Lazarus had nothing. Now Lazarus is in the comforts of paradise and you are in agony. Besides, between us is a huge chasm that cannot be bridged, keeping anyone from crossing from one realm to the other, even if he wanted to.’
William's New Testament	But Abraham said, 'My child, remember that you received in full your blessings in your lifetime, and Lazarus his hardships in his, but now he is continuously comforted here, while you are continuously tortured there. Besides all this, between you and us there stands fixed a great chasm, so that those who want to cross from this side to you cannot, nor can they cross from your side to us.'

Partially literal and partially paraphrased translations:

American English Bible	‘But AbrahAm replied: <i>‘Child, remember that you had all the good things in life, while Lazarus [had just] the bad. So now he’s here [receiving my] comfort, while you are there suffering. Also, an abyss has been placed between us, so that those who are here can’t go there, and those who are there can’t come here.</i>
Beck’s American Translation . Breakthrough Version	But Abraham said, 'Child, remember that you received your good <i>things</i> in your life, and Lazarus likewise, the bad <i>things</i> . Now here he is encouraged, but you are in agony. And in all these <i>things</i> , between us and you a huge gap has been established in order that the <i>people</i> wanting to walk across from here to you are not able to. Neither may they cross over from there to us.'
Common English Bible	But Abraham said, ‘Child, remember that during your lifetime you received good things, whereas Lazarus received terrible things. Now Lazarus is being comforted and you are in great pain. Moreover, a great crevasse has been fixed between us and you. Those who wish to cross over from here to you cannot. Neither can anyone cross from there to us.’
Len Gane Paraphrase	" "But Abraham said, ‘Son, remember that in your lifetime you received your good things and Lazarus worthless things, but now he is comforted and you are tormented. “‘Beside all this there is a great fixed space, so that those who want to come from here to you cannot, nor can they come to us who want to come from there.’
New Advent (Knox) Bible	But Abraham said, My son, remember that thou didst receive thy good fortune in thy life-time, and Lazarus, no less, his ill fortune; now he is in comfort, thou in torment. And, besides all this, there is a great gulf fixed between us and you, so that there is no passing from our side of it to you, no crossing over to us from yours.
NT for Everyone	‘ “My child,” replied Abraham, “remember that in your life you received good things, and in the same way Lazarus received evil. Now he is comforted here, and you are tormented. Besides that, there is a great chasm standing between us. People who want to cross over from here to you can’t do so, nor can anyone get across from the far side to us.”
20 th Century New Testament	'Child,' answered Abraham, 'remember that you in your lifetime received what you thought desirable, just as Lazarus received what was not desirable; but now he has his consolation here, while you are suffering agony. And not only that, but between you and us there lies a great chasm, so that those who wish to pass from here to you cannot, nor can they cross from there to us.'

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	But Abraham answered, ‘Child, remember that during your lifetime you received your good things, while Lazarus received bad things. But now he is comforted here, while you are left to suffer. And besides all this, a great chasm has been fixed
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	between us and you, so that even those who wish cannot cross from here to you, nor can anyone cross from there to us.'
Conservapedia Translation	But Abraham said, 'Son, remember that in your life you received your good fortune, and likewise Lazarus bad fortune: but now he is comforted, and you are tormented'. And besides, between you and us there is a great chasm: so that those who would try to reach you from here cannot; nor could any come to us, who would try to leave from where you are'.
Revised Ferrar-Fenton Bible	"'Child,' said Abraham, in reply, 'remember that you exhausted your pleasures during your lifetime; and Lazarus in the same way his sufferings; but now here he is comforted, while you are agonized. Beside all this, a huge chasm lies between us and you; so that those who might desire to go from here towards you cannot do so; neither can any come to us from where you are.'
Free Bible Version	"But Abraham replied, 'My son, remember that you enjoyed the good things of life, while Lazarus had a very poor life. Now he is here being comforted, while you suffer in torment. Apart from that, there's a great gulf stretches between us and you. Nobody who wants to cross from here to you can do so, and nobody can cross from there over to us.'
God's Truth (Tyndale)	But Abraham said unto him: Son, remember that you in your lifetime, received your pleasure, and contrary wise Lazarus pain. Now therefore is he comforted, and you are punished. Beyond all this, between you and us there is a great space set, so that they which would go from here, now to you cannot: neither may come from that place to us.
International Standard V	"But Abraham said, 'My child, remember that during your lifetime you received blessings, [Lit. good things] while Lazarus received hardships. [Lit. and Lazarus in like manner evil things] But now he is being comforted here, while you suffer. Besides all this, a wide chasm has been fixed between us, so that those who want to cross from this side to you cannot do so, nor can they cross from your side to us.'
Urim-Thummim Version	But Abraham replied, son, remember that you in your lifetime received your good things, and likewise Lazarus bad things: but now he is comforted, and you are in pain. And besides all this, between us and you there is a great gulf fixed [Jordan Rift Valley]: so that they that would pass from this place to you cannot; neither can they pass to us, that would come from that place.
Weymouth New Testament	"'Remember, my child,' said Abraham, 'that you had all your good things during your lifetime, and that Lazarus in like manner had his bad things. But, now and here, he is receiving consolation and you are in agony. And, besides all this, a vast chasm is immovably fixed between us and you, put there in order that those who desire to cross from this side to you may not be able, nor any be able to cross over from your side to us.'
Wikipedia Bible Project	"But Abraham told him, 'My son, remember that you enjoyed the good things in life, while Lazarus had a very bad life. Now he is here to be comforted, while you suffer in torment. Beside all that, there's a great chasm set between us and you so that anyone who wants to get from here to you can't do so, and no one can cross over from there to get to us.'

Catholic Bibles (those having the imprimatur):

The Heritage Bible	<p>And Abraham said, Child, remember that you in your life fully received your inherently good things, and similarly Lazarus bad things; but now here he is comforted, and you are tormented.</p> <p>And beside all these things, between us and you there is a great chasm steadfastly set, so that they who will to walk through from here to you do not have the power; neither may they walk through to us from there.</p>
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New American Bible (2011)	Abraham replied, 'My child, remember that you received what was good during your lifetime while Lazarus likewise received what was bad; but now he is comforted here, whereas you are tormented. ^j Moreover, between us and you a great chasm is established to prevent anyone from crossing who might wish to go from our side to yours or from your side to ours.'
New Jerusalem Bible	j. [16:25] 6:24–25. Abraham said, "My son, remember that during your life you had your fill of good things, just as Lazarus his fill of bad. Now he is being comforted here while you are in agony. But that is not all: between us and you a great gulf has been fixed, to prevent those who want to cross from our side to yours or from your side to ours."
Revised English Bible–1989	But Abraham said, 'My child, remember that the good things fell to you in your lifetime, and the bad to Lazarus. Now he has his consolation here and it is you who are in agony. But that is not all: there is a great gulf fixed between us; no one can cross it from our side to reach you, and none may pass from your side to us.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	However, Avraham said, 'Son, remember that when you were alive, you got the good things while he got the bad; but now he gets his consolation here, while you are the one in agony. Yet that isn't all: between you and us a deep rift has been established, so that those who would like to pass from here to you cannot, nor can anyone cross over from there to us.'
Hebraic Roots Bible	But Abraham said, My Son, remember that you fully received your good things in your lifetime, and Eliazar likewise the bad things. But now he is comforted, and you are tormented. And besides all these things, a great chasm has been fixed between us and you, so that those desiring to pass from here to you are not able, nor can they pass from there to us.
Holy New Covenant Trans.	But Abraham said, 'My child, do you remember when you lived on earth? You had all the good things in life but all the bad things happened to Lazarus. Now he is comforted here and you are suffering. Also there is a great canyon set up between you and us. No one can cross over to help you; and no one can come over here from there.'
The Scriptures 2009	"But Abraham said, 'Son, remember that in your life you received your good, and likewise El'azar the evil, but now he is comforted and you are suffering. And besides all this, between us and you a great chasm has been set, so that those who wish to pass from here to you are unable, nor do those from there pass to us.'
Tree of Life Version	"But Abraham said, 'Son, remember that in your life you received your good things, even as Lazarus received the bad things. But now he is comforted here, and you are tormented. Besides all this, between us and you a great chasm is firmly set, so that those who want to cross over to you cannot, nor can those from there cross over to us.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...says but abraham Child be reminded! for [You] receive the [things] good [of] you in the life [of] you and Lazarus similarly {receives} the [things] bad now but here [He] is called (near) You but are distressed and in all these between us and you* Chasm Great has been set so The [Men] Wanting to cross onward to you* not may have (ability) neither onward to us [They] may cross...
Awful Scroll Bible	(")But Father-of-populousness said, 'Child, be came about recalled, certainly-of-which you from-within your life, received-of yours that good, and likewise Lazarus that pernicious, furthermore at this time, moreover-in-this place, he becomes called-by, but you come to be distressfully sunken-in.

	<p>(" ")Even over against all these-same things, there together-between us and you, a great chasm has come about secured, how-that they purposing to step-through from here, with respects to you, shall themselves not be able, and-neither may they cross-through with respects to us from there.'</p>
Concordant Literal Version	<p>Now Abraham said, 'Child, be reminded that you got your good things in your life, and Lazarus likewise evil things. Yet now here he is being consoled, yet you are in pain.'</p> <p>And in all this, between us and you a great chasm has been established, so that those wanting to cross hence to you may not be able, nor yet those thence may be ferrying to us.'"</p>
exeGesés companion Bible	<p>But Abraham says, Child, remember that you in your life took your good; and El Azar likewise evil: and now he consoles and you grieve: and beside all this, between us and you, a mega chasm is established: so that whoever wills neither can pass through from hence to you; nor can they pass through to us from there.</p>
Orthodox Jewish Bible	<p>But Avraham Avinu said, Beni, have zikaron (recollection) that you received your tov in the span of your days, and Elazar likewise received the ra'ah. But now he is given nechamah (comfort) here, but you, yisurim (sufferings, torments). [TEHILLIM 17:14] And, in addition to all these things, there has been fixed between us and you a tehom gedolah (a great abyss, chasm), so that the ones wishing to come over from here to you are not able, neither from there to us may they cross over..</p>

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>But Abraham said, 'Son, remember that in your lifetime you received your good things [all the comforts and delights], and Lazarus likewise bad things [all the discomforts and distresses]; but now he is comforted here [in paradise], while you are in severe agony. And besides all this, between us and you [people] a great chasm has been fixed, so that those who want to come over from here to you will not be able, and none may cross over from there to us.'</p>
An Understandable Version	<p>But Abraham said [<i>to him</i>], 'Son, remember how you enjoyed good things when you were alive [<i>on earth</i>] and how Lazarus had to put up with bad things? But now here [<i>i.e., in the unseen place of departed spirits</i>] he is being comforted and you are in agony. And besides all this, there is a huge chasm situated between us and you so that those who wanted to go from here to there [<i>where you are</i>] cannot do it. And no one can cross over from there to us [<i>over here</i>].'</p>
The Expanded Bible	<p>But Abraham said, 'Child, remember when you were alive you had the good things in life, but bad things happened to Lazarus. Now he is comforted here, and you are ·suffering [in agony]. Besides [·all this], there is a ·big pit [great gulf/chasm set in place] between you and us, so no one can cross over to you, and no one can leave there and come ·here [·to us].'</p>
Jonathan Mitchell NT	<p>"But Abraham said, 'Child (or: Born one; or: Descendant), be reminded that within your life (or: lifetime) you took away (or: received from; or: got in full) your good things (or: the good things that pertain to you; the good things that had their source in you), and Lazarus likewise the bad things (the [experiences] of poor quality; the worthless things; the harmful and injurious [treatments]; the [conditions] as they ought not to be). But at the present time, here he continues being called alongside and given relief, aid, comfort and consolation, yet you yourself continue being given pain.</p>

"Furthermore, in the midst of all these things [and conditions] a great, yawning chasm (or: gaping opening) has been set firmly in position and is now established between us and you people, so that folks presently wanting or intending to step through from here toward you people would continue being unable [to do so] – neither could folks pass over from there toward us.'

P. Kretzmann Commentary

But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented.

And beside all this, between us and you there is a great gulf fixed, so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence.

Kretzmann's commentary for vv. 22–26 have been placed in the **Addendum**.

Syndein/Thieme

Translation for Translators

But Abraham replied, 'Son, remember that while you (sg) were alive *on earth* you enjoyed *many* good things. But Lazarus was miserable. Now *it is fair* that he is happy here, and you are suffering. Besides that, there is a huge ravine between you (sg) and us. So those who want to go from here to where you (sg) are, are not able to. Furthermore, no one can cross from there to where we (exc) are.'

The Voice

Jesus (to the Pharisees): But Abraham said, "Son, you seem to be forgetting something: your life was full to overflowing with comforts and pleasures, and the life of Lazarus was just as full with suffering and pain. So now is his time of comfort, and now is your time of agony. Besides, a great canyon separates you and us. Nobody can cross over from our side to yours, or from your side to ours."

Bible Translations with Many Footnotes:

Lexham Bible

But Abraham said, 'Child, remember that you received your good things during your life, and Lazarus likewise bad things . But now he is comforted here, but you are suffering pain. And in addition to all these things , a great chasm has been established between us and you, so that those who want to cross over from here to you are not able to do so , [*The words "to do so" are not in the Greek text but are implied] nor can they cross over from there to us.'

NET Bible®

But Abraham said, 'Child,⁸¹ remember that in your lifetime you received your good things and Lazarus likewise bad things, but now he is comforted here and you are in anguish.⁸² Besides all this,⁸³ a great chasm⁸⁴ has been fixed between us,⁸⁵ so that those who want to cross over from here to you cannot do so, and no one can cross from there to us.'

^{81tn} The Greek term here is τέκνον (teknon), which could be understood as a term of endearment.

^{82tn} Or "in terrible pain" (L&N 24.92). Here is the reversal Jesus mentioned in Luke 6:20-26.

^{83tn} Grk "And in all these things." There is no way Lazarus could carry out this request even if divine justice were not involved.

^{84sn} The great chasm between heaven and hell is impassable forever. The rich man's former status meant nothing now.

^{85tn} Grk "between us and you."

Rotherham's Emphasized B.

But Abraham said—

Child! remember—

That thou didst duly receive^e thy good things in thy life,

And |Lazarus\ in like manner| the evil things;

But |now\ here| he is comforted,

And |thou| art in anguish.

And <besides all' these things>

||Betwixt us and you|| |a great chasm| hath been fixed,—

So that [they who might wish to cross over from hence unto you] should not be able,
 Nor any [from thence unto us] be crossing over.

^e Cp. Ro. i. 27; Ga. iv. 5; Col. iii. 24; 2 Jn. 8.

The Spoken English NT

But Abraham said, "Child, remember, you got the good things^w in your life, and likewise, Lazarus got the bad things. But now he's here being comforted, and you're in terrible pain. However,^x a deep canyon has been put in place between us and all of you. So people that want to go across to you can't do it, and people can't cross from there to us either."

^w Lit. "your good things."

^x Or "And in any case," or, "But be that as it may."

Wilbur Pickering's New T.

But Abraham said: 'Child, remember that in your lifetime you received your good things, while Lazarus had bad things; but now he¹¹ is being comforted, and you tormented. And besides all this, between us and you a great chasm has been fixed, so that those who want to pass from here to you cannot, nor can anyone from there cross over to us.'¹²

⁽¹¹⁾ The best line of transmission (30% of the Greek manuscripts here) has the emphatic pronoun 'he', rather than 'here'.

⁽¹²⁾ Several things in this account invite comment. Hades (Greek), or Sheol (Hebrew), is the 'halfway house' where departed spirits await the final judgment, but the results of that judgment are already known, since the saved are already separated from the lost. There is a chasm separating the two sides that cannot be crossed, but evidently one side can see and hear the other (the 'dead' are conscious and have feeling). People in prison who are waiting for their trial are already suffering. Strangely, the rich man still thinks he is more important than the beggar, since he wants the beggar to serve him—he still holds to the values that condemned him.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

"But Abraham said, 'Child, remember that you received your good [things] in your life, and Lazarus likewise the bad [things], but now here he is comforted, but you are in agony.

'And besides all these [things], between us and you a great chasm has been fixed, in order that the ones wanting to cross over from here to you_p are not able, nor can the [ones] from there cross over to us.'

Context Group Version

But Abraham said, Son, remember that you in your lifetime received your good things, and Lazarus in like manner evil things: but now here he is comforted and you are in anguish. And besides all this, between us and you (pl) there is a great gulf fixed, that those that would pass from here to you (pl) may not be able, and that none may cross over from there to us.

Far Above All Translation

But Abraham said, 'My child, remember that you received the good *things* you had in your life, whereas Lazarus likewise bad *things*. But now this *man* is comforted whereas you suffer pain. And besides all these *things*, a great chasm between us and you has been established, so that those wishing to cross from here to you cannot *do it*, nor *can* anyone cross from your side to us.'

Literal New Testament

BUT SAID ABRAHAM, CHILD, RECOLLECT THAT DIDST FULLY RECEIVE THOU THY GOOD THINGS IN THY LIFETIME, AND LAZARUS LIKEWISE EVIL THINGS. BUT NOW HE IS COMFORTED, AND THOU ART SUFFERING. AND BESIDES ALL THESE THINGS, BETWEEN US AND YOU A CHASM GREAT HAS BEEN FIXED, SO THAT THEY WHO DESIRE TO PASS HENCE TO YOU ARE UNABLE, NOR THEY THENCE TO US CAN PASS.

Modern Literal Version 2020

But Abraham said, Child, remember that you received your good things in your life and Lazarus likewise evil things, but now he is comforted here and you are in

anguish. And over all these things, a great chasm has been established between us and you°, *that the ones who wish to cross over from here to you° may not be able, nor may they ferry over from there to us.

New Matthew Bible

But Abraham said to him, Son, remember that you in your lifetime received your pleasure, and contrariwise Lazarus pain. Now therefore he is comforted, and you are punished. Beyond all this, between all you and us there is a great space set, so that those who would desire to go from here to you cannot, and none may come from there to us.

Revised Young's Lit. Trans.

'And Abraham said, Child, remember that you did receive -- you -- your good things in your life, and Lazarus in like manner the evil things, and now he is comforted, and you are distressed; and besides all these things, between us and you a great chasm is fixed, so that they who are willing to go over from hence unto you are not able, nor do they from thence to us pass through.

The gist of this passage:

Luke 16:25a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εἶπὼ (ἔπω) [pronounced EHP-oh]	to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell	3 rd person singular, aorist active indicative	Strong's #2036
δέ (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong's #1161
Αβραάμ (Α'βραάμ) [pronounced ab-rah-AHM]	father of a multitude; transliterated Abraham	indeclinable proper masculine noun	Strong's #11
τέκνον (τέκνον) [pronounced TEK-non]	child, daughter, son; metaphorically, citizens; those produced	neuter singular noun; vocative	Strong's #5043
μνησθῆναι (μνάομαι) [pronounced MNAH-om-ah-ee]	bear in mind; remind; be recalled or to return to one's mind, remind one's self of, remember; be recalled to mind, be remembered; be mindful of	2 nd person singular, aorist passive imperative	Strong's #3415
ὅτι (ὄτι) [pronounced HOH-tee]	that, because, for, since; as concerning that; as though	demonstrative or causal conjunction	Strong's #3754
ἀπολαμβάνω (ἀπολαμβάνω) [pronounced ap-ol-am-BAHN-oh]	to receive (from, in full); to take aside; to take	2 nd person singular, aorist active indicative	Strong's #618
τα (τά) [pronounced taw]	the; to this, towards that	neuter plural definite article; accusative case	Strong's #3588
ἀγαθός (ἀγαθός) [pronounced ag-ath-OSS]	good, benefit, well; of good constitution or nature; useful, salutary; pleasant, agreeable, joyful, happy; excellent, distinguished; upright, honourable	neuter plural adjective; accusative case	Strong's #18

Luke 16:25a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῆ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
zôê (ζωή) [pronounced dzoh-AY]	<i>life; living, state of being</i>	feminine singular noun, dative, locative or instrumental case	Strong's #2222
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

Translation: Then Abraham said, 'Child, be reminded that you received good [things] during your life...

