

# Luke 17

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## Luke 17:1–37 Jesus Teaches About Faith, the Unworthy Servant and the Kingdom

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 17 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:** Like many of these *teaching* chapters in Luke, there is a lot of material here. He taught about causing young children to fall, about forgiving your brother, about the amount of faith needed, about the unworthy servants and about the coming kingdom (about a third of this chapter). Jesus also heals 10 lepers in this chapter, only one of whom returns to express gratitude.

*Bible Summary: Jesus said, "If your brother repents, forgive him." He healed ten lepers. He said, "In his day the Son of Man will light up the sky."*<sup>1</sup>

This should be the most extensive examination of Luke 17 available, where you will be able to examine in depth every word of the original text.

### Quotations:

### Outline of Chapter 17:

#### Preface

#### Introduction

vv.	1–10	<b>Jesus Teaches His Disciples</b>
vv.	1–2	<b>The offense of causing a little one to fall</b>
vv.	3–4	<b>Forgiving one who trespasses against you many times</b>
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vv.	11–19	<b>Jesus Cleanses the 10 Lepers</b>
vv.	20–37	<b>The Kingdom of God</b>
vv.	20–21	<b>The pharisees ask, when will the Kingdom of God come?</b>
vv.	22–25	<b>The second advent of the Son of Man</b>
vv.	26–32	<b>Judgment to come suddenly, as in the days of Noah or Lot</b>
vv.	33–36	<b>One will be taken and the other will be pardoned</b>
vv.	37	<b>Recognize the signs</b>

#### Chapter Summary

#### Addendum

### Charts, Graphics and Short Doctrines:

Preface	<b>Quotations</b>
Introduction	<b>Titles and/or Brief Descriptions of Luke 17</b> (by Various Commentators)
Introduction	<b>Brief, but insightful observations of Luke 17</b> (various commentators)
Introduction	<b>Fundamental Questions About Luke 17</b>
Introduction	<b>The Prequel of Luke 17</b>

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





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

<b>Doctrines Covered or Alluded To</b>			

<b>Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter</b>			
<b>Genesis 6</b>	<b>Genesis 19</b>	<b>Leviticus 14</b>	<b>Luke 4</b>

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

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

<b>Definition of Terms</b>	
<b>1<sup>st</sup> and 2<sup>nd</sup> Advents of Jesus</b>	When Jesus first came to walk on this earth, that was the 1 <sup>st</sup> Advent. When He returns to destroy the nations who are about to invade Israel, that will be the 2 <sup>nd</sup> Advent. <b>David and the two advents of Jesus Christ</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ). ( <a href="#">Stan Murrell</a> )
<b>5<sup>th</sup> Stage of National Discipline</b>	This is the stage of discipline God brings upon Israel when the people are removed from their own land and taken into slavery by some foreign power. Thieme called this the 5 <sup>th</sup> Cycle of Discipline. The <b>Five Cycles of Discipline</b> ( <a href="#">R. B. Thieme, Jr.</a> ) ( <a href="#">Ken Ford</a> ) ( <a href="#">Joe Griffin chart</a> ) ( <a href="#">Lee Griffith</a> ) ( <a href="#">Wisdom and Knowledge</a> ) ( <a href="#">L. G. Merritt</a> ).
<b>Age of Israel</b>	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 <b>Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Angel, Angels, Elect Angels, and Fallen Angels</b>	Angels were living creatures created before man. They also have free will. Those who chose against God (or sinned against God) are fallen angels. They will spend eternity in the Lake of Fire. Those who have never sinned against God and never rebelled against God are the <i>elect angels</i> . We do not know exactly what their future is, apart from them spending eternity with God. See the <b>Angelic Conflict</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Apostle, Apostles, Apostleship</b>	The gift of Apostleship is the highest gift of the Church Age. This gives authority over more than one church to the individual with this gift (such a person usually has a plethora of gifts in addition to). Grace Notes on Apostleship ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ); L. G. Merritt ( <a href="#">Apostleship</a> ); Jack M. Ballinger ( <a href="#">Apostleship</a> ); Roy A. Cloudt ( <a href="#">Defined</a> ) ( <a href="#">Apostleship</a> ), Got Questions ( <a href="#">What is an Apostle?</a> ).

Definition of Terms	
<b>Baptism of Fire</b>	The baptism of fire is the removal of all unbelievers from the earth at the end of the Tribulation. See Doctrine of the <b>Baptism of Fire</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Bible Doctrine</b>	Bible doctrine is the information found in the Old and New Testaments which God wants all believers to know. We live in the Church Age, where there is no additional Scripture being written; and therefore, there is no direct teaching by God to man. All that we need to know is found within the pages of the Bible. See the <b>Importance of Bible Doctrine</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Canaan, the Land of Promise</b>	Canaan is the land promised by God to Israel on a number of occasions. It is named <i>Canaan</i> after the <i>Canaanites</i> who live there. In modern terms, this would be the land between Egypt and Lebanon (roughly).
<b>Carnal</b>	A believer is either carnal (out of fellowship) or spiritual (in fellowship). The believer becomes carnal by sinning; he gets back into fellowship by naming his sins to God. See the Doctrine of <b>Rebound</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>The Christian Life; the Christian Way of Life</b>	The <i>Christian life</i> is a synonym for the spiritual life. Key to the Christian life is faith in Christ; naming of one's sins to God (rebound), and growing by means of Bible doctrine. See the <b>Doctrine of Walking</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ); <b>Christian Basics</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ), the <b>Spiritual Life in the Church Age</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ) and The <b>Basic Mechanics of the Christian Life</b> (also known as, <b>The Christian Life for Dummies</b> ) ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Church Age</b>	The period of time in history where God works through the body of believers, also known as the church. This age began on the Day of Pentecost, following our Lord's resurrection and ascension, and continues today. See the <b>Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Civilization</b>	A civilization marks a new beginning on planet earth. Often, there has been some sort of a purging which occurs first. Adam and Eve began the first human civilization. After God destroyed the inhabitants of the earth with water, a new civilization began with Noah, his wife and his sons, and his son's wives. The Millennium will begin a 3 <sup>rd</sup> human civilization, when unbelievers are removed from the earth. See <b>Civilizations</b> ( <a href="#">Word of Truth</a> )
<b>David's Greater Son</b>	<i>David's Greater Son</i> is a reference to the Messiah Who would come from the loins of David. In the Davidic Covenant (2Samuel 7), Nathan (speaking on behalf of God) promises the David's son would rule after David dies. Although this is clearly a prophesy about Solomon, Nathan also says, " <b>And your house and your kingdom shall be made sure forever before me. Your throne shall be established forever.</b> " (2Samuel 7:16; ESV; capitalized). David prophesied about his own Son in Psalm 110:1 <b>The LORD says to my Lord: "Sit at My right hand, until I make Your enemies Your footstool."</b> ESV (capitalized) Jesus has an exchange with the religious types over this very topic in Matt. 22:41–46. The phrase, <i>David's Greater Son</i> , is not found in the Bible.
<b>Disciple, Disciples</b>	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).

Definition of Terms	
<b>Divine Good</b>	This is good which is completely in accordance with the plan of God. In order for a person to perform acts of divine good, they must be in fellowship and be thinking Bible doctrine. As a result, that which they do is divine good and moves the plan of God forward. See also the <b>Doctrine of Divine Good</b> ( <a href="#">L.G. Merritt—West Bank Bible Church</a> ) ( <a href="#">Grace Bible Church of Baytown</a> ) ( <a href="#">Maranatha Church</a> ).
<b>Gentile, Gentiles</b>	<i>Gentile</i> is a term applied to anyone who is not Jewish (Hebrew). That is, someone who does <i>not</i> have the genes of Abraham, Isaac, and Jacob. Because Jewish society in general rejected Jesus Christ, He then spoke of turning to the gentiles with His message. Paul during his ministry realized that he was primarily to go to the gentiles with the word of Christ. On occasion, the word <i>gentile</i> is synonymous with <i>unbeliever</i> . (Don Samdahl on <a href="#">The Gentile Exceptions</a> ) <b>Gentile Salvation in the Old Testament</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Gospel , Gospel Message, Gospels</b>	There are at least 3 ways to understand the word <i>gospel</i> : (1) It is a synonym for the truth, or the real truth. (2) The gospel of Jesus Christ refers to the revelation of the means of salvation to unregenerate man: “ <b>Believe on the Lord Jesus Christ and you will be saved.</b> ” There are other things which may be included in the gospel, such as a reference to the cross, to Jesus dying for our sins, to Jesus being resurrected, etc. The new believer never hears the entire gospel message; he hears a portion of it and believes that and is saved. Then, as a believer, he may learn the rest of it (depending upon whether he has positive volition towards doctrine after salvation). (3) The gospels refer to the 4 biographies of Jesus the Messiah.
<b>Israel</b>	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.
<b>Jew, Jews, Jewish</b>	Genetically, Jews are those with the genes of Abraham, Isaac, and Jacob. Religiously, those who follow the faith of Abraham (and today, those who follow a distorted version of the faith of Moses). Hebrew is the term used in the Old Testament; Jew/Jewish is used in the New. See <a href="#">Jews, Gentiles and Christians</a> ; <a href="#">Jewish Civilization</a> ; <a href="#">The Jewish Religious Systems</a> ; <a href="#">The Jews and Hellenism</a> ; <a href="#">Jews and Judaism</a> ; and <a href="#">Jews and Gentiles in Bible Times</a> .
<b>The Jewish Age</b>	The period of time which includes the patriarchs (Abraham, Isaac and Jacob); the nation Israel; and the Tribulation (which takes place at the end of the Church Age). The Jewish Age is equivalent to the Age of Israel. See the <b>Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Kingdom of God , Kingdom of Heaven</b>	The Kingdom of God (which is equivalent to the Kingdom of Heaven) is anywhere that God’s reign is supreme. Since these words often refer to the Millennium, we further modify that definition to mean, God’s discipline in His kingdom is reasonably quick and always certain. The Kingdom of God can refer to heaven and Jesus said, at one time, “The Kingdom of God is within.” (Don Samdahl on the <a href="#">Kingdom of God</a> ) (Spokane Bible Church on <a href="#">Kingdom Citizenship</a> ).

Definition of Terms	
<b>Messiah</b>	The Messiah is one of the terms found in the Old Testament (and New) which refers to Someone Who would come and deliver the Jews. There was the true foundation of the Hebrew faith, and that was the Messiah-to-come; there was the false foundation of the bastardized Hebrew faith, and that was legalism. The Messiah is known by several titles in the Old Testament, including David's Greater Son and the Suffering Servant. Jesus Christ fulfilled all of the prophecies related to the Jewish Messiah, even though He was, for the most part, rejected by His people. Jesus will return to a much more appreciative people in the future. The <b>Messiah</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ). The <b>Jewish Messiah</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ). The <b>Promised Messiah</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ). (Grace Notes: <a href="#">Messiah in the Old Testament</a> ) (Spokane Bible Church: <a href="#">Messiah</a> ; <a href="#">Messiah's Birth was Unique</a> ; <a href="#">Messianic Prophecies 1</a> ; <a href="#">Messianic Prophecies2</a> )
<b>Millennium</b>	The Millennium is the dispensation of the 1000 year reign of Christ over the earth, following the Great Tribulation, where all unbelievers will be removed from the earth (which is known as the <i>Baptism of Fire</i> ). (Grace Bible Church of Baytown: <a href="#">Millennial Facts</a> , <a href="#">Millennial Life</a> ) (Grace Fellowship Church on the <a href="#">Millennium</a> ) (Maranatha Church on the <a href="#">Doctrine of the Millennium</a> ) (Spokane Bible Church <a href="#">Brief Summary of the Millennium</a> )
<b>Negative Volition</b>	There are three kinds of truth in this world: divine establishment truth; the gospel of Jesus Christ; and Bible doctrine. When you reject any of these, you are exercising negative volition toward what you have rejected. The <b>Laws of Divine Establishment</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ). <b>Salvation</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ). The <b>Importance of Bible Doctrine</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Pharisee, Pharisees</b>	The pharisees make up the primary religious sect found in the gospels and Acts. Their doctrines are based upon a legalistic interpretation of the Old Testament and heavily dependent upon traditions of earlier teachers. Jesus said that they followed the laws of men rather than teaching of Scripture (Matt. 15:9).
<b>Priest, Priests</b>	During the Age of Israel, only those descended from Aaron were priests. Priests represent man before God (whereas, a prophet represents God to man). Because priests are men, they can be a corrupt group.  In the Church Age, every believer is a priest and there is no specialized priesthood. Every priest-believer can represent himself directly to God. See the <b>Priesthoods of God and of Man</b> : ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Rapture</b>	The rapture marks the time when all remaining believers on the earth are taken up to meet Jesus Christ in the air. This event marks the end of the Church Age. There are no prophecies to be fulfilled prior to the rapture, so it cannot be predicted with a date or time. The rapture is also called the <i>exit-resurrection</i> . ( <a href="#">Rapture @ Grace Bible Church</a> ); ( <a href="#">Pre-Tribulation Rapture @ Grace Bible Church</a> ); ( <a href="#">Rapture @ Got Questions</a> ); ( <a href="#">Rapture @ Theopedia</a> ).
<b>Rebound (Restoration to fellowship with God)</b>	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The <b>Doctrine of Rebound</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ).



Definition of Terms	
<b>Religion, Religious</b>	Strictly speaking, <i>religion</i> is man earning God's approbation through man's efforts, works and/or piety. This is the basis of all religions. <i>Christianity</i> is a relationship with God through Jesus Christ. We are saved because we stand upon the merit of Jesus Christ; not because of any good thing in us. See the <b>Doctrine of Religion (Philip. 1:21)</b> ( <a href="#">Chart from Middletown Bible Church</a> ) ( <a href="#">Christian Ministries International</a> ).
<b>The Sabbath</b>	The Sabbath Day is Saturday, and this was a day of rest for the Hebrew people, during which they would not work but contemplate the finished work of God. This became a repository of legalism over the years, where this day became more and more tightly regulated with new laws and regulations not found in Scripture. Believers in the Church Age are not under any Sabbath day restrictions. (Spokane Bible Church <a href="#">Sabbath Summary</a> ) (Grace Notes: <a href="#">Jewish Teaching on the Sabbath</a> ) Kukis— <a href="#">Doctrine of the Sabbath Day (HTML)</a> ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Sin nature</b>	The sin nature is that part of man, passed down from father to his children, which is in rebellion to God. In the Church Age, we are either controlled by the sin nature or by the Holy Spirit. The sin nature has an area of weakness and an area of strength, as well as a lust pattern. The <b>Doctrine of the Sin Nature (Grace Notes)</b> ; <b>Doctrine of the Old Sin Nature (Buddy Dano)</b> ; <b>Old Sin Nature (James Allen)</b> ( <a href="#">Michael Lemmon</a> <sup>2</sup> ) ( <a href="#">L. G. Merritt</a> ) ( <a href="#">The origin of the old sin nature—McLaughlin</a> ) ( <a href="#">Doctrine of the Old Sin Nature—Makarios</a> —Word document) ( <a href="#">Sin Nature</a> )
<b>Son of Man</b>	<i>Son of Man</i> is a title for Jesus which emphasizes His humanity.
<b>Soul , Human Soul , Souls</b>	The soul is the immaterial part of man. It has volition, mentality, vocabulary, norms and standards, conscience, consciousness, self-consciousness, and the sin nature. The human soul has a technical meaning, where it is contrasted with the human spirit: the human soul stores up human experience and information about life on earth, while the human spirit specifically contains information related to God and the spiritual life. Grace Bible Church of Baytown ( <a href="#">Characteristics, Diagram, Soul and Depravity of the Soul, Battle for Soul Control, Soul Tragedy, Prospering Soul, Soul's Need for Daily Doctrine, Soul's Need #2</a> ); Grace Notes ( <a href="#">Doctrine of the Soul</a> ; <a href="#">PDF</a> ).
<b>Synagogue; Synagogues</b>	Synagogues are consecrated spaces used for the purpose of prayer, the reading aloud of the Tanakh (the entire Hebrew Bible, including the Torah), the study of the Tanakh, and to assemble and worship.  Most believe that synagogues were first formed during the Babylonian captivity (586–537 B.C.). One of the leaders at the end of the Second Temple era, promulgated the idea of creating individual houses of worship in whatever locale Jews found themselves. <sup>3</sup> It is reasonable to suppose that there were formal and informal gatherings prior to this.

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

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

Definition of Terms	
<b>The Tabernacle, Tent of Meeting</b>	The Tabernacle was the original place of worship designed by God. It was constructed in the desert wilderness where the Jews lives before entering the Land of Promise; and it was the focal point of their worship up to the monarchy. The design of the Tabernacle, the furniture, and the way its furniture was arranged, all spoke of the first advent of Jesus Christ and His death on the cross. For instance, the Ark of God was made of wood overlain with gold, speaking of the Lord's Deity and humanity. The Tabernacle represented the 1 <sup>st</sup> Advent of the Lord, as it was moveable. The Temple (a permanent structure) represented the Lord in the Millennium as the King of Israel. See the <b>Ark of God</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ); and the <b>Model of the Tabernacle</b> (which represents Jesus Christ and the cross) ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ); the <b>Tabernacle (Redeeming Grace)</b> ; <b>Jesus—the Golden Lampstand</b> ( <a href="#">Grace Bible Church</a> ).
<b>The Temple</b>	The Temple is a permanent structure as the place of worship of the Revealed God, originally built by Solomon. Both Solomon and the Temple represent the Lord Jesus Christ and His reign in the Millennium. See the Temple, <b>Description and Measurements</b> ( <a href="#">Grace Notes</a> ); <b>Solomon's Temple</b> ( <a href="#">Redeeming Grace</a> ); the <b>Temple</b> ( <a href="#">Redeeming Grace</a> ).
<b>The Tribulation</b>	When the Church Age comes to its completion, and the body of believers is raptures from this earth, there is remain a shortened 7 years which time is known as the Tribulation. This is actually the end of the Jewish Age and has many names in the Bible (like <i>the time of Jacob's trouble</i> ). ( <a href="#">Doctrine of the Tribulation—Pastor L.G. Merritt</a> ) ( <a href="#">The Great Tribulation—Cherreguine Bible Doctrine Ministries</a> ) ( <a href="#">Tribulation Time line [Chart]—Grace Bible Church of Baytown</a> )
Some of these definitions are taken from <a href="https://www.gotquestions.org/">https://www.gotquestions.org/</a> <a href="http://rickhughesministries.org/content/Biblical-Terms.pdf">http://rickhughesministries.org/content/Biblical-Terms.pdf</a> <a href="http://www.gbible.org/index.php?proc=d4d">http://www.gbible.org/index.php?proc=d4d</a> <a href="http://www.wordoftruthministries.org/terms-and-definitions/">http://www.wordoftruthministries.org/terms-and-definitions/</a> <a href="http://www.theopedia.com/">http://www.theopedia.com/</a>	
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## An Introduction to Luke 17

**Introduction:** There is only one reference to location in Luke 17. In v. 11, Jesus is traveling towards Jerusalem, and He is moving along the borders of Samaria and Galilee. Apart from this, most of chapter 17 is teaching (apart from Jesus healing 10 lepers). Luke 10–17 is about 90% teaching (I roughed this by looking at a redline Bible). So, even though there is teaching in these chapters which are certainly tied to specific incidents, most of the teaching either stands on its own or has many applications apart from its historical context.

Jesus, at least thrice in this chapter, is said to be speaking directly to His **disciples**. Once, He is answering one of the few seemingly legitimate questions given to Him by a pharisee.

Apart from a brief narrative, most of this chapter is devoted to teaching. The first half of this chapter has 3 unrelated teaching segments (concerning faith, concerning the unworthy servant, which is followed by the healing of the 10 leper incident, which is followed by a rather lengthy dissertation about the end times (although this talk was initiated by the question of a pharisee (v. 20), much of Jesus' teaching on this topic is directed towards His disciples (v. 22).

Although these different things appear to be somewhat random, this chapter does hold together thematically. Salvation is by have the faith of a mustard seed, indicating the smallness of the faith which is required to apprehend salvation. The unworthy servant essentially describes those who claim or appear to be in God's favor, but who are not doing what they are supposed to be doing.

Jesus appears to be interrupted by 10 men suffering serious skin diseases—diseases which are probably transmittable, and diseases which makes normal function in society impossible. Jesus tells the men what to do, and they find themselves healed while on their way to present themselves to the **priests**. Only one of the man returns to thank Jesus and to give glory to God.

Now, Jesus is then asked what appears to be a legitimate question from one of the **pharisees**, and He gives a serious, well thought-out reply, but one which will not result in Him being arrested on the spot for blasphemy.

In His reply to the pharisees, He seems to teach them that asking, "When the **Kingdom of God** is coming" is the wrong question to be asking. The problem is, these men—these pharisees—have rejected their King, and, therefore, without the faith of a mustard seed, they have no part in the Kingdom of God. They believe themselves to be servants of God, but they are like the unfaithful servants spoken of at the beginning of this chapter. Furthermore, these pharisees are unappreciative regarding all that God has done for them.

A title or one or two sentences which describe Luke 17.

### **Titles and/or Brief Descriptions of Luke 17 (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 17 (various commentators)**

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

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

### **Fundamental Questions About Luke 17**

Some of these questions may not make sense unless you have read Luke 17. There are **two translations** at the very end of this chapter if you wanted to do that before proceeding any further in this study.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

### The Prequel of Luke 17

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

### The Principals of Luke 17

**Characters**

**Biographical Material**

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

### The Places of Luke 17

**Place**

**Description**

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

### By the Numbers

**Item**

**Date; duration; size; number**

By the Numbers	
Item	Date; duration; size; number

Chapter Outline
Charts, Graphics and Short Doctrines

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

A Synopsis of Luke 17	

Chapter Outline
Charts, Graphics and Short Doctrines

The ESV (capitalized) is used below:

Outlines and Summaries of Luke 17 (Various Commentators)	

Chapter Outline
Charts, Maps and Short Doctrines

The ESV (capitalized) is used below (unless otherwise noted):

A Synopsis of Luke 17 from the Summarized Bible	
<b>Contents:</b>	Instruction in forgiveness. Parable of service. Ten lepers healed. Second coming of Jesus foretold.
<b>Characters:</b>	Jesus, disciples, ten lepers, Pharisees, Noah, Lot, Lot's wife.
<b>Conclusion:</b>	God's relation to the believer is not one of contract but of ownership, and since we never can merit His favors, we should ever let Him have the praise of His comforts, while we seek to

## A Synopsis of Luke 17 from the Summarized Bible

manifest His spirit toward our fellowmen.  
 Our Lord Jesus is with certainty coming back to earth to reign gloriously. His coming will be with such suddenness that none can announce it in advance. The world will be moving on in its regular pursuits in disregard of the warnings of God’s Word, when He appears.

**Key Word:** Duty, Luke 17:10 (“So you also, when you have done all that you were commanded, say, 'We are unworthy servants; we have only done what was our duty.' ”); thankfulness, Luke 17:16 (...and he fell on his face at Jesus' feet, giving him thanks. Now he was a Samaritan.); Second Coming, Luke 17:24 (For as the lightning flashes and lights up the sky from one side to the other, so will the Son of Man be in his day.).

**Strong Verses:** Luke 17:4 (“...and if he sins against you seven times in the day, and turns to you seven times, saying, 'I repent,' you must forgive him.”), Luke 17:6 (And the Lord said, "If you had faith like a grain of mustard seed, you could say to this mulberry tree, 'Be uprooted and planted in the sea,' and it would obey you.), Luke 17:24 (For as the lightning flashes and lights up the sky from one side to the other, so will the Son of Man be in his day.), Luke 17:26 (Just as it was in the days of Noah, so will it be in the days of the Son of Man.), Luke 17:34 (I tell you, in that night there will be two in one bed. One will be taken and the other left.), Luke 17:36 (There will be two in the field; the one will be taken and the other one will be left.—MLV 2020).

**Striking Facts:** Luke 17:21 (“...nor will they say, 'Look, here it is!' or 'There!' for behold, the kingdom of God is in the midst of you.”). Jesus did not teach these wicked men that the “kingdom of the heavens was “within” them, but “among” them. It was then in their midst in the person of the Savior and His disciples. He has a kingdom which is yet to come with outward show (Luke 17:24) and with such suddenness that men will not be able to point here and there and say “the kingdom is coming.” This is exactly what men are now trying to do, thinking the earthly kingdom can be set up without the King present.

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Luke 17 (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 15–19)

Scripture	Text/Commentary
Luke 15	Jesus Teaches by Parables (Lost Sheep, Lost Coin, Prodigal Son)
Luke 16A	Parable of the Dishonest Servant
Luke 16B	Jesus Teaches (Law and the Kingdom, Divorce and Remarriage)
Luke 16C	Jesus Teaches about the Rich Man and Lazarus
Luke 17A	Jesus Teaches (Offences, Faith and Duty, Parable of the Unworthy Servants)
Luke 17B	Jesus Cleanses 10 Lepers
Luke 17C	Jesus Teaches about the Coming Kingdom and Who Will Be There
Luke 18A	Jesus Teaches by Parables (the Persistent Widow, the Pharisee and the Tax Collector)
Luke 18B	Jesus Blesses the Children
Luke 18C	Jesus and the Rich Young Ruler

## The Big Picture (Luke 15–19)

Scripture	Text/Commentary
Luke 18D	Jesus Speaks of His Impending Death
Luke 18E	Jesus Heals a Blind Beggar
Luke 19A	Jesus and Zacchaeus
Luke 19B	Jesus Teaches the Parable of the Ten Minas
Luke 19C	Jesus Triumphant Entry into Jerusalem
Luke 19D	Jesus Weeps Over Jerusalem
Luke 19E	Jesus Cleanses the Temple

[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 just added the [Holy Aramaic Scriptures](#), which are based upon Eastern Aramaic manuscripts.

I have begun to do an *updated* Charles Thomson translation (I simply update some of his use of Old English). I have found that the Holy B. Improved Ed. (1912) and the Israeli Authorized Version rarely offer any interesting insights to the translation of a verse, so I have begun to eliminate them with this chapter.

In the second draft, I have added J. B. Phillips, the Casual English Bible, the New Catholic Bible, the New RSV (Anglicized Catholic Edition), the Legacy Standard Bible (an update on the NASB), the New Matthew Bible and the Revised Geneva Translation.

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 often 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) in many instances, the summary was not really accurate. For those reasons, I just did not see the Shmoop summary as being helpful in any way. Therefore, I have decided to exclude it for hereon in.

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*.

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

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

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

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

## Jesus Teaches His Disciples The offense of causing a little one to fall

Vv. 1–10 are three different topics taught by the Lord to His disciples (we don't know exactly who might be there apart from His disciples). These three topics are so different that, Jesus could have taught them at almost any time. However, they are very difficult teachings to understand and to pin down; so this would suggest to me that they are rightly placed where they are, near the end of the Lord's Galilee ministry (that He is headed towards Jerusalem is revealed in v. 11).

Kukis slavishly literal:

**But He said face to face with the disciples of His, "Impossible it is of the snares not to come; but woe through who keeps on going. It is advantageous to him if a stone—a millstone—keeps on encircling about the neck of his and he has been cast down into the sea than that he might cause to stumble the small of these, only one.**

Luke  
17:1–2

Kukis mostly literal translation:

**And Jesus [lit., He] said directly to His disciples, "It is inevitable that snares will come; but woe [to him] through whom [they] come. [In fact,] it is better for him if a large millstone is hung around his neck and that he is cast down into the sea, than he cause one of these little ones to stumble.**

Kukis paraphrase

**Jesus said directly to His disciples, "Snares and difficulties are inevitable in life; they will come upon us. But woe to the one through whom these things come. Furthermore, if such a one causes the little ones to stumble, then it is better for him to have a large millstone hung around his neck and that he be cast into the sea.**

Here is how others have translated this verse:

**Ancient texts:**

I will use the Westcott-Hort Greek text as the basis for my English translation. I use that text primarily because e-sword has a nice module by Rob Wolfram which has the interlinear English text, Strong's #'s, and the Greek morphology. The e-sword



tab is IWH+P. I do not use their English text for my translation. Also, throughout, I take in consideration alternate readings.

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

I will compare the Greek text to English translations of the Latin and Syriac (= Aramaic) texts, using the Douay-Rheims translation<sup>4</sup> and George Lamsa's translation from the Syriac. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.).

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

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

Underlined words indicate differences in the text.

#### Ancient texts:

Westcott-Hort Text (Greek)	But He said face to face with the disciples of His, "Impossible it is of the snares not to come; but woe through who keeps on going. It is advantageous to him if a stone—a millstone—keeps on encircling about the neck of his and he has been cast down into the sea than that he might cause to stumble the small of these, only one.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. And he said to his disciples: It is impossible that scandals should not come. But woe to him through whom they come! It were better for him that a millstone were hanged about his neck and he cast into the sea, than that he should scandalize one of these little ones.
Holy Aramaic Scriptures	And Eshu {Yeshua} had said unto His Disciples, "It isn't possible that offenses won't come, but, woe unto that one by whose hand they will come! It was better for him if a millstone of a khamara {a donkey} were hung on his neck and he was thrown in the yama {the sea} rather than he should offend one from these little ones.
Eastern Aramaic Manuscript	And Eshu {Yeshua} had said unto His Disciples, "It isn't possible that offenses won't come, but, woe unto that one by whose hand they will come! It was better for him if a millstone of a khamara {a donkey} were hung on his neck and he was thrown in the yama {the sea} rather than he should offend one from these little ones.
James Murdock's Syriac NT	And Jesus said to his disciples: It cannot be, but that offences will come: but woe to him, by whom they come. Better for him were it, if a millstone were suspended to his neck, and he cast into the sea, than that he should cause one of these little ones to stumble.

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

Original Aramaic NT <sup>5</sup>	And Yeshua said to his disciples, "It is not possible that offenses shall not come, but woe to him by whose hand they shall come." "It were better for him if the millstone of a donkey were hung on his neck and he were cast into the sea than that he would stumble one of these little ones."
Lamsa Peshitta (Syriac)	And Yeshua said to his disciples, "It is not possible that offenses shall not come, but woe to him by whose hand they shall come." "It were better for him if the millstone of a donkey were hung on his neck and he were cast into the sea than that he would subvert one of these little ones."

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 he said to his disciples, It is necessary for causes of trouble to come about, but unhappy is he by whom they come. It would be well for him if a great stone was put round his neck and he was dropped into the sea, before he made trouble for any of these little ones.
Bible in Worldwide English	Jesus said to his disciples, People will make other people do wrong. But the person who makes another person do wrong will have trouble. A big stone should be tied around his neck and then he should be thrown into the sea. That would be better for him than to make one of these little children do wrong.
Easy English	Jesus said to his disciples, 'Some bad things in this world will make other people do wrong things. You can be sure about that. But God will punish anyone who makes these bad things happen. These other people may not seem to be important. But you must not make them do wrong things. Do not do that! It would be better if someone tied a big stone round your neck, and then he threw you into the sea. <div style="border-left: 1px solid black; padding-left: 10px; margin-left: 20px;"> <p>The unimportant people here may be children. They may be people that do not believe strongly in Jesus. They may be new disciples of Jesus.</p> <p>Jesus is not telling a person to kill another person. But he is telling his disciples to think very seriously: God will judge someone who causes trouble like this.</p> </div>
Easy-to-Read Version–2001 Easy-to-Read Version–2008	Jesus said to his followers, "Things will surely happen that will make people sin. But it will be very bad for anyone who makes this happen. It will be very bad for anyone who makes one of these little children sin. It would be better for them to have a millstone tied around their neck and be drowned in the sea.
God's Word™	Jesus told his disciples, "Situations that cause people to lose their faith are certain to arise. But how horrible it will be for the person who causes someone to lose his faith! It would be best for that person to be thrown into the sea with a large stone hung around his neck than for him to cause one of these little ones to lose his faith.
Good News Bible (TEV)	Jesus said to his disciples, "Things that make people fall into sin are bound to happen, but how terrible for the one who makes them happen! It would be better

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

for him if a large millstone were tied around his neck and he were thrown into the sea than for him to cause one of these little ones to sin.

J. B. Phillips

**Jesus warns his disciples about spoiling the spirit of the new kingdom**

Then Jesus said to his disciples, "It is inevitable that there should be pitfalls, but alas for the man who is responsible for them! It would be better for that man to have a mill-stone hung round his neck and be thrown into the sea, than that he should trip up one of these little ones. So be careful how you live. V. 3a is included for context.

*The Message*

**A Kernel of Faith**

He said to his disciples, "Hard trials and temptations are bound to come, but too bad for whoever brings them on! Better to wear a concrete vest and take a swim with the fishes than give even one of these dear little ones a hard time!

NIRV

**Sin, Faith and Duty**

Jesus spoke to his disciples. "Things that make people sin are sure to come," he said. "But how terrible it will be for anyone who causes those things to come! Suppose people lead one of these little ones to sin. It would be better for those people to be thrown into the sea with a millstone tied around their neck. So watch what you do. V. 3a is included for context.

New Life Version

**Jesus Teaches about Forgiving**

Jesus said to His followers, "For sure, things will come that will make people sin. But it is bad for the person who makes someone else sin. It would be better for him to have a large rock put around his neck and be thrown into the sea, than that he should cause one of these little ones to sin.

New Simplified Bible

Jesus told his disciples: »Things that cause people to stumble do happen. However it is a terrible thing for someone to make them happen! »It would be better for him to have a large millstone tied around his neck and be thrown into the sea than for him to cause one of these little ones to sin.

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

Casual English Bible<sup>6</sup>

**A PEEK INTO GOD'S KINGDOM  
STOP SINNING BUT KEEP FORGIVING**

Jesus told his disciples, "It's inevitable. There are going to be obstacles out there that could trip you up. But I've got bad news for the people sticking their feet out and doing the tripping. Their time is coming. For those people who cause these little ones to stumble, it would be better for them if someone tied a rock around their neck and pitched them in the sea.

Contemporary English V.

Jesus said to his disciples: There will always be something that causes people to sin. But anyone who causes them to sin is in for trouble. A person who causes even one of my little followers to sin would be better off thrown into the ocean with a heavy stone tied around their neck.

The Living Bible

"There will always be temptations to sin," Jesus said one day to his disciples, "but woe to the man who does the tempting. 2-3 If he were thrown into the sea with a huge rock tied to his neck, he would be far better off than facing the punishment in store for those who harm these little children's souls. I am warning you! V. 3a is included for context.

New Berkeley Version

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New Century Version

.

New Living Translation

**Teachings about Forgiveness and Faith**

One day Jesus said to his disciples, "There will always be temptations to sin, but what sorrow awaits the person who does the tempting! It would be better to be

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

thrown into the sea with a millstone hung around your neck than to cause one of these little ones to fall into sin. So watch yourselves! V. 3a is included for context.

The Passion Translation  
UnfoldingWord Simplified T.

Jesus said to his disciples, "Things that tempt people to sin will certainly happen, but how terrible it will be for anyone who causes those things to happen! It would be better for that person if someone fastened a huge stone around his neck and threw him into the sea, than if he were to cause to sin someone who is weak in his faith.

### Partially literal and partially paraphrased translations:

American English Bible

Well after that, [Jesus] said this to his disciples:  
'It's unavoidable that there'll be snares.  
However, woe to those who set them!  
For it would be better if a millstone was hung on his neck  
And he was thrown into the sea,  
Than to stumble one of these least ones.  
So, pay attention to yourselves! V. 3a is included for context.

Beck's American Translation  
Breakthrough Version

He said to His students, "It is unacceptable, the 'for the obstacles not to come' *part*. More importantly, what a tragedy *it is* to *the person* through whom it comes. It compensates for him if a millstone is put around his neck, and he has been tossed into the sea, than that he might trip up one of these little *ones*.

Common English Bible

#### **Faithful service**

Jesus said to his disciples, "Things that cause people to trip and fall into sin must happen, but how terrible it is for the person through whom they happen. It would be better for them to be thrown into a lake with a large stone hung around their neck than to cause one of these little ones to trip and fall into sin.

A. Campbell's Living Oracles

Then Jesus said to his disciples, It is impossible to exclude snares entirely; but, alas, for him who ensnares!  
It would be more eligible for him to have an upper millstone fastened to his neck, and to be cast into the sea, than to ensnare one of these little ones.

New Advent (Knox) Bible

And he said to his disciples, It is impossible that hurt should never be done to men's consciences; but woe betide the man who is the cause of it. Better for him to have had a mill-stone tied about his neck, and to be cast into the sea, than to have hurt the conscience of one of these little ones.

NT for Everyone

#### **Forgiveness, Faith and Obedience**

Jesus said to his disciples, 'There are bound to be things that trip people up; but woe betide the person who brings them about! It would be better to have a millstone hung around your neck, and be thrown into the sea, than to trip up one of these little ones. So watch out for yourselves.

The Spoken English NT<sup>7</sup>

#### ***Tripping People Up-Or Watching Out for them (Mt. 18:6-7, 21-22; Mk 9:42)***

Jesus said to his followers, "There's no avoiding it-things are going to come that trip people up.<sup>a</sup> Still, it's going to be horrible for whoever causes them.<sup>b</sup> They'd be better off to have a millstone hung around their neck and be thrown into the sea, than for them to trip up one of these little ones.

a. Lit. "It's impossible for stumbling blocks not to come."

b. Lit. "But woe to the person through whom they come."

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

Jesus said to his disciples: "It is inevitable that there should be snares; yet alas for him who is answerable for them!

<sup>7</sup> The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

It would be good for him if he had been flung into the sea with a mill-stone round his neck, rather than that he should prove a snare to even one of these lowly ones.

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

Christian Standard Bible	<p><b>Warnings from Jesus</b> He said to his disciples, "Offenses will certainly come, [Lit "<i>It is impossible for offenses not to come</i>"] but woe to the one through whom they come! It would be better for him if a millstone were hung around his neck and he were thrown into the sea than for him to cause one of these little ones to stumble.</p>
Conservapedia Translation	<p>Then He said to the disciples, "It is necessary that terrible things will happen, but woe to him who causes them! It would be better for him if a large stone were hung on his neck and he was thrown into the sea, than that he should harm one of these little ones.</p>
Ferrar-Fenton Bible	<p><b>Stumbling Blocks.</b> He then said to His disciples: "It is impossible for stumbling-blocks to be avoided; but alas for him by means of whom they come! It would be better for him to have an upper millstone fastened round his neck, and be flung into the sea, rather than that he should cause a single one of these little ones to fall.</p>
Free Bible Version <sup>8</sup>	<p>Jesus said to his disciples, "Temptations are unavoidable, but it will be a disaster for those through whom they come! For such people it would be better to have a millstone hung around the neck and thrown into the sea than to cause these little ones to sin.</p>
God's Truth (Tyndale)	<p>Then said he to the disciples, it cannot be avoided but that offenses will come. Nevertheless woe be to him through whom they come. It were better for him that a millstone were hanged about his neck, and that he were cast into the sea, then that he should offend one of these little ones.</p>
International Standard V	<p><b>Causing Others to Sin</b> <b>(Matthew 18:6-7, 21-22; Mark 9:42)</b> Jesus [Lit. He] told his disciples, "It is inevitable that temptations to sin will come, but how terrible it will be for the person through whom they come! It would be better for him if a millstone were hung around his neck and he were thrown into the sea than for him to cause one of these little ones to sin.</p>
NIV, ©2011	<p><b>Sin, Faith, Duty</b> Jesus said to his disciples: "Things that cause people to stumble are bound to come, but woe to anyone through whom they come. It would be better for them to be thrown into the sea with a millstone tied around their neck than to cause one of these little ones to stumble. So watch yourselves. V. 3a is included for context.</p>
Riverside New Testament	<p>HE said to his disciples, "It cannot be but that occasions of stumbling will arise, but alas for him through whom they come! It would be better for him if, with a millstone hung around his neck, he had been flung into the sea than to cause one of these little ones to stumble.</p>
Leicester A. Sawyer's NT	<p>AND he said to his disciples, It is inevitable that offenses should come; but woe to him by whom they come; it would be profitable for him if a millstone was placed around his neck, and he was cast into the sea, rather than that he should offend one of these little ones.</p>
UnfoldingWord Literal Text	<p>Jesus said to his disciples, "It is certain there will be things that can cause us to sin, but woe to that person through whom they come! It would be better for him if a millstone were put around his neck and he were thrown into the sea than that he should cause one of these little ones to stumble.</p>

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

Weymouth New Testament	Jesus said to His disciples, "It is inevitable that causes of stumbling should come; but alas for him through whom they come! It would be well for him if, with a millstone round his neck, he were lying at the bottom of the sea, rather than that he should cause even one of these little ones to fall.
Wikipedia Bible Project	Jesus told his disciples, "Temptations are unavoidable, but how bad it will be for those who do the tempting! It would be better for such people for a millstone to be hung around their neck and then to be thrown into the sea, rather than to be the cause of temptation for children in the faith.

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

Christian Community (1988) <sup>9</sup>	Jesus said to his disciples, "Scandals will necessarily come and cause people to fall; but woe to the one who brings them about. It would be better for him to be thrown into the sea with a millstone around his neck. Truly, this would be better for that person, than to cause one of these little ones to fall. Mt 18: 6-7; Mk 9:42
The Heritage Bible	And he said to the disciples, It is not to be supposed that offenses will not come, but woe to him through whom they come! It were better for him that a millstone were hanged about his neck, and he were flung into the sea, than that he should offend one of these little ones.
New American Bible (2011)	<b>Temptations to Sin.</b> <sup>a</sup> He said to his disciples, "Things that cause sin will inevitably occur, but woe to the person through whom they occur. It would be better for him if a millstone were put around his neck and he be thrown into the sea than for him to cause one of these little ones to sin. a. [17:1–2] Mt 18:6–7.
New Catholic Bible	<b>Various Episodes and Instructions</b> <b>Warning against Giving Scandal.</b> <sup>[a]</sup> Jesus said to his disciples, "Scandals are bound to occur, but woe to the man through whom they come! It would be better for him if a millstone were fastened around his neck and he were thrown into the sea than for him to cause one of these little ones to sin. Be on your guard! V. 3a is included for context. [a] Scandal is the snare that one extends to others in order to lead them into evil. It is especially grave when it is placed along the way of the "little ones."
New English Bible–1970	<b>Sin (Peraea) [ Lk.17.1-4 → ] - Mt.18.6-7, Mt.18.21-22, Mk.9.42</b> HE SAID TO HIS DISCIPLES, 'Causes of stumbling are bound to arise; but woe betide the man through whom they come. It would be better for him to be thrown into the sea with a millstone round his neck than to cause one of these little ones to stumble. Keep a watch on yourselves. V. 3a is included for context.
New Jerusalem Bible	He said to his disciples, 'Causes of falling are sure to come, but alas for the one through whom they occur! It would be better for such a person to be thrown into the sea with a millstone round the neck than to be the downfall of a single one of these little ones.
New RSV	.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Yeshua said to his <i>talmidim</i> , "It is impossible that snares will not be set. But woe to the person who sets them! It would be to his advantage that he have a millstone
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<sup>9</sup> From <https://www.bibliacatolica.com.br/christian-community-bible/luke/>

Hebraic Roots Bible	hung around his neck and he be thrown into the sea, rather than that he ensnare one of these little ones.
Holy New Covenant Trans.	And Yahshua said to the disciples, It is impossible that the offenses should not come, but woe to him by whose hand they come! It is better for him if a millstone turned by a donkey is put around his neck, and he be thrown into the sea, than that he should cause to stumble one of these little ones.
The Israel Bible (beta) Israeli Authorised Version	Jesus said to his students, "Things will surely occur which will cause people to sin, but it will be horrible for the person who causes this to happen. If he causes one of these little ones to sin, it would be better for him to drown with a big rock tied to his neck.
Tree of Life Version	Then said he unto the talmidim, It is impossible but that offences will come: but woe unto him, through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones. Then Yeshua said to His disciples, "Stumbling blocks are bound to come, but woe to the one by whom they come! It would be better for him to have a millstone put around his neck and to be hurled into the sea, than for him to cause one of these little ones to stumble.

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

Accurate New Testament <sup>10</sup>	...[He] says but to the students [of] him Impossible is the+ the snares not to come furthermore Woe {becomes} through whom [They] comes~ [It] benefits him if Stone Milling hangs around the neck [of] him and [He] has been tossed to the sea than that [He] may trip [of] the [men] little these one [man]...
Awful Scroll Bible	Furthermore he said, with regards to the disciples, "It is not-taken-up-from-among, that no ensnarements themselves are to be came, but woe through whom itself comes! (")It dissolves-conclusively for him, if a millstone of a donkey, itself lays-over around his neck, and he has become thrown down into the sea than, in order that, he should be ensnared one of these little ones.
Concordant Literal Version	Now He said to His disciples, "Incredible is it for snares not to be coming. Moreover, woe to him through whom they are coming!" An advantage were it to him if a millstone were lying about his neck and he were pitched into the sea, rather than that he should be snaring one of these little ones."
exeGesés companion Bible	<b><u>YAH SHUA ON SCANDALS</u></b> And he says to the disciples, It is impossible that scandals not come: but woe through whom they come! It is more advantageous for him if a millstone turned by a burro hangs around his neck, and he is tossed into the sea, than that he scandalize one of these little ones.
Orthodox Jewish Bible	And Yeshua said to his disciples, "It is not possible that offenses shall not come, but woe to him by whose hand they shall come." "It were better for him if the millstone of a donkey were hung on his neck and he were cast into the sea than that he would stumble one of these little ones."

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

**Expanded/Embellished Bibles:***The Amplified Bible***Instructions**

Jesus said to His disciples, “Stumbling blocks [temptations and traps set to lure one to sin] are sure to come, but woe (judgment is coming) to him through whom they come! It would be better for him if a millstone [as large as one turned by a donkey] were hung around his neck and he were hurled into the sea, than for him to cause one of these little ones [i.e. believers.] to stumble [in sin and lose faith].

## An Understandable Version

Then Jesus said to His disciples, “It is inevitable that occasions which cause people to be led astray [from God] will come, but it is too bad for that person who is responsible for it happening.

It would be good [i.e., better] for him to have had a huge millstone tied around his neck and be thrown into the ocean [Note: This “millstone” was a huge, circular stone rolled over grain to crush it and was moved by an animal walking in a circle], rather than having him cause one of these little ones [i.e., humble followers of the Lord] to be led astray [from God].

## The Expanded Bible

**Sin and Forgiveness**

Jesus said to his ·followers [disciples], “·Things that cause people to sin [Stumbling blocks; Causes of sin; Temptations] ·will happen [are inevitable; <sup>L</sup>it is impossible for them not to come], but ·how terrible for [<sup>L</sup>woe to] the person who causes them to happen! It would be better for ·you [<sup>L</sup>him; that person] to be thrown into the sea with a ·large [<sup>L</sup>mill] stone around ·your [<sup>L</sup>his] neck than to cause one of these little ones to ·sin [stumble]. So ·be careful [watch yourselves]!

## Jonathan Mitchell NT

So (or: Now) He said to His disciples, "It continues being inadmissible (or: unallowable; or: unavoidable; or: = incredible) that the entrapments and causes for stumbling are not to come. Nevertheless, tragic is the fate of the person through whom it continues coming (or: It is inwardly unacceptable [that] snares [will] not be [set in place], but all the more, [it will be] a grievous experience for the person who keeps on [setting them])!

"It continues being an advantage to, and a profit for, him (or: It progressively looses him to the goal) if a stone from a [hand] mill continues lying around (= tied to and hanged from) his neck and then he had been tossed (or: pitched; hurled) into the sea, than that he should cause one of these little ones to stumble or be ensnared.

## P. Kretzmann Commentary

**Verses 1-2****A Lesson on Offenses and Forgiveness.**

On offenses:

Then said He unto the disciples, It is impossible but that offenses will come; but woe unto him through whom they come!

It were better for him that a millstone were hanged about his neck and he cast into the sea than that he should offend one of these little ones. See [addendum](#) for [additional commentary](#) on Luke 17.

## Syndein/Thieme

“Then He {Jesus} said to His students/disciples, " "It must be admitted that temptations/ 'stumbling blocks to commit apostasy' " {literally a double negative here - which is a very strong negative in the Greek} are sure to come . . . but woe to the one through whom they come!

“It would be more advantageous {lusitelei} for him if {ei} - and it is true - a millstone is tied around his neck and be thrown/cast {rhipto} into the sea than for him to possibly cause 'spiritually immature believers' {idiom: literally 'one of these little ones' - indicates a personal relationship so is a believer there are three levels of spiritual maturity identified - babies, young men, and fathers} to sin.

## Translation for Translators

**Jesus warned about God punishing those who cause others to sin.**

*Luke 17:1-4*

*One day* Jesus said to his disciples, “Things that will tempt *people* to sin are certain to happen, but it will be terrible for anyone who causes them to happen! Suppose



you caused one of these people *who do not believe in me very strongly* to sin. If a huge stone was fastened {someone fastened a huge stone} around your neck and you were thrown {and threw you} into the sea, *you would consider that a severe punishment, but God will punish you even more severely if you cause someone to sin!*

The Voice

**Jesus** (to His disciples): You can't stop temptations to do wrong from coming. But how tragic it will be for the person who becomes the source of the temptation! It would be better if a millstone were hung around his neck and he were thrown into the sea, than that he should offend one of these little ones.

### Bible Translations with a Lot of Footnotes:

Lexham Bible

#### **Sin, Forgiveness, Faith, and Service**

And he said to his disciples, "It is impossible for causes for stumbling not to come, but woe to him through whom they come!

It would be better for him if a millstone [Literally "a stone belonging to a mill"] is placed around his neck and he is thrown into the sea than that he causes one of these little ones to sin.

NET Bible®

#### *Sin, Forgiveness, Faith, and Service*

Jesus<sup>1</sup> said to his disciples, "Stumbling blocks are sure to come, but woe<sup>2</sup> to the one through whom they come! It would be better for him to have a millstone<sup>3</sup> tied around his neck and be thrown into the sea<sup>4</sup> than for him to cause one of these little ones to sin.<sup>5</sup>

<sup>1</sup>tn Grk "He"; the referent (Jesus) has been specified in the translation for clarity. Here δέ (de) has not been translated.

<sup>2</sup>sn See Luke 6:24-26.

<sup>3</sup>tn This term refers to the heavy upper stone of a grinding mill (L&N 7.70; BDAG 660 s.v. μυλικός).

<sup>4</sup>sn The punishment of drowning with a heavy weight attached is extremely gruesome and reflects Jesus' views concerning those who cause others who believe in him to sin.

<sup>4</sup>tn Grk "if a millstone were tied...and he were thrown." The conditional construction in Greek has been translated by English infinitives: "to have... and be thrown."

<sup>5</sup>tn Or "to stumble." This verb, σκανδαλίση (skandalish), has the same root as the noun σκάνδαλον (skandalon) in 17:1, translated "stumbling blocks"; this wordplay is difficult to reproduce in English. It is possible that the primary cause of offense here would be leading disciples ("little ones") astray in a similar fashion.

The Passion Translation

#### **Faith and Forgiveness**

One day Jesus taught his disciples this: "Betrayals<sup>[a]</sup> are inevitable, but great devastation will come to the one guilty of betraying others. It would be better for him to have a heavy boulder tied around his neck and be hurled into the deepest sea than to face the punishment of betraying one of my dear ones!

<sup>[a]</sup> As translated from the Aramaic. Other Greek texts use the words "temptation" or "to stumble."

Rotherham's Emphasized B.

§ 65. *Care, Fidelity, Forgiveness, Faith and Humility enjoined.*

### Chapter 17.

And he said unto his disciples:—

It is [impossible] that occasions of stumbling should not come, Notwithstanding, alas! for him through whom they do come<sup>a</sup>:

It profiteth him, if [a mill-stone] is hung about his neck, and he is cast into the sea, Than that he cause [|one|] [of these little ones] to stumble.

<sup>a</sup> Mt. xviii. 7.

The Spoken English NT<sup>11</sup>**Tripping People Up-Or Watching Out for them (Mt. 18:6-7, 21-22; Mk 9:42)**

Jesus said to his followers, "There's no avoiding it-things are going to come that trip people up.<sup>a</sup> Still, it's going to be horrible for whoever causes them.<sup>b</sup>

They'd be better off to have a millstone hung around their neck and be thrown into the sea, than for them to trip up one of these little ones.

a. Lit. "It's impossible for stumbling blocks not to come."

b. Lit. "But woe to the person through whom they come."

Wilbur Pickering's New T.

**Don't offend, forgive**

Then He said to the disciples: "Things that cause people to fall are bound to come, but woe to him through whom they do come!

It would be better for him if a millstone were hung around his neck and he were thrown into the sea, than that he should cause one of these little ones to fall.<sup>1</sup>

<sup>(1)</sup> What is worse than a horrible, premature physical death? Spiritual death.

Whoever destroys the faith of a 'little one' is self-condemned.

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

Analytical-Literal Translation

Now He said to the disciples, "It is impossible for the stumbling blocks not to come, but how horrible it will be [to the one] through whom they come!

"It [would have been] better for him if a donkey millstone [i.e., a huge millstone turned by a donkey] [had been] put round about his neck, and he had been thrown into the sea, than that he should cause one of these little ones to stumble [fig., to sin].

Charles Thomson NT

Then he said to his disciples, It is not to be supposed that offences will not come; but alas for him, by whom they come.

It would be better for him to have a millstone hanged about his neck and to be thrown into the sea, than to cause one of these little ones to stumble.

Context Group Version

And he said to his apprentices, It is impossible but that scandals should come; but woe to him, through whom they come! It were well for him if a millstone were hanged about his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble.

English Standard Version

And he said to his disciples, "Temptations to sin are sure to come, but woe to the one through whom they come!

It would be better for him if a millstone were hung around his neck and he were cast into the sea than that he should cause one of these little ones to sin.

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

Then he said to the disciples, "It is impossible for offences not to come, but woe to *him* through whom they come.

It *would* be better for him if an ass-driven millstone were hung around his neck and he had been thrown in the sea, than that he should offend one of these little ones.

Legacy Standard Bible

**Do All Which Jesus Commands**

Now He said to His disciples, "It is inevitable [Lit *impossible that stumbling blocks not come*] that stumbling blocks [Or *temptations to sin*] come, but woe to him through whom they come! It would be [Lit *is*] better for him if a millstone were hung around his neck and he were thrown into the sea, than that he would cause one of these little ones to stumble.

Modern English Version

**Some Sayings of Jesus**

Then He said to the disciples, "It is impossible except that offenses will come. But woe to him through whom they come! It would be better for him if a millstone were hung around his neck and he was thrown into the sea, than to offend one of these little ones. Take heed to yourselves. V. 3a is included for context.

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

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

- Modern Literal Version 2020 Now he said to the disciples, It is inevitable for offenses not to come, but woe to him, through whom they come!  
It is beneficial for him if a millstone rotated by a donkey encompassed around his neck, and he has been tossed into the sea, rather than that\* he should offend one of these little ones.
- New American Standard B. .  
New European Version **Jesus teaches about faith and forgiveness**  
And he said to his disciples: Stumbling blocks are sure to come, but woe to the one through whom they come! It would be better for him if a millstone was hung about his neck and he was thrown into the sea, than that he should cause one of these little ones to stumble.
- New King James Version **Jesus Warns of Offenses**  
Then He said to the disciples, "It is impossible that no [a]offenses should come, but woe to him through whom they do come! It would be better for him if a millstone were hung around his neck, and he were thrown into the sea, than that he should [b]offend one of these little ones.
- New Matthew Bible **Christ teaches his disciples to avoid occasions of evil, to forgive one another, steadfastly to trust in God, and that no one should presume in his own works. He heals the ten lepers, and speaks of the latter days, and of the end of the world.**  
Then Jesus said to his disciples, It cannot be avoided but that offences will come. Nevertheless, woe be to him through whom they come. It would be better for him that a millstone were hung about his neck and that he were cast into the sea, than that he should hurt one of these little ones.
- Niobi Study Bible **Jesus Warns of Offenses**  
Then said He unto His disciples, "It is impossible but that offenses will come, but woe unto him through whom they come! It were better for him that a millstone were hung about his neck and he cast into the sea, than that he should cause one of these little ones to fall.
- Revised Young's Lit. Trans. And he said unto the disciples, 'It is impossible for the stumbling blocks not to come, but woo to him through whom they come; it is more profitable to him if a weighty millstone is put round about his neck, and he has been cast into the sea, than that he may cause one of these little ones to stumble.
- Webster's Translation Then he said to the disciples, It is impossible but that causes of sin will come: but woe to him by whom they come!  
It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should cause one of these little ones to fall into sin.
- The gist of this passage:** Although Jesus acknowledges that man will sin, He warns against causing these little ones to fall into sin.

Luke 17:1a			
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 <sup>rd</sup> 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 17:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prós (πρός) [pronounced <i>prahç</i> ]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
tous (τούς) [pronounced <i>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
mathêtês (μαθητής) [pronounced <i>math-ay-TAYç</i> ]	<i>disciple, a learner, pupil, student, follower</i>	masculine plural noun; accusative case	Strong's #3101
autou (αὐτοῦ) [pronounced <i>ow-TOO</i> ]	<i>his, of him; from him, him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846
anéndektos (ἀνένδεκτος) [pronounced <i>an-EHN-dek-toss</i> ]	<i>inevitable; impossible, that cannot be admitted, inadmissible, unallowable, improper</i>	neuter singular adjective, nominative case	Strong's #418
esti (ἐστί) [pronounced <i>ehs-TEE</i> ] or estin (ἐστίν) [pronounced <i>ehs-TIN</i> ]	<i>is, are, to be</i>	3 <sup>rd</sup> person singular, present indicative	Strong's #2076 (3 <sup>rd</sup> person present form of #1510)
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
ta (τά) [pronounced <i>taw</i> ]	<i>the; to this, towards that</i>	neuter plural definite article; accusative case	Strong's #3588
skandalon (σκάνδαλον) [pronounced <i>SKAN-da-lon</i> ]	<i>snare, trap; an impediment, a stumbling block, cause for stumbling; an offensive thing</i>	neuter plural noun, accusative case	Strong's #4625
mē (μή) [pronounced <i>may</i> ]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
érchomai (ἔρχομαι) [pronounced <i>AIR-khoh-my</i> ]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	aoist active infinitive	Strong's #2064

**Translation:** And Jesus [lit., He] said directly to His disciples, "It is inevitable that snares will come;...

There are difficulties and problems which come into the lives of every believer. In fact, even more than this, there are snares and traps laid for people. These temptations will come into the life of every person.

Luke 17:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
plên (πλήν) [pronounced <i>plane</i> ]	<i>moreover, besides, but, nevertheless; besides, except, but; instead</i>	adverb	Strong's #4133
ouai (οὐαί) [pronounced <i>oo-AH-ee</i> ]	<i>alas, woe</i>	onomatopoetic interjection	Strong's #3759
diá (διά) [pronounced <i>dee-AH</i> ]	<i>through; with; in; of time; throughout; during; by the means of; by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
hou (οὗ) [pronounced <i>how</i> ]	<i>to who, from which, to what, from that, whose</i>	masculine singular relative pronoun; genitive/ablative case	Strong's #3739
érchomai (ἔρχομαι) [pronounced <i>AIR-koh-my</i> ]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	3 <sup>rd</sup> person singular, present (deponent) middle/passive indicative	Strong's #2064

**Translation:** ...but woe [to him] through whom [they] come.

Jesus warns about those through whom such snares and traps come.

We know that snares and traps are going to be there; but woe to the person who is setting them for others.

**Application:** One simple application of this verse are those who sell drugs. In many cases, they first seduce their potential customers with the use of drugs; and then they sell them the drugs. One thing which appears to be clear in this world of such illicit selling—the drug dealer rarely has a long and satisfying life. Even those at the top have relatively short reigns.

**Application:** There is a great deal of villianization of big businessmen, who run large legitimate corporations. I have found myself thinking ill of big business types in the past, not realizing that all of them have **sin natures**; and that many of them are reasonably moral and many of them are extremely hard-working. When comparing the legitimate head of a legitimate business, it is not unusual for that person to pass along the business to his son or grandson. It is not unusual for such a person to have a long time in that position of CEO (or whatever). In a legitimate business, you are simply offering a product or service that others desire at a price which they find acceptable. This is not at all like people who run illegitimate businesses or have businesses which are based upon tempting others to sin.

Luke 17:1 **And Jesus [lit., He] said directly to His disciples, "It is inevitable that snares will come; but woe [to him] through whom [they] come.** (Kukis mostly literal translation)

Luke 17:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
lusiteleî (λυσιτελεῖ) [pronounced <i>loo-sit-el-l̄</i> ]	<i>to be advantageous, to be useful, to be profitable; to pay the taxes; to return expenses</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #3081
autō (αὐτῷ) [pronounced <i>ow-TOH</i> ]	<i>in him, by him, to him; for him; by means of him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
ei (εἰ) [pronounced <i>l̄</i> ]	<i>if; whether; that; though</i>	conditional conjunction	Strong's #1487
With the indicative mood, this expresses a 1 <sup>st</sup> class condition, which is <i>if [and it is true]..</i> or <i>if [and we are assuming that this is true]..</i>			
lithos (λίθος) [pronounced <i>LEE-thos</i> ]	<i>a stone; of small stones; of building stones; metaphorically of Christ</i>	masculine singular noun, nominative case	Strong's #3037
mylikós (μυλικός) [pronounced <i>moo-lee-KOSS</i> ]	<i>belonging to a mill; made of millstone</i>	masculine singular adjective, nominative case	Strong's #3457
períkeimai (περίκειμαι) [pronounced <i>per-IHK-i-mahee</i> ]	<i>to lie all around, to enclose, to encircle, to hamper (literally or figuratively)</i>	3 <sup>rd</sup> person singular, present (deponent) middle/passive indicative	Strong's #4029
peri (περί) [pronounced <i>per-EE</i> ]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
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
tráchēlos (τράχηλος) [pronounced <i>TRASH-ay-loss</i> ]	<i>neck; throat; figuratively, life; ready to incur the most imminent peril to life</i>	masculine singular noun, accusative case	Strong's #5137
autou (αὐτοῦ) [pronounced <i>ow-TOO</i> ]	<i>his, of him; from him, him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846
kaí (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
rhiptō (ῥίπτω) [pronounced <i>HRIP-toh</i> ]	<i>to cast, throw [down], to toss [down], to fling; to cast forward or before; to set down (with the suggestion of haste and want of care); to throw to the ground, prostrate; to deposit; to scatter abroad</i>	3 <sup>rd</sup> person singular, perfect passive indicative	Strong's #4496

Luke 17:2a			
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; against</i>	directional preposition	Strong's #1519
tên (τὴν) [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)
thálassa (θάλασσα) [pronounced THAHL-ahs-sah]	<i>sea; can be used specifically of the Mediterranean Sea or the Red Sea</i>	feminine singular noun, accusative case	Strong's #2281

**Translation:** [In fact,] it is better for him if a large millstone is hung around his neck and that he is cast down into the sea,...

Jesus describes a better outcome for a certain type of person, who is defined in v. 2b.

Luke 17:2b			
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
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
skandalizô (σκανδαλίζω) [pronounced skan-dal-EED-zoh]	<i>to cause to stumble or fall, to give cause of offense; to trip up; to cause to sin</i>	3 <sup>rd</sup> person singular, aorist active subjunctive	Strong's #4624
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
micros/mikroteros (μικρός/μικρότερος) [pronounced mik-ROSS, mik-ROT-er-os]	<i>small (in size, quantity, number or dignity); least, less, little</i>	masculine plural comparative adjective; genitive/ablative case	Strong's #3398
toutôn (τούτων) [pronounced TOO-tone]	<i>of these, from these [things], those</i>	demonstrative masculine plural pronoun; genitive/ablative case	Strong's #5130 (masculine/neuter genitive plural form of #3778)

Luke 17:2b			
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>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>	masculine singular numeral adjective, accusative case	Strong's #1520

**Translation:** ...than he cause one of these little ones to stumble.

It is better for those to be thrown into the sea with a millstone around their necks than to cause one of these little ones to stumble.

We are not certain of the context here, if there is a greater context (in another [gospel](#), it appears that Jesus is talking about the protection of young people who are caused to stumble). Here, it is unclear whether *little ones* refers to young children or if is applicable to the disciples (who are little in terms of power and influence).

People find themselves in position of power and authority; and some use this power honorably and some use their influence to cause those under them—the little ones or those who are less than—to stumble.

Jesus is warning such a person with power or influence not to use this position to cause others to stumble.

Luke 17:2 **And Jesus** [lit., *He*] said directly to His disciples, “It is inevitable that snares will come; but woe [to him] through whom [they] come. [In fact,] it is better for him if a large millstone is hung around his neck and that he is cast down into the sea, than he cause one of these little ones to stumble. (Kukis mostly literal translation)

**Application:** I write this in 2023, and one of the weirdest things which has come onto the scene is *drag queens* (that is men dressed up in awful caricatures of women) and then performing in front of children. In such performances, there are sexual actions suggested and often clothes worn which emphasize the sexual organs beneath them. It is an absolutely horrid thing for an adult to do before a child, and yet, we find this being done in schools, in public libraries, as a public event in *family-friendly* drag events. These are things which the average person recognizes as being totally inappropriate for children; and yet, there are a considerable number of adults involved in putting on such events and luring in families and children to such events. Loving Jesus says, “[In fact,] it is better for him if a large millstone is hung around his neck and that he is cast down into the sea, than he cause one of these little ones to stumble.”

**Application:** Such events make me personally bilious to consider, but they are indicative of just how far our society in the United States has fallen over the past 20 years in so many respects. It is disconcerting inasmuch as, any person who can read historical trends can see that our nation is poised for great discipline as a result of tolerating such behavior.

Luke 17:1–2 **And Jesus** [lit., *He*] said directly to His disciples, “It is inevitable that snares will come; but woe [to him] through whom [they] come. [In fact,] it is better for him if a large millstone is hung around his neck and that he is cast down into the sea, than he cause one of these little ones to stumble. (Kukis mostly literal translation)

Luke 17:1–2 **Jesus** said directly to His disciples, “Snares and difficulties are inevitable in life; they will come upon us. But woe to the one through whom these things come. Furthermore, if such a one causes the little ones to stumble, then it is better for him to have a large millstone hung around his neck and that he be cast into the sea. (Kukis paraphrase)



## Forgiving one who trespasses against you many times

Take heed to themselves if sinned the brother against you, rebuke him. And if he might change [his] mind, forgive him. And if seven times of the day me might sin against you and seven times he might turn back face to face with you, saying, 'I keep on changing [my] mind;' you will forgive him."

Luke  
17:3-4

Pay attention [and apply this] to yourselves [lit., *themselves*]: if a brother sins against you, [then] admonish him. But if he changes his mind [about what he did], [then] forgive him. If he sins against you seven times [in a single] day, but seven times he returns to you, saying, 'I have wronged you [lit., *I have changed (my) mind*];' you will [then] forgive him [every time]."

Listen carefully to what I am about to say, and apply it to your own lives: if a brother sins against you, then admonish him. However, if he recognizes that what he did was wrong, then forgive him. But let's say that he sins against you seven times in one day, but each one of those times comes to you and says, 'I wronged you'; then you will forgive him each and every time."

Here is how others have translated this verse:

### Ancient texts:

Westcott-Hort Text (Greek)	Take heed to themselves if sinned the brother against you, rebuke him. And if he might change [his] mind, forgive him. And if seven times of the day me might sin against you and seven times he might turn back face to face with you, saying, 'I keep on changing [my] mind;' you will forgive him."
Douay-Rheims 1899 (Amer.)	Take heed to yourselves. If thy brother sin against thee, reprove him: and if he do penance, forgive him. And if he sin against thee seven times in a day, and seven times in a day be converted unto thee, saying: I repent: forgive him.
Holy Aramaic Scriptures	Beware among yourselves! If your brother sins, reprove him, and if he repents, forgive him. And if seven times in a day he might do wrong against you, and seven times in a day he should turn to you, and should say, 'I repent', forgive him."
Eastern Aramaic Manuscript	Beware among yourselves! If your brother sins, reprove him, and if he repents, forgive him. And if seven times in a day he might do wrong against you, and seven times in a day he should turn to you, and should say, 'I repent', forgive him."
James Murdock's Syriac NT	Take heed to yourselves. If thy brother transgress, rebuke him; and if he repent, forgive him. And if he shall offend against thee seven times in a day, and, seven times in a day, shall turn himself to thee, and say, I repent; forgive him.
Original Aramaic NT	"Guard your souls. If your brother should sin, rebuke him, and if he repents, forgive him." "And if he sins against you seven times in a day and seven times in the day returns to you and says, 'I am sorry', forgive him."
Lamsa Peshitta (Syriac)	"Guard your souls. If your brother should sin, rebuke him, and if he repents, forgive him." "And if he sins against you seven times in a day and seven times in the day returns to you and says, 'I am sorry', forgive him."