Abraham calls him *child* because the man is descended from Abraham.

Abraham then explains to this once wealthy man what was happening. "You had a grand life and you had many good things in your life," he says.

Luke 16:25b			
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
Lázaros (Λάζαρος) [pronounced LAD-zar-os]	<i>whom God helps; transliterated, Lazarus, Lazaros; a form of the Hebrew name, Eleazar</i>	proper noun, nominative case	Strong's #2976
homoiōs (ὁμοίως) [pronounced hom-OY-ocē]	<i>likewise, similarly, so, equally, in the same way</i>	adverb	Strong's #3668
ta (τά) [pronounced taw]	<i>the; to this, towards that</i>	neuter plural definite article; accusative case	Strong's #3588

Luke 16:25b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kakós (κακός) [pronounced kak-OSS]	<i>evil, bad; worthless; harmful, ill, wicked</i>	neuter plural adjective, accusative case	Strong's #2556

Translation: ...and, in the same way, Lazarus received evil [things].

We all have different lives. The rich man received great things during his life; but Lazarus received evil things.

In the same way seems to indicate that, as a matter of life, one thing happened to the rich man and another thing happened to Lazarus.

Luke 16:25c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
nun (νῦν) [pronounced noon]	<i>now, at this time, the present (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate: henceforth, hereafter, from hereon in; from here forward; of late, soon, present, this (time)</i>	adverb; a primary particle of present time	Strong's #3568
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
hōde (ἵδε) [pronounced HO-deh]	<i>here, [in, to] this place, in this same spot; there</i>	adverb	Strong's #5602
parakaleō (παρακαλέω) [pronounced pahr-ahk-ahl-EH-oh]	<i>to exhort, to console; to call [near, for]; to invite, to invoke; to (be of good) comfort, to desire, to (give) exhort (-ation), to entreat, to pray</i>	3 rd person singular, present passive indicative	Strong's #3870
su (σύ) [pronounced soo]	<i>you, your</i>	2 nd person singular personal pronoun; nominative case	Strong's #4771
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
odunaō (ὀδυνάω) [pronounced od-oo-NAH-oh]	<i>to grieve; to sorrow, to torment; to be tormented, to be in agony; to be anxious [in anxiety]</i>	2 nd person singular, present passive indicative; irregular	Strong's #3600

Translation: But now, here, he is comforted but you keep on being tormented.

“Conversely, Lazarus is comforted in his after life, but you continue to be tormented,” Abraham continues to explain.

Luke 16:25 Then Abraham said, 'Child, be reminded that you received good [things] during your life and, in the same way, Lazarus received evil [things]. But now, here, he is comforted but you keep on being tormented. (Kukis mostly literal translation)

Jesus approaches this inequity on the basis of fairness. "Lazarus had a terrible life and you had a wonderful life; it is only fair that this gets evened-out in eternity."

Luke 16:26a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
en (ἐν) [pronounced <i>en</i>]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
παῖσιν (πασιν) [pronounced <i>PAH-sihn</i>]	<i>to all; in all; by means of all</i>	neuter plural adjective; dative, locative or instrumental case	Strong's #3956
τούτοις (τούτοις) [pronounced <i>TOO-toyce</i>]	<i>for these, in these [things], by these</i>	intermediate demonstrative pronoun; plural neuter form	Strong's #3778 (also known as Strong's #5125)
μεταξύ (μεταξύ) [pronounced <i>meht-ax-OO</i>]	<i>intervening, or (by implication) adjoining, between, meanwhile, next; after, afterwards</i>	adverb/adjective	Strong's #3342
ἡμῶν (ἡμῶν) [pronounced <i>hay-MOHN</i>]	<i>us, of us, from us, our, ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
ὑμῶν (ὑμῶν) [pronounced <i>hoo-MONE</i>]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
χάσμα (χάσμα) [pronounced <i>KHAS-mah</i>]	<i>chasm, gulf, division, impassable interval, a gaping opening; gape, yawn</i>	neuter singular noun, accusative case	Strong's #5490
μέγας (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
στηρίζω (στηρίζω) [pronounced <i>stay-RIHD-zoh</i>]	<i>to turn resolutely in [a certain direction]; to make stable, place firmly, set fast, fix; to strengthen, make firm; to render constant, confirm, one's mind</i>	3 rd person singular, perfect passive indicative	Strong's #4741

Translation: And [given] all this, [there is] a great chasm fixed between us and you+,...

Then Abraham speaks about the proposal which the rich man made. “Listen, there is this great chasm fixed between us.”

Luke 16:26b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hopôs (ὅπως) [pronounced HOP-oce]	<i>in order that, how, that; what (-ever); how, that is, in the manner that; because, how, (so) that, to, when; so that</i>	adverb, particle	Strong's #3704
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
thélô (θέλω) [pronounced THEH- loh]	<i>wishing, having the will (or, desire), purposing that, intending to; taking delight [pleasure] in</i>	masculine plural, present active participle, nominative case	Strong's #2309
diabainô (διαβαίνω) [pronounced dee-ab- AH-ee-no]	<i>to go through, to cross over, to pass through</i>	aorist active infinitive	Strong's #1224
entháde (ἐνθάδε) [pronounced en- THAHD-eh]	<i>here, within (a place)</i>	adverb	Strong's #1759
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
humas (ὐμάς) [pronounced hoo- MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)
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
dunamai (δύναμαι) [pronounced DOO- nam-ahée]	<i>to be able, to have power to; to be able to do something; to be capable, strong and powerful</i>	3 rd person plural, present (deponent) middle or passive subjunctive	Strong's #1410

With the negative, this means, *unable to do, without the power to do, lacking the capability to act.*

Translation: ...so that those wishing to cross over to you+ are not able;...

“No one, even if he wants to bring you a little water, can cross over from here to there,” Abraham explains.

This is the very sad passage which suggests to us that, once a person makes up his mind about Jesus and then dies, there is no changing that mind afterwards.

Luke 16:26c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mêde (μηδέ) [pronounced may-DEH]	<i>and not, but not, nor [yet] (continuing a negation), not</i>	negative conjunctive particle	Strong's #3366
ekeithen (ἐκεῖθεν) [pronounced ehk-Ī-thehn]	<i>from that place, (from) thence, there</i>	adverb	Strong's #1564
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
hêmas (ἡμᾶς) [pronounced hay-MASS]	<i>us</i>	1 st person plural pronoun; accusative case	Strong's #2248 (accusative plural of Strong's #1473)
diaperáō (διαπεράω) [pronounced dee-aper-AH-oh]	<i>to cross (over, entirely), to pass over; to sail over</i>	3 rd person plural, present active subjunctive	Strong's #1276

Translation: ...nor are any [able] to cross over from there to [be] with us.'

"Similarly," Abraham continues, "no one from your place can come to here."

Luke 16:26 And [given] all this, [there is] a great chasm fixed between us and you+, so that those wishing to cross over to you+ are not able; nor are any [able] to cross over from there to [be] with us.' (Kukis mostly literal translation)

Luke 16:25–26 Then Abraham said, 'Child, be reminded that you received good [things] during your life and, in the same way, Lazarus received evil [things]. But now, here, he is comforted but you keep on being tormented. And [given] all this, [there is] a great chasm fixed between us and you+, so that those wishing to cross over to you+ are not able; nor are any [able] to cross over from there to [be] with us.' (Kukis mostly literal translation)

Interestingly enough, the rich man does not ask to cross over to the other side, but just for the tiniest amount of water to give him a split second of relief. This suggest that the rich man is convinced of the finality of his decisions while on earth.

Luke 16:25–26 Then Abraham explained the situation, 'Child, remember that you received many good things during your life while Lazarus receive a lot of sadness and difficulties. But now that he is here, he is comforted; while you are being tormented. Besides that, there is a great chasm fixed between us, so that anyone who might wish to cross over to you, cannot do so; and those who want to come from there to us are similarly unable to do that.' (Kukis paraphrase)

But he said, 'I keep on asking you, therefore, father, that you might send him to the house of the father of me (for I keep on having five brothers); in order that he might testify to them that they not also come into the place this of the torment.'

Luke
16:27–28

The rich man [lit., *he*] then said, 'I keep on asking you, therefore, father [Abraham], that you might send Lazarus [lit., *him*] to the home of my father, because I have 5 brothers. [I want him to go] so that he might testify to them [the gospel message], so that they do not also come into this place of torment.'

The rich man said to Abraham, 'I ask you, father Abraham, that you send Lazarus to speak to my family, because I have 5 brothers. I want Lazarus to give them the gospel of Jesus Christ so that they do not also find themselves in this place of torment.'

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But he said, 'I keep on asking you, therefore, father, that you might send him to the house of the father of me (for I keep on having five brothers); in order that he might testify to them that they not also come into the place this of the torment.'
Douay-Rheims 1899 (Amer.)	And he said: Then, father, I beseech thee that thou wouldst send him to my father's house, for I have five brethren, That he may testify unto them, lest they also come into this place of torments.
Holy Aramaic Scriptures	He said unto him, 'Therefore, I seek from you, my father, that you might send him unto my father's house. For, I have five brothers; let him go witness unto them, so that they will not also come to this place of torment!'
James Murdock's Syriac NT	He said to him: I pray thee, therefore, my father, that thou wouldst send him to my father's house; for I have five brothers; that he may go and protest to them; lest they also come to this place of torment..
Original Aramaic NT	"He said to him, 'Therefore, I beg of you, my father, to send him to my father's house. For I have five brothers; he should go testify to them so that they would not come to this place of torment also.'
Lamsa Peshitta (Syriac)	"He said to him, 'Therefore, I beg of you, my father, to send him to my father's house.' " 'For I have five brothers; he should go testify to them so that they would not come to this place of torment also.'

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he said, Father, it is my request that you will send him to my father's house; For I have five brothers; and let him give them an account of these things, so that they may not come to this place of pain.
Bible in Worldwide English	The rich man said, "Then, father, I beg you, send Lazarus to my fathers house. I have five brothers there. Tell him to talk to them so that they will not come to this place where there is pain."
Easy English	The rich man said, "If that is true, father Abraham, please send Lazarus to my family. I have five brothers that are still alive. He can tell them not to do the same things as I did. Then they will not also come here when they die. They will not be in great pain, as I am."

Easy-to-Read Version–2008	"The rich man said, 'Then please, father Abraham, send Lazarus to my father's house on earth. I have five brothers. He could warn my brothers so that they will not come to this place of pain.'
God's Word™	"The rich man responded, 'Then I ask you, Father, to send Lazarus back to my father's home. I have five brothers. He can warn them so that they won't end up in this place of torture.'
Good News Bible (TEV)	The rich man said, 'Then I beg you, father Abraham, send Lazarus to my father's house, where I have five brothers. Let him go and warn them so that they, at least, will not come to this place of pain.'
J. B. Phillips	At this he said, 'Then I beg you, father, to send him to my father's house for I have five brothers. He could warn them about all this and prevent their coming to this place of torture.'
The Message	"The rich man said, 'Then let me ask you, Father: Send him to the house of my father where I have five brothers, so he can tell them the score and warn them so they won't end up here in this place of torment.'
NIRV	"The rich man answered, 'Then I beg you, father Abraham. Send Lazarus to my family. I have five brothers. Let Lazarus warn them. Then they will not come to this place of terrible suffering.'
New Life Version	"Then the rich man said, 'Father, then I beg you to send Lazarus to my father's house. I have five brothers. Let him tell them of these things, or they will come to this place of much pain also.'

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

Casual English Bible	The rich man said, 'In that case, father, please send Lazarus to my family. I have five brothers. Ask Lazarus to warn them so they don't end up here in this zone of torture.'
Contemporary English V.	But the rich man said, "Abraham, then please send Lazarus to my father's home. Let him warn my five brothers, so they won't come to this horrible place."
New Berkeley Version	.
New Living Translation	"Then the rich man said, 'Please, Father Abraham, at least send him to my father's home. For I have five brothers, and I want him to warn them so they don't end up in this place of torment.'
The Passion Translation	"So the rich man said, 'Then let me ask you, Father Abraham, to please send Lazarus to my relatives. Tell him to witness to my five brothers and warn them not to end up where I am in this place of torment.'
UnfoldingWord Simplified T.	Then the rich man said, 'If that is so, Father Abraham, I ask you to send Lazarus to my father's house. I have five brothers who live there. Tell him to warn them so that they do not also come to this place, where we suffer great pain!'
William's New Testament	Then he said, 'For this reason, I beg you, father, to send him to my father's house (for I have five brothers) to warn them, that they too may not come to this place of torture.'

Partially literal and partially paraphrased translations:

American English Bible	'Well at that, [the rich man] said: <i>'Then I beg you... Please father, send him to the house of my father, 28for I have five brothers... Get him to warn them what happened, so they don't end up in this place of torment!</i>
Beck's American Translation	.
Breakthrough Version	The rich man said, "Then, father, I beg you, send Lazarus to my fathers house. I have five brothers there. Tell him to talk to them so that they will not come to this place where there is pain."

Common English Bible	“The rich man said, ‘Then I beg you, Father, send Lazarus to my father’s house. I have five brothers. He needs to warn them so that they don’t come to this place of agony.’
A. Campbell's Living Oracles	The other replied, I entreat you, then, father, to send him to my father's house; for I have five brothers, that he may admonish them, lest they also come into this place of torment.
New Advent (Knox) Bible NT for Everyone	. ‘ “Please, then, father,” he said, “send him to my father’s house. I’ve got five brothers. Let him tell them about it, so that they don’t come into this torture-chamber.”
20 th Century New Testament	.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	‘Then I beg you, father,’ he said, ‘send Lazarus to my father’s house, for I have five brothers. Let him warn them so they will not also end up in this place of torment.’
Conservapedia Translation Free Bible Version	. “The rich man said, ‘Then Father, I beg you, please send him to my father’s house. For I have five brothers and he can warn them so that they don’t end up here in this place of torment.’
God’s Truth (Tyndale)	Then he said, 'I pray to you then, father, that you would send him to my father's house: For I have five brothers there; so he may bear witness of this to them, otherwise they'll also come into this place of torment'. This is probably where Dickens got the inspiration for <i>A Christmas Carol</i>
International Standard V	“The rich man [Lit. He] said, ‘Then I beg you, father, send Lazarus [Lit. him] to my father’s house— because I have five brothers—to warn them, so that they won’t end up in this place of torture, too.’
Spoken English NT	And the rich man said, “Then I want to ask you something, Father. Send Lazarus to my father’s house. Because I have five brothers. That way he can warn them, so that they don’t come to this place of torture.”
Weymouth New Testament	“I entreat you then, father,’ said he, ‘to send him to my father's house. For I have five brothers. Let him earnestly warn them, lest they also come to this place of torment.’
Wikipedia Bible Project	“The rich man said, ‘Father, I’m asking you—please send him to my father’s house, up here in this place of torment.’

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The rich man implored once more, ‘Then I beg you, Father Abraham, to send Lazarus to my father’s house, where my five brothers live. Let him warn them, so that they may not end up in this place of torment.’
The Heritage Bible	And he said, I request you therefore, father, that you send him to my father’s house, Because I have five brothers; in this way he may solemnly witness to them, in order that they also not come into this place of torment

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	“He answered, ‘Then, father, I beg you to send him to my father’s house, where I have five brothers, to warn them; so that they may be spared having to come to this place of torment too.’
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Hebraic Roots Bible	And he said, Then I beg you, father, that you send him to my father's house; (for I have five brothers, so that he may witness to them, that they not also come to this place of torment).
Holy New Covenant Trans.	"The rich man said, 'Then, father Abraham, please send Lazarus to my father's house on earth! I have five brothers. Lazarus could warn my brothers so that they won't come to this place of pain.'
The Scriptures 2009	"And he said, 'Then I beg you, father, that you would send him to my father's house, for I have five brothers, let him warn them, lest they also come to this place of torture.'

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...[He] says but [I] ask you so Father that [You] may send him to the house [of] the father [of] me [I] have for five brothers so [He] may testify [to] them that not and They may come to the place this [of] the torment...
Awful Scroll Bible	(")Yet he said, 'I request you then father, in order that, you shall be directed him to my father's house. (" ")For I hold five of the same-womb, how-that himself should thoroughly-witness to them, in-order-that- themselves also shall -not be came, to this-same place of torment.'
Concordant Literal Version	Yet he said, 'I am asking you then, father, that you should be sending him into my father's house, for I have five brothers, so that he may be certifying to them, lest they also may be coming into this place of torment.'"
exeGesés companion Bible	And he says, So I ask you, father, to send him to the house of my father: for I have five brothers - to thoroughly witness to them lest they also come into this place of torment.
Orthodox Jewish Bible	And the oisher said, I ask you then, Avraham Avinu, that you may send Elazar to the bais of Avi, for I have chamesh achim (five brothers) that he may warn them, lest also they may come to this place of yisurim (torments).
Rotherham's Emphasized B.	But he said— I request thee then, father, that thou wouldst send him unto my father's house,— for I have five' brethren;—that he may solemnly testify unto them, lest they also come into this place of torment.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	So the rich man said, 'Then, father [Abraham], I beg you to send Lazarus to my father's house— for I have five brothers—in order that he may <i>solemnly</i> warn them <i>and</i> witness to them, so that they too will not come to this place of torment.'
An Understandable Version	Then the rich man said, 'I beg you therefore, forefather [<i>Abraham</i>], that you would send Lazarus to my father's house, where I have five brothers. Then he could warn them so that they will not [<i>have to</i>] come to this [<i>terrible</i>] place of torment also.'
The Expanded Bible	The rich man said, 'Father, then please [I ask/beg you to] send Lazarus to my father's house. [⁻ For] I have five brothers, and Lazarus could warn them so that they will not come to this place of pain [torment].'
Jonathan Mitchell NT	"So he said, 'Then I am begging you, father (or: O father, in that case I now ask you), that you would send him into the house (or: household) of my father – "you see, I continue having five brothers – so that he can progressively bring a thorough witness (testimony; or: show complete evidence) to them, to the end that they would not also come into this place of painful examination and testing (or: of

the application of the touchstone, which tests our composition).’ [Note: the touchstone (lapis Lydius) was applied to metals to determine the amount of alloy which was mixed in, and thus e.g. with a gold object, is a test to indicate the amount of pure gold in the piece. The process became a figure of the pain and discomfort of a person sick with palsy (Matt.8:60); of the difficulties and pressures in maneuvering against a strong wind and high waves (Matt. 14:24); of the hard work of rowing in a storm (Mark 6:48); of how Lot was distressed by lawless acts (2Pet. 2:7-8); and of the pain of childbirth (Rev. 12:2) – all of which can be construed as "tests" given by God. The flame in the context of this parable calls to mind the fire of the "refiner and purifier of silver" and the purging of the gold by Yahweh (Mal. 3:3) in His dealing with the Levites. It is also interesting to note that "purple fabric and fine linen" were used as part of the vestments of the priests (Ex. 39), as well as by the rich.]

P. Kretzmann Commentary

Verses 27-31

Hearing Moses and the Prophets:

Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house;

for I have five brethren; that he may testify unto them, lest they also come into this place of torment.

Syndein/Thieme

``So he {the rich man} said, 'Then I beg you, father . . . send him { the destitute beggar Lazarus} to my father's house `` for I have five brothers . . . so that he may warn/witness/'testify to' them so that they do not come into this place of torment.'

Translation for Translators

Then the rich man said, 'If that is so, father *Abraham*, I ask you (sg) to send *Lazarus* to my father's house. I have five brothers *who live there*. Tell him to warn them *to turn away from their sinful behavior so that they do not also come to this place, where we(exc) suffer great pain!*'

The Voice

(Jesus is still speaking; the quotes apply to those in the story): "Please, Father *Abraham*, I beg you," the formerly rich man continued, "send Lazarus to my father's house. I have five brothers there, *and they're on the same path I was on*. If Lazarus warns them, they'll choose another path and won't end up here in torment."

Bible Translations with Many Footnotes:

NET Bible®

So⁸⁶ the rich man⁸⁷ said, 'Then I beg you, father – send Lazarus⁸⁸ to my father's house (for I have five brothers) to warn⁸⁹ them so that they don't come⁹⁰ into this place of torment.'

⁸⁶tn Here δέ (de) has been translated as "so" to indicate the rich man's response to Abraham's words.

⁸⁷tn Grk "he"; the referent (the rich man, v. 19) has been specified in the translation for clarity.

⁸⁸tn Grk "Then I beg you, father, that you send him"; the referent (Lazarus) has been specified in the translation for clarity.

⁸⁹sn To warn them. The warning would consist of a call to act differently than their dead brother had, or else meet his current terrible fate.

⁹⁰tn Grk "lest they also come."

Wilbur Pickering's New T.

Then he said, 'I beg you therefore, father, that you would send him to my father's house, because I have five brothers, so that he may testify to them, lest they also come to this place of torment'.¹³

⁽¹³⁾I find it interesting that he was concerned for his brothers; we can't say, "Better late than never", since it made no difference.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation "Then he said, 'Then I beg you, father, that you send him to the house of my father— for I have five brothers—in order that he should urgently warn them, so that they also shall not come to this place of torment.'

Context Group Version And he said, I beg of you therefore, father, that you would send him to my father's house; for I have five brothers; that he may testify to them, lest they also come into this place of torment.

Modern Literal Version 2020 But he said, Therefore father, I am requesting *him* in-order-that you should send him to my father's house; for* I have five brethren; *that he may thoroughly testify to them, in-order-that they may not even come into this place of torment.

Revised Young's Lit. Trans. 'And he said, I pray you, then, father, that you may send him to the house of my father, for I have five brothers, so that he may thoroughly testify to them, that they also may not come to this place of torment.

The gist of this passage: The rich man asks if Lazarus could go to his family and warn them.
27-28

Luke 16:27			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epô (ἔπω) [pronounced EHP-oh]	to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell	3 rd person singular, aorist active indicative	Strong's #2036
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong's #1161
erôtaô (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 st person singular, present active indicative	Strong's #2065
se (σέ) [pronounced seh]	you, to you, towards you	2 nd person singular personal pronoun; accusative case	Strong's #4771 (Strong's #4571)
oun (οὖν) [pronounced oon]	so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so	adverbial particle	Strong's #3767
patêr (πατήρ) [pronounced pat-AYR]	father, parent (s); forefather (s), ancestors; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher	masculine singular noun; vocative	Strong's #3962
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
pempô (πέμπω) [pronounced PEHM-poh]	to send, to dispatch; to bid a thing to be carried to one; to send (thrust or insert) a thing into another	2 nd person singular, aorist active subjunctive	Strong's #3992
auton (αὐτόν) [pronounced ow-TAHN]	him, to him, towards him; same	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Luke 16:27			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
oikos (οἶκος) [pronounced OY-koss]	<i>house, building, palace; 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
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
patêr (πατήρ) [pronounced pat-AYR]	<i>father, parent (s); forefather (s), ancestors; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine singular noun; genitive/ablative case	Strong's #3962
emou (ἐμοῦ) [pronounced eh-MOO]; mou (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

Translation: The rich man [lit., he] then said, 'I keep on asking you, therefore, father [Abraham], that you might send Lazarus [lit., him] to the home of my father,...

The rich man is burning in hell, desiring even a couple drops of water. He has another request. He asks Abraham, "Please send Lazarus to speak to my family."

Luke 16:27 The rich man [lit., he] then said, 'I keep on asking you, therefore, father [Abraham], that you might send Lazarus [lit., him] to the home of my father,... (Kukis mostly literal translation)

Luke 16:28a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
echô (ἔχω) [pronounced EHKH-oh]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	1 st person singular, present active indicative	Strong's #2192

Luke 16:28a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
pente (πέντε) [pronounced PEHN-teh]	<i>five</i>	Indeclinable noun	Strong's #4002
adelphos (ἀδελφός) [pronounced ad-el-FOSS]	<i>a brother (literally or figuratively)</i>	masculine plural noun, accusative case	Strong's #80

Translation: ...because I have 5 brothers.

The rich man is worried because he had 5 brothers and they are all headed ot hell. He wants Lazarus to speak to them.

Luke 16:28b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hopōs (ὅπως) [pronounced HOP-ocē]	<i>in order that, how, that; what (-ever); how, that is, in the manner that; because, how, (so) that, to, when; so that</i>	adverb, particle	Strong's #3704
diamartýromai (διαμαρτύρομαι) [pronounced dee-am-ar-TOO-rom-ahēē]	<i>to testify, to attest to, solemnly affirm</i>	3 rd person singular, present (deponent) middle/passive subjunctive	Strong's #1263
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>in them, by them; to them, for them; by means of them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: [I want him to go] so that he might testify to them [the gospel message],...

The rich man, burning in hell, asks that Lazarus be sent to testify to his brothers; to tell them the **gospel** of Jesus Christ.

Luke 16:28c			
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

Luke 16:28c			
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
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 rd person masculine plural personal pronoun; nominative case	Strong's #846
érchomai (ἔρχομαι) [pronounced AIR-khoh-my]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	3 rd person plural, aorist active subjunctive	Strong's #2064
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
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
touton (τοῦτον) [pronounced TOO-tohn]	<i>this, this one, this thing</i>	intermediate demonstrative pronoun; masculine singular; accusative case	Strong's #5126 (also Strong's #3778)
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
básanos (βάσανος) [pronounced BAS-an-oss]	<i>torment (s), torture, acute pain (s)</i>	feminine singular noun, dative, locative or instrumental case	Strong's #931

Thayer definitions: 1) a touchstone, which is a black siliceous stone used to test the purity of gold or silver by the colour of the streak produced on it by rubbing it with either metal; 2) the rack or instrument of torture by which one is forced to divulge the truth; 3) torture, torment, acute pains; 3a) of the pains of a disease; 3b) of those in hell after death.

Translation: ...so that they do not also come into this place of torment.'

The rich man plaintively asks that his brothers not end up in this place of torment.

Luke 16:28 ...because I have 5 brothers. [I want him to go] so that he might testify to them [the gospel message], so that they do not also come into this place of torment.' (Kukis mostly literal translation)

Luke 16:27–28 The rich man [lit., *he*] then said, 'I keep on asking you, therefore, father [Abraham], that you might send Lazarus [lit., *him*] to the home of my father, because I have 5 brothers. [I want him to go] so that he might testify to them [the gospel message], so that they do not also come into this place of torment.' (Kukis mostly literal translation)

Interestingly enough, He does even request that he be able to speak to his brothers. He seems to realize that this was not going to change. At the same time, it did not seem impossible for Lazarus to leave paradise in order to warn his family.

Luke 16:27–28 The rich man said to Abraham, 'I ask you, father Abraham, that you send Lazarus to speak to my family, because I have 5 brothers. I want Lazarus to give them the gospel of Jesus Christ so that they do not also find themselves in this place of torment.' (Kukis paraphrase)

What I think here—and I do not have proof of it—that Jesus took a fable known in that era, and followed it out, but, at this point, tacks on His Own ending to it. He edits the story, so that He is able to make a point, which is quite dramatic to us in retrospect, but it is also something that His audience at that time did not fully grasp.

The other possibility is, this is a true story. Jesus would only know that something like this took place as a prophet of God.

But was saying Abraham, 'They keep on having Moses and the Prophets; let them hear them.'	Luke 16:29	But Abraham said, 'They keep on having Moses and the Prophets; let them hear them!'
But Abraham said, 'They have the Old Testament Scriptures, with the words of Moses and the prophets. They merely need to listen to them.'		

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But was saying Abraham, 'They keep on having Moses and the Prophets; let them hear them.'
Douay-Rheims 1899 (Amer.)	And Abraham said to him: They have Moses and the prophets. Let them hear them.
Holy Aramaic Scriptures	Abraham said unto him, 'They have Mushe {Moses} and the Nabiye {the Prophets}, let them hear them!'
James Murdock's Syriac NT	Abraham said to him: They have Moses and the prophets, let them hear them.
Original Aramaic NT	Abraham said to him, 'They have Moses and The Prophets, let them hear them.' "
Lamsa Peshitta (Syriac)	"Abraham said to him, 'They have Moses and The Prophets, let them hear them.' "

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But Abraham said, They have Moses and the prophets; let them give ear to what they say.
Bible in Worldwide English Easy English	But Abraham said, "They have Moses and the Prophets. They can listen to them." Abraham replied, "They have the books that Moses and God's prophets wrote. Your family should read them and do what they say."

The men of God wrote down the messages that they received. An officer read these messages aloud in their meeting places. They explained them to the people. If the people listened, they could understand them. And then they could obey God.

Easy-to-Read Version–2008	"But Abraham said, 'They have the Law of Moses and the writings of the prophets to read; let them learn from that.'
God's Word™	"Abraham replied, 'They have Moses' Teachings and the Prophets. Your brothers should listen to them!'
Good News Bible (TEV)	Abraham said, 'Your brothers have Moses and the prophets to warn them; your brothers should listen to what they say.'
J. B. Phillips <i>The Message</i>	But Abraham said, 'They have Moses and the Prophets: they can listen to them.' "Abraham answered, 'They have Moses and the Prophets to tell them the score. Let them listen to them.'
NIRV	"Abraham replied, 'They have the teachings of Moses and the Prophets. Let your brothers listen to them.'
New Life Version	Abraham said, 'They have the Writings of Moses and of the early preachers. Let them hear what they say.'

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

Casual English Bible	Abraham said, 'They already have Moses as well as the Prophets. They have every opportunity to listen to them and do the right thing.'
Contemporary English V.	Abraham answered, "Your brothers can read what Moses and the prophets wrote. They should pay attention to that."
The Living Bible	"But Abraham said, 'The Scriptures have warned them again and again. Your brothers can read them any time they want to.'
New Berkeley Version	.
New Living Translation	"But Abraham said, 'Moses and the prophets have warned them. Your brothers can read what they wrote.'
The Passion Translation	"Abraham replied, 'They've already had enough warning. They have the teachings of Moses and the prophets, and they must obey them.'
UnfoldingWord Simplified T.	But Abraham replied, 'No, I will not do that, because your brothers have what Moses and the prophets wrote long ago. They should obey what they wrote!'

Partially literal and partially paraphrased translations:

American English Bible	'But AbraHam replied: <i>'They've already got the Prophets and Moses, [so your brothers] should listen to them!</i>
Beck's American Translation	.
Breakthrough Version	But Abraham says, 'They have Moses and the Preachers. They must listen to them.'
New Advent (Knox) Bible	Abraham said to him, They have Moses and the prophets; let them listen to these.
NT for Everyone	' "They've got Moses and the prophets," replied Abraham. "Let them listen to them."
20 th Century New Testament	'They have the writings of Moses and the Prophets,' replied Abraham; 'let them listen to them.'

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	But Abraham replied, 'They have Moses and the prophets; let your brothers listen to them.'
Lexham Bible	But Abraham said, 'They have Moses and the prophets; they must listen to them.'
Weymouth New Testament	""They have Moses and the Prophets," replied Abraham; 'let them hear them.'
Wikipedia Bible Project	Abraham replied, 'They already have Moses and the prophets to warn them—let them listen to them.'

Catholic Bibles (those having the imprimatur):

New Catholic Bible But Abraham responded, 'They have Moses and the Prophets. Let them listen to them.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible But Avraham said, 'They have Moshe and the Prophets; they should listen to them.'
 Holy New Covenant Trans. But Abraham said, have Moses and the prophets to read; let them learn from that!
 Israeli Authorized Version Avraham saith unto him, They have Moshe and the prophets; let them hear them.
 The Scriptures 2009 "Abraham said to him, 'They have Mosheh and the prophets, let them hear them.'

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...says but abraham [They] have moses and the forecasters hear! them...
 Awful Scroll Bible (")Father-of-populousness instructs to him, 'They hold Moses and the exposers-to-light-beforehand, be they listened them!'
 Concordant Literal Version Yet Abraham is saying to him, 'They have Moses and the prophets. Let them hear them!'"
 exeGeses companion Bible Abraham words to him,
 They have Mosheh and the prophets;
 have them hear them.
 Orthodox Jewish Bible But Avraham Avinu says, They have Moshe Rabbeinu and the Neviim. Let them listen to them.
 Rotherham's Emphasized B. But Abraham saith—
 They have Moses and the Prophets:
 Let them hearken unto them.

Expanded/Embellished Bibles:

The Amplified Bible But Abraham said, 'They have [the Scriptures given by] Moses and the [writings of the] Prophets; let them listen to them.'
 An Understandable Version But Abraham said, have [the writings of] Moses and the prophets; let them pay attention to them.
 The Expanded Bible But Abraham said, 'They have the law of Moses and the writings of the prophets [the law of Moses and the prophets]; let them learn from [listen to] them.'
 Jonathan Mitchell NT "But Abraham proceeds to say, 'They continue having Moses and the Prophets let them at once listen to and hear from them.'
 Syndein/Thieme ``But Abraham said, 'They have Moses and the prophets; they must hear and understand and obey them.'
 Translation for Translators But Abraham replied, 'No, I will not do that, because your brothers are able to go to the Jewish meeting places where the priests read what Moses and the prophets wrote. They should listen to what Moses and the prophets [MTY] wrote!'
 The Voice (Jesus is still speaking; the quotes apply to those in the story): But Abraham said, "Why send Lazarus? They already have the law of Moses and the writings of the prophets to instruct them. Let your brothers hear them."

Bible Translations with Many Footnotes:

NET Bible© But Abraham said,⁹¹ 'They have Moses and the prophets; they must respond to⁹² them.'
⁹¹tn Grk "says." This is one of the few times Luke uses the historical present.

^{92th} Or “obey”; Grk “hear.” This recalls the many OT texts calling for a righteous heart to respond to people in need (Deut 14:28-29; Isa 3:14-15; Amos 2:6-8; Mic 2:1-2; Zech 7:9-10).

Literal, almost word-for-word, renderings:

A Faithful Version	Abraham said to him, 'They have Moses and the prophets. Let them hear them.
Analytical-Literal Translation	"Abraham says to him, 'They have Moses and the Prophets; let them hear [or, pay attention to] them.'
Charles Thomson NT	To this Abraham replied, They have Moses and the prophets; let them hearken to them.
New American Standard	But Abraham *said, 'They have ^[x] Moses and the Prophets; let them hear them.' [x] I.e., the books of Moses and the prophets, read aloud in the synagogues
World English Bible	"But Abraham said to him, 'They have Moses and the prophets. Let them listen to them.'

The gist of this passage: Abraham tells the rich man that his brothers have Moses and the prophets; they are given the gospel message through them.

Luke 16:29a			
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 rd 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
Abraam (Ἀβραάμ) [pronounced ab-rah-AHM]	father of a multitude; transliterated Abraham	indeclinable proper masculine noun	Strong's #11
echō (ἔχω) [pronounced EHKH-oh]	to have [and/or] hold; to own, to possess, to adhere to, to cling to	3 rd person plural, present active indicative	Strong's #2192
Môseus/Môsês/ Môsês (Μωσείης/Μωσήης/Μωϋσήης) [pronounced moce-YOOÇ, moh-SACE, mao-SACE]	drawing out; transliterated Moses	masculine singular proper noun	Strong's #3475
kaí (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but	conjunction	Strong's #2532
tous (τοὺς) [pronounced tooç]	the; these, to those; towards them	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588

Luke 16:29a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prophêteis (προφήτεις) pronounced <i>prohf-AY-tice]</i>	<i>prophets, those foretelling future events; those who speak via divine inspiration</i>	masculine plural noun; accusative case	Strong's #4396

Translation: *But Abraham said, 'They keep on having Moses and the Prophets;...*

It is remarkable that Abraham speaks directly to the rich man, and Abraham is familiar with Moses and the Prophets (even though Abraham preceded them all). I don't know that this means that there were often conversations regularly to be had between those in paradise and those in Gehenna. Again, we do not know if this was an actual occurrence or simply a story; and we need to be careful about drawing any conclusions based upon a story like this. Although I believe that this was a real incident and not just a made up story; I hesitate to draw any conclusions from this regarding communications in the temporary holding pens.

The reference to Moses and the Prophets simply means that they have access to the Old Testament Scriptures. This is equivalent to the *Law and the Prophets* spoken of earlier.

The divine revelation is available. They simply have to choose to listen and then obey the mandate (that is, *believe on the Lord Jesus Christ and be saved*).

Luke 16:29b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ακούô (ἀκούω) [pronounced <i>ah-KOO-oh]</i>	<i>hear; hear and pay attention to; listen to; hear and understand</i>	3 rd person plural, aorist active imperative	Strong's #191
autôn (αὐτῶν) [pronounced <i>ow-TOHN]</i>	<i>their, theirs; of them; from them; same</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846

Translation: *...let them hear them!*

In the English, 2nd person imperatives are common. However, this is a 3rd person imperative. That is why I have added the word *let*. Abraham is saying to the rich man, "They have access to the Scriptures. If they are interested, they can listen to them."

Luke 16:29 *But Abraham said, 'They keep on having Moses and the Prophets; let them hear them!'* (Kukis mostly literal translation)

Luke 16:29 *But Abraham said, 'They have the Old Testament Scriptures, with the words of Moses and the prophets. They merely need to listen to them.'* (Kukis paraphrase)

Since God must be absolutely fair, the brothers of this rich man must therefore have a fair chance to make this choice, for or against Jesus, and be saved or lost as a result.

You will take note of how many of these translations completely dropped the ball here. There is nothing about sin mentioned in the Greek, but the less-than-literal translations made sin the biggest issue of this verse (and it is a non-issue in this verse).

But the [one] said, 'No, father Abraham, but if one from dead [ones] might go face to face with them, they will repent.'

Luke
16:30

The rich man [lit., (one)] said, 'No, father Abraham, but if one from the dead might come directly to them, [then] they will change their minds.'

The rich man replied, 'No, father Abraham, but if someone from the dead comes to them, then they will change their thinking.'

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But the [one] said, 'No, father Abraham, but if one from dead [ones] might go face to face with them, they will repent.'
Douay-Rheims 1899 (Amer.)	But he said: No, father Abraham: but if one went to them from the dead, they will do penance.
Holy Aramaic Scriptures	But, he said unto him, 'No my father Abraham, but rather, if someone from the miythe {the dead} should go unto them, they would repent!'
James Murdock's Syriac NT	But he said to him: No, my father Abraham: but if one shall go to them from the dead, they will repent.
Original Aramaic NT	"But he said to him, 'No, my father Abraham, but if a man will go to them from the dead, they will be converted.'"
Lamsa Peshitta (Syriac)	"But he said to him, 'No, my father Abraham, but if a man will go to them from the dead, they will be converted.' "

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he said, No, father Abraham, but if someone went to them from the dead, their hearts would be changed.
Bible in Worldwide English	He answered, "No, father Abraham! But if a man who had died went to them, they would stop their wrong ways."
Easy English	The rich man said, "That is not enough, father Abraham. But if someone goes to them from among the dead people, they will listen. Then they will turn away from the wrong things that they do."
Easy-to-Read Version–2008	"The rich man said, 'No, father Abraham! But if someone came to them from the dead, then they would decide to change their lives.'
God's Word™	"The rich man replied, 'No, Father Abraham! If someone comes back to them from the dead, they will turn to God and change the way they think and act.'
Good News Bible (TEV)	The rich man answered, 'That is not enough, father Abraham! But if someone were to rise from death and go to them, then they would turn from their sins.'
J. B. Phillips	'Ah no, father Abraham,' he said, 'if only someone were to go to them from the dead, they would change completely.'
The Message	"'I know, Father Abraham,' he said, 'but they're not listening. If someone came back to them from the dead, they would change their ways.'
NIRV	"'No, father Abraham,' he said. 'But if someone from the dead goes to them, they will turn away from their sins.'
New Life Version	But the rich man said, 'No, Father Abraham. If someone goes to them from the dead, they will be sorry for their sins and turn from them.'