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	Give attention to yourselves: if your brother does wrong, say a sharp word to him; and if he has sorrow for his sin, let him have forgiveness. And if he does you wrong seven times in a day, and seven times comes to you and says, I have regret for what I have done; let him have forgiveness.
Bible in Worldwide English	Take care! If your brother does something bad, tell him what he has done. If he is sorry, then forgive him. Maybe he will do wrong to you seven times in one day. But if he comes to you seven times in one day and says, "I am sorry for what I did," then you must forgive him.
Easy English	Be careful how you live. If your Christian brother does something wrong, speak to him. Tell him that he has done a bad thing. He may say, "I am sorry for what I did. I will not do it again." If he says that, you must forgive him. Your brother may do a bad thing to you seven times in one day. He may turn to you each time and say, "I am sorry for what I did. I will not do it again." If he does that, you must forgive him every time.'
Easy-to-Read Version–2008	So be careful! "If your brother or sister in God's family does something wrong, warn them. If they are sorry for what they did, forgive them. Even if they do something wrong to you seven times in one day, but they say they are sorry each time, you should forgive them."
God's Word™	So watch yourselves! "If a believer sins, correct him. If he changes the way he thinks and acts, forgive him. Even if he wrongs you seven times in one day and comes back to you seven times and says that he is sorry, forgive him."
J. B. Phillips	"If your brother offends you, take him to task about it, and if he is sorry, forgive him. Yes, if he wrongs you seven times in one day and turns to you and says, 'I am sorry' seven times, you must forgive him." V. 3a was placed with the previous passage.
The Message	"Be alert. If you see your friend going wrong, correct him. If he responds, forgive him. Even if it's personal against you and repeated seven times through the day, and seven times he says, 'I'm sorry, I won't do it again,' forgive him."
NIRV	"If your brother or sister sins against you, tell them they are wrong. Then if they turn away from their sins, forgive them. 4 Suppose they sin against you seven times in one day. And suppose they come back to you each time and say, 'I'm sorry.' You must forgive them." V. 3a was placed with the previous passage.
New Life Version	"Watch yourselves! If your brother sins, speak sharp words to him. If he is sorry and turns from his sin, forgive him. What if he sins against you seven times in one day? If he comes to you and says he is sorry and turns from his sin, forgive him."
New Simplified Bible	»So watch how you behave. Admonish your brother to repent when he sins. Forgive him when he repents. »If he sins against you seven times in one day and repents each time, you must forgive him.«

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

Casual English Bible	[Stay alert. If your brother commits a sin, tell him about it. And if he says he's sorry, forgive him. If he commits a sin that hurts you, and he does it seven times a day, and seven times he tells you he's sorry, go ahead and forgive him.]
Contemporary English V.	So be careful what you do. Correct any followers of mine who sin, and forgive the ones who say they are sorry. Even if one of them mistreats you seven times in one day and says, "I am sorry," you should still forgive that person.
The Living Bible	"Rebuke your brother if he sins, and forgive him if he is sorry. 4 Even if he wrongs you seven times a day and each time turns again and asks forgiveness, forgive him." V. 3a was placed with the previous passage.
New Berkeley Version	.
New Living Translation	"If another believer [Greek <i>If your brother.</i> ] sins, rebuke that person; then if there is repentance, forgive. Even if that person wrongs you seven times a day and each time turns again and asks forgiveness, you must forgive." V. 3a was placed with the previous passage.

UnfoldingWord Simplified T.	Be careful how you act. If one of your brothers sins, you should rebuke him. If he says that he is sorry for having sinned and asks you to forgive him, then you should forgive him. Even if he sins against you seven times in one day, if he comes to you each time and says, 'I am sorry for what I did,' you must continue forgiving him."
William's New Testament	"Be always looking out for another. If your brother ever sins, reprove him, and if he repents, forgive him. Even if he sins against you seven times in a day and seven times turns to you and says, 'I am sorry,' you must forgive him."

### Partially literal and partially paraphrased translations:

American English Bible	'If your brother should sin [against you], You should go to him and discuss it. And if he repents, forgive him! 'If he sins against you seven times in a day, And comes back seven times to tell you that he's sorry, You should forgive him all seven times!'
Beck's American Translation . Breakthrough Version	Pay attention to yourselves. If your brother sins, forbid him, and if he changes his way, forgive him. And if seven times a day he sins in reference to you and seven times returns back to you, saying, 'I am changing my ways,' you will forgive him."
Common English Bible	Watch yourselves! If your brother or sister sins, warn them to stop. If they change their hearts and lives, forgive them. Even if someone sins against you seven times in one day and returns to you seven times and says, 'I am changing my ways,' you must forgive that person." [Kukis note: Have they really <i>changed their hearts and lives</i> if they have sinned against you seven times in a single day?]
A. Campbell's Living Oracles	Take heed yourselves: if your brother trespass against you, rebuke him; and if he reforms, forgive him; and if he trespass against you seven times in a day, and seven times in a day return, saying, I repent, you shall forgive him.
New Advent (Knox) Bible	Keep good watch over yourselves. As for thy brother, if he is in fault, tax him with it, and if he is sorry for it, forgive him; nay, if he does thee wrong seven times in the day, and seven times in the day comes back to thee and says, I am sorry, thou shalt forgive him.
NT for Everyone	'If your brother sins against you, rebuke him; and if he apologizes, forgive him. Even if he sins against you seven times, and turns round seven times and says "sorry" to you, you must forgive him.'
20 <sup>th</sup> Century New Testament	Be on your guard! If your brother does wrong, reprove him; but if he repents, forgive him. Even if he wrongs you seven times a day, but turns to you every time and says 'I am sorry,' you must forgive him."

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

Conservapedia Translation . Revised Ferrar-Fenton Bible	"Take care of yourselves: If your brother sins, remonstrate with him; and if he change his mind, forgive him. And even if he should sin against you seven times a day, and come again to you, saying, 'I mean to do better,' you must forgive him."
Free Bible Version	So take care what you do. If your brother sins, warn him; and if he repents, forgive him. Even if he sins against you seven times a day, and seven times comes back and tells you, 'I'm really sorry,' forgive him."
International Standard V	"Watch yourselves! If your brother sins, rebuke him, and if he repents, forgive him. Even if he sins against you seven times in a day and comes back to you seven times and says, 'I repent,' you must forgive him."
Lexham Bible	"Be concerned about yourselves! If your brother sins, rebuke him, and if he repents, forgive him.

	And if he sins against you seven times in a day, and seven times he returns to you saying, 'I repent,' you must forgive him."
NIV, ©2011	"If your brother or sister [The Greek word for <i>brother or sister (adelphos)</i> refers here to a fellow disciple, whether man or woman.] sins against you, rebuke them; and if they repent, forgive them. Even if they sin against you seven times in a day and seven times come back to you saying 'I repent,' you must forgive them."
Leicester A. Sawyer's NT	Take heed to yourselves; if your brother sins, reprove him; and if he changes his mind, forgive him; and if he sins against you seven times in a day, and turn seven times, saying, I change my mind, you shall forgive him.
UnfoldingWord Literal Text	Watch yourselves. If your brother sins, rebuke him, and if he repents, forgive him. If he sins against you seven times in the day, and seven times returns to you, saying, 'I repent,' you must forgive him!"
Urim-Thummim Version	Take heed to yourselves: If your brother trespass against you, rebuke him; and if he has a change of mind, forgive him. And if he trespass against you 7 times in a day, and 7 times in a day turn again to you, saying, I have a change of mind; you will forgive him.
Weymouth New Testament	Be on your guard. "If your brother acts wrongly, reprove him; and if he is sorry, forgive him; and if seven times in a day he acts wrongly towards you, and seven times turns again to you and says, 'I am sorry,' you must forgive him."
Wikipedia Bible Project	You need to take care—if your brother sins, then warn him; and if he repents, then forgive him. Even if he sins against you seven times during the day, and seven times comes back to you and says, 'I repent,' you shall forgive him."

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

Christian Community (1988)	Listen carefully: if your brother offends you, tell him, and if he is sorry, forgive him. And if he offends you seven times in one day, but seven times he says to you, 'I'm sorry,' forgive him." Mt 18:15; 18:21-22
The Heritage Bible	Hold your mind toward yourselves, and if your brother sins against you, restrain him, and if he repents, forgive him. And if he sins against you seven times a day, and seven times a day turns again to you, saying, I repent, you shall forgive him.
New American Bible (2011)	Be on your guard!* If your brother sins, rebuke him; and if he repents, forgive him. <sup>b</sup> And if he wrongs you seven times in one day and returns to you seven times saying, 'I am sorry,' you should forgive him." <sup>c</sup> * [17:3] Be on your guard: the translation takes Lk 17:3a as the conclusion to the saying on scandal in Lk 17:1–2. It is not impossible that it should be taken as the beginning of the saying on forgiveness in Lk 17:3b–4. b. [17:3] Mt 18:15. c. [17:4] Mt 6:14; 18:21–22, 35; Mk 11:25.
New Catholic Bible	<b>The Need To Forgive.</b> <sup>[b]</sup> "If your brother should sin, rebuke him, and if he repents, forgive him. Even if he wrongs you seven times a day, and comes back to you seven times to say, 'I am sorry,' you must forgive him." [b] Fraternal pardon is one of the best signs of the presence of the Gospel. Faults among brothers and sisters are continual; hence, openness to reconciliation must be constant.
New Jerusalem Bible	Keep watch on yourselves! 'If your brother does something wrong, rebuke him and, if he is sorry, forgive him. And if he wrongs you seven times a day and seven times comes back to you and says, "I am sorry," you must forgive him.'

#### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Watch yourselves! If your brother sins, rebuke him; and if he repents, forgive him. Also, if seven times in one day he sins against you, and seven times he comes to you and says, 'I repent,' you are to forgive him."
Holy New Covenant Trans.	"Be careful! If your brother sins, tell him he is wrong; but if he changes his heart, forgive him. If your brother does something wrong to you seven times in one day, but each time he says that he is sorry, then you should forgive him."
Tree of Life Version	"Keep yourselves alert! If your brother sins, rebuke him; and if he repents, forgive him. Even if he sins against you seven times a day, and seven times returns to you, saying, 'I repent,' you shall forgive him."

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

Accurate New Testament	...keep! themselves^ if may offend The Brother [of] you reprimand! him and if [He] may rethink release! him and if sevenfold the day [He] may offend to you and sevenfold [He] may return to you Saying [I] rethink [You] will release him...
Alpha & Omega Bible	BE ON YOUR GUARD! IF YOUR BROTHER SINS, REBUKE HIM; AND IF HE REPENTS, FORGIVE HIM. AND IF HE SINS AGAINST YOU SEVEN TIMES A DAY, AND RETURNS TO YOU SEVEN TIMES, SAYING, 'I REPENT,' FORGIVE HIM." †(This is in direct relation to forgiving 70 x 7. Contrary to popular traditional false doctrine, We are not required to forgive everyone for everything regardless of the situation. This verse very plainly says "If he repents." Even Jesus Himself does not forgive unless someone repents. Do we have more mercy than Jesus does? No. Does Jesus expect us to forgive when He doesn't? No. To forgive everyone of everything without any repentance is to foolishly allow everyone to mistreat & use us. It's a dangerous manner of living. And it does not help them. When we withhold forgiveness until they repent, and disfellowship from them until they repent, it righteously & lovingly causes them to examine the consequences of their actions. IF they truly repent, we should accept them back, even 70x7 times. But if we comprehend that their repentance is not real, then we are not even required to embrace them back 4 times. We have power to remit and retain forgiveness, not just to remit alone. See note on Mark 2:9. However, we should try to have a heart/soul of forgiveness, wanting to forgive whenever possible & just let some things go, even without repentance, showing mercy & long-suffering. Yet we cannot do so all of the time. We have the right to retain forgiveness to provoke repentance to the salvation of their soul, and to the preservation of our soul.)
Awful Scroll Bible	(")Be yourselves adjoining-to! Indeed if- he of the same-womb of yours -shall miss-the-mark against you, be criticized-over him, and if- he -shall be after-thought, be sent- the regards of it -away. (")Still if- he -shall be missed-the-mark against you, seven times in a day, and seven times in the day, shall be turned-back-upon to you, speaking out, 'I after-think', you will send- the regards of it -away."
Concordant Literal Version exeGesés companion Bible	. Turning about Heed yourselves: Whenever your brother sins against you, rebuke him; and whenever he repents, forgive him: and whenever he sins against you seven times a day and seven times a day turns again to you, wording, I repent; forgive him.
Orthodox Jewish Bible	Pay attention to yourselves. If your ach sins and you rebuke him, and if he makes teshuva, grant him selicha (forgiveness). And if shevah paamim during the yom he sins against you and shevah paamim he turns around to you saying, I make teshuva, you will grant him selicha.

Rotherham's Emphasized B. Be taking heed to yourselves,—  
 <If thy brother sin> rebuke him,  
 And <if he repent> forgive him;  
 <Even if |seven times a day| he sin against thee,  
 and |seven times| turn to thee, saying I  
 repent> thou shalt forgive him.

### Expanded/Embellished Bibles:

- The Amplified Bible* Pay attention and always be on guard [looking out for one another]! If your brother sins and disregards God's precepts, solemnly warn him; and if he repents and changes, forgive him. Even if he sins against you seven times a day, and returns to you seven times and says, 'I repent,' you must forgive him [that is, give up resentment and consider the offense recalled and annulled]."
- An Understandable Version Pay attention to yourselves! "If your brother sins, rebuke him [*i.e.*, show him where he is wrong in hope of effecting a change]; and if he repents [*i.e.*, changes his heart and life], forgive him. And if he sins against you seven times a day and [*then*] comes to you seven times and says, 'I repent,' you should forgive him."
- The Expanded Bible "If another follower [fellow believer; <sup>L</sup> your brother (or sister)] sins, warn [rebuke] him, and if he is sorry and stops sinning [repents], forgive him. If he sins against you seven times in one day [or each day] and says that he is sorry each time [repents seven times], forgive him." V. 3a is placed with the previous passage.
- Jonathan Mitchell NT "Be habitually holding your attention and your selves toward each other, and thus be considerate of and devoted to one another. If your brother (or: fellow believer; group or family member) should make a mistake or fail (may miss the goal or fall short; or: happens to sin or go into error), respectfully give him honorable advice and let him know of his value. Then, if he should change his mind and his thinking [while turning to Yahweh], make the [issue] flow away from him (or: forgive and release him).  
 "Even if he should (or: may) be a failure unto you (or: sin into you) seven times a day, and then seven times should turn around to you, time after time saying, 'I continue in the process of changing my thinking [and am turning to Yahweh],' you will proceed making it flow away from him (or: be repeatedly forgiving and habitually releasing him)."
- P. Kretzmann Commentary **Verses 3-6**  
 Concerning forgiveness:  
 Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.  
 And if he trespass against thee seven times a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him.
- Syndein/Thieme ``Watch yourselves! {an order} But if {ean} your brother {adelphos} sins {hamartano - subjunctive mood} - maybe he will, maybe he will not {3rd class condition}- rebuke him {if he does sin} {again adelphos implies a relationship - so this means 'other believers'}. And if {ean} he repents {metanoeo- subjunctive mood} - maybe he will, maybe he will not {3rd class condition}- forgive him.  
 ``Even if {ean} he sins against you 'time after time' {idiom: literally 'seven times in a day'} - maybe he will, maybe he will not {3rd class condition}- and 'time and time again' returns to you {idiom: literally 'seven times'} saying, 'I repent,' {metanoeo} . . . you must forgive him." {an order}.
- Translation for Translators Be careful *how you act*. If you *know about* a fellow believer who sins, you (sg) should rebuke him. If he *says that he* is sorry for having sinned *and asks you to forgive him*, forgive him. Even if he sins against you (sg) seven times in one day, if he comes to you each time and says, 'I am sorry for what I did', you must continue forgiving him."

## The Voice

**Jesus (to His disciples):** So each of you needs to be careful. If your brother sins [against you], [The earliest manuscripts omit this portion.] confront him about it, and if he has a change of mind and heart, then forgive him. Even if he wrongs you seven times in a single day, if he turns back to you each time and says he's sorry and will change, you must forgive him.

**Bible Translations with Many Footnotes:**

## NET Bible®

Watch<sup>6</sup> yourselves! If<sup>7</sup> your brother<sup>8</sup> sins, rebuke him. If<sup>9</sup> he repents, forgive him. Even if he sins against you seven times in a day, and seven times returns to you saying, 'I repent,' you must forgive<sup>10</sup> him."

<sup>6th</sup> It is difficult to know if this looks back or forward or both. The warning suggests it looks back. For this verb, see Luke 8:18; 12:1, 15; 20:46; 21:8, 34. The present imperative reflects an ongoing spirit of watchfulness.

<sup>7th</sup> Both the "if" clause in this verse and the "if" clause in v. 4 are third class conditions in Greek.

<sup>8th</sup> Here the term "brother" means "fellow believer" or "fellow Christian" (cf. BDAG 18 s.v. ἀδελφός 2.a, contra BDAG 19 s.v. 2.c), but with a familial connotation. It refers equally to men, women, or children. However, because of the familial connotations, "brother" has been retained in the translation here in preference to the more generic "fellow believer" ("fellow Christian" would be anachronistic in this context).

<sup>9th</sup> Grk "And if." Here καί (kai) has not been translated because of differences between Greek and English style.

<sup>10th</sup> You must forgive him. Forgiveness is to be readily given and not withheld. In a community that is to have restored relationships, grudges are not beneficial.

## The Passion Translation

...and if you see him going the wrong direction, cry out and correct him. If there is true repentance on his part, forgive him. No matter how many times in one day your brother sins against you<sup>[b]</sup> and says, 'I'm sorry; I am changing; forgive me,' you need to forgive him each and every time."

<sup>[b]</sup> The Greek text states explicitly "seven times." But this is used as a metaphor for unlimited forgiveness.

## The Spoken English NT

Watch yourselves. If your friend<sup>c</sup> sins, tell them off. And if they change their heart,<sup>d</sup> forgive them. And if they sin against you seven times in a day, and seven times say, 'I intend to be different,'<sup>e</sup> you're to forgive them."

c. Lit. "brother," which can either mean your fellow citizen or your companion on the spiritual path.

d. Traditionally: "if he repents" (see "Bible Words").

e. Traditionally: "I repent" (see "Bible Words").

## Wilbur Pickering's New T.

Watch out for yourselves: if your brother sins against you,<sup>2</sup> rebuke him; and if he repents, forgive him. Even if he sins against you seven times in a day, and seven times in that day returns, saying, 'I repent', you must forgive him."<sup>3</sup>

<sup>(2)</sup> Perhaps 4.5% of the Greek manuscripts omit "against you" (as in NIV, NASB, LB, TEV, etc.), which changes the meaning of the verse.

<sup>(3)</sup> Dear me, that could get 'old'! But the Lord is emphatic; we must forgive!

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

## Analytical-Literal Translation

"Be watching yourselves! Now if your brother sins against you rebuke him, and if he repents forgive him.

"And if he sins against you seven times in the day, and returns seven times in the day, saying, 'I repent,' you will forgive him."

## Bond Slave Version

Take heed to yourselves: If your brother trespass against you, rebuke him; and if he repent, forgive him. And if he trespass against you seven times in a day, and seven times in a day turn again to you, saying, I repent; you will forgive him.

**Context Group Version** Take heed to yourselves: if your brother acts disgracefully, rebuke him; and if he reorients his life, forgive him. And if he acts disgracefully against you seven times in the day, and seven times turn again to you, saying, I change my ways; you shall forgive him.

**Modern Literal Version 2020** Take-heed° to yourselves; and if your brother sins at {i.e. against} you, rebuke him, and if he repents, forgive him. And if he sins at {i.e. against} you seven-times in the day, and should return seven-times in the day, saying, I repent. You will be forgiving him.

**NT (Variant Readings)** Take heed to yourselves: if thy brother sin [against thee], rebuke him; and if he repent, forgive him.  
And if he sin against thee seven times in the day, and seven times [in the day] turn again °to thee, saying, I repent; thou shalt forgive him.  
°MT omits "to thee"

**Revised Young's Lit. Trans.** 'Take heed to yourselves, and, if your brother may sin in regard to you, rebuke him, and if he may reform, forgive him, and if seven times in the day he may sin against you, and seven times in the day may turn back to you, saying, I reform; you shall forgive him.'

**The gist of this passage:** Jesus then states, "If your brother sins against you, even seven times, you should forgive him."

3-4

Luke 17:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
proséchō (προσέχω) [pronounced <i>pros-EHKH-oh</i> ]	<i>to hold the mind or ear toward someone, to pay attention, to give heed to, to take care; to beware; to have regard</i>	2 <sup>nd</sup> person plural, present active imperative	Strong's #4337
heautois (ἑαυτοῖς) [pronounced <i>heh-ow-TOYCE</i> ]	<i>themselves, for themselves, within themselves, by means of themselves</i>	3 <sup>rd</sup> person masculine plural reflexive pronoun; dative, locative or instrumental case	Strong's #1438
eán (ἐάν) [pronounced <i>eh-AHN</i> ]	<i>if, in case, suppose, let's suppose [for the sake of an argument]; in case that, provided [that]; but, except</i>	conditional particle; conjunction affixed to a subjunctive verb	Strong's #1437
hamartanō (ἁμαρτάνω) [pronounced <i>hahm-ahr-TAHN-oh</i> ]	<i>to sin, to miss a mark; to err, to swerve from the truth, to go wrong; to do wrong; to violate God's law; to sin against [with εἰς]</i>	3 <sup>rd</sup> person singular, aorist active subjunctive	Strong's #264
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
adelphos (ἀδελφός) [pronounced <i>ad-el-FOSS</i> ]	<i>a brother (literally or figuratively)</i>	masculine singular noun, nominative case	Strong's #80



Luke 17:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 <sup>nd</sup> person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
epitimaô (ἐπιτιμάω) [pronounced eh-p-ee-tee-MAH-oh]	<i>rebuke; admonish; charge; censure; forbid</i>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #2008
autô (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

**Translation:** Pay attention [and apply this] to yourselves [lit., themselves]: if a brother sins against you, [then] admonish him.

Jesus begins to teach using a very interesting technique. He will begin with something that everyone can agree to; then bump it up a notch, but it is still something most would agree to. But at the end, Jesus suggests something to which few would agree to, but it is a logical progression from the first thing.

The first thing has everyone nodding their heads up and down. "If someone sins against me, you had damn well bet I am going to give him a piece of my mind. I am going to let him know just how wrong he was." So, those in the Lord's audience, including the **religious** types (if there were any at this time) are nodding their heads up and down. "Damned right, brother; preach it," they are saying to themselves.

Luke 17:3b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
eán (ἐάν) [pronounced eh-AHN]	<i>if, in case, suppose, let's suppose [for the sake of an argument]; in case that, provided [that]; but, except</i>	conditional particle; conjunction affixed to a subjunctive verb	Strong's #1437
metanoéô (μετανοέω) [pronounced meh-tah-noh-EH-oh]	<i>to change one's thinking, to change one's mind, as it appears to one who repents, of a purpose he has formed or of something he has done; to relent, to repent; to turn around; to change direction; to exercise the mind, to think, to comprehend</i>	3 <sup>rd</sup> person singular, aorist active subjunctive	Strong's #3340
aphíemi (ἀφίημι) [pronounced af-EE-ay-mee]	<i>pardon, forgive; send [forth, away], dismiss; let go [free]; permit, allow; metaphorically, release from an obligation, forgive a debt [let go of a debt]</i>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #863

Luke 17:3b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autō (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

**Translation:** But if he changes his mind [about what he did], [then] forgive him.

“Let’s suppose, on the other hand,” the Lord continues teaching, “that the guy changes his mind about what he did; he recognizes that he did the wrong thing. Then you must forgive him.”

This one is a bit tougher to agree to, but it is the next logical step. The Lord’s audience agrees with Him, albeit less enthusiastically for this.

Logically, if God has forgiven us for all that we have done—and there are still things from my past that bother me, to some degree—then how can I refuse to forgive a fellow believer.

Now, what this believer has done (and this verb is in the aorist active subjunctive) is, metanoëō (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.* Strong’s #3340. There are many translations previously given which really take this word to a level that is incompatible with the word itself and with the context. Some make it into a great emotional thing, but this is not a word about emotion. One translation talks about the brother *changing his heart and life.* But if he has done that, does it make sense that he commits the same sin against you seven times in a day?

He is a fellow believer; you have confronted him, and he has changed his mind about what he has done. If all that is true, then you must forgive him. Now he is not begging forgiveness; he is not necessarily an emotional wreck in accordance with what he has done; and he certainly has not changed his heart and life around. So, essentially, he has acknowledged what he did was wrong. So, you must forgive him.

Luke 17:3 Pay attention [and apply this] to yourselves [lit., themselves]: if a brother sins against you, [then] admonish him. But if he changes his mind [about what he did], [then] forgive him. (Kukis mostly literal translation)

Luke 17:4a			
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
eán (ἐάν) [pronounced eh-AHN]	<i>if, in case, suppose, let’s suppose [for the sake of an argument]; in case that, provided [that]; but, except</i>	conditional particle; conjunction affixed to a subjunctive verb	Strong's #1437
heptákis (ἑπτάκις) [pronounced hep-tak-IHS]	<i>seven times</i>	adverb	Strong's #2034

Luke 17:4a			
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
hêmera (ἡμέρα) [pronounced hay-MEH-raw]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun, genitive/ablative case	Strong's #2250
hamartanô (ἁμαρτάνω) [pronounced hahm-ahr-TAHN-oh]	<i>to sin, to miss a mark; to err, to swerve from the truth, to go wrong; to do wrong; to violate God's law; to sin against [with εἰς]</i>	3 <sup>rd</sup> person singular, aorist active subjunctive	Strong's #264
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
se (σέ) [pronounced seh]	<i>you, to you, towards you</i>	2 <sup>nd</sup> person singular personal pronoun; accusative case	Strong's #4771 (Strong's #4571)

**Translation:** If he sins against you seven times [in a single] day,...

Then Jesus ups the ante. "Now, your brother comes and sins against you seven times—in one day!"

Every one is paying close attention here, and they are thinking, "Why that rotten son of a..."

If true to the form of the previous verse, Jesus would have said, "Then you will rebuke him seven times." Jesus jumps ahead from that.

Luke 17:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
heptákis (ἑπτάκις) [pronounced hep-tak-IHS]	<i>seven times</i>	adverb	Strong's #2034
epistrephô (ἐπιστρέφω) [pronounced ep-ee-STREF-oh]	<i>to turn (back, around), to return, to come back; to revert; to cause to return, to bring back</i>	3 <sup>rd</sup> person singular, aorist active subjunctive	Strong's #1994
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314

Luke 17:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
se (σέ) [pronounced seh]	<i>you, to you, towards you</i>	2 <sup>nd</sup> person singular personal pronoun; accusative case	Strong's #4771 (Strong's #4571)
légō (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine singular, present active participle, nominative case	Strong's #3004
metanoéō (μετανοέω) [pronounced meh-tah-noh-EH-oh]	<i>to change one's thinking, to change one's mind, as it appears to one who repents, of a purpose he has formed or of something he has done; to relent, to repent; to turn around; to change direction; to exercise the mind, to think, to comprehend</i>	1 <sup>st</sup> person singular, present active indicative	Strong's #3340
aphíēmi (ἀφίημι) [pronounced af-EE-ay-mee]	<i>to pardon, to forgive; to send [forth, away], to dismiss; to let go [free]; to permit, to allow; metaphorically, to release from an obligation, to forgive a debt [to let go of a debt]</i>	2 <sup>nd</sup> person singular, future active indicative	Strong's #863
autō (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

**Translation:** ...but seven times he returns to you, saying, 'I have wronged you [lit., I have changed (my) mind]'; you will [then] forgive him [every time]."

Jesus explains, "This man has sinned against you seven times in a day; but he then comes to you and admits to his wrongdoing. He tells you, 'I have changed my mind about what I said about you (or did to you).'

" Then Jesus concludes, "You forgive him each and every one of those times!"

Luke 17:4 If he sins against you seven times [in a single] day, but seven times he returns to you, saying, 'I have wronged you [lit., I have changed (my) mind]'; you will [then] forgive him [every time]." (Kukis mostly literal translation)

Luke 17:3–4 Pay attention [and apply this] to yourselves [lit., themselves]: if a brother sins against you, [then] admonish him. But if he changes his mind [about what he did], [then] forgive him. If he sins against you seven times [in a single] day, but seven times he returns to you, saying, 'I have wronged you [lit., I have changed (my) mind]'; you will [then] forgive him [every time]." (Kukis mostly literal translation)

Luke 17:3–4 Listen carefully to what I am about to say, and apply it to your own lives: if a brother sins against you, then admonish him. However, if he recognizes that what he did was wrong, then forgive him. But let's say that

he sins against you seven times in one day, but each one of those times comes to you and says, 'I wronged you'; then you will forgive him each and every time." (Kukis paraphrase)

### Faith the size of a mustard seed

And said the apostles to the Lord, "Increase to us faith." But said the Lord, "If you [all] keep on having faith like a seed of mustard, you [all] would be speaking to the sycamine tree this [one], 'Be uprooted and be planted by the sea;' and it has heard [and obeyed] you [all]."

Luke  
17:5-6

The apostles said to the Lord, "Add to us [more] faith." But the Lord said, "If you+ have faith like the [size of] a mustard seed, you+ would speak to this sycamine tree, [saying to it], 'Be uprooted [here] and be [re-] planted by the sea;' and the tree [lit., *it*] would [hear and obey] you+."

Those who had been sent forth by Jesus came up to Him and ask, "Will You give us more faith?" He answered them, saying, "Even if you have faith the size of a tiny mustard seed, you could speak to this mulberry tree right here and say to it, 'Move from here all the way to the sea; be replanted at the sea.' It would hear your command and obey you."

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	And said the apostles to the Lord, "Increase to us faith." But said the Lord, "If you [all] keep on having faith like a seed of mustard, you [all] would be speaking to the sycamine tree this [one], 'Be uprooted and be planted by the sea;' and it has heard [and obeyed] you [all]."
Douay-Rheims 1899 (Amer.)	And the apostles said to the Lord: Increase our faith. And the Lord said: If you had faith like to a grain of mustard seed, you might say to this mulberry tree: Be thou rooted up and be thou transplanted into the sea. And it would obey you.
Holy Aramaic Scriptures	And The Shlikhe {The Sent Ones} said unto Maran {Our Lord}, 'Increase Haymanutha {Faith} to us.' He said unto them, "If there was for you Haymanutha {Faith}, as a grain of khardla {mustard}, you would have said unto this lathutha {mulberry tree}, 'Be uprooted and planted in the yama {the sea},' and it would have obeyed you!"
Eastern Aramaic Manuscript	And The Shlikhe {The Sent Ones} said unto Maran {Our Lord}, 'Increase Haymanutha {Faith} to us.' He said unto them, "If there was for you Haymanutha {Faith}, as a grain of khardla {mustard}, you would have said unto this lathutha {mulberry tree}, 'Be uprooted and planted in the yama {the sea},' and it would have obeyed you!"
James Murdock's Syriac NT	And the Legates said to our Lord: Increase our faith. He said to them: If ye had faith like a grain of mustard seed, ye might say to this mulberry-tree, Be thou torn up by the roots, and be thou planted in the sea; and it would obey you.
Original Aramaic NT	And The Apostles said to Our Lord, "Increase our faith." He said to them, "If you have faith like a grain of mustard seed, you may say to this sycamore tree, 'Be uprooted and be planted in the sea', and it would obey you."
Lamsa Peshitta (Syriac)	And The Apostles said to Our Lord, "Increase our faith." He said to them, "If you have faith like a grain of mustard seed, you may say to this sycamore tree, 'Be uprooted and be planted in the sea', and it would obey you."

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	And the twelve said to the Lord, Make our faith greater. And the Lord said, If your faith was only as great as a grain of mustard seed, you might say to this tree, Be rooted up and planted in the sea; and it would be done.
Bible in Worldwide English	The apostles said to the Lord, Help us to believe more. The Lord said, If you believe as much as a little mustard seed, then you can say to this tree, "Come up by the roots and plant yourself in the sea." And it would obey you.
Easy English	The apostles said to the Lord Jesus, 'Help us to believe more and more in God.' The Lord replied, 'You may believe in God only a very little bit, like a very small seed. Even if you only believe that little bit, you could say to this tree, "Pull yourself out of the ground and plant yourself in the sea." Then the tree would obey you.
Easy-to-Read Version–2008	The apostles said to the Lord, "Give us more faith!" The Lord said, "If your faith is as big as a mustard seed, you can say to this mulberry tree, 'Dig yourself up and plant yourself in the ocean!' And the tree will obey you.
Good News Bible (TEV)	The apostles said to the Lord, "Make our faith greater." The Lord answered, "If you had faith as big as a mustard seed, you could say to this mulberry tree, 'Pull yourself up by the roots and plant yourself in the sea!' and it would obey you.
J. B. Phillips	And the apostles said to the Lord, "Give us more faith." And he replied, "If your faith were as big as a grain of mustard seed, you could say to this fig-tree, 'Pull yourself up by the roots and plant yourself in the sea', and it would do what you said!"
<i>The Message</i>	The apostles came up and said to the Master, "Give us more faith." But the Master said, "You don't need more faith. There is no 'more' or 'less' in faith. If you have a bare kernel of faith, say the size of a poppy seed, you could say to this sycamore tree, 'Go jump in the lake,' and it would do it.
NIRV	The apostles said to the Lord, "Give us more faith!" He replied, "Suppose you have faith as small as a mustard seed. Then you can say to this mulberry tree, 'Be pulled up. Be planted in the sea.' And it will obey you.
New Life Version	The followers said to the Lord, "Give us more faith." The Lord said, "If your faith was as a mustard seed, you could say to this tree, 'Be pulled out of the ground and planted in the sea,' and it would obey you.

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

Casual English Bible	The apostles told Jesus, "Give us more faith." The Lord said, "If you had the faith of a tiny mustard seed,[1] you could tell that sycamore tree[2] over there, 'Pull up roots. Now go plant yourself in the sea.' And it would do it. <sup>1</sup> 17:6Mustard seed was one of the tiniest in the region. The seed of black mustard ( <i>Brassica nigra</i> ), which grew along the sea of Galilee, is about 2 mm or less in size; tiny round balls. That's about a 16th of an inch. You can fit roughly 70 seeds on top of a penny. <sup>2</sup> 17:6The sycamore tree ( <i>Ficus sycomorus</i> ) is to other plants in Israel what a sumo wrestler is to a ballet dancer playing a piccolo. The tree grows in Israel and in parts of Africa and the southern tip of the Arabian Peninsula.
Contemporary English V.	The apostles said to the Lord, "Make our faith stronger!"

Jesus replied: If you had faith no bigger than a tiny mustard seed, you could tell this mulberry tree to pull itself up, roots and all, and to plant itself in the ocean. And it would!

The Living Bible

One day the apostles said to the Lord, "We need more faith; tell us how to get it." "If your faith were only the size of a mustard seed," Jesus answered, "it would be large enough to uproot that mulberry tree over there and send it hurtling into the sea! Your command would bring immediate results!

New Berkeley Version  
William's New Testament

Then the apostles said to the Lord, "Give us more faith."  
Then the Lord said to them, "If you had faith that grows like a mustard seed, you might have been saying to this mulberry tree, 'Pull yourself up by the roots and plant yourself in the sea,' and it would have obeyed you!

### Partially literal and partially paraphrased translations:

American English Bible

Then the Apostles said:  
'Lord, give us more faith!'  
And he told them:  
'If you had faith [the size of] a mustard seed, you could say to this mulberry tree:  
*'Pull out of the ground and plant yourself in the sea!'*  
...and it would likely obey you.

Beck's American Translation  
Breakthrough Version

And the missionaries said to the Master, "Add trust to us."  
The Master said, "If you have trust as a kernel of mustard, you would say to this black mulberry tree, 'Be uprooted and be planted in the sea,' and it would obey you.

Len Gane Paraphrase

The apostles said to the Lord, "Increase our faith."  
The Lord said, "If you had faith as big as a mustard seed, you might say to this sycamore tree, 'Be uprooted and be planted in the sea,' and it would obey you.

A. Campbell's Living Oracles

Then the Apostles said to the Lord, Increase our faith.  
He answered, If you had faith, though it were but as a grain of mustard seed, you might say to this sycamine, Be extirpated, and planted in the sea, and it would obey you.

NT for Everyone

The apostles said to the master, 'Give us greater faith!'  
'If you had faith', replied the master, 'as a grain of mustard seed, you would say to this mulberry tree, "Be uprooted and be planted in the sea", and it would obey you.

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

"Give us more faith," said the Apostles to the Master;  
But the Master said: "If your faith were only like a mustard- seed, you could say to this mulberry tree 'Be up-rooted and planted in the sea,' and it would obey you.

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

Conservapedia Translation

The apostles asked the Lord to increase their faith. And the Lord said, "If your faith was as a grain of mustard seed, you could say to this Mulberry tree, 'Get up from your roots, and plant yourself in the sea', and it would obey you."  
Sycamine=mulberry See Jamieson, Fausset & Brown and Adam Clarke

Revised Ferrar-Fenton Bible

**Trust and Duty.**  
The apostles then said to the Master, "Increase our faith!"  
"If you possessed a faith like but a grain of mustard-seed," replied the Master, "you could say to this mulberry-tree, 'Be instantly uprooted, and planted in the sea'; and it would obey you!

Free Bible Version

The apostles said to the Lord, "Help us to have more trust!"

	The Lord replied, "Even if your trust was as small as a mustard seed, you could say to this mulberry tree, 'Uproot yourself, and plant yourself in the sea,' and it would obey you.
Leicester A. Sawyer's NT	And the apostles said to the Lord, Increase our faith. And the Lord said, If you had a faith like a mustard seed, you would say to this sycamore tree, Be taken up by the roots and planted in the sea, and it would obey you.
Urim-Thummim Version	And the Apostles said to the LORD, add to our conviction of the Truth. The LORD said, If you had faith as a grain of mustard seed, you might say to this sycamine tree, be you plucked up by the root, and be you planted in the sea; and it should obey you.
Weymouth New Testament	And the Apostles said to the Lord, "Give us faith." "If your faith," replied the Lord, "is like a mustard seed, you might command this black-mulberry-tree, 'Tear up your roots and plant yourself in the sea,' and instantly it would obey you.
Wikipedia Bible Project	"Help us to trust more!" his disciples told the Lord. And the Lord said, "Even if your trust was as small as a tiny mustard seed, you could say to this big mulberry tree, 'Pull up your roots, and plant yourself in the sea,' and it would obey you.

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

Christian Community (1988)	The apostles said to the Lord, "Increase our faith." And the Lord said, "If you have faith, even the size of a mustard seed, you may say to this tree, 'Be uprooted, and plant yourself in the sea!' and it will obey you. Mt 17:20; 21:21 Mk 11:23; 4:31
The Heritage Bible	And the apostles said to the Lord, Add to us faith. And the Lord said, If you have faith as a grain of mustard, you could say to this sycamore-fig tree, Be uprooted, and be planted in the sea, and it would attentively hear you.
New American Bible (2011)	<b>Saying of Faith.</b> And the apostles said to the Lord, "Increase our faith." The Lord replied, "If you have faith the size of a mustard seed, you would say to [this] mulberry tree, 'Be uprooted and planted in the sea,' and it would obey you. <sup>d</sup> d. [17:6] Mt 17:20; 21:21; Mk 11:23.
New Catholic Bible	<b>Faith Knows How To Make Miracles.</b> <sup>[c]</sup> The apostles said to the Lord, "Increase our faith." 6 The Lord replied, "If you had faith as tiny as a mustard seed, you could say to this mulberry tree, 'Be uprooted and planted in the sea,' and it would obey you. [c] See note on Mt 21:18-22. The cursing of the fig tree is a symbolic act, a kind of parable in action. It signifies the condemnation of Israel, which has now become a sterile plant. The ancient Prophets often had recourse to this type of teaching.
New English Bible—1970	<b>Faith (borders of Samaria)</b> The apostles said to the Lord, 'Increase our faith'; and the Lord replied, 'If you had faith no bigger even than a mustard-seed, you could say to this sycamore-tree, "Be rooted up and replanted in the sea", and it would at once obey you.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The emissaries said to the Lord, "Increase our trust." The Lord replied, "If you had trust as tiny as a mustard seed, you could say to this fig tree, 'Be uprooted and replanted in the sea!' and it would obey you.
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Holy New Covenant Trans.	The delegates said to the Lord Jesus, "Give us more faith!" The Lord said, "If your faith were the size of the seed of the mustard plant, then you would say to this mulberry tree, 'Dig yourself up and plant yourself in the sea!' and the tree would obey you."
The Scriptures 2009	And the emissaries said to the Master, "Give us more belief." And the Master said, "If you have belief as a mustard seed, you would say to this mulberry tree, 'Be pulled up by the roots and be planted in the sea,' and it would obey you."

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

Accurate New Testament	...and say The Delegates [to] the lord add! [in] us faith says but The Lord if [You*] have faith as seed [of] mustard [You*] said ever [to] the mulberry this be uprooted! and be planted! in the sea and [She] obeys ever you*...
Awful Scroll Bible	Surely the sent-out ones said to the Lord, "Be put-to our confidence!" Then the lord said, "If you sustain to hold confidence as to a grain of mustard, you might assert to speak out to this sycamine tree, 'Be come about rooted-out and planted from-within the sea,' and it shall be listened-under you."
Concordant Literal Version	And the apostles say to the Lord, "Add to us faith." Yet the Lord said, "If you have faith as a mustard kernel, you would say to this black mulberry, 'Be uprooted and be planted in the sea,' and it would obey you."
exeGesés companion Bible	And the apostles say to Adonay, Add to our trust. And Adonay says, If you had trust as a mustard kernel, you ever word to this sycamine, Uproot! Plant in the sea! - and it obeys you.
Orthodox Jewish Bible	And the Shlichim said to Rebbe, Melech HaMoshiach, Adoneinu, increase our emunah. And Rebbe, Melech HaMoshiach Adoneinu said, If you have emunah like a mustard seed, you would have said to this mulberry etz, be uprooted and be planted in the sea, and it would have given you mishma'at.
Rotherham's Emphasized B.	And the apostles said unto the Lord— Bestow on us faith! And the Lord said— <If ye have faith like a grain of mustard-seed> Ye should be saying unto {this} mulberry tree— Be uprooted! and be planted in the sea,— And it should obey you.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	The apostles said to the Lord, "Increase our faith [our ability to confidently trust in God and in His power]." And the Lord said, "If you [b]have [confident, abiding] faith in God [even as small] as a mustard seed, you could say to this mulberry tree [which has very strong roots], 'Be pulled up by the roots and be planted in the sea'; and [if the request was in agreement with the will of God] it would have obeyed you. [b] Jesus used this moment to emphasize that a person's confident, abiding faith combined with God's will and power can produce absolutely amazing results. God is fully capable of doing that which man regards as impossible (Mark 14:36; James 4:3).
An Understandable Version	Then the apostles said to the Lord, "Give us more faith."

And the Lord said, "If you had faith as *[small as]* a mustard tree seed, you could say to this mulberry tree, 'Be uprooted and replanted in the ocean,' and it would obey you.

The Expanded Bible

### How Big Is Your Faith?

The apostles said to the Lord, "Give us more faith!"

The Lord said, "If your faith were the size of a mustard seed, you could say to this mulberry tree, 'Dig yourself up [Be uprooted] and plant yourself in the sea,' and it would obey you.

Jonathan Mitchell NT

And later, the commissioned ones (the emissaries; the sent-ones) said to the Lord, "Apply faith for us (= Be our faith; or: Apply trust in us; = Trust us; or: Put faith toward us; = Give us faith; or: Add faith to us; Increase trust in us; or: Deliver loyalty and faithfulness to us; or: Attribute reliability to us; Set us toward confidence)."

So the Lord said, "Since you folks continue having trust (or: If you by habit hold faith and progressively possess confidence) as a grain of mustard, you could likely have been saying to this black mulberry tree, 'Be at once rooted out, and then be suddenly planted within the midst of the sea (or: lake),' and it would submissively listen to, and obey, you.

P. Kretzmann Commentary

And the apostles said unto the Lord, Increase our faith.

And the Lord said, If ye had faith as a grain of mustard-seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea, and it should obey you.

**Commentary** on vv. 3–6 has been placed in the **Addendum**.

Syndein/Thieme

“And, the apostles {apostolos} said to the Lord, "Increase {prostithemi} our faith {pistis}!"

“So the Lord replied, "If {ei} - and it is true {1st class condition} - you had and held {indicative mood} faith {pistis - can also mean 'doctrine' - 'that which is believed'} even as small as a mustard seed, you could say to this sycamine/'black mulberry tree' {sukaminos - a tree having the form and foliage of the mulberry, but fruit resembling the fig}, 'Be pulled out by the roots {an order} and planted in the sea,' . . . and it would obey you.

{Note: Remember this is not yet the Church Age. Jesus gave His Apostles the power of miracles (a temporary spiritual gift). All these men had to do was believe in what He taught and said, and almost anything could be done through their command.}

Translation for Translators

**Jesus taught them what big things they could accomplish if they had true faith.**

### Luke 17:5-6

*One day the apostles said to the Lord, "Help us to trust in you (OR, in God) more strongly!" The Lord replied, "Mustard seeds are very small, but in this area they grow and produce large [MET] plants. Similarly, if your faith grows until you truly believe that God will do what you ask him to, you will be able to do anything. You could even say to this mulberry tree, 'Pull yourself out with your roots and plant yourself in the sea!' and it would obey you!"*

The Voice

**The Lord's Emissaries:** *We don't have enough faith for this! Help our faith to grow!*

**Jesus** (pointing to a nearby mulberry tree): *It's not like you need a huge amount of faith. If you just had faith the size of a single, tiny mustard seed, you could say to this huge tree, "Pull up your roots and replant yourself in the sea," and it would fly through the sky and do what you said. So even a little faith can accomplish the seemingly impossible.*

**Bible Translations with Many Footnotes:**

## NET Bible®

The<sup>11</sup> apostles said to the Lord, "Increase our faith!"<sup>12</sup> So<sup>13</sup> the Lord replied,<sup>14</sup> "If<sup>15</sup> you had faith the size of<sup>16</sup> a mustard seed, you could say to this black mulberry<sup>17</sup> tree, 'Be pulled out by the roots and planted in the sea,'<sup>18</sup> and it would obey<sup>19</sup> you.  
<sup>11tn</sup> Grk "And the." Here καί (kai) has not been translated because of differences between Greek and English style.

<sup>12sn</sup> The request of the apostles, "Increase our faith," is not a request for a gift of faith, but a request to increase the depth of their faith.

<sup>13tn</sup> Here δέ (de) has been translated as "so" to indicate the implied result of previous action(s) in the narrative.

<sup>14tn</sup> Grk "said."

<sup>15tn</sup> This is a mixed condition, with ἄν (an) in the apodosis.

<sup>16tn</sup> Grk "faith as," "faith like."

<sup>17sn</sup> A black mulberry tree is a deciduous fruit tree that grows about 20 ft (6 m) tall and has black juicy berries. This tree has an extensive root system, so to pull it up would be a major operation.

<sup>18tn</sup> The passives here (ἐκρίζ θητι and φυτεύθητι, ekrizwqhti and futeuqhti) are probably a circumlocution for God performing the action (the so-called divine passive, see ExSyn 437-38). The issue is not the amount of faith (which in the example is only very tiny), but its presence, which can accomplish impossible things. To cause a tree to be uprooted and planted in the sea is impossible. The expression is a rhetorical idiom. It is like saying a camel can go through the eye of a needle (Luke 18:25).

<sup>19tn</sup> The verb is aorist, though it looks at a future event, another rhetorical touch to communicate certainty of the effect of faith.

## The Passion Translation

Upon hearing this, the apostles said to Jesus, "Lord, you must increase<sup>[c]</sup> our measure of faith!"

Jesus responded, "If you have even the smallest measure of authentic faith, it would be powerful enough to say to this large<sup>[d]</sup> tree, 'My faith will pull you up by the roots and throw you into the sea,' and it will respond to your faith and obey you."<sup>[e]</sup>

<sup>[c]</sup> Luke 17:5 The Greek text is literally "add faith to us."

<sup>[d]</sup> Luke 17:6 The Greek text is "mulberry" or "sycamore tree," which is known to grow to about thirty-five feet high.

<sup>[e]</sup> Luke 17:6 The apostles had faith; they simply needed to use it.

## The Spoken English NT

***The Power of Faith the Size of a Mustard Seed***

The apostles<sup>f</sup> said to the Lord, "Give us more faith!"

And the Lord said to them, "If you had faith the size of a mustard seed, you could have said to this mulberry tree, 'Be pulled up by the roots and be planted in the sea'-and it would've obeyed you."<sup>g</sup>

f. See "Bible Words."

g. All of these "you" pronouns are plurals.

## Wilbur Pickering's New T.

**Faith like a mustard seed has**

The apostles said to the Lord, "Increase our faith".

So the Lord said: "If you had<sup>4</sup> faith like a mustard seed has,<sup>5</sup> you could say to this mulberry tree, 'Be uprooted, and be planted in the sea', and it would obey you.

<sup>(4)</sup>The manuscripts are evenly divided between 'had' and 'have'; I follow the best line of transmission.

<sup>(5)</sup>What kind of "faith" might a mustard seed have? Albeit so small, it reacts without question to the climactic circumstances, and grows to remarkable proportions. If we reacted similarly, without question, to the Holy Spirit's promptings, our spiritual 'climactic circumstances', we should indeed move mountains, literally.

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

Analytical-Literal Translation **And the apostles said to the Lord, "Add to us [or, Increase our] faith!"**

But the Lord said, "If you<sub>p</sub> have faith like a grain of mustard [or, mustard seed], you could say to this mulberry tree, 'Be uprooted and be planted in the sea,' and it would [have] obeyed you<sub>p</sub>.

**Context Group Version** And the emissaries said to the Lord, Increase our trust. And the Lord said, If you (pl) had trust as a grain of mustard seed, you (pl) would say to this sycamine tree, Be rooted up, and be planted in the sea; and it would obey you (pl).

**Modern Literal Version 2020** And the apostles said to the Lord, Add more faith to us. Now the Lord said, If you<sup>o</sup> have faith like a kernel of a mustard-seed, you<sup>o</sup> would have spoken to this mulberry fig tree, Be uprooted and be planted in the sea, and it would have obeyed\* you<sup>o</sup>.

**New American Standard** The apostles said to the Lord, "Increase our faith!" But the Lord said, "If you had [Lit *have*] faith the size [Lit *like*] of a mustard seed, you could say to this mulberry tree, 'Be uprooted and be planted in the sea'; and it would obey [Lit *have obeyed*] you.

**New King James Version** **Faith and Duty** And the apostles said to the Lord, "Increase our faith." So the Lord said, "If you have faith as a mustard seed, you can say to this mulberry tree, 'Be pulled up by the roots and be planted in the sea,' and it would obey you

**Niobi Study Bible** **Faith and Duty** And the apostles said unto the Lord, "Increase our faith." And the Lord said, "If you had faith as a grain of mustard seed, you might say unto this sycamine tree, 'Be you plucked up by the root, and be you planted in the sea,' and it should obey you.

**Revised Young's Lit. Trans.** And the apostles said to the Lord, 'Add to us faith;' and the Lord said, 'If you had faith as a grain of mustard, you would have said to this sycamine, Be uprooted, and be planted in the sea, and it would have obeyed you.

**The gist of this passage:** The Apostles ask for greater faith, and Jesus tells the, "If you had faith the size of a grain of mustard, you could tell a tree to uproot itself and plant itself in the sea, and it would obey you!"

5-6

Luke 17:5a			
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
λέγω (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 <sup>rd</sup> person singular, aorist active indicative	Strong's #3004
hoi (οἱ) [pronounced <i>hoy</i> ]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
αποστολος (ἀπόστολος) [pronounced <i>ap-OSS-tol-os</i> ]	<i>one sent forth, a delegate, an ambassador [of the gospel], a messenger [of Christ]; transliterated, apostle</i>	masculine plural noun; nominative case	Strong's #652

Luke 17:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs; a prince, chief, sovereign</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2962

**Translation:** The apostles said to the Lord,...

There is a technical use for the word **apostles** and a non-technical use. The disciples were not really called apostles at this time (generally speaking, they were not). But Jesus had sent 70 disciples forth to teach and to spread the gospel. Perhaps this is the best term by which to identify these particular disciples.

Luke 17:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prostithêmi (προστίθημι) [pronounced pros-TITH-ay-meef]	<i>add, again, give more, increase, place additionally, lay beside, annex, repeat; proceed further, speak to any more</i>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #4369
hêmin (ἡμῖν) [pronounced hay-MEEN]	<i>to us, of us, by us; for us</i>	1 <sup>st</sup> person plural pronoun; locative, dative or instrumental case	Strong's #2254 (from Strong's #1473)
pistis (πίστις) [pronounced PIHS-tihs]	<i>faith, assurance, belief, believe; the content of what is believed; persuasion, that is, credence; moral conviction</i>	feminine singular noun; accusative case	Strong's #4102

**Translation:** ...“Add to us [more] faith.”

By the Lord's teaching, it has become clear that faith is essential to the Christian walk. “So, give us more of that,” the disciples ask of Jesus. Faith is more important; then give us more.

Luke 17:5 The apostles said to the Lord, “Add to us [more] faith.” (Kukis mostly literal translation)

Luke 17:6a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epô (ἔπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2036

Luke 17:6a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
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
ei (εἰ) [pronounced I]	<i>if; whether; that; though</i>	conditional conjunction	Strong's #1487
echō (ἔχω) [pronounced EHKh-oh]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	2 <sup>nd</sup> person plural, present active indicative	Strong's #2192
pistis (πίστις) [pronounced PIHS-tihs]	<i>faith, assurance, belief, believe; the content of what is believed; persuasion, that is, credence; moral conviction</i>	feminine singular noun; accusative case	Strong's #4102
hōs (ὡς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as</i>	comparative particle	Strong's #5613
kókkos (κόκκος) [pronounced KOHK-koss]	<i>seed, kernel, grain</i>	masculine singular noun; accusative case	Strong's #2848
sínapi (σίναπι) [pronounced SIHN-apee]	<i>mustard (plant)</i>	neuter singular noun, genitive/ablative case	Strong's #4615

**Translation:** But the Lord said, "If you+ have faith like the [size of] a mustard seed,..."

The Lord's response is interesting. He does not say, "Here is how you can get more faith;" or "This is what you need to do in order for me to give you more faith." Jesus instead talks about the amazing power of faith.

The seed of a mustard plant is, apparently, very, very tiny; and that amount of faith is apparently quite powerful.

Is Jesus teaching how difficult (or impossible) it is for His disciples to have any faith? Or is He teaching them the great power of a very small amount of faith (using hyperbole). I would lean toward the latter, simply because there is a call for people to have faith in Jesus; and the choice of the volition of man seems to be challenged continually by the Lord and by Scripture. Why would such challenges exist if we did not have the ability to choose faith?

If we cannot have even faith the size of a mustard seed, why does God even bother with us?

Luke 17:6b			
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>	2 <sup>nd</sup> person plural, imperfect active indicative	Strong's #3004
án (ὅν) [pronounced ahn]	<i>whomever, whichever, whatever; (what-, where-, wither-, who-) ever</i>	particle often found with the relative pronoun	Strong's #302
Strong's Enhanced Exhaustive Concordance: án is an <i>untranslatable particle</i> )..., denoting a supposition, wish, possibility or uncertainty...[this particle is] usually unexpressed [= untranslated] except by the subjunctive or potential mood. <sup>13</sup>			
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
sukáminos (σुकάμινος) [pronounced soo-KAHM-ee-nos]	<i>a mulberry tree, a sycamore-fig tree; sycamine tree ( which has the form and foliage of the mulberry, but fruit resembling the fig); transliterated, sycamine</i>	feminine singular noun (adjective?); dative, locative or instrumental case	Strong's #4807
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:** ...you+ would speak to this sycamine tree, [saying to it],...

The tree in question is called a sukáminos (σुकάμινος) [pronounced soo-KAHM-ee-noss], and it is loosely transliterated, *sycamine*. According to Fausset, it is distinct from the Sycamore tree (see Luke 19:4), and it is very slow growing with very deep roots. It would require great force to pull it out by its roots. It is grown to provide food for silkworm caterpillars.<sup>14</sup>

Luke 17:6c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ekrizōō (ἐκρίζωω) [pronounced ek-rid-ZOH-oh]	<i>pluck up (by the roots), root out, uproot</i>	2 <sup>nd</sup> person singular, aorist passive imperative	Strong's #1610
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532

<sup>13</sup> From e-sword, from the SECE+ dictionary module, Strong's #302.

<sup>14</sup> Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Sycamine tree.

Luke 17:6c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
phuteúō (φυτεύω) [pronounced foot-YOO-oh]	<i>plant, put into the earth</i>	2 <sup>nd</sup> person singular, aorist passive imperative	Strong's #5452
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
thálassa (θάλασσα) [pronounced THAHL-ahs-sah]	<i>sea; can be used specifically of the Mediterranean Sea or the Red Sea</i>	feminine singular noun, dative, locative or instrumental case	Strong's #2281

The sea was mentioned back in v. 2.

**Translation:** ...'Be uprooted [here] and be [re-] planted by the sea;'

"If you had faith even that minuscule," Jesus tells them, "Then you could speak to this tree here and tell it to move from the all the way to the sea."

I believe a statement like this is one of hyperbole, even though we have seen tornadoes lift extremely heavy objects and move them from point A to point B.

Realistically, even though God is able to do something along these lines, He is not our personal genie. He is not going to let us scan the landscape and decide on wonderful magic-type tricks for Him to do.

So, what we find here is exaggeration. It is likely that no disciple even pointed to a tree and said, "Move 15 miles from here;" to have the prime residence next to the sea.

Luke 17:6d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
hupakouō (ὑπακούω) [pronounced hoop-ak-OO-oh]	<i>1) to listen, to harken; 1a) of one who on the knock at the door comes to listen who it is, (the duty of a porter); 2) to harken to a command; 2a) to obey, be obedient to, submit to</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #5219
án (άν) [pronounced ahn]	<i>whomever, whichever, whatever; (what-, where-, wither-, who-) ever</i>	particle often found with the relative pronoun	Strong's #302

Strong's Enhanced Exhaustive Concordance: án is an *untranslatable particle*)..., denoting a supposition, wish, possibility or uncertainty...[this particle is] usually unexpressed [= untranslated] except by the subjunctive or potential mood.<sup>15</sup>

<sup>15</sup> From e-sword, from the SECE+ dictionary module, Strong's #302.



### Luke 17:6d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humin (ὁμῖν) [pronounced hoo- MEEN]	<i>you [all]; in you; to you; in you; by you</i>	2 <sup>nd</sup> person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771

**Translation:** ...and the tree [lit., *it*] would [hear and obey] you+.

To further explain why this is an exaggeration: trees do not have the ability to hear and obey. No tree, upon hearing that order, is going to say, "You want me to move from here to the sea? You got it, chief!"

Luke 17:6 But the Lord said, "If you+ have faith like the [size of] a mustard seed, you+ would speak to this sycamine tree, [saying to it], 'Be uprooted [here] and be [re-] planted by the sea;' and the tree [lit., *it*] would [hear and obey] you+. (Kukis mostly literal translation)

These disciples, to whom Jesus is speaking, because of their faith, will be said to turn the world upside down.

Luke 17:5–6 The apostles said to the Lord, "Add to us [more] faith." But the Lord said, "If you+ have faith like the [size of] a mustard seed, you+ would speak to this sycamine tree, [saying to it], 'Be uprooted [here] and be [re-] planted by the sea;' and the tree [lit., *it*] would [hear and obey] you+. (Kukis mostly literal translation)

Luke 17:5–6 Those who had been sent forth by Jesus came up to Him and ask, "Will You give us more faith?" He answered them, saying, "Even if you have faith the size of a tiny mustard seed, you could speak to this mulberry tree right here and say to it, 'Move from here all the way to the sea; be replanted at the sea.' It would hear your command and obey you. (Kukis paraphrase)

### A servant fulfills his duties without requiring gratitude

What follows is one of the Lord's least politically correct illustrations.

Which now from you [all] a servant, having [been] plowing or shepherding, the one coming in from the field, will say to him, 'At once coming near, recline.' But not will he say to him, 'Prepare what I might dine [upon], and girding [yourself] you will serve me while I might eat and I might drink. And after these things, you will eat and you will drink, [even] you.'

Luke  
17:7–8

Now which of you has a servant, [who has been] plowing or shepherding, [and he is] coming in from the field, [what person] would say to him, '[After] coming in, at once, recline [so you may eat]'? Will he not say to him, 'Prepare something [that] I might eat. Girding [yourself], you will serve me while I eat and drink. After these things, then you will eat and drink.'

Let's say that you have a servant who has been working in the field all day; maybe he has been plowing or maybe he has been watching over your sheep. When he comes in from the field, will you say to him, 'Quickly, sit down, take a load off; eat something'? Instead, will you not say to him, "Clean yourself up and prepare a meal for me and see to my needs while I am having this meal. Afterward, you may eat and drink as well.'

Here is how others have translated this verse:

**Ancient texts:**

Westcott-Hort Text (Greek)	Which now from you [all] a servant, having [been] plowing or shepherding, the one coming in from the field, will say to him, 'At once coming near, recline.' But not will he say to him, 'Prepare what I might dine [upon], and girding [yourself] you will serve me while I might eat and I might drink. And after these things, you will eat and you will drink, [even] you.'
Douay-Rheims 1899 (Amer.)	But which of you, having a servant ploughing or feeding cattle, will say to him, when he is come from the field: Immediately go. Sit down to meat. And will not rather say to him: Make ready my supper and gird thyself and serve me, whilst I eat and drink; and afterwards thou shalt eat and drink?
Holy Aramaic Scriptures	Now, who from you whom there is for him a servant who guides a phadana {a yoke of oxen}, or who tends a flock, and if he should come from the khaqla {the field} says unto him, 'Pass through immediately, and recline?' But rather, he says unto him, 'Prepare for me something so that I may dine, and gird up khasayak {your loins} and serve me until I have ate and drank, and afterwards you also may eat and drink.'
Eastern Aramaic Manuscript	Now, who from you whom there is for him a servant who guides a phadana {a yoke of oxen}, or who tends a flock, and if he should come from the khaqla {the field} says unto him, 'Pass through immediately, and recline?' But rather, he says unto him, 'Prepare for me something so that I may dine, and gird up khasayak {your loins} and serve me until I have ate and drank, and afterwards you also may eat and drink.'
James Murdock's Syriac NT	Which of you, having a servant driving a yoke of oxen, or tending sheep, will say to him when he cometh from the field, Pass on at once, and recline for supper? But he will say to him: Prepare for me what I may sup upon, and gird thy loins and serve me, until I have eaten and drunken; and afterwards thou shalt eat and drink.
Original Aramaic NT	"But who among you has a servant who drives a plow or who tends to sheep, and if he would come from the field, would say to him at once, 'Go on; recline for supper'?" "But he says to him, 'Prepare for me something to eat and put on your apron to serve me until I shall have eaten and have drunk; after this you also will eat and drink.'"
Lamsa Peshitta (Syriac)	"But who among you has a servant who drives a plow or who tends to sheep, and if he would come from the field, would say to him at once, 'Go on; recline for supper?'" "But he says to him, 'Prepare for me something to eat and put on your apron to serve me until I shall have eaten and have drunk; after this you also will eat and drink.'"

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	But which of you, having a servant who is ploughing or keeping sheep, will say to him, when he comes in from the field, Come now and be seated and have a meal, Will he not say, Get a meal for me, and make yourself ready and see to my needs till I have had my food and drink; and after that you may have yours?
Bible in Worldwide English	If your servant is working in the field or taking care of sheep, what will you say to him when he comes in from the field? Will you say, "Come now and sit down to eat"? No, you will say, "Get my food ready. Get ready to wait on me. I will eat and drink. After that, then you may eat and drink."

Easy English	Think about this. You may have a servant that is ploughing your land. Or you may have a servant that is taking care of your sheep. When he comes in from his work in the evening, you would not say to him, "Sit down and eat." No, you would not say that. You would say to your servant, "Prepare my meal for me. Dress yourself properly and bring the food to me. I will eat and drink first. You can eat when I have finished."
Easy-to-Read Version–2008	"Suppose one of you has a servant who has been working in the field, plowing or caring for the sheep. When he comes in from work, what would you say to him? Would you say, 'Come in, sit down and eat'? Of course not! You would say to your servant, 'Prepare something for me to eat. Then get ready and serve me. When I finish eating and drinking, then you can eat.'
J. B. Phillips	<b>Work in the kingdom must be taken as a matter of course</b> "If any of you has a servant ploughing or looking after the sheep, are you likely to say to him when he comes in from the fields, 'Come straight in and sit down to your meal'? Aren't you more likely to say, 'Get my supper ready: change your coat, and wait until I eat and drink: and then, when I've finished, you can have your meal'?"
<i>The Message</i>	"Suppose one of you has a servant who comes in from plowing the field or tending the sheep. Would you take his coat, set the table, and say, 'Sit down and eat'? Wouldn't you be more likely to say, 'Prepare dinner; change your clothes and wait table for me until I've finished my coffee; then go to the kitchen and have your supper'?"
NIRV	"Suppose one of you has a servant plowing or looking after the sheep. And suppose the servant came in from the field. Will you say to him, 'Come along now and sit down to eat'? No. Instead, you will say, 'Prepare my supper. Get yourself ready. Wait on me while I eat and drink. Then after that you can eat and drink.'
New Life Version	<b>Jesus Teaches about Being Faithful</b> "What if you owned a servant who was working in the field or taking care of sheep? Would you say to him when he came in from his work, 'Come and sit down to eat'? No, instead you would say, 'Get my supper ready. Dress yourself and care for me until I am through eating and drinking. Then you can eat and drink.'
New Simplified Bible	»Let us say you have a servant who is plowing or looking after the sheep. Do you tell him to hurry and eat his meal when he comes in from the field? »No you do not. You say to him get my supper ready. Put on your apron and wait on me while I eat and drink. After that you may have your meal.

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

Casual English Bible	<b>DON'T GET A BIG HEAD</b> If you have a slave who comes in from plowing the field or watching the sheep, are you going to tell him, 'Come on over here and relax now. Let's have dinner together'? Aren't you more likely to say, 'Okay, I'm hungry. Fix me something to eat. After that go change your dirty clothes and serve me my food. When I'm done, you can eat'?"
Contemporary English V.	If your servant comes in from plowing or from taking care of the sheep, would you say, "Welcome! Come on in and have something to eat"? No, you wouldn't say that. You would say, "Fix me something to eat. Get ready to serve me, so I can have my meal. Then later on you can eat and drink."
The Living Bible	When a servant comes in from plowing or taking care of sheep, he doesn't just sit down and eat, but first prepares his master's meal and serves him his supper before he eats his own.
New Berkeley Version New Living Translation	. "When a servant comes in from plowing or taking care of sheep, does his master say, 'Come in and eat with me'? No, he says, 'Prepare my meal, put on your apron, and serve me while I eat. Then you can eat later.'

The Passion Translation	Jesus continued, "After a servant has finished his work in the field or with the livestock, he doesn't immediately sit down to relax and eat. No, a true servant prepares the food for his master and makes sure his master is served his meal before he sits down to eat his own.
UnfoldingWord Simplified T.	Jesus also said, "Suppose that one of you had a servant who was plowing your fields or taking care of your sheep. After he comes into the house from the field, you would not say, 'Come sit down immediately and eat!' Instead, you would say to him, 'Prepare a meal for me! Then put on your serving clothes and serve it to me so that I can eat and drink! Afterwards you can eat and drink.'
William's New Testament	"What man among you, if he has a slave plowing or tending sheep, will say to him when he comes in from the field, 'Come at once and take your seat at the table,' but will not rather say to him, 'Get my supper ready, and dress yourself and wait on me until I eat and drink, and you yourself can eat and drink afterward'?"

### Partially literal and partially paraphrased translations:

American English Bible	'Which of you has a slave who, after he's been plowing or tending a flock, would say to him when he returns: <i>'Come over here and recline at my table?'</i> 'No, it's more likely that you'd tell him: <i>'Put on an apron and prepare my supper, then serve it to me. [You can wait] until I'm done eating and drinking, and thereafter you can get yourself something to eat and drink.'</i>
Beck's American Translation . Breakthrough Version	Who among you, who has a slave plowing or shepherding, will state to him right away when he comes in out of the field, 'Go away <i>and</i> settle down'? But will you not state to him, 'Get something ready, I will eat dinner,' and, 'After putting a sash around your waist, serve me until I eat and drink, and after these, you will eat and drink'?
Common English Bible	"Would any of you say to your servant, who had just come in from the field after plowing or tending sheep, 'Come! Sit down for dinner'? Wouldn't you say instead, 'Fix my dinner. Put on the clothes of a table servant and wait on me while I eat and drink. After that, you can eat and drink'?"
A. Campbell's Living Oracles	Would any of you, who has a servant plowing or feeding cattle, say to him on his return from the field, Come, immediately, and place yourself at table; and not rather, Make ready my supper; gird yourself and serve me, until I have eat and drunk; afterward you may eat and drink?
New Advent (Knox) Bible	If any one of you had a servant following the plough, or herding the sheep, would he say to him, when he came back from the farm, Go and fall to at once? Would he not say to him, Prepare my supper, and then gird thyself and wait upon me while I eat and drink; thou shalt eat and drink thyself afterwards?
NT for Everyone	'Supposing one of you has a slave ploughing or keeping sheep out in the field. When he comes in, what will you say? "Come here at once, and sit down for a meal?" No; you will be far more likely to say, "Get something ready for me to eat! Get properly dressed, and wait on me while I eat and drink! After that you can have something to eat and drink yourself."
20 <sup>th</sup> Century New Testament	Which of you, if he had a servant ploughing, or tending the sheep, would say to him, when he came in from the fields, 'Come at once and take your place at table,' Instead of saying 'Prepare my dinner, and then make yourself ready and wait on me while I am eating and drinking, and after that you shall eat and drink yourself'?"

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

Conservapedia Translation	But which of you will say to a servant, when he has finished his tasks for the day, go and rest well and eat? Rather than prepare my dinner and wait upon me until I have finished; only then may you go and eat.
Revised Ferrar-Fenton Bible	"But who is there among you, having a servant ploughing or shepherding, would say to him on his return from the field?—'Come at once, and have your dinner.' On the contrary, will he not say?—'Get something ready for my dinner; also tidy yourself, and wait upon me while I eat and drink; and after that you can yourself eat and drink.'
Free Bible Version	"Say you have a servant who does plowing or shepherding. When he comes in from work, do you say to him, 'Come in and sit down now for a meal'? No. You say to him, 'Prepare a meal for me, get yourself dressed, and serve me until I've finished my meal. After that you can have your meal'?
God's Truth (Tyndale)	Who is it of you if he had a servant ploughing or feeding cattle, that would say unto him when he were come from the field: Go quickly and sit down to meat: and would not rather say to him, dress wherewith I may sup, and gird up yourself and serve me, till I have eaten and drunken: and afterward, eat you, and drink you?
Riverside New Testament	"Who is there of you, having a servant plowing or keeping sheep, that will say to him when he comes in from the field, 'Come quickly and recline at table'? On the contrary, will he not say to him, 'Make ready something for my dinner and gird yourself and wait on me while I eat and drink, and after that you may eat and drink yourself'?
Weymouth New Testament	But which of you who has a servant ploughing, or tending sheep, will say to him when he comes in from the farm, 'Come at once and take your place at table,' and will not rather say to him, 'Get my dinner ready, make yourself tidy, and wait upon me till I have finished my dinner, and then you shall have yours'?

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

The Heritage Bible	And who of you, having a servant plowing or shepherding, will at once speak to him who comes out of the field, Come; recline? But will you not speak to him, Prepare something that I may dine, and gird yourself around, and serve me until I eat and drink, and after these things you eat and drink?
New American Bible (2011)	<b>Attitude of a Servant.*</b> "Who among you would say to your servant who has just come in from plowing or tending sheep in the field, 'Come here immediately and take your place at table'? Would he not rather say to him, 'Prepare something for me to eat. Put on your apron and wait on me while I eat and drink. You may eat and drink when I am finished'?" * [17:7–10] These sayings of Jesus, peculiar to Luke, which continue his response to the apostles' request to increase their faith (Lk 17:5–6), remind them that Christian disciples can make no claim on God's graciousness; in fulfilling the exacting demands of discipleship, they are only doing their duty.
New Catholic Bible	<b>Unprofitable Servants.</b> <sup>[d]</sup> "Which of you, when your servant returns from plowing or tending sheep in the fields, would say to him, 'Come right away and sit down to eat'? Would you not rather say, 'Prepare my dinner, put on your apron, and wait on me while I eat and drink, and then afterward you yourself may eat and drink'?" [d] The Pharisees and many religious people are more concerned about their reward than about what they can do for God. The disciple is subservient to his master in a work that is far greater than himself. That is his happiness and his recompense even here below.
New English Bible–1970	<b>A servant's duty (borders of Samaria)</b> Suppose one of you has a servant ploughing or minding sheep. When he comes back from the fields, will the master say, "Come along at once and sit down"? Will

he not rather say, "Prepare my supper, fasten your belt, and then wait on me while I have my meal; you can have yours afterwards"?

Revised English Bible—1989 "Suppose one of you has a servant ploughing or minding sheep. When he comes in from the fields, will the master say, 'Come and sit down straight away'? Will he not rather say, 'Prepare my supper; hitch up your robe, and wait on me while I have my meal. You can have yours afterwards'?"

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible If one of you has a slave tending the sheep or plowing, when he comes back from the field, will you say to him, 'Come along now, sit down and eat'? No, you'll say, 'Get my supper ready, dress for work, and serve me until I have finished eating and drinking; after that, you may eat and drink.'

Holy New Covenant Trans. "Suppose one of you has a slave who has been working in the field, plowing the ground or caring for the sheep. When the slave comes in, what would you say to him? Would you say, 'Hurry, come in! Sit down to eat!'"  
No, you would say this to your slave: 'Prepare something for me to eat. Then get dressed up and serve me. When I finish eating and drinking, then you may eat.'

Tree of Life Version But if you have a slave who is plowing or tending sheep, who among you will say to him when he comes in from the field, 'Come right in, and recline at table'?  
But won't he instead say to him, 'Prepare something for me to eat! Dress yourself and wait on me while I eat and drink; and afterward, you may eat and drink'?

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

Accurate New Testament ...Who? but from you\* {is} servant Having plowing or shepherding Who entering from the field will say [to] him immediately Passing (By) recline! but not? [He] will say [to] him prepare! something [I] may eat and Wrapping {yourself} serve! me until [I] may eat and [I] may drink and after these [You] will eat and will drink You...

Awful Scroll Bible (")Moreover, which out of yous, holding a devoted slave plowing or tending the flock, will say to that one well-set-forth, 'Being came-in out of the field, being came-near, be yourself descended-upon?'  
(")Notwithstanding, will he not say to him? -- 'Be prepared what I shall be supped, even being girded- yourself -about, be serving me until I shall be ate and drank, and after the same-as-these things, yourself will eat and drink."

Concordant Literal Version Now who of you, having a slave plowing or tending sheep, who, on entering from the field, will be declaring to him, 'Come by immediately, lean back at table'?  
But will he not be declaring to him, 'Make something ready for me. I should be dining. And, being girded, serve me till I should be eating and drinking, and after this you shall be eating and drinking.'"

exeGeses companion Bible But who of you,  
having a servant plowing or shepherding,  
says to him straightway as he enters from the field,  
Come and repose?  
But indeed, says he not to him,  
Prepare somewhat to sup,  
and gird yourself  
and minister to me until I eat and drink  
- and after these you eat and drink?

Orthodox Jewish Bible But who among you, having an eved plowing or tending kevesim, when the eved comes in from the sadeh, will say to him, Here, come ofen ort (immediately) and recline at tish.  
Rather, would he not say, Prepare something that I may have okhel; gird up your tunic and serve me until I am satisfied, and, after that, you may have okhel?

Rotherham's Emphasized B. But ||who from among you|| having |a servant| plowing or keeping sheep, |when he hath come in out of the field| will say to him—  
 |Straightway| come, and recline;—  
 on the contrary, will not say to him—  
 Make somewhat ready, that I may dine,—and |girding thyself| be ministering unto me, until I have eaten and drunk; and |after these things| ||thou|| shalt eat and drink?

### Expanded/Embellished Bibles:

- The Amplified Bible* “Which of you who has a servant plowing or tending sheep will say to him when he comes in from the field, ‘Come at once and sit down to eat?’ Will he not instead say to him, ‘Prepare something for me to eat, and *appropriately* clothe yourself [for service] and serve me while I eat and drink; then afterward you may eat and drink?’
- An Understandable Version “But which of you, whose slave is plowing or tending sheep, will say to him when he comes in from the field, ‘Come and sit right down to eat?’  
 Would you not say to him instead, ‘Prepare the food for my meal [*first*] and get ready to serve me until I have had enough to eat and drink and [*then*] afterward you can eat and drink [*yourself*]?’
- The Expanded Bible **Be Good Servants**  
 “Suppose one of you has a ·servant [slave] who has been plowing the ground or caring for the sheep. When the servant comes in from working in the field, would you say, ‘Come in and ·sit down to eat [<sup>L</sup> recline; <sup>C</sup> the posture for a banquet or formal meal]’? No, ·you [<sup>L</sup> he] would say to him, ‘Prepare something for me to eat. Then ·get yourself ready [or put on your apron; <sup>L</sup> gird yourself] and ·serve [wait on] me. After I finish eating and drinking, you can eat and drink.’
- Jonathan Mitchell NT “Now which one [is there] from among you folks normally having a slave [who is] regularly plowing or tending [sheep, or, cattle], who – upon [his] entering from out of the field – will say to him, ‘Upon coming by [the dining area], immediately recline back [for dinner]’?  
 “To the contrary, will he not rather proceed saying to him, ‘At once prepare and make ready what I will eat for the evening meal, and, after girding yourself about (e.g., putting on an apron; or: tightening your belt and tucking in your clothing), continue giving me attending service until I can be eating and drinking. Then, after that, you yourself will proceed eating and drinking’?
- P. Kretzmann Commentary **Verses 7-10**  
 No merit in works:  
 But which of you, having a servant plowing or feeding cattle, will say unto him by and by when he is come from the field, Go and sit down to meat; and will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken, and afterward thou shalt eat and drink?  
 “ Now, which of you having a slave who is plowing . . . or tending a flock of sheep who, having come out of the field, will say to him, ‘Come at once and sit down for a meal’?  
 {Note: This is not the normal treatment of slaves by a master with typical human viewpoint.}  
 “ But, in contrast {alla} won't he {the master} instead say to him, ‘Get my dinner ready, and make yourself ready to serve me while I eat and drink? And then you may eat and drink.’
- Translation for Translators **Jesus taught that we should serve God faithfully without expecting to be thanked.**

*Luke 17:7-10*

*Jesus also said, “Suppose that one of you had a servant who was plowing your fields or taking care of your sheep. After he comes into the house from the field, you*

(sg) would not say [RHQ], 'Sit down and eat immediately!' 8 Instead, you would say to him, 'Put on your apron and prepare a meal for me! Then serve it to me so that I can eat and drink! Afterwards you (sg) can eat and drink.'

The Voice

**Jesus:** *Imagine this scenario.* You have a servant—say he's been out plowing a field or taking care of the sheep—and he comes in hot and sweaty from his work. Are you going to say, "You poor thing! Come in and sit down right away"? Of course not! 8 Wouldn't you be more likely to say, "First, cook my supper and set the table, and then after I've eaten, you can get something to eat and drink for yourself"?

### Bible Translations with Many Footnotes:

Lexham Bible

"And which of you who has a slave plowing or shepherding sheep [\*Here the direct object is supplied from context in the English translation] who comes in from the field will say to him, 'Come here at once and [\*Here "and" is supplied because the previous participle ("come here") has been translated as a finite verb] recline at the table'?"

Will he not rather say to him, 'Prepare something that I may eat, and dress yourself to serve me while I eat and drink, and after these things you will eat and drink.'

NET Bible®

"Would any one of you say<sup>20</sup> to your slave<sup>21</sup> who comes in from the field after plowing or shepherding sheep, 'Come at once and sit down for a meal'?<sup>22</sup> Won't<sup>23</sup> the master<sup>24</sup> instead say to him, 'Get my dinner ready, and make yourself ready<sup>25</sup> to serve me while<sup>26</sup> I eat and drink. Then<sup>27</sup> you may eat and drink'?"

<sup>20</sup>tn Grk "Who among you, having a slave... would say to him."

<sup>21</sup>tn See the note on the word "slave" in 7:2.

<sup>22</sup>tn Grk "and recline at table," as 1st century middle eastern meals were not eaten while sitting at a table, but while reclining on one's side on the floor with the head closest to the low table and the feet farthest away. See BDAG 70 s.v. ἀναπίπτω 1.

<sup>23</sup>tn The question includes a Greek particle, οὐχί (ouci), that expects a positive reply. The slave is expected to prepare a meal before eating himself.

<sup>24</sup>tn Grk "he"; the referent has been specified in the translation for clarity.

<sup>25</sup>tn Grk "and gird yourself" (with an apron or towel, in preparation for service).

<sup>26</sup>tn BDAG 423 s.v. ἕως 2.b, "to denote contemporaneousness as long as, while... w. subjunctive... Lk 17:8."

<sup>27</sup>tn Grk "after these things."

The Spoken English NT

### **Jesus Suggests a Cure for Spiritual Self-Congratulation**

"Suppose you have a slave that plows your field or tends your sheep. When they come back from the field, would any of you say to them, 'Quick, come over and have dinner with me'?"

Hardly! Wouldn't you say to them, 'Get me something for dinner, and put on your apron and serve me while I eat my meal'.-and afterwards you can eat your meal'?"

h. Lit. "eat and drink."

i. Lit. "eat and drink."

Wilbur Pickering's New T.

### **The thanks a slave gets**

"And which of you, having a slave plowing or tending sheep, will say to him when he comes in from the field, 'Come at once and recline to eat'?"

Will he not rather say to him, 'Prepare something for me to eat, and gird yourself and serve me until I eat and drink, and afterward you will eat and drink'?"

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

Analytical-Literal Translation

"Now which of you, having a slave plowing or feeding, who having come in from the field, will immediately say [to him], 'Having come beside [me], recline [to eat]?'"

"But will he not say to him, 'Prepare what I shall eat, and having wrapped [your belt] around yourself, serve me, until I eat and drink, and after these [things] you will eat and drink'?"



Context Group Version	But who is there of you (pl), having a slave plowing or keeping sheep, that will say to him, when he has come in from the field, Come right away and sit down to food; and will not rather say to him, Make ready [that] with which I may sup, and fasten yourself, and serve me, until I have eaten and drank; and afterward you shall eat and drink?
English Standard Version	"Will any one of you who has a servant plowing or keeping sheep say to him when he has come in from the field, 'Come at once and recline at table'? Will he not rather say to him, 'Prepare supper for me, and dress properly, and serve me while I eat and drink, and afterward you will eat and drink'?"
Modern English Version	"Which of you, having a servant plowing or herding sheep, will say to him when he has come in from the field, 'Come now and sit down for dinner'? Will he not rather say to him, 'Prepare my supper, and dress yourself and serve me until I eat and drink. And afterward you will eat and drink'?"
Modern Literal Version 2020	But who out-of you°, having a bondservant plowing or shepherding, will immediately say to him, after he entered in from the field, After he has passed beside you, lean-back at the table. But will he not rather say to him, Prepare what I may dine on. And having girded yourself, serve me, until I eat and drink and you may eat and may drink after these things.
New American Standard	"Now which of you, having a slave plowing or tending sheep, will say to him after he comes in from the field, 'Come immediately and recline at the table to eat'? On the contrary, will he not say to him, 'Prepare something for me to eat, and properly clothe yourself [Lit belt up] and serve me while I eat and drink; and afterward [Lit after these things] you [j]may eat and drink'?"
New Matthew Bible	Who among you, if he had a servant plowing or feeding sheep, would say to him when he came in from the field, Go quickly, and sit down to food? And not rather say to him, Prepare for me to sup, and gird yourself up, and serve me till I have eaten and drunk, and afterward you shall eat and drink?
Revised Young's Lit. Trans.	'But, who is he of you -- having a servant ploughing or feeding -- who, to him having come in out of the field, will say, Having come near, recline at meat? but will not rather say to him, Prepare what I may sup, and having girded yourself about, minister to me, till I eat and drink, and after these things you shall eat and drink?'

**The gist of this passage:** When your servant has worked hard for you our in the field, and it is meal time, do you invite him in and serve him?

7-8

### Luke 17:7a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ti (τί) [pronounced tee]; tis (τίς) [pronounced tihç]	who, what [one], which, how; whether, why	masculine singular pronoun; interrogative particle; nominative case	Strong's #5101
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong's #1161
ek (ἐκ) [pronounced ehk]	out of, out from, from, by, of	preposition	Strong's #1537

Here, spelled ex (ἐξ) [pronounced ehks], because it comes before a vowel.

Luke 17:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humôn (ὕμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 <sup>nd</sup> person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
doulos (δοῦλος) [pronounced DEW-loss]	<i>slave (s); servant (s); attendant (s)</i>	masculine singular noun; accusative case	Strong's #1401
echô (ἔχω) [pronounced EHKH-oh]	<i>having [and/or] holding; the one who owns, the possessor, adhering to, clinging to</i>	masculine singular, present active participle; accusative case	Strong's #2192
arotriô (ἀροτριῶ) [pronounced ar-ot-ree-OH-oh]	<i>plowing</i>	masculine singular, present active participle; accusative case	Strong's #722
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
poimainô (ποιμαίνω) [pronounced poy-MAH-ee-no]	<i>shepherding, feeding [animals], tending a flock, keeping sheep; ruling, governing; nourishing</i>	masculine singular, present active participle, accusative case	Strong's #4165

**Translation:** Now which of you has a servant, [who has been] plowing or shepherding,...

Jesus, teaching through a parable, is going to speak to the reasonable service of those who are there.

The parable begins with the assumption that those hearing Him have a servant, and that servant has been out in the field, plowing or shepherding. Or some of them might be servants themselves. In any case, the concept of owning another person is not foreign to them. This was a part of their culture, and it was not seen as some great evil (this is per the thinking of that society in that era; and in most eras of man).

Luke 17:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hos (ὃς) [pronounced hohç]	<i>who, which, what, that, whose, whoever</i>	masculine singular relative pronoun; nominative case	Strong's #3739
eiserchomai (εἰσερχομαι) [pronounced ice-ER-khom-ah-ee]	<i>entering [in]; going in [through]; coming in [through]</i>	masculine singular, aorist active participle; dative, locative or instrumental case	Strong's #1525
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, of</i>	preposition	Strong's #1537

Luke 17:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
αγρος (ἀγρός) [pronounced ah-GROSS]	<i>the field, the country; a piece of land, bit of tillage; the farms, country seats, neighbouring hamlets</i>	masculine singular noun, genitive/ablative case	Strong's #68

**Translation:** ...[and he is] coming in from the field,...

This man—the servant—comes in from the field, after a long day working for you.

Luke 17:7c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ερέω (ἔρέω) [pronounced eh-REH-oh]	<i>to say, to declare</i>	3 <sup>rd</sup> person singular, future active indicative	Strong's #2046
αὐτῷ (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
εὐθέως (εὐθέως) [pronounced yoo-THEH-ocē]	<i>at once, straightway, immediately, forthwith; shortly, as soon as, soon</i>	adverb	Strong's #2112
παρέρχομαι: (parerchomai) [pronounced par-EHR-khom-ahēe]	<i>going past, passing by; of persons moving forward; of time; an act continuing for a time; metaphorically; passing away, perishing; passing over, that is, neglecting, omitting, (transgressing); being led by, being carried past, being averted; coming near, coming forward, arriving</i>	masculine singular, aorist active participle, nominative case	Strong's #3928
αναρίπτω (ἀναπίπτω) [pronounced an-ap-IHP-toh]	<i>recline at table; sit down, fall back, lie down, lean (sit) back</i>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #377

**Translation:** ...[what person] would say to him, '[After] coming in, at once, recline [so you may eat]'?

Jesus asks them, as slave owners, "Do you say to the servant, 'Come on eat, take a load off; sit and eat.?' No, absolutely not!

Luke 17:7 Now which of you has a servant, [who has been] plowing or shepherding, [and he is] coming in from the field, [what person] would say to him, ‘[After] coming in, at once, recline [so you may eat]’? (Kukis mostly literal translation)

Luke 17:8a			
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
ouchi (οὐχί) [pronounced oo-KHEE]	<i>no (indeed), not (indeed), by no means, not at all</i>	negative interrogative particle	Strong's #3780
eréō (ἔρέω) [pronounced eh-REH-oh]	<i>to say, to declare</i>	3 <sup>rd</sup> person singular, future active indicative	Strong's #2046
autō (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
hetoimazō (ἔτοιμάζω) [pronounced het-oy-MAHD-zoh]	<i>make ready, prepare; make the necessary preparations, get everything ready</i>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #2090
ti (τί) [pronounced tee]	<i>in whom, by whom, to what [one], in which, how; whether, why</i>	neuter singular interrogative pronoun; accusative case	Strong's #5101
deipnéō (δειπνέω) [pronounced dipe-NEH-oh]	<i>to dine, to take the principle (or evening) meal, to eat</i>	1 <sup>st</sup> person singular, aorist active subjunctive	Strong's #1172

**Translation:** Will he not say to him, ‘Prepare something [that] I might eat.

This is what the slave owner is going to say to the slave: “Make me something to eat.” At mealtime, that is a part of the servant’s duties to prepare a meal and serve his master.

Luke 17:8b			
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
perizōnnyμι (περιζώννυμι) [pronounced per-ihd-ZONE-noo-mee]	<i>fastening on (one’s garments with a belt or girdle), girding (about, all around); metaphorically equipping oneself with truth (Bible doctrine)</i>	masculine singular, aorist middle participle, nominative case	Strong's #4024

Luke 17:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diakoneō (διακονέω) [pronounced dee-ak-on-EH-oh]	serve, attend to, be an attendant, wait upon (mentally or as a host, friend or [figuratively] teacher); technically act as a Christian deacon; (ad-) minister (unto), function in the office of a deacon	2 <sup>nd</sup> person singular, present active imperative	Strong's #1247
moi (μοί) [pronounced moy]	I, to [for, by] me, mine, my	1 <sup>st</sup> person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427
heōs (ἕως) [pronounced HEH-ohce]	to, as far as, till, until; even until; up to; even; while	a conjugation, preposition and adverb of continuance	Strong's #2193
phagō (φάγω) [pronounced FAG-oh]	to eat; to consume (a thing); to take food, to eat a meal; metaphorically to devour, to consume	1 <sup>st</sup> person singular, aorist active subjunctive	Strong's #5315
kaí (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with	conjunction	Strong's #2532
pinō/riō/pōō (πίνω/πίω/πόω) [pronounced PEE-noh/PEE-oh/POH-oh]	to drink, to imbibe; figuratively, to receive into the soul what serves to refresh strengthen, nourish it unto life eternal	1 <sup>st</sup> person singular, aorist active subjunctive	Strong's #4095

**Translation:** Girding [yourself], you will serve me while I eat and drink.

It is the slave who prepares (girds) himself. He makes himself presentable in order to serve his master. The slave does not prepare and serve a meal while wearing his outdoor sheep tending and land ploughing clothes. He needs to change out of those and wear something which does not smell while he is inside the home.

His master tells him, "You will see to my needs as I eat and drink." So, for whatever period of time, the slave sees to the needs of his master, whether the meal is 30 minutes or two hours.

Luke 17:8c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with	conjunction	Strong's #2532
meta (μετά) [pronounced meht-AH]	after, behind	preposition with the accusative	Strong's #3326
tauta (ταῦτα) [pronounced TAU-taw]	these, these things	intermediate demonstrative pronoun; neuter plural; accusative case	Strong's #3778 (also known as Strong's #5023)

Luke 17:8c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
phagō (φάγω) [pronounced FAG-oh]	<i>to eat; to consume (a thing); to take food, to eat a meal; metaphorically to devour, to consume</i>	2 <sup>nd</sup> person singular, future (deponent) middle indicative	Strong's #5315
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
pinō/riō/roō (πίνω/πίω/πρώ) [pronounced PEE-noh/PEE-oh/POH-oh]	<i>to drink, to imbibe; figuratively, to receive into the soul what serves to refresh strengthen, nourish it unto life eternal</i>	2 <sup>nd</sup> person singular, future (deponent) middle indicative	Strong's #4095
su (σύ) [pronounced soo]	<i>you, your</i>	2 <sup>nd</sup> person singular personal pronoun; nominative case	Strong's #4771

**Translation:** *After these things, then you will eat and drink.'*

After the master has completed his meal, then the servant may see to his own needs.

Luke 17:8 *Will he not say to him, 'Prepare something [that] I might eat. Girding [yourself], you will serve me while I eat and drink. After these things, then you will eat and drink.'* (Kukis mostly literal translation)

Society today in the United States has become somewhat silly. We overly concern ourselves (some of us do) with the mores of our founding fathers, criticizing them for owning slaves, as if slavery is the worst human institution that has ever existed in the history of man. It isn't. Furthermore, there are many kinds of slavery—it is not just one thing.

**Illustration:** The same thing has been done with the confederate flag. It has been villainized, saying that it represents one thing and one thing only, slavery. If you have such a flag, you support slavery. Obviously, the confederate flag represents many things to many people. It is somewhat humorous when people who often speak of nuance, do not allow for any nuance once they have declared to position.

- ### A Few Points on Slavery
1. The institution of slavery has existed throughout human history.
  2. Sometimes slavery is a very humane approach and sometimes it is evil and vicious.
  3. In the Bible, there were several kinds of slavery, some which were approved of and some which were not.
  4. When one country conquered another, there were several things that could be done with the population who lost the war. They could be all killed, they could be made slaves or they could become a subservient nation.
  5. In some cases, the people are willing to die for their country; and would not accept the other two alternatives. However, in most cases, there would be women and children remaining, who could be slaughtered or dealt with in some way.
  6. In many cases, when a country was conquered, those who remained alive were made into slaves and they were often deported to a new land. Sometimes the treatment was reasonable and sometimes it was brutal. The conquerors were able to choose wives of the women who were taken. Again, like any marriage, the end result could have been great and it may have been brutal. Many people, who are unable to stand up to the opposing army prefer some sort of life—even as slaves—to death.

## A Few Points on Slavery

7. The third option was, the conquered nation became subservient to the conquering nation and they provided a certain amount of revenue to the conquering nation periodically, which was often raised by taxing the citizens.
8. Another kind of slavery is where a very poor person could work out a deal and make himself a servant to someone else, with the promise of separating at some point with money to start out his own life. In certain poor countries, the poorer people often work as servants in other, more wealthy countries; and money is often saved and/or sent home.
9. At various times in history, a slave trade is organized, where people are plundered and made into slaves; and sold to other countries. This can occur by plundering other peoples or by defeating them in war. The circumstance where a freeman is taken and made into a slave is called man-stealing in the Bible and it is forbidden (man-stealing can also refer to taking the slave of another master).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

**Luke 17:7–8** Now which of you has a servant, [who has been] plowing or shepherding, [and he is] coming in from the field, [what person] would say to him, '[After] coming in, at once, recline [so you may eat]'? Will he not say to him, 'Prepare something [that] I might eat. Girding [yourself], you will serve me while I eat and drink. After these things, then you will eat and drink.' (Kukis mostly literal translation)

We have a very difficult time relating to this in today's world, because most of us do not have servants. A few of us have housekeepers. So, let me come up with another scenario. Many people will hire a catering service for an event, a dinner, a wedding, etc. They just have too many things going on to see to the cooking themselves (this is particularly true for a wedding). Now, let's say that those preparing the food for your wedding show up and say, "Listen, we have been preparing this food all day, making it perfect for your wedding. We are kind of tired right now, and even hungry because of the smell of this great food we prepared. So we are going to sit down for 30 minutes and take a lunch; and then we will be up and running after that." Now, do you think that a 30 minute break taken by your caterer in the middle of your wedding reception is acceptable? Perhaps all 3 or 4 or them (or 10 of them) are now sitting at the table, chatting and eating, while your guests are standing around, unable to eat or enjoy the festivities. How well would that go over? No matter what the situation, you would have expected your service to have taken care of all their needs prior to showing up; and you expect them to put out the food and serve. That is what you have hired them for. So, this is the scenario that the Lord is describing, given the change of times and mores.

**Luke 17:7–8** Let's say that you have a servant who has been working in the field all day; maybe he has been plowing or maybe he has been watching over your sheep. When he comes in from the field, will you say to him, 'Quickly, sit down, take a load off; eat something'? Instead, will you not say to him, "Clean yourself up and prepare a meal for me and see to my needs while I am having this meal. Afterward, you may eat and drink as well.' (Kukis paraphrase)

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There is an additional word and phrase (two words) to be found in other ancient manuscripts. I will place those in brackets, as they do not occur in the Westcott Hort text.

**Does he not keep on having grace to the servant that he did the orders [given him]? [No!] [No, I keep on thinking.]**

Luke  
17:9

**Does he keep on thanking the servant for having done that [which he] was ordered [to do]? [No!] [I think not].**

**Should the man keep on thanking his servant for doing what he was supposed to do? Of course not!**

Here is how others have translated this verse:

### Ancient texts:

Westcott-Hort Text (Greek)	Does he not keep on having grace to the servant that he did the orders [given him]? [No!] [No, I keep on thinking.]
Complete Apostles Bible	Does he thank that servant because he did the things having been commanded? I think not.
Douay-Rheims 1899 (Amer.)	Doth he thank that servant for doing the things which he commanded him? I think not. [The second sentence is found in v. 10 in the Latin.]
Holy Aramaic Scriptures	What thanks does he receive, that servant; because he did the thing that he was commanded? I don't think so!
Eastern Aramaic Manuscript	What thanks does he receive, that servant; because he did the thing that he was commanded? I don't think so!
James Murdock's Syriac NT	Hath he thanks for him, because the servant did what was commanded him? I think not.
Original Aramaic NT	"Does that servant receive his thanks because he did the thing that he was commanded? I think not."
Lamsa Peshitta (Syriac)	"Does that servant receive his thanks because he did the thing that he was commanded? I think not."

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	Does he give praise to the servant because he did what was ordered?
Bible in Worldwide English	Will you thank the servant for doing what you told him to do?
Easy English	Servants should do what their masters tell them to do. When they do that, their masters do not need to thank them.
Easy-to-Read Version–2008	The servant should not get any special thanks for doing his job. He is only doing what his master told him to do.
God's Word™	He doesn't thank the servant for following orders.
Good News Bible (TEV)	The servant does not deserve thanks for obeying orders, does he?
J. B. Phillips	Do you feel particularly grateful to your servant for doing what you tell him? I don't think so.
The Message	Does the servant get special thanks for doing what's expected of him?
NIRV	Will you thank the servant because he did what he was told to do?
New Life Version	Does the servant get thanks for doing what he was told to do? I am sure he does not.
New Simplified Bible	Does the servant deserve thanks for obeying orders?

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

Casual English Bible	Does the master thank the slave for doing the work the slave is supposed to do?
Contemporary English V.	Servants don't deserve special thanks for doing what they are supposed to do.
The Living Bible	And he is not even thanked, for he is merely doing what he is supposed to do.
New Berkeley Version	.
New Living Translation	And does the master thank the servant for doing what he was told to do? Of course not.
The Passion Translation	Does the true servant expect to be thanked for doing what is required of him?
UnfoldingWord Simplified T.	You will not thank your servant for doing the work that he had been told to do!
William's New Testament	Does he praise the slave for doing what he was ordered to do?

### Partially literal and partially paraphrased translations:



American English Bible	'You won't be grateful to that slave because he did what he was assigned, will you? So you too... After you've done all that you've been assigned, you should say: <i>'We are just worthless slaves, and we're just doing what we're expected to do.'</i> V. 10 is included for context.
Beck's American Translation Breakthrough Version	. You are not grateful to the slave because he did the things that were assigned, are you?
Common English Bible Len Gane Paraphrase	You won't thank the servant because the servant did what you asked, will you? "Does he thank that servant because he did the things he was told to? I don't think so.
A. Campbell's Living Oracles New Advent (Knox) Bible	Is he obliged to that servant for obeying his orders? I suppose not. Does he hold himself bound in gratitude to such a servant, for obeying his commands?
NT for Everyone 20 <sup>th</sup> Century New Testament	Will you thank the slave because he did what you told him? Does he feel grateful to his servant for doing what he is told?

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

Conservapedia Translation Revised Ferrar-Fenton Bible	Do you thank the servant because he did as you ordered him? I think not. Does he feel indebted to his servant for thus carrying out his instructions? I think not.
Free Bible Version God's Truth (Tyndale)	And do you thank the servant for doing what you told him? No. Does he thank that servant because he did that which was commanded unto him? I trow (think) not.
International Standard V Montgomery NT	He doesnt praise the servant for doing what was commanded, does he? "Does he thank the slave because he did the things that were commanded? [I corrected the mistake here, it read <i>think</i> , but it should have read <i>thank</i> .]
Riverside New Testament UnfoldingWord Literal Text	Does he thank the servant because he did what he was told? He does not thank the servant because he did the things that were commanded, does he?
Weymouth New Testament	Does he thank the servant for obeying his orders?

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

Christian Community (1988)	Do you thank this servant for doing what you told him to do? I don't think so. The Christian Community Bible places the final sentence with v. 10.
The Heritage Bible	Does he have grace toward that servant because he did the things that were ordered for him? I think not.
New Catholic Bible	Would you be grateful to that servant for doing what he was commanded?
New Jerusalem Bible	Must he be grateful to the servant for doing what he was told?
Revised English Bible—1989	Is he grateful to the servant for carrying out his orders?

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Holy New Covenant Trans.	The slave does not get any special thanks for doing his job. He is only doing what his master told him to do.

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

Accurate New Testament Alpha & Omega Bible	...not [He] has favor [for] the servant for [He] makes the [things] being ordered... HE DOES NOT THANK THE SERVANT BECAUSE HE DID THE THINGS WHICH WERE COMMANDED, DOES HE?
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Awful Scroll Bible	(")He holds not thanks for that devoted slave? -- certainly-of-which he prepared that coming to be thoroughly-assigned to him. I deem it not!
Concordant Literal Version exeGesese companion Bible	Has that slave no thanks, seeing that he does what is prescribed? I presume not!" Has he charism for that servant because he did what is ordained of him? I think not..
Orthodox Jewish Bible	There is no obligatory effusive todah, when the eved only did his chiyuv (duty)..

### Expanded/Embellished Bibles:

The Expanded Bible	·The servant does not get any special thanks [ <sup>1</sup> Does he thank the servant...?] for doing what his master commanded.
Jonathan Mitchell NT	"He does not continue having gratitude for (or: holding favor to) the slave because he did (or: does) the things being fully arranged (specifically assigned and prescribed), does he? I think (assume; presume; imagine) not!.
Syndein/Thieme	``He won't thank/grace {charis} the slave because he did what he was told, will he? {requires a negative response - of course he would not}
Translation for Translators	◀You will not thank your servant for doing the work that he had been told {you had told him} to do!/Would you thank your servant because he did the work that he had been told {you had told him} to do?▶ [RHQ].
The Voice	<b>Jesus:</b> And after your servant has done everything you told him to do, are you going to make a big deal about it and thank him? [I don't think so!] [The earliest manuscripts omit this portion.]

### Bible Translations with Many Footnotes:

Lexham Bible	He will not be grateful [Literally "have gratitude"] to the slave because he did what was ordered, will he ? [*The negative construction in Greek anticipates a negative answer here, indicated by "will he "].
NET Bible®	He won't thank the slave because he did what he was told, <sup>28</sup> will he? <sup>29</sup> <sup>28</sup> tn Grk "did what was commanded." <sup>29</sup> tn The Greek construction anticipates a negative reply which is indicated in the translation by the 'tag' at the end, "will he?" Thanks are not required.
The Spoken English NT Wilbur Pickering's New T.	Is a person thankful to the slave because they did as they were told? Does he thank that slave because he did the things commanded? I guess not! <sup>6</sup> (6) About 1.5% of the Greek manuscripts, of objectively inferior quality, omit "I guess not!" (as in NIV, NASB, LB, TEV, etc.).

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

Analytical-Literal Translation	"He does not have gratitude [for] that slave because he did the [things] having been instructed, does he? I think not.
An Understandable Version C. Thomson updated NT Context Group Version	Would he thank his slave for doing the things that he was ordered to do? Does he think himself obliged to that servant for obeying his orders? I think not. Does he recognize his indebtedness to the slave because he did the things that were commanded?
English Standard Version Far Above All Translation	Does he thank the servant because he did what was commanded? Surely he won't be grateful to that servant because he did the things ordered? I don't think so.
Green's Literal Translation	Does not he have thanks to that slave because he did the things commanded of him? I think not.
Legacy Standard Bible Literal New Testament	Is he grateful to the slave because he did the things which were commanded? IS HE THANKFUL TO THAT BONDMAN BECAUSE HE DID THE THINGS COMMANDED HIM? I JUDGE NOT.

Literal Standard Version	Does he have favor to that servant because he did the things directed? I think not.
Modern Literal Version 2020	He does not have gratitude to that bondservant because he did* the things which were commanded him, does he? I think not.
New King James Version	Does he thank that servant because he did the things that were commanded him? [NU omits the rest of v. 9; M omits <i>him</i> ] I think not.
Revised Young's Lit. Trans. A Voice in the Wilderness	Has he favour to that servant because he did the things directed? I think not. Does he thank that servant because he did the things that were commanded him? I think not.
Webster's Translation	Doth he thank that servant, because he did the things that were commanded him? I suppose not.

**The gist of this passage:** Do you thank your servant for doing what he is supposed to do? No, you don't.

<b>Luke 17:9a</b>			
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
echô (ἔχω) [pronounced EHKh-oh]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #2192
charis (χάρις) [pronounced KHAHR-iç]	<i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i>	feminine singular noun; accusative case	Strong's #5485
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
doulos (δούλος) [pronounced DEW-loss]	<i>slave (s); servant (s); attendant (s)</i>	masculine singular noun; dative, locative or instrumental case	Strong's #1401
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
poiêô (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 <sup>rd</sup> person singular, aorist active indicative	Strong's #4160
ta (τά) [pronounced taw]	<i>the; to this, towards that</i>	neuter plural definite article; accusative case	Strong's #3588
diatassô (διατάσσω) [pronounced dee-aht-AHS-soh]	<i>arranging, appointing, ordained, the one prescribing, those giving orders</i>	neuter plural, aorist passive participle; accusative case	Strong's #1299

This final word is not found in the Westcott Hort text or in the Pierpoint and Robinson's Byzantine Textform, but it is found in the Scrivener Textus Receptus.

Luke 17:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autō (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

**Translation:** Does he keep on thanking the servant for having done that [which he] was ordered [to do]? [No!]

In a question which begins with the negative mē (μή) [pronounced may], a negative answer is required. That is where the word *No!* at the end comes from. There is another word here, in brackets, *he*. That is found in the Scrivener Textus Receptus.

With that minor stuff out of the way, the idea is, a person owns a slave; he tells the slave what to do, and he is supposed to do it. The owner of the slave did not heap lavish praise upon a servant for doing what he was told to do. Since we do not have masters and slaves, this is more difficult to explain, because so many of us expect to be thanked effusively for everything that we do. Expressing thankfulness to a slave implies, to some degree, that he did not really have to do that.

This does not mean that a slave was never thanked. If a slave went above and beyond his duty in some area, a master might thank him; or the master might give him a bonus of some sort.

Let me see if I can find something we might be able to relate to. We are hired to do a job, which requires first of all, for us to show up. I believe that I taught 180 days a year (or thereabouts) as a teacher over a period of 25 years or so; and not once did a principal come by my room and give me a special thank you for being inside the classroom when I was supposed to be. If you have to be thanked for doing the most fundamental part of your job, maybe you are in the wrong field.

I sold real estate, working for a broker. The commission was split 50-50. I never went to my broker, not once, to thank her for giving me 50% of any commission that I earned. She never came to me, at any point in my career there, and said, "Thank you for my 50% that you earned for me."

The general idea here is, you do not heap praise upon someone who does what they are supposed to do.

Luke 17:9b (1894 Scrivener Textus Receptus; not Westcott Hort text)			
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
dokéō (δοκέω) [pronounced dohk-EH-oh]	<i>to think, to imagine, to consider, to appear</i>	1 <sup>st</sup> person singular, present active indicative	Strong's #1380
This is both in the Scrivener Textus Receptus and in the Pierpoint and Robinson's Byzantine Text; but not in the Westcott Hort text.			

## Luke 17:9b (1894 Scrivener Textus Receptus; not Westcott Hort text)

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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Yet Wilbur Pickering offers the footnote: *About 1.5% of the Greek manuscripts, of objectively inferior quality, omit "I guess not!" (as in NIV, NASB, LB, TEV, etc.).*<sup>16</sup>

**Translation:** [I think not].

In some manuscripts, we have this phrase, *I think not!* It is possible that this was added by someone who wanted to help us to understand the meaning of the *mê* negative which began the previous question. I don't think that this was in the original text, simply because the Greek already tells us this.

Luke 17:9 **Does he keep on thanking the servant for having done that [which he] was ordered [to do]? [No!] [I think not].** (Kukis mostly literal translation)

When you are hired to do a certain thing, you should not require a *thank you* every time that you do a portion of your duty. In various cultures, at various time, giving a thank you might have been withheld at all times. At other times or in other cultures, the recipient of the service may be effusive with *thank yous*. In the culture that this takes place—which is how this should be interpreted—there is no need to say *thank you* to a slave. It simply was not done.

Luke 17:9 **Should the man keep on thanking his servant for doing what he was supposed to do? Of course not!** (Kukis paraphrase)

**In this manner, so, you [all] when you [all] might do all of the orders for you [all], say that, 'Slaves—useless we keep on being to whom we are obligated to do [what] we have done.**

Luke  
17:10

**So then, when you [all] have done what you have been commanded [to do], say [this]: 'We keep on being useless slaves; we have done [only] what we were obligated to do.'**

**When you do simply what you have been told to do, admit this: 'We, as your slaves, have been simply doing what is the minimum; we only do what we have been told to do.'**

Here is how others have translated this verse:

### Ancient texts:

Westcott-Hort Text (Greek)	In this manner, so, you [all] when you [all] might do all of the orders for you [all], say that, 'Slaves—useless we keep on being to whom we are obligated to do [what] we have done.
Complete Apostles Bible	So likewise you, whenever you do all the things having been commanded to you, say, 'We are unprofitable servants. We have done what we ought to do.' "
Douay-Rheims 1899 (Amer.)	So you also, when you shall have done all these things that are commanded you, say: We are unprofitable servants; we have done that which we ought to do.
Holy Aramaic Scriptures	Thus so, also you, when you have done all which is commanded you, you must say, 'we are useless servants, because we have done the thing which we were obligated to do.'

<sup>16</sup> From Wilbur Pickering's e-sword *commentary* for Luke 17.

Eastern Aramaic Manuscript	Thus so, also you, when you have done all which is commanded you, you must say, 'we are useless servants, because we have done the thing which we were obligated to do.'
James Murdock's Syriac NT	So also ye, when ye have done all the things commanded you, say: We are unprofitable servants, for we have done only what we were obligated to do.
Original Aramaic NT	"So also you, whenever you have done all those things that were commanded you, you should say, 'We are unprofitable servants, because we have done that which we were obligated to do.' "
Lamsa Peshitta (Syriac)	.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	In the same way, when you have done all the things which are given you to do, say, There is no profit in us, for we have only done what we were ordered to do.
Bible in Worldwide English	It is the same with you. When you have done all you were told to do, you should say, "We are servants. We have not done a big thing. We have only done what we should do."
Easy English	It is the same with you. The Master tells you what you should do. So when you have done all of it, you should say, "We are not special servants. We have only done what we should do." '
Easy-to-Read Version–2008	It is the same with you. When you finish doing all that you are told to do, you should say, 'We are not worthy of any special thanks. We have only done the work we should do.'"
Good News Bible (TEV)	It is the same with you; when you have done all you have been told to do, say, 'We are ordinary servants; we have only done our duty.' "
J. B. Phillips	It is the same with yourselves—when you have done everything that you are told to do, you can say, 'We are not much good as servants, for we have only done what we ought to do.'"
<i>The Message</i>	It's the same with you. When you've done everything expected of you, be matter-of-fact and say, 'The work is done. What we were told to do, we did.'"
NIRV	It's the same with you. Suppose you have done everything you were told to do. Then you should say, 'We are not worthy to serve you. We have only done our duty.' "
New Life Version	It is the same with you also. When you do everything you have been told to do, you must say, 'We are not any special servants. We have done only what we should have done.'"
New Simplified Bible	The same applies to you. When you have done all you have been told to do, you say, we are unworthy servants. We have done what we ought to have done.«

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

Casual English Bible	Think of yourself as the slave. When you have done the work you are supposed to do, don't get a big head about it. Say, 'We're just doing our job.'"
Contemporary English V.	And that's how it should be with you. When you've done all you should, then say, "We are merely servants, and we have simply done our duty."
The Living Bible	Just so, if you merely obey me, you should not consider yourselves worthy of praise. For you have simply done your duty!"
New Berkeley Version	.
New Living Translation	In the same way, when you obey me you should say, 'We are unworthy servants who have simply done our duty.'"

The Passion Translation	So learn this lesson: After doing all that is commanded of you, simply say, 'We are mere servants, undeserving of special praise, for we are just doing what is expected of us and fulfilling our duties.'"
UnfoldingWord Simplified T.	Similarly, when you have done everything that God has told you to do, you should say, 'We are only God's servants and do not deserve for him to thank us. We have only done the things that he told us to do.'"
William's New Testament	So you also, when you have obeyed all the orders given you, must say, "'There is no merit in our service: what we have done is only what we were in duty bound to do.'"

### Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	In this way, you also, when you do all the things that were assigned to you, say, 'We are mediocre slaves. We have done what we were obligated to do.'"
Common English Bible	In the same way, when you have done everything required of you, you should say, 'We servants deserve no special praise. We have only done our duty.'"
Len Gane Paraphrase	"So in the same way for you, when you have done all those things which you were told to do say, We haven't done anything special; we only have done what we were obligated to do.'"
A. Campbell's Living Oracles	In like manner say you, when you have done all that is commanded of you, We, your servants, have conferred no favor; we have done only what we were bound to do.
New Advent (Knox) Bible	I do not think it of him; and you, in the same way, when you have done all that was commanded you, are to say, We are servants, and worthless; it was our duty to do what we have done.
NT for Everyone	'That's how it is with you. When you've done everything you're told, say this: "We're just ordinary slaves. All we've done is what we we were supposed to do.' "
20 <sup>th</sup> Century New Testament	And so with you--when you have done all that you have been told, still say 'We are but useless servants; we have done no more than we ought to have done.'"

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

Conservapedia Translation	So shall you, when you have done all of the things you have been told to do, declare your dedication, and that you have done what you must do."
Revised Ferrar-Fenton Bible	In the same way, you, too, when you have discharged everything entrusted to you, should say, 'We are worthless servants, who have done what it was our duty to do.'"
Free Bible Version	Likewise once youdone everything you were told, you should simply say, 'We are undeserving servants. We just did our duty.'"
God's Truth (Tyndale)	So likewise ye, when you have done all those things which are commanded you say, we are unprofitable servants. We have done that which was our duty to do.
Lexham Bible	Thus you also, when you have done all the things you were ordered to do, [Literally "things that were ordered to you"] say, 'We are unworthy slaves; we have done what we were obligated to do.' "
Riverside New Testament	Just so you, when you have done all that has been commanded you, say, 'We are useless servants; we have done merely what we ought to have done.' "
Leicester A. Sawyer's NT	So also you, when you have done all things commanded you, say, We are unprofitable servants; what we owed the doing of; we have done.

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

Christian Community (1988)	And therefore, when you have done all that you have been told to do, you should say, 'We are no more than servants; we have only done our duty.'"
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The Heritage Bible	So also you, when you will have done all things ordered you, say that, We are unprofitable servants; we have done what is our duty to do.
New Jerusalem Bible	So with you: when you have done all you have been told to do, say, "We are useless servants: we have done no more than our duty." "
Revised English Bible–1989	So with you: when you have carried out all you have been ordered to do, you should say, 'We are servants and deserve no credit; we have only done our duty.'"

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	It's the same with you — when you have done everything you were told to do, you should be saying, 'We're just ordinary slaves, we have only done our duty.'
Hebraic Roots Bible	Likewise even you, when you have done all the things that are commanded, you say that we are idle servants because we have done only what we ought to do.
Holy New Covenant Trans.	It is the same with you too. When you do all of the things you are told to do, you should think: are not good slaves; we have only done our duty and nothing more."

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

Accurate New Testament	...so and You* when may make all the [things] being ordered you* say! for Servants Useless [We] are what [We] owed to make [We] have made...
Alpha & Omega Bible	SO YOU TOO, WHEN YOU DO ALL THE THINGS WHICH ARE COMMANDED YOU, SAY, WE ARE UNWORTHY SERVANTS; WE HAVE DONE ONLY THAT WHICH WE OUGHT TO HAVE DONE.
Awful Scroll Bible	(")The same-as-this, even as-when- yous -shall be prepared, all that coming to be thoroughly-assigned to yous, be speaking out certainly-of-which, 'We are use-less devoted slaves, certainly-of-what we are to be prepared, that which we remain due to have prepared.' "
Concordant Literal Version	Thus, you also, whenever you should be doing all these things that are prescribed you, be saying that 'Useless slaves are we. What we ought to do we have done.'"
exeGeses companion Bible	So likewise you, whenever you do all you are ordained, word, We are useless servants: we do what we are indebted to do.
Orthodox Jewish Bible	So also you, when you do all these things which are given you as mitzvot, say, We are useless avadim, we only did our chiyuv.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	So you too, when you have done everything that was assigned <i>and</i> commanded you, say, 'We are unworthy servants [undeserving of praise or a reward, for we have not gone beyond our obligation]; we have <i>merely</i> done what we ought to do.'"
An Understandable Version	So, you too, after you have done everything you were told to, should say, are unworthy slaves. We have done [only] what we were supposed to do.
The Expanded Bible	It is the same with you. When you have done everything you are told to do, you should say, 'We are ·unworthy [undeserving; worthless] servants; we have only done ·the work we should do [our duty; our obligation].'"
Jonathan Mitchell NT	"Thus also, whenever you yourselves may do all the things being fully arranged (specifically assigned) to you folks, be habitually saying, 'We are unnecessary, useless (= good-for-nothing and unprofitable; or: = ordinary) slaves. We have done that which we were constantly obliged and indebted to do.'"
P. Kretzmann Commentary	So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do.



	<b>Commentary</b> has been placed in the <b>Addendum</b> .
Syndein/Thieme	“So likewise you, when you may have done everything you were commanded to do, say {an order}, ‘We are slaves . . . undeserving of special praise . . . we have only done what was our duty.’” {Note: A mature believer understands that the glory/credit is the Lord's. You are nothing compared to all that He is! If any divine good is accomplished 'through you' . . . it is God Who is the originating source of that divine good and the glory is His. Any rewards that a slave receives are always at the 'good pleasure'/grace of his Master. Thank God, our Master is Perfect!}
Translation for Translators	Similarly, when you ( <i>pl</i> ) have done everything that <i>God</i> has told you to do, you should say, ‘We ( <i>inc</i> ) are not worthy of God <i>thanking us {being thanked}</i> . We are only God’s servants. We have only done the things that he told us to do.’”
The Voice	<b>Jesus:</b> Now apply this situation to yourselves. When you’ve done everything I’m telling you to do, just say, “We’re servants, unworthy of extra consideration or thanks; we’re just doing our duty.”

### Bible Translations with Many Footnotes:

NET Bible®	So you too, when you have done everything you were commanded to do, should say, ‘We are slaves undeserving of special praise; <sup>30</sup> we have only done what was our duty.’ <sup>31</sup> <sup>30tn</sup> Some translations describe the slaves as “worthless” (NRSV) or “unworthy” (NASB, NIV) but that is not Jesus’ point. These disciples have not done anything deserving special commendation or praise (L&N 33.361), but only what would normally be expected of a slave in such a situation (thus the translation “we have only done what was our duty”). <sup>31tn</sup> Or “we have only done what we were supposed to do.”
The Spoken English NT	The same with you. Whenever you done everything you’re told to do, say, no great use as slaves. We just done what we were supposed <sup>j</sup> to have done. <sup>j</sup> Lit. “obligated.”
Wilbur Pickering’s New T.	So likewise you, whenever you have done everything you were told to do, say, ‘We are unworthy slaves, because we have only done what we were supposed to’. <sup>7</sup> (7) If we were really committed to the master’s project, we would do more.

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

Analytical-Literal Translation	"In the same way youp also, whenever youp do all the [things] having been instructed to youp, say, "We are worthless slaves, because we have [only] done what we are obligated to do."
Berean Literal Bible	Thus you also, when you may have done all the things having been commanded you, say, ‘We are unworthy servants; we have done that which we were bound to do.’”
Charles Thomson NT	So when you have done all that you are commanded to do, say, We are servants who have conferred no favour; for we have only done what we were bound to do.
Context Group Version	In the same way, you (pl) also, when you (pl) shall have done all the things that are commanded you (pl), say, We are unprofitable slaves; we have done that which it was our duty to do.
English Standard Version	So you also, when you have done all that you were commanded, say, 'We are unworthy servants; we have only done what was our duty.'”
Far Above All Translation	.
Green’s Literal Translation	So also when you have done all things commanded you, you say, We are unprofitable slaves, for we have done what we ought to do.
Literal Standard Version	So also you, when you may have done all the things directed you, say are unprofitable servants, because that which we owed to do have done.

Modern Literal Version 2020 *So also you<sup>o</sup>, whenever you<sup>o</sup> do\* all the things which were commanded to you<sup>o</sup>, say<sup>o</sup>, We are useless bondservants, because we have done\* what we ought to do.*

New American Standard *So you too, when you do all the things which were commanded you, say, 'We are unworthy [i.e., possibly unworthy of praise] slaves; we have done only that which we ought to have done.'*

Revised Young's Lit. Trans. *'So also you, when you may have done all the things directed you, say -- We are unprofitable servants, because that which we owed to do -- we have done.'*

World English Bible *Even so you also, when you have done all the things that are commanded you, say, 'We are unworthy servants. We have done our duty.'*

**The gist of this passage:** The believer should not expect his days to be filled with thank yous, either from Jesus or from God the Father.

Luke 17:10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoútô (οὗτω) [pronounced HOO-toh]	<i>this one; thus; so, in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong's #3779
Here, it is spelled, hoútôs (οὗτως) [pronounced HOO-tohç]. According to Strong's, this adds the sigma when it comes before a vowel, but it comes before a consonant here.			
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
humeis (ὕμεῖς) [pronounced hoo-MICE]	<i>you [all]</i>	2 <sup>nd</sup> person plural personal pronoun; nominative case	Strong's #5210, which is a form of Strong's #4771
hótan (ὅταν) [pronounced HOH-tan]	<i>when, whenever, as long as, as soon as; until; while; inasmuch as in reference to a future event, then, at that time</i>	particle, adverb, conjunction	Strong's #3752
poieô (ποιέω) [pronounced poi-EH-oh]	<i>to do, to make, to construct, to produce; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	2 <sup>nd</sup> person plural, aorist active subjunctive	Strong's #4160
panta (πάντα) [pronounced PAHN-ta]	<i>all, everyone, anyone, all things</i>	neuter plural adjective; accusative case	Strong's #3956
ta (τά) [pronounced taw]	<i>the; to this, towards that</i>	neuter plural definite article; accusative case	Strong's #3588
diatassô (διατάσσω) [pronounced dee-aht-AHS-soh]	<i>arranging, appointing, ordained, the one prescribing, those giving orders</i>	neuter plural, aorist passive participle; accusative case	Strong's #1299
humin (ὕμῖν) [pronounced hoo-MEEN]	<i>you [all]; in you; to you; in you; by you</i>	2 <sup>nd</sup> person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771

**Translation:** So then, when you [all] have done what you have been commanded [to do],...

There is the servant who barely does what he is required to do. He is given a directive and he does it. “This is who you are,” Jesus tells them. “You are all servants.”

Luke 17:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	speak (of, out), say; teach; tell; exhort, advise, command, direct; call, name; mention	2 <sup>nd</sup> person plural, present active imperative	Strong's #3004
hóti (ὅτι) [pronounced HOH-tee]	that, because, for, since; as concerning that; as though	demonstrative or causal conjunction	Strong's #3754
doulos (δούλος) [pronounced DEW-loss]	slave (s); servant (s); attendant (s)	masculine plural noun; nominative case	Strong's #1401
achreíos ἀχρεῖος [pronounced akh-REE-oss]	useless, unworthy, good for nothing; (euphemistically) unprofitable, unmeritorious	masculine plural adjective, nominative case	Strong's #888
esmen (ἔσμεν) [pronounced ehs-MEHN]	we are: we have our being	1 <sup>st</sup> person plural, present indicative	Strong's #2070 (a form of Strong's #1510)
ho (ὃ) [pronounced hoh]	whom, which, what, that; to whom, to that, whose, whomever	neuter singular relative pronoun; accusative case	Strong's #3739
opheilō/opheileō (ὀφείλω/ὀφειλέω) [pronounced of-Ī-low, of-Ī-LEH-oh]	to owe; to owe money, be in debt for; that which is due, the debt; metaphorically, under obligation, bound by debt	1 <sup>st</sup> person plural, imperfect active indicative	Strong's #3784
poieō (ποιέω) [pronounced poi-EH-oh]	to do, to make, to construct, to produce; to carry out, to organize, to execute [a plan, an intention]; to practice; to act	aoist active infinitive	Strong's #4160
poieō (ποιέω) [pronounced poi-EH-oh]	to do, to make, to construct, to produce; to carry out, to organize, to execute [a plan, an intention]; to practice; to act	1 <sup>st</sup> person plural, perfect active indicative	Strong's #4160

**Translation:** ...say [this]: ‘We keep on being useless slaves; we have done [only] what we were obligated to do.’

The first two words might be better translated, *at least admit this*.

I don't know if unprofitable or useless is exactly the right meaning for achreíos ἀχρεῖος [pronounced akh-REE-oss]. These slaves are not exactly unprofitable or useless; but they simply do what is minimal. They show no initiative; they show no forethought.

Luke 17:10 **So then, when you [all] have done what you have been commanded [to do], say [this]: 'We keep on being useless slaves; we have done [only] what we were obligated to do.'** (Kukis mostly literal translation)

There are two possible points being made. (1) Jesus' disciples are not really showing much initiative; they are just doing the minimal to get by. (2) The believer should not expect thank yous from God or from Jesus on a regular basis. We might understand these *thank yous* to take the manifestation of blessing. Quite frankly, it is not even clear that our Christian service necessitates God to send us blessings as a special thank you to us. When it comes to the production of **divine good**, God the Father set everything in motion to make that production His work and His glory. If I witness the Charley Brown and Charley Brown has some sort of reaction (positive or negative), does this guarantee that I will get a newer model car? Will I move to a better neighborhood? Will I get a bump in my salary? There is no indication that will occur, for Jesus has said to us: **So then, when you [all] have done what you have been commanded [to do], say [this]: 'We keep on being useless slaves; we have done [only] what we were obligated to do.'**

Luke 17:10 **When you do simply what you have been told to do, admit this: 'We, as your slaves, have been simply doing what is the minimum; we only do what we have been told to do.'** (Kukis paraphrase)

Bobby did some excellent notes here on interpreting this passage:

### Interpreting Luke 17:7–10 (R. B. Thieme, III)

1. The believer is not hired by the Lord as a day laborer or as a contract worker. He is hired for life.
  2. The believer does not serve for approbation, for power, for personal glory
  3. The believer is motivated to serve by humility and personal love for the master, as faith increases. As an immature believer, we are not going to catch on to this very well. As we gain humility, that is our motivation.
  4. Paul describes himself as a slave, δουλος; Jude, James, John and Peter did as well. They all gladly served the Lord. James 1:1 2Peter 1:1 Rev. 1:1 Rom. 1:1 Jude 1:1
  5. Servants of the Lord serve for the satisfaction of glorifying the Lord and fulfilling His plan. The greatest satisfaction in life is knowing that you have served your master well.
  6. After completing one assignment, we move onto the next.
  7. We do not abstain from or despise rewards in life. That is false humility. Our rewards are not primarily on this earth. If approbation and rewards come to us, that is fine; but think in terms of grace orientation.
  8. If you do not receive the rewards that you think you deserve, you cannot become bitter, angry or vindictive. That is arrogance, self-centeredness. This destroys our spiritual life, our happiness and our contentment. The greatest contentment is to serve the Lord. Bobby is very content as he has found his niche at Berachah.
  9. Abraham and other heroes of the faith, looked for the city which has foundations, whose architect and builder was God. Heb. 11:10. This city is called the New Jerusalem. This is the creation of God. So Abraham looks to the future for rewards. He is not looking for rewards on this earth. He is waiting for that which is unseen, and yet, so real.
  10. If you receive the opposite of rewards in this life for service, that is okay. This is the devil's world and he does not appreciate us. Those who serve him do not appreciate us either. Despite all of his service, Paul ended up on the chopping block. Peter was crucified upside down (by his request). They thanked God for being able to serve Him.
  11. Their service ended when their lives ended. Their rewards in eternity for divine good were beyond anything that they or we can imagine.
- 
1. Even when they have done the job well, Jesus calls them unworthy or good-for-nothing. Think of the most accomplished thing you have ever done and the boss says, "You are unworthy."
  2. This title does not mean that they have done a bad job or that they are lazy or incompetent. It does not mean that they should be fired or reprimanded.
  3. This is a way of describing the attitude of humility necessary for service. Even with great success, there is no back-slapping; no patting yourself on the back.

### Interpreting Luke 17:7–10 (R. B. Thieme, III)

4. Do not look for medals in this life. That will come in the next life.
  5. In this life, the disciples should not expect special praise for doing what is expected of them. They are to do their duty; they are to do the plan of God.
  6. They are unworthy of excessive human praise, simply because they did their obliged duty to the Lord. See how Jesus is presenting humility to these guys? When you get out there and you are having all of these successes, do not expect some great reward in life. "You are just doing the job I have given to you."
- 
1. Service to the Lord must always be done as He expects and as per His commands. His Word describes for us what He expects.
  2. We are not independent of His will in the matter of our service. God has a plan for us. He has a plan for our service.
  3. All that we may accomplish is to His glory, not our own. We are unworthy of glory before the Lord.
  4. We must always do our service, our work as unto the Lord, to the best of our ability, filled with God the Holy Spirit. We must be motivated by doctrine in our souls.
  5. The only respite that we get is death and heaven.
  6. Paul says it in a beautiful way. 2Tim. 4:6–8 **For I am already being poured out as a drink offering, and the time of my departure has come. I have fought the good fight, I have finished the race, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that Day, and not only to me but also to all who have loved his appearing.** Paul had a very difficult life; every hardship that we could imagine; and he was privileged to serve the Lord. Here, at the end, he is still presenting the gospel and Bible doctrine. Paul has kept his eyes on the prize, the prize of the high calling of God. In the future, after his service is over, the crown of righteousness is waiting for him.
  7. V. 8a is a description of the reward for which the believer strives; this is what we are looking for, by way of approbation. We look for that after death.
  8. The accomplishment of service in this life is expected. God is not saying, "Wow, that is great." Whatever God's expectations are,...
  9. When the believer has completed his service, no matter how great and well his service, it is nothing more than his service on earth; it is what every believer is called to do. That is the attitude of humble service as we find in Luke 17:10.

From Lesson #0848, 5/25/2016 and from Lesson #0849, 5/26/2016 both from the Life of Christ series.

[Chapter Outline](#)

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### Jesus Cleanses the 10 Lepers

**And it comes about, in the traveling to Jerusalem, and He, [even] He, was going through a middle of Samaria and Galilee.**

Luke  
17:11

**It came to pass, when traveling toward Jerusalem, that He passed through Samaria and Galilee.**

**When Jesus and His disciples decided to go to Jerusalem, He was the Galilee region. After that, they would pass through the middle of Samaria.**

Here is how others have translated this verse:

**Ancient texts:**

Westcott-Hort Text (Greek)	And it comes about, in the traveling to Jerusalem, and He, [even] He, was going through a middle of Samaria and Galilee.
Complete Apostles Bible	And it happened while He was traveling to Jerusalem that He passed through the midst of Samaria and Galilee.
Douay-Rheims 1899 (Amer.)	And it came to pass, as he was going to Jerusalem, he passed through the midst of Samaria and Galilee.
Holy Aramaic Scriptures	And it happened, that while Eshu {Yeshua} was going unto Urishlim {Jerusalem}, He was crossing over unto the place of the Shamraye {the Samaritans} belonging to Galila {Galilee}.
Eastern Aramaic Manuscript	And it happened, that while Eshu {Yeshua} was going unto Urishlim {Jerusalem}, He was crossing over unto the place of the Shamraye {the Samaritans} belonging to Galila {Galilee}.
James Murdock's Syriac NT	And it occurred as Jesus advanced towards Jerusalem, that he passed among the Samaritans into Galilee.
Original Aramaic NT	And it was that as Yeshua went to Jerusalem, he passed through among Samaritans to Galilee.
Lamsa Peshitta (Syriac)	And it was that as Yeshua went to Jerusalem, he passed through among Samaritans to Galilee.

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	And it came about that when they were on the way to Jerusalem he went through Samaria and Galilee.
Bible in Worldwide English	Jesus was going on the road to Jerusalem. He went between the countries of Samaria and Galilee.
Easy English	<b>Ten men that had a bad disease of the skin</b> On his journey to Jerusalem, Jesus was travelling along the border between Samaria and Galilee.
Easy-to-Read Version–2008 <i>God's Word™</i>	Jesus was traveling to Jerusalem. He went from Galilee to Samaria. Jesus traveled along the border between Samaria and Galilee on his way to Jerusalem.
Good News Bible (TEV)	As Jesus made his way to Jerusalem, he went along the border between Samaria and Galilee.
<i>The Message</i>	It happened that as he made his way toward Jerusalem, he crossed over the border between Samaria and Galilee.
NIRV	<b>Jesus Heals Ten Men Who Have a Skin Disease</b> Jesus was on his way to Jerusalem. He traveled along the border between Samaria and Galilee.
New Life Version	<b>Jesus Heals Ten Men with a Bad Skin Disease</b> Jesus went on His way to Jerusalem. He was passing between the countries of Samaria and Galilee.

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

Casual English Bible	<b>JESUS HEALS 10 LEPERS</b> As Jesus continued his trip toward Jerusalem, he came to the southern border of Galilee, beside the region of Samaria.
Contemporary English V.	On his way to Jerusalem, Jesus went along the border between Samaria and Galilee.
New Berkeley Version	.

New Living Translation	<b>Ten Healed of Leprosy</b> As Jesus continued on toward Jerusalem, he reached the border between Galilee and Samaria.
The Passion Translation	Jesus traveled on toward Jerusalem and passed through the border region between Samaria and Galilee.
UnfoldingWord Simplified T.	As Jesus and his disciples were walking along the road to Jerusalem, they were going through the area between the regions of Samaria and Galilee.
William's New Testament	As He was going on to Jerusalem, He chanced to pass through Samaria and Galilee.

### Partially literal and partially paraphrased translations:

American English Bible	Well, as [Jesus] was on his way to JeruSalem, he traveled through the midst of Samaria and then into Galilee.
Beck's American Translation	.
Breakthrough Version	And it happened during the time to be traveling to Jerusalem; He also was going through the middle of Samaria and Galilee.
Common English Bible	<b>Jesus heals a Samaritan</b> On the way to Jerusalem, Jesus traveled along the border between Samaria and Galilee.
A. Campbell's Living Oracles	Now, in traveling to Jerusalem, he pass through the confines of Samaria and Galilee;...