New Simplified Bible « The rich man responded: It is not enough father Abraham! If someone from the dead went to them they would repent.

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

Casual English Bible The rich man answered, 'No, no, no, father Abraham. They won't listen. But if someone comes back from the dead to warn them, they'll quit sinning and straighten out their lives.'

Contemporary English V. Then the rich man said, "No, that's not enough! If only someone from the dead would go to them, they would listen and turn to God."

The Living Bible "The rich man replied, 'No, Father Abraham, they won't bother to read them. But if someone is sent to them from the dead, then they will turn from their sins.'

New Berkeley Version .

New Living Translation "The rich man replied, 'No, Father Abraham! But if someone is sent to them from the dead, then they will repent of their sins and turn to God.'

The Passion Translation ""But what if they're not listening?" the rich man added. 'If someone from the dead were to go and warn them, they would surely repent.'

UnfoldingWord Simplified T. But the rich man replied, 'No, Father Abraham, that will not be enough! But if someone from those who have died goes back to them and warns them, they will turn from their sinful behavior.'

William's New Testament But he pleaded, 'No, father Abraham, but if someone went to them from the dead, they would repent.'

Partially literal and partially paraphrased translations:

American English Bible 'Then [the rich man] said:
'No indeed, Father Abraham; for they'd surely repent if someone were to come to them from the dead!'

Beck's American Translation .

Breakthrough Version The rich man said, 'Definitely not, father Abraham, but if someone from the dead were to travel to them, they will change their ways.'

Common English Bible The rich man said, 'No, Father Abraham! But if someone from the dead goes to them, they will change their hearts and lives.'

New Advent (Knox) Bible They will not do that, father Abraham, said he; but if a messenger comes to them from the dead, they will repent.

20th Century New Testament 'But, Father Abraham,' he urged, 'if some one from the dead were to go to them, they would repent.'

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation And he said, 'No, father Abraham: because if they hear this directly from a ghost, they will repent'.

Revised Ferrar-Fenton Bible ""Not so, father Abraham,' was his answer; 'but if some one would go to them from the dead, they would change their minds.'

Free Bible Version ""No, father Abraham,' said the man. 'But they would repent if someone went to them from the dead!'

International Standard V But the rich man [Lit. he] replied, No, father Abraham! But if someone from the dead went to them, they would repent.

Riverside New Testament But he said, 'No, father Abraham, but if one goes to them from the dead, they will have a change of heart.'

Leicester A. Sawyer's NT But he said, No, father Abraham, but if one went to them from the dead they would change their minds.

Urim-Thummim Version Then he replied, No, father Abraham: but if one went to them from the dead, they will have a change of mind.

Wikipedia Bible Project “‘No, father Abraham,’ the man said. ‘They’d repent if someone raised from the dead went to them!’

Catholic Bibles (those having the imprimatur):

The Heritage Bible And he said, No indeed, father Abraham, but if possibly one went to them from the dead, they will repent.

New Jerusalem Bible * He said, ‘Oh no, father Abraham, but if someone from the dead goes to them, they will repent.’
* [16:30–31] A foreshadowing in Luke’s gospel of the rejection of the call to repentance even after Jesus’ resurrection.

Revised English Bible–1989 ‘No, father Abraham,’ he replied, ‘but if someone from the dead visits them, they will repent.’

Jewish/Hebrew Names Bibles:

Complete Jewish Bible However, he said, ‘No, father Avraham, they need more. If someone from the dead goes to them, they’ll repent!’

Holy New Covenant Trans. But the rich man said, father Abraham! If only someone could come back to them from death, then they would change their hearts.’

Israeli Authorized Version And he said, Nay, father Avraham: but if one went unto them from the dead, they will repent.

The Scriptures 1998 “And he said, ‘No, father Abbut if someone from the dead goes to them, they shall repent.’

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...The [Man] but says not Father abraham but if Someone from [men] dead may go to them [They] will rethink...

Awful Scroll Bible (“)But he said, ‘Not at all father Father-of-populousness however, if- someone -shall came about proceeded with regards to them, out of the dead, they will after-think.’

Concordant Literal Version Yet he said, ‘No, father Abraham, but if someone should be going to them from the dead, they will be repenting.’”

exeGesés companion Bible And he says, Indeed not, father Abraham: but whenever one from the dead goes to them, they repent.

Orthodox Jewish Bible But the oisher said, Lo (no), Avraham Avinu, but if someone from the Mesim should go to them, they will make teshuva.

Rotherham’s Emphasized B. But [he] said—
Nay! father Abraham, but <if one [from the dead] should go unto them> they would repent.

Expanded/Embellished Bibles:

The Amplified Bible He replied, ‘No, father Abraham, but if someone from the dead goes to them, they will repent [they will change their old way of thinking and seek God and His righteousness].’ [Kukis note: God’s righteousness is *not* our righteousness. This is an judicial imputation from God, based upon the work of His Son.]

An Understandable Version Then the rich man said, forefather Abraham, but if someone goes to them from the dead, [then] they will repent [i.e., change their hearts and lives].

The Expanded Bible The rich man said, ‘No, father Abraham! [–But] If someone goes to them from the dead, they would believe and change their hearts and lives [–repent].’

Jonathan Mitchell NT “Yet he said, ‘O no (or: = That’s not enough; or: = They won’t), father Abraham. However, if someone from [the] dead people should go his way (or: travel) to them,

they will proceed to change their minds (or: have a change in their way of thinking) [and be returning to Yahweh]!

Syndein/Thieme ``Then the rich man said, "No, father Abraham, but if someone from the dead goes to them, they will 'change their minds from their emotions' {metanoeo}.'

Translation for Translators But the rich man replied, 'No, father Abraham, *that will not be enough*. But if someone from those who have died goes back to them *and warns them*, they will turn from their sinful behavior.'

The Voice (Jesus is still speaking; the quotes apply to those in the story): "No, Father Abraham," he said, "*they're already ignoring the law and the prophets*. But if someone came back from the dead, then they'd listen for sure; then they'd change their way of life."

Bible Translations with Many Footnotes:

NET Bible® Then⁹³ the rich man⁹⁴ said, 'No, father Abraham, but if someone from the dead⁹⁵ goes to them, they will repent.'

^{93tn} Here *καί* (*kai*) has been translated as "then" to indicate the implied sequence of events within the narrative.

^{94tn} Grk "he"; the referent (the rich man, v. 19) has been specified in the translation for clarity.

^{95sn} If someone from the dead goes to them. The irony and joy of the story is that what is denied the rich man's brothers, a word of warning from beyond the grave, is given to the reader of the Gospel in this exchange.

The Spoken English NT But he said, Please, no, father Abraham! But if somebody goes to them from among the dead, then they change their hearts."^y

^y Traditionally: "repent" (see "Bible Words").

Wilbur Pickering's New T. So he said to him, 'Oh no, father Abraham—if someone from the dead should go to them, they will repent!'

Literal, almost word-for-word, renderings:

Bond Slave Version And he said, Nay, father Abraham: but if one went to them from the dead, they will repent.

Charles Thomson NT Whereupon he said, Nay, father Abraham, but if one go to them from the dead, they will reform.

Context Group Version And he said, No, father Abraham: but if one go to them from the dead, they will reorient their lives.

Far Above All Translation Then he said, father Abraham, but if one of the dead goes to them, they will repent.

Green's Literal Translation But he said, No, father Abraham, but if one should go from the dead to them, they will repent.

Literal Standard Version Abraham says to him, They have Moses and the prophets, let them hear them; and he said, No, father Abraham, but if anyone from the dead may go to them, they will convert. V. 29 is included for context.

Modern Literal Version 2020 But he said, No, father Abraham, but if someone travels to them from the dead, they will be repenting.

New Matthew Bible And he said, Nay, Father Abraham, but if one came to them from the dead, they would repent.

The gist of this passage: The rich man asserts that if one from the dead returns to speak to his brothers, they will repent.

Luke 16:30a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
epô (ἔπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
ouchi (οὐχί) [pronounced oo-KHEE]	<i>no (indeed), not (indeed), by no means, not at all</i>	negative interrogative particle	Strong's #3780
patêr (πατήρ) [pronounced pat-AYR]	<i>father, parent (s); forefather (s), ancestors; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine singular noun; vocative	Strong's #3962
Abraam (Ἀβραάμ) [pronounced ab-rah-AHM]	<i>father of a multitude; transliterated Abraham</i>	indeclinable proper masculine noun	Strong's #11

Translation: The rich man [lit., (one)] said, 'No, father Abraham,...

The rich man considers Abraham's answer, about having Moses and the Prophets, but then he suggests something. "No, father Abraham..."

Luke 16:30b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced ah-LAH]	<i>but, but rather, but on the contrary, nay (rather); yea, yes, in fact, moreover</i>	adversative particle	Strong's #235
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
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
apó (ἀπό) [pronounced aw-PO]	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575

Luke 16:30b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
nekros (νεκρός) [pronounced <i>nehk-ROSS</i>]	<i>dead (actually or spiritually), deceased; a corpse</i>	masculine plural adjective; genitive/ablative case	Strong's #3498
poreuomai (πορεύομαι) [pronounced <i>po-ROO-oh-my</i>]	<i>to traverse, to travel, to depart, to go way, to go forth</i>	3 rd person singular, aorist (deponent) passive subjunctive	Strong's #4198
prós (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
autous (αὐτούς) [pronounced <i>ow-toose</i>]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846
metanoéō (μετανοέω) [pronounced <i>meh-tah-noh-EH-oh</i>]	<i>to change one's thinking, to change one's mind, as it appears to one who repents, of a purpose he has formed or of something he has done; to relent, to repent; to turn around; to change direction; to exercise the mind, to think, to comprehend</i>	3 rd person plural, future active indicative	Strong's #3340

Translation: ...but if one from the dead might come directly to them, [then] they will change their minds.'

"Let's say," he suggests, "you send someone to my brothers from the dead, and then they will change their minds." Jesus is telling this story, because He will Himself be raised from the dead and reveal Himself to many.

The final verb here is metanoéō (μετανοέω) [pronounced *meh-tah-noh-EH-oh*], which means, *to change one's thinking, to change one's mind, as it appears to one who repents, of a purpose he has formed or of something he has done; to relent, to repent; to turn around; to change direction; to exercise the mind, to think, to comprehend*. Strong's #3340. You will note that there is nothing related to sin in the definition nor in the text. We are saved by changing our minds about Jesus Christ. We used to have this or that opinion of Him; or no opinion at all; and we have changed that thinking. That is salvation repentance.

Our relationship to sin is another topic entirely. God is obviously opposed to sin. However, what we choose to do about sin does not make us more saved or less saved. There have been many unbelievers who realized that they were making a mess of their lives, chose to repent of their sins and bad habits, and some have made such a repentance stick. That is, they stop using drugs or drinking; and their lives become much better. There are converts to Islam or even to **Judaism**, of men who clean up their lives, and their day-to-day life becomes much better (your life away from over-indulging in alcohol is much better than a life spent pursuing a life of debauchery). This is simply an objective fact.

Now, interestingly enough, there is a relationship between certain sins and salvation which is rarely made known to the unbeliever. At salvation, one of the 36 (or 40, or 48) things which happens to us at salvation is, all of the **scar tissue** is removed from the apertures of our souls. What this means is, it is much easier for the new believer

to step away from alcoholism or drug addiction or any kind of addiction from the jump, because all of the scar tissue is gone at the moment of salvation.

See also the [Doctrine of Repentance](#) (by R. B. Thieme, Jr.).

See the [Forty Things Given us at Salvation](#) (by R. B. Thieme, Jr.)

Luke 16:30 The rich man [lit., (one)] said, 'No, father Abraham, but if one from the dead might come directly to them, [then] they will change their minds.'

Luke 16:30 The rich man replied, 'No, father Abraham, but if someone from the dead comes to them, then they will change their thinking.'

But he said to him, 'If Moses and the Prophets they will not hear, neither if one from dead ones might rise up they will be convinced.' "

Luke
16:31

[Finally,] Abraham [lit., he] said to the rich man [lit., him], 'If they will not hear Moses and the Prophets, neither will they be convinced if one might rise up from the dead.' "

Finally, Abraham said to the rich man, "If he will not hear Moses and the Prophets, and be convinced by the words of God, then they will not be persuaded, even if one rises up from the dead.' "

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But he said to him, 'If Moses and the Prophets they will not hear, neither if one from dead ones might rise up they will be convinced.' "
Douay-Rheims 1899 (Amer.)	And he said to him: If they hear not Moses and the prophets, neither will they believe, if one rise again from the dead.
Holy Aramaic Scriptures	Abraham said unto him, 'If they don't listen unto Mushe {Moses} and unto the Nabiye {the Prophets} if someone from the dead should rise, they also won't believe him.' "
James Murdock's Syriac NT	Abraham said to him: If they hear not Moses and the prophets, they will not believe, though one should rise from the dead.
Original Aramaic NT	"Abraham said to him, 'If they will not hear Moses and The Prophets, they will not believe him*, even though a man would rise from the dead.' "
Lamsa Peshitta (Syriac)	"Abraham said to him, 'If they will not hear Moses and The Prophets, they will not believe him, even though a man would rise from the dead.' "

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he said to him, If they will not give attention to Moses and the prophets, they will not be moved even if someone comes back from the dead.
Bible in Worldwide English	Abraham said, "If they do not listen to Moses and the Prophets, then they will not believe, even if a man were raised from death."
Easy English	But Abraham said to him, "They do not listen to what Moses and God's prophets have said. So they will not believe God's message even if someone comes back from among the dead people." '

Jesus came back after he had died. But many of the Pharisees and the other people still did not believe.

Easy-to-Read Version–2008	"But Abraham said to him, 'If your brothers won't listen to Moses and the prophets, they won't listen to someone who comes back from the dead.'"
God's Word™	"Abraham answered him, 'If they won't listen to Moses' Teachings and the Prophets, they won't be persuaded even if someone comes back to life.'"
Good News Bible (TEV)	But Abraham said, 'If they will not listen to Moses and the prophets, they will not be convinced even if someone were to rise from death.' "
J. B. Phillips <i>The Message</i>	. "Abraham replied, 'If they won't listen to Moses and the Prophets, they're not going to be convinced by someone who rises from the dead.'"
NIRV	.
New Life Version	Abraham said to him, 'If they do not listen to Moses and to the early preachers, they will not listen even if someone is raised from the dead.'"

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

Casual English Bible	Abraham said, 'If they don't listen to the likes of Moses and the Prophets, they're not going to get convinced by someone who rises from the dead.'" ^[6] ⁶ 16:31 Many scholars say this sounds like Jesus is predicting what is going to happen after he is crucified and resurrected.
Contemporary English V.	So Abraham said, "If they won't pay attention to Moses and the prophets, they won't listen even to someone who comes back from the dead."
The Living Bible	"But Abraham said, 'If they won't listen to Moses and the prophets, they won't listen even though someone rises from the dead.'" ^[e] [e] Luke 16:31 even though someone rises from the dead. Even Christ's resurrection failed to convince the Pharisees, to whom he gave this illustration.
New Berkeley Version New Living Translation	. "But Abraham said, 'If they won't listen to Moses and the prophets, they won't be persuaded even if someone rises from the dead.'"
UnfoldingWord Simplified T.	Abraham said to him, 'No! If they do not listen to what Moses and the prophets wrote, even if someone would rise from among the dead and go warn them, they would still not be convinced that they should turn from their sinful behavior.'"

Partially literal and partially paraphrased translations:

American English Bible	'But [AbraHam] said: <i>'No! If they won't listen to the Prophets or Moses, then they wouldn't be persuaded even if someone rose from the dead!'</i>
Beck's American Translation	.
Breakthrough Version	But he said to him, 'If they do not listen to Moses and the Preachers, neither will they be persuaded if someone stands up from the dead.'"
Len Gane Paraphrase	"He replied to him, If they won't hear Moses and the prophets, neither will they be persuaded even if one rose from the dead.
New Advent (Knox) Bible	But he answered him, If they do not listen to Moses and the prophets, they will be unbelieving still, though one should rise from the dead.
NT for Everyone	' "If they don't listen to Moses and the prophets," came the reply, "neither would they be convinced, even if someone rose from the dead." '
20 th Century New Testament	'If they do not listen to Moses and the Prophets,' answered Abraham, 'they will not be persuaded, even if some one were to rise from the dead.'"

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	And he said to him, 'If they ignore Moses and the prophets, they will not be persuaded, even by a ghost'.
Revised Ferrar-Fenton Bible	"'If they will not listen to Moses and the prophets,' was his reply, 'neither will they be persuaded even if one were to rise from among the dead.'"
Free Bible Version	"Abraham said to him, 'If they won't listen to Moses and the prophets, they won't be convinced even if someone returns from the dead.'"
God's Truth (Tyndale)	He said unto him: If they hear not Moses and the Prophets, neither will they believe, though one rose from death again.
International Standard V	Then Abraham [Lit. he] told him, If your brothers [Lit. If they] do not listen to Moses and the Prophets, they will not be persuaded, even if someone were to rise from the dead.
Montgomery NT	"'If they will not listen to Moses and the prophets,' said Father Abraham, 'neither will they be persuaded if one should rise from the dead.'"
Weymouth New Testament	"'If they are deaf to Moses and the Prophets,' replied Abraham, 'they would not be led to believe even if some one should rise from the dead.'"
Wikipedia Bible Project	"'If they won't listen to Moses and the prophets,' Abraham told him, 'they wouldn't be convinced even if someone returned from the dead.'"

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And he said to him, If they absolutely do not hear Moses and the prophets, neither will they be convinced, if possibly one rose out of the dead.
New American Bible (2011)	Then Abraham said, 'If they will not listen to Moses and the prophets, neither will they be persuaded if someone should rise from the dead.'" ^k
Revised English Bible—1989	Abraham answered, 'If they do not listen to Moses and the prophets they will pay no heed even if someone should rise from the dead.'"