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

Berean Study Bible	While Jesus was on His way to Jerusalem, He was passing between Samaria and Galilee.
Christian Standard Bible	<b>Ten Men Healed</b> While traveling to Jerusalem, he passed between [Or <i>through the middle of</i> ] Samaria and Galilee.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	<b>The Ungrateful Lepers.</b> As He was journeying on the way to Jerusalem, He passed through the confines of Samaria and Galilee; and when about to enter one village, He was met by ten leprous men, who, standing at a distance, shouted with loud voices, "Jesus, Master, have pity upon us!" Vv. 12–13 are included for context.
Free Bible Version	As Jesus continued on his way to Jerusalem, he passed along the border between Samaria and Galilee.
God's Truth (Tyndale)	And it chanced as he went to Jerusalem, that he passed through Samaria and Galile.
International Standard V	<b>Jesus Cleanses Ten Lepers</b> One day, Jesus [Lit. he] was traveling along the border between Samaria and Galilee on the way to Jerusalem.
Lexham Bible	<b>Ten Lepers Cleansed</b> And it happened that while traveling toward Jerusalem, he was passing through the region between [Literally "through the midst"] Samaria and Galilee.
Weymouth New Testament	As they pursued their journey to Jerusalem, He passed through Samaria and Galilee.
Wikipedia Bible Project	As they were on their way to Jerusalem, they passed between Samaria and Galilee.

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

The Heritage Bible	And it was, in his going to Jerusalem, also he went through the midst of Samaria and Galilee.
New American Bible (2011)	<p><b>The Cleansing of Ten Lepers.*</b>          As he continued his journey to Jerusalem,<sup>e</sup> he traveled through Samaria and Galilee.*</p> <p>* [17:11–19] This incident recounting the thankfulness of the cleansed Samaritan leper is narrated only in Luke’s gospel and provides an instance of Jesus holding up a non-Jew (Lk 17:18) as an example to his Jewish contemporaries (cf. Lk 10:33 where a similar purpose is achieved in the story of the good Samaritan). Moreover, it is the faith in Jesus manifested by the foreigner that has brought him salvation (Lk 17:19; cf. the similar relationship between faith and salvation in Lk 7:50; 8:48, 50).</p> <p>* [17:11] Through Samaria and Galilee: or, “between Samaria and Galilee.”</p> <p>e. [17:11] 9:51–53; 13:22, 33; 18:31; 19:28; Jn 4:4.</p>
New Catholic Bible	<p><b>Jesus Heals Ten Men with Leprosy.<sup>[e]</sup></b> As he continued on his journey to Jerusalem, he traveled along the border between Samaria and Galilee.</p> <p>[e] The episode of the ten people afflicted with leprosy illustrates first of all the ingratitude of Israel—which believes that the gifts of God are owed to it—and the faith of the Gentiles. For a Jewish author, it is odious to give an example containing a Samaritan, a heretic regarded as more disgraceful than a pagan. However, a stranger more open to the Lord’s call than the average believer would provide an example capable of inculcating admiration forever.</p>
New English Bible–1970	<p><b>The Cleansing of Ten Lepers (borders of Samaria)</b>          In the course of his journey to Jerusalem he was travelling through the borderlands of Samaria and Galilee.</p>

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	On his way to Yerushalayim, Yeshua passed along the border country between Shomron and the Galil.
Holy New Covenant Trans. The Scriptures 2009	Jesus was traveling to Jerusalem, going from the Galilee through Samaria. And it came to be, as He went to Yerushalayim, that He passed through the midst of Shomeron and Galil.
Tree of Life Version	Now while going up to Jerusalem, Yeshua was passing between Samaria and the Galilee.

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

Accurate New Testament	...and [It] becomes in the+ to go to jerusalem and He passed because of [thing] middle [of] samaria and [of] galilee...
Awful Scroll Bible	Even itself became, from-within himself is to proceed to Points-out-soundness surely himself retains to thoroughly-go through the midst, of Watch Station and The Circuit.
Concordant Literal Version	And it occurred at His going into Jerusalem, He also passed through the middle of Samaria and Galilee."
exeGesés companion Bible	<p><b><u>YAH SHUA HEALS TEN LEPERS</u></b>          And so be it, as he goes to Yeru Shalem, he passes through midst Shomeron and Galiyl:...</p>
Orthodox Jewish Bible	And it came about while Rebbe, Melech HaMoshiach goes to Yerushalayim, he was traveling through the middle of Shomron and the Galil.

**Expanded/Embellished Bibles:**



An Understandable Version	<i>And it happened as Jesus was on His way to Jerusalem that He passed along the border between Samaria and Galilee.</i> [Note: These were the next two provinces north of Judea].
The Expanded Bible	<b>Be Thankful</b> [ <sup>1</sup> Now it happened that] <i>While Jesus was on his way to Jerusalem, he was going through the area between [middle of; borderlands of] Samaria and Galilee.</i>
Jonathan Mitchell NT	<i>Later it happened during the [occasion for] Him to be proceeding on the journey into Jerusalem, and He had been passing through the midst of Samaria and Galilee.</i>
P. Kretzmann Commentary	<b>Verses 11-14</b> <b>The Ten Lepers.</b> The cleansing: <i>And it came to pass, as He went to Jerusalem, that He passed through the midst of Samaria and Galilee.</i>
Syndein/Thieme	{The Healing of the 10 Lepers} `And it came to pass {new subject} as He {Jesus} was preceding on His way to Jerusalem . . . and, He Himself was going through the middle of Samaria and Galilee . . .
Translation for Translators	<b>Jesus healed ten lepers, but only a non-Jewish one thanked him.</b> <i>Luke 17:11-19</i> <i>As Jesus and his disciples were walking along the road to Jerusalem, they were going through the region between Samaria and Galilee districts.</i>
The Voice	<i>Jesus was still pressing toward Jerusalem, taking a road that went along the border between Samaria (considered undesirable territory) and Galilee.</i>

### Bible Translations with Many Footnotes:

NET Bible®	<i>The Grateful Leper</i> Now on <sup>32</sup> the way to Jerusalem, <sup>33</sup> Jesus <sup>34</sup> was passing along <sup>35</sup> between Samaria and Galilee. <sup>32tn</sup> Grk “Now it happened that on.” 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. <sup>33sn</sup> This is another travel note about Jesus going to Jerusalem in Luke 9:51-19:48, the so-called “Jerusalem journey” section of Luke’s Gospel. It is not a straight line journey, because to travel along the Galilean and Samaritan border is to go east or west, not south to Jerusalem. <sup>map</sup> For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4. <sup>34tn</sup> Grk “he”; the referent (Jesus) has been specified in the translation for clarity. <sup>35tn</sup> Or “was traveling about.”
The Spoken English NT	<b><i>Jesus Heals Ten Men with Leprosy-And Only One Thanks him</i></b> <i>As Jesus was on his way to Jerusalem, he ended up going along between Samaria<sup>k</sup> and Galilee.</i> <sup>k.</sup> Prn. sum-merr-ee-a.
Wilbur Pickering’s New T.	<b><i>Jesus cleanses ten lepers</i></b> <i>Now as He was traveling toward Jerusalem, He went along between Samaria and Galilee.</i>

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

A Faithful Version	<i>Now it came to pass that as He was going up to Jerusalem, He passed through the middle of Samaria and Galilee.</i>
Analytical-Literal Translation	<i>And it happened, while He [was] traveling to Jerusalem, that He was passing through between Samaria and Galilee.</i>

Bond Slave Version	And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.
Charles Thomson NT	Now as he was going to Jerusalem, he passed along the confines of Samaria and Galilee.
Far Above All Translation	Subsequently it came to pass when he was going to Jerusalem that he crossed through the middle of Samaria and Galilee.
Modern English Version	<b>The Cleansing of Ten Lepers</b> As Jesus went to Jerusalem, He passed between Samaria and Galilee.
Modern Literal Version 2020	And it happened, while* he was traveling to Jerusalem, even he was going through the middle of Samaria and Galilee.
New American Standard	<b>Ten Men with Leprosy Healed</b> While He was on the way to Jerusalem, He was passing between [Lit <i>through the middle of</i> ] Samaria and Galilee.
Niobi Study Bible	<b>Ten Lepers Cleansed</b> And it came to pass as He went to Jerusalem that He passed through the midst of Samaria and Galilee.
Webster's Translation	And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.
World English Bible	As he was on his way to Jerusalem, he was passing along the borders of Samaria and Galilee.

**The gist of this passage:** Jesus and His followers travel between Samaria and Galilee on their way to Jerusalem.

Luke 17:11a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
gínomai ( γίνομαι) [pronounced <i>GIN-oh-mī</i> ]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 <sup>rd</sup> person 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>			
en (ἐν) [pronounced <i>en</i> ]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tô (τῷ) [pronounced <i>toh</i> ]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
poreuomai ( πορεύομαι) [pronounced <i>po-ROO-oh-my</i> ]	<i>to traverse, to travel, to depart, to go way, to go forth</i>	present (deponent) middle/passive infinitive	Strong's #4198

### Luke 17:11a

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; against</i>	directional preposition	Strong's #1519
Hierousalēm (Ἱερουσαλήμ) [pronounced hee-er-oo-sal-AME]	<i>double peace; transliterated Jerusalem</i>	indeclinable proper noun/location	Strong's #2419

**Translation:** *It came to pass, when traveling toward Jerusalem,...*

You may recall that, up to Luke 9, we are at the end of the Lord's public ministry, with Him going toward Jerusalem. In Luke 18:31, the Lord is clearly going to Jerusalem for the final time, and this is confirmed in Luke 19–21. However, Jerusalem is mentioned in seven times in Luke 10–17; but only twice where it speaks of Him going in that direction (Luke 13:22 17:11). Does everything found in Luke 10–17 occur on His way to Jerusalem or is this primarily teachings of Jesus which Luke was unable to place into a specific time frame? Quite frankly, even though I hold to the second theory most of the time, there are times when I think that the first might have merit.

In any case, we would be in the final year of the Lord's public ministry (either the 3<sup>rd</sup> or 4<sup>th</sup> year). I believe that we have a record of Jesus going to Passover (which would include the Feast of Unleavened Bread) 3x in the book of John. Prior to this, we have the mentioned of a ministry of teaching which took place before any miracles, disciples or revelation of who the Lord was (we studied this in [Luke 4 \(HTML\)](#) ([PDF](#)) ([WPD](#))).

This would be the last time that Jesus goes to Jerusalem. He would be the Passover Lamb for [Israel](#) and for all the world.

### Luke 17:11b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
autos (αὐτός) [pronounced ow-TOSS]	<i>he; same; this</i>	3 <sup>rd</sup> person masculine singular personal pronoun; nominative case	Strong's #846
dierchomai (διέρχομαι) [pronounced dee-AIR-khom-mai]	<i>to go through, pass through; to go, walk, journey, pass through a place; to travel the road which leads through a place, go, pass, travel through a region; to go abroad</i>	3 <sup>rd</sup> person singular, imperfect (deponent) middle/passive indicative	Strong's #1330
διά (διά) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by the means of; by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223

**Luke 17:11b**

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mesos (μέσος) [pronounced MEH-soss]	<i>middle, midst, in the middle, among</i>	neuter singular adjective; accusative case	Strong's #3319
Samáreia (Σαμάρεια) [pronounced sam-AR-i-ah]	transliterated from the Hebrew into Greek and English: <i>Samaria</i>	feminine singular proper noun; genitive/ablative case	Strong's #4540
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
Galilaia (Γαλιλαία) [pronounced gal-il-ī-yah]	circuit, circle; transliterated <i>Galilee</i>	feminine singular proper noun/location; genitive/ablative case	Strong's #1056

From Thayer: *It is the name of a region of northern Palestine, bounded on the north by Syria, on the west by Sidon, Tyre, Ptolemais and their territories and the promontory of Carmel, on the south by Samaria and on the east by the Jordan. It was divided into Upper Galilee and Lower Galilee.*

**Translation:** ...that He passed through Samaria and Galilee.

For those unfamiliar with the area of land of **Canaan**, during these times, here is a helpful map.

**Galilee and Samaria** (a map); from **Harmony of the Gospels**; accessed April 26, 2021.

Jesus did the bulk of His teaching in a very small region, Galilee, which is the land west and north of the Sea of Galilee. To go to Jerusalem, Jesus and His disciples would have to travel through Samaria (unless they went way out of their way). So, given that Jesus went to Jerusalem at least 3x during His public ministry, He also traveled through Samaria prior to those same trips.

Since Jesus did go to Jerusalem thrice, we cannot assume that every mention of Jerusalem in Luke 10–17 is a reference to the final trip there.

Galilee was a region with **Jews** and **synagogues**, in the same place where the northern kingdom used to be (on the map, Phoenicia, Galilee and Samaria are where the northern kingdom used to be).

If Jesus was guiding His followers between Galilee and Samaria, then we was headed to the River Jordan, at which point He would go south and approach Jerusalem from the northeast (there was a well-established road in this region which led to Jerusalem).

The northern kingdom had suffered the **5<sup>th</sup> stage of national discipline** due to its apostasy about 800 years prior to this. Even though, throughout the years, the Jewish population in the Galilee region grew, it was apparently never considered to be a Jewish country again (until the 20<sup>th</sup> century).



Many of those in Galilee were Jewish; and most of those in Samaria were half Jews. Because they were half-breeds, the Jews hated the Samaritans.

Luke 17:11 **It came to pass, when traveling toward Jerusalem, that He passed through Samaria and Galilee.** (Kukis mostly literal translation)

This sort of reference right here, combined with the references to Jerusalem in Luke 18:31 19:11, 28 etc. would suggest that we are following along in chronological order in the book of Luke (at least in these sections); which also suggests that the teaching found in these chapters was also given in this same order.

Luke 17:11 **When Jesus and His disciples decided to go to Jerusalem, He was the Galilee region. After that, they would pass through the middle of Samaria.** (Kukis paraphrase)

**And an entering of Him into a certain village encounter [Him] ten leprous men who stand afar off. And they have raised up a voice, saying, "Jesus, master, have mercy on us."**

Luke  
17:12-13

**Ten leprous men met [Jesus] when He entered into a certain village. They stood a distance [from Him]. They lift up [their] voices, saying, "Jesus, [our] master [or, teacher], have mercy upon us."**

**As Jesus entered into a certain village, He was met by ten men who suffered severe skin disorders. They stood at a distance from Him, but had been clearly waiting for Him. They spoke loudly (in order to be heard), saying, "Jesus, our Teacher and our Master, show us compassion because of our condition."**

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	And an entering of Him into a certain village encounter [Him] ten leprous men who stand afar off. And they have raised up a voice, saying, "Jesus, master, have mercy on us."
Complete Apostles Bible	Then as He entered a certain village, there met Him ten men who were lepers, who stood at a distance. And they lifted their voice and said, "Jesus, Master, have mercy on us!"
Douay-Rheims 1899 (Amer.)	And as he entered into a certain town, there met him ten men that were lepers, who stood afar off. And lifted up their voice, saying: Jesus, Master, have mercy on us.
Holy Aramaic Scriptures	And when He was near to entering into a certain village, ten leprous men met Him, and they stood from a distance. And they raised their voice and said, 'Raban Eshu {Our Master Yeshua}, have mercy on us!'
Eastern Aramaic Manuscript	And when He was near to entering into a certain village, ten leprous men met Him, and they stood from a distance. And they raised their voice and said, 'Raban Eshu {Our Master Yeshua}, have mercy on us!'
James Murdock's Syriac NT	And when he drew near to enter a certain village, there met him ten leprous men; and they stood at a distance, and raised their voice, and said: Our Rabbi, Jesus, have compassion upon us.
Original Aramaic NT	And when he approached to enter a certain village, ten men who were lepers met him, and they stood afar off. And they lifted up their voices and they were saying, "Our Rabbi*, Yeshua, have mercy on us!" *

Lamsa Peshitta (Syriac) And when he approached to enter a certain village, ten men who were lepers met him, and they stood afar off.  
And they lifted up their voices and they were saying, "Our Rabbi, Yeshua, have mercy on us!"

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And when he went into a certain small town he came across ten men who were lepers, and they, keeping themselves at a distance, Said, in loud voices, Jesus, Master, have mercy on us.
Bible in Worldwide English	When he was going into a village, ten men who had leprosy came to him. They stood far away. And they called out, Jesus, Master, help us!
Easy English	When he was going into a village, ten men came towards him. These men had a bad disease of the skin. They stopped and stood a long way away from Jesus. They shouted, 'Jesus, Master, please be kind to us.'
Easy-to-Read Version—2008	He came into a small town, and ten men met him there. They did not come close to him, because they all had leprosy. But the men shouted, "Jesus! Master! Please help us!"
God's Word™	As he went into a village, ten men with a skin disease met him. They stood at a distance and shouted, "Jesus, Teacher, have mercy on us!"
Good News Bible (TEV)	He was going into a village when he was met by ten men suffering from a dreaded skin disease. They stood at a distance and shouted, "Jesus! Master! Have pity on us!"
J. B. Phillips	<b>Jesus heals ten men of leprosy: only one shows his gratitude</b> In the course of his journey to Jerusalem, Jesus crossed the boundary between Samaria and Galilee, and as he was approaching a village, ten lepers met him. They kept their distance but shouted out, "Jesus, Master, have pity on us!" V. 11 is included for context.
The Message	As he entered a village, ten men, all lepers, met him. They kept their distance but raised their voices, calling out, "Jesus, Master, have mercy on us!"
NIRV	As he was going into a village, ten men met him. They had a skin disease. They were standing close by. And they called out in a loud voice, "Jesus! Master! Have pity on us!"
New Life Version	As He was going into one of the towns, ten men with a bad skin disease came to Him. They stood a little way off. They called to Him, "Jesus! Teacher! Take pity on us!"
New Simplified Bible	Entering a village he met ten men suffering from a dreaded skin disease. They shouted: »Jesus! Master! Have pity on us!«

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

Casual English Bible	He walked into one of the villages along the border. Ten men with leprosy <sup>3</sup> came to meet him. Normally lepers kept their distance from healthy people. They cried out, "Jesus, Teacher, please help us!" <sup>3</sup> 17:12See notes for 5:14, 7:22. 5:14Jews thought to have been cured of leprosy or any other skin disease had to sacrifice two birds, bathe, and wait another week before the priest could declare the patient cured on the eighth day after a second sacrifice, this one of three lambs, with grain, and olive oil (Leviticus 14). 7:22The Greek word for leprosy could refer to a lot of different skin disorders, most of which are far less critical than leprosy, known today as Hansen's disease.
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Contemporary English V.	As he was going into a village, ten men with leprosy came toward him. They stood at a distance and shouted, "Jesus, Master, have pity on us!"
The Living Bible	As they continued onward toward Jerusalem, they reached the border between Galilee and Samaria, and as they entered a village there, ten lepers stood at a distance, crying out, "Jesus, sir, have mercy on us!" V. 11 is included for context.
New Berkeley Version New Living Translation	.
The Passion Translation	As he entered a village there, ten men with leprosy stood at a distance, crying out, "Jesus, Master, have mercy on us!"
William's New Testament	As he entered one village, ten men approached him, but they kept their distance, for they were lepers. They shouted to him, "Mighty Lord, our wonderful Master! Won't you have mercy on us <i>and heal us?</i> "
	And as He was going into one village, ten lepers met Him, who got up at some distance from Him, and raised their voices and said, "Jesus, Master, do take pity on us!"

### Partially literal and partially paraphrased translations:

American English Bible	And as he entered a certain village, ten men who had leprosy <del>who stood at a distance</del> [spurious words] started shouting: 'Jesus! Lord! Have mercy on us!' [The crossed-out text is] Missing from the Sinaiticus Codex.
Beck's American Translation Breakthrough Version	.
New Advent (Knox) Bible	And as He went into a certain village, ten skin-diseased men met Him, who stood far away. And they raised <i>their</i> voice, saying, "Jesus, Boss, show us forgiving kindness." A time came when he was on his way to Jerusalem, and was passing between Samaria and Galilee; and as he was going into a village, ten men that were lepers came towards him; they stood far off, crying aloud, Jesus, Master, have pity on us. V. 11 is included for context.
NT for Everyone	As he was going into one particular village he was met by ten men with virulent skin diseases who stayed at some distance from him. 'Jesus, Master!' they called out loudly. 'Have pity on us!'
20 <sup>th</sup> Century New Testament	As he was entering a village, ten lepers met him. Standing still, some distance off, they called out loudly: "Jesus! Sir! pity us!"

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

Conservapedia Translation NIV, ©2011	.
Riverside New Testament	As he was going into a village, ten men who had leprosy [The Greek word traditionally translated <i>leprosy</i> was used for various diseases affecting the skin.] met him. They stood at a distance and called out in a loud voice, "Jesus, Master, have pity on us!"
The Spoken English NT	As he was approaching a certain village, ten leprous men met him. They stood at a distance, and, raising their voices, called, "Jesus, Master, have compassion on us."
Weymouth New Testament	And as he went into a village, ten men who had leprosy met him. They stood at a distance and shouted to him: "Jesus, Teacher! Please have mercy on us!"
Wikipedia Bible Project	And as He entered a certain village, ten men met Him who were lepers and stood at a distance. In loud voices they cried out, "Jesus, Rabbi, take pity on us." As he went through a particular village, ten lepers met him. They stood some way away, and called out, "Jesus, Master, please have pity on us."

**Catholic Bibles (those having the imprimatur):****Christian Community (1988) The ten lepers**

• On the way to Jerusalem, Jesus passed through Samaria and Galilee, and as he entered a village, ten lepers came to meet him. Keeping their distance, they called to him, "Jesus, Master, have pity on us!"

V. 11 is included for context.

• 17.11 The ten lepers were cured but only one of them was told: Your faith has saved you. He was the one who responded straight from the heart. While the others were concerned about fulfilling the legal requirements, he only thought about giving thanks to God right where the grace of God found him: such is the faith which saves and transforms us.

Among the many people asking God for healing and favors, how many will really come to love God?

**New American Bible (2011)** As he was entering a village, ten lepers met [him]. They stood at a distance from him and raised their voice, saying, "Jesus, Master! Have pity on us!"<sup>f</sup>  
f. [17:13] 18:38; Mt 9:27; 15:22.

**New Jerusalem Bible** As he entered one of the villages, ten men suffering from a virulent skin-disease came to meet him. They stood some way off and called to him, 'Jesus! Master! Take pity on us.'

**NRSV (Anglicized Cath. Ed.)** As he entered a village, ten lepers [The terms *leper* and *leprosy* can refer to several diseases] approached him. Keeping their distance, they called out, saying, 'Jesus, Master, have mercy on us!'

**Jewish/Hebrew Names Bibles:**

**Complete Jewish Bible** As he entered one of the villages, ten men afflicted with *tzara'*at met him. They stood at a distance and called out, "Yeshua! Rabbi! Have pity on us!"

**Holy New Covenant Trans.** He came into a village. Ten men met him there. These men did not come close to Jesus because they all had leprosy.

But the men shouted to Jesus, "Jesus! Teacher! Take pity on us!"

**The Scriptures 2009** And as He was entering into a certain village, He was met by ten leprous men, who stood at a distance.

And they lifted up their voices, saying, "עשוהי, Master, have compassion on us!"

**Tree of Life Version** As He entered a certain village, ten men with *tza'arat* came toward Him. They stood some distance away

and raised their voices, saying, "Yeshua, Master, have mercy on us!"

**Weird English, 𐤀𐤃𐤁𐤀 English, Anachronistic English Translations:**

**Accurate New Testament** ...and entering him to someone village meet him ten Leprous Men Who\* stand distantly and They take sound Saying Jesus Master give! (care) us...

**Awful Scroll Bible** Himself even coming-towards into a certain village, there opposite-of him are ten men leprous, who are being stood afar off. Then they lifted up their voices, speaking out, "Deliverance-of-Jah Over-stander! Be shown- kindness -upon us!"

**Concordant Literal Version** And, at His entering into a certain village, ten men, lepers, meet Him, who stand ahead."

And they lift their voices, saying, "Jesus, Doctor, be merciful to us!" ..and as he enters a village,

ten men - lepers meet him, standing afar:

and they lift their voices, and word,

Yah Shua, Rabbi, mercy us.



Orthodox Jewish Bible And entering into a certain shtetl, some anashim metzoraim (leprous men) met Rebbe, Melech HaMoshiach, and there were ten of them. Keeping their distance, [VAYIKRA 13:45,46] They shouted, saying, Yehoshua, Rabbi, chaneinu!

### Expanded/Embellished Bibles:

An Understandable Version And as He entered a certain village, He was met by ten men with infectious skin diseases, who were standing some distance away [Note: Restrictions in the Jewish law prevented contact with persons having infectious diseases. See Lev. 13:45ff], and shouting, "Jesus, Master, have pity on us."

The Expanded Bible As he came into a small town [village], ten men who had a skin disease [T with leprosy; C the term does not refer to modern leprosy (Hansen's disease), but to various skin disorders; see Lev. 14] met him there. They did not come close to Jesus [L stood at a distance] but called [shouted; raised their voices] to him, "Jesus! Master! Have mercy [pity] on us!"

Jonathan Mitchell NT ...at His entering into a certain village, ten adult men – lepers – encountered Him. They stood up at a distance, and they themselves raised a voice, together saying, "Jesus, Leader (or: Sir; One-who-stands-upon/over-us; Boss), mercy us (do at once that which will be merciful to us)!"

Syndein/Thieme ``...and He was entering a village . . . there met Him . . . ten men with leprosy. They stood at a distance,`` and raised their voices and said, "Jesus, Overseer/Supervisor/Master {epistates - a word to recognize authority at this point} have mercy on us."

Translation for Translators As they entered one village, ten lepers came near the road. *Because lepers were not permitted to come near other people*, they stood at some distance and called out, "Jesus, Master, pity us and heal us!"

The Voice On the outskirts of a border town along this road, He was greeted from a distance by a group of 10 people who were under quarantine because of an ugly and disgusting skin disease known as leprosy.  
**Lepers** (*shouting across the distance*): Jesus, Master, show mercy to us!

### Bible Translations with Many Footnotes:

Lexham Bible And as [\*Here "as" is supplied as a component of the temporal genitive absolute participle ("was entering")] he was entering into a certain village, ten men met him [\*Here the direct object is supplied from context in the English translation] [Some manuscripts explicitly state "him"]—lepers, who stood at a distance. And they raised their voices, saying, "Jesus, Master, have mercy on us!"

NET Bible® As<sup>36</sup> he was entering<sup>37</sup> a village, ten men with leprosy<sup>38</sup> met him. They<sup>39</sup> stood at a distance, raised their voices and said, "Jesus, Master, have mercy<sup>40</sup> on us."

<sup>36</sup>tn Here καί (kai) has not been translated because of differences between Greek and English style.

<sup>37</sup>tn The participle εἰσερχομένου (eisercomenou) is taken temporally.

<sup>38</sup>sn The ten men with leprosy would have been unable to approach Jesus (Lev 13:45-46; Num 5:2-3). The ancient term for leprosy covered a wider array of conditions than what is called leprosy today. A leper was totally ostracized from society until he was declared cured (Lev 13:45-46).

<sup>39</sup>tn Grk "leprosy, who." Because of the length and complexity of the Greek sentence, the relative pronoun was replaced with a personal pronoun and a new sentence started at this point in the translation.

<sup>40</sup>sn "Have mercy on us" is a request to heal them (Luke 18:38-39; 16:24; Matt 9:27; 15:22; 17:15; 20:31-32; Mark 10:47-49).

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

A Faithful Version	And as He went into a certain village, He was met by ten leprous men, who stood at a distance. And they lifted up their voices, saying, "Jesus, Master, have mercy on us!"
Analytical-Literal Translation	And as He [was] entering into a certain village, ten leprous men [or, men with a skin disease] met Him, who stood at a distance. And <u>they</u> lifted up [their] voice, saying, "Jesus, Master! Be merciful to us!"
Berean Literal Bible	And on His entering into a certain village, ten leprous men met Him, who stood afar off. And they lifted up their voice, saying, "Jesus, Master, have compassion on us."
Charles Thomson NT	And as he was entering a certain village, he was met by ten lepers, who stood at a distance and cried with a loud voice, saying, Jesus, master, have pity, on us.
Context Group Version	And as he entered into a certain village, ten men that were lepers met him, who stood far off: and they lifted up their voices, saying, Jesus, Master, be generous to us.
Literal Standard Version	...and He entering into a certain village, there ten leprous men met Him, who stood far off, and they lifted up the voice, saying, "Jesus, master, deal kindly with us";...
Modern Literal Version 2020	And <i>while</i> entering into a certain village, ten men <i>who are</i> lepers encountered him <i>there</i> , who stood farther out; and they themselves lifted <i>up their</i> voice, saying, Jesus, Master*, show-mercy on us.
New Matthew Bible	And as he entered into a certain town, there met him ten men that were lepers, who stood afar off, and put forth their voices and said, Jesus, Master, have mercy on us!
Revised Young's Lit. Trans.	...and he entering into a certain village, there met him ten leprous men, who stood afar off, and they lifted up the voice, saying, 'Jesus, master, deal kindly with us';...

**The gist of this passage:** Ten lepers reach out to Jesus to be cured.

<b>Luke 17:12a</b>			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kāi</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
eiserchomai (εἰσερχομαι) [pronounced <i>ice-ER-khom-ahēe</i> ]	<i>entering [in]; going in [through]; coming in [through]</i>	masculine singular, present (deponent) middle/passive participle; genitive/ablative case	Strong's #1525
αυτου (αὐτοῦ) [pronounced <i>ow-TOO</i> ]	<i>his, of him; from him, him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846
eis (εἰς) [pronounced <i>ICE</i> ]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
tina (τινα) [pronounced <i>TEE-nah</i> ]	<i>in someone, by anyone, to a certain one, in anything, something</i>	feminine singular indefinite pronoun; accusative case	Strong's #5101

Luke 17:12a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kômê (κώμη) [pronounced KO-may]	<i>village, hamlet, town; the common sleeping place to which labourers in the field return, the name of the city near which the villages lie and to whose municipality they belong; the inhabitants of villages</i>	feminine singular noun; accusative case	Strong's #2968
apantáō (ἀπαντάω) [pronounced ap-an-TAH-oh]	<i>to meet, to encounter; to go to meet; in a military sense: to have a hostile meeting</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #528
deka (δέκα) [pronounced DEH-kah]	<i>ten</i>	Indeclinable numeral	Strong's #1176
lepros (λεπρός) [pronounced lehp-ROSS]	<i>scaly, rough; leprous, affected with leprosy; leper</i>	masculine plural adjective; nominative case	Strong's #3015
anêr (άνήρ) [pronounced ah-NAIR]	<i>man, male; adult male; husband, betrothed; [a group of] men and women [generic use]</i>	masculine plural noun; nominative case	Strong's #435

**Translation:** Ten leprous men met [Jesus] when He entered into a certain village.

Jesus is going from village to village, town to town. For whatever reason, the name of this village is not given.

There are ten men suffering for terrible skin diseases. They appear to know that Jesus is coming, and they have stationed themselves to be the first who meet Him from the village.

Luke 17:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced hoī]	<i>who, which, what, that, whose</i>	masculine plural relative pronoun; nominative case	Strong's #3739
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 <sup>rd</sup> person plural, aorist active indicative	Strong's #450
porrhôthen (πρόρωθεν) [pronounced POHR-hro-then]	<i>from afar, afar off, from a distance, a distance away, keeping [one's] distance</i>	adverb	Strong's #4207

See the doctrine below on these three words.

**Translation:** They stood a distance [from Him].

After following out a link given by the American English Bible, I believe that the following discussion is necessary to have:

### Is the Text for Luke 17:12 Accurate?

I primarily refer to the Westcott Hort text; but then I compare text with the Byzantine Greek text, the Scrivener Textus Receptus and Tischendorf's Greek text. This short phrase is found in all of these texts. It is apparently missing from the Sinaiticus Codex, [according to the 2001 Bible](#), also know as the American English Bible.

There can be strong reasons to leave text out of a passage or to cross it out; but this is often a translation looks at the competing reasons (why it should be left out; why it should be left in), and then they make a judgment call. It has been my experience, as one who translated each and every word of the text, and often considers disputed text, that the inclusion or omission of said text rarely changes anything. In this example, it is certainly more descriptive with this text, but would its absence have you questioning any important doctrines of the faith?

Finding text which is questionable for one reason or another is fairly easy to do. The more manuscripts you examine, the more words or phrases become questionable. The 2001 Translation questions nearly 1500 words (in this example, they would be questioning three words). However, just because these three words are missing from one important manuscript, that does not automatically make them spurious. If we had a perfect manuscript in existence, then we would have no reason to examine the remaining 26,000 full and partial manuscripts (of the NT) which are in existence. However, no theologian contends that a perfect manuscript of the New Testament exists (or of the Old).

It would be my point of view that these three words actually belong in the text just exactly as they are found; and I think that the evidence is strong for that (given that they are found in all four of the manuscripts to which I personally refer).

The only reason that I have spent this much time discussing these three words is, I believe there are some important points to note in the realm of textual criticism (which is essentially the study of what the most accurate text looks like).

What set me off on this discussion was <https://2001translation.org/about/spurious-texts>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Because of their diseases, which can be contagious, they stand a distance away from the Lord. However, it is clear that they have come to meet Him.

Luke 17:12 **Ten leprous men met [Jesus] when He entered into a certain village. They stood a distance [from Him].** (Kukis mostly literal translation)

Luke 17:13a			
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
autoi (αὐτοί) [pronounced <i>ow-TOY</i> ]	<i>they; same; these</i>	3 <sup>rd</sup> person masculine plural personal pronoun; nominative case	Strong's #846

## Luke 17:13a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
airō (αἶρω) [pronounced <i>I-row</i> ]	<i>to bear (up), to carry, to lift up, to loose, to make to doubt, to put away, to remove, to take (away, up)</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #142
phônē (φωνή) [pronounced <i>foh-NAY</i> ]	<i>sound, voice; language</i>	feminine singular noun; accusative case	Strong's #5456

**Translation:** They lift up [their] voices,...

They call out to Jesus, lifting up their voice so that they can be clearly heard from a distance.

## Luke 17:13b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced <i>LEH-goh</i> ]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine plural, present active participle, nominative case	Strong's #3004
lêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i> ]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, vocative	Strong's #2424
epistatês (ἐπιστάτης) [pronounced <i>ep-is-TAT-ace</i> ]	<i>master, commander, teacher; one appointed over; a superintendent, overseer</i>	masculine singular noun; vocative	Strong's #1988
êleeō (ἐλεέω) [pronounced <i>ehl-eh-EH-oh</i> ]	<i>have mercy on, have compassion for, be compassionate; help an afflicted person</i>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #1653
hêmas (ἡμᾶς) [pronounced <i>hay-MASS</i> ]	<i>us</i>	1 <sup>st</sup> person plural pronoun; accusative case	Strong's #2248 (accusative plural of Strong's #1473)

**Translation:** ...saying, "Jesus, [our] master [or, teacher], have mercy upon us."

They obviously know Who Jesus is; and they have enough faith to stand there and to wait for Him.

They call for Him to have mercy on them. This is the aorist active imperative of êleeō (ἐλεέω) [pronounced *ehl-eh-EH-oh*], and it means, *have mercy on, have compassion for, be compassionate; help an afflicted person*. Strong's #1653. They are in difficult circumstances, but they know enough about Jesus to understand that He might be their only hope.

Does this mean that they believe in Him? That is difficult to determine. Desperate people, having no possible cure in the western world, have gone to more exotic lands in search of a cure for whatever they have (often cancer). Do they believe that what is being sold or done elsewhere will effect a cure? Possibly, for some of them. The

desire to hold onto life is so strong as to set aside many of the things that one believes, to hope for that which seems impossible.

My point is, we would assume that these men have believed in the Lord; but that is not 100% certain. What could be worse in this world than to be cured by Jesus, and yet face eternal damnation?

There is another aspect which one might consider—and I do not know if I buy into this theory or not—perhaps Jesus *only* cured those who believed in Him. That would not be illogical. Nevertheless, I do not recall any circumstance where Jesus is about to effect a cure and He first stops and says, “Do you believe in Me?”

On the one hand, I would like to say, the very fact that these ten men all came forward to ask Jesus to heal them reveals enough faith in Him to assume that they have all been saved. On the other hand, there is one man who follows Jesus for 3 years or so, and he betrays Jesus (obviously Judas, and his salvation or lack there of has certainly been a topic of discussion in the Christian realm).

And, even if all men did not approach Jesus from a saved state, would not His healing of them be enough for the most skeptical ones to believe? Again, probably, but not necessarily.

What I am suggesting here is, most of them probably believed in the Lord; but perhaps there are one or two who came along under the social pressure of the other eight or nine, saying, “What can it hurt to just give This Guy a try? What other plans do you have for the day?”

Luke 17:13 **They lift up [their] voices, saying, “Jesus, [our] master [or, teacher], have mercy upon us.”** (Kukis mostly literal translation)

Luke 17:12–13 **Ten leprous men met [Jesus] when He entered into a certain village. They stood a distance [from Him]. They lift up [their] voices, saying, “Jesus, [our] master [or, teacher], have mercy upon us.”** (Kukis mostly literal translation)

Luke 17:12–13 **As Jesus entered into a certain village, He was met by ten men who suffered severe skin disorders. They stood at a distance from Him, but had been clearly waiting for Him. They spoke loudly (in order to be heard), saying, “Jesus, our Teacher and our Master, show us compassion because of our condition.”** (Kukis paraphrase)

**And seeing [them], He said to them, “Departing, show yourselves to the priests.” And it became, in the departure, they were made clean.**

Luke  
17:14

**Having seen [them], Jesus [lit., He] said to them, “[After] departing [from here], show yourselves to the priests.” And it came to pass, when departing, they were made clean.**

**Jesus saw them and said, “Depart from here and show yourselves to the priests who are here.” And it came to pass that, while they were departing from Jesus, that they were suddenly made clean.**

Here is how others have translated this verse:

**Ancient texts:**

- Westcott-Hort Text (Greek) **And seeing [them], He said to them, “Departing, show yourselves to the priests.” And it became, in the departure, they were made clean.**
- Complete Apostles Bible **And seeing them, He said to them, “Go, show yourselves to the priests.” And so it was that as they went away, they were cleansed.**
- Douay-Rheims 1899 (Amer.) **Whom when he saw, he said: Go, shew yourselves to the priests. And it came to pass, as they went, they were made clean.**

Holy Aramaic Scriptures	And when He saw them, He said unto them, 'Go show yourselves unto the Kahne {the Priests}. And while they were going, they were cleansed.
James Murdock's Syriac NT	And when he had looked upon them, he said to them: Go, show yourselves to the priests. And as they were going, they were cleansed.
Original Aramaic NT	And when he saw them, he said to them, "Go show yourselves to the priests", and as they were going, they were purified.
Lamsa Peshitta (Syriac)	And when he saw them, he said to them, "Go show yourselves to the priests", and as they were going, they were purified.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And when he saw them he said, Go, and let the priests see you. And, while they were going, they were made clean.
Bible in Worldwide English	When Jesus saw them, he said to them, Go and let the priests look at you. While they were going, they were healed of the leprosy.
Easy English	Jesus saw them and said to them, 'Go and show yourselves to the priests.' While they were going on their way, they became well again.
Easy-to-Read Version–2008	When Jesus saw the men, he said, "Go and show yourselves to the priests." While the ten men were going to the priests, they were healed.
Good News Bible (TEV)	Jesus saw them and said to them, "Go and let the priests examine you." On the way they were made clean.
J. B. Phillips	When Jesus saw them, he said, "Go and show yourselves to the priests." And it happened that as they went on their way they were cure.
<i>The Message</i>	Taking a good look at them, he said, "Go, show yourselves to the priests." They went, and while still on their way, became clean.
NIRV	Jesus saw them and said, "Go. Show yourselves to the priests." While they were on the way, they were healed.
New Life Version	When Jesus saw them, He said, "Go and show yourselves to the religious leaders." As they went, they were healed.

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

Casual English Bible	<p>He saw them and he simply said, "Go let the priests take a good look at you."<sup>[4]</sup> As they started walking away, they saw that their skin diseases had been healed.</p> <p><sup>4</sup>17:14Priests functioned a bit like doctors when it came to leprosy, or any kind of a skin disease. Anyone with a skin disease had to be evaluated by a priest and declared healed before they could resume their normal life. Until then, they were considered ritually unclean and they had to stay away from other people. See note for 5:14.</p> <p>5:14Jews thought to have been cured of leprosy or any other skin disease had to sacrifice two birds, bathe, and wait another week before the priest could declare the patient cured on the eighth day after a second sacrifice, this one of three lambs, with grain, and olive oil (Leviticus 14).</p>
Contemporary English V.	Jesus looked at them and said, "Go show yourselves to the priests." On their way they were healed.
The Living Bible	He looked at them and said, "Go to the Jewish priest and show him that you are healed!" And as they were going, their leprosy disappeared.
New Berkeley Version	.
New Living Translation	He looked at them and said, "Go show yourselves to the priests." [See Lev 14:2-32.] And as they went, they were cleansed of their leprosy.

The Passion Translation	When Jesus stopped to look at them, he spoke these words: "Go to be examined by the Jewish priests." They set off, and they were healed while walking along the way.
UnfoldingWord Simplified T.	When he saw them, he said to them, "Go and show yourselves to the priests." So they went, and as they were going, they were healed.
William's New Testament	So as soon as He saw them, He said to them, "Go at once and show yourselves to the priests." And while they were going they were cured.

### Partially literal and partially paraphrased translations:

American English Bible	So when [Jesus] saw them, he said: 'Go and present yourselves to the Priests.' Then as they were leaving, each one was made clean.
Beck's American Translation Breakthrough Version	And when He saw them, He said to them, "After you travel back, show yourselves to the priests." And it happened during the time for them to be going away; they were cleared up.
Common English Bible	When Jesus saw them, he said, "Go, show yourselves to the priests." As they left, they were cleansed.
New Advent (Knox) Bible	He met them with the words, Go and shew yourselves to the priests; and thereupon, as they went, they were made clean.
NT for Everyone	When Jesus saw them he said to them, 'Go and show yourselves to the priests.' And as they went, they were healed.

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

Conservapedia Translation	When He saw them, He said 'Go show yourselves to the priests'. And, as they obeyed him, they were healed.
Revised Ferrar-Fenton Bible	When looking upon them, He said, "Go, show yourselves to the priests." And it came about that as they were going, they were cured.
Free Bible Version	When Jesus saw them, he said to them, and show yourselves to the priests." On their way there, they were healed.
God's Truth (Tyndale)	When he saw them, he said unto them: Go and show yourselves unto the Priests. And it chanced as they went, they were cleansed.
Lexham Bible	And when he [*Here "when" is supplied as a component of the participle ("saw") which is understood as temporal] saw them [*Here the direct object is supplied from context in the English translation] he said to them, "Go and [*Here "and" is supplied because the previous participle ("go") has been translated as a finite verb] show yourselves to the priests." And it happened that as they were going, they were cleansed.
Montgomery NT	Perceiving this he said to them, "Go and show yourselves to the priest." And as they went they were made clean.
The Spoken English NT	When Jesus saw them, he said to them, "Go and show yourselves to the priests." And it turned out that as they went, they were made clean.
Weymouth New Testament	Perceiving this, He said to them, "Go and show yourselves to the Priests." And while on their way to do this they were made clean.
Wikipedia Bible Project	When Jesus saw them, he told them, and show yourselves to the priests." As they went to do so, they were healed of their leprosy.

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

Christian Community (1988)	Jesus said to them, "Go, and show yourselves to the priests." Then, as they went on their way, they found they were cured. Leviticus 13:45
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The Heritage Bible	And seeing <i>them</i> , he said to them, Having gone, show yourselves to the priests. And it was, in their going away they were cleansed.
New American Bible (2011)	And when he saw them, he said, "Go show yourselves to the priests."* As they were going they were cleansed. <sup>9</sup> * [17:14] See note on Lk 5:14. * [5:14] Show yourself to the priest...what Moses prescribed: this is a reference to Lv 14:2–9 that gives detailed instructions for the purification of one who had been a victim of leprosy and thereby excluded from contact with others (see Lv 13:45–46, 49; Nm 5:2–3). That will be proof for them: see note on Mt 8:4. g. [17:14] 5:14; Lv 14:2–32; Mt 8:4; Mk 1:44.
New Jerusalem Bible	When he saw them he said, 'Go and show yourselves to the priests.' Now as they were going away they were cleansed.
Revised English Bible–1989	When he saw them he said, "Go and show yourselves to the priests"; and while they were on their way, they were made clean.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	On seeing them, he said, "Go and let the <i>cohanim</i> examine you!" And as they went, they were cleansed.
Holy New Covenant Trans.	When Jesus saw the men, he said, "Go and show yourselves to the priests." As the ten men were going to the priests, they were healed.
Tree of Life Version	When He saw them, He said to them, "Go and show yourselves to the kohanim." And as they went, they were cleansed.

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

Accurate New Testament	...and Seeing [He] says [to] them Going show! themselves^ [to] the priests and [It] becomes in the+ to go them [They] are cleansed.
Awful Scroll Bible	Surely being perceived them, he said to them, "Coming about proceeded, be shown- yourselves -before the priest." Even itself came about from-within to bring-themselves -by, they happened to be cleansed!
Concordant Literal Version	And, perceiving it, He said to them, "Go, exhibit yourselves to the priests. And at their going away, it came to be that they are cleansed."
exeGesés companion Bible	And he sees them and says, Go show yourselves to the priests. - and so be it, as they go, they are purified.
Orthodox Jewish Bible	And having seen this, he said to them, Go and show yourselves to the kohanim. And it came about while they were going away that they were made metoharim (clean). [VAYIKRA 14:3]

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	When He saw them, He said to them, "Go and show yourselves to the priests." And as they went, they were [miraculously] healed <i>and</i> made clean.
An Understandable Version	And when Jesus saw them, He said to them, and show yourselves to the priests." [See Lev. 13:49; 14:2ff]. And it happened, as they went [along], that they were healed.
The Expanded Bible	When Jesus saw the men, he said, "Go and show yourselves to the priests [ <sup>C</sup> only a priest could declare a person cleansed of such skin disorders; Lev. 14]." As the ten men were going, they were ·healed [ <sup>L</sup> cleansed; <sup>C</sup> skin disorders like this rendered the person afflicted ceremonially unclean].

Jonathan Mitchell NT	And so, upon seeing [them], He said to them, "After going your way, at once fully exhibit (show for examination) yourselves to the priests!" And then it happened during their proceeding to go under [His instructions] they were at once cleansed!
P. Kretzmann Commentary	And when He saw them, He said unto them, Go show yourselves unto the priests. And it came to pass that, as they went, they were cleansed.
Syndein/Thieme	Kretzmann's commentary on vv. 11–14 can be found in the <a href="#">Addendum</a> . ``And, having seen them, He said to them, "Having gone your way . . . show yourselves to the priests." {an order} And, in came to pass, as they went along, they were cleansed.
Translation for Translators	When he saw them, he said <i>to them</i> , "Each of you should go and show yourself to a priest <i>in Jerusalem so that he can see if you are healed.</i> " As they were going <i>there</i> , they were healed.
The Voice	<b>Jesus:</b> Go now and present yourselves to the priests <i>for inspection of your disease.</i> They went, and before they reached the priests, their skin disease was healed, <i>leaving no trace of the disease that scarred them and separated them from the community.</i>

### Bible Translations with Many Footnotes:

NET Bible®	When <sup>41</sup> he saw them he said, "Go <sup>42</sup> and show yourselves to the priests." <sup>43</sup> And <sup>44</sup> as they went along, they were cleansed. <sup>41tn</sup> Καί (kai) has not been translated because of differences between Greek and English style. <sup>42tn</sup> The participle πορευθέντες (poreuqente") is a good example of an adverbial participle of attendant circumstance. As such, it picks up the force of an imperative from the verb to which it is related (ExSyn 640-45). <sup>43sn</sup> These are the instructions of what to do with a healing (Lev 13:19; 14:1-11; Luke 5:14). <sup>44tn</sup> Grk "And it happened that as." The introductory phrase ἐγένετο (egeneto, "it happened that"), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated.
Wilbur Pickering's New T.	And paying attention He said to them, "Go and show yourselves to the priests". It happened that as they went they were cleansed!

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

Analytical-Literal Translation	And having seen [them], He said to them, "Having gone, show yourselves to the priests." And it happened, while they [were] going, they were cleansed!.
Bond Slave Version	And when he saw them, he said to them, Go show yourselves to the priests. And it came to pass, that, as they went, they were cleansed.
Far Above All Translation	.
Green's Literal Translation	And seeing them, He said to them, Going, show yourselves to the priests. And it happened in their going they were cleansed.
Modern Literal Version 2020	And having seen them, he said to them, After traveling back, show yourselves to the priests. And it happened, while* they were proceeding away, they were cleansed.
New King James Version	So when He saw them, He said to <i>them</i> , "Go, show yourselves to the priests." And so it was that as they went, they were cleansed.
Revised Young's Lit. Trans.	...and having seen them, he said to them, 'Having gone on, show yourselves to the priests;' and it came to pass, in their going, they were cleansed,...

**The gist of this passage:** Jesus tells these men to go speak with the priests. As they are going, they find they have been healed.

Luke 17:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
eidō (εἶδω) [pronounced <i>Ī-doh</i> ]	<i>seeing, having seen, perceiving, discerning, knowing; passive/middle: having seen, having been seen, coming to know, being discerned</i>	masculine singular, aorist active participle; nominative case	Strong's #1492
εἶπὼ (ἔπρω) [pronounced <i>EHP-oh</i> ]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2036
αὐτοῖς (αὐτοῖς) [pronounced <i>ow-TOIC</i> ]	<i>in them, by them; to them, for them; by means of them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
πορευομαι (πορεύομαι) [pronounced <i>po-ROO-oh-my</i> ]	<i>traversing, traveling, departing, those going away, going forth</i>	masculine plural, aorist (deponent) passive participle; nominative case	Strong's #4198
ἐπιδείκνυμι (ἐπιδείκνυμι) [pronounced <i>ehp-ee-DIKE-noo-mee</i> ]	<i>exhibit, show; bring forth to view; furnish; be looked at, produce what may be looked at; display something belonging to one's self; prove, demonstrate, set forth to be known and acknowledged</i>	2 <sup>nd</sup> person plural, aorist active imperative	Strong's #1925
ἑαυτῶν (ἑαυτούς) [pronounced <i>heh-ow-TOOÇ</i> ]	<i>ourselves, yourselves; themselves</i>	3 <sup>rd</sup> person masculine plural reflexive pronoun; accusative case	Strong's #1438
I believe that this can act like a 1 <sup>st</sup> , 2 <sup>nd</sup> or 3 <sup>rd</sup> person.			
τοῖς (τοῖς) [pronounced <i>toiç</i> ]	<i>for the; by this, in that</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
ἱερέως (ἱερέως) [pronounced <i>hee-er-YOOCE</i> ]	<i>a priest, high priest; one who offers sacrifices and in general is busied with sacred rites; referring to priests of Gentiles or the Jews; metaphorically of Christians, because, purified by the blood of Christ and brought into close intercourse with God</i>	masculine plural noun; dative, locative or instrumental case	Strong's #2409

**Translation:** Having seen [them], Jesus [lit., He] said to them, “[After] departing [from here], show yourselves to the priests.”

Jesus, quite obviously, could see these men. They had placed themselves right to where they expected Jesus to come. We are told that Jesus sees them for two reasons: (1) often when men become diseased or suffer other maladies, they become invisible to many people. (2) Jesus, looking at them, was, to some degree reading the situation, and deciding what to do.

God the Father had a plan for God the Son. There is no suggestion that Jesus received a playbook of sorts, from God the Father, telling Him what to do every day. There is no indication that Jesus operated on His divine nature, so that He could see what every possible response on His part could lead to.

Jesus simply looked at the men and sized up the situation and decided what to do. Remember that Jesus lived the initial **Christian life**. In His living, He has nothing more than we have, apart from being the **Messiah** (and therefore, there are attendant signs which are a part of His ministry).

He tells the lepers that they are going to be departing from there. He does not order them to depart; He simply states that will be what they will do. He does order them to show themselves to the priests.

Now, this is quite odd. Why would a bunch of lepers go to the priests? They are to go to the priests only if they are well. The intersection of priests and those with severe skin diseases is discussed in Leviticus 13–14.

You may or many not be familiar with the JEPD theory (also known as, documentary hypothesis). It alleges that Moses did not write the books of Moses (Exodus, Leviticus, Numbers and Deuteronomy); but that some unknown person who really like to use the name *Jehovah* when referring to God (J) and another guy who really liked to use *Elohim* instead (E). Then someone else took these two sets of manuscripts and blended them together (somehow, there was almost no overlap in this process). Then, out of nowhere, the priests and Levites pretended that these writings represent the writings of Moses (who is hundreds of years gone by this time).

If you are hearing this theory for the first time, you are probably thinking, “That is kind of goofy, isn’t it?” And it is. But, most seminaries teach this theory.

Leviticus 14 is a very strange chapter in the book of Leviticus because why would someone write a chapter filled with very complex rituals which must be followed whenever a leper is cured. There were not cured lepers beating down the gate of the **Temple** saying, “We’re cured. Let’s do those rituals I have heard so much about!”

### The Very Peculiar Leviticus 14

Leviticus 14 contains the instructions, given by God to Moses, of what to do when someone has been cured of leprosy. This is a very unusual chapter because, why would this be placed in the book of Leviticus? It is not as if there were dozens and dozens of men over the ages who were cured of leprosy, so that the priests would be caused to turn to this chapter and follow the very specific rituals which were laid out.

There appear to be only two lepers who were cured in the Old Testament. Miriam was leprosy for seven days (Numbers 12) and Elisha healed Naaman of leprosy in 2Kings 5:1–15.

Jesus, in one fell swoop, cures ten lepers, more than all of the lepers cured in the Old Testament. And He does it all at once. He sends these lepers to the priests, because they need to perform the rituals found in Leviticus 14, which rituals are designed to be done any time a leper is cured.

If God spoke these words to Moses, then we know why they are found in the Old Testament—because God told Moses to put them in the Bible. However, if someone other than Moses, hundreds of years later, wrote these words (which is a liberal theological theory), *why would they put this chapter in the Bible?* God, knowing that these ten lepers would show up and ask the priests to perform the rituals required in the Old Testament, would obviously need this information to be available to His priests when the time came to offer up this set of sacrifices. But, what writer or set of writers, hundreds of years later, would think, “What we really need is a chapter about what priests ought to do when leprosy is cured”? There was no a surfeit of lepers pounding on the doors of the priests saying, “We need the rituals, we’ve been cured!”

## The Very Peculiar Leviticus 14

We know why this would occur to Moses—because God told him to write these words down. But why would such thinking occur to whatever menagerie of hidden writers who are said to produce these words not of Moses but said to be of Moses (this is documentary hypothesis or the JEPD theory). It makes sense for Moses to write these words on the direction of God. It makes no sense for priests to write these words hundreds of years later. Why would you write a very specific and complex set of rituals for something priests would probably never do?

There are many reasons why the JEPD theory is unsound. This is one approach of many.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

### Luke 17:14b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
γίνομαι (γίνομαι) [pronounced <i>GIN-oh-mī</i> ]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 <sup>rd</sup> person 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>			
ἐν (ἐν) [pronounced <i>en</i> ]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
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
ὑπαγῶ (ὑπάγω) [pronounced <i>hoop-AG-oh</i> ]	<i>to lead under, to bring under; to withdraw one's self, to go away, to depart</i>	present active infinitive	Strong's #5217
αὐτοῦς (αὐτούς) [pronounced <i>ow-toose</i> ]	<i>them, to them, toward them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; accusative case	Strong's #846
καθαρίζω (καθαρίζω) [pronounced <i>kath-ahr-EED-zoh</i> ]	<i>to make clean, to cleanse [actually, morally, spiritually]; to make free from sin; to purify; to free from guilt of sin; to declare pure [clean]; to consecrate</i>	3 <sup>rd</sup> person plural, aorist passive indicative	Strong's #2511

**Translation:** And it came to pass, when departing, they were made clean.

So, while they departed, these lepers were made clean. It is interesting that Jesus did not touch the lepers one at a time to say, "Be clean!" and he was made clean. Jesus tells them what to do, they do about face, and go marching off to see the nearest **priest** contingent. But, as they are walking (they are not too far from the Lord),

they look at one another, then they look at their hands and their own feet and they are shocked to see that they are healed. They did not expect that to happen!

This was miraculous, obviously. Jesus did not wave a magic wand, utter any special words, or ask them to pray. They began walking away, towards where the priests might be found, and, at some point in time, the men found themselves cured. Now they had a reason to go directly to the priests, as Jesus told them to do.

Luke 17:14 **Having seen [them], Jesus [lit., He] said to them, "[After] departing [from here], show yourselves to the priests." And it came to pass, when departing, they were made clean.** (Kukis mostly literal translation)

Whether cured or not, whether expecting a cure or not, these lepers are directed by Jesus to see the priests. This is because lepers would not really think to do such a thing. A leper has pretty much accepted that he is an outcast of society and will never reenter society again. All friends and family are gone. He cannot go in to hear the Scriptures read in the synagogues; he cannot go to the **Tabernacle** or to the Temple for Israel is to gather there three times each year.

Notice that Jesus does not say, "While you guys are walking, you will be cured. Do you know what you do after that?"

Lepers, "We go straight home and say hello to our families!"

Jesus, "No, you have to first see the priests."

Lepers: "The priests? Why?" They would say this because they are not aware of what to do if cured, because they never expected to be cured. The lepers do not go to the **synagogue**, so they have never heard this passage in Leviticus read before.

They only know to go see the priests because this is what Jesus has directed them to do. They probably don't even know why. The priests would know because they have heard Leviticus 14 read many times in the past in the synagogue. They know that this passage is in the book of Leviticus. They might not be able to turn right to it, but they will search it out and do what it says to do.

The people who ought to really appreciate what is taking place is the priests. "Lepers, coming here after being cured, for the leper ritual set? This is not anything I ever expected to do ever!" the priest would exclaim to one another. They've read it; they've heard it read. But they have never performed these rituals before. They do not know anyone else who has performed these rituals before. They never expected for these rituals to be performed; but, right here and now, these rituals are being required.

Let me go back to my roots to express what would be happening. The idea that cured lepers are coming to them, the priests, to apply Leviticus 14, should blow the minds of all the priests who hear about this. "This is wild, this is crazy, this is insane! What is happening right now that would cause lepers to be healed?"

What should have happened at the end of the rituals the priests would be performing? These priests ought to be searching out Jesus. No one but God could do what He did.

Also remember, Luke had to hear this story from someone. Was it the one particular leper who we will read about in the next few verses? Or did Luke speak to a priest who performed these rituals, and then searched out Jesus and believed in Him? Let me suggest that it was God's plan for a few of the priests, those who are involved in the sacrifices outlined in Leviticus 14, to seek out the Lord afterward. It seems logical that several priests believed in the Lord as a result of this.

Luke 17:14 Jesus saw them and said, “Depart from here and show yourselves to the priests who are here.” And it came to pass that, while they were departing from Jesus, that they were suddenly made clean. (Kukis paraphrase)

There were rituals which the priests were to follow when a leper was cleansed, these rituals being found in **Leviticus 14** ([HTML](#)) ([PDF](#)) ([WPD](#)). When they appeared before the priests in the condition of having been cured, this would have thrown the priests into a temporary whirl. They would know about these rituals due to the **Sabbath** readings, but it would take them a little time to find the correct scroll.

**But one from them, seeing that he was cured, turned back, with a voice great, glorifying the God. And he fell down upon [his] face by the feet of Him, giving thanks to Him. And he, [even] he, was a Samaritan.**

Luke  
17:15–16

**But one from among them, seeing that he had been cured, turned back, and with a loud voice, glorified God. Then he fell down upon [his] face at the feet of Jesus [lit., Him], thanking Him. He was a Samaritan.**

**One of the lepers, realizing that he had been cured, returned to where Jesus was, and he glorified God with a great voice. He fell down on his face at the feet of Jesus, and continued to thank Him. This man was a Samaritan.**

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	But one from them, seeing that he was cured, turned back, with a voice great, glorifying the God. And he fell down upon [his] face by the feet of Him, giving thanks to Him. And he, [even] he, was a Samaritan.
Complete Apostles Bible	And one of them, seeing that he was healed, turned back, glorifying God with a loud voice, and fell down on his face at His feet, thanking Him. And he was a Samaritan.
Douay-Rheims 1899 (Amer.)	And one of them, when he saw that he was made clean, went back, with a loud voice glorifying God. And he fell on his face before his feet, giving thanks. And this was a Samaritan.
Holy Aramaic Scriptures	But, one from them, when he saw that he was cleansed, returned to Him, and with qala rama {a loud voice} was giving praise unto Alaha {God}. And he fell upon his face before the feet of Eshu {Yeshua}, while thanking Him. And he, this man, was a Shamraya {a Samaritan}.
James Murdock's Syriac NT	And one of them, when he saw that he was cleansed, returned, and with a loud voice, glorified God. And he fell on his face, at the feet of Jesus, and thanked him. And he was a Samaritan.
Original Aramaic NT	But one of them, when he saw that he was purified, he returned to him and he was praising God with a loud voice. And he fell on his face before the feet of Yeshua as he gave thanks to him, and this one was a Samaritan.
Lamsa Peshitta (Syriac)	But one of them, when he saw that he was purified, he returned to him and he was praising God with a loud voice. And he fell on his face before the feet of Yeshua as he gave thanks to him, and this one was a Samaritan.

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	And one of them, when he saw that he was clean, turning back, gave praise to God in a loud voice; And, falling down on his face at the feet of Jesus, he gave the credit to him; and he was a man of Samaria.
Bible in Worldwide English	One of them, when he saw that he was healed, turned back. He praised God with a loud voice. He bowed down in front of Jesus and thanked him. He was a man from the country of Samaria.
Easy English	One of these ten men saw that Jesus had made him well. He turned back and he praised God in a loud voice. He went down on his knees in front of Jesus and thanked him. This man was from Samaria.
Easy-to-Read Version–2008	When one of them saw that he was healed, he went back to Jesus. He praised God loudly. He bowed down at Jesus' feet and thanked him. (He was a Samaritan.)
God's Word™	When one of them saw that he was healed, he turned back and praised God in a loud voice. He quickly bowed at Jesus' feet and thanked him. (The man was a Samaritan.)
Good News Bible (TEV)	When one of them saw that he was healed, he came back, praising God in a loud voice. He threw himself to the ground at Jesus' feet and thanked him. The man was a Samaritan.
J. B. Phillips	One of their number, when he saw that he was cured, turned round and praised God at the top of his voice, and then fell on his face before Jesus and thanked him. This man was a Samaritan.
<i>The Message</i>	They went, and while still on their way, became clean. One of them, when he realized that he was healed, turned around and came back, shouting his gratitude, glorifying God. He kneeled at Jesus' feet, so grateful. He couldn't thank him enough—and he was a Samaritan. V. 14b is included for context.
NIRV	When one of them saw that he was healed, he came back. He praised God in a loud voice. He threw himself at Jesus' feet and thanked him. The man was a Samaritan.
New Life Version	One of them turned back when he saw he was healed. He thanked God with a loud voice. He got down on his face at the feet of Jesus and thanked Him. He was from the country of Samaria.

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

Casual English Bible	One of the men turned around and went back to Jesus, screaming his thanks to God. When the man reached Jesus, he fell flat on his face at Jesus' feet and started thanking him. The man was a Samaritan.[5] <sup>5</sup> 17:16 Jerusalem was a Jewish city. Samaritans and Jews did not generally get along. Their relationship was about as unfriendly as that of Israelis and Palestinians today. For this reason, Jews traveling between Jerusalem and northern territories such as Galilee generally bypassed the Samaritan region in between the two.
Contemporary English V.	When one of them discovered that he was healed, he came back, shouting praises to God. He bowed down at the feet of Jesus and thanked him. The man was from the country of Samaria.
The Living Bible	One of them came back to Jesus, shouting, "Glory to God, I'm healed!" He fell flat on the ground in front of Jesus, face downward in the dust, thanking him for what he had done. This man was a despised [implied. Samaritans were despised by Jews as being only "half-breed" Hebrews.] Samaritan.
New Berkeley Version	.



New Living Translation	One of them, when he saw that he was healed, came back to Jesus, shouting, "Praise God!" He fell to the ground at Jesus' feet, thanking him for what he had done. This man was a Samaritan.
The Passion Translation	One of them, <i>a foreigner from Samaria</i> , when he discovered that he was completely healed, turned back to find Jesus, shouting out joyous praises and glorifying God. When he found Jesus, he fell down at his feet and thanked him over and over, saying to him, "You are the Messiah." This man was a Samaritan.

### Partially literal and partially paraphrased translations:

American English Bible	Well, one of them, when he realized that he had been healed, came back [to Jesus] glorifying God in a loud voice, and he fell to his face at Jesus' feet to thank him (this one was a Samaritan).
Beck's American Translation	.
Breakthrough Version	When one from them saw that he was cured, he returned admitting with a loud voice that God is magnificent. And he got down on his face alongside His feet thanking Him. And he was a Samaritan.
A. Campbell's Living Oracles	And one of them, perceiving that he was healed, turned back, glorifying God aloud. Then throwing himself prostrate at the feet of Jesus, he returned him thanks. Now this man was a Samaritan.
New Advent (Knox) Bible	One of them, finding that he was cured, came back, praising God aloud, and threw himself at Jesus' feet with his face to the ground, to thank him; and this was a Samaritan.
NT for Everyone	One of them, seeing that he had been healed, turned back and gave glory to God at the top of his voice. He fell on his face in front of Jesus' feet and thanked him. He was a Samaritan.
20 <sup>th</sup> Century New Testament	One of them, finding he was cured, came back, praising God loudly, and threw himself on his face at Jesus' feet, thanking him for what he had done; and this man was a Samaritan.

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

Berean Study Bible	When one of them saw that he was healed, he came back, praising God in a loud voice. He fell facedown at Jesus' feet in thanksgiving to Him—and he was a Samaritan.
Christian Standard Bible	But one of them, seeing that he was healed, returned and, with a loud voice, gave glory to God. He fell facedown at his feet, thanking him. And he was a Samaritan.
Conservapedia Translation	One of them, seeing he was healed, went back, loudly giving praise to God. The man, a Samaritan, fell down at Jesus' feet and thanked Him.
Revised Ferrar-Fenton Bible	And one of them, perceiving that he was cured, turned back, praising God with a loud voice; and, prostrating himself at the feet of Jesus, he returned Him thanks. This man was a Samaritan.
Free Bible Version	One of them when he saw that he was healed, returned to Jesus, shouting praises to God. He fell down at Jesus' feet, thanking him. He was a Samaritan.
God's Truth (Tyndale)	And one of them, when he saw that he was cleansed, turned back again, and with a loud voice praised God, and fell down on his face at his feet, and gave him thanks. And the same was a Samaritan.
International Standard V	But one of them, when he saw that he had been healed, came back and praised God with a loud voice. He fell on his face at Jesus' [Lit. his] feet and thanked him. Now that man [Lit. Now he] was a Samaritan.
Weymouth New Testament	One of them, seeing that he was cured, came back, adoring and praising God in a loud voice, and he threw himself at the feet of Jesus, thanking Him. He was a Samaritan.

Wikipedia Bible Project One of them, seeing that he was healed, returned to Jesus, and shouted loud praises to God. He fell down before Jesus, and thanked him. The man was a Samaritan.

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

Christian Community (1988) One of them, as soon as he saw that he was cleansed, turned back, praising God in a loud voice; and throwing himself on his face before Jesus, he gave him thanks. This man was a Samaritan.  
Lev 14: 2-32

The Heritage Bible And one of them, seeing that he was healed, turned back with a loud voice glorifying God,  
And fell upon *his* face at his feet, giving him thanks, and he was a Samaritan.

New American Bible (2002) And one of them, realizing he had been healed, returned, glorifying God in a loud voice; and he fell at the feet of Jesus and thanked him. He was a Samaritan.

New Jerusalem Bible Finding himself cured, one of them turned back praising God at the top of his voice and threw himself prostrate at the feet of Jesus and thanked him. The man was a Samaritan.

Revised English Bible–1989 One of them, finding himself cured, turned back with shouts of praise to God. He threw himself down at Jesus's feet and thanked him. And he was a Samaritan.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible One of them, as soon as he noticed that he had been healed, returned shouting praises to God, and fell on his face at Yeshua's feet to thank him. Now he was from Shomron.

Hebraic Roots Bible But one of them, when he saw that he was cleansed returned and with a loud voice was giving praise to YAHWEH. And he fell on his face at His feet, thanking Him. And he was a Samaritan.

Holy New Covenant Trans. When one of the men saw that he had been healed, he went back to Jesus and praised God with a loud voice. He bowed down at Jesus' feet and thanked Jesus. (This man was a Samaritan.)

The Scriptures 2009 And one of them, when he saw that he was healed, returned, praising Elohim with a loud voice, and he fell down upon his face at His feet, giving thanks to Him. And he was a Shomeroni.