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But he replied, 'If they won't listen to Moshe and the Prophets, they won't be convinced even if someone rises from the dead!'"
Hebraic Roots Bible	And he said to him, "If they do not listen to Moses and the prophets, they would also not listen and believe him if a man from the dead should rise they still would not believe him."
Holy New Covenant Trans.	But Abraham said to him, If your brothers won't listen to Moses and the prophets, then they wouldn't be persuaded by anyone who might come back from death!"
Israeli Authorized Version	And he said unto him, If they hear not Moshe and the prophets, neither will they be persuaded, though one rose from the dead.
The Scriptures 2009	"But he said to him, 'If they do not hear Mosheh and the prophets, [°] neither would they be persuaded even if one should rise from the dead.'
	[°] See Luke 9:33, Mal. 4:4-5.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...[He] says but [to] him if moses and the forecasters not [They] hear not if Someone from [men] dead may stand (up) [They] will be convinced...
Awful Scroll Bible	(")Moreover he said to him, 'If they do not listened to Moses and the exposers-to-light-beforehand, they will yet-neither become persuaded, if- someone -shall be risen-up out of the dead.' "
Concordant Literal Version	Yet he said to him, 'If Moses and the prophets they are not hearing, neither will they be persuaded if someone should be rising from among the dead.'"
exeGesés companion Bible	And he says to him,

	If they hear not Mosheh and the prophets, they are not convinced even whenever one rises from the dead.
Orthodox Jewish Bible	But Avraham said to him, If Moshe Rabbeinu and the Neviim they do not listen to, neither if someone should make his Techiyah from the Mesim should they be persuaded.
Rotherham's Emphasized B.	But he said unto him— <If [unto Moses and the Prophets] they do not hearken> Neither <if one [from among the dead] should arise> would they be persuaded.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	And he said to him, 'If they do not listen to [the messages of] Moses and the Prophets, they will not be persuaded even if someone rises from the dead.'
An Understandable Version	And Abraham replied, they will not listen to Moses and the prophets, neither will they be persuaded [even] if someone rises from the dead [i.e., to come back and warn them].
The Expanded Bible	But Abraham said to him, 'If they will not listen to Moses and the prophets, they will not listen to [be persuaded/convinced by] someone who comes back from the dead.'
Jonathan Mitchell NT	"Still, he rejoined to him, 'Since (or: If) they are not in the habit of listening to or hearing Moses and the Prophets, neither will they proceed in being persuaded if someone should arise and stand up out from among [the] dead folks.'"
P. Kretzmann Commentary	<p>And he said unto him, If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead.</p> <p>A strange change has come upon the former rich man. Formerly he cared only for himself and the gratification of his own desires, but now, when it is 'too late,' he remembers duties and kindnesses which he should formerly have shown to his relatives. The repentance of the damned in hell may be sincere and comprehensive a thousand times over, but then it is too late! A second petition the poor wretch sends across the chasm. He wants Lazarus sent back, as a spirit from the land of death, to warn his five brothers, lest they share his own awful fate. Where faith and belief have been thrown out, unbelief and superstition are rife and rampant. When the Word of God in Law and Gospel has been declared insufficient for the would be enlightenment of a twentieth century, there spiritualism, real and imitated, is hailed as a solution and salvation. Abraham therefore gives him a bit of much-needed information. The old sound doctrine, the written Word of God, is the one and only safe norm and rule of doctrine and life. Moses and the Prophets were accessible to the brothers, they were read in all the synagogues on the Sabbath-day; let the brothers seek for the truth there, nothing more would be needed. If the brothers at that time, if the people of our time, will not heed Moses and the Prophets, if they will not obey the Word and heed its lessons and warnings, as well as its admonitions and promises, then there is no more hope. The Word is a lamp unto the feet of every searcher of truth, Psalms 119:105. Note: Hell is not a figment of a diseased imagination, but hell is real! Its torments are terrible: A consuming and yet never destroying flame; thirst that cannot be alleviated by so much as a tiny drop of water; the ability to see the bliss of the saints in heaven, but no possibility of ever becoming partakers of that happiness; no deliverance or salvation from hell's tortures, all hope forever gone.</p> <p>Summary. <i>Jesus tells the parable of the unjust steward and adds several lessons for the disciples and for the Pharisees, and relates the story of the rich man and of Lazarus, the beggar.</i></p>

Syndein/Thieme ``But he {Abraham} said {lego} to him {the rich man}, 'If they do not hear, understand and obey Moses and the prophets, neither will they be convinced/persuaded even though one would rise from the dead.'"

Translation for Translators *Abraham* said to him, 'No! If they do not listen to *what* [MTY] Moses and the prophets [MTY] *wrote*, even if someone would become alive again *and go and warn them*, they would not be convinced {he could not convince them} *that they should turn from their sinful behavior.*' "

The Voice (Jesus is still speaking; the quotes apply to those in the story): Abraham answered, "If they're not listening to Moses and the prophets, they won't be convinced even if someone comes back from the dead."

Bible Translations with Many Footnotes:

NET Bible® He⁹⁶ replied to him, 'If they do not respond to⁹⁷ Moses and the prophets, they will not be convinced even if someone rises from the dead.'⁹⁸
^{96tn} Here δέ (de) has not been translated.
^{97tn} Or "obey"; Grk "hear." See the note on the phrase "respond to" in v. 29.
^{98sn} The concluding statement of the parable, they will not be convinced even if someone rises from the dead, provides a hint that even Jesus' resurrection will not help some to respond. The message of God should be good enough. Scripture is the sign to be heeded.

The Passion Translation "Abraham said to him, 'If they won't listen to Moses and the prophets, neither would they believe even if someone^[1] was raised from the dead!'"
^[1] Translated from the Aramaic. Jesus is that "someone" who rose from the grave, yet many still will not listen and believe.

Wilbur Pickering's New T. He said to him, 'If they do not listen to Moses and the prophets, they will not be persuaded even if someone should rise from the dead'.¹⁴
⁽¹⁴⁾ Abraham states a disquieting reality: people who reject God's written revelation are self-condemned.

Literal, almost word-for-word, renderings:

Charles Thomson NT And Abraham said to him, If they will not hearken to Moses, and the prophets, neither will they be persuaded, though one should rise from the dead.

English Standard Version He said to him, 'If they do not hear Moses and the Prophets, neither will they be convinced if someone should rise from the dead.'"

New Matthew Bible He said to him, If they do not hear Moses and the prophets, neither will they believe though one rose from death again.

Updated Bible Version 2.17 And he said to him, If they don't hear Moses and the prophets, neither will they be persuaded, if one would rise from the dead.

The gist of this passage: Abraham tells the rich man, "If your brothers won't listen to Moses and the prophets, they will not listen to someone coming back from the dead."

Luke 16:31a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εἶπὼ (ἔπρω) [pronounced EHP-oh]	to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell	3 rd person singular, aorist active indicative	Strong's #2036
δέ (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong's #1161

Luke 16:31a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autō (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
ei (εἰ) [pronounced I]	<i>if; whether; that; though</i>	conditional conjunction	Strong's #1487
Mōseus/Môsês/ Môusês (Μωσεύς/Μωσής/Μωῦ σῆς) [pronounced moce-YOOÇ, moh- SACE, mao-SACE]	<i>drawing out; transliterated Moses</i>	masculine singular proper noun	Strong's #3475
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
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
prophêteis (προφήταις) pronounced prohf-AY-tice]	<i>prophets, those foretelling future events; those who speak via divine inspiration</i>	masculine plural noun; accusative case	Strong's #4396
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
akoûô (ἀκούω) [pronounced ah-KOO- oh]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	3 rd person plural, present active indicative	Strong's #191

Translation: [Finally,] Abraham [lit., he] said to the rich man [lit., him], 'If they will not hear Moses and the Prophets,...

Jesus is still telling this fable (if indeed this is a fable), and Abraham is speaking to the rich man, giving some concluding remarks. "If they refuse to hear Moses and the Prophets..." he begins.

There has been a back and forth between Abraham and the rich man, and Abraham, again and again, emphasizes the Word of God and response to the Word of God. "They have the Word of God," Abraham tells the rich man of his brothers and father.

Luke 16:31b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oude (οὐδέ) [pronounced oo-DEH]	<i>but not, neither, never, nor, not even, no more, not yet</i>	negative conjunction	Strong's #3761
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
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
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, of</i>	preposition	Strong's #1537
nekros (νεκρός) [pronounced nehk-ROSS]	<i>dead (actually or spiritually), deceased; a corpse</i>	masculine plural adjective; genitive/ablative case	Strong's #3498
anistêmi (ἀνίστημι) [pronounced ahn-ISS-tay-mee]	<i>to raise [up], to erect; to raise up [in the sense of] to cause to appear; to be born; to rise, to stand [get] up; to come; to get ready; to set out</i>	3 rd person singular, aorist active subjunctive	Strong's #450
peithô (πειθω) [pronounced PIE-thoh]	<i>to convince (by argument, true or false), to persuade; to agree, to assure, to believe, to have confidence in, to trust; to obey; to be content, by analogy to pacify or conciliate (by other fair means); reflexively or passively to assent (to evidence or authority), to rely (by inward certainty); to yield to</i>	3 rd person plural, future passive indicative	Strong's #3982

Translation: ...neither will they be convinced if one might rise up from the dead.' ”

Abraham is obviously no longer talking about Lazarus being raised from the dead, and speaking to the brothers of the rich man; but he is talking about Jesus being raised from the dead. The people hearing this do not appreciate that fact; but we do, many centuries after the fact.

But we might even understand this as a general notion: if someone refuses to hear the Word of God, or if they reject the Word of God out of hand, then even if someone comes back from the dead and talks with them, they are not going to believe it.

Application: God has designed man and the Word of God so that, we have complete and total free will when it comes to the Word of God. We can accept it or reject it; and no miracles, no one coming back from the dead, or anything else is necessary beyond the Word of God.

Application: The **gospel message** is sufficient, whether delivered from Jesus or from the Word of God. Life is such that, we choose freely what to believe. Truth is truth, no matter where it comes from; and we make the conscious choice to believe it or not.

Application: Recently I was conversing with another believer who was brought up to believe a number of things, and she has continued to believe all of those things. I explained that, at some point in the life of a believer, they accept or reject the Word of God. That is, if the Word of God says one thing, and you have it in your mind that something else is true, that is a crossroads for the believer. They choose to believe the Word of God or they choose to believe what is in their mind (regardless of how they came to that way of thinking). That is one of the most important decisions a believer makes after salvation: “Do I believe the Word of God or do I believe X, Y and Z, which are beliefs I acquired at birth, from my schooling, or from the culture around me.” That single decision dramatically affects the spiritual growth of that believer.

Luke 16:31 [Finally,] Abraham [lit., *he*] said to the rich man [lit., *him*], ‘If they will not hear Moses and the Prophets, neither will they be convinced if one might rise up from the dead.’ ”

Luke 16:31 Finally, Abraham said to the rich man, “If he will not hear Moses and the Prophets, and be convinced by the words of God, then they will not be persuaded, even if one rises up from the dead.’ ”

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

A Set of Summary Doctrines and Commentary

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

Why Luke 16 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 16

- 1.

[Chapter Outline](#)

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Originally, I was going to remove this, as I have used it in the Old Testament to look forward. However, it is certainly reasonable to summarize how our Savior is portrayed in this chapter.

Jesus Christ in Luke 16

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Addendum

I am placing extensive footnotes in the addendum.

Christian Community Bible Footnote for Luke 16:1–12

• 16.1 Jesus is not concerned about condemning the improper actions of the administrator, but rather points out his cleverness in providing for his future: this man was able to discover in time that friends last longer than money. In the same way, in promoting a new way of living, the people of light must strip money of its halo as Supreme Good. It seems that putting money in a safe place is the best way to assure our existence and our future. On the contrary, Jesus tells us to use it and to exchange it without hesitation for something much more valuable such as bonds of mutual appreciation.

We are not owners but administrators of our wealth and we must administer it for the good of all. Money is not a bad thing as long as we use it as a means to facilitate exchanges. Jesus, however, calls it “unjust” (we use the word filthy) because money is not a true good (it is not money that makes us just before God); and because it is impossible to accumulate money without failing in trust in the Father and without hurting our neighbors.

Money is something that people acquire and lose; it does not make anyone greater. Therefore, money is not part of the goods that are our own (v. 12).

From http://kukis.org/Translations/Christian_Community_Bible/35-Luke-Large.pdf (accessed April 13, 2023).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

I am placing extensive footnotes in the addendum.

Kretzmann’s Notes for Luke 16:3–8

The unfaithful steward found himself in a very unpleasant situation, out of which only his wit could extricate him. Jesus reproduces the resulting monolog with realistic faithfulness. The steward was in a quandary, he was racking his brains for some way out of the difficulty. Dismissal under the circumstances meant degradation; no other master would give him a clerical position. He must be content, if he finds work at all, with such as involves little responsibility. His thoughts turn to farming, since his work had brought him into contact with agricultural labor; but he is physically not strong enough to dig, he could never stand that. The other alternative seems to be begging, and to do that he is ashamed. But finally he hits upon a scheme that ought to work. By means of it he hopes, even now yet, either to avert the threatened blow, or, in case he should not succeed in doing this, to provide for himself a comfortable old age. Should he lose his position and be degraded, the people whom he has in mind would be under obligations to take him into their houses. He carries his plan into execution at once. One after the other of his lord's debtors he summons to the office. Since he still had charge of the whole business, he could easily do this. "These debtors might be farmers, who paid their rents in kind, or persons that had gotten supplies of goods from the master's stores. " In each case, as he speaks to the individual debtor, he follows the same plan, although only two examples are given. At his direction, they changed or rewrote their bills of indebtedness, putting down a smaller amount than that which had been stipulated or which was due to the owner. One man owed a hundred measures, about seven hundred and fifty gallons, of oil. The amount was changed to read only one-half as much. Another owed one hundred measures, between seven and eight hundred bushels, of wheat. The amount was reduced to eighty. The object of the steward was to meet either

Kretzmann's Notes for Luke 16:3–8

contingency. If this scheme would prove successful, the shortage would no longer exist, for the income would appear to have been much smaller than the lord thought. Should the plan be found out, the bills of indebtedness would legally stand, and the debtors would show their gratitude by providing for him. It has even been suggested that the steward had falsified the amounts in the bills of indebtedness originally and pocketed the surplus, and was now returning to the original correct figures. At any rate, it was a clever scheme. Even the master, when he received information concerning this latest trick of the steward, could not withhold a certain commendation. He praised him, not on account of his unfaithfulness and his fraud, but on account of the cleverness in handling the situation and extricating himself out of an unpleasant predicament.

From <https://www.studylight.org/commentaries/eng/kpc/luke-16.html> (accessed April 8, 2023).

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[Charts, Graphics and Short Doctrines](#)

This note was taken directly from the link given in [Luke 16:9](#).

Age, Eternal, Perpetual, Everlasting, Immortal, or Forever? (2001 Translation)

Many Bibles use words like forever in numerous verses. For example, according to the King James Version, Psalm 37:29 says:

'The righteous shall inherit the land, and dwell therein for ever.'

And the Jubilee Bible 2000 says:

'The righteous shall inherit the earth and live upon it for ever.'

Yet does this accurately convey what King David wrote?

Not exactly.

The Greek words

Only two Greek words directly imply infinity (such as 'forever') in the Bible. One is the Greek word *athanasia* (undying), which is only found in two places, 1 Corinthians 15:53, where it mentions resurrected ones as clothing themselves with immortality, and at 1 Timothy 6:16, where Paul speaks of Jesus alone as having it.

The other Greek word is *aidios*, which is used at Romans 1:20 to describe God's Power and Might as eternal, and at Jude 6, where it speaks of the rebellious angels being confined in a perpetual state of gloomy darkness.

However, the Greek word which is used throughout the Bible and often translated as eternal and forever, is *aionos*. It's where we get the English word *eon*. It means an undefined period of time, and there is no exact English word to translate it.

The best equivalents are age or era. That is how the 2001 Translation translates the word.

The singular form (*aionos*) appears to mean a period such as a lifetime, generation, or era.

The plural form (*aiōnōn*) refers to a longer time, at least multiple generations.

Neither of these mean forever.

Where the term, 'ton aiona tou aionos' (the age of the age) is used (extensively in the Greek Septuagint version of Psalms), it may refer to a coming better age for mankind.

Age, Eternal, Perpetual, Everlasting, Immortal, or Forever? (2001 Translation)

However, the term 'tou aionos ton aionon' (of the ages of the ages) is usually used in reference to The God, so we would assume that this truly means forever (e.g. Ephesians 3:21).

Important to get right

It's easy to see why it's so important to translate these words correctly. Not only could we be led astray by wrong interpretation, but getting it wrong can also discredit the Bible. How so?

Well, there are many prophecies about cities, peoples, and lands which state these were to be destroyed for a portion of time, not forever, as other Bible translations say. So when others translate these words incorrectly, and these places are later rebuilt or re-inhabited, the mistranslations make it look like the Bible got it wrong, when it didn't. Bible critics are then given ammunition to make false claims about 'failed' Bible prophecy, when no such 'failures' really occurred.

It's noteworthy that aionos is also the word used in the Greek Septuagint to translate several Hebrew words which usually appear in modern Bibles as forever. Yet other Bible translators have taken this one word (aionos) and display it in English as everlasting, eternal, system of things, time indefinite, [end of] the world, long ago, from of old, etc. Obviously, something is very wrong here! The same word cannot mean a defined period of time in one place, but then mean infinity in another.

End of the world?

Consider the unique way that aionos is used in Matthew 24:3 (NLT):

'Tell us, when will all this happen?
What sign will signal your return and the end of the world?'

Yes, many Bibles translate aionos as world here. Yet, if the Apostles were asking about the world, then they would have used the proper Greek word for it: cosmos (world, system of things, or arrangement), not aionos (age/era).

Thus it shows just how problematic it is to translate the word as forever. They weren't asking Jesus when forever, everlasting, or eternal would end, nor were they asking when the world would end. Rather, they would have been asking when that particular age, or period in which they were living, or the age of God's dealing only with the Jews was about to end. That then happened shortly afterwards in 70 CE with the destruction of JeruSalem and its Temple. Indeed, several Bible translations agree on this point, such as the NIV, which translates the verse thus:

'what will be the sign of your coming and of the end of the age?'

The point is that aionos does not mean forever.

(Note: it's possible that the Apostles didn't ask this question at all.)
Long ago?

Another good example of mistranslation of aionos is found at Acts 3:21. There, other translators have rendered it as, long ago, ancient times, from the beginning, since the world began, since the beginning of the world, and since time began.

For example, the King James Version says:

'...which God hath spoken by the mouth of all his holy prophets since the world began.'

The context clearly shows that aionos cannot be translated as eternal, everlasting, or forever here. Therefore,

Age, Eternal, Perpetual, Everlasting, Immortal, or Forever? (2001 Translation)

we have correctly translated it as age, at it makes perfect sense:

“...that God told us through the mouths of the holy [ones] in His age of the Prophets...”
 Could we ever translate aionos as forever?

There are places where some forms of the word could imply forever, such as when we find it in the form aiōnōn. This is an adjective (a describing word) in the singular, which, when combined with the Greek word zoe (life), is usually translated in other Bibles as, everlasting life, but is this totally accurate? Not exactly.

In the past, we had tried to reconcile the term zoe aiōniōn as meaning, life in the age. However, the word age in this instance would not be an adjective. The two words appear to be combined into a term, that is, a name for something. So, we have chosen (in most cases) to translate it as age-long life, which we will agree could indeed imply everlasting life.

All the various ways that this word (aionos) has been mistranslated into English well illustrates why we created this Bible translation. Translators of most Bibles have simply translated in ways that promote existing religious doctrines, not in ways that would accurately reflect the true meanings of the words. When this happens, it creates a catch-22 situation for the religions that use, sponsor, and promote the use of such Bibles. They ‘verify’ their doctrines through dishonest translating, which they then use to promote their doctrines!

Admittedly, our translating of aionos as age/era probably doesn’t change how many people understand God’s purposes for righteous mankind. However, it does well illustrate how words can be twisted by Bible translators to imply things that the ancient Bible texts never said.

For a discussion of this topic, please see the scriptural commentary, [Does the Bible Promise Everlasting Life?](#)

From <https://2001translation.org/notes/forever> accessed April 8, 2023.

[Chapter Outline](#)

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Kretzmann’s Notes for Luke 16:9–12

The lesson of the parable has really begun in the previous section, and it may be that the entire judgment of verse 8 was spoken by Jesus. The children of this world, the people of the present day and age, are wiser than the children of light, the believers that have been enlightened by the Spirit of God, in their generation, toward their own kind; they exhibit much more keenness and business ability in their concerns than the children Of the Church in theirs. They show their wisdom in relation to men of their own kind and in reference to worldly matters. It behooves the Christians to profit by their example and to show the same zeal, the same keenness, the same business ability in matters of the kingdom of God. One application of the lesson the Lord Himself makes with the emphasis peculiar to Him (as for Me, to you I say). The Christians should make for themselves friends by means of the mammon of unrighteousness. Mammon, a term found in several ancient languages, denotes money. Now, one evidence of the wisdom of the children of the world consists in this, that they make provision for the future, that they make all their business ventures serve this end. To put themselves and their families beyond care as soon as possible is their object, and therefore they make use of every possible advantage to attain to this end. The children of light, on the contrary, are often anything but energetic and diligent in the things that pertain to God's kingdom. They forget, also, that the end is coming, that they will have to give an account to the Lord in regard to their business transactions for Him. Therefore Jesus here admonishes them that they should so conduct their affairs, and principally those that concern temporal goods, wealth and money in general, that they, like the steward, shall make friends with the goods, with the mammon

Kretzmann's Notes for Luke 16:9–12

entrusted to them. Christians will use their money in the interest of the kingdom of God, in establishing and extending the Church of Jesus Christ throughout the world. And wherever they can, they will be actively interested in true charity in all its phases. In this way the poor congregations, the heathen, and others that receive the benefit of such investments, and the poor and suffering of the household of faith, will be under obligations to them. All these debtors will later show their true friendship in such a way that they will receive the Christians into the everlasting habitations. For the time will come that earthly wealth and mammon will fail; it is entrusted to every person only for the short space of this earthly life"; and they themselves must leave this world behind. Then the wisdom of their investment will be demonstrated. For all those that have received any form of benefit from the money of the Christian brethren and sisters will then speak for them before the throne of God, testifying to the gifts which they enjoyed here in this world by the kindness of the members of the Church that were willing to share with the less fortunate in the possession of this world's goods. "All the good that ye do to poor people here, the friendship and benefits which we show them, those works will on the last day not only be witnesses that we have conducted ourselves as brethren and Christians, but will also be rewarded and paid. Then someone will come and praise: Lord, this person gave me a coat, a dollar, a loaf of bread, a drink of water when I was in trouble."