Tree of Life Version Now one of them, when he saw that he was healed, came back, glorifying God with a loud voice. And he fell at Yeshua's feet, facedown, giving Him thanks. And he was a Samaritan.

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

Accurate New Testament One [Man] but from them Seeing for [He] is healed returns with sound great Recognizing the god and [He] falls to face against the feet [of] him Thanking him and He was Samaritan.

Alpha & Omega Bible NOW ONE OF THEM, WHEN HE SAW THAT HE HAD BEEN HEALED, TURNED BACK, PRAISING THEOS (*The Alpha & Omega*) WITH A LOUD VOICE, AND HE FELL ON HIS FACE AT HIS FEET, GIVING THANKS TO HIM. AND HE WAS A SAMARITAN.

Awful Scroll Bible But one out of them, being perceived, certainly-of-what he became cured, turned-back-by with a great voice, giving splendor to God. Indeed he fell on his face at his feet, giving-good-favoredness to him a giving-good-favor. (He even was a Samaritan.)

Concordant Literal Version Now one of them, perceiving that he was healed, returns, glorifying God with a loud voice."

exeGesés companion Bible	And he falls on his face at His feet, thanking Him. And he was a Samaritan." And one of them seeing he is healed, returns, and with a mega voice glorifies Elohim; and falls on his face at his feet and eucharistizes him - and he is a Shomerony.
Orthodox Jewish Bible	And one of them, having seen that he had received refuah, returned with a kol gadol (loud voice), saying Baruch Hashem! And he fell on his face at the feet of Rebbe, Melech HaMoshiach, giving hodayah (thanksgiving). And he was a Shomroni (Samaritan).

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	One of them, when he saw that he was healed, turned back, glorifying <i>and</i> praising <i>and</i> honoring God with a loud voice; and he lay face downward at Jesus' feet, thanking Him [over and over]. He was a Samaritan [The Samaritans and the Jews ordinarily despised each other.].
The Expanded Bible	When one of them saw that he was healed, he went back to Jesus, praising God in a loud voice. Then he bowed down [ <sup>†</sup> fell on his face] at Jesus' feet and thanked him. (And this man was a Samaritan [ <sup>c</sup> a shocking revelation, since Samaritans were despised by Jews].)
Jonathan Mitchell NT	Now one from among their group, upon seeing that he was healed, turned around under [this awareness] with a loud voice constantly ascribing the glory to God, enhancing His reputation, and then fell upon [his] face beside His feet, repeatedly giving thanks to Him – not only that, this same man was a Samaritan.
P. Kretzmann Commentary	<b>Verses 15-19</b> The grateful Samaritan: And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at His feet, giving Him thanks; and he was a Samaritan.
Syndein/Thieme	``Then one of them, having seen that he was healed, turned back, praising {doxazo} God with a loud voice. ``And {the cleansed leper} fell with his face to the ground at His {Jesus'} feet and thanked Him (and he, himself, was a Samaritan). {the point being that the 'pure bred Jews' will not thank Him apparently they are unbelievers and will rationalize away what happened to them}
Translation for Translators	Then one of them, when he saw that he was healed, turned back, praising God loudly. He <i>came to Jesus</i> , prostrated himself at Jesus' feet, and thanked him. This man was a Samaritan, <i>not a Jew</i> .
The Voice	One of them, the instant he realized he had been healed, turned and ran back to Jesus, shouting praises to God. He prostrated himself facedown at Jesus' feet.

### Bible Translations with Many Footnotes:

An Understandable Version	Then one of them, seeing he had been healed, returned and praised God in a loud voice. And he fell on his face at Jesus' feet and thanked Him. And he was a Samaritan. [Note: Samaritans were despised by the Jews and regarded as a 'half-breeds'].
Lexham Bible	But one of them, when he [*Here "when " is supplied as a component of the participle ("saw") which is understood as temporal] saw that he was healed, turned back, praising God with a loud voice. And he fell on his face at his feet, giving thanks to him. And he was a Samaritan.

NET Bible®

Then one of them, when he saw he was healed, turned back, praising<sup>45</sup> God with a loud voice. He<sup>46</sup> fell with his face to the ground<sup>47</sup> at Jesus' feet and thanked him.<sup>48</sup> (Now<sup>49</sup> he was a Samaritan.)<sup>50</sup>

<sup>45</sup>tn Grk "glorifying God."

<sup>46</sup>tn Here καί (kai) has not been translated because of differences between Greek and English style.

<sup>47</sup>tn Grk "he fell on his face" (an idiom for complete prostration).

<sup>48</sup>sn And thanked him. This action recognized God's healing work through Jesus.

<sup>49</sup>tn Here καί (kai) has been translated as "now" to indicate the introduction of a parenthetical comment.

<sup>50</sup>sn This is a parenthetical note by the author. The comment that the man was a Samaritan means that to most Jews of Jesus' day he would have been despised as a half-breed and a heretic. The note adds a touch of irony to the account (v. 18).

The Spoken English NT

Now, one of them, when he saw that he was healed, came back glorifying God with a loud voice. He fell on his face at Jesus' feet, thanking him. (He was a Samaritan.)<sup>1</sup>

<sup>1</sup> Prn. *sum-merr-it-ten*.

Wilbur Pickering's New T.

Well one of them, when he saw that he was healed, returned, glorifying God with a loud voice; then he fell on his face at His feet, thanking Him—and he was a Samaritan!

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

Analytical-Literal Translation

But one of them, having seen that he was healed, returned, glorifying God with a loud voice. And he fell on [his] face at His feet, giving thanks to Him. And he was a Samaritan.

Charles Thomson NT

Whereupon one of them perceiving that he was healed, returned glorifying God with a loud voice; and prostrating himself at the feet of Jesus, gave him thanks. Now he was a Samaritan.

Context Group Version

And one of them, when he saw that he was healed, turned back, with a loud voice publicly honoring God; and he fell on his face at his feet, giving him a recognition of [his] indebtedness: and he was a Samaritan.

Modern Literal Version 2020

Now one out-of them, having seen that he was healed, returned with a loud voice, glorifying God; and he fell upon his face beside his feet, giving-thanks to him, and he was a Samaritan.

Revised Young's Lit. Trans.

...and one of them having seen that he was healed did turn back, with a loud voice glorifying God, and he fell upon his face at his feet, giving thanks to him, and he was a Samaritan.

**The gist of this passage:**

One of the previously leprous persons—a Samaritan—returns to thank Jesus and to praise God.

15-16

Luke 17:15a			
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, accusative case	Strong's #1520
dé (δέ) [pronounce <i>deh</i> ]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161

### Luke 17:15a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, of</i>	preposition	Strong's #1537
Here, spelled ex (ἐξ) [pronounced ehks], because it comes before a vowel.			
autōn (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; ablative/genitive case	Strong's #846
eidō (εἶδω) [pronounced Ī-doh]	<i>seeing, having seen, perceiving, discerning, knowing; passive/middle: having seen, having been seen, coming to know, being discerned</i>	masculine singular, aorist active participle; nominative case	Strong's #1492
hōti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
iaomai (ἰάομαι) [pronounced ee-AH-om-ah-ee]	<i>to cure, to heal; to make whole; to free from errors and sins, to bring about (one's) salvation</i>	3 <sup>rd</sup> person singular, aorist passive indicative	Strong's #2390
hupostrophō (ὑποστρέφω) [pronounced hoop-os-TREF-oh]	<i>to turn back; to turn about; to return</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #5290

**Translation:** But one from among them, seeing that he had been cured, turned back,...

Jesus had told the leprous men to go to the priests and present themselves. We do not know if this man turns back before they come to the priests or after. If there are ten leprous men in the same village (or living outside of the village), they have to be known by most of the city. They might be ignored by many, but a group of men this large had to have been known.

So, when they went to the priests, this in itself would have been remarkable. We do not know if there were priests in this local village or if they walked to Jerusalem. If they walked to Jerusalem, then logically, this one man came back not long after they set off. Five minutes or fifteen minutes later.

I have made the assumption that the lepers did as Jesus had instructed them.

### Luke 17:15b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
meta (μετά) [pronounced meht-AH]	<i>with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
phōnē (φωνή) [pronounced foh-NAY]	<i>sound, voice; language</i>	feminine singular noun; genitive/ablative case	Strong's #5456

Luke 17:15b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
megas (μέγας, μεγάλη, μέγα) [pronounced MEH-gas]	<i>large, great; wide, spacious; rich; loud [i.e., a greater intensity]; high [position], more prominent, important</i>	feminine singular adjective; nominative case	Strong's #3173
doxazō (δοξάζω) [pronounced dox-AD-zo]	<i>glorifying, honoring; those thinking someone is glorious; the ones giving glory and honor to someone; clothing with honor; imparting glory</i>	masculine singular, present active participle, nominative case	Strong's #1392
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
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, accusative case	Strong's #2316

**Translation:** ...and with a loud voice, glorified God.

I think that what this leprous man did here was out of habit. He was used to keeping his distance from other people. So probably, from a distance, he called out to Jesus, glorifying God. The exact content of what he said is not given to us. No doubt he identified himself as one of the lepers, spoke of being cured, perhaps mentioned that he went to the priests; and praised God for what had happened.

Luke 17:15 **But one from among them, seeing that he had been cured, turned back, and with a loud voice, glorified God.** (Kukis mostly literal translation)

Luke 17:16a			
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
riptō (πίπτω) [pronounced PIHP-toh]	<i>to fall [down, from, upon]; to be thrust down; to fall under judgment [or, condemnation]; to be cast down [from a higher state]; to fall [from a more virtuous state]</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4098
επί (ἐπί) [pronounced eh-PEE]	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
prōsōpon (πρόσωπον, ου, τό) [pronounced PROS-oh-pon]	<i>face, front of the human head, countenance, look, presence; (outward, external) appearance (of persons, things)</i>	neuter singular noun; accusative case	Strong's #4383

Luke 17:16a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
para (παρά) [pronounced paw-RAW]	<i>by, along; at [or by] the edge of; by [or, to] the side of; near, at; in comparison to, more than, beyond; except for; because of; against; less</i>	preposition of location with the accusative	Strong's #3844
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
pous (πούς) [pronounced pooce]	<i>foot, feet [of men or beast]</i>	masculine plural noun; accusative case	Strong's #4228
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846

**Translation:** Then he fell down upon [his] face at the feet of Jesus [lit., Him],...

The former leper realizes that he can approach Jesus; he is able to move within touching distance of Jesus (which is something that this man had been unable to do for however long he had been leprous). He approached Jesus and fell at His feet.

Luke 17:16b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eucharisteô (εὐχαριστέω) [pronounced yew-khahr-ih-STEH-oh]	<i>being grateful, feeling thankful; giving thanks</i>	masculine singular, present active participle; nominative case	Strong's #2168
autô (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

**Translation:** ...thanking Him.

No doubt, he thanks Jesus many times. The present tense would indicate that he kept on thanking the Lord.

Luke 17:16c			
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
αυτος (αὐτός) [pronounced <i>ow-TOSS</i> ]	<i>he; same; this</i>	3 <sup>rd</sup> person masculine singular personal pronoun; nominative case	Strong's #846
ἐν (ἐν) [pronounced <i>ayn</i> ]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 <sup>rd</sup> person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
Σαμαρειτῆς (Σαμαρείτης) [pronounced <i>sam-ahr-ī-tace</i> ]	<i>an inhabitant of the city (or region) of Samaria; transliterated, Samaritan, Samarite</i>	proper plural noun, genitive/ablative case	Strong's #4541

**Translation:** He was a Samaritan.

As you might expect, Luke, a **gentile**, is going to emphasize the experiences of other **gentiles**. However, this may not have been consciously done, but just a matter of the contacts and associations that Luke had. As a gentile on the team with Paul, other gentiles may have felt most comfortable coming up to him and sharing their experiences.

We don't know about the other men. Jesus is said to be passing through Samaria (actually, between Galilee and Samaria), but these men could have been any mixture of Samaritans or Jews. However, Jesus will say something which suggests that the other men may not have been Samaritans.

Luke 17:16 **Then he fell down upon [his] face at the feet of Jesus [lit., Him], thanking Him. He was a Samaritan.** (Kukis mostly literal translation)

Luke 17:15–16 **But one from among them, seeing that he had been cured, turned back, and with a loud voice, glorified God. Then he fell down upon [his] face at the feet of Jesus [lit., Him], thanking Him. He was a Samaritan.** (Kukis mostly literal translation)

The way that I picture this is, this group of ten lepers begin to walk toward Jerusalem (I would assume this), in order to present themselves to a priest. And who knows what they are saying to one another. "Why is Jesus sending us to a priest? What is the purpose for that?" But, as they get further along on this journey (maybe they are a half mile or a mile away), they realize that they have all been cured. That none of them has a epidermal problem anymore.

They are close enough that one of them says, "Listen, I will catch up to you all. I just need to run back and thank Jesus for His cure!"

So, he runs back to Jesus, bows before Him; praises God loudly for what God did. After his interaction with Jesus, he is going to run after the other men and catch up to them.

Luke 17:15–16 **One of the lepers, realizing that he had been cured, returned to where Jesus was, and he glorified God with a great voice. He fell down on his face at the feet of Jesus, and continued to thank Him. This man was a Samaritan.** (Kukis paraphrase)



But answering, the Jesus said, “[Were] not the ten cleansed? [Yes] But the nine, where [are they]? [Were] not having been found a turning around to give glory to the God, if not the stranger this one? [Yes]”

Luke  
17:17–18

Responding, Jesus said, “[Were] not ten [men] cleansed? Where [are] the [other] nine? [Were] not any found returning to give praise to God, except this foreigner?”

Responding to this man who was thinking Him, Jesus said, “Were there not ten lepers who were cleansed? Where are the other nine? Is there only this man, a foreigner, who returned to give praise to God?”

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	But answering, the Jesus said, “[Were] not the ten cleansed? [Yes] But the nine, where [are they]? [Were] not having been found a turning around to give glory to the God, if not the stranger this one? [Yes]”
Complete Apostles Bible	So Jesus answered and said, "Were there not ten cleansed? But where are the nine? Were not any found returning to give glory to God except this foreigner?"
Douay-Rheims 1899 (Amer.)	And Jesus answering, said: Were not ten made clean? And where are the nine? There is no one found to return and give glory to God, but this stranger.
Holy Aramaic Scriptures	Then Eshu {Yeshua} answered and said, ‘Were there not ten, those who were cleansed? Where are they, the nine? Why did they separate? So that they might come and would give praises unto Alaha {God}? Except only this one, who is from a foreign people.
James Murdock’s Syriac NT	And Jesus answered, and said: Were they not ten who were cleansed? Where are the nine? Have they so gone as not to come and give glory to God; except this one, who is of another nation ?
Original Aramaic NT	But Yeshua answered and he said, "Were there not ten who were purified? Where are the nine?" "Have they neglected to come give glory to God, except this one who is from a foreign people?"
Lamsa Peshitta (Syriac)	But Yeshua answered and he said, “Were there not ten who were purified? Where are the nine?” “Have they neglected to come give glory to God, except this one who is from a foreign people?”

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And Jesus said, Were there not ten men who were made clean? where are the nine? Have not any of them come back to give glory to God, but only this one from a strange land?
Bible in Worldwide English	Then Jesus asked, Were not ten people healed? Where are the other nine? Is this stranger the only one who has come back to praise God?
Easy English	Then Jesus said, ‘I made ten men well again, didn't I? There should be another nine men somewhere! But only this one man came back to thank God. And he is a foreign man from Samaria!’

Easy-to-Read Version–2008	Jesus said, "Ten men were healed; where are the other nine? This man is not even one of our people. Is he the only one who came back to give praise to God?"
Good News Bible (TEV)	Jesus spoke up, "There were ten who were healed; where are the other nine? Why is this foreigner the only one who came back to give thanks to God?"
J. B. Phillips	And at this Jesus remarked, "Weren't there ten men healed? Where are the other nine? Is nobody going to turn and praise God for what he has done, except this stranger?"
<i>The Message</i>	Jesus said, "Were not ten healed? Where are the nine? Can none be found to come back and give glory to God except this outsider?"
NIRV	Jesus asked, "Weren't all ten healed? Where are the other nine? Didn't anyone else return and give praise to God except this outsider?"
New Life Version	Jesus asked, "Were there not ten men who were healed? Where are the other nine? Is this stranger from another country the only one who turned back to give thanks to God?"
New Simplified Bible	Jesus answered: »Were all ten cleansed? Where are the nine? »Were the others not willing to return with this foreigner to give glory to God?

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

Casual English Bible	Jesus said, "Weren't there 10 of you I healed? Where did the other nine go? The only one who bothered to come back and express his gratitude to God is this foreigner who's not a Jew?"
Contemporary English V.	Jesus asked, "Weren't ten men healed? Where are the other nine? Why was this foreigner the only one who came back to thank God?"
New Berkeley Version	.
New Living Translation	Jesus asked, "Didn't I heal ten men? Where are the other nine? Has no one returned to give glory to God except this foreigner?"
The Passion Translation	"So where are the other nine?" Jesus asked. "Weren't there ten who were healed? They all refused to return to give thanks and give glory to God except you, a foreigner from Samaria?"
UnfoldingWord Simplified T.	Then Jesus said, "I healed ten lepers! Why did the other nine not come back? This foreign man was the only one who returned to thank God; none of the others came back!"

### Partially literal and partially paraphrased translations:

American English Bible	So Jesus asked: 'Weren't there ten that were cleansed? So, where are the other nine? Was this man of another race the only one who returned to glorify God?'
Beck's American Translation	.
Breakthrough Version	When Jesus responded, He said, "Weren't ten cleared up? But the nine, where <i>are they</i> ? Was no one found who returned to give magnificence to God except this man from a different country?"
A. Campbell's Living Oracles	Jesus said, Were not ten cleansed? Where are the other nine? Have none returned glory to God except this alien?
New Advent (Knox) Bible	Jesus answered, Were not all ten made clean? And the other nine, where are they? Not one has come back to give God the praise, except this stranger.
NT for Everyone	'There were ten of you healed, weren't there?' responded Jesus. 'Where are the nine? Is it really the case that the only one who had the decency to give God the glory was this foreigner?'

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

Berean Study Bible	"Were not all ten cleansed?" Jesus asked. "Where then are the other nine?"
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Conservapedia Translation	Was no one found except this foreigner to return and give glory to God?" Jesus said to him, "Weren't ten healed? Where are the other nine? Only this man, a Samaritan, came back to give praise and glory to God."
Revised Ferrar-Fenton Bible	"Were not the ten cured?" asked Jesus: "but the nine, where are they? Have none been found returning to thank God, except this foreigner?"
Free Bible Version	"Weren't ten lepers healed?" Jesus asked. "Where are the other nine? Didn't anyone else come back to praise God—only this foreigner?"
Montgomery NT	"Were there not ten cleansed?" asked Jesus, "but where are the nine?" "Are there none found to return and give glory to God except this foreigner?"
Urim-Thummim Version	And Jesus answering said, Were there not 10 cleansed? but where are the 9? Was no one found that returned to give glory to Elohim, except this foreigner?
Weymouth New Testament	"Were not all ten made clean?" Jesus asked; "but where are the nine? Have none been found to come back and give glory to God except this foreigner?"

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

Christian Community (1988)	Then Jesus asked him, "Were not all ten healed? Where are the other nine? Did none of them decide to return and give praise to God, but this foreigner?"
The Heritage Bible	And Jesus answering said, Were there not ten cleansed, and where are the nine? There were absolutely none found who returned to give glory to God except this one of another race.
New American Bible (2002)	Jesus said in reply, "Ten were cleansed, were they not? Where are the other nine? Has none but this foreigner returned to give thanks to God?"
New Jerusalem Bible	This led Jesus to say, 'Were not all ten made clean? The other nine, where are they? It seems that no one has come back to give praise to God, except this foreigner.'
NRSV (Anglicized Cath. Ed.)	At this Jesus said: 'Were not all ten cleansed? The other nine, where are they? Could none be found to come back and give praise to God except this foreigner?'

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Hebraic Roots Bible	And answering, Yahshua said, Were not the ten cleansed? But where are the nine? For what did they separate that they should come and give praise to Elohim? Only this man did, who is from a foreign people.
Holy New Covenant Trans.	Jesus answered, "Ten men were healed; where are the other nine? Is this Samaritan man the only one who came back to give glory to God?"
The Scriptures 2009	And עשוהי answering, said, "Were there not ten cleansed? But where are the nine? "Was no one found to return to give praise to Elohim, except this foreigner?" <sup>a</sup> <sup>a</sup> The Greek word referring to this Shomeroni is <i>allogenes</i> , which means "of another race."
Tree of Life Version	Then Yeshua answered and said, "Weren't ten cleansed? But where are the nine? Weren't any found who came back to give glory to God except this foreigner?"

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

Accurate New Testament	...Answering but The Jesus says not? The ten [Men] are cleansed The but nine [Men] {are} where? not [Men] are found Returning to give recognition [to] the god if not The [Man] Foreign This {is found}...
Alpha & Omega Bible	Then Deliverance-of-Jah being came to be resolving-away, said, "Comes about not ten cleansed a coming about cleanse? But where then are the nine? (")Occur they not to be found, an occurring to be found being turned-back-by, to be given splendor to God, if-not this-same one of another-nation?"

Awful Scroll Bible	THEN JESUS ANSWERED AND SAID, "WERE THERE NOT TEN CLEANSED? BUT THE NINE; WHERE ARE THEY? "WAS NO ONE FOUND WHO RETURNED TO GIVE GLORY TO THEOS ( <i>The Alpha &amp; Omega</i> ), EXCEPT THIS FOREIGNER?"
Concordant Literal Version	Now, answering, Jesus said, "Are not the ten cleansed? Yet where are the nine? Were none found returning to give glory to God except this foreigner?"
exeGesés companion Bible	And Yah Shua answers, saying, Were there not indeed ten purified? but the nine - where? None are found who return to give glory to Elohim except this alien:...
Orthodox Jewish Bible	And in reply Rebbe Melech HaMoshiach said, Were there not ten who were made metoharim? Now the tishah (nine), where are they? Was none of them found to turn around and return and give kavod (glory) to Hashem except this nokhri (foreigner)?

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then Jesus asked, "Were not ten [of you] cleansed? Where are the [other] nine? Was there no one found to return and to give thanks and praise to God, except this foreigner?"
An Understandable Version	And he fell on his face at Jesus' feet and thanked Him. And he was a Samaritan. <i>[Note: Samaritans were despised by the Jews and regarded as a 'half-breeds']</i> . Jesus asked <i>[those standing nearby]</i> , "Were there not ten men <i>[who were]</i> healed? Where are the <i>[other]</i> nine?"
The Expanded Bible	Jesus said, "Weren't ten men ·healed [ <sup>L</sup> cleansed; v. 14]? Where are the other nine? Is this ·Samaritan [ <sup>L</sup> foreigner] the only one who came back to ·thank [ <sup>L</sup> give glory to] God?"
Jonathan Mitchell NT	Now giving a discerning response [to the crowd], Jesus said, "Were (or: Are) not the ten men cleansed? So where [are] the nine? "Were none found returning to give glory to God, except this foreigner (person of another birth, race or nation)?"
Syndein/Thieme	``Then Jesus 'had an answer for'/gave a discerning answer from the ultimate source of Himself" {apokrinomai}, "Were not the ten cleansed? But where . . . {are} the other nine? `` There was absolutely not {ouk} discovered {heurisko} one {Jew} returning to give praise to God . . . except this foreigner/'person of different genes'?" {allogenes}
Translation for Translators	Then Jesus said, "I healed ten <i>lepers</i> ◀I am disappointed that the other nine did not come back!/Where are the other nine?▶ [RHQ] I am disappointed [RHQ] that this non-Jewish man was the only one who returned to thank God; none of the others came back to me!"
The Voice	He prostrated himself facedown at Jesus' feet. <b>Leper:</b> Thank You! Thank You! Now this fellow happened to be, not a Jew, but a Samaritan. <b>Jesus:</b> Didn't all ten receive the same healing this fellow did? Where are the other nine? Was the only one who came back to give God praise an outsider? V. 16 is included for context.

### Bible Translations with Many Footnotes:

Lexham Bible	So Jesus answered and [ <sup>*</sup> Here "and " is supplied because the previous participle ("answered") has been translated as a finite verb] said, "Were not ten cleansed? And where are the nine?"
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NET Bible®	<p>Was no one found to turn back and [*Here “and ” is supplied because the previous participle (“turn back”) has been translated as an infinitive] give praise to God except this foreigner?” Then<sup>51</sup> Jesus said,<sup>52</sup> “Were<sup>53</sup> not ten cleansed? Where are the other<sup>54</sup> nine? Was no one found to turn back and give praise to God except this foreigner?”<sup>55</sup></p> <p><sup>51tn</sup> Here δέ (de) has been translated as “then” to indicate the implied sequence of events within the narrative.</p> <p><sup>52tn</sup> Grk “Jesus answering said”; this is redundant in contemporary English and has been simplified in the translation.</p> <p><sup>53tn</sup> The Greek construction used here (οὐχί, ouci) expects a positive reply.</p> <p><sup>54tn</sup> The word “other” is implied in the context.</p> <p><sup>55sn</sup> Jesus’ point in calling the man a foreigner is that none of the other nine, who were presumably Israelites, responded with gratitude. Only the “outsiders” were listening and responding.</p>
The Spoken English NT	<p>And Jesus responded, “Weren’t ten made clean? So<sup>m</sup> where are the nine? Wasn’t there anybody<sup>n</sup> who came back to give glory to God except this foreigner?”</p> <p>m. Lit. “But.”</p> <p>n. Lit. “Weren’t any found.”</p>
Wilbur Pickering’s New T.	<p>So Jesus reacted by saying: “Were not all ten cleansed? So where are the nine? None were found to return and give glory to God except this foreigner!”</p>

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

Analytical-Literal Translation	<p>Then answering, Jesus said, "The ten were cleansed, were they not? But where [are] the nine?"</p> <p>"Were not [any] found returning to give glory to God, except this foreigner?"</p>
Charles Thomson NT	<p>Upon this, Jesus addressing him, said, Were not the ten cleansed? Where then are the nine? Have none returned to give glory to God, but only this alien?</p>
Context Group Version	<p>And Jesus answering said, Were not the ten cleansed? But where are the nine? Were there none found that returned to give public honor to God, except this stranger?</p>
Far Above All Translation	<p>Then Jesus replied and said, “Were not ten cured? Where are the other nine? Were there not any to be found coming back to give glory to God except this foreigner?”</p>
Literal New Testament	<p>ANSWERING AND JESUS SAID, NOT THE TEN WERE CLEANSED? BUT THE NINE WHERE [ARE]?</p> <p>WERE THERE NOT FOUND [ANY] RETURNING TO GIVE GLORY TO GOD EXCEPT THIS STRANGER?</p>
Modern Literal Version 2020	<p>But Jesus answered and said, Were not the ten cleansed, but where are the nine? Were not any found, except this immigrant, who returned to give glory to God?</p>
New American Standard	<p>But Jesus responded and said, “Were there not ten cleansed? But the nine—where are they? Was no one found who [Lit <i>Were they not found who</i>] returned to give glory to God, except this foreigner?”</p>
New Matthew Bible	<p>And Jesus answered and said, Were there not ten cleansed? But where are the other nine? There are not found any that returned again to give God praise, save only this stranger.</p>
Revised Young's Lit. Trans.	<p>And Jesus answering said, 'Were not the ten cleansed, and the nine -- where? There were not found who did turn back to give glory to God, except this alien;' ...</p>

**The gist of this passage:** Jesus asks aloud about the other nine lepers, who were also healed.  
17-18

Luke 17:17a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
αποκρίνομαι (ἀποκρίνομαι) [pronounced <i>ahp-oh-KREE-noh-mai</i> ]	<i>answering, responding; a reply; speaking [after someone else]; continuing [speaking, a discourse]</i>	masculine singular, aorist (deponent) passive participle, nominative case	Strong's #611
δέ (δέ) [pronounce <i>deh</i> ]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ὁ (ὁ) [pronounced <i>hoh</i> ]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Ἰησοῦς (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i> ]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, vocative	Strong's #2424
εἶπὼ (εἶπω) [pronounced <i>EHP-oh</i> ]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2036

**Translation:** *Responding, Jesus said,...*

No question was actually asked, but Jesus is responding to what has happened. He cleansed 10 lepers, but only one has come back to Him, falling at His feet. Only one of them is here at Jesus' feet, praising God.

Bear in mind that, after the first year or so, Jesus began to travel with quite a large number of believers. There were the basic twelve and the women; but there may have been 40 or 50 or more besides them who regularly followed the Lord. (Remember when Jesus chose His twelve disciples—He did not look at a small crowd of 15 or 16 and say, "Obviously, I need to eliminate the women, so this leaves you twelve guys!" Jesus actually made a choice of specific men, indicating that there were followers esteemed by Jesus and others who did not.)

The point I am making here is, Jesus has a number of people who are with Him. He understands how important it is to explain some of what He is doing. So He uses this man to illustrate.

Luke 17:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
οὐχ (οὐχ) [pronounced <i>ookh</i> ]	<i>no, not, nothing, none, no one</i>	negation; used before an aspirate	Strong's #3756
When used in a direct question, this expects an affirmative answer.			
οἱ (οἱ) [pronounced <i>hoy</i> ]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
δέκα (δέκα) [pronounced <i>DEH-kah</i> ]	<i>ten</i>	Indeclinable numeral	Strong's #1176

### Luke 17:17b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katharizō (καθαρίζω) [pronounced <i>kath-ahr-EED-zoh</i> ]	<i>to make clean, to cleanse [actually, morally, spiritually]; to make free from sin; to purify; to free from guilt of sin; to declare pure [clean]; to consecrate</i>	3 <sup>rd</sup> person plural, aorist passive indicative	Strong's #2511

**Translation:** ...**[Were] not ten [men] cleansed?**

Jesus asks, “Did I not cleanse 10 leprous men?” Using the negative in this sentence requires an affirmative answer. “Yes, You did” would be the right response; or “Yes, there were.”

The Samaritan, who may have hung with these guys for many years, all as outcasts of society—and even he himself may be a little disappointed about their lack of gratitude.

### Luke 17:17c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced <i>hoy</i> ]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
dé (δέ) [pronounce <i>deh</i> ]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ennéa (ἐννέα) [pronounced <i>en-NEH-ah</i> ]	<i>nine</i>	indeclinable noun	Strong's #1767
pou (ποῦ) [pronounced <i>pooh</i> ]	<i>where, what [locality]</i>	interrogative particle	Strong's #4226

**Translation:** **Where [are] the [other] nine?**

This question is very abbreviated. There is not even a verb here. This brings great emphasis to this question. *Where are the others? Or, Where are the others, dammit?*

Jesus is doing this more for His disciples with Him than for this man who has returned. He is making a point.

Luke 17:17 **Responding, Jesus said, “[Were] not ten [men] cleansed? Where [are] the [other] nine?** (Kukis mostly literal translation)

### Luke 17:18a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ouch (οὐχ) [pronounced <i>ookh</i> ]	<i>no, not, nothing, none, no one</i>	negation; used before an aspirate	Strong's #3756

When used in a direct question, this expects an affirmative answer.

Luke 17:18a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
heuriskô (εὕρισκω) [pronounced hyoo-RIHS-ko]	<i>to find (literally or figuratively); to discover, to get, to obtain; to perceive, to see</i>	3 <sup>rd</sup> person plural, aorist passive indicative	Strong's #2147
hupostrophô (ὑποστρέφω) [pronounced hoop-os-TREF-oh]	<i>turning back; turning [around, about]; returning</i>	masculine plural, aorist active participle; nominative case	Strong's #5290
didômi (δίδωμι) [pronounced dihd-OH-mee]	<i>to give, to grant; to supply, to furnish; to entrust; to pay wages; to appoint to office; to permit; to give up, to yield; to give back; to sacrifice</i>	aorist active infinitive	Strong's #1325
doxa (δόξα) [pronounced DOHX-ah]	<i>glory, dignity, glorious, honour, praise, worship</i>	feminine singular noun; accusative case	Strong's #1391
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
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

**Translation:** [Were] not any found returning to give praise to God,...

This man has fallen before Jesus, at His feet. It could appear as though he is worshipping Jesus. Unlike the **angel**, who appears to have been worshiped by a man, Jesus does not dissuade this man.

This question also requires a positive response, but it goes into the next phrase.

Luke 17:18b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced I]	<i>if; whether; that; though</i>	conditional conjunction	Strong's #1487
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
Together, these two particles mean, <i>nevertheless, only not, except</i> . Literally, these words mean, <i>if not</i> .			
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588



Luke 17:18b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allogenês (ἀλλογενής) [pronounced <i>al-log-en-ACE</i> ]	<i>sprung from another tribe, a foreigner, alien, stranger, not a Jew; foreign</i>	masculine singular adjective, nominative case	Strong's #241
houtos (οὗτος) [pronounced <i>HOO-tos</i> ]	<i>he; this, the one, this one, this thing</i>	masculine singular, intermediate demonstrative pronoun; nominative	Strong's #3778

**Translation:** ...except this foreigner?"

Has no one returned to give glory to God, except for this foreigner? The positive response to this would be, *that seems to be the case.*

Luke 17:18 [Were] not any found returning to give praise to God, except this foreigner?" (Kukis mostly literal translation)

Luke 17:17–18 Responding, Jesus said, "[Were] not ten [men] cleansed? Where [are] the [other] nine? [Were] not any found returning to give praise to God, except this foreigner?" (Kukis mostly literal translation)

Jesus was often in teaching mode, and used this man and his response to teach. The big problem was, the **Jewish** people were not responding to the ministry of the Lord. Those other nine are cured and perhaps they are all believers. However, they have no gratitude in their **souls**; and no interest to know more.

Because Jesus refers to this one man as a foreigner, we might reasonably assume that the others are Jews, but their **negative volition** and lack of gratitude and lack of interest in the Lord is telling. There is not enough information here to tell us whether they believed in Jesus or not (I am assuming that most of all of them did); but even for these believers, there is no follow up in terms of interest or gratitude.

This is very much a condemnation of the people of Israel, the nation of Israel, who will continue to be negative to the ministry of the Lord and toward His Person. It is because of this sort of response that the kingdom of God will be offered to Israel, but they will not take God up on this offer. Therefore, Jesus through His disciples will eventually turn toward the gentiles, who are hungry for a relationship with God.

Luke 17:17–18 Responding to this man who was thinking Him, Jesus said, "Were there not ten lepers who were cleansed? Where are the other nine? Is there only this man, a foreigner, who returned to give praise to God?" (Kukis paraphrase)

This may help us to understand, in part, the reason for the shortness of the Lord's earthly ministry. Men understood that Jesus could heal them. These lepers stationed themselves in such a place where Jesus would certainly see them and have to interact with them. But, having been cleansed, what do they do? Where do they go? Nine of them do not bother to return to Jesus and thank Him; nine of them simply try to resume the lives that they believed that they had missed out on. No time for gratitude.

People had many different reactions to Jesus, but here, it appears that there were some—some in desperate need—who have taken the Lord for granted. Any of these men might protest, saying, "You only told us to see the priests, and we did that. You did not tell us to return to You." It is a right thing to express gratitude where it is appropriate. These men did not.

Every day that I am able to write; every day that I am able to go off to work; every day that I am able to eat a nutritious and good tasting set of meals—these are not just good days, they are great days. Quite frankly, sometimes, I am appreciative and sometimes I am not. However, when considering life, I realize that God has provided greatly for my needs and wants.

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**And He said to him, “Rising up, depart; the faith of yours has saved you.”** Luke 17:19 **Jesus [lit., He] then said to him, “Rise up [and] depart; your faith has saved you.”**

**Jesus said to the former leper, the one who returned to thank Him: “Get up and leave. Return to the life that you have been missing. It is your faith which both healed and saved you.”**

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	And He said to him, “Rising up, depart; the faith of yours has saved you.”
Complete Apostles Bible	And He said to him, "Arise, go your way. Your faith has made you well."
Douay-Rheims 1899 (Amer.)	And he said to him: Arise, go thy way; for thy faith hath made thee whole.
Holy Aramaic Scriptures	And He said unto him, 'Arise. Go. Your Faith has made you live!'
James Murdock's Syriac NT	And he said to him; Arise, and go: thy faith hath given thee life.
Original Aramaic NT	And he said to him, "Arise; go. Your faith has saved you."
Lamsa Peshitta (Syriac)	And he said to him, "Arise; go. Your faith has saved you."

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And he said to him, Get up, and go on your way; your faith has made you well.
Bible in Worldwide English	Then he said to the man, Get up and go on your way. You were healed because you believed.
Easy English	Then Jesus spoke to the man. 'Stand up and go on your way. You believed in me, so now you are really well.'
Easy-to-Read Version–2008	Then Jesus said to the man, "Stand up! You can go. You were healed because you believed."
God's Word™	Jesus told the man, "Get up, and go home! Your faith has made you well."
J. B. Phillips	And he said to the man, "Stand up now, and go on your way. It is your faith that has made you well."
The Message	Then he said to him, "Get up. On your way. Your faith has healed and saved you."
NIRV	.
New Life Version	.

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

Casual English Bible	Jesus told the man, "You can get up and go on your way now. You have faith, and it has saved[6] you." <sup>6</sup> 17:19The Greek word <i>sōzō</i> can also mean "healed."
Contemporary English V.	Then Jesus told the man, "You may get up and go. Your faith has made you well."
New Berkeley Version	.
New Living Translation	And Jesus said to the man, "Stand up and go. Your faith has healed you. [Or <i>Your faith has saved you.</i> ]"

The Passion Translation	Then Jesus said to the healed man lying at his feet, "Arise and go. It was your faith that brought you salvation and healing."
UnfoldingWord Simplified T.	Then he said to the man, "Get up and go on your way. God has healed you because you trusted in me."

### Partially literal and partially paraphrased translations:

American English Bible	Then he said to him: 'Get up and go, for your faith has saved you!'
Beck's American Translation	.
Breakthrough Version	And He said to him, "When you stand up, travel home. Your trust has rescued you."
New Advent (Knox) Bible	And he said to him, Arise and go on thy way, thy faith has brought thee recovery.
NT for Everyone	'Get up, and be on your way,' he said to him. 'Your faith has saved you.'
20 <sup>th</sup> Century New Testament	Get up," he said to him, "and go on your way. Your faith has delivered you."

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

Conservapedia Translation	.
NIV, ©2011	Then he said to him, "Rise and go; your faith has made you well."
Wikipedia Bible Project	"Get up and go on your way," Jesus told him, "Your trust in me has healed you."

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

Christian Community (1988)	And Jesus said to him, "Stand up and go your way; your faith has saved you." 7:50; 8:48
New American Bible (2011)	Then he said to him, "Stand up and go; your faith has saved you." <sup>h</sup> h. [17:19] 7:50; 18:42.
Revised English Bible—1989	And he said to the man, "Stand up and go on your way; your faith has cured you."

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	And to the man from Shomron he said, "Get up, you may go; your trust has saved you."
Holy New Covenant Trans.	Then Jesus said to him, "Stand up! You may go. You were healed because you believed."
The Scriptures 2009	And He said to him, "Rise, go your way. Your belief has made you well."
Tree of Life Version	Then Yeshua said to the man, "Stand up and go! Your faith has made you well."

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

Accurate New Testament	...and [He] says [to] him Standing (Up) go! The Faith [of] you has saved you...
Awful Scroll Bible	Then he said to him, "Being risen-up be yourself proceeding, your confidence has preserved you sound a preseving sound."
Concordant Literal Version	...and he says to him, Rise, go your way: your trust saves you.
Orthodox Jewish Bible	And Rebbe, Melech HaMoshiach said to him, Get up and go. Your emunah (faith) has delivered you.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Jesus said to him, "Get up and go [on your way]. Your faith [your personal trust in Me and your confidence in God's power] has restored you to health."
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An Understandable Version	Then Jesus said to the one [who had returned], up and go on your way. Your faith has made you well."
The Expanded Bible	Then Jesus said to him, "Stand up and go on your way. ·You were healed because you believed [L>Your faith has saved/healed you]."
Jonathan Mitchell NT	And so He said to him, "After arising (or: standing up), continue going your way. Your trust and faith has made you healthy and left you whole (or: has healed, delivered and saved you so that you are now rescued from your prior condition)."
P. Kretzmann Commentary	And He said unto him, Arise, go thy way; thy faith hath made thee whole. Kretzmann's commentary on vv. 15–19 has been placed in the Addendum.
Syndein/Thieme	Then He {Jesus} said to the man, "Get up/Arise and continue on life's journey {poreuomai - an order}. Your faith {pistis} has made you 'well with the result that you will be well all your life' {sozo - perfect 'completed action' tense}."
Translation for Translators	Then he said to the man, "Get up and continue on your journey. God [PRS] has saved you and healed you (sg) because you trusted in me."
The Voice	Jesus (to the Samaritan man): Get up, and go your way. Your faith has made you healthy again.

**Bible Translations with Many Footnotes:**

Lexham Bible	And he said to him, "Get up and [*Here "and " is supplied because the previous participle ("get up") has been translated as a finite verb] go your way. Your faith has saved you."
NET Bible®	Then <sup>56</sup> he said to the man, <sup>57</sup> "Get up and go your way. Your faith has made you well." <sup>58</sup> <sup>56tn</sup> Here καί (kai) has been translated as "then" to indicate the implied sequence of events within the narrative. <sup>57tn</sup> Grk "to him"; the referent has been specified in the translation for clarity. <sup>58tn</sup> Or "has delivered you"; Grk "has saved you." The remark about faith suggests the benefit of trusting in Jesus' ability to deliver. Apparently the Samaritan benefited from the healing in a way the other nine did not.
The Spoken English NT	And he said to him, "Get up, and go on your way. Your faith has healed <sup>o</sup> you." <sup>o</sup> Or "saved."
Wilbur Pickering's New T.	Then He said to him, "Get up and go; your faith has made you well." <sup>8</sup> <sup>(8)</sup> In all probability the priests would not have wanted to deal with a Samaritan, in any case, so the Lord just sends him on his way, relieving him of that duty.

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

Analytical-Literal Translation	And He said to him, "Having gotten up, go. Your faith has cured you."
Bond Slave Version	And he said to him, Arise, go your way: your faith has made you whole.
Context Group Version	And he said to him, Arise, and go your way: your trust has rescued you.
English Standard Version	And he said to him, "Rise and go your way; your faith has made you well."
Far Above All Translation	And he said to him, up and go your way; your faith has saved you.
Modern Literal Version 2020	And he said to him, After you have stood up, travel on. Your faith has cured you.
Webster's Translation	And he said to him, Arise, depart: thy faith hath made thee whole.

**The gist of this passage:** Jesus tells the man to get up and go; that his faith made him whole.

Luke 17:19a			
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 17:19a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εἶπὼ (ἔπρω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2036
αὐτῷ (αὐτῶ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
ἀνίστημι (ἀνίστημι) [pronounced ahn-ISS-tay-mee]	<i>raising [up], standing erect; causing to appear; being born; rising, standing, getting up; coming; getting ready; setting out</i>	masculine singular, aorist active participle, nominative case	Strong's #450
πορεύομαι (πορεύομαι) [pronounced po-ROO-oh-my]	<i>leave, traverse, travel, depart, go away, go forth</i>	2 <sup>nd</sup> person singular, present (deponent) middle/passive imperative	Strong's #4198

**Translation:** Jesus [lit., He] then said to him, "Rise up [and] depart;..."

Even though the verb *rising up* is a participle, I think that it is reasonably translated as an imperative, as it goes with the imperative with follows.

The former leper did what he should have done; and now Jesus is telling him that he may leave.

You may notice that many of those who are healed (and saved) are not asked to join up with Jesus and follow Him. Let me suggest that Jesus is aware that this man has a lot of living to make up for (given that he has been a leper for probably a decade or more).

**Application:** There are people who are called to do a great deal of work in the spiritual realm. Missionaries, a pastor-teacher who does his job, many evangelists. R. B. Thieme, Jr. claimed that he would study 8, 10 and more hours a day. However, this does not mean that is the Christian life for every person. Believing in Jesus Christ does not mean that you simply set your life aside and spend every hour in prayer, Bible study and giving. The average believer needs about an hour of doctrine a day in order to grow and live his life. However, being saved does not mean that you leave your family, or sell all of your possessions, hand out tracts 10 hours a day on the street corner, etc. In most cases, your life may not appear to change much at all. Ideally speaking, you will find a church which teaches accurate doctrine and get on a daily program for the intake of **Bible doctrine**. However, the rest of the day is yours, to do with whatever.

**Application:** There is a balance which every believer will strive to find. For me, I study and write maybe 4 hours a day. After that, I pretty much hit a wall, and really don't accomplish much. My work is moderately physical, and I like that. It is a good balance for me, at my age.

**Application:** Just so that there is no misunderstanding, salvation does not come through listening to Bible doctrine. Salvation comes from placing our faith in the Lord. What happens *after* that is a matter of your free will.

Luke 17:19b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative and vocative cases	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
pistis (πίστις) [pronounced PIHS-tihz]	<i>faith, assurance, belief, believe; the content of what is believed; persuasion, that is, credence; moral conviction</i>	feminine singular noun; nominative case	Strong's #4102
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 <sup>nd</sup> person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
sôzô (σώζω) [pronounced SOHD-zoh]	<i>to save, keep safe and sound, to rescue from danger or destruction</i>	3 <sup>rd</sup> person singular, perfect active indicative	Strong's #4982
se (σέ) [pronounced seh]	<i>you, to you, towards you</i>	2 <sup>nd</sup> person singular personal pronoun; accusative case	Strong's #4771 (Strong's #4571)

**Translation:** *...your faith has saved you.*"

Even though many translations have *your faith has healed [cleansed or cured] you*; this actually reads, *your faith has saved you*. I would understand this to be the most important sense of the result of exercising faith in Jesus Christ, that this man is saved.

Although we are not told much about this man's faith, he certainly believed in the Lord. He trusted Jesus to heal him. This trust meant that he was saved forever after that.

Luke 17:19 *Jesus [lit., He] then said to him, "Rise up [and] depart; your faith has saved you."* (Kukis mostly literal translation)

The healing of a leper is parallel to the salvation experience. The ugly, destroys skin in the exterior is very much parallel to the sin nature within us; and Adam's original sin which has been imputed to us. However, because Jesus has died for our sins, we can be made whole by Him. For the leper, this is a complete cure; and for the man condemned by sin, he is made righteous before God.

Luke 17:19 *Jesus said to the former leper, the one who returned to thank Him: "Get up and leave. Return to the life that you have been missing. It is your faith which both healed and saved you."* (Kukis paraphrase)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

## The Kingdom of God

The pharisees ask, when will the Kingdom of God come?

**But being questioned from the pharisees when comes the kingdom of the God, He answered them and said, “Not comes the kingdom of the God with an observation; neither will [one] say, ‘Behold, here or there.’ For behold, the kingdom of the God in a midst of you [all] is.”**

Luke  
17:20–21

**Having been questioned by the pharisees [as to] when the kingdom of God comes, He answered them, saying, “The kingdom of God does not come with visual evidence; neither will [one] say, ‘Behold, [it is] here or there.’ Listen, the kingdom of God is in your midst.”**

**Having been asked by the pharisees about the coming of God’s kingdom, Jesus answered them, saying, “The kingdom of God is not what you are expecting to see. No one is going to say, ‘Listen, it’s here or it’s there.’ Listen carefully now: the kingdom of God is in your midst.”**

Here is how others have translated this verse:

#### **Ancient texts:**

Westcott-Hort Text (Greek)	But being questioned from the pharisees when comes the kingdom of the God, He answered them and said, “Not comes the kingdom of the God with an observation; neither will [one] say, ‘Behold, here or there.’ For behold, the kingdom of the God in a midst of you [all] is.”
Complete Apostles Bible	Now when He was asked by the Pharisees when the kingdom of God was coming, He answered them and said, "The kingdom of God does not come with observation; neither will they say, 'Look here!' or 'Look, there it is!' For behold, the kingdom of God is among you."
Douay-Rheims 1899 (Amer.)	And being asked by the Pharisees when the kingdom of God should come, he answering them and said: The kingdom of God cometh not with observation. Neither shall they say: Behold here, or behold there. For lo, the kingdom of God is within you.
Holy Aramaic Scriptures	And when those from the Phrishe {the Pharisees} asked Eshu {Yeshua} when the Malkutheh d’Alaha {the Kingdom of God} comes, He answered and said unto them, "The Malkutheh d’Alaha {the Kingdom of God} doesn’t come with observations. And they won’t say, 'Look! Here it is.' And 'Look! Over there, there it is!' For behold, the Malkutheh d’Alaha {the Kingdom of God} is from within you!"
James Murdock’s Syriac NT	And as [some] of the Pharisees asked him, When the kingdom of God would come; he answered, and said to them: The kingdom of God will not come with observables. And they will not say: Behold, here it is! or, Behold, it is there! For lo, the kingdom of God is within you.
Original Aramaic NT	And when some of the Pharisees asked Yeshua, "When is the Kingdom of God coming", he answered and he said to them, "The Kingdom of God does not come with what is observed." "Neither do they say, 'Behold, here it is!' and 'Behold, there it is!', for behold, the Kingdom of God is within some of you."
Lamsa Peshitta (Syriac)	And when some of the Pharisees asked Yeshua, “When is the Kingdom of God coming”, he answered and he said to them, “The Kingdom of God does not come with what is observed.” “Neither do they say, 'Behold, here it is!' and 'Behold, from here to there!', for behold, the Kingdom of God is within some of you.”

Significant differences:

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

Bible in Basic English	And when the Pharisees put questions to him about when the kingdom of God would come, he gave them an answer and said, The kingdom of God will not come through observation: And men will not say, See, it is here! or, There! for the kingdom of God is among you.
Bible in Worldwide English	The Pharisees asked Jesus, When will the kingdom of God come? He answered them, You cannot see the kingdom of God when it comes. People will not be able to say, "Look, here it is!" or "There it is! That is because the kingdom of God is inside you.
Easy English	<b>Jesus talks about the time when God will rule</b> Then some Pharisees asked Jesus a question. 'When will the kingdom of God begin here?' Jesus replied, 'When God begins to rule here, people will not see it with their eyes. Nobody will say, "Look everyone! God is ruling here," or "Look! God is ruling over there." No, it is not like that. God is already ruling in the lives of his people.'
Easy-to-Read Version–2008	Some of the Pharisees asked Jesus, "When will God's kingdom come?" Jesus answered, "God's kingdom is coming, but not in a way that you can see it. People will not say, 'Look, God's kingdom is here!' or 'There it is!' No, God's kingdom is here with you."
Good News Bible (TEV)	Some Pharisees asked Jesus when the Kingdom of God would come. His answer was, "The Kingdom of God does not come in such a way as to be seen. No one will say, 'Look, here it is!' or, 'There it is!'; because the Kingdom of God is within you."
J. B. Phillips	<b>Jesus tells the Pharisees that the kingdom is here and now</b> Later, he was asked by the Pharisees when the kingdom of God was coming, and he gave them this reply: "The kingdom of God never comes by watching for it. Men cannot say, 'Look, here it is', or 'there it is', for the kingdom of God is inside you."
<i>The Message</i>	<b>When the Son of Man Arrives</b> Jesus, grilled by the Pharisees on when the kingdom of God would come, answered, "The kingdom of God doesn't come by counting the days on the calendar. Nor when someone says, 'Look here!' or, 'There it is!' And why? Because God's kingdom is already among you."
NIRV	<b>The Coming of God's Kingdom</b> Once the Pharisees asked Jesus when God's kingdom would come. He replied, "The coming of God's kingdom is not something you can see. People will not say, 'Here it is.' Or, 'There it is.' That's because God's kingdom is among you."
New Life Version	<b>Jesus Teaches about the Holy Nation of God</b> The proud religious law-keepers asked when the holy nation of God would come. Jesus said to them, "The holy nation of God is not coming in such a way that can be seen with the eyes. It will not be said, 'See, here it is!' or, 'There it is!' For the holy nation of God is in you."

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

Casual English Bible	<b>WHEN THE KINGDOM COMES</b> A group of Pharisees asked Jesus when the Kingdom of God was going to get here. Jesus told them, "You won't see the Kingdom of God coming. No one is going to say, 'Hey everybody, here it is!' or 'Oh my goodness, it's over there!' Look, I'll tell you why. The Kingdom of God is already here among you."
Contemporary English V.	Some Pharisees asked Jesus when God's kingdom would come. He answered, "God's kingdom isn't something you can see. There is no use saying, 'Look! Here it is' or 'Look! There it is.' God's kingdom is here with you."
The Living Bible	One day the Pharisees asked Jesus, "When will the Kingdom of God begin?" Jesus replied, "The Kingdom of God isn't ushered in with visible signs. You won't be able



to say, 'It has begun here in this place or there in that part of the country.' For the Kingdom of God is within you." [or "among you."]

New Berkeley Version  
New Living Translation

**The Coming of the Kingdom**

One day the Pharisees asked Jesus, "When will the Kingdom of God come?" Jesus replied, "The Kingdom of God can't be detected by visible signs. [Or *by your speculations.*] You won't be able to say, 'Here it is!' or 'It's over there!' For the Kingdom of God is already among you. [Or *is within you, or is in your grasp.*]"

The Passion Translation

Jesus was once asked by the Jewish religious leaders, "When will God's kingdom realm come?" Jesus responded, "God's kingdom realm does not come simply *by obeying principles* or by waiting for signs. The kingdom is not discovered in one place or another, for God's kingdom realm is already expanding within some of you."

UnfoldingWord Simplified T.

One day Jesus was asked by some Pharisees, "When will God begin to rule everyone?" He replied, "That is not about signs that people can see with their own eyes.

William's New Testament

People will not be able to say, 'Look! He is ruling here!' or 'He is ruling there!' because, contrary to what you think, God has already begun to rule within you." Now, when He was asked by the Pharisees when the kingdom of God would come, He answered them, "The kingdom of God is not coming with visible display, and so people will not say, 'Look! Here it is,' nor, 'There it is,' for the kingdom of God is within you."

**Partially literal and partially paraphrased translations:**

American English Bible

Well [later], there was a Pharisee that asked [Jesus] when the Kingdom of God was coming. And this is the reply that he gave:

'The coming of the Kingdom of God won't be easily noticed, so people won't be saying, Look, *it's here*, or, *It's there!* Rather, the Kingdom of God is within you!'

Beck's American Translation

Breakthrough Version

After being asked by the Separatists when God's empire is coming, He answered them and said, "God's empire is not coming with visual observation. Neither will they state, 'Look, it is here or there.' You see, look, God's empire is inside of you."

Common English Bible

**The kingdom is coming**

Pharisees asked Jesus when God's kingdom was coming. He replied, "God's kingdom isn't coming with signs that are easily noticed. Nor will people say, 'Look, here it is!' or 'There it is!' Don't you see? God's kingdom is already among you."

Len Gane Paraphrase

When he was asked by the Pharisees when the Kingdom of God would come, he answered them and said, "The Kingdom of God doesn't come with careful observation.

"Nor will they say, 'Look over here,' or 'Look over there.' for-take note-the Kingdom of God is within you."

A. Campbell's Living Oracles

Being questioned by the Pharisees, when the Reign of God should commence, he answered, The Reign of God is not ushered in with parade; nor shall people say, Lo, here! or Lo, yonder! for behold, the Reign of God is within you.

New Advent (Knox) Bible

Upon being asked by the Pharisees, when the kingdom of God was to come, he answered, The kingdom of God comes unwatched by men's eyes; there will be no saying, See, it is here, or See, it is there; the kingdom of God is here, within you.[1] [1] 'Within you'; the Greek might also mean, 'among you'.

NT for Everyone

**The Coming of the Kingdom**

The Pharisees asked Jesus when the kingdom of God was coming.

'God's kingdom', replied Jesus, 'isn't the sort of thing you can watch for and see coming. People won't say "Look, here it is", or "Look, over there!" No: God's kingdom is within your grasp.'

20<sup>th</sup> Century New Testament Being once asked by the Pharisees when the Kingdom of God was to come, Jesus answered: "The Kingdom of God does not come in a way that admits of observation, Nor will people say 'Look, here it is!' or 'There it is!'; for the Kingdom of God is within you!"

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

Berean Study Bible When asked by the Pharisees when the kingdom of God would come, Jesus replied, "The kingdom of God will not come with observable signs. Nor will people say, 'Look, here it is,' or 'There it is.' For you see, the kingdom of God is in your midst."

Conservapedia Translation When the Pharisees demanded that He tell them when the kingdom of God would come, He answered, "The kingdom of God is not coming with signs that will be easy to see. Nor will people say, 'Here it is! Or there it is! Look amongst yourselves for the kingdom of God.'"

Revised Ferrar-Fenton Bible **Concerning the Kingdom.**  
Being now further questioned by the Pharisees respecting the time when the Kingdom of God would come, He told them in reply: "The Kingdom of God will not come in the way you imagine; neither can they say, 'Look here!' or 'There!'; for see! the Kingdom of God exists within yourselves."

Free Bible Version Once, when the Pharisees came and asked him when God's kingdom would come, Jesus replied, "God's kingdom doesn't come with visible signs that you can observe. People won't be saying, 'Look, it's here' or 'Look, it's there,' for God's kingdom is among you\*."

International Standard V ***The Coming of the Kingdom (Matthew 24:23-28, 36-41)***  
Once Jesus [Lit. he] was asked by the Pharisees when the kingdom of God would come. He answered them, "The kingdom of God is not coming with a visible display. People [Lit. They] won't be saying, 'Look! Here it is!' or 'There it is!' because now the kingdom of God is among [Or within] you."

Montgomery NT The Pharisees asked him when the kingdom of God was coming. He answered. "The kingdom of God does not come so that you can catch sight of it, "nor will they say, 'Look here it is!' or 'See there!'—for the kingdom of God is now in your midst."

Riverside New Testament On being asked by the Pharisees when the kingdom of God was coming, Jesus answered them, "The kingdom of God will not come in a way that can be observed, nor will they say, 'Here it is!' or 'There it is!' For indeed the kingdom of God is among you."

Weymouth New Testament Being asked by the Pharisees when the Kingdom of God was coming, He answered, "The Kingdom of God does not so come that you can stealthily watch for it. Nor will they say, 'See here!' or 'See there!' --for the Kingdom of God is within you."

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

Christian Community (1988) **The coming of the kingdom of God (Mt 24:17)**

- The Pharisees asked Jesus when the kingdom of God was to come. He answered, "The kingdom of God is not like something you can observe, and say of it, 'Look, here it is!' or 'See, there it is!' for the kingdom of God is within you."

The **extensive note** on this section has been placed in the **Addendum**.

11:20; 12:54

The Heritage Bible

And being questioned by the Pharisees, what time the kingdom of God should come, he answered them, and said, The kingdom of God absolutely does not come with sight evidence;

And they will absolutely not speak, Behold here! Or, Behold there, because behold, the kingdom of God is inside of you.

New American Bible (2011)

**The Coming of the Kingdom of God.**

\* Asked by the Pharisees when the kingdom of God would come, he said in reply, "The coming of the kingdom of God cannot be observed,<sup>i</sup> \* and no one will announce, 'Look, here it is,' or, 'There it is.'<sup>j</sup> For behold, the kingdom of God is among you."

\* [17:20–37] To the question of the Pharisees about the time of the coming of God's kingdom, Jesus replies that the kingdom is among you (Lk 17:20–21). The emphasis has thus been shifted from an imminent observable coming of the kingdom to something that is already present in Jesus' preaching and healing ministry. Luke has also appended further traditional sayings of Jesus about the unpredictable suddenness of the day of the Son of Man, and assures his readers that in spite of the delay of that day (Lk 12:45), it will bring judgment unexpectedly on those who do not continue to be vigilant.

\* [17:21] Among you: the Greek preposition translated as among can also be translated as "within." In the light of other statements in Luke's gospel about the presence of the kingdom (see Lk 10:9, 11; 11:20) "among" is to be preferred.

i. [17:20] Jn 3:3.

j. [17:21] 17:23; Mt 24:23; Mk 13:21.

New Catholic Bible

**The Coming of the Kingdom of God.**<sup>[f]</sup> Once, the Pharisees asked him when the kingdom of God was coming. He answered, "The coming of the kingdom of God will not occur with signs that can be observed. Nor will people say, 'Here it is,' or 'There it is.' For the kingdom of God is in your midst."

[f] As for when the kingdom will come, it is useless to wait for mysterious signs. The kingdom is already at work in the personal action of Jesus.

New English Bible–1970

**The Coming of the Kingdom (borders of Samaria)**

[ Lk.17.20-37 → ] - Mt.24.23-28, Mt.24.37-41

THE PHARISEES ASKED HIM, 'When will the kingdom of God come?' He said, 'You cannot tell by observation when the kingdom of God comes. There will be no saying, "Look, here it is!" or "there it is!"; for in fact the kingdom of God is among you.'<sup>1</sup> Or: for in fact the kingdom of God is within you; or: for in fact the kingdom of God is within your grasp; or: for suddenly the kingdom of God will be among you.

New Jerusalem Bible

Asked by the Pharisees when the kingdom of God was to come, he gave them this answer, 'The coming of the kingdom of God does not admit of observation and there will be no one to say, "Look, it is here! Look, it is there!" For look, the kingdom of God is among you.'

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible

The P'rushim asked Yeshua when the Kingdom of God would come. "The Kingdom of God," he answered, "does not come with visible signs; nor will people be able to say, 'Look! Here it is!' or, 'Over there!' Because, you see, the Kingdom of God is among you." YAHWEH

Holy New Covenant Trans.

Some of the Pharisees asked Jesus, "When will the kingdom of God come?" Jesus answered, "God's kingdom is not coming in such a way that you will be able to watch it. People will not say, 'Look, God's kingdom is here!' or, 'There it is!' No, God's kingdom is inside of you."

The Scriptures 2009

And having been asked by the Pharisees when the reign of Elohim would come, He answered them and said, "The reign of Elohim does not come with intent watching,

nor shall they say, 'Look here!' or 'Look there!' For look, the reign of Elohim is in your midst!"

Tree of Life Version Now when Yeshua was asked by the Pharisees when the kingdom of God would come, He answered them and said, "The kingdom of God does not come with signs to be seen. Nor will they say, 'Look, here!' or 'There!' For behold, the kingdom of God is in your midst."

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

Accurate New Testament ...Being Asked but by the pharisees when? comes The Kingdom [of] the god [He] answers them and [He] says not comes The Kingdom [of] the god with observation not [They] will say look! here or there look! for The Kingdom [of] the god inside you\* is...

Alpha & Omega Bible NOW HAVING BEEN QUESTIONED BY THE PHARISEES AS TO WHEN THE KINGDOM OF THEOS (*The Alpha & Omega*) WAS COMING, HE ANSWERED THEM AND SAID, "THE KINGDOM OF THEOS (*The Alpha & Omega*) IS NOT COMING WITH SIGNS TO BE OBSERVED; NOR WILL THEY SAY, 'LOOK, HERE' OR, 'THERE' FOR BEHOLD, THE KINGDOM OF THEOS (*The Alpha & Omega*) IS IN YOUR MIDST."

Awful Scroll Bible Moreover, he is being came to be questioned-before, by the Resolved "But-where-then the rule of God itself is to come?" Himself resolved-out to them, and said, "The rule of God does not itself come with yous watching-over-before. (")Yet-neither will they say, 'Be yourself looked, yet-in-this place!' or, 'Be yourself looked, there!' For be yourself looked, the rule of God is from-within yous."

Concordant Literal Version Now, being inquired of by the Pharisees as to when the kingdom of God is coming, He answered them and said, "The kingdom of God is not coming with scrutiny." Neither shall they be declaring 'Lo! here!' or 'Lo! there!' for lo! the kingdom of God is inside of you."

exeGeses companion Bible **YAH SHUA ON THE SOVEREIGNDOM OF ELOHIM**  
And the Pharisees ask  
when the sovereigndom of Elohim is coming;  
and he answers them, saying,  
The sovereigndom of Elohim comes  
neither with observation:  
nor say they,  
Behold here! or, Behold there!  
for, behold,  
the sovereigndom of Elohim is within you.

Orthodox Jewish Bible Now having been asked by the Perushim, Ad mosai? (How much longer?) When comes the Malchut Hashem? Rebbe, Melech HaMoshiach replied, The Malchut Hashem is not coming with things observable, nor will they say, Hinei, here it is, or There it is, for hinei, the Malchut Hashem is within you.

### Expanded/Embellished Bibles:

*The Amplified Bible* Now having been asked by the Pharisees when the kingdom of God would come, He replied, "The kingdom of God is not coming with signs to be observed or with a visible display; nor will people say, 'Look! Here it is!' or, 'There it is!' For the kingdom of God is among you [because of My presence]."

An Understandable Version And when He was asked by the Pharisees when the kingdom of God would come, Jesus answered them; "The kingdom of God will not come the way you are looking for it. People will not be saying, 'Look, here [it is]!' or 'There [it is]!' For in fact, the

kingdom of God is [now] among you [i.e., as represented by the presence and ministry of Jesus]."

The Expanded Bible

### God's Kingdom Is Within You

Some of the Pharisees asked Jesus, "When will the kingdom of God come?" Jesus answered, "God's kingdom is coming, but not in a way that you will be able to see with your eyes [is not coming with observable/visible signs; C perhaps the heavenly signs described in Jewish apocalyptic literature]. People will not say, 'Look, here it is!' or, 'There it is!' because God's kingdom is within you [or among you; in your midst]."

Jonathan Mitchell NT

Now later, upon being asked by the Pharisees [as to] when the reign and kingdom of God is proceeding to come, He gave a decided reply to them, and said, "The reign (or: kingdom; royal rule; sovereign activities and influences) of God is not proceeding in coming with a careful keeping watch from the side (or: by means of or accompanied by attentive or intensive observing; [note: this word was used of watching the symptoms of an illness, as well as about making observations of the sky]; = with visible signs).

"Neither will folks continue saying, 'Look here!' or, 'There!' You see – now consider this, and understand – God's reign (kingdom; royal rule; sovereign influence and activity) continually exists inside you folks (or: is on the inside of you people; or: = within your community)."

P. Kretzmann Commentary

### Verses 20-25

#### Concerning the Kingdom of God and the Coming of Christ.

Of the coming of the kingdom:

And when He was demanded of the Pharisees when the kingdom of God should come, He answered them and said, The kingdom of God cometh not with observation;

neither shall they say, Lo here! or, Lo there! for, behold, the kingdom of God is within you.

Syndein/Thieme

{The Coming of the Kingdom}

`` Now, having been interrogated {eperotao} by the Pharisees when the kingdom of God was coming, so He {Jesus} 'had an answer for'/'gave a discerning answer from the ultimate source of Himself" {apokrinomai}, "The kingdom of God is absolutely not {ouk} coming with signs to be observed.

``Nor will they say, 'Look, here it is!' or 'There!' . . . for 'take note'/behold, the kingdom of God is 'within you'/'in your midst'."

{Note: There is a 'kingdom of God'. All that ever is or will be was decreed by God in advance. But, the 'kingdom of God' is really more of a plan than a kingdom. In the Old Testament it was called 'walking in the righteous Way of God'. When Jesus came, He revealed to us an even 'More Excellent Way' to Walk. God has a plan for each believer. When you replace your human viewpoint with His Divine Viewpoint through the consistent intake of the Word and apply His thinking to your life's experiences . . . you are in the kingdom of God - in the plan of God. When we fail - either through sin or through evil activities - we must LEARN to recognize this, rebound, forget it and again Walk in the More Excellent Way prototyped for us by Jesus.}

Translation for Translators

#### Jesus taught that God's rule is within our lives.

Luke 17:20-21

One day Jesus was asked by some Pharisees [SYN] {some Pharisees [SYN] asked Jesus}, "When is God going to rule as king?" He replied, "God's ruling [MET] is not something people will be able to see with their eyes. And people will not be able to say, 'Look! He is ruling here!' Or 'He is ruling over there!' because, *contrary to what you think*, God's ruling is people's inner beings (OR, is already happening among you)."

The Voice

Some Pharisees asked Jesus when the kingdom of God would come.

**Jesus:** The kingdom of God comes—but not with signs that you can observe. People are not going to say, “Look! Here it is!” They’re not going to say, “Look! It’s over there!” You want to see the kingdom of God? The kingdom of God is already here among you.