But Jesus draws other conclusions from the parable. Faithfulness in small, apparently insignificant things is a criterion. It will follow that he who shows the right spirit, true faithfulness, in the less, will be faithful also in the greater, while the opposite holds true in the opposite case. Now, if a person does not prove faithful in the administration of the money which the Lord has entrusted to him for the short space of this earthly life, who will be foolish enough to entrust matters of real value and importance to such a one? The care and charge of spiritual gifts and goods presupposes the faithfulness in the less important temporal goods. Faith, which accepts and preserves the heavenly goods, all the gifts of God through the means of grace, will prove itself in the faithful discharge of earthly duties, in conscientious use of earthly goods, in mercy and beneficence. He that is not conscientious in the use of the money and goods entrusted to him gives evidence of lack of faith and of a contempt of heavenly goods. And if people are not faithful in the administration of the things that belong to another, who will be willing to give them such, as are their actual property? People of wealth in this world are administrators, stewards of God's goods, which He has entrusted to them in the form of money or its equivalent. This involves responsibility, and the day of reckoning is coming. If God finds that such people could not even be trusted with strange property, He will conclude that they cannot be trusted either with the gifts of His grace, which are intended for their property for all eternity. All spiritual gifts, all that the heritage of heaven implies, are, unlike the temporal possessions, outright gifts. But the latter are given only to such persons as have given proof of their faith by works which proved that they could be trusted. The presence of faith is invariably shown by works of love.

From <https://www.studylight.org/commentaries/eng/kpc/luke-16.html> (accessed April 9, 2023).

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[Charts, Graphics and Short Doctrines](#)

This is a footnote to [Luke 16:13](#).

The Christian Community Bible on the Rich

• 13. The Pharisees, heard all this and sneered at Jesus (v. 14). More than the other evangelists, Luke notes the incompatibility between true religion and love of money. The Pharisees could justify their love of money by quoting some sayings from the Bible. In fact, in the beginning the Jews saw wealth as a blessing from God. It seemed just to them that God should reward in this way those who are faithful to him when they know how to deal with the riches of this world. Then, with the passing of time, they came to see that money was more of a danger and that, often, it was the privilege of those without faith (Ps 49, Job).

Nevertheless, as soon as someone has money he is convinced that he possesses truth, and thus the Pharisees felt authorized to judge and decide on things of God. After them, many Christians belonging to influential circles

The Christian Community Bible on the Rich

have wished to use money and power for the service of the kingdom of God and quickly established themselves as managers. Money in turn possesses those who possess it. Very soon one is ready to approve a moral order that justifies one's own privileges and forgets the Gospel values of justice, humility and poverty. In the end, it is the Church itself that is despised by those who seek God.

Why have so many people of humble origin felt inferior to the rich in the church? They got used to seeing the rich heading church organizations and accustomed to receiving the word of God from them, in spite of Jesus' warnings.

From http://kukis.org/Translations/Christian_Community_Bible/35-Luke-Large.pdf (accessed April 13, 2023).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This is a note taken from [Luke 16:16](#).

The Christian Community Bible on the Law

- 16. We are about to read three of Jesus' sayings whose only connection is their reference to the Law. The Law meant the laws that God had given to the Jews. Besides, the Law and the Prophets was a way the Jews used to refer to their Holy Writings that we call the Old Testament. Jesus uses this expression here to point to Old Testament times, to all that prepared for his own coming.

For a single letter of Scripture not to be fulfilled (v. 17): that means that everything in it had its significance even though Jesus states that the decisive point has come with him. The Law was needed to prepare for his coming, but it will no longer be observed in the same way as before (see Mt 5:17-20).

For Jews who observed the Law and in particular for those who had followed John the Baptist, another step was needed: faith in Jesus and, by this, to conquer the kingdom of God (Lk 7:24). Despite appearances, it is much easier to follow religious practices, to observe laws and to fast, than it is to believe and to risk the unknown by following the crucified Jesus.

From http://kukis.org/Translations/Christian_Community_Bible/35-Luke-Large.pdf (accessed April 13, 2023).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This set of notes is placed after [Luke 16:18](#) in Kretzmann's commentary.

Kretzmann's Notes for Luke 16:13–18

It is impossible for a servant to be in the service of, and to render proper service to, two different masters. See Matthew 6:24. The one will have his affection and respect, and therefore the service which, flows out of these feelings; the other will have his dislike, if not his outright hatred. And so he cannot serve the interests of both. If anyone serves mammon, attaches his heart to his money, to his wealth, if he has only the object of satisfying his own desires, he cannot at the same time serve the Lord. His heart will be where his supposed treasure is. This last saying angered the Pharisees, who were present and had heard the parable. They were lovers of money, they were covetous. And since they felt the sting of the words, they tried to turn the tables on the Lord, in a childish way, by turning up their noses at Him, by sneering and deriding Him. This behavior of the Pharisees causes Jesus to flay their self-righteousness, and to remind them of some other shortcomings and vices which were found in their midst. They justified themselves before men, they lived their lives so as to conform with the outward forms of holiness before men, who could not look into their hearts to discover the hidden meanness. But God looked beyond the veneer of outward righteousness, He knew their hearts in all their filthiness. Before men they may be highly respected, but before the Lord they and their entire behavior were an abomination. And

Kretzmann's Notes for Luke 16:13–18

it is true in general that conventional moral statements are the opposite of real truth; the hypocrisies of the so-called high society in many cases are such as to make the behavior of the lowest class of people that are sincere in speech and action seem golden by contrast. But even here the searching mercy of the Lord is apparent. For He tells the Pharisees that the Law and the Prophets were in power until John, who stands on the threshold between the Old and the New Testaments. But beginning with John, and since his coming, the glorious preaching of the kingdom of God, as revealed in Jesus the Christ, had gone forth, and every one that became interested at all was so completely overcome with the glories revealed that he pressed forward with might and took it by force. See Matthew 11:12-13. The believer is obliged to battle with, and to overcome, all his own natural desires and lusts, and to deny them. world with all its gifts and allurements in order to enter into the Kingdom. But this does not imply that the Law has been abrogated. The situation rather is this, that it is easier for heaven and earth to pass away, and heaven and earth will actually be destroyed, before so much as one tittle, a single diacritical mark of the Hebrew script, falls to the ground. See Matthew 5:17-48; Matthew 6:1-34; Matthew 7:1-29; Matthew 8:1-34; Matthew 9:1-38; Matthew 10:1-42; Matthew 11:1-30; Matthew 12:1-50; Matthew 13:1-58; Matthew 14:1-36; Matthew 15:1-39; Matthew 16:1-28; Matthew 17:1-27; Matthew 18:1-32. Therefore also the Seventh Commandment with its judgment upon covetousness would continue in force. And no less should the Pharisees remember the Sixth Commandment, concerning which there was far too much license in their midst. What Jesus had said at other times He here repeated with emphasis. The wanton dissolution of the marriage-tie by which a man put away his wife for almost any reason that he chose to name, simply by giving her a bill of divorcement, and then entered into a union with some other woman, is adultery before God. And the union with a woman that has been thus put away by her husband without a cause that God acknowledges is again adultery. God will not be mocked with the lax marriage and divorce of these latter days. The state may, for the sake of expediency, permit many things to the children of the world which God condemns unequivocally; but that fact does not and cannot influence a Christian nor cause him to deviate one inch from the will of God as revealed in the Law.

From <https://www.studylight.org/commentaries/eng/kpc/luke-16.html> (accessed April 9, 2023).

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[Charts, Graphics and Short Doctrines](#)

This is linked from [Luke 16:18](#).

Divorce (2001 Bible translation)

The Greek word for divorce is apoluo, which means to unbind or set loose. And although we can think of no Bible examples of faithful men or women that divorced their wives or husbands, the Old Law did make such a provision. For at Deuteronomy 24:3, 4 we read: 'If you take a wife, and after living with her, you find that you no longer love her because of some disgusting thing that she may have done, you may write out a divorce certificate (gr. bibliou apostasiou) and put it into her hands, then send her away from your home.'

But later, Jesus later elaborated on God's view of the matter.

Notice his reply to the question that the Pharisees asked, as found at Matthew 19:2-9:

'However, the Pharisees came to test him, asking,
Is it legal for a man to release his wife on just any sort of grounds?'

And [Jesus] replied:

Didn't you read that the One that created them long ago made them male and female, and said,
This is the reason why a man will leave his father and mother and stick to his wife, because the two will be one flesh? So, they are no longer two, but one flesh. Therefore, no man should separate what God has put together under the same yoke!

Then they asked:

So then, why did Moses say that we could give her a divorce certificate and dismiss her?'

And he answered:

Divorce (2001 Bible translation)

Moses, realizing how hardhearted you are, allowed that you would divorce your wives. But it hasn't always been that way!

I tell you that whoever divorces his wife except on the grounds of sexual immorality and marries another, is an adulterer!

Therefore, it is clear that divorce for reasons other than sexual infidelity puts the person that does the divorcing in a bad relationship with God, since this shows a lack of respect for what they have vowed and a selfish lack of true love. And note that the words 'sexual immorality,' as used in the scripture above, indicates a lewd sexual act with someone outside the marriage arrangement, not some act between husband and wife.

However, the Scriptures do make provisions to annul a marriage whenever the husband had expected his wife to be a virgin, but she proved not to be. This was the reason why ancient marriages were consummated prior to attending the wedding feast.

We have noted that there is some question as to when a divorced person that marries another is actually guilty of adultery. For the implication of Jesus' words as they are rendered at Matthew 5:32 (which is the most quoted scripture on this subject) is that even an innocent woman (one that has not been unfaithful) that has been released, is an adulteress. For most Bibles render the words there as reading:

'But I say to you that everyone that divorces his wife except on the grounds of sexual immorality, makes her commit adultery, and whoever marries a divorced woman commits adultery.'

Yet, notice how these same words of Jesus are clarified in the parallel account at Mark 10:11, 12. In Greek, this verse reads:

'Hos an apolyse ten gynaike autou kai gamese allen moichatai ep auten. Kai ean aute apolysasa ton andra autes, gamese allon, moichatai,'

or,

'Whoever, anyhow, should/divorce the woman of/him and should/marry another, commits adultery against/her. And if she should/divorce the man of/herself and marry another; she/commits/adultery.'

So we have rendered these verses as reading:

'Whoever divorces his wife and marries another, commits adultery against her. And if a woman divorces her husband and marries another, she commits adultery.'

As you can see, the same words as quoted by Mark don't contradict what is written in Matthew, they just clarify what was meant.

Notice that Jesus wasn't really condemning innocent divorced husbands or wives as being adulterers. Rather, he was condemning the one that chose the divorce as being the adulterer or adulteress.

The point being:

God does not recognize a divorce for reasons other than infidelity.

And if someone (either husband or wife) chooses to divorce for reasons other than that and then has sex with or marries another; they are viewed as being guilty of adultery.

However, there appears to be no condemnation of the wronged and released mate, as is indicated in other translations of Jesus' words at Matthew 5.

But once their mates takes another, the marriage bond is broken by the adultery, and it appears as though they are free to remarry without the stigma of adultery.

Notice how a misunderstanding of the purpose of God's Law concerning divorce is currently creating hardships for many Jewish women that have been released by their husbands but have not been given the necessary religious papers that would allow them to remarry, as reported in the BBC article of March 13th 2014, 'Plight of Jewish Chained Women Trapped in Broken Marriages.'

From this you can see how important a 'Certificate of Release' was under the Old Law, and how a woman that

Divorce (2001 Bible translation)

was released by her husband was considered an adulteress if she remarried without such a certificate. So, this appears to be what Jesus was discussing.

Note also God's view of how such a divorce is a total dissolution of the union (Deuteronomy 24:4-6): 'And if she chooses to remarry after she leaves her first husband (due to the fact that her first husband didn't care for here and divorced her and sent her away), and this [second] husband should die, the former husband may not remarry her after she has had sex with the other man, because that is a disgusting thing before Jehovah your God.

You must not dirty the land that Jehovah your God is giving you to inherit.'

Of course, although that is part of the Old Law, which Christians are not under; it does reflect God's thinking on the matter.

From https://2001translation.org/commentaries/Christian_Morality#_Divorce (accessed April 10, 2023).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This set of notes is placed after [Luke 16:21](#) in Kretzmann's commentary.

Kretzmann's Notes for Luke 16:19–21

Although, for the lesson of this story, it is immaterial whether it is a parable or the account of an actual happening, as Luther remarks, yet the manner of presentation points to the correctness of the latter assumption. The connection between this narrative and the previous conversation is evident. The servants of mammon, by their misuse of the gifts of God, by their misapplication of the funds entrusted to them, earn for themselves the tortures of damnation. The vivid contrast which runs through the entire description should be noted: A certain rich man that made it a habit to appear always in dresses of the most expensive kind, purple and silky linen, that lived splendidly and yielded himself fully to the delights of feasting every day; on the other hand, a poor man, whose name, Lazarus (trust in God), has been preserved, living in the squalor of the utmost poverty, lying at the entrance gate of the rich man's estate, with his ragged clothes insufficient for covering the ulcers which had broken out on his body due to unhealthy conditions of living and improper food, satisfied with, and eager for, the scraps which were thrown out from the table of the rich man. The dogs were more merciful than the men that saw him in his misery, for they at least came and licked his ulcers. The one lived only for himself and for the delights and luxuries of the body. He may have seen the beggar whom someone had deposited at his door, as he went in and out, or as he rode by in his fine carriage, but he paid no attention to him nor to his condition. Unpleasant facts interfere with the enjoyment of life. "If we look at this rich man according to the fruits of faith, we find a heart and a tree of unbelief. For the Gospel rebukes him that he daily fared sumptuously and dressed splendidly, all of which reason does not regard an unusually great sin. But this rich man is not reproved because he had fine food and splendid clothes, for many saints, kings, and queens formerly wore fine dresses, as Solomon, Esther, David, Daniel, and others; but because he set his heart upon it, he sought, he clung to it, he chose it, he had all his joy, desire, and pleasure in it, and made it his idol."

From <https://www.studydrive.org/commentaries/eng/kpc/luke-16.html> (accessed April 10, 2023).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This footnote is given at the end of [Luke 16:19](#), but it apparently relates to the entire narrative.

The Christian Community Bible on Lazarus and the Rich Man

- 19. This parable deals with the worldwide gap between the rich and the inhumanly poor. There is a deadly law of money which makes the rich live separately: housing, transportation, recreation, medical care. The wall the rich man willingly built in this life becomes, after his death, an abyss that no one will be able to bridge. The one

The Christian Community Bible on Lazarus and the Rich Man

who accepts this separation will find himself on the other side forever.

A poor man named Lazarus: Jesus names the poor man, but not the rich one, thus reversing the order of the present society that treats the well to do as a person but not the ordinary worker. We also see that, on dying, Lazarus finds many friends: the angels, Abraham, the father of believers. The rich man finds neither friends nor lawyers to relieve his situation: hell is isolation.

Some people would like to know what was the rich man's sin for which he was condemned to hell. Was it that he denied some crumbs from his table to Lazarus? The Gospel does not say this. Instead it shows that the rich man did not even see Lazarus lying at his door: Remember that in your lifetime you were well off.

The Lazarus of today are legion and are already at our door; they are known as third or fourth world. On a world scale it is the more advanced countries and the privileged minorities that have taken possession of the table to which all were invited: the real power, and the culture imposed by the media. The national industries and sources of employment have been destroyed by a free exchange unimpeded by any social or moral restraint. Hundreds of millions of "Lazarus" people are marginalized and rejected until they die in misery, or through violence arising from a dehumanized life.

Modern-day Lazarus are kept at a distance from the residential areas by police, dogs and barbed wires. They would like to get their fill of the crumbs that are left over from the feast, but there are few scraps falling back to the homeland, after everything is wasted on imported products or deposited in foreign banks.

Lazarus lives among dogs and rubbish: he becomes a prostitute, or a pickpocket, until a premature death enables him to find someone who loves him: at the side of Abraham and the angels.

Meanwhile, the rich person works hard, not so much to enjoy life as to convince himself that he is right: even the Church should justify him and the separation. It is this perversion of his mind that takes him to hell, after having inspired in him hatred or contempt for all those who proclaim the demands of justice taught by Moses and the prophets, that is to say, by the Bible.

The Gospel, in its desire to save the rich as well as the poor, asks us to work with a view to removing the abyss that separates them. The time for breaking down the barrier is in this life.

From http://kukis.org/Translations/Christian_Community_Bible/35-Luke-Large.pdf (accessed April 13, 2023).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This commentary followed [Luke 16:25–26](#).

Kretzmann's Notes for Luke 16:22–26

Here the fortunes are reversed with a vengeance: the servant of God in bliss, the servant of mammon in misery. The beggar died, he finally succumbed to the combination of sickness and starvation. But his death provoked an embassy from heaven: he was carried up by the angels into the bosom of Abraham. Note: So inexpressibly wonderful is the bliss of heaven that human language cannot, even remotely, describe its glories; and therefore this circumscription is used, the bosom of Abraham, as the father of all the faithful. He that had not had a friend in the wide world, whom people refused so much as to touch, now was joyfully received into the eternal home and found a place of honor by the side of Abraham, leaning against his bosom, as the beloved disciple leaned against the bosom of Jesus. But the account of the death and funeral of the rich man is extremely bare and meager: he died and was buried. Such is the valuation which God places upon the life of him that wasted his substance in service of self; that was God's obituary. But the sequel? In hell, where his soul found itself, the former rich man found himself in tortures, in inexpressible agony, as great, by contrast, as was the bliss of

Kretzmann's Notes for Luke 16:22–26

Lazarus whom he could see. In his pain and misery he called out for relief, asking Abraham to have pity upon him and dispatch Lazarus with only so much as a single drop of water on the tip of his finger, to quench the burning, feverish thirst which was consuming the pampered soul. Just a little cooling he longed, he pleaded for, on account of the flame which was affecting him with the severest pains. Note: Now the rich man could and did notice Lazarus, now he could plead for a favor from the hands of him whom his dainty fingers refused to touch in life. But the pathetic request is refused. Son, indeed, Abraham calls him, for such he is after the flesh, and upon that carnal relationship he had depended; but there is no relationship of spirit between them. He should remember that he had received that which he had wanted, the good things of life, while he was still alive and in the world. He had served mammon, and mammon had rewarded him after his own manner. Now the position of Lazarus and the rich man were reversed: the former received comfort, the latter torture. There was absolute justice in the situation. And even if Abraham had been willing to listen to the pleading of the poor wretch in hell, there was no possibility of fulfilling his request, since there was a deep chasm, an unbridgeable abyss, between the place of the blessed and that of the damned, firmly fixed, excluding all possibility of intercourse. So, though he that never showed pity now asks pity; though he that never practiced humility now humbly pleads, there is no chance, his last hope is gone.

From <https://www.studylight.org/commentaries/eng/kpc/luke-16.html> (accessed April 11, 2023).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This references back to [Luke 16:30](#).

Doctrine of Repentance (by R. B. Thieme, Jr.)

- A** Definition.
- 1 The Greek transitive verb *metanoéō* (μετανοέω) [pronounced *meh-tah-noh-EH-oh*] means to change one's thinking, or to change the mind.
 - 2 The cognate noun *metánoia* (μετάνοια) [pronounced *met-AHN-oy-ah*], Romans 2:4, means a change of mind, a conversion, a turning away. Doctrinal viewpoint changes every bit of human viewpoint you've learned.
 - 3 All of us repented at the moment of salvation.
 - 4 Repentance connotes a decision based on mentality, not emotion. It is rational.
 - 5 The Hebrew verb *nâcham* (נָחַם) [pronounced *naw-KHAHM*] means to change the mind.
 - 6 When witnessing, you only give information, you do not try to get the unbeliever to "repent." That is the function of God the Holy Spirit using the Gospel information you have provided. God the Holy Spirit will encourage them to change their mind about Christ, you just get the correct information out to them.
 - 7 Repentance is a theological concept we study to explain the mechanics which occur at salvation.
- B** The Definitive use of Repentance.
- 1 Exodus 13:17. The Jews were not mentally prepared to fight for their freedom. God knew they would change their minds, say that slavery is better, and attempt to go back to Egypt, if they saw war coming. So here repentance means to come up to a new set of facts, be influenced by these facts rationally, and then to retreat.
 - 2 Jeremiah 8:3-6, speaking of Judah. When you fail, you don't quit or give up. You get up and move on. When a person doesn't repent with regard to salvation (unbeliever), or Bible doctrine (believer), then your lifestyle is out of control due to evil in your life.
- C** Salvation Repentance or Believing in Christ.
- 1 Salvation repentance is that change of mind which follows perception of epignosis Gospel.
 - 2 The inhale is the principle of common grace, in which the Holy Spirit takes the message of the witness and makes it a reality in the mentality of the unbeliever.
 - 3 The unbeliever cannot understand spiritual phenomena, 1Corinthians 2:14.
 - 4 Therefore the Holy Spirit acts as the human spirit in the epignosis perception of the Gospel, John

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- 16:8-11; 2Timothy 2:25.
- 5 After epignosis perception, positive volition expresses itself in a change of mental attitude: faith in Christ. Faith in Christ and repentance are two sides of the same coin. A change in mental attitude about the person and work of Christ equals repentance.
 - 6 Repentance results in the exhale of faith in Jesus Christ, salvation adjustment to the justice of God. Mt 1:14-15 teaches that first you change your mind about Christ and then you believe; Matthew 12:41; Luke 13:2-3, 5, 15:7, 10; Acts 17:30, 20:21 (ascensive use of KAI means even), 26:20; Romans 2:4; Hebrews 12:17.
 - 7 Emotion never saves anyone. Feeling sorry for your sins does not save you, only faith in Christ saves you. Esau built up a system of self-righteousness and emotion which he thought would save him. Since Esau would not be saved God's way he was given no opportunity for blessing.
 - 8 2Peter 3:9, God is "not wishing for any to perish but for all to come to repentance."
- D Acceleration of spiritual momentum demands repentance toward human good, Hebrews 6:1.
- 1 Human good is dead to the plan and policy of God, Genesis 2:17. Dead works are those produced in the cosmic system.
 - 2 Human good is linked with arrogance and produces boasting, Ephesians 2:9; Romans 4:2.
 - 3 Human good is never acceptable to God, Isaiah 64:6.
 - 4 Human good will not save man, Ephesians 2:8-9.
 - 5 Unbeliever human good will be judged, Revelation 20:12-15.
 - 6 The believer's human good will be judged at the Judgment Seat of Christ, 1Corinthians 3:11-16; Romans 5:10; 2Corinthians 5:10.
 - 7 A change of attitude about sin is taught in Revelation 2:5, 16, 22.
- E A change of attitude toward doctrine is the basis of reversion recovery, Romans 2:5; Revelation 3:19.
- F The Anthropopathism of Repentance.
- 1 An anthropopathism ascribes to God a human characteristic He does not possess, but explains divine policy in terms of human frame of reference. God never changes His mind, but is said to in such passages as Genesis 6:6; Exodus 32:11-14; 1Samuel 15:35; Psalm 90:11-13; Jeremiah 26:3, 13.
 - 2 God is immutable and doesn't change. Therefore these passages describe God's judgment in human frame of reference.
- G Metamélomai.(μεταμέλομαι) [pronounced *meh-tah-MEH-loh-my*] versus metanoóō (μετανοέω) [pronounced *meh-tah-noh-EH-oh*].
- 1 Metamélomai.(μεταμέλομαι) [pronounced *meh-tah-MEH-loh-my*] should be translated regret, never repent, because it has an emotional connotation. It means to feel sorry for something you've done.
 - 2 It is used for regretting a previous action, Matthew 21:29.
 - 3 It is used for the attitude of Judas Iscariot, Matthew 27:3. He regretted what he had done to our Lord, but he never repented, he never believed in our Lord for salvation.
 - 4 It is used for God having no regrets about saving people and giving spiritual gifts in the Church Age, Romans 11:29.
 - 5 The Father has no regrets regarding the appointment of Jesus Christ as our High Priest, Hebrews 7:21

2/25/77; Revelation 2:5 2/19/82

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This came from Notebook 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This is taken from [Luke 16:30](#).

Doctrine of the Forty Things (by R. B. Thieme, Jr.)

- A. Introduction. In this dispensation only, God has provided forty things for the believer at the moment of faith in Christ. These are grace gifts from God at salvation. You receive these forty things at the very moment of salvation before you have had a chance to do anything! Therefore, you obviously receive these things by grace; you don't earn or deserve them.
- B. Efficacious Grace.
1. The omnipotence of God the Holy Spirit makes the Gospel perspicuous in common grace. Then we receive the divine call, the divine invitation by God the Father to believe in Jesus Christ. When we believe in Jesus Christ, the ministry of God the Holy Spirit makes our faith effective for salvation. Ephesians 1:13, "In whom also, when you heard the message of truth, the Gospel of your salvation [common grace]; in whom also, when you believed [efficacious grace], you were sealed by means of the Holy Spirit."
 2. So the first thing given to you at the moment of salvation was the fact that the Holy Spirit made your faith in Jesus Christ valid.
- C. The Sealing Ministry of God the Holy Spirit.
1. The Holy Spirit gave a signature guarantee at the very moment you believed in Jesus Christ. Sealing is the signature guarantee of God the Holy Spirit. He guarantees four things: His ministry in common and efficacious grace, eternal salvation, eternal security, your portfolio of invisible assets.
 2. Since the sealing ministry of the Holy Spirit is a guarantee of other things, it is considered a separate ministry from efficacious grace.
 3. It is documented in Ephesians 1:13, "In whom also, when you heard the message of truth, the Gospel of your salvation [common grace]; in whom also, when you believed [efficacious grace], you were sealed by means of the Holy Spirit." Ephesians 4:20; 2Corinthians 1:22, "Who also sealed us and gave us the Spirit in our right lobes as the guarantee."
- D. An Eternal Inheritance.
1. At the moment we believe in Christ, we receive an inheritance which is eternal. We become the heirs of God. We can't earn or deserve it.
 2. Ephesians 1:14, "Who is the guarantee of our inheritance for the release of your assets for the praise of His glory." Ephesians 1:18; Romans 8:17; Galatians 3:29, 4:6-7; Ephesians 3:6; 1Peter 1:4, 3:7; Hebrews 9:15.
 3. 1Peter 1:4, "We have an inheritance incorruptible, undefiled, that fades not away, reserved in heaven for those who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."
 4. Hebrews 9:15, "And for this reason, He is the mediator of a new covenant, in order that since a death has taken place for the redemption of the transgressions [committed under the first covenant], those who have been called [divine invitation] may receive the promise of eternal inheritance."
- E. Regeneration.
1. Regeneration is the ministry of God the Holy Spirit at the moment of salvation whereby He creates a human spirit for the purpose of the imputation of eternal life.
 2. At the moment of physical birth, we receive the imputation of human life to our soul. But at the moment we believe in Jesus Christ, God the Holy Spirit creates a human spirit to which God the Father imputes eternal life. Just as we have soul life forever, we have eternal life forever.
 3. This is what it means to be "born again." It is not a physical birth, like Nicodemus thought (Jn 3). It is a spiritual birth accomplished by the Holy Spirit. We did not earn it or deserve it or do anything for it.
 4. Once we receive a human spirit, we become trichotomous having a body, a soul, and a human spirit.
- F. Eternal Life.
1. If you're going to live with God forever, you must have the life of God, which is eternal life. At the moment of faith in Jesus Christ, God the Father imputes eternal life to our human spirit.
 2. This is documented in John 3:15-16, 3:36, 10:28, 6:47; 1John 5:11-13.

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3. Eternal life is imputed to us forever. We don't earn or deserve it. The unbeliever has soul life, which is everlasting life, in the lake of fire forever. But spirit life is eternal. Eternal life is living in the presence of God forever. Everlasting life is living in the lake of fire forever.
- G. The Imputed Righteousness of God.
1. If you are going to live with forever, you must be as good as God is; therefore you must have the righteousness of God.
 2. This is documented in Romans 3:22; 1Corinthians 1:30; 2Corinthians 5:21; Philippians 3:9.
 3. Romans 3:22, "Even the righteousness of God through faith in Jesus Christ for all those who believe."
 4. 2Corinthians 5:21, "He who knew no sin was made sin for us, that we might be made the righteousness of God in Him."
- H. Resultant Justification.
1. With the righteousness of God imputed, we are justified, Romans 3:28, 4:1-5, 25, 5:1-2, 9, 8:30; Galatians 2:16, Titus 3:7.
 2. Galatians 2:16, "Nevertheless, knowing that a man is not justified by the works of the law, but through faith in Christ Jesus, even we have believed in Christ Jesus that we may be justified by faith in Christ and not by the works of the law; for by the works of the law no person will be justified."
 3. Romans 3:28, "For we maintain that a person is justified by faith apart from the works of the law."
 4. Titus 3:7, "That being justified by His grace, we might be made heirs on the basis of the confidence of eternal life."
- I. Reconciliation.
1. Reconciliation is the work of Jesus Christ on the cross that removes the barrier between God and man.
 2. Therefore, with the barrier removed, our faith in Jesus Christ causes us to simply step over the line into eternal salvation. We were reconciled to God at the moment we believed in Christ.
 3. 2Corinthians 5:19, "Namely that God, by means of Christ, reconciled the world to Himself by not imputing their sins to them."
 4. Romans 5:10, "For if, while we were enemies [spiritual death], we were reconciled to God by the death of His Son, much more now being reconciled, we shall be delivered by His life."
 5. Colossians 1:20, "And through Him [JC] to reconcile all things to Himself, having made peace through the blood of the cross."
 6. Reconciliation is ratified at the moment of faith in Christ. Colossians 1:22, "Yet He has now reconciled you in the body of His flesh through death [substitutionary spiritual death], in order to present you before Him holy, blameless, and beyond reproach."
- J. Beneficiaries of Propitiation.
1. While reconciliation is directed toward mankind, propitiation is directed toward God.
 2. Propitiation means that God the Father is satisfied with the work of Jesus Christ on the cross. God the Father is only satisfied with one person in history: Jesus Christ, because He remained impeccable throughout the thirty-three years of his life and while bearing our sins on the cross.
 3. When we believe in Jesus Christ, we are the beneficiaries of that propitiation. Since God the Father is satisfied with the work of Christ on the cross, and since we believe in Christ who performed it, therefore God the Father is satisfied with us as individuals positionally.
 4. This is documented in Romans 3:22-26; 1John 2:2, 4:10.
 5. Romans 3:24-25, "Being justified as a gift by His grace, through the redemption that is in Christ Jesus; whom God the Father has publicly displayed by His blood as the mercy seat through faith in Christ for a demonstration of His integrity, because of the passing over of previously committed sins, because of the clemency of God."
 - a. The blood was sprinkled twice on the mercy seat on the Day of Atonement, once for the priest and once for the people.
 - b. The mercy seat was constructed of wood and gold. Inside were three items that spoke of the sins of Israel. On each side was a gold cherub: one represented the righteousness of God; one represented the justice of God.

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- c. When the high priest came into the Holy of Holies twice on the Day of Atonement, he sprinkled blood over the top of the ark or mercy seat. That blood represented the saving work of Christ on the cross.
- d. The righteousness of God looked down and was satisfied because Jesus Christ was perfect in His humanity. The justice of God judged those sins, and God the Father was satisfied with His own judgment.
- 6. Therefore, propitiation means that God the Father is satisfied with one offering only, the efficacious offering of our Lord Jesus Christ.
- K. Beneficiaries of Unlimited Atonement.
 - 1. Unlimited atonement means that Jesus Christ was judged on the cross for all personal sins in the history of the human race, from the first sin of Adam to the last sin committed in the Millennium.
 - 2. Unlimited atonement means that salvation is open to anyone who will believe in Christ. Only those who believe in Christ become the beneficiaries of unlimited atonement.
 - 3. This is documented in 2Corinthians 5:14-15, 19; 1Timothy 2:6, 4:10; Titus 2:11; Hebrews 2:9; 2Peter 2:1; 1John 2:2.
- L. Beneficiaries of Redemption.
 - 1. Redemption views salvation from the standpoint of our being in a slave market of sin. We are born into the slave market of sin. Jesus Christ paid for our freedom by His substitutionary spiritual death on the cross.
 - 2. Therefore, redemption means that at the moment of our salvation, we are freed from the slave market of sin. We have now been liberated from slavery to Satan and to the old sin nature.
 - 3. While reconciliation is directed toward man and propitiation is directed toward God, unlimited atonement and redemption are directed toward sin.
 - 4. This is documented in Galatians 3:13; Ephesians 1:7; Titus 2:14; 1Peter 1:18-19.
- M. The Baptism of the Holy Spirit.
 - 1. At the moment of personal faith in Jesus Christ, God the Holy Spirit takes every new believer and enters him into union with Christ.
 - 2. We are in union with Christ forever and ever, and can never get out.
 - 3. 1Corinthians 12:13, "By means of one Spirit, we were all baptized into one body, whether Jews or Greeks [Gentiles], slaves or free, and we were all made to drink into one Spirit." 4. Galatians 3:26-27, "You are the sons of God through faith in Christ Jesus. For all of you who were baptized into Christ have put on Christ. There is neither Jew nor Gentile [no racial distinctions in Christ]; there is neither slave nor free [no social distinctions in Christ]; there is neither male nor female [no sexual discrimination], and we are all one in Christ."
- N. Created a New Spiritual Species.
 - 1. We are created a new spiritual species.
 - 2. There are two new species in human history.
 - a. The new racial species of the Jew began when Abraham was circumcised at age 99.
 - b. The Church Age believer, at the moment of faith in Christ, becomes a new spiritual species. This is never true in any other dispensation.
 - 3. 2Corinthians 5:17, "Therefore, if anyone is in Christ, he is a new spiritual species. The old things have lost their power; behold, new things have come [ten unique factors of the Church Age]."
 - 4. Galatians 6:15, "For neither is circumcision anything, nor uncircumcision; but a new spiritual species."
- O. Entered into the Royal Family of God Forever.
 - 1. There has never been a royal family of God before the Church Age.
 - 2. Our Lord has three titles or patents.
 - a. Our Lord's first royal patent is divine royalty as God, John 1:18, 6:46; 1Timothy 6:16; 1John 4:12; Romans 1:4. These passages indicate He is the revealed member of the Godhead. His royal family is God the Father and God the Holy Spirit. His royal title is Son of God, Romans 1:3.
 - b. Our Lord's second royal patent is His human royalty, which began at his birth. His title is Son

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- of David. His royal family is the dynasty of David.
- c. Our Lord's third royal patent is the victory of the great power experiment of the Hypostatic Union, 1Timothy 6:15, 1:17; Rev 17:14, 19:16. His royal title is King of kings and Lord of lords. When God the Father said to God the Son after His ascension, "Sit down at My right hand, and I will make Your enemies Your footstool," He was speaking to the humanity of Christ, and at that point gave Him His third royal patent. However, our Lord had no royal family. Therefore, the Church Age was inserted into history for the purpose of calling out a royal family of God.
3. The moment you believe in Christ, you became royal family of God.
 4. Royalty should conduct itself in a certain way, i.e., according to the protocol plan of God. The sooner you learn to function as royalty, the better. We must learn grace and how to function graciously; we do not come by it naturally.
 5. Ephesians 1:5, "By means of virtue-love, He has predestined us for the purpose of adoption to Himself through Jesus Christ on the basis of the grace purpose of His will."
 - a. In the Roman custom, adoption was the means by which a Roman aristocrat would select someone, often someone other than his own son, to become his heir.
 - b. Likewise, we are royal family by adoption, not by birth. Since adoption took place at the new birth, we're royal family by new birth.
- P. Equal Privilege and Equal Opportunity of Computer Assets.
1. There is only one thing in life that makes all people equal, and that is what God does for each believer at the moment he believes in Christ.
 2. At the moment of our salvation, we are given equal privilege and equal opportunity.
 3. The computer asset of election is the expression of the sovereign will of God for the Church Age believer. Equal privilege is provided in the royal priesthood; equal opportunity is provided in logistical grace.
 4. The computer asset of predestination is the provision of the sovereign will of God for the Church Age believer. Equal privilege is provided in positional sanctification; equal opportunity is provided in the operational-type divine dynasphere.
- Q. Positional Sanctification.
1. There are three categories of sanctification in the Christian way of life.
 - a. Positional sanctification is union with the person of Jesus Christ at the moment of salvation.
 - b. Experiential sanctification refers to the spiritual life after salvation.
 - c. Ultimate sanctification refers to when we receive our resurrection bodies at the Rapture.
 2. Positional sanctification makes every believer in union with Christ positionally higher than angels, Hebrews 1-2.
 3. Positional sanctification removes all the barriers related to arrogance, prejudice, antagonism, and discrimination. Positional sanctification removes: racial prejudice, cultural differences, social distinctions, personal antagonisms, economic barriers, ideological differences, sexual discrimination, environmental subjectivity, pre-salvation religious prejudice.
- R. The Computer Asset of Election, Ephesians 1:4.
- S. The Computer Asset of Predestination, Ephesians 1:5.
- T. The Universal Priesthood of the Believer.
1. Only in this dispensation is every believer appointed a priest at the moment of salvation, 1Peter 1:5,9; Rev 1:6, 5:10, 20:6.
 2. As a priest, every believer represents himself before God.
- U. The Royal Ambassadorship of the Believer.
1. At the moment of salvation, each one of us is appointed a royal ambassador. This is unique to the Church Age.
 2. 2Corinthians 5:20, "Therefore, we are ambassadors for Christ, as though God were making His appeal through us. We invite you, on behalf of Christ, become reconciled to God."
 3. Since you are an ambassador, a part of your responsibility is witnessing for Jesus Christ. It is your responsibility to make the issue clear, for God the Holy Spirit is the sovereign executive of personal

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- witnessing.
- V. The Indwelling of God the Father.
1. At the moment of salvation through faith in Jesus Christ, God the Father indwells every Church Age believer, John 14:23; Ephesians 4:6; 2John 9.
 2. The indwelling of God the Father has a purpose.
 - a. It is related to the glorification of His protocol plan, Ephesians 1:3, 6, 12.
 - b. It is a guarantee of His personal ministry to every believer:
 - i. As the author of our portfolio of invisible assets.
 - ii. As grantor of our escrow blessings for time and eternity.
 - iii. As the mastermind of the protocol plan.
 - iv. As the designer of the divine dynasphere.
- W. The Indwelling of God the Son.
1. At the moment of salvation, God the Son comes to indwell the body of every believer; this is unique to the Church Age, John 14:20, 17:22-23; Romans 8:10; 2Corinthians 13:5; Galatians 2:20; Colossians 1:27; 1John 2:24.
 2. The purpose of the indwelling of Jesus Christ.
 - a. It serves as a crest or an escutcheon for the royal family of God.
 - b. As the Shekinah Glory, His residence in us guarantees our portfolio of invisible assets.
 - c. As the depository and escrow officer, Jesus Christ's indwelling is the guarantee of the irrevocability of our escrow blessings for time and eternity.
 - d. It is a guarantee of eternal life for every believer, 1John 5:11-13.
 - e. It is the basis for assigning #1 priority to Bible doctrine under the principle of occupation with the person of Christ.
- X. The Indwelling of God the Holy Spirit.
1. At the moment of salvation, the Holy Spirit indwells the body of the Church Age believer, Romans 8:11; 1Corinthians 3:16, 6:19-20; 2Corinthians 6:16.
 2. The Holy Spirit indwells the body of every believer for a purpose.
 - a. To provide a temple for the indwelling of Jesus Christ as the Shekinah Glory.
 - b. To provide a base of operations for the utilization of His omnipotence in the execution of the protocol plan of God inside the divine dynasphere. Gate #1 of the divine dynasphere is the filling of the Spirit.
- Y. The Unique Availability of Divine Power.
1. At the moment of salvation through faith in Jesus Christ, we have three categories of divine power available. This is an unprecedented extension to every believer. Available to us is:
 - a. The omnipotence of God the Father related to our portfolio of invisible assets.
 - b. The omnipotence of God the Son related to the preservation of the universe and the perpetuation of human history.
 - c. The omnipotence of God the Holy Spirit providing the enabling power for the perception of Bible doctrine, and related to the divine dynasphere, the power base for executing the protocol plan of God.
 2. The fact that this divine power is available at salvation does not imply that most believers today ever utilize this power. In fact, most believers are powerless and useless through ignorance of Bible doctrine.
- Z. The Unique Protocol Plan of God. We enter this protocol plan at the moment of faith in Christ.
- AA. The Filling of the Holy Spirit.
1. This occurs for the first time at the moment of salvation through faith in Christ.
 2. At the moment we believe in Christ, God the Holy Spirit picks us up and enters us into gate #1 of the divine dynasphere, the filling of the Spirit.
 3. The first time the believer sins, he is outside the divine dynasphere. He can only recover through the use of the rebound technique.
- BB. The Distribution of Spiritual Gifts.
1. At the moment you believe in Christ, God the Holy Spirit provides for you at least one spiritual gift.