### Bible Translations with Many Footnotes:

Lexham Bible

#### *The Coming of the Kingdom of God*

**Now when he** [\*Here “when ” is supplied as a component of the participle (“was asked”) which is understood as temporal] **was asked by the Pharisees when the kingdom of God would come, he answered them and said, “The kingdom of God does not come with things that can be observed, [Literally “observation”] nor will they say, ‘Behold, here it is !’ or ‘There!’ For behold, the kingdom of God is in your midst.”**

NET Bible®

#### *The Coming of the Kingdom*

**Now at one point<sup>59</sup> the Pharisees<sup>60</sup> asked Jesus<sup>61</sup> when the kingdom of God<sup>62</sup> was coming, so he answered, “The kingdom of God is not coming with signs<sup>63</sup> to be observed, nor will they say, ‘Look, here it is!’ or ‘There!’ For indeed, the kingdom of God is<sup>64</sup> in your midst.”<sup>65</sup>**

<sup>59tn</sup> The words “at one point” are supplied to indicate that the following incident is not necessarily in chronological sequence with the preceding event.

<sup>60sn</sup> See the note on Pharisees in 5:17.

<sup>61tn</sup> Grk “having been asked by the Pharisees.” The passive construction has been translated as an active one in keeping with contemporary English style, and the direct object, Jesus, has been supplied from the context.

<sup>62sn</sup> The kingdom of God is a major theme of Jesus. It is a realm in which Jesus rules and to which those who trust him belong. See Luke 6:20; 11:20; 17:20-21.

<sup>63tn</sup> Or “is not coming in a way that it can be closely watched” (L&N 24.48). Although there are differing interpretations of what this means, it probably refers to the cosmic signs often associated with the kingdom’s coming in the Jewish view (1 En. 91, 93; 2 Bar. 53—74). See D. L. Bock, Luke (BECNT), 2:1412-14, also H. Riesenfeld, TDNT 8:150.

<sup>64tn</sup> This is a present tense in the Greek text. In contrast to waiting and looking for the kingdom, it is now available.

<sup>65tn</sup> This is a far better translation than “in you.” Jesus would never tell the hostile Pharisees that the kingdom was inside them. The reference is to Jesus present in their midst. He brings the kingdom. Another possible translation would be “in your grasp.” For further discussion and options, see D. L. Bock, Luke (BECNT), 2:1414-19.

The Spoken English NT

#### *The Coming of God’s Reign (Mt. 24:23-28, 37-41)*

**Jesus was asked by the Pharisees, “When is God’s Reign coming?” He answered them by saying, God’s Reign doesn’t come so you can see it.<sup>p</sup>**

**And they’re not going to be saying, “Look, it’s here!” or, “There it is!” Because look, it’s inside each of you.”**

<sup>p</sup> Lit. “with surveillance.”

Wilbur Pickering’s New T.

#### *The coming of the Kingdom*

**Now when He was asked by the Pharisees when the Kingdom of God would come, He answered them and said: “The Kingdom of God does not come with observation; nor will they say, ‘Look, here!’ or ‘Look, there!’ because indeed the Kingdom of God is within you.”<sup>9</sup>**

<sup>(9)</sup> They were probably thinking of the Messianic Kingdom, that will indeed have a concrete starting point, but the Lord does not give them that information. He does go on to say to the disciples that the onset will be sudden.

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

A Faithful Version	Now when the Pharisees demanded of Him when the kingdom of God would come, He answered them and said, "The kingdom of God does not come with observation; Neither shall they say, 'Behold, it is here!' Or, 'Behold, it is there!' For behold, the kingdom of God is standing in the midst of you."
Analytical-Literal Translation	Now having been questioned by the Pharisees when the kingdom of God is coming, He answered them and said, "The kingdom of God does not come with observation; neither will they say, 'Look here!' or 'Look there!' For listen! The kingdom of God is within [or, among] you."
Berean Literal Bible	And having been asked by the Pharisees when the kingdom of God is coming, He answered them and said, "The kingdom of God does not come with careful observation, nor will they say, 'Behold here,' or 'There.' For behold, the kingdom of God is in your midst."
Charles Thomson NT	Being asked by the Pharisees when the reign of God would commence, he answered and said to them, The reign of God doth not commence with parade; nor shall they say, Lo, here! or Lo, there! For behold the reign of God is within you.
Context Group Version	And being asked by the Pharisees, when God's kingdom comes, he answered them and said, God's kingdom does not come with observation: neither shall they say, Look, here! or, There! for look, God's kingdom is inside you (pl)
English Standard Version	Being asked by the Pharisees when the kingdom of God would come, he answered them, "The kingdom of God is not coming in ways that can be observed, nor will they say, 'Look, here it is!' or 'There!' for behold, the kingdom of God is in the midst of you."
Far Above All Translation	Then when he was asked by the Pharisees when the kingdom of God was coming, he replied to them and said, "The kingdom of God does not come with close watching. Nor <i>when</i> they say, 'Look, here <i>it is</i> ,' or, 'Look, there <i>it is</i> .' After all, look, the kingdom of God is in you."
Legacy Standard Bible	<p><b>Second Coming Foretold</b></p> <p>Now He was questioned by the Pharisees as to when the kingdom of God was coming, and He answered them and said, "The kingdom of God is not coming with signs [Lit <i>observation</i>] that can be observed; nor will they say, 'Look, here it is!' or, 'There it is!' For behold, the kingdom of God is in your midst [Or <i>among you</i>]."</p>
Modern Literal Version 2020	And having been asked by the Pharisees when the kingdom of God is coming, he answered them and said, The kingdom of God is not coming with observation; nor will they say, Behold, here! Or, behold there! For* behold, the kingdom of God is within you°.
New American Standard	.
New European Version	<p><b>The coming of Messiah</b></p> <p>And being asked by the Pharisees when the kingdom of God comes, he answered them and said: The kingdom of God comes not with observation. Neither shall they say, Here it is, or, There it is! For the kingdom of God is among you.</p>
New Matthew Bible	When he was asked by the Pharisees when the kingdom of God would come, he answered them and said, The kingdom of God does not come with watching for it. Neither may men say, See here, look there! For behold, the kingdom of God is within you.
Niobi Study Bible	<p><b>The Coming of the Kingdom</b></p> <p>And when the Pharisees had demanded of Him when the Kingdom of God should come, He answered them and said, "The Kingdom of God comes not with outward show.</p>
Revised Young's Lit. Trans.	Neither shall they say, `Lo, it is here!' or `Lo, it is there!' For behold, the Kingdom of God is within you."
	And having been questioned by the Pharisees, when the reign of God does come, he answered them, and said, 'The reign of God does not come with observation; nor shall they say, Lo, here; or lo, there; for lo, the reign of God is within you.'

**The gist of this passage:** The pharisees ask Jesus directly about when the kingdom of God is coming, and Jesus gives a puzzling answer.

20-21

### Luke 17:20a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
επερωτάω (ἐπερωτάω) [pronounced ep-er-o-TAH-oh]	<i>questioning, asking for, inquiring, seeking; asking (after, questions), demanding, desiring</i>	masculine singular, aorist passive participle; nominative case	Strong's #1905
δέ (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ὑπό (ὑπό) [pronounced hoop-OH]	<i>under, beneath, through; by</i>	preposition with the genitive or ablative case	Strong's #5259
τῶν (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
Φαρισαῖος (Φαρισαῖος) [pronounced far-is-AH-yos]	<i>separatist; exclusively religious; Jewish nectary; sect member; a Jewish separatist sect, a Jewish religious sect; transliterated Pharisee</i>	masculine plural noun; genitive/ablative case	Strong's #5330

Thayer: *A sect that seems to have started after the Jewish exile. In addition to OT books the Pharisees recognised in oral tradition a standard of belief and life. They sought for distinction and praise by outward observance of external rites and by outward forms of piety, and such as ceremonial washings, fastings, prayers, and alms giving; and, comparatively negligent of genuine piety, they prided themselves on their fancied good works. They held strenuously to a belief in the existence of good and evil angels, and to the expectation of a Messiah; and they cherished the hope that the dead, after a preliminary experience either of reward or of penalty in Hades, would be recalled to life by him, and be requited each according to his individual deeds. In opposition to the usurped dominion of the Herods and the rule of the Romans, they stoutly upheld the theocracy and their country's cause, and possessed great influence with the common people. According to Josephus they numbered more than 6000. They were bitter enemies of Jesus and his cause; and were in turn severely rebuked by him for their avarice, ambition, hollow reliance on outward works, and affection of piety in order to gain popularity.*

**Translation:** *Having been questioned by the pharisees...*

Luke does not reveal a great many clashes between Jesus and individual pharisees. We have studied twice about Jesus being invited to a meal by a pharisee, but then being carefully scrutinized at that meal (Luke 7 11). However, up to this point in time, it is clear that the pharisees and watching Jesus, looking to find anything in His actions or words that would be considered wrong or unlawful (Luke 5:21, 30 6:2, 7 11:53 14:3). Jesus also spoke harshly about the pharisees (Luke 11:39–43).

When the pharisees questioned Jesus, as a group—that is, two or three of them pressing Him for some sort of answer—nearly always, this was in hopes of catching Jesus saying something wrong. I mention this so that you realize that, when we see the plural *pharisees*, we are not talking about a group of people who are seeking information or clarification. They are looking for a place where they can get a foothold against the Lord.



Luke 17:20b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pote (πότε) [pronounced POHT-eh]	<i>at what time; [for] how long, when</i>	interrogative adverb	Strong's #4219
érchomai (ἔρχομαι) [pronounced AIR-khoh-my]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	3 <sup>rd</sup> person singular, present (deponent) middle/passive indicative	Strong's #2064
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative and vocative cases	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
basileia (βασιλεία) [pronounced bas-il-ĭ-ah]	<i>kingdom, rule, reign; royalty; a realm (literally or figuratively)</i>	feminine singular noun; nominative case	Strong's #932
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

**Translation:** ...[as to] when the kingdom of God comes,...

Jesus has been proclaiming the Kingdom of God already, as we have read in Luke 4:43 6:20 7:28 8:1, 10 9:2, 11, 27, 60, 62 10:9, 11 11:20 13:18, 20, 28, 29 14:15 16:16. So, despite the general animosity of the pharisees, this is a fair question.

Interestingly enough, there is no phrase *kingdom of God* to be found in the Old Testament. However, this figures big into the Lord's teaching.

Luke 17:20c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apokrinomai (ἀποκρίνομαι) [pronounced ahp-oh-KREE-noh-ma]	<i>to answer, to reply, to respond; to speak [after someone else]; to continue [speaking, a discourse]</i>	3 <sup>rd</sup> person singular, aorist (deponent) middle indicative	Strong's #611
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>in them, by them; to them, for them; by means of them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846

Luke 17:20c			
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
ἐπὶ (ἐπὶ) [pronounced <i>EHP-oh</i> ]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2036

**Translation:** ...He answered them, saying,...

Jesus takes this question seriously and answers it. One would assume that His disciples are also there, listening to His answer.

Luke 17:20d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
οὐκ (οὐκ) [pronounced <i>ook</i> ]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
έρχομαι (έρχομαι) [pronounced <i>AIR-khoh-my</i> ]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	3 <sup>rd</sup> person singular, present (deponent) middle/passive indicative	Strong's #2064
ἡ (ἡ) [pronounced <i>hey</i> ]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative and vocative cases	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
basileia (βασιλεία) [pronounced <i>bas-il-ī-ah</i> ]	<i>kingdom, rule, reign; royalty; a realm (literally or figuratively)</i>	feminine singular noun; nominative case	Strong's #932
του (του) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
θεός (θεός) [pronounced <i>theh-OSS</i> ]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
μετά (μετά) [pronounced <i>meht-AH</i> ]	<i>with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
παρατήρησις (παρατήρησις), [pronounced <i>par-at-AY-ray-sis</i> ]	<i>observation, inspection, visual evidence</i>	feminine singular noun, genitive/ablative case	Strong's #3907

**Translation:** ...“The kingdom of God does not come with visual evidence;...

The word found here, which Jesus says that the Kingdom of God is *not* is the word *paratêrêsis* (παρατήρησις), [pronounced *par-at-AY-ray-sis*], which, unfortunately, occurs only here. Its meanings are given as, *observation, inspection, visual evidence*. Strong's #3907. This word is a hapax legomenon, meaning that it occurs only here in the New Testament (furthermore, it is not found in the Old, in the LXX). In other ancient literature, this is something which is scientifically observed or observed in the heavens (like looking at a particular constellation).

Horst Balz and Gerhard Schneider write: *The view of the Pharisees is that the coming and presence of the Kingdom of God must be recognizable by clearly discernible phenomena; whereas Jesus' reply is that the kingdom can only be experienced as a present reality and cannot be ascertained as some objectively accessible or inevitably coming entity.*<sup>17</sup>

What the pharisees are unable to do is, travel down a road, make a turn where they see the sign, and proclaim that they have come across the Kingdom of God. "It's down this road 15 stadia, after which you make a left turn at the sign that says, *Kingdom of God.*"

At the same time, I don't want this to be understood as an experience or as a perception which is purely subjective. The pharisees cannot see or experience the Kingdom of God, as they have rejected the King. Therefore, they will never experience God's kingdom.

Luke 17:20 **Having been questioned by the pharisees [as to] when the kingdom of God comes, He answered them, saying, "The kingdom of God does not come with visual evidence;... (Kukis mostly literal translation)**

Luke 17:21a			
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
erêô (ἐρέω) [pronounced eh-REH-oh]	<i>to say, to declare</i>	3 <sup>rd</sup> person plural, future active indicative	Strong's #2046
idou (ἰδοῦ) [pronounced ih-DOO]	<i>behold, lo; listen, listen up, focus on this, get this, look, look here; see [here]; take note</i>	demonstrative singular particle; interjection; 2 <sup>nd</sup> person singular, aorist active imperative	Strong's #2400 (a special case of #1492)
hōde (ἰδοῦ) [pronounced HO-deh]	<i>here, [in, to] this place, in this same spot; there</i>	adverb	Strong's #5602
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
ekei (ἐκεῖ) [pronounced ehk-ĭ]	<i>there, in or to that place</i>	adverb	Strong's #1563

**Translation:** ...neither will [one] say, 'Behold, [it is] here or there.'

<sup>17</sup> Balz and Schneider's *Exegetical Dictionary of the New Testament*; ©1978–1980; Eerdmans Publishing Company; Vol. 3; p. 35 (paraphrased).

“No one is going to come to you,” Jesus explains, “and say, ‘the Kingdom of God is here or there.’ Again, they won’t be given actual directions as to where this kingdom will be found.

He does not say it here, but the Kingdom of God is going to be over the entire earth. You are either here in the kingdom, on earth; or you are under the judgment of God. What is the key to the kingdom? Jesus Christ. Whoever believes in Him will have a relationship to the Kingdom of God. Therefore, Jesus must make Himself the fundamental issue when it comes to the kingdom.

Luke 17:21b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
idou (ἰδοῦ) [pronounced <i>ih-DOO</i> ]	<i>behold, lo; listen, listen up, focus on this, get this, look, look here; see [here]; take note</i>	demonstrative singular particle; interjection; 2 <sup>nd</sup> person singular, aorist active imperative	Strong's #2400 (a special case of #1492)
gár (γάρ) [pronounced <i>gahr</i> ]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
hê (ἡ) [pronounced <i>hey</i> ]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative and vocative cases	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
basileia (βασιλεία) [pronounced <i>bas-il-I-ah</i> ]	<i>kingdom, rule, reign; royalty; a realm (literally or figuratively)</i>	feminine singular noun; nominative case	Strong's #932
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
theos (θεός) [pronounced <i>theh-OSS</i> ]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
entos (ἐντός) [pronounced <i>ehn-TOSS</i> ]	<i>within, inside; within you, in the midst of you) within you, within your soul</i>	preposition; adverb	Strong's #1787
humôn (ὑμῶν) [pronounced <i>hoo-MONE</i> ]	<i>of yours, from you; concerning you; you, yourselves</i>	2 <sup>nd</sup> person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
esti (ἐστί) [pronounced <i>ehs-TEE</i> ] or estin (ἐστίν) [pronounced <i>ehs-TIN</i> ]	<i>is, are, to be</i>	3 <sup>rd</sup> person singular, present indicative	Strong's #2076 (3 <sup>rd</sup> person present form of #1510)

**Translation:** Listen, the kingdom of God is in your midst.”

Then Jesus gives them the key to the Kingdom of God: *the Kingdom of God is in your midst*. Another way of saying this is, *the Kingdom of God is among you*. I do not think that this should be understood to mean that the *kingdom of God is within each one of them*, although the key to the Kingdom of God can be found there—in their souls.

Jesus is careful not to state this too directly, so that the pharisees do not call for His death right here and now, based upon what He says (that He is speaking blasphemy). But He is in their midst right at this moment and He is the key to the Kingdom of God.

There are two ways that the Kingdom of God is among them and is within them. The Kingdom of God is among them, insofar as, the King, **David's Greater Son**, is standing right before them. Many times, a great king is not born for the throne, but had to take assume it (as King David did). So, men followed David, even prior to him having the authority of a king.

The second way to understand what Jesus is saying is this: these men—the pharisees included—have access to the Kingdom of God within their souls. They need only believe in Jesus Christ and they are destined for the Kingdom of God.

Luke 17:21b **Listen, the kingdom of God is in your midst.**"

Or, to shorten this up, "Listen, I am right here, right in front of you!"

Luke 17:21 **...neither will [one] say, 'Behold, [it is] here or there.' Listen, the kingdom of God is in your midst.**" (Kukis mostly literal translation)

Luke 17:20–21 **Having been questioned by the pharisees [as to] when the kingdom of God comes, He answered them, saying, "The kingdom of God does not come with visual evidence; neither will [one] say, 'Behold, [it is] here or there.' Listen, the kingdom of God is in your midst."** (Kukis mostly literal translation)

Luke 17:20–21 **Having been asked by the pharisees about the coming of God's kingdom, Jesus answered them, saying, "The kingdom of God is not what you are expecting to see. No one is going to say, 'Listen, it's here or it's there.' Listen carefully now: the kingdom of God is in your midst."** (Kukis paraphrase)

Jesus is telling the pharisees, "You are asking the wrong question, you are approaching this from the wrong angle. Where the kingdom is and when it will come is completely irrelevant to you, because you have not believed in Me. I could tell you the exact date, and I could tell you exactly where the kingdom is to be established, yet this is not something which you can actually appreciate. The key is, you must believe in Me; I am the King of this kingdom; and you must follow Me."

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### The second advent of the Son of Man

But He spoke face to face with the disciples, “Coming [are] days when you [all] will desire one of the days of the Son of the Man to see and you will not see [it]. And they will say to you [all], ‘Behold there’ or ‘behold here.’ You [all] should not go neither should you [all] run [to them]. For just as the lightning is flashing out of the [ ], under the sky to the [ ] under the sky will keep on shining, thus will be the Son of the Man.”

Luke  
17:22–24

Then He spoke directly to the disciples, [saying], “The days are coming when you [all] will desire to see [just] one of the days of the Son of Man, but you will not see [it]. And some [lit., *they*] will say to you, ‘Listen [He is] here’ or ‘Listen, [He is] there.’ You [all] should not go [where they tell you I am] nor should you follow after [these people]. For, just as the lightning flashes from [one part of] the sky to the [other end] of the sky, lighting up [the sky], so shall [the coming] of the Son of Man be.”

Jesus then looked directly at His disciples and said, “In the future, there will be days when all of you desire just a single day again with the Son of Man, but you will not be able to experience this again. When that desire is multiplied and strong among you, there are those who will tell you, ‘Listen, He is here’ or ‘I swear to you, He is there.’ No matter what you hear, do not go where they tell you to go and do not believe their words. During a massive lightning storm, bolts of lightning will light up the sky from the east to the west—so will the coming of the Son of Man be.”

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	But He spoke face to face with the disciples, “Coming [are] days when you [all] will desire one of the days of the Son of the Man to see and you will not see [it]. And they will say to you [all], ‘Behold there’ or ‘behold here.’ You [all] should not go neither should you [all] run [to them]. For just as the lightning is flashing out of the [ ], under the sky to the [ ] under the sky will keep on shining, thus will be the Son of the Man.”
Complete Apostles Bible	Then He said to the disciples, " Days will come when you will desire to see one of the days of the Son of Man, and you shall not see it. And they will say to you, 'Look here!' or 'Look there!' Do not go forth nor follow <i>them</i> . For just as the lightning which flashes out of the <i>one part</i> under heaven shines to the other part under heaven, so also the Son of Man will be in His day.
Douay-Rheims 1899 (Amer.)	And he said to his disciples: The days will come when you shall desire to see one day of the Son of man. And you shall not see it. And they will say to you: See here, and see there. Go ye not after, nor follow them. For as the lightning that lighteneth from under heaven shineth unto the parts that are under heaven, so shall the Son of man be in his day.
Holy Aramaic Scriptures	And He said unto His Disciples, “The days will come when you will desire to see one of the yamatha {the days} of The Son of Man, and you won’t see it! And if they should say unto you, ‘Behold, here He is,’ and, ‘Behold, He is over there.’ You shouldn’t go. For, how that barqa {lightning} flashes from the Shmaya {the Heavens}, and all under the Heavens are illuminated, thus will be The Son of Man in His day.
James Murdock’s Syriac NT	And he said to his disciples: The days will come, when ye will long to see one of the days of the Son of man, and ye will not see [them]. And if they shall say to you: Lo, here he is! or, Lo, there he is! go not forth. For, as the lightning darteth from the heavens, and illuminateth all beneath the heavens; so will the Son of man be, in his day.
Original Aramaic NT	And he said to his disciples, "The days will come when you shall long to see one of the days of The Son of Man, and you shall not see."

"And if they will say to you, 'Behold, he is here.' and 'Behold he is there', do not go."  
 "For just as lightning flashes from the sky and lights up all beneath the sky, thus shall The Son of Man be in his day."

Lamsa Peshitta (Syriac)

And he said to his disciples, "The days will come when you shall long to see one of the days of The Son of Man, and you shall not see."

"And if they will say to you, 'Behold, he is here.' and 'Behold he is there', do not go."  
 "For just as lightning flashes from the sky and lights up all beneath the sky, thus shall The Son of Man be in his day."

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English

And he said to his disciples, The time will come when you will have a great desire to see one of the days of the Son of man, but you will not see it.

And if they say to you, See, it is there! or, It is here! do not go away, or go after them.

For as in a thunderstorm the bright light is seen from one end of the sky to the other, so will the Son of man be when his time comes.

Bible in Worldwide English

Jesus said to his disciples, The time will come when you will want to see one of the days of the Son of Man. But you will not see it.

People will say to you, "Look! Here he is!" or "Look! There he is!" But do not go out or follow them.

When lightning comes, it lights up the whole sky. It will be like that on the day when the Son of Man comes.

Easy English

Jesus said to his disciples, 'The time will come when you will very much want to see me, the Son of Man, return to the earth. But you will not see that day. People may say to you, "Look, there he is!" or "Here he is!" But do not go out with them to look. When lightning shines, it quickly makes the whole of the sky light from one side to the other. It will be like that on the day when the Son of Man returns.

Jesus calls himself the Son of Man in verses 22-30.

Easy-to-Read Version–2008

Then Jesus said to his followers, "The time will come when you will want very much to see one of the days of the Son of Man, but you will not be able to. People will say to you, 'Look, there it is!' or 'Look, here it is!' Stay where you are; don't go away and search.

"When the Son of Man comes again, you will know it. On that day he will shine like lightning flashes across the sky.

Good News Bible (TEV)

Then he said to the disciples, "The time will come when you will wish you could see one of the days of the Son of Man, but you will not see it. There will be those who will say to you, 'Look, over there!' or, 'Look, over here!' But don't go out looking for it. As the lightning flashes across the sky and lights it up from one side to the other, so will the Son of Man be in his day.

J. B. Phillips

### Jesus tell his disciples about the future

Then he said to the disciples, "The time will come when you will long to see again a single day of the Son of Man, but you will not see it. People will say to you, 'Look, there he is', or 'Look, here he is.' Stay where you are and don't go off looking for him!

The Message

He went on to say to his disciples, "The days are coming when you are going to be desperately homesick for just a glimpse of one of the days of the Son of Man, and you won't see a thing. And they'll say to you, 'Look over there!' or, 'Look here!' Don't fall for any of that nonsense. The arrival of the Son of Man is not something you go out to see. He simply comes. A portion of v. 24 will be placed with the next passage.

NIRV

Then Jesus spoke to his disciples. “The time is coming,” he said, “when you will long to see one of the days of the Son of Man. But you won’t see it. People will tell you, ‘There he is!’ Or, ‘Here he is!’ Don’t go running off after them. When the Son of Man comes, he will be like the lightning. It flashes and lights up the sky from one end to the other.

New Life Version

### Jesus Tells of His Second Coming

Jesus said to His followers, “The time will come when you will wish you could see the Son of Man for one day. But you will not be able to. They will say to you, ‘He is here,’ or, ‘He is there,’ but do not follow them. 24 When the Son of Man comes, He will be as lightning that shines from one part of the sky to the other.

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

Casual English Bible

Jesus told the disciples, “The time is coming when you’d love to have one of these days<sup>[7]</sup> back—one of these days with the Son of Humans.<sup>[8]</sup> But that’ll be impossible. People will say to you, ‘Look, there he is!’ Or they’ll say, ‘Look, you’ll find him at this location.’ Don’t believe it. Don’t try to chase down those leads. When the Son of Humans comes back, you’ll know it. It’ll be as obvious as a lightning flash that fills the sky, booming from one end to the other.

<sup>7</sup>17:22The confusing phrase is more literally “one of the days of the Son of Man.” Bible experts say it’s hard to tell if Jesus was referring to his time of ministry on earth, or to his return in a Second Coming. Some scholars wonder if he might have been referring to both.

<sup>8</sup>17:22Usually translated Son of Man. See note 5:24.

Contemporary English V.

Jesus said to his disciples: The time will come when you will long to see one of the days of the Son of Man, but you will not. When people say to you, “Look there,” or “Look here,” don’t go looking for him. The day of the Son of Man will be like lightning flashing across the sky.

The Living Bible

Later he talked again about this with his disciples. “The time is coming when you will long for me [or “long for the Son of Man.”] to be with you even for a single day, but I won’t be here,” he said. “Reports will reach you that I have returned and that I am in this place or that; don’t believe it or go out to look for me. For when I return, you will know it beyond all doubt. It will be as evident as the lightning that flashes across the skies.

New Berkeley Version  
New Living Translation

Then he said to his disciples, “The time is coming when you will long to see the day when the Son of Man [“Son of Man” is a title Jesus used for himself.] returns, but you won’t see it. People will tell you, ‘Look, there is the Son of Man,’ or ‘Here he is,’ but don’t go out and follow them. For as the lightning flashes and lights up the sky from one end to the other, so it will be on the day [Some manuscripts do not include *on the day.*] when the Son of Man comes.

The Passion Translation

Later, Jesus addressed this again with his apostles, saying, “The time is coming when a great passion will be awakened within you to see me again. Yes, you will long to see the beginning of the days of the Son of Man, but you won’t be able to find me.

You will hear reports from some who will say, ‘Look, he has returned,’ ‘He’s over here,’ or, ‘He’s over there!’ Don’t believe it or run after them, *for their claims will be false.*

The day of the Son of Man will burst forth with the brightness of a lightning strike that shines from one end of the sky to the other, illuminating the earth.

UnfoldingWord Simplified T.

Jesus said to his disciples, "There will be a time when you will want to see me, the Son of Man, ruling powerfully. But you will not see that. People will say to you, 'Look, the Messiah is over there!' or they will say, 'Look, he is here!' When they say that, do not follow them. Because when the lightning flashes and lights up the sky



from one side to the other, everyone can see it. Similarly when I, the Son of Man, come back again, everyone will see me.

William's New Testament

Then He said to His disciples, "The time will come when you will long to see one of the days of the Son of Man, but you will not see it.

And men will say to you, 'Look! There he is!' or, 'Look! Here He is!' Do not start in pursuit of Him, for just as when the lightning flashes, it shines from one end of the sky to the other, so will the Son of Man be when He comes.

### Partially literal and partially paraphrased translations:

American English Bible

Then he went on to say to his disciples:

'The time is coming when you'll wish that you could see just one of these days of the Son of Man... But you'll no longer be able to see them. And although people will be saying, *Look he's here*, or, *He's there* don't follow them. For when the Son of Man arrives, it'll be like lightning that flashes across the whole sky.

Beck's American Translation  
Breakthrough Version

He said to the students, "Days will come when you will desire to see one of the days of the Human Son, and you will not see it. And they will state to you, 'Look, He is there,' or 'Look, He is here.' You should not go off, nor should you pursue it. You see, even as the bright lightning shines from the one place under the sky to the other under the sky, so will the Human Son be in His day.

Common English Bible

Then Jesus said to the disciples, "The time will come when you will long to see one of the days of the Human One, [Or *Son of Man*] and you won't see it. People will say to you, 'Look there!' or 'Look here!' Don't leave or go chasing after them. The Human One [Or *Son of Man*] will appear on his day in the same way that a flash of lightning lights up the sky from one end to the other.

Len Gane Paraphrase

Then he said to the disciples, "The days will come when you will want to one of the days of the Son of Man, and you will not see it.

"They will say to you, 'Look over here' or 'Look over there.' Don't follow them or rush after them.

"For as the lightning that lightens out of one area of heaven shines to another area of heaven, so also the Son of Man will be in his day.

A. Campbell's Living Oracles

Then he said to his disciples, The time will come, when you shall desire to see one of the days of the Son of Man, and shall not see it. But when they say to you, Lo, here! or Lo, yonder! go not out to follow them. For as the lightning flashes in an instant from one extremity of the sky to the other, so will the appearance of the Son of Man be, in his day.

New Advent (Knox) Bible

And to his own disciples he said, The time will come when you will long to enjoy, but for a day, the Son of Man's presence, and it will not be granted you.[2] Men will be saying to you, See, he is here, or See, he is there; do not turn aside and follow them; the Son of Man, when his time comes, will be like the lightning which lightens from one border of heaven to the other.

[2] Some think this means, that in the time of persecution the Apostles will sigh for the glories of heaven; others, that they will look back with regret to the days when their Master was on earth.

NT for Everyone

Then Jesus said to the disciples, 'The days are coming when you will long to see one of the days of the son of man, and you won't see it. They will say to you, "Look, there!" or "Look, here!" Don't go off or follow them. The son of man in his day will be like lightning that shines from one end of the sky to the other.

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

The day will come," he said to his disciples, "when you will long to see but one of the days of the Son of Man, and will not see it. People will say to you 'There he is!' or 'Here he is!' Do not go and follow them. For, just as lightning will lighten and flare from one side of the heavens to the other, so will it be with the Son of Man.

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

- Conservapedia Translation Then He said to his students, "The days are coming, when you will all desire to see one of the days of the Son, a human being, but you will not see it. And people will tell you, 'Here he is! Or there he is!' Don't go after them; don't follow them. For just as the lightning flashes across the entire sky, that is how the Son, a human being, will be in his day.
- Revised Ferrar-Fenton Bible **Premonitory signs.**  
And to His disciples He said: "The time will come when you shall long to see one of the days of the Son of Man; and you shall not see it.  
And they shall shout to you, 'Look here!' 'Look yonder!' Neither go, however, nor follow after; for just as the lightning flashes from the high heaven to the high heaven, so will the Son of Man be in His own day.
- Free Bible Version Then Jesus told the disciples, "The time is coming when you'll long to see the day\* when the Son of man comes, but you won't see it.  
They'll be telling you, "Look, there he is,' or 'look, here he is,' but don't go running off after them.  
The day when the Son of man comes will be just like lightning that flashes, lighting up the sky from one side to the other.
- International Standard V Then Jesus [Lit. he] told the disciples, "The time will come during which you will long to see one of these days when the Son of Man is with you, [The Gk. lacks is with you] but you will not see it. People [Lit. They] will say to you, 'Look! There he is!' or 'Look! Here he is!' But don't go and chase after him. Because just as lightning flashes and shines from one end of the sky to the other, so will the Son of Man be in his time.  
[Lit. day; other mss. lack in his day]
- Riverside New Testament He said to the disciples, "There will come days when you will wish to see one of the days of the Son of Man and you will not see it.  
They will say to you, 'See here!' or, 'See there!' but do not start off or go in pursuit. For as the lightning when it flashes shines from one part of the heavens to the other, so will the Son of Man be in his day.
- Weymouth New Testament Then, turning to His disciples, He said, "There will come a time when you will wish you could see a single one of the days of the Son of Man, but will not see one.  
And they will say to you, 'See there!' 'See here!' Do not start off and go in pursuit. For just as the lightning, when it flashes, shines from one part of the horizon to the opposite part, so will the Son of Man be on His day.

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

- Christian Community (1988) And Jesus said to his disciples, "The time is at hand, when you will long to see one of the glorious days of the Son of Man, but you will not see it. Then people will tell you, 'Look there! Look here!' Do not go with them, do not follow them. As lightning flashes from one end of the sky to the other, so will it be with the Son of Man; but first he must suffer many things and be rejected by this generation. V. 25 is included for context.  
Mk 13:21; Mt 24:23; 24:26-27; Lk 21:8; 19:11-27  
9:22
- The Heritage Bible And he said to the disciples, The days will come when you will set your heart upon seeing one of the days of the Son of Man, and you will absolutely not gaze upon it.  
And they will speak to you, See here, or, see there. Do not go after them nor pursue them,  
Because just as the lightning which flashing out of the one part under heaven shines to the other part under heaven, so also will the Son of Man be in his day.
- New American Bible (2011) **The Day of the Son of Man.**

Then he said to his disciples, "The days will come when you will long to see one of the days of the Son of Man, but you will not see it. There will be those who will say to you, 'Look, there he is,' [or] 'Look, here he is.' Do not go off, do not run in pursuit.<sup>k</sup> For just as lightning flashes and lights up the sky from one side to the other, so will the Son of Man be [in his day].<sup>l</sup>

k. [17:23] 17:21; Mt 24:23, 26; Mk 13:21.

l. [17:24] Mt 24:27.

New Catholic Bible

**The Day of the Son of Man.**<sup>[g]</sup> Then he said to his disciples, "The time will come when you will long to see one of the days of the Son of Man, and you will not see it. People will say to you, 'Look, there he is,' or 'Look, here he is.' Do not go running after them. For just as lightning flashes and lights up the sky from one end to the other, so will the Son of Man be in his day.

This description of events must be read in light of the particular literary genre being used, but this does not lessen its urgency. The other two Synoptic Gospels place these exhortations in the "eschatological discourse."

New Jerusalem Bible

He said to the disciples, 'A time will come when you will long to see one of the days of the Son of man and will not see it. They will say to you, "Look, it is there!" or, "Look, it is here!" Make no move; do not set off in pursuit; for as the lightning flashing from one part of heaven lights up the other, so will be the Son of man when his Day comes.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Then he said to his *talmidim*, "The time is coming when you will long to see even one of the days of the Son of Man, but you will not see it. People will say to you, 'Look! Right here!' or, 'See! Over there!' Don't run off, don't follow them, because the Son of Man in his day will be like lightning that flashes and lights up the sky from one horizon to the other.

Holy New Covenant Trans.

Then Jesus said to his students, "The time will come when you will want very much to re-live one of the days of the Son of Man, but you will not be able to. People will say to you, 'Look, there it is!' or, 'Look, here it is!' Stay where you are; don't go away and search."

"I will come again. On the day when I come, I will shine as lightning flashes across the sky.

The Scriptures 2009

And He said to the taught ones, "Days shall come when you shall long to see one of the days of the Son of A?am, but you shall not see it.

"And they shall say to you, 'Look here!' or 'Look there!' Do not go after them, nor follow.

"For as the lightning that flashes out of one part under heaven shines to the other part under heaven, so also the Son of A?am shall be in His day.

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

Accurate New Testament

...[He] says but to the students will come Days when [You\*] will desire one [one] [of] the days [of] the son [of] the man to see and not [You\*] will see {someone} and [They] will say [to] you\* look! there or look! here not [You\*] may go neither [You\*] may pursue {someone} as for The Light Shining from the [one] under the heaven to the [one] under heaven shines so will be The Son [of] the man in the day [of] him...

Alpha & Omega Bible

AND HE SAID TO THE DISCIPLES, "THE DAYS WILL COME WHEN YOU WILL LONG TO SEE ONE OF THE DAYS OF THE SON OF MANKIND, AND YOU WILL NOT SEE IT.

THEY WILL SAY TO YOU, 'LOOK THERE! LOOK HERE!' DO NOT GO AWAY, AND DO NOT RUN AFTER THEM.

FOR JUST LIKE THE LIGHTNING, WHEN IT FLASHES OUT OF ONE PART OF THE SKY, SHINES TO THE OTHER PART OF THE SKY, SO WILL THE SON OF MANKIND BE IN HIS DAY.

Awful Scroll Bible

Furthermore he said with regards to his disciples, "The days will themselves come as-when you will enrage-over, to be perceived one of the days of the son of the aspects-of-man, and yourselves will not experience the experience of it.

(")Indeed they will say to you, 'Be yourselves looked, yet-in-this place!' or, 'Be yourselves looked, there!' You shall be not gone-away a going-away, yet-neither shall you be pursue them.

(")For wholly-as the lightning is flashing from under the expanse, it shines unto that under the expanse, the same-as-this, even will the son of the aspects-of-man be, from-within his day.

Concordant Literal Version

Yet He said to His disciples, "Coming will be days when you will be yearning to perceive one of the days of the Son of Mankind, and you shall not see it."

And they shall be declaring to you, 'Lo! there!' or 'Lo! here!' You may not come away, nor yet should you be pursuing."

For even as the lightning, flashing out from here under heaven to there under heaven, is shining, thus will be the Son of Mankind in His day."

exeGesés companion Bible

And he says to the disciples, Days come,  
when you pant

to see one of the days of the Son of humanity,  
and you see it not:

and they say to you,

Behold here! or, Behold there!

neither go after, nor pursue them:

for exactly as the lightning

lightnings from the one part under the heavens,

radiating to the other part under the heavens,

so also becomes the Son of humanity in his day.

Orthodox Jewish Bible

And he said to the talmidim, Yamim are coming when you will long to see one of the yamim of the Ben HaAdam (Moshiach, Dan 7:13]. And you will not see it.

They will say to you, Hinei, there it is! Or, hinei, here it is! Do not go out after them nor pursue them.

For as the lightning flashing out of one part under Shomayim lights up the other part under Shomayim, thus will be the Ben HaAdam (Moshiach, DANIEL 7:13-14) in his Yom.

### Expanded/Embellished Bibles:

*The Amplified Bible*

#### **Second Coming Foretold**

Then He said to the disciples, "The time will come when you will long to see [even] one of the days of the Son of Man, and you will not see it. They will say to you, 'Look [the Messiah is] there!' or 'Look [He is] here!' Do not go away [to see Him], and do not run after them. For just like the lightning, when it flashes out of one part of the sky [Lit *under heaven*.], gives light to the other part of the sky [Lit *under heaven*.], so [visible] will the Son of Man be in His day.

An Understandable Version

Then He said to the disciples, "The time is coming when you will long to see one of the days of the Son of man [*i.e., the time when the Messiah would deliver His people from tribulation*], but you will not see it [*i.e., such deliverance would not occur during their lifetimes*]. And people will be saying to you, 'Look, there [*He is*]! Look, here [*He is*]! Do not leave or follow after them. For the Son of man [*will come*] in His day just like lightning which flashes from one part of the sky and lights up the other part.

The Expanded Bible

#### **When Jesus, the Son of Man, Comes Again**

Then Jesus said to his followers [the disciples], "The time will come when you will want very much [long] to see one of the days of the Son of Man [the full revelation of the kingdom at Jesus' return]. But you will not see it. People will say to you, 'Look, there he is [or over there]!' or, 'Look, here he is [or over here]!' Stay where you are [Don't leave/go out]; don't go away and search [pursue; chase after].

"For as the lightning flashes and lights up the sky from one side to the other, so it will be when the Son of Man comes again [will be the Son of Man in his day]. [Some Greek copies do not have "in his day."]

Jonathan Mitchell NT

Now later, He said to the disciples, "Days will proceed in coming when you folks will continue strongly yearning and desiring to see one of the days of the Son of the Man (the Son of Mankind; = Adam's Son; = the anticipated eschatological messianic figure) – and yet you will not continue (or: proceed to be) seeing [it].

"And folks will be saying to you, 'Look there!' or, 'See here!' You should not go off, neither should you follow after or pursue [it].

"You see, even as the brightness (the brilliant beam; the bright shining; or: = lightning) progressively lightening and with luster shining forth from under the sky (or: atmosphere; heaven; = the clouds) continues giving light unto the under-sky (= the lower heaven and atmosphere which is under the clouds), in this way (or: thus; so) will the Son of the Man proceed being (or: will the Son of Mankind continue existing).

Lexham Bible

### *The Coming of the Son of Man*

And he said to the disciples, "Days will come when you will desire to see one of the days of the Son of Man, and you will not see it . [\*Here the direct object is supplied from context in the English translation] And they will say to you, 'Behold, there!' 'Behold, here!' [Some manuscripts have " 'Behold, there!' or 'Behold, here!' "] Do not go out or run after them! [\*Here the direct object is supplied from context in the English translation] For just as the lightning shines forth, flashing from one place under heaven to another place under heaven, so the Son of Man will be in his day.

Syndein/Thieme

{The Coming of the Son of Man}

Then He {Jesus} said to the students/disciples {machetes}, "The days are coming when you will desire to see one of the days of the 'Son of Man' {the days when Jesus was among them must have been the best one human could experience}, and you will absolutely not {ouk} see it.

People will say to you, 'Look, there He is!' or 'Look, here He is!' Do not maybe go out or maybe chase after them.

{Note: This is also a warning to all of us to watch out for false prophets who will declare they are 'Jesus' - this is particularly important to the believers of the Tribulation. Those who study doctrine will not be fooled!}

For like the lightning flashes and lights up the sky from one side to the other . . . so will the 'Son of Man' be in His day.

{Note: Once Jesus in His Resurrected Body returns to heaven, He will not be seen in His physical form again until the end of the Tribulation. THEN, you will not have to guess if it is Him! Those people will KNOW it is Him. And, if they are unbelievers - then that means it will be too late. They must believe before He returns or they will be cast off the earth and the Millennium will begin with believers only.}

Translation for Translators

**Jesus told his disciples that without warning he would return and judge people.**

### *Luke 17:22-37*

Jesus said to his disciples, "There will be a time when you will want to see me [MTY], the one who came from heaven, ruling powerfully. But you will not see that.

Some people will say to you, 'Look, the Messiah is over there!' or they will say 'Look, he is here!' When they say that, do not believe them. Do not follow them to go see the Messiah. Because when the lightning flashes and lights up the sky from

The Voice

one side to the other, *everyone can see it*. Similarly [SIM], at the time [MTY] when I, the one who came from heaven, come back again, *everyone will see me*.

**Jesus** (to His disciples): Days are coming when you will wish you could see just one of the days of the Son of Man, but you won't see it. People will say, "Look, it's there!" or "Look! It's here!" Don't even bother looking. Don't follow their lead. You know how lightning flashes across the sky, bringing light from one horizon to the other. That's how the Son of Man will be when His time comes.

### Bible Translations with Many Footnotes:

NET Bible®

The Coming of the Son of Man

Then<sup>66</sup> he said to the disciples, "The days are coming when you will desire to see one of the days<sup>67</sup> of the Son of Man, and you will not see it. Then people<sup>68</sup> will say to you, 'Look, there he is!'<sup>69</sup> or 'Look, here he is!' Do not go out or chase after them.<sup>70</sup> For just like the lightning flashes<sup>71</sup> and lights up the sky from one side to the other, so will the Son of Man be in his day.<sup>72</sup>

<sup>66tn</sup> Here δέ (de) has been translated as "then" to indicate the implied sequence of events within the narrative.

<sup>67sn</sup> This is a reference to the days of the full manifestation of Jesus' power in a fully established kingdom. The reference to "days" instead of "day" is unusual, appearing only here and in v. 26, but it may be motivated merely by parallelism with the "days" of Noah there and the "days of Lot" in v. 28.

<sup>68tn</sup> Grk "And they will say." The plural in Greek is indefinite, referring to people in general. Here καί (kai) has been translated as "then" to indicate the implied sequence of events within the narrative.

<sup>69tn</sup> The words "he is" here and in the following clause are understood and have been supplied from the context.

<sup>70sn</sup> Do not go out or chase after them. There will be no need to search for the Son of Man at his coming, though many will falsely claim its arrival.

<sup>71sn</sup> The Son of Man's coming in power will be sudden and obvious like lightning. No one will need to point it out.

<sup>72tc</sup> Some very important mss (Ì75 B D it sa) lack the words ἐν τῇ ἡμέρᾳ αὐτοῦ (en th Jhmera autou, "in his day"), but the words are included in κ A L W Θ Ψ Ë1,13 Ì lat sy bo. On the one hand, the shorter reading is impressive because it has some of the best Alexandrian and Western witnesses in support; on the other hand, the expression ἐν τῇ ἡμέρᾳ αὐτοῦ is unusual (found nowhere else in the NT), and may be considered the harder reading. A decision is difficult, but it is probably best to retain the words. NA27 rightly has the words in brackets, expressing doubt as to their authenticity.

The Spoken English NT

And he said to his followers, "Times<sup>q</sup> are coming when you'll be desperate to see the day<sup>r</sup> of the Human One, and you're not going to see it. And they're going to be saying to you, "Look, there he is!" or "Look, he's here!" Don't go off or chase after them. Because you know how lightning flashes: it lights up the underside of the sky from one end to the other. That's how the Human One is going to be.<sup>s</sup>

<sup>q</sup> Lit. "Days."

<sup>r</sup> Lit. "one of the days." In Daniel 7, the coming of a "Human One" signals the arrival of God's just and never-ending Reign. They'll be desperate to taste one of the days of that age.

<sup>s</sup> Many mss add, "in his day."

Wilbur Pickering's New T.

Then He said to the disciples: "Days are coming when you will long to see one of the days of the Son of Man, and you will not see it.<sup>10</sup> And they will say to you, 'Look, here!' or 'Look, there!' Do not go along or follow. Because just like the lightning that lights the whole sky when it flashes, so also will the Son of Man be in His day.

(10) I suppose He is referring to His physical presence among them.

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

Analytical-Literal Translation	Then He said to His disciples, "Days will come when you <sub>p</sub> will long to see one of the days of the Son of Humanity, and you <sub>p</sub> will not see [it]. "And they will say to you <sub>p</sub> , 'Look here!' or 'Look there!' Do not go away, nor run after [them]. "For just as the lightning, the one flashing from the [one part] under heaven, shines to the [other part] under heaven, so will the Son of Humanity be in His day.
Berean Literal Bible	And He said to the disciples, "The days will come when you will desire to see one of the days of the Son of Man, and you will not see it. And they will say to you, 'Behold there,' or 'Behold here.' Do not go forth nor follow. For as the lightning shines, flashing from the one end of the sky to the other end of the sky, thus the Son of Man will be in His day..
Charles Thomson NT	Then he said to his disciples, The days will come, when you will earnestly desire to see one of the days of the son of man, and will not see it. When they say to you, Lo, here! or Lo, yonder! Go not out, nor follow them. For as the lightning flasheth from one part of the sky to another, so will the son of man be in his day.
Context Group Version	And he said to the apprentices, The days will come, when you (pl) shall desire to see one of the days of the Son of man, and you (pl) shall not see it. And they shall say to you (pl), Look, there! Or, Look, here! don't go away, nor follow after [them]: for as the lightning, when it flashes from the one part under the sky, shines to the other part under the sky; in the same way shall the Son of man be in his day.
Far Above All Translation	Then he said to the disciples, "The days will come when you will long to see one of the days of the son of man, but will not see <i>him</i> . And they will say to you, 'Look, here <i>he is</i> ' or, 'Look, there <i>he is</i> .' Do not go along with or follow <i>them</i> . For just as flashing lightning gives illumination from one <i>part</i> of the sky to another <i>part</i> of the sky, so will the son of man be in his day.
Legacy Standard Bible	<b>The Coming of the Son of Man</b> And He said to the disciples, "The days will come when you will long to see one of the days of the Son of Man, and you will not see it. And they will say to you, 'Look there! Look here!' Do not go away, and do not run after them. For just like the lightning, when it flashes out of one part of the sky [Lit <i>under heaven</i> ], shines to the other part of the sky [Lit <i>under heaven</i> ], so will the Son of Man be in His day.
Modern Literal Version 2020	Now he said to the disciples, The days will be coming, when you <sup>o</sup> will desire to see one of the days of the Son of Man, and you <sup>o</sup> will not see it. And they will say to you <sup>o</sup> , Behold here! Or behold there! Do <sup>o</sup> not go away, nor pursue them. For* just-like the lightning, which flashes from the one end under heaven, and shines to the other end under heaven; so will the Son of Man be in his day.
Revised Young's Lit. Trans.	And he said unto his disciples, 'Days will come, when you shall desire to see one of the days of the Son of Man, and you shall not behold it; and they shall say to you, Lo, here; or lo, there; you may not go away, nor follow; for as the lightning that is lightening out of the one part under heaven, to the other part under heaven does shine, so shall be also the Son of Man in his day;...

**The gist of this passage:** Jesus describes the days of His return to His disciples.  
22-24

Luke 17:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epô (ἔπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2036

Luke 17:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
tous (τοὺς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
mathêtês (μαθητής) [pronounced math-ay-TAYç]	<i>disciple, a learner, pupil, student, follower</i>	masculine plural noun; accusative case	Strong's #3101

**Translation:** Then He spoke directly to the disciples, [saying],...

Jesus originally was answering a question from the pharisees; what seemed to be a fairly legitimate question. *When will the Kingdom of God appear?*

I would assume that there is a mixed crowd there. Some people who have never heard the Lord before; some pharisees; some people who have followed the Lord somewhat, and His disciples (meaning more than just the twelve).

Here, Jesus speaks to the twelve and likely to those who have faithfully been with Him (again, this may be 50 or a 100 or more).

Luke 17:22b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
érchomai (ἔρχομαι) [pronounced AIR-khoh-my]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	3 <sup>rd</sup> person plural, future (deponent) middle indicative	Strong's #2064
hêmerai (ἡμέραι) [pronounced hay-MEH-rai]	<i>days; time; years, age, life</i>	feminine plural noun; nominative case	Strong's #2250
hote/hête/tote (ὅτε/ἥτε/τότε) [pronounced HOT-eh, HAY-teh, TOT-eh]	<i>when, whenever; that, this [which]; for this reason, because; after (that), as soon as, as long as; while</i>	adverb; causal particle (masculine, feminine and neuter forms)	Strong's #3753



Luke 17:22b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epithumēō (ἐπιθυμῶ) [pronounced ehp-ee-thoo-MEH-oh]	<i>to crave, to desire; to set the heart upon, to long for (rightfully or otherwise); to lust after</i>	2 <sup>nd</sup> person plural, future active indicative	Strong's #1937
heís, mia, hen (εἷς, μία, ἓν) [pronounced hīce, 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>	feminine singular numeral adjective, accusative case	Strong's #1520
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	feminine plural definite article; genitive and ablative cases	Strong's #3588
hêmerai (ἡμέραι) [pronounced hay-MEH-rai]	<i>days; time; years, age, life</i>	feminine plural noun; genitive/ablative case	Strong's #2250
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
huios (υἱός, οὐ, ὁ) [pronounced hwee-OSS]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, genitive/ablative case	Strong's #5207
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
anthrōpos (ἄνθρωπος) [pronounced ANTH-row-pos]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; genitive/ablative case	Strong's #444
eidō (εἶδω) [pronounced I-doh]	<i>to see, to perceive, to discern, to know</i>	aorist active infinitive	Strong's #1492

**Translation:** ...“The days are coming when you [all] will desire to see [just] one of the days of the Son of Man,...

Jesus tells His disciples that there are days coming where they will want to see even just one of these days again that they are with the **Son of Man**.

Although Jesus is speaking to His disciples at that time, it is apparent that they are long dead and gone. So His words are therefore spoken to us and to His disciples who come after us.

This is an interesting figure of speech, and I am not sure if it has a name. Jesus is specifically addressing His disciples, but these words are not directed to His disciples who are there, but to His disciples in the Tribulation.

Luke 17:22c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
οὐκ (οὐκ) [pronounced <i>ook</i> ]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
optánomai (ὀππάνομαι) [pronounced <i>op-TAHN-oh-my</i> ]	<i>to see, to perceive with the eyes, to look at; however, we have more than the simple act of seeing here (which would be blépō), but we have a correct perception or understanding of what one is observing, or a concentrated effort to examine what is occurring</i>	2 <sup>nd</sup> person plural, future (deponent) middle indicative	Strong's #3700

**Translation:** ...but you will not see [it].

Just because a person wants to see the Lord, and desires for Him to be on this earth once again, that does not mean that it will happen. In fact, Jesus is telling His Own disciples right here, *You will not see this!*

Luke 17:22 Then He spoke directly to the disciples, [saying], “The days are coming when you [all] will desire to see [just] one of the days of the Son of Man, but you will not see [it]. (Kukis mostly literal translation)

Luke 17:23a			
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
eréō (ἔρέω) [pronounced <i>eh-REH-oh</i> ]	<i>to say, to declare</i>	3 <sup>rd</sup> person plural, future active indicative	Strong's #2046
humin (ὑμῖν) [pronounced <i>hoo-MEEN</i> ]	<i>you [all]; in you; to you; in you; by you</i>	2 <sup>nd</sup> person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
idou (ἰδοῦ) [pronounced <i>ih-DOO</i> ]	<i>behold, lo; listen, listen up, focus on this, get this, look, look here; see [here]; take note</i>	demonstrative singular particle; interjection; 2 <sup>nd</sup> person singular, aorist active imperative	Strong's #2400 (a special case of #1492)
ekei (ἐκεῖ) [pronounced <i>ehk-ī</i> ]	<i>there, in or to that place</i>	adverb	Strong's #1563
ē (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

## Luke 17:23a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
idoú (ἰδοῦ) [pronounced <i>ih-DOO</i> ]	<i>behold, lo; listen, listen up, focus on this, get this, look, look here; see [here]; take note</i>	demonstrative singular particle; interjection; 2 <sup>nd</sup> person singular, aorist active imperative	Strong's #2400 (a special case of #1492)
hōde (ἰδοῦ) [pronounced <i>HO-deh</i> ]	<i>here, [in, to] this place, in this same spot; there</i>	adverb	Strong's #5602

This is very similar to v. 21.

**Translation:** *And some [lit., they] will say to you, 'Listen [He is] here' or 'Listen, [He is] there.'*

There will come a time when liars will say that the Lord is here or He is there.

This somewhat parallels what Jesus said earlier, that the Kingdom of God was not a place which could be found by going here or there (see v. 21). We have the same idea here, where believers wish to see Jesus, but they are told not to be led astray by those who say that the Lord is here or the Lord is there.

## Luke 17:23b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mē (μή) [pronounced <i>may</i> ]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
aperchomai (ἀπέρχομαι) [pronounced <i>ahp-AIRKH-oh-mai</i> ]	<i>to go away, to depart, to go away from; to go [on one's way]</i>	2 <sup>nd</sup> person plural, aorist active subjunctive	Strong's #565
mēde (μηδέ) [pronounced <i>may-DEH</i> ]	<i>and not, but not, nor [yet] (continuing a negation), not</i>	negative conjunctive particle	Strong's #3366
The Westcott Hort text has the previous two words in brackets.			
diôkô (διώκω) [pronounced <i>Dee-OH-koh</i> ]	<i>to put to flight; to hasten, to run, to pursue; to harass, to mistreat; to persecute</i>	2 <sup>nd</sup> person plural, aorist active subjunctive	Strong's #1377

**Translation:** *You [all] should not go [where they tell you I am] nor should you follow after [these people].*

You should not go where these people tell you to go; you do not follow after such people as their disciples or as their followers.

The return of the Son of Man is not going to be a lesson in subtlety.

These words are spoken for us and for future generations as much as they were spoken to the Lord's disciples then and there.

Luke 17:23 And some [lit., *they*] will say to you, 'Listen [He is] here' or 'Listen, [He is] there.' You [all] should not go [where they tell you I am] nor should you follow after [these people]. (Kukis mostly literal translation)

Luke 17:24a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōsper (ὥσπερ) [pronounced HOE-sper]	<i>wholly as, just as, exactly like</i>	adverb	Strong's #5618
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
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative and vocative cases	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
astrapê (ἀστραπή) [pronounced as-trap-AY]	<i>lightning; gleam of a light; glare; bright, shining</i>	feminine singular noun, nominative case	Strong's #796
astráptō (ἀστράπτω) [pronounced as-TRAP-toe]	<i>flashing (as lightning); lighting up [the sky]; shining brightly</i>	feminine singular, present active participle; nominative case	Strong's #797
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, of</i>	preposition	Strong's #1537
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
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 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
ouranos (οὐρανός) [pronounced oo-ran-OSS]	<i>the sky; by extension heaven (as the abode of God); by implication happiness, power, eternity; specifically the Gospel (Christianity)</i>	masculine singular noun; genitive/ablative case	Strong's #3772
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519

Luke 17:24a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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)
hupó (ὑπό) [pronounced hoop-OH]	<i>under, beneath, through; by</i>	preposition with the genitive or ablative case	Strong's #5259
ouranos (οὐρανός) [pronounced oo-ran-OSS]	<i>the sky; by extension heaven (as the abode of God); by implication happiness, power, eternity; specifically the Gospel (Christianity)</i>	masculine singular noun; genitive/ablative case	Strong's #3772
lâmpō (λάμπω) [pronounced LAM-poe]	<i>to shine, to beam, to radiate brilliancy (literally or figuratively); to give light</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #2989

**Translation:** For, just as the lightning flashes from [one part of] the sky to the [other end] of the sky, lighting up [the sky],...

Jesus then describes what His return is going to be like. Living in the south, I have seen some marvelous lightning storms, where sometimes, they can light up the sky, from the east to the west. Jesus places this image in the minds of His disciples.

When there is lightning which appears to go from one side of the sky to the other, this is seen by anyone looking up into the sky. Therefore, we should not be expecting the Lord to have a quiet return to the earth. It will be like lightning stretching across the sky from one horizon to the other.

Luke 17:24b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoútō (οὕτω) [pronounced HOO-toh]	<i>this one; thus; so, in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong's #3779
Here, it is spelled, hoútōs (οὕτως) [pronounced HOO-tohç]. According to Strong's, this adds the sigma when it comes before a vowel, but it comes before a consonant here.			
esomai (ἔσομαι) [pronounced EHS-om-ahēe]	<i>future tense of "to be"</i>	3 <sup>rd</sup> person singular, future indicative	Strong's #2071 (a form of #1510)
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
huios (υἱός, οὐ, ὁ) [pronounced hwee-OSS]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, nominative case	Strong's #5207

Luke 17:24b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
anthrōpos (ἄνθρωπος) [pronounced ANTH-row-pos]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; genitive/ablative case	Strong's #444

**Translation:** ...so shall [the coming] of the Son of Man be.”

Jesus tells His disciples that, just as this lightning is, flashing across the sky, lighting up the sky, so will the coming of the Son of Man be.

This will not be a minor or private event. The return of the Lord is going to be an amazing event, and all will see it.

Luke 17:24 For, just as the lightning flashes from [one part of] the sky to the [other end] of the sky, lighting up [the sky], so shall [the coming] of the Son of Man be.” (Kukis mostly literal translation)

Luke 17:22–24 Then He spoke directly to the disciples, [saying], “The days are coming when you [all] will desire to see [just] one of the days of the Son of Man, but you will not see [it]. And some [lit., they] will say to you, ‘Listen [He is] here’ or ‘Listen, [He is] there.’ You [all] should not go [where they tell you I am] nor should you follow after [these people]. For, just as the lightning flashes from [one part of] the sky to the [other end] of the sky, lighting up [the sky], so shall [the coming] of the Son of Man be.” (Kukis mostly literal translation)

Luke 17:22–24 Jesus then looked directly at His disciples and said, “In the future, there will be days when all of you desire just a single day again with the Son of Man, but you will not be able to experience this again. When that desire is multiplied and strong among you, there are those who will tell you, ‘Listen, He is here’ or ‘I swear to you, He is there.’ No matter what you hear, do not go where they tell you to go and do not believe their words. During a massive lightning storm, bolts of lightning will light up the sky from the east to the west—so will the coming of the Son of Man be.” (Kukis paraphrase)

Although the Lord’s return will be spectacular, something must happen first, which is going to be unexpected. However, the cross must come before the crown.<sup>18</sup>

<b>But first, it is necessary to Him much to suffer and to be repudiated by the generation [or, age, nation] this.</b>	Luke 17:25	<b>But first, it is necessary for Him to suffer greatly and to be repudiated by this generation.</b>
<b>But before these things happen, the Son of Man must first suffer greatly, having been rejected by the people of this age.</b>		

Here is how others have translated this verse:

**Ancient texts:**

<sup>18</sup> Something that R. B. Thieme, Jr. must have said a thousand times or more.

Westcott-Hort Text (Greek)	But first, it is necessary to Him much to suffer and to be repudiated by the generation [or, <i>age, nation</i> ] this.
Complete Apostles Bible	But first He must suffer many things and be rejected by this generation.
Douay-Rheims 1899 (Amer.)	But first he must suffer many things and be rejected by this generation.
Holy Aramaic Scriptures	But, first it is destined that He should suffer many <i>things</i> , and be rejected from this generation.
James Murdock's Syriac NT	But, previously, he is to suffer many things, and to be rejected by this generation.
Original Aramaic NT	"But first, he is going to suffer many things and he shall be rejected by this generation."
Lamsa Peshitta (Syriac)	"But first, he is going to suffer many things and he shall be rejected by this generation."

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	But first, he will have to undergo much and be put on one side by this generation.
Bible in Worldwide English	But first he will have much trouble. The people who are living now will not believe in him.
Easy English	But before this happens, the people of today will refuse to accept me. And I will feel much pain.
Easy-to-Read Version–2008	But first, the Son of Man must suffer many things. The people of today will refuse to accept him.
<i>God's Word</i> ™	But first he must suffer a lot and be rejected by the people of his day.
Good News Bible (TEV)	But first he must suffer much and be rejected by the people of this day.
J. B. Phillips	But before that happens, he must go through much suffering and be utterly rejected by this generation.
<i>The Message</i>	But first it's necessary that he suffer many things and be turned down by the people of today.
NIRV	But first the Son of Man must suffer many things. He will not be accepted by the people of today.
New Life Version	But before that, He must suffer many hard things. The people of this day will have nothing to do with Him.

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

Casual English Bible	But before that happens, he's going to have to suffer. A lot. He'll be rejected by this generation of human beings.
Contemporary English V.	But first he must suffer terribly and be rejected by the people of today.
The Living Bible	But first I must suffer terribly and be rejected by this whole nation.
New Berkeley Version	.
New Living Translation	But first the Son of Man must suffer terribly [Or <i>suffer many things.</i> ] and be rejected by this generation.
The Passion Translation	"But before this takes place, the Son of Man must pass through great suffering and rejection from this generation.
UnfoldingWord Simplified T.	But before that happens, I must suffer in many ways, and I will be rejected by people.
William's New Testament	But first He has to endure much suffering, and be disowned by this age.

### Partially literal and partially paraphrased translations:

American English Bible	'But before that, he will have to endure many things and be rejected by this people. The AEB provides a linked <a href="#">reference</a> , which will be reproduced in the <a href="#">Addendum</a> . This reference essentially tells us that <i>people</i> would be a better translation in this
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context, than *generation*. In this passage, the difference is not as apparent as it is in Matthew 24:34 (which AEB will primarily reference). I will make reference to the same thing in my commentary.

Beck's American Translation New Advent (Knox) Bible	But before that, he must undergo many sufferings, and be rejected by this generation.
20 <sup>th</sup> Century New Testament	But first he must undergo much suffering, and he must be rejected by the present generation.

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

Christian Standard Bible	But first it is necessary that he suffer many things and be rejected by this generation.
Conservapedia Translation Revised Ferrar-Fenton Bible	First, though, he must suffer many things, and be rejected by this generation. But, in the first place, He has much to endure; yes, to be rejected by this generation
International Standard V	But first he must suffer a great deal and be rejected by those living today. [Lit. by this generation]
Wikipedia Bible Project	But first he will have to suffer greatly, and be rejected by this generation.

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

The Heritage Bible	But first it is binding on him to suffer many things and be rejected from this generation.
New American Bible (2011)	But first he must suffer greatly and be rejected by this generation. <sup>m</sup> m. [17:25] 9:22; 18:32–33; Mt 16:21; 17:22–23; 20:18–19; Mk 8:31; 9:31; 10:33–34.
New English Bible–1970	But first he must endure much suffering and be repudiated by this generation.
New Jerusalem Bible	But first he is destined to suffer grievously and be rejected by this generation.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But first he must endure horrible suffering and be rejected by this generation.
Hebraic Roots Bible	But first it is necessary that He suffer many things and be rejected by that generation.
Holy New Covenant Trans.	But first I must suffer many things and be rejected by the people of this time.

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

Accurate New Testament	...firstly but is (necessary) him many [things] to suffer and to be rejected from the generation this...
Awful Scroll Bible	(")But first he necessitates to undergo the experience of much, and to become deemed-away of this-same generation.
Concordant Literal Version exeGesés companion Bible	Yet first He must be suffering many things and be rejected by this generation. But first he must suffer much and be disapproved by this generation.
Orthodox Jewish Bible	But brishonah it is necessary for him to suffer many things and to be rejected by HaDor HaZeh.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	But first He must suffer many things and be repudiated <i>and</i> rejected <i>and</i> considered unfit [to be the Messiah] by this [unbelieving] generation.
The Expanded Bible	But first he must suffer many things and be rejected by ·the people of this time [· this generation].



Jonathan Mitchell NT	"Yet first, however, it continues necessary and binding for Him to at some point experience and suffer many things and even to be summarily thrown away as the result of testing, and be rejected away from this [present] generation.
P. Kretzmann Commentary	But first must He suffer many things, and be rejected of this generation. Kretzmann's <b>commentary</b> for vv. 20–25 have been placed in the <b>Addendum</b> .
Syndein/Thieme	<p>{The Cross Must Precede the Crown}</p> <p>“But first He must suffer many things . . . and be rejected {apodokimazo} by this generation.</p> <p>{Note: Apodokimazo means to put Jesus to the test for the purpose of approving Him. But, finding Him to not meet their specifications prescribed, they reject Him . . . because they find Him lacking. The problem is the legalistic Jews of the day have 'added' to the Word of God. They have set up their own Taboos (like 'no healing the sick on the Sabbath' is the example over and over) and then say Jesus does not meet the standard. We now know that the 2nd Person of the Godhead is and was the God of Israel . . . the only Member of the Godhead Who is ever seen . . . He not only set the standard . . . He was the standard (in the beginning was the Word and the Word WAS God!). So, in their human viewpoint standards, they judge Him as being 'lacking'. The problem was theirs not His.</p> <p>{Note: Next, Jesus is affirming again that in order for mankind to have salvation, He must go to the cross first - freely - and take the punishment for the guilt of sinning of all mankind. Become 'cherem' - see Joshua 6:16 and the last verse of the Old Testament - Malachi 4:6. Cherem means 'an unredeemable curse'. The word means "a ban, which cannot be reversed". It is a reference to anyone or any property put under a curse where death/destruction is the penalty - it is not redeemable. Cherem means to be accursed and not subject to redemption it and all in it is 'dedicated/sacrificed to the Lord' - see Leviticus 27. Christ was cherem so that we could be redeemed. He died for us because He took the cherem to Himself and He could not be redeemed.}</p>
Translation for Translators	But before that happens, I must suffer in many ways (OR, very much). And I will be rejected by people {people will reject me}, <i>even though they have observed me doing good for people.</i>
The Voice	<b>Jesus</b> (to His disciples): But first, He must face many sufferings. He must be rejected by this generation.

### Bible Translations with Many Footnotes:

NET Bible®	<p>But first he must<sup>73</sup> suffer many things and be rejected by this generation.</p> <p><sup>73sn</sup> The Son of Man's suffering and rejection by this generation is another "it is necessary" type of event in God's plan (Luke 4:43; 24:7, 26, 44) and the fifth passion prediction in Luke's account (9:22, 44; 12:50; 13:32-33; for the last, see 18:32-33).</p>
The Spoken English NT	<p>But first he's destined to be treated very badly<sup>t</sup> and be rejected by this generation.</p> <p><sup>t</sup> Lit. "But first it is necessary for him to suffer many things" (see the parallel in Matthew 16:21).</p>

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

A Faithful Version	But first it is necessary for Him to suffer many things and to be rejected by this generation.
Analytical-Literal Translation	"But first it is necessary [for] Him to suffer many [things] and to be rejected by this generation.
An Understandable Version	But first He must experience much suffering and be rejected by the people of this generation.