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2. The initial distribution of spiritual gifts in the first generation of the Church Age was made by God the Son, Ephesians 4:7-11.
 3. Subsequently, God the Holy Spirit provides the spiritual gifts, based on His sovereign decision. Never complain about your spiritual gift; it is based on the wise decision of God the Holy Spirit.
- CC. All Judgment Removed.
1. At the moment of your salvation, all judgment is removed. You are never again subject to the Last Judgment or the lake of fire.
 2. John 3:18, "He who believes on Him is not judged, but he who does not believe is judged already because he has not believed in the unique person of Jesus Christ."
 3. Romans 8:1, "There is, therefore, now no judgment to those who are in Christ Jesus." Hebrews 9:27-28.
 4. The believer is no longer subject to the Great White Throne Judgment and the lake of fire, due to one simple act of faith in Jesus Christ.
- DD. Deliverance from the Kingdom of Satan.
1. At the moment you believe in Christ, you are delivered from the authority of darkness. Colossians 1:13a, "For He delivered us from the authority of darkness."
 2. At the moment we believe in Christ, salvation removes us from cosmic involvement. All unbelievers are in the cosmic system under spiritual death and the control of the old sin nature.
 3. For some who are demon possessed, salvation through faith in Christ removes demon possession. For others who are demon influenced, salvation through faith in Christ removes demon influence.
- EE. Transferred into the Kingdom of God.
1. At the moment of our salvation, we are transferred into the kingdom of God. Colossians 1:13b, "And He transferred us into the kingdom of the Son of His love."
 2. Therefore, everything that happened to us before salvation that could be a handicap in our lives has been eliminated. This includes whatever we were and however we failed.
 3. Therefore, the only way that anything that happened to you before salvation can be a handicap is if you make it so by ignorance of Bible doctrine and ignorance of God's policy of grace.
- FF. We are a gift from God the Father to God the Son. We are a gift in that we are formed as the royal family of God, John 10:29, 17:2, 6, 9, 11.
- GG. We are delivered from the power of the old sin nature.
1. This concept is found in Romans 2:29; Philippians 3:3; Colossians 2:11; Ephesians 4:22ff.
 2. At the very moment we believe in Christ, we are delivered from the power and the authority of the old sin nature.
 3. As soon as we choose to sin, we get back under the authority of the old sin nature. But the rebound technique is the means by which we can escape from being under the authority of the old sin nature.
- HH. We are given access to God. At the moment we believe in Christ, we start having access to God (in prayer), Romans 5:2; Ephesians 2:18; Hebrews 4:14, 16, 10:19-20.
- II. All scar tissue is removed from the soul.
1. During our lifetime as unbelievers, we accumulate scar tissue of the soul.
 2. Scar tissue of the soul is a total hindrance to any form of permanent happiness or peace or blessing of any kind. Therefore, that scar tissue must be removed before we have can divine blessing.
 3. At the moment we believe in Christ, scar tissue is removed, Isaiah 43:25, 44:22.
 4. Through cosmic involvement, the believer can again accumulate scar tissue on the soul.
- JJ. Escrow Blessings.
1. We are the recipients of escrow blessings at the moment we accept Christ as Savior. That is when our escrow blessings become applicable.
 2. Billions of years ago, God the Father as the Grantor deposited into escrow greater blessings for us. In His omniscience, He knew we would believe in Christ. So He deposited into escrow greater blessings for both time and eternity.
 3. These blessings are irrevocable. We are Church Age believers are the grantees. At the moment we believe in Christ, these blessings become applicable or available.

Doctrine of the Forty Things (by R. B. Thieme, Jr.)

4. By growing in grace after salvation to spiritual maturity, we receive our escrow blessings for time. Then at the Judgment Seat of Christ, we will receive our escrow blessings for the eternal state.
 5. All Church Age believers have equal privilege and equal opportunity to advance to spiritual maturity and receive these greater blessings.
 6. However, many believers are losers instead of winners, in that they fail to use these opportunities. They are not consistent in post-salvation epistemological rehabilitation. Therefore, their escrow blessings remain on deposit in heaven forever. Since the blessings are irrevocable, they either remain on deposit for losers, or they are distributed to winners.
- KK. We are on a secure foundation.
1. We are instantly on a secure foundation at the moment of our salvation, 1Corinthians 3:11, 10:4; Ephesians 2:20.
 2. We can never be removed from our secure foundation.
- LL. We are related to God the Son by Biblical analogy. At the moment of salvation through faith in Jesus Christ, the Church Age believer becomes related to God the Son through eight special Biblical analogies or relationships.
1. The Last Adam and the new creation.
 2. The Head and the body. As body of Christ, we are in union with the Head, the Lord Jesus Christ.
 3. The Great Shepherd and the sheep.
 4. The True Vine and the branches.
 5. The Chief Cornerstone and the stones in the building.
 6. The Great High Priest and members of the royal priesthood.
 7. The Groom and the bride. Our wedding occurs at the Second Advent.
 8. The King of Kings and the royal family of God.
- MM. Recipients of Eternal Security.
1. The moment we believe in Jesus Christ, we have eternal security.
 2. There are many approaches to teaching eternal security.
 - a. The logical approach, Romans 8:32, "If God [the Father] spared not His own Son on the cross, but delivered Him over to judgment, how shall He not with Him freely give us all things?" All things includes a security that neither we nor God can break.
 - b. The positional approach says that once we are in union with Christ, we can't break the union.
 - c. The experiential approach is found in 2Timothy 2:13, "Though we deny Him, He cannot deny us."
 - d. The family approach is taught in Galatians 3:26, "We are children of God through faith in Christ Jesus." At the point of our salvation, we were born into the family of God; we cannot be unborn from God's family. Once a son; always a son. You will always be a child of God.
 - e. The inheritance approach is found in 1Peter 1:5.
 - f. There is also the body of Christ approach.
 3. There is nothing God the Father, Son, or Holy Spirit can do to cancel our salvation after we believe in Jesus Christ, and there is nothing we can do either. There is no renunciation, no system of sin, no evil, no failure or blasphemy on our part that can ever cancel our salvation.
- NN. Guaranteed a Resurrection Body Forever.
1. At the moment anyone believes in Jesus Christ, he is guaranteed a resurrection body, a perfect body forever.
 2. John 11:25, "Jesus said to her [Martha], 'I am the resurrection and the life. He who believes in Me shall live, even if he dies.'"
 3. Dying does not keep us from having a resurrection body; only unbelief in Christ does that.
- OO. Beneficiaries of Problem Solving Devices.
1. At the moment we believe in Christ, whatever problems we have had in the past, and whatever our inadequacies, God makes available to us problem solving devices.
 2. Like the other forty things, we are not aware of these problem solving devices at the point of our salvation. Awareness comes through consistent post-salvation epistemological rehabilitation.
 3. These problem solving devices are exclusive to the believer only.

Doctrine of the Forty Things (by R. B. Thieme, Jr.)

- a. The rebound technique is the only way we can recover fellowship with God after we have sinned. We simply name our sins, and according to 1John 1:9, “If we acknowledge our sins, He is faithful to forgive us our sins and to cleanse us from all unrighteousness.” Rebound is all grace; no human works, human merit, or penance can be added. This is because in rebound, you are simply citing, naming, or acknowledging a sin already judged on the cross.
 - b. The filling of the Spirit results from using rebound.
 - c. The faith-rest drill mixes the promises of God with your faith. This is how you develop a strong faith by meeting your problems with promises you find in the Bible.
 - d. Grace orientation.
 - e. Doctrinal orientation is the constant need to put doctrine first in your life and to function under perception, metabolization, and application of Bible doctrine.
 - f. Personal love for God the Father is your motivational virtue.
 - g. Impersonal love for all mankind is your functional virtue, the only way in which you can handle people problems.
 - h. +H is sharing the happiness of God.
 - i. A personal sense of destiny.
 - j. Occupation with the person of Christ.
4. Again, these problem solving devices are available at the moment of your salvation, but they are not usable apart from post-salvation epistemological rehabilitation.
- PP. Conclusion.
- 1. The believer should be made aware of these forty things as soon as possible after salvation, so that he can express his options for spiritual growth and glorification of God.
 - 2. These forty things which we receive at salvation are the basis for grace orientation, experiential sanctification, execution of the protocol plan of God, and glorification of God in the great power experiment of the Church Age.

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From NB2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Luke 16

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

The sketchy house manager

Jesus [lit., *He*] said directly to the disciples, “A certain man, [who] was wealthy, had a house manager and he was accused by the man [lit., *by him*] of squandering his wealth.

Jesus said directly to the disciples who were with Him, “There was a certain wealthy man, and he had a house manager who worked for him. He accused the house manager of squandering his wealth.

Calling the steward [lit., *him*], he said to him, ‘What [is] this [that] I keep hear about you? Give [me] the record of your management [of my house], for you will not be able to continue managing.’

The rich man summoned the house manager and said to him, ‘What are these things that I keep on hearing about you? Turn in your records regarding the management of my estate, for you will no longer be able to oversee my affairs here.’

A Complete Translation of Luke 16

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
The house manager thought [lit., <i>said</i>] to himself, 'What should I do, for the master takes the house management position from me? I am not able to dig; I am ashamed to beg. I know what I will do, when I have been removed from [my] management position, so that they might receive me into their homes.'	The estate manager thought about this, saying to himself, 'What should I do, as my lord is taking my estate management position from me? I am not strong enough to dig; I would be ashamed to beg. Wait a minute, I know what I need to do, even though I have been removed from my management position, so that they might take me back into their homes.'
Having called in each one of his master's debtors, he said to the first [one], 'How much do you owe to my master?'	He called in each of his master's debtors. He posed this question to the first one: 'Exactly how much do you owe to my master?'
The [debtor] answered, '100 batos of olive oil.'	The debtor answered, 'I owe your master 100 large containers of olive oil.'
So the [servant] said to him, 'Take your bill, sit down, and quickly write 50.'	So the servant said to him, 'Take your bill and cut that in half, if you pay me today. Your account will be paid in full.'
Then to another [debtor] he said, "And how much do you keep on owing?'	The servant then spoke to another debtor. He asked him, 'How much do you owe my master?'
And the [borrower] said, '100 [large] measures of wheat.'	The borrower replied, 'I owe him 100 pallets of wheat.'
The [servant then] said to him, 'Take your invoices and write down eighty [instead].'	The servant then responded, 'Then take this invoice, write down 80, and pay it.'
The master [of the house] praised the unjust house manager, for he had acted shrewdly.	As a result, the master of the house praised the dishonest servant, for he had acted shrewdly and had increased the coffers of the master.
[I tell you this parable] because the children of this age [act] more shrewdly than the children of light are in [this] age.	I tell you this parable because the children of this age think and act more shrewdly than do the children of light in this age.
I keep on saying to you+, make+ friends of them by unjust wealth, so that when you+ cease [living], they might receive you+ into [their] eternal habitations.	I keep telling you to use your unjust wealth to make friends so that they receive you into their own eternal habitations when you die.
The [one who is] faithful in the smallest [matter] is also faithful in great [matters]. The [one who is] unrighteous in the smallest [matter] is also unrighteous in great [matters].	When a person is faithful and diligent when doing small tasks, that person will also be diligent and faithful when given great responsibilities. Similarly, when a person underperforms on small tasks, that same person will do poorly when given a large task to do.
If then you are not faithful with [your] unrighteous wealth, [then] who would put confidence in you+ with true [wealth]? And if you are not faithful with another's [wealth or possessions], who will give you+ [their own wealth or possessions]?	If you are not responsible with your own wealth, then who would put confidence in you with theirs? And if you are not responsible when dealing with the wealth of another, who in addition would trust you with theirs?

A Complete Translation of Luke 16	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
No servant is able to serve two masters; either he will hate the one and love the other; or he will hold to the one but despise the other. You are not able to serve [both] God and wealth.”	A servant is not able to serve two masters. He will either hate the one and love the other; or he will hold to the one, but despise the other. You cannot serve both God and money.”
Jesus teaches the Law and the Prophets (including dispensations); and about divorce	
The pharisees, [who] are lovers of money, hear all these things, and they continue ridiculing Jesus [lit., Him].	The pharisees, who are filled with materialism lust, hear these things which Jesus is teaching, and they begin to ridicule Him.
Jesus [lit., He] then said to them, “You keep on declaring yourselves righteous before man, but God keeps on knowing your hearts. The [man] [who is] esteemed by men [is] contemptible before God.	Jesus then said to religious types, “You continue to present yourselves as being righteous in the eyes of men, but God has known your hearts from eternity past. You might find yourselves being exalted by men, but you are contemptible before God!
The Law and the Prophets [continued] until John [came onto the scene]. From that time the Kingdom of God kept on being proclaimed [as good news]; yet everyone keeps on using force to [enter] into it. However, it is easier for the heaven and earth to pass away than for a single [vowel] point to fall away from the Law.	The dispensation of the Law and the Prophets continued until John the Herald came onto the scene. From the time forward, the Kingdom of God continued to be proclaimed as good news. Nevertheless, everyone keeps on trying to enter the kingdom by force. The Word of God stands forever; the heaven and earth will perish before a single vowel point falls away from the tablets of the Law.
Anyone who divorces his woman and marries another keeps on committing adultery; and the one being divorced from [her] man [and] marrying [another] keeps on committing adultery.	The man who divorces his wife and marries another keeps on committing adultery; and the woman who has been divorced from her man, if she remarries, she continues to commit adultery.
The beggar Lazarus and the rich man in life and after death	
[There was] a certain man who was wealthy; and he wore [royally colored] purple clothing and fine linen, rejoicing in luxurious living for [each] day.	There was a very rich man who wore purple-dyed clothing and fine white linen, just as kings wear; and he enjoyed a life of luxury day after day.
[There was] also a certain poor man with the name Lazarus, and he was thrown in front of the rich man’s [lit., his] gate. [Lazarus was] covered in sores. He desired to be fed from [whatever scrap of food] fell from the rich man’s table. Moreover, wild dogs came [around] and licked Lazarus’ [lit., his] sores.	Not far away from him was a very poor man, whose name was Lazarus. Lazarus would be dumped out in front of the rich man’s gate to beg for food or money. Lazarus was covered with sores; and his great desire would be to eat any scrap of food that fell off the rich man’s table. While Lazarus begged, wild dogs would come and lick his sores.
And it is, the poor man died; and the angels carry [him] to the bosom of Abraham. Also the rich [man] died and he was buried.	At some point in time, both the poor man and the rich man die. The angels carry the poor man up to the bosom of Abraham; while the rich man is buried in the soil.

A Complete Translation of Luke 16	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
And while in Hades, [the rich man] lifts up his eyes, in torments, to see Abraham from afar and Lazarus at his bosom. Crying out, he said, 'Abraham, have compassion for me and send Lazarus that he might dip the tip of his finger [into] water and cool down my tongue because I keep on being torment by this flame.'	The rich man finds himself in Hades, in torments; but he is able to lift up his eyes to see Abraham from afar and Lazarus is right there with him. He cries out, making this request: 'Abraham, have some compassion for me and send Lazarus to me just for a moment. Let him dip just the tip of his finger into water in order to cool down my tongue, because I continue being tormented here in this flame.'
Then Abraham said, 'Child, be reminded that you received good [things] during your life and, in the same way, Lazarus received evil [things]. But now, here, he is comforted but you keep on being tormented.'	Then Abraham explained the situation, 'Child, remember that you received many good things during your life while Lazarus receive a lot of sadness and difficulties. But now that he is here, he is comforted; while you are being tormented.'
And [given] all this, [there is] a great chasm fixed between us and you+, so that those wishing to cross over to you+ are not able; nor are any [able] to cross over from there to [be] with us.'	Besides that, there is a great chasm fixed between us, so that anyone who might wish to cross over to you, cannot do so; and those who want to come from there to us are similarly unable to do that.'
The rich man [lit., he] then said, 'I keep on asking you, therefore, father [Abraham], that you might send Lazarus [lit., him] to the home of my father, because I have 5 brothers. [I want him to go] so that he might testify to them [the gospel message], so that they do not also come into this place of torment.'	The rich man said to Abraham, 'I ask you, father Abraham, that you send Lazarus to speak to my family, because I have 5 brothers. I want Lazarus to give them the gospel of Jesus Christ so that they do not also find themselves in this place of torment.'
But Abraham said, 'They keep on having Moses and the Prophets; let them hear them!'	But Abraham said, 'They have the Old Testament Scriptures, with the words of Moses and the prophets. They merely need to listen to them.'
The rich man [lit., (one)] said, 'No, father Abraham, but if one from the dead might come directly to them, [then] they will change their minds.'	The rich man replied, 'No, father Abraham, but if someone from the dead comes to them, then they will change their thinking.'
[Finally,] Abraham [lit., he] said to the rich man [lit., him], 'If they will not hear Moses and the Prophets, neither will they be convinced if one might rise up from the dead.' "	Finally, Abraham said to the rich man, "If he will not hear Moses and the Prophets, and be convinced by the words of God, then they will not be persuaded, even if one rises up from the dead.' "
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time:

Doctrinal Teachers Who Have Taught Luke 16			
	Series	Lesson (s)	Passage
R. B. Thieme, Jr.	1961 Basics (#101)	#16	Luke 16:19-31
	1985 Ephesians (#412)	#825-826	Luke 16:21-31

Doctrinal Teachers Who Have Taught Luke 16

	Series	Lesson (s)	Passage
	1985 Ephesians (#412)	#1068	Luke 16:18
	1985 Ephesians (#412)	#1106	Luke 16:18
R. B. Thieme, III	2010 Life of Christ	#823–826	Luke 16:8–18
	2010 Life of Christ	#827–835	Luke 16:19–31
Grace Notes by Dr. Daniel Hill (edited by Warren Doud)	Book of Luke https://www.gracenotes.info/luke/luke.pdf		Luke 16:1–31