Berean Literal Bible	But first it behooves Him to suffer many things, and to be rejected by this generation.
Far Above All Translation	But first he must undergo much suffering and be rejected by this generation.
Modern Literal Version 2020	But first it is essential for him to suffer many things and to be rejected* away from this generation.
New Matthew Bible	But first he must suffer many things, and be refused by this nation.
Webster's Translation	But first he must suffer many things, and be rejected by this generation.

**The gist of this passage:** Jesus points out that Messiah will suffer many things and be repudiated by His people, Israel.

<b>Luke 17:25a</b>			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
proton (πρῶτον) [pronounced PRO-ton]	<i>first (in time, place, order, or importance); before, at the beginning, chiefly, (at, at the) first (of all)</i>	adverb of order	Strong's #4412 (neuter of #4413)
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
deí (δεῖ) [pronounced digh]	<i>to need, to be necessary, to have need of, a need which is inevitable in the nature of things</i>	3 <sup>rd</sup> person singular, present impersonal active indicative	Strong's #1163
This verb can be used impersonally, as in: <i>it is (was, etc.) necessary, it is right and proper that.</i>			
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846
polus, pollos (πολύς, πολλός) [pronounced poll-OOS, pol-LOSS]	<i>many, much, great, large; often, mostly, largely as a substantive: many things</i>	neuter plural adjective, accusative case	Strong's #4183
paschô/pathô/penthô (πάσχω/πάθω/πένθω) [pronounced PAHS-khoh/ PATH-oh/ PEHN-thoh]	<i>to be affected or have been affected, to feel, have a sensible experience, to experience a sensation or impression (usually painful), to undergo; in a good sense, to be well off; in a bad sense, to suffer sadly, be in a bad plight; used of a sick person</i>	aorist active infinitive	Strong's #3958

**Translation:** But first, it is necessary for Him to suffer greatly...

Before the second coming of the Son of Man, He must first suffer greatly, Jesus explains to His disciples.

The verb here is the aorist active infinitive of paschô/pathô/penthô (πάσχω/πάθω/πένθω) [pronounced PAHS-khoh/ PATH-oh/ PEHN-thoh], which means, *to be affected or have been affected, to feel, have a sensible experience, to experience a sensation or impression (usually painful), to undergo; in a good sense, to be well off; in a bad sense, to suffer sadly.* Strong's #3958. Jesus is going to have a painful experience first.

The cross must come before the crown. Unless we have been redeemed, the Lord does not have a royal family for Him to rule with. We cannot be redeemed apart from the cross.

Luke 17:25b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
apodokimazō (ἀποδοκιμάζω) [pronounced <i>ahp-odd-ok-ee-MAHD-zoh</i> ]	<i>to disapprove, reject, repudiate; to put out of office [place]</i>	aorist passive infinitive	Strong's #593
This means <i>to reject based upon examination or testing for an office.</i>			
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
tês (τῆς) [pronounced <i>tayc</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
genea (γενεά) [pronounced <i>ghen-eh-AH</i> ]	<i>generation; family; race, (group of) people; genealogy; nation, age, [period of] time</i>	feminine plural noun; genitive/ablative case	Strong's #1074
tautês (ταύτης) [pronounced <i>TAO-tace</i> ]	<i>this, that, of this one, from this thing</i>	intermediate demonstrative pronoun; feminine singular, genitive/ablative case	Strong's #3778

**Translation:** ...and to be repudiated by this generation.

A key word in v. 25b is *genea* (γενεά) [pronounced *ghen-eh-AH*], which can legitimately be translated, *generation; family; race, (group of) people; genealogy; nation, age, [period of] time*. Most translators translated this word *generation* for two reasons: (1) this is the word found in the KJV and (2) our word *generation* is based upon the Greek word *genea*. This latter thing is done many times in certain translations, and that approach is a serious mistake in many cases. Strong's #1074.

The passage which is even more important with regards to this word is in Matthew 24:34 **Truly, I say to you, this generation will not pass away until all these things take place.** (ESV) The problem is, the generation to which Jesus was speaking would pass away before all of the things he describe in Matthew 24 took place. However, the people of Israel or nation Israel or the Jewish race would not pass away until all of those things came to pass.

This nation or this generation (or the people of this age) will repudiate the Lord; they will reject Him.

All of this is key to the Kingdom of God, which Jesus legitimately offered to Israel. He was the King and He could have instituted His kingdom immediately after the cross and resurrection. However, Israel, as a whole, rejected Jesus Christ. He was repudiated by this generation.

Luke 17:25 **But first, it is necessary for Him to suffer greatly and to be repudiated by this generation.** (Kukis mostly literal translation)

Jesus understands all that He is saying, as He knows Isaiah 53. His disciples do not fully appreciate what He is telling them.

Luke 17:25 **But before these things happen, the Son of Man must first suffer greatly, having been rejected by the people of this age.** (Kukis paraphrase)

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**Judgment to come suddenly, as in the days of Noah or Lot**

**And just as it happened in the days of Noah, so it will be even in the days of the Son of the Man: they are eating, they are drinking, they are marrying and they are given in marriage; until that day entered Noah into the ark—and came the flood and was destroyed all.**

Luke  
17:26–27

**Just as it occurred in the days of Noah, so it will be even in the days of the Son of Man: they are eating, they are drinking, they are marrying and they are being given in marriage—until the day that Noah entered into the ark. Then the flood came and it destroyed everyone.**

**The end time judgment by the Son of Man is going to be very similar to what took place in the time of Noah—people will continue simply living their lives—eating, drinking, marrying and being given in marriage—until that day when Noah stepped onto the ark. Then the flood came and it destroyed everyone and everything.**

Here is how others have translated this verse:

**Ancient texts:**

- |                            |  |
|----------------------------|--|
| Westcott-Hort Text (Greek) | And just as it happened in the days of Noah, so it will be even in the days of the Son of the Man: they are eating, they are drinking, they are marrying and they are given in marriage; until that day entered Noah into the ark—and came the flood and was destroyed all.                        |
| Complete Apostles Bible    | And just as it happened in the days of Noah, so it will be also in the days of the Son of Man.<br>They were eating, they were drinking, they were marrying, they were given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all..                      |
| Douay-Rheims 1899 (Amer.)  | And as it came to pass in the days of Noe, so shall it be also in the days of the Son of man.<br>They did eat and drink, they married wives and were given in marriage, until the day that Noe entered into the ark and the flood came and destroyed them all.                                     |
| Holy Aramaic Scriptures    | And as it was in the days of Nukh {Noah}, thus it will be in the days of The Son of Man.<br>They were eating and drinking, and taking wives, and giving them to husbands, until the day that Nukh {Noah} entered into the Kula {the Ark} and the tuphana {the flood} came and destroyed every one. |
| James Murdock’s Syriac NT  | And as it was in the days of Noah, so will it be in the days of the Son of man.<br>They ate and drank, they took wives and were given to husbands, until the day that Noah entered the ark; and the flood came, and destroyed every one.   |
| Original Aramaic NT        | "And as it was in the days of Noah, thus shall it be the days of The Son of Man."<br>"For they were eating and drinking and taking wives and giving them to men until the day that Noah entered the ark and the flood came and destroyed everyone."  |
| Lamsa Peshitta (Syriac)    | "And as it was in the days of Noah, thus shall it be the days of The Son of Man."  |

“For they were eating and drinking and taking wives and giving them to men until the day that Noah entered the ark and the flood came and destroyed everyone.”

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	And as it was in the days of Noah, so will it be in the day of the Son of man. They were feasting and taking wives and getting married, till the day of the overflowing of the waters, when Noah went into the ark, and they all came to destruction.
Bible in Worldwide English	The way it was in the time of Noah is the way it will be in the time of the Son of Man. People ate and drank. They married and gave their daughters to be married. All this went on until the day when Noah went into his house built on a boat. Then there was much water and all the people outside the boat died.
Easy English	Remember what happened when Noah was alive. It will be like that at the time when the Son of Man returns to the earth. In Noah's time, people were eating their meals every day. Men and women continued to marry. They continued to do all this until the day when Noah went into his boat. Then it rained for a long time and there was deep water everywhere. The water killed all the people.
Easy-to-Read Version–2008	<p style="margin-left: 40px;">  We can read about Noah in <a href="#">Genesis 6</a>.</p> <p>“When the Son of Man comes again, it will be the same as it was when Noah lived. People were eating, drinking, and getting married even on the day when Noah entered the boat. Then the flood came and killed them all.</p>
Good News Bible (TEV)	As it was in the time of Noah so shall it be in the days of the Son of Man. Everybody kept on eating and drinking, and men and women married, up to the very day Noah went into the boat and the flood came and killed them all.
J. B. Phillips	In the time of the coming of the Son of Man, life will be as it was in the days of Noah. People ate and drank, married and were given in marriage, right up to the day when Noah entered the ark—and then came the flood and destroyed them all.
<i>The Message</i>	“The time of the Son of Man will be just like the time of Noah—everyone carrying on as usual, having a good time right up to the day Noah boarded the ship. They suspected nothing until the flood hit and swept everything away.
NIRV	“Remember how it was in the days of Noah. It will be the same when the Son of Man comes. People were eating and drinking. They were getting married. They were giving their daughters to be married. They did all those things right up to the day Noah entered the ark. Then the flood came and destroyed them all.
New Life Version	“As it was in the time of Noah, so will it be when the Son of Man comes back. People ate and drank. They married and were given in marriage. They did these things until the day Noah went into the large boat. Then the flood came and killed all the people on earth.

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

Casual English Bible	When the Son of Humans comes back, the world will be much like it was in the days of Noah. Everything seemed normal until the flood came. The people were going about their everyday lives: eating, drinking, and getting married. Then Noah got into the boat, the flood came, and everyone outside died.
The Living Bible	“When I return [ <i>When I return, implied. as indifferent to the things of God, implied</i> ] the world will be as indifferent to the things of God as the people were in Noah's day. They ate and drank and married—everything just as usual right up to the day when Noah went into the ark and the Flood came and destroyed them all.
New Berkeley Version	.

New Living Translation	“When the Son of Man returns, it will be like it was in Noah’s day. In those days, the people enjoyed banquets and parties and weddings right up to the time Noah entered his boat and the flood came and destroyed them all.
The Passion Translation	The same things that happened in the days of Noah will take place in the days of the Son of Man. They were eating, they were drinking, they were marrying, and they were given in marriage until the day Noah boarded the ark and the devastating flood came and swept them all away.
UnfoldingWord Simplified T.	But when I, the Son of Man, come again, people will be doing things just like people were doing at the time when Noah lived. At that time people ate and drank as usual, and they got married as usual, up until the day when Noah and his family entered the big boat. But then the flood came and destroyed all those who were not in the boat.
William's New Testament	And just as it was in the time of Noah, so it will be in the time of the Son of Man. People continued to eat, drink, marry, and be married, right up to the day when Noah went into the ark, and the Flood came and destroyed them all.

### Partially literal and partially paraphrased translations:

American English Bible	For just like it was back in the days of Noah is how it’ll be in the day of the Son of Man. Back then they were eating and drinking, getting married and being taken in marriage right up to the day that Noah entered the chest... And that’s when the Downpour arrived, destroying them all.
Beck’s American Translation NT for Everyone	‘What will it be like in the days of the son of man? It will be like the days of Noah. People were eating and drinking, they were getting married and giving wedding parties, until the day when Noah went into the ark – and that day the flood came and swept them all away.
20 <sup>th</sup> Century New Testament	As it was in the days of Noah, so will it be again in the days of the Son of Man. They were eating and drinking and marrying and being married, up to the very day on which Noah entered the ark, and then the flood came and destroyed them all.

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

Conservapedia Translation	As it was back in Noah's days, that's how it will be in the days of the Son, a human being. They ate and drank, they married and were given in marriage—right up to the time they went into the ark. Then the flood came and destroyed everyone.
Revised Ferrar-Fenton Bible	And, as it happened in the time of Noah, even so will it also be in the period of the Son of Man. They were eating, they were drinking, they were marrying, they were being betrothed, until the day arrived for Noah to enter the Ark; then the Deluge came, and destroyed them all.
International Standard V	“Just as it was in Noah’s time, so it will be in the days of the Son of Man. People [Lit. They] were eating, drinking, marrying, and being given in marriage right up to the day when Noah went into the ark. Then the flood came and destroyed all of them.
Montgomery NT	"And this was in the time of Noah, so will it be in the time of the Son of man. "Men were eating and drinking; they were marrying and being married, until the day that Noah entered into the ark, and the flood came and destroyed them all.
Urim-Thummim Version	And as it was in the days of Noah, so will it also be in the days of the Son of Man. They did eat, they drank, they married women, they were given in marriage, until the day that Noah entered into the ark vessel, and the flood came and destroyed them all.

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

New American Bible (2011)	As it was in the days of Noah, <sup>n</sup> so it will be in the days of the Son of Man; they were eating and drinking, marrying and giving in marriage up to the day that Noah entered the ark, and the flood came and destroyed them all. n. [17:26–27] Gn 6–8; Mt 24:37–39.
New English Bible–1970	<b>The Unknown Day and Hour</b> [Lk.17.26-30 → ] - Mt.24.36-44, Mk.13.32-37, Lk.17.34-36 'As things were in Noah's days, so will they be in the days of the Son of Man. They ate and drank and married, until the day that Noah went into the ark and the flood came and made an end of them all.
New Jerusalem Bible	'As it was in Noah's day, so will it also be in the days of the Son of man. People were eating and drinking, marrying wives and husbands, right up to the day Noah went into the ark, and the Flood came and destroyed them all.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"Also, at the time of the Son of Man, it will be just as it was at the time of Noah. People ate and drank, and men and women married, right up until the day Noah entered the ark; then the flood came and destroyed them all.
Holy New Covenant Trans.	"When I come again, it will be the same as it was when Noah lived. In the time of Noah, people were eating, drinking, getting married, and giving their daughters away in marriage — even on the day when Noah entered the ship. Then the flood came and killed everyone else.
The Scriptures 2009	"And as it came to be in the days of Noah, so also shall it be in the days of the Son of Adam: "They were eating, they were drinking, they were marrying, they were given in marriage, until the day that Noah went into the ark, and the flood came and destroyed them all.
Tree of Life Version	As it was in the days of Noah, so will it also be in the days of the Son of Man. But first He must suffer much and be rejected by this generation. They were eating, drinking, marrying, and being given in marriage, until the day Noah entered the ark. Then the flood came and destroyed them all. [The TLV placed v. 25 between vv. 26 & 27.]

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

Accurate New Testament	...and as [It] becomes in the days {of} noah so [It] will be and in the days [of] the son [of] the man [They] ate [They] drank [They] married [They] were promised (marriage) until whom day enters noah to the box and comes The Flood and [He] loses all [men]...
Alpha & Omega Bible	AND JUST AS IT HAPPENED IN THE DAYS OF NOAH, SO IT WILL BE ALSO IN THE DAYS OF THE SON OF MANKIND: THEY WERE EATING, THEY WERE DRINKING, THEY WERE MARRYING, THEY WERE BEING GIVEN IN MARRIAGE, UNTIL THE DAY THAT NOAH ENTERED THE ARK, AND THE FLOOD CAME AND DESTROYED THEM ALL.
Awful Scroll Bible	(")Now accordingly-as-to itself happened, from-within the days of Rest the same-as-this will also be, from-within the days of the son of the aspects-of-man, (")they regularly eat, they keep to drink; they continue to marry, they remain to become given-away-in-marriage, until the day which Rest came-toward into the ark, and the flood itself came and destroys- them all-together -away.
Concordant Literal Version	And according as it occurred in the days of Noah, thus will it be in the days of the Son of Mankind also." They ate, they drank, they married, they took out in marriage, until the day on which Noah entered into the ark, and the deluge came and destroys them all."
exeGesés companion Bible	And exactly as it became in the days of Noah,

so it also becomes  
 in the days of the Son of humanity:  
 they ate, they drank, they married, they married off  
 until the day Noah entered the ark,  
 and the cataclysm came and destroyed them all.

Orthodox Jewish Bible

And just as it was in the yamim of Noah, thus will it be also in the yamim of the Ben HaAdam (Moshiach, DANIEL 7:13-14). [BERESHIS 6:5-8; 7:6-24]  
 They were eating, drinking, marrying, and being given in marriage, until the Yom when Noah entered into the Tevah (Ark) and HaMabbul (the Flood) came and destroyed everything.

### Expanded/Embellished Bibles:

*The Amplified Bible*

And just as it was in the days of Noah, so it will be in the [f]time of [the second coming of] the Son of Man: the people were [g]eating, they were drinking, they were marrying, they were being given in marriage, [they were indifferent to God] until the day that Noah went into the ark, and the flood came and destroyed them all.

[f] Luke 17:26 This refers to the beginning of the Millennial kingdom when Christ returns physically and rules on earth.

[g] Luke 17:27 I.e. the people of Noah's time were living lives of ignorant bliss, without any concern or fear that their sins would bring down on them the judgment of God. [Kukis: the words *ignorant bliss* suggest that the corrupted race of man was happy and enjoying life—that was not the case.]

An Understandable Version

"And just as it happened in the days of Noah, so it will be in the days of the Son of man. People were eating and drinking and [men were] marrying and [women] were being given away in marriage [right up] until the day that Noah entered the ship and the Flood came and drowned them all.

The Expanded Bible

Just as it was ·when Noah lived [<sup>L</sup> in the days of Noah; Gen. 6—9], so it will be ·when the Son of Man comes again [<sup>L</sup> in the days of the Son of Man]. People were eating, drinking, marrying, and ·giving their children to be married [or being given in marriage] until the day Noah entered the boat. Then the flood came and ·killed [destroyed] them all.

Jonathan Mitchell NT

"Also, correspondingly as (just as; accordingly as) it was birthed (happened; occurred) within the days of Noah, in this way (thus) it will also progress being – within the days of the Son of the Man:

"they were eating, they continued drinking, they kept on marrying, they were habitually given (or: taken out) in marriage – until which day Noah at one point entered into the ark, and then the down-washing (flood; cataclysm) suddenly came and at once destroyed them all.

P. Kretzmann Commentary

#### Verses 26-30

The suddenness of Christ's advent:

And as it was in the days of Noe, so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the Flood came, and destroyed them all.

Syndein/Thieme

``And, just as it was in the days of Noah . . . so too it will be in the 'days of the Son of Man'.

{Note: A new civilization always begins with believers only. In the flood, all unbelievers died. The same will be true of the Millennium. Only believers will go into it. So, before the former civilization ended, people continued to do their normal day to day activities, with no idea that the end of their civilization was at hand.}

``They kept on eating . . . they kept on drinking . . . they kept on marrying . . . they kept on being given in marriage . . . until/'right up to' the day Noah entered the ark. Then the deluge/flood {kataklusmos} came and destroyed {apollumi} them all.



Translation for Translators	But when I, the one who came from heaven, <i>come again, people</i> will be doing things just like people were doing at the time when [MTY] Noah lived. <i>At that time</i> people ate and drank as usual, and they got married as usual, up until the day when Noah <i>and his family</i> entered the big boat. But then the flood came and destroyed all those <i>who were not in the boat</i> .
The Voice	<b>Jesus</b> (to His disciples): The days of the Son of Man will be like the days of Noah. People were eating, drinking, marrying, and being given in marriage. <i>Everything seemed completely normal</i> until the day Noah entered the ark. Then it started raining, and soon they were all destroyed by the flood.

### Bible Translations with Many Footnotes:

NET Bible®	<p>Just<sup>74</sup> as it was<sup>75</sup> in the days of Noah,<sup>76</sup> so too it will be in the days of the Son of Man. People<sup>77</sup> were eating,<sup>78</sup> they were drinking, they were marrying, they were being given in marriage – right up to the day Noah entered the ark. Then<sup>79</sup> the flood came and destroyed them all.<sup>80</sup></p> <p><sup>74tn</sup> Here καί (kai) has not been translated because of differences between Greek and English style.</p> <p><sup>75tn</sup> Or “as it happened.”</p> <p><sup>76sn</sup> Like the days of Noah, the time of the flood in Gen 6:5-8:22, the judgment will come as a surprise as people live their day to day lives.</p> <p><sup>77tn</sup> Grk “They.” The plural in Greek is indefinite, referring to people in general.</p> <p><sup>78tn</sup> These verbs (“eating... drinking... marrying... being given in marriage”) are all progressive imperfects, describing action in progress at that time.</p> <p><sup>79tn</sup> Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.</p> <p><sup>80sn</sup> Like that flood came and destroyed them all, the coming judgment associated with the Son of Man will condemn many.</p>
The Spoken English NT	<p>Just like it was in Noah’s day,<sup>u</sup> that’s how it’s going to be in the Human One’s day.<sup>v</sup> They were eating and drinking, marrying and getting married-right up to the day that Noah went into the ark, and the flood came and destroyed them all.</p> <p>u. Lit. “days.” Gen_7:6-23.</p> <p>v. Lit. “days.”</p>

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

Analytical-Literal Translation	"And just as it happened in the days of Noah, so will it be also in the days of the Son of Humanity: they were eating, they were drinking, they were marrying, [and] they were being given in marriage, until which day that Noah entered into the ark, and the flood came and destroyed [them] all.
Bond Slave Version	And as it was in the days of Noe, so will it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.
Modern Literal Version 2020	And just-as it happened in the days of Noah, so it will also be in the days of the Son of Man. They were eating; they were drinking; they were marrying; they were being betrothed, till which day that Noah entered into the ark, and the flood came and destroyed them all.
New Matthew Bible	As it happened in the time of Noah, so shall it be in the time of the Son of man: they ate, they drank, they married wives, and were married, right up to the same day that Noah went into the ark; and the flood came and destroyed them all.
Revised Young's Lit. Trans.	'And, as it came to pass in the days of Noah, so shall it be also in the days of the Son of Man; they were eating, they were drinking, they were marrying, they were given in marriage, till the day that Noah entered into the ark, and the deluge came, and destroyed all;...

A Voice in the Wilderness And as it was in the days of Noah, so it will be also in the days of the Son of Man: They ate, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came and destroyed them all.

**The gist of this passage:** Jesus compares the coming of the Son of Man to the days of Noah when the floods came.

26-27

<b>Luke 17:26a</b>			
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
kathōs (καθώς) [pronounced <i>kath-OCE</i> ]	<i>1) according as, according to; 1a) just as, even as, inasmuch as, as; 1b) in proportion as, in the degree that, that; 2) since, seeing that, agreeably to the fact that; 3) when, how, after that</i>	adverb	Strong's #2531
gínomai ( γίνομαι) [pronounced <i>GIN-oh-mī</i> ]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 <sup>rd</sup> person 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>			
en (ἐν) [pronounced <i>en</i> ]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tais (ταῖς) [pronounced <i>taiç</i> ]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588
hēmerai (ἡμέραι) [pronounced <i>hay-MEH-rai</i> ]	<i>days; time; years, age, life</i>	feminine plural noun; dative, locative or instrumental case	Strong's #2250
Nōe (Νῶε) [pronounced <i>NO-eh</i> ]	<i>rest; transliterated, Noe, Noah</i>	masculine singular proper noun; Indeclinable	Strong's #3575

**Translation:** Just as it occurred in the days of Noah,...

Jesus is now going to draw a parallel between the end times (when Jesus returns and institutes the Kingdom of God on this earth) and the times of Noah (when the floods came).

The big picture here is, in each case, a new civilization consisting only of believers was begun. See the Doctrine of Civilizations (by R. B. Thieme, Jr.) in the Addendum.

## Luke 17:26b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoútô (οὗτω) [pronounced HOO-toh]	<i>this one; thus; so, in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong's #3779
Here, it is spelled, hoútôs (οὕτως) [pronounced HOO-tohç]. According to Strong's, this adds the sigma when it comes before a vowel, but it comes before a consonant here.			
esomai (ἔσομαι) [pronounced EHS-om-ahée]	<i>future tense of "to be"</i>	3 <sup>rd</sup> person singular, future indicative	Strong's #2071 (a form of #1510)
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tais (ταῖς) [pronounced taiç]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588
hêmerai (ἡμέραι) [pronounced hay-MEH-rai]	<i>days; time; years, age, life</i>	feminine plural noun; dative, locative or instrumental case	Strong's #2250
tu (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
huios (υἱός, οὐ, ó) [pronounced hwee-OSS]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, genitive/ablative case	Strong's #5207
tu (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
anthrôpos (ἄνθρωπος) [pronounced ANTH-row-pos]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; genitive/ablative case	Strong's #444

This is pieced together from 3 previous passages.

**Translation:** ...so it will be even in the days of the Son of Man:...

The end time, followed by the **Millennium**, is going to be similar to the days of Noah. Then Jesus explains how this is.

The parallel between these two events can be summed up by judgment and deliverance. One set of people were judged and another group were delivered in the judgment. The corrupted human race was judged and destroyed by the flood waters; but Noah and his family were delivered. The ones being judged were removed from the earth and Noah and his family remained to populate the earth again.

When the Lord returns, those who have not believed in Him are removed from the earth in judgment (this is known as the baptism of fire); and those who have believed in the Lord during the Tribulation will remain on the earth and go into the Millennial Kingdom (and repopulate the earth).

Luke 17:26 **Just as it occurred in the days of Noah, so it will be even in the days of the Son of Man:...** (Kukis mostly literal translation)

Luke 17:27a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
esthiō (ἐσθίω) [pronounced es- <b>THEE</b> -oh]	<i>to eat; to eat (consume) a thing; to take food, eat a meal; metaphorically to devour, consume</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #2068
pinō/riō/roō (πίνω/πίω/πόω) [pronounced <b>PEE</b> -noh/ <b>PEE</b> -oh/ <b>POH</b> -oh]	<i>to drink, to imbibe; figuratively, to receive into the soul what serves to refresh strengthen, nourish it unto life eternal</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #4095
gamēō (γαμέω) [pronounced gam- <b>EH</b> -oh]	<i>to marry, to lead in marriage, take to wife; to get married, to give one's self in marriage; to give a daughter in marriage</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #1060
gamískō (γαμίσκω) [pronounced gam- <b>IHS</b> -koe]	<i>to give in marriage, to espouse (a daughter to a husband)</i>	3 <sup>rd</sup> person plural, imperfect passive indicative	Strong's #1061

**Translation:** ...they are eating, they are drinking, they are marrying and they are being given in marriage—...

People are going to be carrying on with their normal lives. Despite all of the weirdness lately in the world today, with there being 57 genders and all, eating, drinking, marriage and being married will continue as normal things that people do.

Luke 17:27b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
achri/achris (ἄχρι/ἄχρις) [pronounced <b>AHKH</b> -ree/ <b>AHKH</b> -rece]	<i>until, unto, while, till; up to, as far as; for, in, into</i>	preposition or conjunction:	Strong's #891
hês (ἧς) [pronounced hayç]	<i>from whom, from which, from what, of that; of whom, of that, whose</i>	feminine singular, genitive/ablative case	Strong's #3739 (perhaps a form of #3588)
hêmera (ἡμέρα) [pronounced hay- <b>MEH</b> -raw]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun, genitive/ablative case	Strong's #2250

Luke 17:27b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eiserchomai (εἰσερχομαι) [pronounced <i>ice-ER-khom-ah-ee</i> ]	<i>to enter [in]; to go in [through]; to come in [through]</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1525
Nōe (Νῶε) [pronounced <i>NO-eh</i> ]	<i>rest; transliterated, Noe, Noah</i>	masculine singular proper noun; Indeclinable	Strong's #3575
eis (εἰς) [pronounced <i>ICE</i> ]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
tên (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)
kibôtos (κιβωτός) [pronounced <i>kib-oh-TOSS</i> ]	<i>ark, (wooden) chest</i>	masculine singular noun, accusative case	Strong's #2787

This word is used both for the ark that Noah built (Matt. 24:38 Luke 17:27 Heb. 11:7 1Peter 3:20) and for the Ark of the Covenant (Hebrews 9:4 Revelation 11:19).

**Translation:** ...until the day that Noah entered into the ark.

Everything seemed normal in the world (despite the great degeneracy of that time) until the day that Noah stepped onto the ark. That was the endpoint of that period of time. People had made their choice by that time. Noah's family members followed him.

The rest of the earth stood outside the ark mocking Noah.

Luke 17:27c			
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
érchomai (ἔρχομαι) [pronounced <i>AIR-khoh-my</i> ]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2064
ho (ὁ) [pronounced <i>hoh</i> ]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588

## Luke 17:27c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kataklysmos (κατακλυσμός) [pronounced <i>kaht-ahk- looc-MOSS</i> ]	<i>inundation, flood, deluge</i> ; used only of Noah's flood in the New Testament	masculine singular noun, nominative case	Strong's #2627

**Translation:** Then the flood came...

After Noah stepped onto the ark and the door was closed, the flood came. This was the judgment which would take place. **Fallen angels** had been given some freedom, and they corrupted the entire human race.

Throughout human history, God shows us that there cannot be fallen angels, unregenerate man, or sin natures in the world. These things always bring conflict, rebellion and corruption.

## Luke 17:27d

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
apollumi (ἀπόλλυμι) [pronounced <i>ap-OL- loo-mee</i> ]	<i>to destroy; to put out of the way entirely, abolish, put an end to ruin; render useless; to kill; to declare that one must be put to death; metaphorically to devote or give over to eternal misery in hell; to perish, to be lost, ruined, destroyed; to lose</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #622
pantas (πάντας) [pronounced <i>PAHN- tas</i> ]	<i>the whole, all (of them), everyone</i>	masculine plural adjective, accusative case	Strong's #3956

**Translation:** ...and it destroyed everyone.

Everyone and everything was destroyed by the flood waters. This is described in great detail in **Genesis 6** ([HTML](#)) ([PDF](#)) ([WPD](#)).

All those in opposition to Israel would be destroyed in the end times, at the coming of the Lord.

**Application:** What about today? What about the things taking place in the United States (I write this in 2023). The United States is not a part of Biblical prophecy. What we will or won't be in the end times is unknown to us. We have become, as a country, considerably more degenerate—especially in the past 20+ years. We have not only accepted, but glorified things in our culture which are sin (homosexuality is one of these things). This indicates that the United States, as a country, is going down. Now, how far we will go, is completely unknown at this time. But it certainly appears that we are facing great divine discipline as a nation. We have enjoyed great freedoms as a people for over two hundred years. However, our perversity has turned to pederasty and it is particularly dangerous for a nation to tolerate that.

**Application:** There are not specific steps that we take as a nation and as a country to turn us around. No in the realm of societal changes. The only way that this can be turned around is more people being saved and more

people being turned toward Bible doctrine and the teaching of the Word of God. There are no set of laws that we need to get out there and vote for; there is no roster of political candidates who we need to get behind. We are becoming more mired in perversion and anti-God thinking, and that will be turned around by human volition or by divine discipline.

**Application:** I see our precipitous downhill slide as a culture as being extremely dangerous to our nation's survival. But this cannot be solved by social action, legislation or voting in the right candidates. A cultural change is necessary, based upon the truth of God in the souls of American citizens.

Luke 17:27 ...they are eating, they are drinking, they are marrying and they are being given in marriage—until the day that Noah entered into the ark. Then the flood came and it destroyed everyone. (Kukis mostly literal translation)

Luke 17:26–27 Just as it occurred in the days of Noah, so it will be even in the days of the Son of Man: they are eating, they are drinking, they are marrying and they are being given in marriage—until the day that Noah entered into the ark. Then the flood came and it destroyed everyone. (Kukis mostly literal translation)

In the **Addendum**, there is an overview of **Genesis 6–7**.

Luke 17:26–27 The end time judgment by the Son of Man is going to be very similar to what took place in the time of Noah—people will continue simply living their lives—eating, drinking, marrying and being given in marriage—until that day when Noah stepped onto the ark. Then the flood came and it destroyed everyone and everything.

Some will be watching the signs; others will continue living life as if nothing was happening. For those who are ignoring the signs, the suddenness of divine judgment will be dramatic. It will suddenly occur, despite all of the signs given for the end times in Scripture.

Similarly, just as it came about in the days of Lot, they were eating, they were drinking, they were buying, they were selling, they were planting, they were building—but in that day went out Lot from Sodom, He rained fire and sulphur from heaven and He destroyed everyone.

Luke  
17:28–29

In like fashion, just as it happened in the days of Lot, they were eating [and] they were drinking; they were buying [and] they were selling; they were planting [and] they were building—but in the day that Lot went out from Sodom, God [lit., *He*] rained down fire and (burning) sulphur from the sky; He destroyed everyone.

God brought down a similar judgment in the days of Lot. The people carried on with their normal lives—they ate and drank, they bought and sold, they planted and they built homes and other buildings. However, on the very day that Lot exited Sodom, God rained down fire and burning sulphur from the heavens upon the people of Sodom. He destroyed everyone and everything.

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek) Similarly, just as it came about in the days of Lot, they were eating, they were drinking, they were buying, they were selling, they were planting, they were building—but in that day went out Lot from Sodom, He rained fire and sulphur from heaven and He destroyed everyone.

Complete Apostles Bible	Likewise also as it happened in the days of Lot; they were eating, they were drinking, they were buying, they were selling, they were planting, they were building; but on the day that Lot went out from Sodom, it rained fire and brimstone from heaven and destroyed them all.
Douay-Rheims 1899 (Amer.)	Likewise as it came to pass in the days of Lot. They did eat and drink, they bought and sold, they planted and built. And in the day that Lot went out of Sodom, it rained fire and brimstone from heaven and destroyed them all.
Holy Aramaic Scriptures	And again, as it was in the days of Lut {Lot}, they were eating and drinking and buying and selling and planting, and were building. But, in the day that Lut {Lot} went out from Sadum {Sodom}, MarYa {The Lord-YHWH} rained nura and kebritha {fire and brimstone} from the Shmaya {the Heavens}, and destroyed them all.
James Murdock's Syriac NT	And again, as it was in the days of Lot; they ate and drank, bought and sold, planted and built. But in the day that Lot went out of Sodom, the Lord rained fire and sulphur from heaven, and destroyed them all.
Original Aramaic NT	"And again, just as it was in the days of Lot, they were eating and drinking and buying and selling and planting and building." "But in the day that Lot went out from Sadom, THE LORD JEHOVAH caused it to rain fire and brimstone from the sky and destroyed all of them."
Lamsa Peshitta (Syriac)	"And again, just as it was in the days of Lot, they were eating and drinking and buying and selling and planting and building." "But in the day that Lot went out from Sadom, THE LORD JEHOVAH caused it to rain fire and brimstone from the sky and destroyed all of them."

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	In the same way, in the days of Lot; they were feasting and trading, they were planting and building; But on the day when Lot went out of Sodom, fire came down from heaven and destruction came on them all.
Bible in Worldwide English	It was the same way in the time of Lot. People ate and drank. They bought and sold. They planted and built. Then one day Lot went out of the city of Sodom. Then on that day fire and burning rock came down from the sky and killed all the people.
Easy English	The same kind of thing happened when Lot was alive. People in the city of Sodom were eating their meals every day. They were buying and selling things. They were planting their seeds and they were building their houses. But one day Lot went away from Sodom. On that same day, God caused it to rain fire and burning stones from the sky. This killed all the people in Sodom.
Easy-to-Read Version–2008	<p style="text-align: center;">  We can read about Lot in <a href="#">Genesis 19</a>.</p> "It will be the same as during the time of Lot, when God destroyed Sodom. Those people were eating, drinking, buying, selling, planting, and building houses for themselves. They were doing these things even on the day when Lot left town. Then fire and sulfur rained down from the sky and killed them all.
<i>God's Word™</i>	"The situation will also be like the time of Lot. People were eating, drinking, buying and selling, planting and building. But on the day that Lot left Sodom, fire and sulfur rained from the sky and destroyed all of them.
Good News Bible (TEV)	It will be as it was in the time of Lot. Everybody kept on eating and drinking, buying and selling, planting and building. On the day Lot left Sodom, fire and sulfur rained down from heaven and killed them all.



J. B. Phillips	It will be just the same as it was in the days of Lot. People ate and drank, bought and sold, planted and built, but on the day that Lot left Sodom, it rained fire and brimstone from heaven, and destroyed them all.
<i>The Message</i>	“It was the same in the time of Lot—the people carrying on, having a good time, business as usual right up to the day Lot walked out of Sodom and a firestorm swept down and burned everything to a crisp.
NIRV	“It was the same in the days of Lot. People were eating and drinking. They were buying and selling. They were planting and building. 29 But on the day Lot left Sodom, fire and sulfur rained down from heaven. And all the people were destroyed.
New Life Version	It was the same in the time of Lot. People ate and drank. They bought and sold. They planted and built. But the day Lot left the city of Sodom, fire and sulphur came down from heaven like rain. It killed all the people of Sodom.
New Simplified Bible	»The days of Lot were similar. They ate, they drank, they bought, they sold, they planted and they built. »But when Lot left Sodom it rained fire and brimstone from heaven, and destroyed them all.

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

Casual English Bible	The world will also be very much like it was in the days of Lot. The people ate, drank, bought and sold, planted, and built. When Lot left the city of Sodom, a firestorm of burning sulfur rained down from the sky and killed everyone there.
Contemporary English V.	When Lot lived, people were also eating and drinking. They were buying, selling, planting, and building. But on the very day Lot left Sodom, fiery flames poured down from the sky and killed everyone.
The Living Bible	“And the world will be as it was in the days of Lot: people went about their daily business—eating and drinking, buying and selling, farming and building— until the morning Lot left Sodom. Then fire and brimstone rained down from heaven and destroyed them all.
New Berkeley Version	.
New Living Translation	“And the world will be as it was in the days of Lot. People went about their daily business—eating and drinking, buying and selling, farming and building— until the morning Lot left Sodom. Then fire and burning sulfur rained down from heaven and destroyed them all.
The Passion Translation	“The days of the Son of Man can also be compared to the days of Lot. The people of that time lived their lives as normal. They got married, raised families, built homes and businesses, yet they were totally unaware of what was coming until the day Lot departed from Sodom. The sky opened up and rained fire and burning sulfur upon them, destroying everyone and everything they had built. So it will be on the day of the unveiling of the Son of Man. V. 30 is included for context.
UnfoldingWord Simplified T.	Similarly, when Lot lived in the city of Sodom, people there ate and drank as usual. They bought things and they sold things. They planted crops and they built houses as usual. But on the day that Lot left Sodom, fire and burning sulfur came down from the sky and destroyed all those who stayed in the city.
William's New Testament	It was so in the time of Lot; people continued to eat, drink, buy, sell, plant, and build; and the very day Lot went out of Sodom, it rained fire and brimstone from heaven and destroyed them all.

### Partially literal and partially paraphrased translations:

American English Bible	‘The same thing happened in Lot’s day. They were also eating and drinking, buying, selling, planting, and building right up until the day that Lot [fled from] Sodom. Then fire and sulfur rained down from the sky, destroying them all.
Beck’s American Translation	.

- Breakthrough Version** Likewise, just as it happened in the days of Lot: they were eating; they were drinking; they were buying; they were selling; they were planting; they were building. But on the day that Lot went out away from Sodom, it rained fire and sulfur from heaven and ruined everyone.
- A. Campbell's Living Oracles** In like manner as it was in the days of Lot, they eat, they drank, they bought, they sold, they planted, they built; but on the day that Lot left Sodom, it rained fire and brimstone from heaven, which destroyed them all; so it will be on the day when the Son of Man shall appear. V. 30 is included for context.

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

- Conservapedia Translation** Just as it had been in the time of Lot: they ate, they drank, bought and sold, farmed and built; But on the same day that Lot left Sodom, it rained fire and brimstone from heaven, and destroyed them all.
- God's Truth (Tyndale)** Likewise also, as it chanced in the days of Lot. They ate, they drank, they bought, they sold, they planted, they built. And even the same day that Lot went out of Zodom (*Sodom*), it rained fire and brimstone from heaven, and destroyed them all.
- Leicester A. Sawyer's NT** In like manner also as it was in the days of Lot; they eat, drank, bought, sold, planted, built; but on the day that Lot went out of Sodom it rained fire and sulphur from heaven, and destroyed all; so shall it be in the day when the Son of man is revealed. V. 30 is included for context.
- Urim-Thummim Version** Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they constructed; But the same day that Lot went out of Sodom it rained fire and brimstone from the skies, and destroyed them all.
- Weymouth New Testament** The same was true in the time of Lot: they were eating and drinking, buying and selling, planting and building; but on the day that Lot left Sodom, God rained fire and brimstone from the sky and destroyed them all.

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

- New American Bible (2011)** ° Similarly, as it was in the days of Lot: they were eating, drinking, buying, selling, planting, building; on the day when Lot left Sodom, fire and brimstone rained from the sky to destroy them all.  
o. [17:28–29] Gn 18:20–21; 19:1–29.
- New Catholic Bible** “The same thing happened in the days of Lot. People were eating and drinking, buying and selling, planting and building. But on the day that Lot left Sodom, fire and brimstone rained down from heaven and destroyed all of them.
- Revised English Bible–1989** So too in the days of Lot, they ate and drank, they bought and sold, they planted and built; but on the day that Lot left Sodom, fire and sulphur rained from the sky and made an end of them all.

**Jewish/Hebrew Names Bibles:**

- Complete Jewish Bible** Likewise, as it was in the time of Lot — people ate and drank, bought and sold, planted and built; but the day Lot left S'dom, fire and sulfur rained down from heaven and destroyed them all.
- Holy New Covenant Trans.** "It will be just like it was in the time of Lot. Those people were eating, drinking, buying, selling, planting, and building houses. The people were doing these things even on the day when Lot left Sodom. Then fire and sulfur rained down from the sky and killed them all.
- The Scriptures 2009** “And likewise, as it came to be in the days of Lot: They were eating, they were drinking, they were buying, they were selling, they were planting, they were building, but on the day Lot went out of Sedom it rained fire and sulphur from heaven and destroyed all.

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

Accurate New Testament	...similarly as [It] becomes in the days {of} lot [They] ate [They] drank [They] bought [They] sold [They] planted [They] built [on] whom but day proceeds lot from sodom* [He] showers fire and sulfur from heaven and [He] loses all [men]...
Awful Scroll Bible	(")Similarly also as itself occurred, from-within the days of Wrap they regularly eat, they keep to drink; they continue to buy; they retain to sell; they repeatedly planted; they sustain to build-the-houses-of, (")but the day Wrap went-out from Scorched He rained fire and brimstone from the expanse, and destroys- them all-together -away.
Concordant Literal Version	Likewise, according as it occurred in the days of Lot, they ate, they drank, they bought, they sold, they planted, they built." Yet on the day in which Lot came out from Sodom, fire and sulphur rains from heaven and destroys them all."
exeGesés companion Bible	Likewise also, so it became in the days of Lot; they ate, they drank, they bought, they sold, they planted, they built: but the same day Lot came from Sedom fire and sulphur rained from the heavens and destroyed all.
Orthodox Jewish Bible	Likewise, just as it was in the yamim of Lot: they were eating, drinking, buying, selling, planting, and building. [Gn 19:1-28] But on the Yom when Lot went out from Sdom, from Shomayim it rained down eish and gofrit and destroyed everything.

**Expanded/Embellished Bibles:**

<i>The Amplified Bible</i>	It was the same as it was in the days of Lot. People were eating, they were drinking, they were buying, they were selling, they were planting, they were building [carrying on business as usual, without regard for their sins]; but on the [very] day that Lot left Sodom it rained fire and brimstone (burning sulfur) from heaven and destroyed them all..
An Understandable Version	"It happened in a similar way in the days of Lot [ <i>i.e., Abraham's nephew</i> ]. People were eating and drinking and buying and selling and planting and building. But on the day that Lot left Sodom, fire and sulfur rained down from the sky and consumed them all.
The Expanded Bible	It will be the same as ·during the time [ <sup>l</sup> in the days] of Lot. People were eating, drinking, buying, selling, planting, and building. But the day Lot left Sodom, fire and ·sulfur [ <sup>T</sup> brimstone] rained down from ·the sky [heaven] and ·killed [destroyed] them all [Gen. 19].
Jonathan Mitchell NT	"Likewise, just as it was birthed (happened; occurred; came to be) within the days of Lot: they were eating, they continued drinking, they kept on buying (or: doing business) at the marketplace, they were repeatedly selling, they were seasonally planting, they were periodically building... "but on the day in which Lot came (or: at one went) out from Sodom, it suddenly rained fire and sulphur from [the] sky and atmosphere (or: fire – even deity and the divine nature – from heaven), and at once destroyed them all.
Syndein/Thieme	`` Likewise, just as it was in the days of Lot, they kept on eating . . . they kept on drinking . . . they kept on buying. . . they kept on selling. . . they kept on planting . . . they kept on building.

“But on the day that Lot went out from Sodom . . . fire and sulfur rained down from heaven/'the sky' and destroyed {apollumi} them all.

Translation for Translators

Similarly, when Lot lived *in Sodom city*, people *there* ate and drank *as usual*. They bought things and they sold things. They planted *crops* and they built *houses as usual*. But on the day that Lot *and his family* left Sodom, fire and *burning sulfur* came down from the sky and destroyed all those *who stayed in the city*.

The Voice

**Jesus** (to His disciples): It was just the same in the days of Lot. People were eating, drinking, buying, selling, planting, building, *and carrying on business as usual*. But then came the day when Lot left Sodom—a different kind of rain began to fall, and they were all destroyed by fire and sulfur falling from the sky.  
Genesis 19:24

### Bible Translations with Many Footnotes:

NET Bible®

Likewise, just as it was<sup>81</sup> in the days of Lot, people<sup>82</sup> were eating, drinking, buying, selling, planting, building; but on the day Lot went out from Sodom, fire and sulfur rained down from heaven and destroyed them all.<sup>83</sup>

<sup>81tn</sup> Or “as it happened.”

<sup>82tn</sup> Grk “they.” The plural in Greek is indefinite, referring to people in general.

<sup>83sn</sup> And destroyed them all. The coming of the Son of Man will be like the judgment on Sodom, one of the most immoral places of the OT (Genesis 19:16-17; Deuteronomy 32:32-33; Isa 1:10).

The Spoken English NT

It'll also be just like what happened in Lot's day.<sup>w</sup> They were eating and drinking, buying and selling, planting their fields, and building their houses. But on the day that Lot left Sodom, fire and sulfur rained down from heaven and destroyed them all.

<sup>w</sup> Lit. “days.” Gen\_18:20-21; Gen\_19:1-29.

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

Analytical-Literal Translation

"Likewise also, as it happened in the days of Lot: they were eating, they were drinking, they were buying, they were selling, they were planting, [and] they were building; but [on the] day which Lot went out from Sodom, He rained fire and sulfur [or, brimstone] from heaven and destroyed [them] all.

Far Above All Translation

And similarly with what happened in the days of Lot: they were eating, drinking, buying, selling, planting and building, but on the day when Lot departed from Sodom, it rained fire and sulphur from heaven and destroyed them all.

Modern Literal Version 2020

Likewise, even as it happened in the days of Lot; they were eating; they were drinking; they were buying; they were selling; they were planting; they were building; but in the day which Lot went forth from Sodom, it rained fire and brimstone from heaven and destroyed them all.

New Matthew Bible

Likewise also as it happened in the days of Lot: they ate, they drank, they bought, they sold, they planted, they built. And even the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all.

Revised Young's Lit. Trans.

...in like manner also, as it came to pass in the days of Lot; they were eating, they were drinking, they were buying, they were selling, they were planting, they were building; and on the day Lot went forth from Sodom, He rained fire and brimstone from heaven, and destroyed all.

Updated Bible Version 2.17

Likewise even as it came to pass in the days of Lot; they ate, they drank, they bought, they sold, they planted, they built; but in the day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all: after the same manner it will be in the day that the Son of Man is revealed. V. 30 is included for context.

**The gist of this passage:** Jesus said that His return would like the days of Lot in Sodom.  
28-29

### Luke 17:28a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
homoiōs (ὁμοίως) [pronounced <i>hom-OY- oce</i> ]	<i>likewise, similarly, so, equally, in the same way</i>	adverb	Strong's #3668
kathōs (καθώς) [pronounced <i>kath- OCE</i> ]	<i>1) according as, according to; 1a) just as, even as, inasmuch as, as; 1b) in proportion as, in the degree that, that; 2) since, seeing that, agreeably to the fact that; 3) when, how, after that</i>	adverb	Strong's #2531
gínomai (γίνομαι) [pronounced <i>GIN-oh- mī</i> ]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 <sup>rd</sup> person 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>			
en (ἐν) [pronounced <i>en</i> ]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tais (ταῖς) [pronounced <i>taïç</i> ]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588
hēmerai (ἡμέραι) [pronounced <i>hay-MEH- raï</i> ]	<i>days; time; years, age, life</i>	feminine plural noun; dative, locative or instrumental case	Strong's #2250
Most of this is v. 26a. I believe that this is an intentional teaching technique, where phrases are repeated, in order to draw attention to what is being taught. This has happened several times in this chapter.			
Lôt (Λώτ) [pronounced <i>lote</i> ]	<i>veil, covering; transliterated, Lot</i>	proper masculine singular noun; transliterated from the Hebrew	Strong's #3091

**Translation:** *In like fashion, just as it happened in the days of Lot,...*

Jesus then gives another example. God has held back His judgment for as long as possible, but He will judge.

One of the innate characteristics of man is a desire the justice be done. This is true, whether a person has a warped sense of justice or not. There was a Black juror on the case of a white police officer who was accused of killing a Black suspect unlawfully. The juror later said that he was there for justice, meaning the conviction of

the cop. The problem here should be clear—no juror should be prejudging a case. Nevertheless, right or wrong in his outlook, that juror wanted justice (even though his perception of justice was skewed).<sup>19</sup>

If we see a movie with an unsympathetic villain, we want that villain brought to justice by the end of the film (or, if there is a sequel, we want his comeuppance in the second film).

There have been many men who have bilked money from investors, essentially devising a Ponzi scheme. Those who dropped out of the investment received a healthy profit, but those who stayed in, showed even greater profits (on paper). When it turned out that these profits were not real, people—especially the investors who lost all of their savings—clamored for justice.

This is an innate characteristic that we have as human beings—even if we cannot agree with what justice is. God built this into our system. We are made in His image, so we want to see justice done as well. The sin nature has bollixed things up, so that many people do not understand what true justice is—yet we still seek it.

God has promised ultimate justice. He is perfect, He knows all of the facts, and He will bring justice to Sodom and Gomorrah (for their gross immorality).

Luke 17:28b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
esthiō (ἐσθίω) [pronounced es- <b>THEE</b> -oh]	<i>to eat; to eat (consume) a thing; to take food, eat a meal; metaphorically to devour, consume</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #2068
pinō/riō/roō (πίνω/πίω/πόω) [pronounced PEE-noh/PEE-oh/POH-oh]	<i>to drink, to imbibe; figuratively, to receive into the soul what serves to refresh strengthen, nourish it unto life eternal</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #4095
agorazō (ἀγοράζω) [pronounced ag-ohr-AD-zoh]	<i>to buy, to go to market, to purchase, to redeem; to do business in the market place (to buy or sell)</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #59
pōlēō (πωλέω) [pronounced poh-LEH-oh]	<i>to sell, to barter; seller</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #4453
phuteúō (φυτεύω) [pronounced foot-YOO-oh]	<i>to plant, to put into the earth</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #5452
oikodomeō (οικοδομέω) [pronounced oy-koh-doh-MEH-oh]	<i>to build (construct, erect) [a house or building]; to restore (rebuild, repair) [a building]; metaphorically used to mean to found, establish, to edify, to build up [a church, individual believers in spiritual growth], to establish, to confirm</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #3618

**Translation:** ...they were eating [and] they were drinking; they were buying [and] they were selling; they were planting [and] they were building—...

<sup>19</sup> Not understanding the jury system, this juror gave the defendant automatic grounds for appeal by saying these things.

At the time that justice is brought to Sodom, everything seems normal to the people there (it seemed normal to the people even though it is clear, in Genesis 19, they had grown terribly lawless). They are simply doing the things which they have always done. They are living life (and, in the evenings, they are committing horrendous sins).

See **Genesis 19** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Luke 17:28 In like fashion, just as it happened in the days of Lot, they were eating [and] they were drinking; they were buying [and] they were selling; they were planting [and] they were building—... (Kukis mostly literal translation)

Luke 17:29a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hê (ἧ) [pronounced hey]	to whom, in which, by what, to that, by whose	feminine singular relative pronoun; dative, locative or instrumental case	Strong's #3739 (relative pronoun)
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong's #1161
hêmera (ἡμέρα) [pronounced hay-MEH-raw]	day, daytime; 24-hour day; period of time	feminine singular noun, dative, locative or instrumental case	Strong's #2250
exerchomai (ἐξέρχομαι) [pronounced ex-EHR-khoh-mai]	to go out, to come out, to go away; to retire; to proceed from, to be descended from	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1831
Lôt (Λώτ) [pronounced lote]	veil, covering; transliterated, Lot	proper masculine singular noun; transliterated from the Hebrew	Strong's #3091
apó (ἀπό) [pronounced aw-PO]	from, away from, by; after; at; with, because of, since; before; in; of; out (from)	preposition or separation or of origin	Strong's #575
Sodoma (Σόδομα) [pronounced SOD-oh-ah]	burning; transliterated, Sodom, Sodoma, Sedom	proper singular noun; transliterated from the Hebrew	Strong's #4670

**Translation:** ...but in the day that Lot went out from Sodom,...

Lot goes out from Sodom, guided by the two **angels** which came for him and his family.

Luke 17:29b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
brechô (βρέχω) [pronounced BREAK-oh]	<i>to moisten, wet, water; to wash; to water with rain, to cause to rain, to pour the rain, to send down like rain</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1026
pûr (πύρ) [pronounced purr]	<i>fire</i>	neuter singular noun; accusative case	Strong's #4442
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
theïon (θεῖον) [pronounced THIGH-on]	<i>sulphur, brimstone</i>	neuter singular noun, accusative case	Strong's #2303
Thayer includes this in the definition: <i>divine incense, because burning brimstone was regarded as having power to purify, and to ward off disease.</i>			
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
ouranos (οὐρανός) [pronounced oo-ran-OSS]	<i>the sky; by extension heaven (as the abode of God); by implication happiness, power, eternity; specifically the Gospel (Christianity)</i>	masculine singular noun; genitive/ablative case	Strong's #3772

**Translation:** ...God [lit., He] rained down fire and (burning) sulphur from the sky;...

*Fire and sulphur* are both in the accusative case, so the subject of this verse has to be God.

If we need a modern visual, this would be similar to US planes over enemy territory.

Luke 17:29c			
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
apollumi (ἀπόλλυμι) [pronounced ap-OL-loo-mee]	<i>to destroy; to put out of the way entirely, abolish, put an end to ruin; render useless; to kill; to declare that one must be put to death; metaphorically to devote or give over to eternal misery in hell; to perish, to be lost, ruined, destroyed; to lose</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #622
pantas (πάντας) [pronounced PAHN-tas]	<i>the whole, all (of them), everyone</i>	masculine plural adjective, accusative case	Strong's #3956

This is v. 27d.



**Translation:** ...He destroyed everyone.

God destroyed everyone and everything in Sodom.

Luke 17:29 In like fashion, just as it happened in the days of Lot, they were eating [and] they were drinking; they were buying [and] they were selling; they were planting [and] they were building—but in the day that Lot went out from Sodom, God [lit., He] rained down fire and (burning) sulphur from the sky; He destroyed everyone. (Kukis mostly literal translation)

Luke 17:28–29 In like fashion, just as it happened in the days of Lot, they were eating [and] they were drinking; they were buying [and] they were selling; they were planting [and] they were building—but in the day that Lot went out from Sodom, God [lit., He] rained down fire and (burning) sulphur from the sky; He destroyed everyone. (Kukis mostly literal translation)

In the **Addendum**, there is a brief review of **Genesis 19:1–29**, which corresponds to Luke 17:28–29.

Luke 17:28–29 God brought down a similar judgment in the days of Lot. The people carried on with their normal lives—they ate and drank, they bought and sold, they planted and they built homes and other buildings. However, on the very day that Lot exited Sodom, God rained down fire and burning sulphur from the heavens upon the people of Sodom. He destroyed everyone and everything. (Kukis paraphrase)

A few translations included v. 30 as a part of vv. 28–29.

<b>According to the same [things], will be which day the Son of the Man will be revealed.</b>	Luke 17:30	<b>According to [these] same [events], so will be the day [that] the Son of Man is revealed.</b>
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**Just as God’s judgment seemed to be sudden in its application, so will be the day that the Son of Man is revealed.**

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	According to the same [things], will be which day the Son of the Man will be revealed.
Complete Apostles Bible	In the same way it shall be in the day when the Son of Man is revealed.
Douay-Rheims 1899 (Amer.)	Even thus shall it be in the day when the Son of man shall be revealed.
Holy Aramaic Scriptures	Thus it will be in the day that The Son of Man is revealed.
James Murdock’s Syriac NT	Thus will it be, in the day when the Son of man shall be revealed.
Original Aramaic NT	"Thus shall it be in the day when The Son of Man is revealed."
Lamsa Peshitta (Syriac)	"Thus shall it be in the day when The Son of Man is revealed."

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	So will it be in the day of the revelation of the Son of man.
Bible in Worldwide English	That is the way it will be on the day when the Son of Man is seen.
Easy English	It will happen quickly like that, on the day when I, the Son of Man, show myself clearly.
Easy-to-Read Version–2008	This is exactly how it will be when the Son of Man comes again.
Good News Bible (TEV)	That is how it will be on the day the Son of Man is revealed.

J. B. Phillips	That is how it will be on the day when the Son of Man is revealed.
<i>The Message</i>	That's how it will be—sudden, total—when the Son of Man is revealed.
NIRV	“It will be just like that on the day the Son of Man is shown to the world.
New Life Version	“It will be the same on the day when the Son of Man comes again.
New Simplified Bible	»It will be similar in the day that the Son of man is revealed.

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

Casual English Bible	That's the kind of shocking interruption people can expect when the Son of Humans appears.
Contemporary English V. The Living Bible	The same will happen on the day when the Son of Man appears. Yes, it will be 'business as usual' right up to the hour of my return [or “the hour I am revealed.”].
New Berkeley Version	.
New Living Translation	Yes, it will be 'business as usual' right up to the day when the Son of Man is revealed.
UnfoldingWord Simplified T.	Similarly, when I, the Son of Man, return to earth, people will be unprepared.

### Partially literal and partially paraphrased translations:

American English Bible	Yes, this is how it'll be on the day that the Son of Man is revealed.
Beck's American Translation	.
Breakthrough Version	It will be in line with the same things on the day that the Human Son is uncovered.
Common English Bible	That's the way it will be on the day the Human One [Or <i>Son of Man</i> ] is revealed.
New Advent (Knox) Bible	And so it will be, in the day when the Son of Man is revealed.
NT for Everyone	That's what it will be like on the day when the son of man is revealed.
20 <sup>th</sup> Century New Testament	It will be the same on the day on which the Son of Man reveals himself.

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

Berean Study Bible	It will be just like that on the day the Son of Man is revealed.
Conservapedia Translation	So it will be when the Son, a human being, is revealed.
Revised Ferrar-Fenton Bible	So will it be upon the day in which the Son of Man is revealed.
Free Bible Version	“The day the Son of man appears will be just like that.
God's Truth (Tyndale)	After these examples, shall it be in the day when the son of man shall appear.
Montgomery NT	"The same was true in the time of Lot; they were eating and drinking, buying and selling, planting and building; "but on the day that Lot left Sodom it rained fire and brimstone from heaven and destroyed them all. "In the same manner it shall be in the day that the Son of man shall be revealed. Vv. 28–29 are included for context.
Weymouth New Testament	Exactly so will it be on the day that the veil is lifted from the Son of Man.

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

The Heritage Bible	In this way it will be in the day the Son of Man is revealed.
New Jerusalem Bible	It will be the same when the day comes for the Son of man to be revealed.
NRSV (Anglicized Cath. Ed.)	Likewise, just as it was in the days of Lot: they were eating and drinking, buying and selling, planting and building, but on the day that Lot left Sodom, it rained fire and sulphur from heaven and destroyed all of them —it will be like that on the day that the Son of Man is revealed. Vv. 28–29 are included for context.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Holy New Covenant Trans.	"This is exactly how it will be when I come again.
The Scriptures 2009	"It shall be the same in the day the Son of Adam is revealed.

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

Accurate New Testament Alpha & Omega Bible	...in the them [It] will be [on] whom day The Son [of] the man is revealed... IT WILL BE JUST THE SAME ON THE DAY THAT THE SON OF MANKIND IS REVEALED.
Awful Scroll Bible	(")Accordingly that-which-the-same will it be, in the day the son of the aspects-of-man, comes to be brought-out-of-suppression.
Concordant Literal Version exeGeses companion Bible	In accord with these will it be on the day in which the Son of Mankind is unveiled. In like manner, it becomes
Orthodox Jewish Bible	in the day the Son of humanity is unveiled:... So it will be on the Yom when the Ben HaAdam (Moshiach, DANIEL 7:13-14) has his hisgalus (revelation).

### Expanded/Embellished Bibles:

An Understandable Version	"It will be the same way on the day the Son of man is revealed [ <i>i.e.</i> , at His second coming].
The Expanded Bible Jonathan Mitchell NT	This is how it will be ·when [the day] the Son of Man ·comes again [is revealed]. "Down from and in accord with the very same things will it proceed being on the Day in which the Son of the Man (= Adam's Son; = the eschatological messianic figure) is being progressively unveiled (revealed; disclosed).
P. Kretzmann Commentary	Even thus shall, it be in the day when the Son of Man is revealed. Vv. 26–30 are <b>commented</b> on by Kretzmann in the <b>Addendum</b> .
Syndein/Thieme	'' 'According to the same pattern' {kata taut}, it will be on the day the Son of Man is revealed/'made manifest' {apokalupto}. {Note: The comparison this time is between the conditions of destruction that will occur in the Tribulation (particularly at the end of the Tribulation when Jesus returns to earth). When He destroys the armies persecuting His People, will be similar to what happened to Sodom and Gomorrah. But from the following verse, it appears He is referring to the entire Tribulation, since verse 31 describes what believers are to do in the first 3 ½ years of the Tribulation - run to the mountains and hide there!}
Translation for Translators	Similarly, when I, the one who came from heaven, return to earth, <i>people will be unprepared (OR, enjoying normal life)</i> .
The Voice	<b>Jesus (to His disciples):</b> That's how it will be on the day when the Son of Man is revealed. <hr/> <b>Since people are easily distracted, Jesus says that they shouldn't get so caught up in the routines of daily life that they forget to remain faithful to Him.</b> <hr/>

### Bible Translations with Many Footnotes:

Lexham Bible	It will be just the same [Literally "according to the same"] on the day that the Son of Man is revealed.
NET Bible®	.
The Spoken English NT	It'll be like that on the day that the Human One is revealed. <sup>x</sup> <sup>x</sup> Dan_7:1-27.

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

Analytical-Literal Translation	"According to these [things] [fig., In the same way] it will be in [the] day which the Son of Humanity is revealed.
Bond Slave Version	Even thus will it be in the day when the Son of man is revealed.
Context Group Version	Likewise even as in the days of Lot; they ate, they drank, they bought, they sold, they planted, they built; but in the day that Lot went out from Sodom it rained fire and brimstone from the sky, and destroyed them all: after the same manner it shall be in the day that the Son of man is revealed. Vv. 28 & 29 are included for context.
English Standard Version	Likewise, just as it was in the days of Lot—they were eating and drinking, buying and selling, planting and building, but on the day when Lot went out from Sodom, fire and sulfur rained from heaven and destroyed them all—so will it be on the day when the Son of Man is revealed. Vv. 28 & 29 are included for context.
Legacy Standard Bible	It will be just the same [Lit according to the same things] on the day that the Son of Man is revealed.
Modern Literal Version 2020	According-to these things, it will be in the day which the Son of Man is revealed.
New King James Version	Even so will it be in the day when the Son of Man is revealed.
New Matthew Bible	After these examples shall it be in the day when the Son of man appears.
A Voice in the Wilderness	Even in the same way will it be in the day when the Son of Man is revealed.
Webster's Translation	Even thus shall it be in the day when the Son of man is revealed.

**The gist of this passage:** Jesus is presenting two analogous historical incidents which help to explain what the revealing of the Son of Man will be like.

<b>Luke 17:30</b>			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by</i>	preposition with the accusative case	Strong's #2596
ta (τά) [pronounced taw]	<i>the; to this, towards that</i>	neuter plural definite article; accusative case	Strong's #3588
auta (αὐτά) [pronounced ow-TAH]	<i>them, to them, toward them; same</i>	3 <sup>rd</sup> person neuter plural personal pronoun; accusative case	Strong's #846
esomai (ἔσομαι) [pronounced EHS-om-ah-ee]	<i>future tense of "to be"</i>	3 <sup>rd</sup> person singular, future indicative	Strong's #2071 (a form of #1510)
This is the third time that this verb occurs in this chapter.			
hê (ἧ) [pronounced hey]	<i>to whom, in which, by what, to that, by whose</i>	feminine singular relative pronoun; dative, locative or instrumental case	Strong's #3739 (relative pronoun)
hêmera (ἡμέρα) [pronounced hay-MEH-raw]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun, dative, locative or instrumental case	Strong's #2250

Luke 17:30			
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
huios (υἱός, οὐ, ὁ) [pronounced hwee-OSS]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, nominative case	Strong's #5207
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
anthrōpos (ἄνθρωπος) [pronounced ANTH-row-pos]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; genitive/ablative case	Strong's #444
This is the 4 <sup>th</sup> time that this title occurs in this chapter.			
apokaluptō (ἀποκαλύπτω) [pronounced ap-ok-al-OOP-toe]	<i>to uncover, to lay open what has been veiled or covered up; to disclose (what before was unknown), to make bare; to make known, to make manifest, to reveal</i>	3 <sup>rd</sup> person singular, present passive indicative	Strong's #601

**Translation:** According to [these] same [events], so will be the day [that] the Son of Man is revealed.

God brought great judgment down on the world and later upon Sodom and Gomorrah. This judgment was promised, the people were warned, but they continued as if there was nothing to worry about. Their lives were unchanged. All that they did just continued as it had.

The revealing of the Son of Man is the Second Advent. The [Abbreviated Doctrine of the Second Advent](#) is in the [Addendum](#).

Luke 17:30 According to [these] same [events], so will be the day [that] the Son of Man is revealed. (Kukis mostly literal translation)

Luke 17:30 Just as God's judgment seemed to be sudden in its application, so will be the day that the Son of Man is revealed. (Kukis paraphrase)

In that, the day, whoever will be upon the housetop, and the goods of him [are] in the house, let him not descend to carry them [out]. And the [one] in the field, likewise, let him not turn back toward the [house] behind [him].

Luke  
17:31

In that day, whoever will be on the rooftop, and his goods [are] inside the house—let him not go down to carry them [out]. And the [one] in the field, likewise, let him not turn back towards [the house] behind [him].

**In that great day of judgment, if you are out on the decking of your house, and your stuff is inside the house, don't go back into the house to carry your things out. Similarly, if you are out at work or at the mall, and it become apparent that this is the day, then don't go back to your home.**

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	In that, the day, whoever will be upon the housetop, and the goods of him [are] in the house, let him not descend to carry them [out]. And the [one] in the field, likewise, let him not turn back toward the [house] behind [him].
Complete Apostles Bible	In that day, he who shall be on the housetop, and his goods in the house, let him not come down to take them away. And likewise he who is in the field, let him not turn back for the things left behind.
Douay-Rheims 1899 (Amer.)	In that hour, he that shall be on the housetop, and his goods in the house, let him not go down to take them away: and he that shall be in the field, in like manner, let him not return back.
Holy Aramaic Scriptures	In that day, he who is on the roof, and his possessions are in the house, he shouldn't descend so that he might take them. And he who is in the field, he shouldn't turn back.
James Murdock's Syriac NT	In that day, let him that is on the house-top, and his goods in the house, not come down to take them: and let him that is in the field, not return [after what is] behind him.
Original Aramaic NT	"In that day, whoever is on the roof, and his stuff in the house, let him not come down to take them. And whoever is in the field, let him not turn back."
Lamsa Peshitta (Syriac)	"In that day, whoever is on the roof, and his stuff in the house, let him not come down to take them. And whoever is in the field, let him not turn back."

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	On that day, if anyone is on the roof of the house, and his goods are in the house, let him not go down to take them away; and let him who is in the field not go back to his house.
Bible in Worldwide English	On that day a man will be at the top of his house, and his things will be below. But he must not go down to get his things. In the same way a man will be in the field, but he must not go back home.
Easy English	On that day, a person who is up on the roof of his house must not go back down into the house. He must not get his things that are inside the house to take with him. In the same way, people that are working outside in their fields must not go back to their homes.
Easy-to-Read Version–2008	"On that day if a man is on his roof, he will not have time to go inside and get his things. If a man is in the field, he cannot go back home.
Good News Bible (TEV)	"On that day someone who is on the roof of a house must not go down into the house to get any belongings; in the same way anyone who is out in the field must not go back to the house.
J. B. Phillips	When that day comes, the man who is on the roof of his house, with his goods inside it, must not come down to get them. And the man out in the fields must not turn back for anything.
<i>The Message</i>	"When the Day arrives and you're out working in the yard, don't run into the house to get anything. And if you're out in the field, don't go back and get your coat.

NIRV	Suppose someone is on the housetop on that day. And suppose what they own is inside the house. They should not go down to get what they own. No one in the field should go back for anything either.
New Life Version	In that day the man who is on top of a house should not come down to take his things out of the house. In the same way, the man who is in the field should not go back to his house.

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

Casual English Bible	When that day comes, a person on their deck or patio won't have time to go into the house and pack their clothes for a trip. The person working out in the field won't have time to go back to the house.
Contemporary English V.	At that time no one on a rooftop should go down into the house to get anything. No one in a field should go back to the house for anything.
New Berkeley Version	.
New Living Translation	On that day a person out on the deck of a roof must not go down into the house to pack. A person out in the field must not return home.
The Passion Translation	"In the day of my appearing, if one is outside, he won't even have time to go back into the house to gather his belongings. And those toiling in their fields won't have time to run back home.
UnfoldingWord Simplified T.	On that day, those who are outside their houses, with all the things that they own inside the houses, must not take time to go inside to take them away. Similarly, those who are working in a field must not turn back to get anything; they must flee quickly.
William's New Testament	The man who is on the roof of his house that day, and his goods in the house, must not come down to carry them out; and the man in the field, too, must not turn back.

**Partially literal and partially paraphrased translations:**

American English Bible	'So in that day, the man [who's] on his roof shouldn't go back down into his house to retrieve his things, and the person out in a field shouldn't go back for things he's left behind.
Beck's American Translation	.
Breakthrough Version	In that day, a person who will be on the roof (and his containers in the house) must not climb down to take them, and the person in a field likewise must not return back to the things behind him.
Common English Bible	On that day, those on the roof, whose possessions are in the house, shouldn't come down to grab them. Likewise, those in the field shouldn't turn back.
Len Gane Paraphrase	"In that day he who is on the housetop and his things in the house, must not come down to take it away. He who is in the field, let him similarly not return.
A. Campbell's Living Oracles	On that day, let not him who shall be on the house-top, having his furniture in the house, come down to take it away. Let not him who shall be in the field, return home.
New Advent (Knox) Bible	In that day, if a man is on the house-top and his goods are in the house, let him not come down to take them with him; and if a man is in the fields, he too must beware of turning back.
NT for Everyone	'On that day anyone up on the roof, with all their possessions in the house, shouldn't go down to get them. Anyone out in the field shouldn't go back to get anything.
20 <sup>th</sup> Century New Testament	On that day, if a man is on his house-top and his goods in the house, he must not go down to get them; nor again must one who is on the farm turn back.

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

Berean Study Bible	On that day, let no one on the housetop come down to retrieve his possessions. Likewise, let no one in the field return for anything he has left behind.
Christian Standard Bible	On that day, a man on the housetop, whose belongings are in the house, must not come down to get them. Likewise the man who is in the field must not turn back.
Conservapedia Translation	On that day, he who is on his porch should not go back into his house to get his stuff, and he who is in the fields should not go back to his house.
Revised Ferrar-Fenton Bible	In that day, whoever may be upon the balcony, let him not descend into his house to clear out his furniture: and let not the one who is in the field return home.
Free Bible Version	If you're up on the roof that day don't go down and get your things; and if you're out in the fields don't go back home either.
God's Truth (Tyndale)	At that day he that is on the house top and his stuff in the house: let him not come down to take it out. And likewise let not him that is in the fields, turn back again to that he left behind.
International Standard V	The person who is on the housetop that day must not come down to get his belongings out of his house. The person in the field, too, must not turn back to whats left behind.
Montgomery NT	"On that day, if a man is on the housetop and his goods inside, let him not go down to take them away; nor should a man in the field turn back.
Riverside New Testament	On that day, if a man is on the housetop and his things in the house, he must not come down to get them, and for the same reason if he is in the field he must not turn back.
Urim-Thummim Version	In that day, he that will be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.
Weymouth New Testament	"On that day, if a man is on the roof and his property indoors, let him not go down to fetch it; and, in the same way, he who is in the field, let him not turn back.
Wikipedia Bible Project	Anyone whoon the roof on that day, don't get down and go and get your things, and anyone who's out in the fields, don't go back home either.

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

Christian Community (1988)	On that day, if you are on the rooftop, don't go down into the house to get your belongings; and if you happen to be in the fields, do not turn back. Mt 24: 17-18; Mk 13: 15-16; Lk 21:21
The Heritage Bible	In that day, he who will be upon the housetop and his things in the house, let him not come down to take them away, and he who is in the field, similarly let him not turn back.
New American Bible (2011)	<sup>p</sup> On that day, a person who is on the housetop and whose belongings are in the house must not go down to get them, and likewise a person in the field must not return to what was left behind. <sup>q</sup> p. [17:31–32] Gn 19:17, 26. q. [17:31] Mt 24:17–18; Mk 13:15–16.
New Catholic Bible	On that day, the one who is standing on the roof, with his possessions inside, must not come down to collect them, and someone who is in the field must not turn back.
New Jerusalem Bible	'When that Day comes, no one on the housetop, with his possessions in the house, must come down to collect them, nor must anyone in the fields turn back.
Revised English Bible–1989	"On that day if anyone is on the roof while his belongings are in the house, he must not go down to fetch them; and if anyone is in the field, he must not turn back.

### **Jewish/Hebrew Names Bibles:**

Hebraic Roots Bible	In that day, he who will be on the housetop, let him not go down to take his goods from the house. And likewise, he in the field, let him not return to the things behind.
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Holy New Covenant Trans.	On that day if a man is on his roof, he won't have time to go inside and get his things. If a man is in the field, he must not go back home.
Tree of Life Version	In that day, the one who is on the roof, and his possessions in the house, must not go down to take them away. In the same way, the one who is in the field must not turn back.

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

Accurate New Testament	...in that the day Who will be on the roof and The Implements [of] him bein the house not descend! to take them and The [Man] in field similarly not return! to the [things] after...
Alpha & Omega Bible	ON THAT DAY, THE ONE WHO IS ON THE ROOFTOP AND WHOSE GOODS ARE IN THE HOUSE MUST NOT GO DOWN TO TAKE THEM OUT; AND LIKEWISE THE ONE WHO IS IN THE FIELD MUST NOT TURN BACK.
Awful Scroll Bible	(")From-within that day, the one who will be on the house top, and that one's household goods are from-within the house, be that one not stepped-down a stepping-down to be taken them up a taking-up. Even the one from-within the field, be that one likewise not turned-back-to it afterwards.
Concordant Literal Version	In that day, he who shall be on the housetop and his gear in his house, let him not be descending to pick it up. And let the one in the field likewise not turn back to that behind him."
exeGesés companion Bible	In that day, whoever is on the housetop and his vessels in the house, descend not to take it away; and likewise whoever is in the field, return not.
Orthodox Jewish Bible	On that yom let not anyone on the housetop come back down inside for any of his property in the bais, and the one in a sadeh (field) likewise let him not turn back for things left behind.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	On that day, whoever is on the housetop, with his belongings in the house, must not come down [and go inside] to take them out; and likewise whoever is in the field must not turn back.
An Understandable Version	On that day, the person who is on a housetop [Note: This was a flat area where people retired for rest, prayer, etc., with its stairway on the outside], whose belongings are [still] in his house, is not to go down and [attempt to] take any of them away. And the person who is in a field [i.e., doing farm work], also is not to return [to his house].
The Expanded Bible	"On that day, a person who is on the roof [ <sup>C</sup> roofs were typically flat and used as extra rooms] and whose belongings are in the house should not go inside [ <sup>L</sup> come down] to get them. A person who is in the field should not go back home [ <sup>L</sup> turn back].
Jonathan Mitchell NT	"On (or: Within; During) that Day, [for] the person upon the housetop even though his moveable belongings (utensils, vessels, gear, possessions) [are] within the house let him not walk down (or: descend) to pick them up. Likewise [for] the person in a field let him not return unto the things [left] behind.
P. Kretzmann Commentary	<b>Verses 31-37</b> Final warnings: In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away; and he that is in the field, let him likewise not return back.

Syndein/Thieme	<p>“On that day, anyone who is on the roof of a house . . . with his goods in the house, must not come down to take them away. And likewise the person in the field must not turn back.</p> <p>{meaning don't return home to gather your belongings - head for the mountain caves for safety - two commands are given in the Tribulation - the first half - run and hide; the second half - stay and FIGHT!}.</p>
Translation for Translators	<p>On that day, those who are outside their houses, with all the things that they own inside <i>the houses</i>, must not go <i>in</i> to take them away, <i>because there will not be enough time to do that</i>. Similarly, those who are working in a field must not go back home <i>to get anything; they must flee immediately</i>.</p>
The Voice	<p><b>Jesus</b> (to His disciples): When that day comes, if you're on the housetop, don't run inside to try to save any of your belongings. If you're in the field, don't bother running back <i>to the house</i>.</p>

### Bible Translations with Many Footnotes:

NET Bible®	<p>On that day, anyone who is on the roof,<sup>84</sup> with his goods in the house, must not come down<sup>85</sup> to take them away, and likewise the person in the field must not turn back.</p> <p><sup>84sn</sup> Most of the roofs in the NT were flat roofs made of pounded dirt, sometimes mixed with lime or stones, supported by heavy wooden beams. They generally had an easy means of access, either a sturdy wooden ladder or stone stairway, sometimes on the outside of the house.</p> <p><sup>85sn</sup> The swiftness and devastation of the judgment will require a swift escape. There is no time to come down from one's roof and pick up anything from inside one's home.</p>
The Spoken English NT	<p>On that day, if you're on the roof<sup>y</sup> and your things are in the house, don't go down to get them.<sup>z</sup> And if you're in the field, it's the same. Don't turn around behind you-remember Lot's wife!<sup>aa</sup> v. 32 is included for context.</p> <p><sup>y</sup> In those days, lots of roofs were flat, and were a place people went to relax.</p> <p><sup>z</sup> Lit. "On that day, the person who will be on the roof and their things in the house, let them not go down to get them."</p> <p><sup>aa</sup> Gen_19:17; Gen_19:26.</p>

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

Analytical-Literal Translation	<p>"In that day, [the one] who will be on the house top and his goods in the house, he must not come down to take them away. And the [one] in the field, likewise, he must not turn back for the [things left] behind.</p>
Charles Thomson NT	<p>On that day, whoever shall be on the house top, and his goods in the house, let him not come down to carry them away. And in like manner let not him who shall be in the field turn back to what is behind him.</p>
Far Above All Translation	<p>On that day, let him who is on the roof and whose goods are in the house not come down to pick them up, and likewise let him who is in the field not turn back.</p>
Green's Literal Translation	<p>In that day, he who will be on the housetop, let him not go down to take his goods from the house. And likewise, he in the field, let him not return to the things behind.</p>
Literal Standard Version	<p>According to these things it will be, in the day the Son of Man is revealed; in that day, he who will be on the housetop, and his vessels in the house, do not let him come down to take them away; and he in the field, in like manner, do not let him turn backward; remember the wife of Lot. Vv. 30 &amp; 32 are included for context..</p>
Modern Literal Version 2020	<p>He who will be upon the housetop in that day, and has his goods in the house, let him not go-down to take them up, and the one who is in the field, likewise. let him not turn behind for them.</p>

New American Standard	On that day, the one who will be on the housetop [Housetops were flat living areas], with his [Lit <i>and his</i> ] goods in the house, must not go down to take them out; and likewise the one in the field must not turn back.
New Matthew Bible	At that day, let him who is on the housetop, with his stuff in the house, not come down to take it out. And likewise, let not him who is in the fields turn back again to what he left behind.
Revised Geneva Translation	“On that day, the one who is upon the house (and his stuff in the house), let him not come down to take it out. And likewise, the one who is in the field, let him not turn back to that which he left behind.
Webster’s Translation	In that day, he who shall be upon the house-top, and his furniture in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

**The gist of this passage:** If you are outside of your house and you recognize the situation, then you leave immediately. If you are at work or out of the house on an errand, do not return to your house.

Luke 17:31a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong’s #1722
ekeinê (ἐκείνη) [pronounced ehk-Ī-nay]	<i>her, it; to her [it]; in her [it]; by her [it]; that</i>	3 <sup>rd</sup> person feminine singular pronoun or remote demonstrative; locative, dative or instrumental case	Strong’s #1565
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
hêmera (ἡμέρα) [pronounced hay-MEH-raw]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun, dative, locative or instrumental case	Strong’s #2250
hos (ὃς) [pronounced hohç]	<i>who, which, what, that, whose, whoever</i>	masculine singular relative pronoun; nominative case	Strong’s #3739
esomai (ἔσομαι) [pronounced EHS-om-ahée]	<i>future tense of “to be”</i>	3 <sup>rd</sup> person singular, future indicative	Strong’s #2071 (a form of #1510)
This is the fourth time that this verb occurs in this chapter.			

Luke 17:31a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπί (ἐπί) [pronounced eh-PEE]	on, close by, at; at the time of, during, in; [of sovereignty or oversight] over	preposition of superimposition; used of motion and rest; with the genitive/ablative case	Strong's #1909
του (τοῦ) [pronounced tu]	of the; from the, [away, out] from the; from the source of; by the; than the	neuter singular definite article, genitive/ablative case	Strong's #3588
dōma (δῶμα) [pronounced DOH-mental attitude]	a building, house, edifice; a part of a building, dining room, hall; house top, roof	neuter singular noun, accusative case	Strong's #1430
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but	conjunction	Strong's #2532
ta (τά) [pronounced taw]	the; this, that	neuter plural definite article; nominative case	Strong's #3588
skeuos (σκεῦος) [pronounced SKYOO-oss]	a vessel; an implement, equipment; in the plural; household utensils, goods, domestic gear; the tackle and armament of vessels, used specifically of sails and ropes; metaphorically; a man of quality, a chosen instrument	neuter plural noun; dative, locative or instrumental case	Strong's #4632
αυτου (αὐτοῦ) [pronounced ow-TOO]	his, of him; from him, him; same	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846
en (ἐν) [pronounced en]	in, on, by means of, with; among	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῇ) [pronounced tay]	to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
oikia (οἰκία) [pronounced oy-KEE-ah]	house, home abode; household; an inhabited edifice, a dwelling; the inmates of a house, the family; property, wealth, goods	feminine singular noun; dative, locative or instrumental case	Strong's #3614

**Translation:** In that day, whoever will be on the rooftop, and his goods [are] inside the house—...

It was common, in the ancient world, to have a place to hang out on the roof of your house. That was another living area. As Bob Thieme used to express it, *when the balloon goes up*. When it becomes apparent that you

are at the end times—there is no doubt based upon what you know about Bible doctrine; and we make the logical assumption that all of your personal belongings are inside of your home. Your furniture, your cash, your most important possessions.

Luke 17:31b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mē (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
katabainō (καταβαίνω) [pronounced kat-ab-ah'ee-no]	<i>descend (literally or figuratively); come (get, go, step) down, fall (down)</i>	3 <sup>rd</sup> person singular, aorist active imperative	Strong's #2597
airō (αἶρω) [pronounced ī-row]	<i>to bear (up), to carry, to lift up, to loose, to make to doubt, to put away, to remove, to take (away, up)</i>	aorist active infinitive	Strong's #142
auta (αὐτά) [pronounced ow-TAH]	<i>them, to them, toward them; same</i>	3 <sup>rd</sup> person neuter plural personal pronoun; accusative case	Strong's #846

**Translation:** ...let him not go down to carry them [out].

In this example, the person is right there, at his house—on top of it—and Jesus tells him, “You do not have enough time to go back inside your home.”

Luke 17:31c			
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

10. The common use of the article is to point out a specific identity. When used with a noun or substantive, this is called the articular use. When no article is used, it is known as an anarthrous construction (then the quality of the thing is emphasized over its identity).
- 1) The definite article may be used with abstract nouns where the English would not use a definite article.
  - 2) The definite article is sometimes used with proper nouns, where the English would not.
  - 3) The Greek article might be used with classes or groups where an English article would not be used.
  - 4) Used with pronouns.
  - 5) Used with adverbs. *From the now* means *from the present time*.
  - 6) Used with infinitives; so *in the to sow* means *while he was sowing*. In this construction, the article is always neuter.
  - 7) In prepositional phrases. *In the house ones* means *those who are in the house* or *the men in the house*.

## Luke 17:31c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
11. The definite article sometimes has the force of a demonstrative pronoun.			
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
agros (ἀγρός) [pronounced ah-GROSS]	<i>the field, the country; a piece of land, bit of tillage; the farms, country seats, neighbouring hamlets</i>	masculine singular noun; dative, locative or instrumental case	Strong's #68
homoiōs (ὁμοίως) [pronounced hom-OY-ocē]	<i>likewise, similarly, so, equally, in the same way</i>	adverb	Strong's #3668
mē (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation <sup>12</sup> .	Strong's #3361
epistrephō (ἐπιστρέφω) [pronounced ep-ee-STREF-oh]	<i>turn (back, around), return, come back; revert; cause to return, bring back</i>	3 <sup>rd</sup> person singular, aorist active imperative	Strong's #1994
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
ta (τά) [pronounced taw]	<i>the; this, that</i>	neuter plural definite article; nominative case	Strong's #3588
This definite article previously modified <i>vessels, things, possessions</i> ; so the person understanding what is happening is not to return for these things in his house.			
opisō (ὀπίσω) [pronounced ohp-ISS-oh]	<i>behind, back; after, afterwards</i>	adverb	Strong's #3694

**Translation:** And the [one] in the field, likewise, let him not turn back towards [the house] behind [him].

In an agricultural economy, people, in the day, would be out plowing the field or harvesting or whatever. Today, this would refer to any person who is at work or they are at the mall. The same holds true for them. They are not to return to their home to get whatever valuables they believe that they need.

**Luke 17:31** In that day, whoever will be on the rooftop, and his goods [are] inside the house—let him not go down to carry them [out]. And the [one] in the field, likewise, let him not turn back towards [the house] behind [him]. (Kukis mostly literal translation)

This is an extremely important section of the Word of God, particularly for those who live during the Tribulation. Therefore, I have included the [Notes on Matthew 24:9–31](#) (R. B. Thieme, Jr.) in the [Addendum](#) of this document.

Luke 17:31 In that great day of judgment, if you are out on the decking of your house, and your stuff is inside the house, don't go back into the house to carry your things out. Similarly, if you are out at work or at the mall, and it become apparent that this is the day, then don't go back to your home. (Kukis paraphrase)

Since the time that Jesus spoke these words, we have a great deal more knowledge about the end times. What is key to understanding these days to come is twofold: (1) the **rapture** comes first, and there are no signs which tell us that the rapture is about to occur. We do not know the day or the hour of the rapture. (2) With the rapture, the **Church Age** ends and the Age of Israel resumes. At that point, all of the prophecies of Scripture related to the *end times* kick in. All believers of this Church Age will be gone during these final 7 years which precede the **baptism of fire** and the Millennium.

**Keep on remembering, you [all], the woman of Lot.**

Luke  
17:32

**Keep remembering Lot's wife.**

**Instead of returning to get your stuff, in that moment, remember Lot's wife and what happened to her.**

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	Keep on remembering, you [all], the woman of Lot.
Complete Apostles Bible	Remember Lot's wife.
Douay-Rheims 1899 (Amer.)	Remember Lot's wife.
Holy Aramaic Scriptures	Remember the wife of Lut {Lot}!
James Murdock's Syriac NT	Remember Lot's wife.
Original Aramaic NT	"Remember Lot's wife."
Lamsa Peshitta (Syriac)	"Remember Lot's wife."

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	Keep in mind Lot's wife.
Bible in Worldwide English	Remember what happened to Lots wife.
Easy English	Remember what happened to Lot's wife.

See **Genesis 19:26**. Before God destroyed Sodom, Lot and his wife ran away from the city. But she stopped running away and she looked back at the city. She became a rock made from salt.

Easy-to-Read Version–2008	.
J. B. Phillips	.
<i>The Message</i>	.
NIRV	.
New Life Version	.

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

Casual English Bible	<b>Remember what happened to Lot's wife.[9]</b> <sup>9</sup> 17:32She stopped to look back, got caught in the firestorm and chemical spray, and became a salt lick. Genesis 19:26.
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Contemporary English V. The Living Bible	Remember what happened to Lot's wife. "Those away from home that day must not return to pack; those in the fields must not return to town— remember what happened to Lot's wife! V. 31 is included for context.
New Berkeley Version The Passion Translation	. Don't forget the example of Lot's wife and what happened to her when she turned back.

### Partially literal and partially paraphrased translations:

American English Bible	Rather, remember [what happened to] Lot's woman!
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### Catholic Bibles (those having the imprimatur):

New American Bible (2011)	Remember the wife of Lot.
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### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	On that day, if someone is on the roof with his belongings in his house, he must not go down to take them away. Similarly, if someone is in the field, he must not turn back — remember Lot's wife! V. 32 is included for context.
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### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...remember! the woman lot...
Awful Scroll Bible	(")Be recollecting of Wrap wife!
exeGesese companion Bible	Remember the woman of Lot.
Orthodox Jewish Bible	Remember eshet Lot (Lot's wife). [BERESHIS 19:26]

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Remember [what happened to] Lot's wife [when she looked back]!
An Understandable Version	Remember [what happened to] Lot's wife!
The Expanded Bible	Remember Lot's wife [ <sup>c</sup> who was judged for longingly looking back at Sodom; Gen. 19:15–17, 26].
Jonathan Mitchell NT Syndein/Thieme	"Continue remembering Lot's wife! [comment: a reference to God's judgment]
Translation for Translators	Be remembering {mnemoneuo} Lot's wife!
The Voice	Remember Lot's wife! <i>Because she turned back and wanted to get some of her things from Sodom, she died immediately and became a pillar of salt.</i> <b>Jesus (to His disciples):</b> Remember Lot's wife. <i>Turning back is fatal for those who do so.</i>

### Bible Translations with Many Footnotes:

NET Bible®	Remember Lot's wife! <sup>86</sup> <sup>86sn</sup> An allusion to Gen 19:26. The warning about Lot's wife is not to look back and long to be where one used to be. The world is being judged, and the person who delays or turns back will be destroyed.
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### Literal, almost word-for-word, renderings:

Analytical-Literal Translation	"Be remembering the wife of Lot!
Context Group Version	Remember Lot's woman.



Revised Young's Lit. Trans. 'According to these things it shall be, in the day the Son of Man is revealed; in that day, he who shall be on the house top, and his vessels in the house, let him not come down to take them away; and he in the field, in like manner, let him not turn backward; remember the wife of Lot. Vv. 30–31 are included for context.  
 World English Bible Remember Lot's wife!

**The gist of this passage:** Jesus urges them to remember what had happened to Lot's wife.

Luke 17:32			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mnēmoneúō (μνημονεύω) [pronounced <i>mnay-mon-YOO-oh</i> ]	<i>remember; be mindful of, call to mind; think of and feel for a person or thing; hold in memory, keep in mind; make mention of</i>	2 <sup>nd</sup> person plural, present active imperative	Strong's #3421
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
gunê (γυνή) [pronounced <i>goo-NAY</i> ]	<i>a woman [of any age, whether a virgin, or married, or a widow]; a wife; a betrothed woman</i>	feminine singular noun; genitive/ablative case	Strong's #1135
Lôt (Λώτ) [pronounced <i>lote</i> ]	<i>veil, covering; transliterated, Lot</i>	proper masculine singular noun; transliterated from the Hebrew	Strong's #3091

**Translation:** Keep remembering Lot's wife.

Jesus is calling for the people hearing Him (and those studying these words later) to not think about their stuff which is in their house, but to get out of there. What should be in their minds is the experience of Lot's wife.

Two angels were sent to Sodom and Gomorrah, and they were to retrieve Lot, his family, and any other believers. The entirety of this family turned out to be Lot, his wife and his two daughters. The angels told them, "Now, it's time; we need to move out." The family did start to leave Sodom. However, Lot's wife, for a moment, turned around and wistfully looked back. We can only guess as to the mechanics of what happened, but she was said to become a pillar of salt—obviously dead and looking back towards Sodom.

I believe that Jesus is warning about two different events, which are historically parallel. There would be a point in time when Jerusalem would be suddenly unsafe, and the armies of Tyrus (if memory serves) surrounded the city with the intent of killing all of the Jews there. The only true option for the people there was to get out immediately.

In **the Tribulation**, there will be a Temple, and in that Temple, a statue of the ruler of the Revived Roman Empire (if memory serves) is put up in the Temple. That is the sign to suddenly get out and head for the hills.

In both cases, the people of God are to scatter out into the more rural area.

Luke 17:32 **Keep remembering Lot's wife.** (Kukis mostly literal translation)

Luke 17:32 **Instead of returning to get your stuff, in that moment, remember Lot’s wife and what happened to her.**  
 (Kukis paraphrase)

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**One will be taken and the other will be pardoned**

It appears that what Jesus is saying, even though He has said these things in other contexts, is a part of what He is teaching His disciples.

What follows is the baptism of fire, not the rapture. In the rapture, which takes place at the end of the Church Age, all believers are removed from the earth. No one remains on planet earth except unbelievers. That will begin the Tribulation. However, at the end of the tribulation, Jesus will return (this is called His **2<sup>nd</sup> advent**), and He will remove all of the *unbelievers* from the earth, who will then face judgment.

Where we are in our study of Luke is known as the **1<sup>st</sup> advent** of Jesus Christ.

**Whoever, if he might have sought the breath of him to preserve will destroy her; but whoever destroys [his life], he will keep her alive.**

Luke  
17:33

**If one seeks his life [or, *breath, spirit*] to preserve [it], he will destroy it; but whoever puts [his life] aside, he will preserve it.**

**If you attempt to preserve your life, you will lose it to damnation; but if you are willing to set your earthly desires aside—not completely, but as primary—then you will preserve your life.**

Here is how others have translated this verse:

**Ancient texts:**

Westcott-Hort Text (Greek)	Whoever, if he might have sought the breath of him to preserve will destroy her; but whoever destroys [his life], he will keep her alive.
Complete Apostles Bible	Whoever seeks to save his life shall lose it, and whoever loses his life shall preserve it.
Douay-Rheims 1899 (Amer.)	Whosoever shall seek to save his life shall lose it: and whosoever shall lose it shall preserve it.
Holy Aramaic Scriptures	He who desires that he might save naphsheh {his soul}, will lose it, and he who will lose naphsheh {his soul}, will save it.
James Murdock’s Syriac NT	He that desireth to preserve his life, will lose it; and he that will lose his life, shall preserve it.
Original Aramaic NT	"Whoever chooses to save his life shall lose it, and whoever will lose his life shall find it."
Lamsa Peshitta (Syriac)	"Whoever chooses to save his life shall lose it, and whoever will lose his life shall find it."

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	If anyone makes an attempt to keep his life, it will be taken from him, but if anyone gives up his life, he will keep it.
Bible in Worldwide English	Anyone who wants to keep his life will lose it. And anyone who gives up his life will keep it.

Easy English	Whoever wants to keep his own life safe will lose it. But whoever gives his life to serve me will have true life.
Easy-to-Read Version–2008	"Whoever tries to keep the life they have will lose it. But whoever gives up their life will save it.
Good News Bible (TEV)	Those who try to save their lives will lose them, and those who lose their lives will save them.
J. B. Phillips	Remember what happened to Lot's wife. Whoever tries to preserve his life will lose it, and the man who is prepared to lose his life will preserve it. V. 32 is included for context.
<i>The Message</i>	If you grasp and cling to life on your terms, you'll lose it, but if you let that life go, you'll get life on God's terms.
NIRV	.
New Life Version	"He who wants to keep his life will have it taken away from him. He who loses his life will have it given back to him.
New Simplified Bible	»He who seeks to gain his life will lose it. He who loses his life will preserve it.

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

Casual English Bible	People who try to save themselves will die trying. It's the people who lose their lives who will be saved.
Contemporary English V.	People who try to save their lives will lose them, and those who lose their lives will save them.
The Living Bible	Whoever clings to his life shall lose it, and whoever loses his life shall save it.
New Berkeley Version	.
New Living Translation	If you cling to your life, you will lose it, and if you let your life go, you will save it.
The Passion Translation	All who are obsessed with being secure in life will lose it all—including their lives. But those who let go of their lives and surrender them to me will discover true life.
UnfoldingWord Simplified T.	Anyone who continues in his own way of living will die. But anyone who leaves his way for my sake will live forever.

### Partially literal and partially paraphrased translations:

American English Bible	'For those who try to save their lives will lose them, while those who lose them will live.
Beck's American Translation	.
Breakthrough Version	Whoever looks to obtain his soul will lose it, but whoever loses it will help it survive.
NT for Everyone	If you try to save your life you'll lose it, but anyone who loses it will keep it.
20 <sup>th</sup> Century New Testament	Whoever is eager to get the most out of his life will lose it; but whoever will lose it shall preserve it.

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

Christian Standard Bible	Whoever tries to make his life secure [Other mss read <i>to save his life</i> ] [Or <i>tries to retain his life</i> ] will lose it, and whoever loses his life will preserve it.
Conservapedia Translation	Those who seek to save their own lives shall lose them, and those who lose their lives shall save them.
Revised Ferrar-Fenton Bible	"Whoever attempts to preserve his life shall lose it; but whoever does lose it shall preserve it.
Free Bible Version	If you try to hold on to your life you'll lose it; but if you lose your life you'll save it.
International Standard V	Whoever tries to save his life [Other mss. read <i>to make his life secure</i> ] will lose it, but whoever loses his life will preserve it.
Weymouth New Testament	Any man who makes it his object to keep his own life safe, will lose it; but whoever loses his life will preserve it.

Wikipedia Bible Project      **Anyone who tries to gain life will lose it, but anyone who loses life will keep it.**

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

Christian Community (1988) **Whoever tries to save his life will lose himself, but whoever gives his life will be born again.**  
Mt 10:39; Jn 12:25; Lk 9:24

The Heritage Bible **Whoever seeks to save his soul, he will destroy it, and whoever will destroy it will cause it to become alive.**

New American Bible (2011) **Whoever seeks to preserve his life will lose it, but whoever loses it will save it.<sup>r</sup>**  
r. [17:33] 9:24; Mt 10:39; 16:25; Mk 8:35; Jn 12:25.

New Jerusalem Bible **Anyone who tries to preserve his life will lose it; and anyone who loses it will keep it safe.**

NRSV (Anglicized Cath. Ed.) **Those who try to make their life secure will lose it, but those who lose their life will keep it.**

### **Jewish/Hebrew Names Bibles:**

Complete Jewish Bible **Whoever aims at preserving his own life will lose it, but whoever loses his life will stay alive.**

Holy New Covenant Trans. **The person who tries to save his life will lose it, but the person who gives his life to others will save it.**

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

Accurate New Testament **...Who if may seek the life [of] him to keep will lose her Who but ever may lose will preserve her...**

Awful Scroll Bible **(")Who whether-might be sought to be preserved sound his breath, will lose- it -away, and who whether-might be lost- it -away, will come-about-alive.**

Concordant Literal Version **Whosoever should be seeking to procure his soul will be destroying it, yet whoever should be destroying it will cause it to live."**

exeGesés companion Bible **Whoever seeks to save his soul, loses it; and whoever loses it, preserves it.**

Orthodox Jewish Bible **Whoever seeks to preserve his nefesh will lose it; but whoever loses it, will preserve it..**

### **Expanded/Embellished Bibles:**

*The Amplified Bible* **Whoever seeks to save his life [Or soul.] will [eventually] lose it [through death], and whoever loses *his life* [in this world] will keep it [from the consequences of sin and separation from God].**

An Understandable Version **Whatever person tries to gain [everything to satisfy him in] life [here on earth] will lose it [i.e., never ending life]. But whatever person [is willing to] lose [the comforts and security of] his life [here on earth] will preserve it [for eternity].**

The Expanded Bible **Those who try to ·keep [preserve; keep secure] their lives will lose them. But those who ·give up [lose; let go of] their lives will save them.**

Jonathan Mitchell NT **"Whoever may endeavor to build an encompassing protection (a perimeter of defense; or: make a form or a structure to encircle; or: set boundaries or lines of demarcation) around his soul-life (his inner being with its will, desires, emotions, appetites, affections, passions; or: himself) will be progressively loosing it away and destroying it. Yet whoever may be loosing it away (or: destroying it) will continue bringing it forth as a living creature (will engender it to be a living being; will produce it alive as a child or offspring). (or: = Folks who try to make their lives secure will lose them, but in contrast, a person who can free it will give it life.)**

Syndein/Thieme	“Whoever/Who if {ean}’ tries {zeteo - subjunctive mood} to keep his life/soul {psyche} - maybe he will try, maybe he will not try {3rd class condition} - will ‘lose it/’destroy it’ {apollumi}. And whoever/who if {ean}’ ‘loses it/’destroys it’ {apollumi} . . . - maybe he will lose it, maybe he will not {3rd class condition} - will ‘preserve his life alive’ {zoogoneo}.
Translation for Translators	Anyone who wants to hold onto his life and his possessions will not receive eternal life. But anyone who is <i>willing to die for my sake</i> will live <i>eternally</i> .
The Voice	<b>Jesus</b> (to His disciples): If you try to hold on to your life, it will slip through your fingers; if you let go of your life, you’ll keep it.

### Bible Translations with Many Footnotes:

Lexham Bible	Whoever seeks to preserve his life will lose it, but whoever loses it [*Here the direct object is supplied from context in the English translation] will keep it.
NET Bible®	Whoever tries to keep <sup>87</sup> his life will lose it, but whoever loses his life <sup>88</sup> will preserve it. <sup>87tn</sup> Or “tries to preserve”; Grk “seeks to gain.” <sup>sn</sup> If there is no willingness to suffer the world’s rejection at this point, then one will not respond to Jesus (which is trying to keep his life) and then will be subject to this judgment (which is losing it). <sup>88sn</sup> Whoever loses his life. Suffering and persecution caused by the world, even to death, cannot stop God from saving (Luke 12:4-6).
The Spoken English NT	If you try to save your life, you’re going to lose it, but if you lose it, you’ll give birth to it. <sup>bb</sup> <sup>bb.</sup> Lit. “birth it alive.”
Wilbur Pickering’s New T.	Whoever seeks to save his life will lose it, and whoever ‘wastes’ it will preserve it.

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

Charles Thomson NT	One, though he may seek to save his life, shall lose it. And another, though he may expose his life, shall save it.
Context Group Version	Whoever shall seek to gain his life shall lose it: but whoever shall lose [his life] shall preserve it.
English Standard Version	Whoever seeks to preserve his life will lose it, but whoever loses his life will keep it.
Modern Literal Version 2020	Whoever should seek to save his life will be losing it, and whoever loses it will be preserving it.
New American Standard	Whoever strives to save [Or <i>secure</i> ] his life [Or <i>soul</i> ] will lose it, and whoever loses his life will keep it.
New Matthew Bible	Whosoever would go about to save his life, shall lose it, and whosoever will lose his life, shall save it.
Revised Young's Lit. Trans.	Whoever may seek to save his life, shall lose it; and whoever may lose it, shall preserve it.
Updated Bible Version 2.17	Whoever will seek to gain his soul will lose it: but whoever will lose [his soul] will preserve it..

**The gist of this passage:** Jesus then tells His disciples, “If you try to preserve your life/**soul**, you will lose it; and if you are willing to lose it, you will be preserved.”

Luke 17:33a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hos (ὅς) [pronounced hohç]	<i>who, which, what, that, whose, whoever</i>	masculine singular relative pronoun; nominative case	Strong's #3739
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
zêteô (ζητέω) [pronounced zay-TEH-oh]	<i>to seek after [to find], to look for; to seek by thinking [reasoning, inquiring]; to seek for, to aim at, to strive after; to require [demand]; to crave, to desire from someone</i>	3 <sup>rd</sup> person singular, aorist active subjunctive	Strong's #2212
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)
psuchê (ψυχή) [pronounced psoo-KHAY]	<i>breath [of life]; [eternal, immortal, rational, living] soul; life, vitality, spirit; the seat of feelings, desires, affections</i>	feminine singular noun; accusative case	Strong's #5590
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846
peripoiéomai (περιποιέομαι) [pronounced per-ee-poy-EH-ohm-ahee]	<i>to preserve, to keep safe; to obtain, to purchase, to acquire, to buy</i>	aorist middle infinitive	Strong's #4046
Thayer: <i>to make to remain over; to reserve, to leave or keep safe, lay by; to make to remain for one's self; to preserve for one's self; to get for one's self, purchase.</i>			
apollumi (ἀπόλλυμι) [pronounced ap-OL-loo-mee]	<i>to destroy; to put out of the way entirely, abolish, put an end to ruin; render useless; to kill; to declare that one must be put to death; metaphorically to devote or give over to eternal misery in hell; to perish, to be lost, ruined, destroyed; to lose</i>	3 <sup>rd</sup> person singular, future active indicative	Strong's #622
autên (αὐτήν) [pronounced ow-TAYN]	<i>her, to her, towards her; it; same</i>	3 <sup>rd</sup> person feminine singular pronoun, accusative case	Strong's #846

**Translation:** If one seeks his life [or, breath, spirit] to preserve [it], he will destroy it;...

In order to prepare you to understand this, do not think in terms of absolutes, but think in terms of what is primary and what is secondary.

For the unsaved man or for the **carnal** man, what is primary is serving one's own soul or one's own life. If you want something and you believe that you can legitimately get it, then you go for it. If you have a desire, often you try to fulfill that desire. Putting God first and yourself second seem like a weird concept.

The unsaved man wants nothing to do with God. He may or may not investigate God; but God as He has revealed Himself is not of interest to the man with negative volition. He puts his life first; but, in doing so, his life and soul will be destroyed (continually) in hellfire.

### Luke 17:33b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hos (ὅς) [pronounced hohç]	who, which, what, that, whose, whoever	masculine singular relative pronoun; nominative case	Strong's #3739
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong's #1161
án (ὅν) [pronounced ahn]	whomever, whichever, whatever; (what-, where-, wither-, who-) ever	particle often found with the relative pronoun	Strong's #302

Zodhiates: *In interrogations, direct or indirect, where the thing inquired about is possible, or certain, but the inquirer is uncertain when or how it is to take place.*<sup>20</sup>

The two prepositions ἕάν (Strong's #) and ἄν appear to be almost interchangeable. By itself, ἄν is impossible to translate. It designates the content of the clause in which it occurs, according to the mood and tense of the verb, as conditional. Our English translation can only express the meaning of ἄν through the mood of the verb:

1. With the aorist indicative or the imperfect indicative: a) ἄν denotes repeated action under certain conditions, especially after following relative pronouns. It is found in Mark 6:56c: *whoever touched it* (with the aorist); and in Mark 6:56a: *wherever he came* (with the imperfect). b) ἄν appears in the apodosis of a conditional statement begun with εἰ. I don't know that ἄν acts so much like a *then* or that it strengthens the reality based upon the protasis.
2. With the subjunctive: a) When following a relative, the relative clause becomes a substitute for the protasis (Matt. 5:19 10:11 John 5:19 1Cor. 10:11). b) ἄν can be used in temporal clauses with the subjunctive where an event which will occur is described, but when it will occur remains uncertain. The following combinations are observed: ἡνίκα ἄν = *whenever* (2Cor. 3:15); ὡς ἄν = *as soon as* (Rom. 15:24 1Cor. 11:34 Philip. 2:23); ἄφ' οὗ ἄν = *after* (Luke 13:25); ἕως ἄν = *until* (Matt. 10:11 Luke 9:27); ἄχρι οὗ ἄν = *until* (rev. 2:25); πρὶν (ἦ) ἄν = *before* (Luke 2:26).
3. In purpose clauses, ὅπως ἄν = *not really sure here*. Found rarely in the NT, but more often in the Attic and LXX. Rom. 3:4 (which quotes the Psalm 50:6 from the LXX); Luke 2:35 Acts 3:20 15:17 (where ἄν is found in the NT but not in Amos 9:12 from the LXX which is being quoted).
4. With the optative mood: primarily found in Luke's writings (Luke 1:62 6:11 9:46 15:26 Acts 5:24 8:31 10:17 17:18 26:29). No translation is actually given here.
5. With the infinitive: common in classical Greek but not found in the NT (ὡς ἄν in 2Cor. 10:9 can be taken as a single term: (*quasi, so to speak*): *I do not want to give the impression that I wish to frighten you*. Εἰ μὴτι ἄν ἐκ συμφώνου = *except by agreement* (1Cor. 7:5).

The explanation above was taken almost directly from Balz and Schneider's *Exegetical Dictionary of the New Testament*; ©1978–1980; Eerdmans Publishing Company; Vol. 1, p. 74.

<sup>20</sup> Spiros Zodhiates, *The Complete Word Study Dictionary New Testament*; AMG Publishers; ©1992, p. 140.

Luke 17:33b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apollumi (ἀπόλλυμι) [pronounced ap-OL-loo-mee]	<i>to destroy; to put out of the way entirely, abolish, put an end to ruin; render useless; to kill; to declare that one must be put to death; metaphorically to devote or give over to eternal misery in hell; to perish, to be lost, ruined, destroyed; to lose</i>	3 <sup>rd</sup> person singular, future active indicative	Strong's #622
zōogonéō (ζωογονέω) [pronounced dzo-og-on-EH-oh]	<i>to keep alive; to give life to, to bring forth alive; to preserve; (by analogy) to rescue (passively, be saved) from death</i>	3 <sup>rd</sup> person singular, future active indicative	Strong's #2225
autēn (αὐτήν) [pronounced ow-TAYN]	<i>her, to her, towards her; it; same</i>	3 <sup>rd</sup> person feminine singular pronoun, accusative case	Strong's #846

**Translation:** ...but whoever puts [his life] aside, he will preserve it.

The normal state of man is to make his life all about him. He is the #1 consideration. One way that we repent, is we temporarily set that thinking aside and consider the claims of Christ and our condition before God. If we choose to believe in Jesus Christ, then we have set our life aside and have focused on the Lord. As a result, our life will be preserved (because we are saved).

Luke 17:33 If one seeks his life [or, breath, spirit] to preserve [it], he will destroy it; but whoever puts [his life] aside, he will preserve it. (Kukis mostly literal translation)

Luke 17:33 If you attempt to preserve your life, you will lose it to damnation; but if you are willing to set your earthly desires aside—not completely, but as primary—then you will preserve your life. (Kukis paraphrase)

So that there is no misunderstanding, we are not saved because we set our lives aside and think about God all of the time and just do stuff for God. We are saved by faith in Jesus Christ. After salvation, we can consider what should be done with the time that we have here on earth. We determine our priorities based upon Bible doctrine.

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Apparently, most manuscripts lack v. 36; but it is found in the parallel passage in Matt. 24:40. Whether or not it belongs here will be discussed, possibly in too much detail, when we come to that verse.

Several translations, when they attempted to interpret this verse, got this exactly backwards (An Understandable Version; T for T). What is described is the baptism of fire, which means the person taken it the unbeliever and the one left behind is be believer (believers are left behind to replenish the earth). The Amplified Bible and the NET Bible get this exactly right.



I keep on saying to you [all] this: in the night there will be two upon a bed one, the one will be taken and the other will be pardoned [or, *left alone*]. Will be two grinding [grain into flour] upon the same [place]; the one will be taken but the other will be pardoned [or, *left alone*]. Two will be in the field, the one will be taken and the other will be pardoned [or, *left alone*].

Luke  
17:34–36

I keep on telling you this: at night, there will be two in one bed—one will be taken and the other will be pardoned [or, *left alone*]. There will be two [women] together [lit., *in the same (place)*] grinding [grain into flour]—one will be taken and the other will be pardoned [or, *left alone*]. Two [men] will be in the field—one will be taken and the other will be pardoned [or, *left alone*].

I have warned you about this and I tell you again: there will be two people in the same bed, but one will be taken and the other pardoned. There will be two women grinding grain into meal, but one of them will be taken and the other pardoned. There will be two men in a field working, but one of them will be taken and the other pardoned.

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	I keep on saying to you [all] this: in the night there will be two upon a bed one, the one will be taken and the other will be pardoned [or, <i>left alone</i> ]. Will be two grinding [grain into flour] upon the same [place]; the one will be taken but the other will be pardoned [or, <i>left alone</i> ]. Two will be in the field, the one will be taken and the other will be pardoned [or, <i>left alone</i> ].
Complete Apostles Bible	I say to you, in that night two shall be on one bed: one shall be taken, and the other shall be left. Two shall be grinding together: one shall be taken, and the other shall be left. (OMITTED TEXT)
Douay-Rheims 1899 (Amer.)	I say to you: In that night there shall be two men in one bed. The one shall be taken and the other shall be left. Two women shall be grinding together. The one shall be taken and the other shall be left. Two men shall be in the field. The one shall be taken and the other shall be left. Vv. 36–37 in the DR is v. 37 elsewhere.
Holy Aramaic Scriptures	I say unto you, that night two will be in one bed, one will be taken, and the other will be left. And two will be grinding together, one will be taken, and the other will be left. Two will be in the field, one shall be taken, and the other left.
James Murdock's Syriac NT	I tell you, that, in that night, two will be in one bed; one will be taken, and the other left. And two females will be grinding together; one will be taken, and the other left. Two men will be in the field; one will be taken, and the other left..
Original Aramaic NT	"I say to you, in that night, two shall be in one bed; one shall be taken captive and the other shall be left." "Two women shall be grinding meal together; one shall be led away captive and the other shall be left."* "Two shall be in a field; one shall be taken captive and the other shall be left."*
Lamsa Peshitta (Syriac)	"I say to you, in that night, two shall be in one bed; one shall be taken captive and the other shall be left." "Two women shall be grinding meal together; one shall be led away captive and the other shall be left." "Two shall be in a field; one shall be taken captive and the other shall be left."

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	I say to you, In that night there will be two men sleeping in one bed, and one will be taken away and the other let go. Two women will be crushing grain together; one will be taken away and the other let go.
Bible in Worldwide English	I tell you, on that night two people may be in one bed. One will be taken away and the other will be left. Two women will be making flour together. One woman will be taken away and the other woman will be left. Two men will be in a field. One man will be taken away and the other man will be left.
Easy English	I tell you this. At that time, two men will be sleeping in one bed. God will take one of them away but he will leave the other man behind. Two women will be preparing food together in the same place. God will take one of them away but he will leave the other one behind.'
Easy-to-Read Version—2008	That night there may be two people sleeping in one room. One will be taken and the other will be left. There may be two women working together. One will be taken and the other will be left." ["Two men will be in the same field. One man will be taken, but the other man will be left behind."]
God's Word™	"I can guarantee that on that night if two people are in one bed, one will be taken and the other one will be left. Two women will be grinding grain together. One will be taken, and the other one will be left."
Good News Bible (TEV)	On that night, I tell you, there will be two people sleeping in the same bed: one will be taken away, the other will be left behind. Two women will be grinding meal together: one will be taken away, the other will be left behind."
J. B. Phillips	I tell you, that night there will be two men in one bed, one man will be taken and the other will be left. Two women will be turning the grinding-mill together; one will be taken and the other left."
The Message	"On that Day, two men will be in the same boat fishing—one taken, the other left. Two women will be working in the same kitchen—one taken, the other left."
NIRV	I tell you, on that night two people will be in one bed. One person will be taken and the other left. Two women will be grinding grain together. One will be taken and the other left."
New Life Version	I tell you, on that night there will be two men in the same bed. One of them will be taken. The other will be left. Two women will be grinding grain together. One of them will be taken. The other will be left. *Two men will be working in a field. One will be taken. The other will be left."
New Simplified Bible	»I tell you, that on that night there will be two in one bed. One will be taken learn/be received and the other will be left omitted/forsaken. »There will be two grinding together. One will be taken and the other will be left. »There will be two men in the field. One will be taken and the other will be left.«

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

Casual English Bible	People who try to save themselves will die trying. It's the people who lose their lives who will be saved. 34I'm telling you this and you'd better believe it, that day two people will be sleeping together in bed, but one will be taken and the other left. Two women will be grinding grain into flour. One will be taken and the other left. Two men will be working in the field together. One will be taken, the other left." [10]
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	<sup>10</sup> 17:36 Some ancient manuscripts don't include this verse. But it does show up in Matthew 24:40.
Contemporary English V.	On that night two people will be sleeping in the same bed, but only one will be taken. The other will be left. Two women will be together grinding wheat, but only one will be taken. The other will be left.
New Berkeley Version The Passion Translation	. For in that night there will be two lying in their bed; one will be suddenly swept away while the other will be left alive. There will be two women working together at household duties; one will be suddenly swept away while the other will be left alive."
UnfoldingWord Simplified T.	I tell you this: On the night when I return, there will be two people sleeping in one bed. The one who believes in me will be taken and the other one will be left behind. Two women will be grinding grain together; one will be taken and the other left behind."

### Partially literal and partially paraphrased translations:

American English Bible	'I tell you this: 'In that night, there'll be two in one bed, One will be taken along, And the other will be left behind. 'Two will be grinding at [the same] mill; One will be taken along, And the other will be left behind.' <del>'Two men shall be in the field; the one shall be taken, and the other left.'</del> [spurious words, probably copied from Matthew 24:40] Missing from most Greek manuscripts, including the Sinaiticus and Vaticanus Codexes. Probably repeated from <b>Matthew 24:40</b> .
Beck's American Translation Common English Bible	. I tell you, on that night two people will be in the same bed: one will be taken and the other left. Two women will be grinding grain together: one will be taken and the other left." <sup>[e]</sup> [e] Luke 17:35 Critical editions of the Gk New Testament do not include 17:36 Two will be in a field: one will be taken and the other left.
New Advent (Knox) Bible	I tell you, on that night, where two men are sleeping in one bed, one will be taken and the other left; one woman taken, one left, as they grind together at the mill, one man taken, one left, as they work together in the fields.
NT for Everyone	'Let me tell you, in that night there will be two people sleeping side by side: one will be taken, and the other left behind. There will be two women working side by side grinding corn: one will be taken and the other left behind.'

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

Conservapedia Translation	I tell you, in that night there may be two men in one room; one shall be taken forever, and the other shall be left behind. Two women will be grinding grain together; one shall be taken, and the other left behind. Two men will be working in the fields; one shall be taken, and the other left behind."
Revised Ferrar-Fenton Bible	In that night, let Me tell you, there shall be two men in one bed; the one will be taken, and the other left. Two women will be grinding together; the one will be taken, and the other left. Two may be in the field; the one will be taken, and the other left."
Free Bible Version	I tell you, at that time two will be in bed at night; one will be taken and the other left. Two women will be grinding grain, one will be taken; and the other left."*

God's Truth (Tyndale)	I tell you in that night, there shall be two in one bed, that one shall be received and the other shall be forsaken.
International Standard V	I tell you, two will be seated on the same couch [I.e. an armless divan upon which guests reclined to partake of a meal] that night. The one will be taken, and the other will be left behind. Two women will be grinding grain [The Gk. lacks grain] together. The one will be taken, and the other will be left behind." [Other mss. read left behind.]
NIV, ©2011	Two people will be in a field. One will be taken, and the other will be left behind I tell you, on that night two people will be in one bed; one will be taken and the other left. Two women will be grinding grain together; one will be taken and the other left." [36][e]
Riverside New Testament	[e] Some manuscripts include here words similar to Matt. 24:40. I tell you that night there will be two men in one bed; one will be taken with him and the other will be left. There will be two women grinding at the same mill, one will be taken with him and the other will be left."
Weymouth New Testament	On that night, I tell you, there will be two men in one bed: one will be taken away and the other left behind. There will be two women turning the mill together: one will be taken away and the other left behind."

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

Christian Community (1988)	I tell you, though two men are sharing the same bed, it might happen that one will be taken, and the other left; though two women are grinding corn together, one might be taken and the other left." Mt 24: 40-41; 1Thes 4:17
The Heritage Bible	I say to you, in this night two will be upon one bed; the one will be intimately received, and the other will be left. Two will be grinding together; the one will be intimately received, and the other left. Two will be in the field; the one will be intimately received, and the other left.
New American Bible (2011)	I tell you, on that night there will be two people in one bed; one will be taken, the other left. <sup>s</sup> And there will be two women grinding meal together; one will be taken, the other left." [36]* * [17:36] The inclusion of Lk 17:36, "There will be two men in the field; one will be taken, the other left behind," in some Western manuscripts appears to be a scribal assimilation to Mt 24:40. s. [17:35] Mt 24:40–41.
New Catholic Bible	"I tell you, on that night two people will be in one bed. One will be taken and the other will be left. <sup>35</sup> And there will be two women grinding grain together. One will be taken and the other will be left. [ <sup>36</sup> Two men will be out in the field. One will be taken and the other will be left.]" <sup>[h]</sup> [h] Some manuscripts add this verse, probably taken from Mt 24:40.
New English Bible—1970	'I tell you, on that night there will be two men in one bed: one will be taken, the other left. There will be two women together grinding corn: one will be taken, the other left.' Some manuscripts add: two men in the fields: one will be taken, the other left.
New Jerusalem Bible	I tell you, on that night, when two are in one bed, one will be taken, the other left; when two women are grinding corn together, one will be taken, the other left.' * [17:36] The inclusion of Lk 17:36, "There will be two men in the field; one will be taken, the other left behind," in some Western manuscripts appears to be a scribal assimilation to Mt 24:40. (USCCB)

NRSV (Anglicized Cath. Ed.) I tell you, on that night there will be two in one bed; one will be taken and the other left. There will be two women grinding meal together; one will be taken and the other left.<sup>[j]</sup>  
 [j] Other ancient authorities add verse 36, 'Two will be in the field; one will be taken and the other left.'

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible I tell you, on that night there will be two people in one bed — one will be taken and the other left behind. There will be two women grinding grain together — one will be taken and the other left behind."<sup>[a]</sup>  
 [a] Luke 17:36 Some manuscripts have verse 36: Two men will be in a field — one will be taken and the other left behind."

Holy New Covenant Trans. "I tell you, when I come again, there may be two men sleeping in one room: one man will be taken and the other man will be left.  
 There may be two women working together; one woman will be taken and the other will be left.  
 There will be two men in the field; the one will be taken and the other will be left."  
 "I say to you, in that night there shall be two in one bed, the one shall be taken and the other shall be left.  
 "Two women shall be grinding together, the one shall be taken and the other shall be left.  
 "Two<sup>b</sup> shall be in the field, the one shall be taken and the other shall be left."  
<sup>b</sup> Matt. 24:40. Some manuscripts do not contain this verse, 17:36.

The Scriptures 2009

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

Accurate New Testament ...[I] say [to] you\* [in] this the night will be two [Ones] on bed one The One [Man] will be taken and The Another [Man] will be released will be two [Women] Grinding to the it The One [Woman] will be taken The but Another [Woman] will be released < >...

Alpha & Omega Bible I TELL YOU, ON THAT NIGHT THERE WILL BE TWO IN ONE BED; ONE WILL BE TAKEN AND THE OTHER WILL BE LEFT.  
 THERE WILL BE TWO WOMEN GRINDING AT THE SAME PLACE; ONE WILL BE TAKEN AND THE OTHER WILL BE LEFT.  
 (KJV adds "Two men shall be in the field; the one shall be taken, and the other left."  
 It's located in Matt. 24:40)

Awful Scroll Bible (")I instruct to yous, that-same night there will be two in one bed, one will come about taken-from-before, and the other will come to be sent-away *dismissed*.  
 (")Two will be grinding by themselves, one will be taken-from-before, and the other will come to be sent-away *dismissed*.  
 (")Two will be from-within the field, one will be taken-from-before, and the other will come to be sent-away *dismissed*."

Concordant Literal Version I am saying to you, in this night there will be two on one couch; the one shall be taken along and the other shall be left."  
 There will be two grinding at the same place; the one shall be taken along, yet the other shall be left."

exeGeses companion Bible I word to you, in that night,  
 two are in one bed;  
 the one is taken and the other forsaken:  
 two are grinding together;  
 the one is taken and the other forsaken:  
 two are in the field;  
 the one is taken, and the other forsaken.

Orthodox Jewish Bible I say to you, in lailah hazeh there will be two in one bed: one will be taken; and the other will be left.  
There will be shtayim (two) grinding at the same place: one will be taken, but the other will be left.  
Shtayim will be in the sadeh (field); one will be taken and the other left.

### Expanded/Embellished Bibles:

#### *The Amplified Bible*

I tell you, on that night [when Messiah comes again] there will be two [sleeping] in one bed; the <sup>[i]</sup>one (the non-believer) will be taken [away in judgment] and the <sup>[j]</sup>other (the believer) will be left. There will be two women grinding [at the mill] together; the <sup>[k]</sup>one (the non-believer) will be taken [away in judgment] and the other (the believer) will be left. <sup>[l]</sup>[Two men will be in the field; <sup>[m]</sup>one will be taken and the other will be left.]

[i] Luke 17:34 This is not the sudden catching up (or rapture) of believers as described in 1 Thess 4:13-18 when Christ returns in the air (not to earth), and gathers believers to be with Him.

[j] Luke 17:34 The believers are left and will be with Christ on the earth during the Millennium.

[k] Luke 17:35 See note v 34.

[l] Luke 17:36 This v is not found in early mss, nor in many late ones.

[m] Luke 17:36 See note v 34.

#### An Understandable Version

I tell you, on that night [*i.e.*, when Jesus returns. See verse 30], there will be two men in one bed; one will be taken [*i.e.*, to be with the Lord] while the other one will be left [*i.e.*, to be punished by the Lord]. There will be two women grinding grain together [*Note: This was done with a hand-operated millstone where two persons sat across from each other and rotated a circular stone over kernels of grain*]; one will be taken while the other one will be left. {Some ancient manuscripts include this verse} "There will be two men in a field [*i.e.*, doing farm work]; one will be taken [*i.e.*, to be with the Lord], while the other one will be left [*i.e.*, to be punished by the Lord]." [See Matt. 24:40].

#### The Expanded Bible Jonathan Mitchell NT

"I am now saying to you folks, in (or: on; by) this Night-Season (or: this particular night; or: by figure: = this darkness), there will continue being two people upon one bed (or: couch): the one will proceed being taken in hand and seized at the side (= caught and taken prisoner; or: will be taken along) and yet the different (or: other) one will be let go (pardoned and left behind; = allowed to flow away in peace; or: will proceed being abandoned, sent away, divorced or set aside).

"There will continue being two women continuing in grinding grain into meal and flour, upon the same [mill] (or: at the same [place]): the one will proceed being taken in hand and seized at the side (= caught and taken prisoner; or: will be taken along) but the different (or: other) one will proceed being let go (pardoned and left behind; = allowed to flow away in peace; or: will proceed being abandoned, sent away, divorced or set aside)."

[note: this verse is missing in most texts and MSS]

#### Syndein/Thieme

``I {Jesus} tell you, in that night there will be two {people} in one bed . . . one will be taken and the other left. {the unbeliever is taken away - the believer remains to go into the Millennium}

``There will be two {women} grinding grain together . . . {the female form of the word indicates these are women not men} one will be taken and the other left."

``{Per Kenneth S. Wuest - this verse is not in the original manuscript - KJV has a verse similar to verse 35 with two men working in a field. So in or out, the meaning is clear.}

- Translation for Translators **I tell you this: On the night *when I return*, there will be two people *sleeping* in one bed. The one *who believes in me* will be taken {God will take the one *who believes in me*} *to heaven*, and the other one will be left *behind and punished* {and he will leave the other one *behind and punish him*}. Two women will be grinding grain together; one will be taken and the other left {God will take one and leave the other} *behind*.” [Kukis: At the second advent—which is what is being illustrated here—the unbeliever is taken and the believer is left to populate the earth for the Millennium. In other words, T for T has this exactly backwards.]**
- The Voice **Jesus (to His disciples): Listen, on the day of the Son of Man, two people will be asleep in bed; destruction will take one and the other will be left to survive. Two women will be grinding grain together; destruction will take one and the other will survive. [Two men will be working out in the field; destruction will overtake one and the other will survive.] [Most manuscripts omit verse 36.]**

### Bible Translations with Many Footnotes:

- Lexham Bible **I tell you that in that night there will be two in one bed; one will be taken and the other will be left.  
There will be two women** [\*Here “women” is supplied because the form (“two”) is feminine gender in Greek] **grinding at the same place ; one will be taken and the other will be left.”** [A few manuscripts add v. 36 (with some variations): “There will be two in the field; one will be taken and the other will be left.”]
- NET Bible® **I tell you, in that night there will be two people in one bed; one will be taken and the other left.<sup>89</sup> There will be two women grinding grain together;<sup>90</sup> one will be taken and the other left.”<sup>91</sup>**  
<sup>89sn</sup> There is debate among commentators and scholars over the phrase one will be taken and the other left about whether one is taken for judgment or for salvation. If the imagery is patterned after the rescue of Noah from the flood and Lot from Sodom, as some suggest, the ones taken are the saved (as Noah and Lot were) and those left behind are judged. The imagery, however, is not directly tied to the identification of the two groups. Its primary purpose in context is to picture the sudden, surprising separation of the righteous and the judged (i.e., condemned) at the return of the Son of Man.  
<sup>90tn</sup> Grk “at the same place.” According to L&N 46.16, this refers to a hand mill normally operated by two women.  
<sup>91tc</sup> Several mss (D Æ13 [579] 700 al lat sy) add (with several variations among these witnesses) 17:36 “There will be two in the field; one will be taken and the other left.” It is not well enough attested to be original. Further, it is an assimilation to the parallel in Matt 24:40, which marks the addition as secondary. The present translation follows NA27 in omitting the verse number, a procedure also followed by a number of other modern translations.
- The Spoken English NT **I’m telling you, on that night, two people will be sharing a bed—one will be taken along and the other will be left.  
There’ll be two women be grinding flour togethercc.-one will be taken along, and the other will be left.<sup>dd</sup>**  
<sup>dd.</sup> Most of the best mss leave out v. 36: “Two people will be out in the field—one will be taken, the other will be left.”
- Wilbur Pickering’s New T. **I tell you: on that night there will be two men in one bed; one will be taken and the other left.  
Two women will be grinding together; one will be taken and the other left.”**  
 - - -<sup>11</sup>  
 (11) Perhaps 20% of the Greek manuscripts have verse 36: “Two men will be in the field: the one will be taken and the other left”. I would say that this paragraph deals with the Rapture. In that event, Jesus is addressing those who are left behind, but

who had expected to go. I believe that immediately after the Rapture the forces of evil will be unleashed to take complete control. Anyone who is going to refuse the 'mark' had better head for the hills.

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

Analytical-Literal Translation	"I say to you <sup>p</sup> , in that night there will be two [people] on one bed: one will be taken and the other will be left. "Two [women] will be grinding at the same [place]: one will be taken and the other will be left. (OMITTED TEXT)
Berean Literal Bible	I say to you, in that night there will be two upon one bed: The one will be taken, and the other will be left. There will be two <i>women</i> grinding at the same <i>place</i> : The one will be taken, and the other will be left."
Charles Thomson NT	On that night, I assure you, there will be two on one couch, the one will be taken and the other left. Two women will be grinding together; the one will be taken and the other left. Two men will be in the field, the one will be taken and the other left.
Literal Standard Version	I say to you, in that night, there will be two [men] on one bed: one will be taken, and the other will be left; two [women] will be grinding at the same place together: one will be taken, and the other will be left; [[two [men] will be in the field: one will be taken, and the other left."]]
Modern Literal Version 2020	I say to you <sup>o</sup> , There will be two upon one bed in this night; the one will be taken and the other one will be left. Two will be grinding at the same place; the one will be taken and the other one will be left. {T} <i>There will be two in the field; the one will be taken and the other one will be left.</i> [I would assume that there is some question about this final verse.]
New American Standard	I tell you, on that night there will be two in one bed; one will be taken and the other will be left. There will be two women grinding at the same <i>place</i> ; one will be taken and the other will be left. [[Early mss do not contain this v]Two men will be in the field; one will be taken and the other will be left."]
New Matthew Bible	I tell you, in that night there will be two in one bed; the one will be received, and the other will be left. Two will also be a-grinding together; the one will be received, and the other left.
Revised Young's Lit. Trans.	'I say to you, In that night, there shall be two men on one couch, the one shall be taken, and the other shall be left; two women shall be grinding at the same place together, the one shall be taken, and the other shall be left; two men shall be in the field, the one shall be taken, and the other left.'

**The gist of this passage:** Jesus describes the baptism of fire.  
34-36

Luke 17:34a			
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>	1 <sup>st</sup> person singular, present active indicative	Strong's #3004



## Luke 17:34a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humin (ὐμῖν) [pronounced hoo-MEEN]	<i>you [all]; in you; to you; in you; by you</i>	2 <sup>nd</sup> person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
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:** I keep on telling you this:...

Jesus uses the present tense here, which can be understood to mean, *I keep on telling you this*. This suggests that He has taught this information before and that He is repeating it here.

The context for this is the final judgement, which I would understand to be the judgment at the end of the Tribulation (which also marks the end of **the Jewish Age**).

## Luke 17:34b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
nux (νύξ) [pronounced noox]	<i>night, midnight</i>	feminine singular noun; dative, locative or instrumental case	Strong's #3571
esomai (ἔσομαι) [pronounced EHS-om-ah-ee]	<i>future tense of "to be"</i>	3 <sup>rd</sup> person plural, future indicative	Strong's #2071 (a form of #1510)
duo (δύο) [pronounced DOO-oh]	<i>two, both</i>	Indeclinable adjective; primary numeral	Strong's #1417
epí (ἐπί) [pronounced eh-PEE]	<i>on, close by, at; at the time of, during, in; [of sovereignty or oversight] over</i>	preposition of superimposition; used of motion and rest; with the genitive/ablative case	Strong's #1909
klinê (κλίνη) [pronounced KLEE-nay]	<i>a small bed, a couch; a couch to recline on at meals; a cot [stretcher] on which a sick man is carried</i>	feminine singular noun; genitive/ablative case	Strong's #2825

### Luke 17:34b

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>	feminine singular numeral adjective, genitive/ablative case	Strong's #1520

This word is in brackets in the Westcott Hort text.

**Translation:** ...at night, there will be two in one bed—...

Here, we have two people in bed. We may reasonably assume that this is man and wife, but it could be two brothers, two sisters, a brother and a sister. Although the masculine singular is used below, most languages allow for the use of the masculine gender to refer to either or both genders.

### Luke 17:34c

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
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, nominative case	Strong's #1520
paralambanô (παραλαμβάνω) [pronounced <i>pahr-al-am-BAHN-oh</i> ]	<i>to receive, to take (unto, with); figuratively, to learn; by analogy, to assume [an office]</i>	3 <sup>rd</sup> person singular, future passive indicative	Strong's #3880
kaí (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
ho (ὁ) [pronounced <i>hoh</i> ]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
héteros (ἕτερος) [pronounced <i>HEH-ter-os</i> ]	<i>another [of a different kind], other; different, altered</i>	masculine singular correlative pronoun; adjective; nominative case	Strong's #2087
aphíēmi (ἀφίημι) [pronounced <i>af-EE-ay-mee</i> ]	<i>to pardon, to forgive; to send [forth, away], to dismiss; to let go [free]; to permit, to allow; metaphorically, to release from an obligation, to forgive a debt [to let go of a debt]</i>	3 <sup>rd</sup> person singular, future passive indicative	Strong's #863

### Luke 17:34c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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This is the 3<sup>rd</sup> time this word is used in this chapter.

**Translation:** ...one will be taken and the other will be pardoned [or, left alone].

A very important word that is found a number of times in this chapter is *aphiêmi* (ἀφίημι) [pronounced *af-EE-ay-mee*], which means, *to pardon, to forgive; to send [forth, away], to dismiss; to let go [free]; to permit, to allow; metaphorically, to release from an obligation, to forgive a debt [to let go of a debt]*. You will note that its primary meaning is not, *to leave behind, to remain, to be left*. Strong's #863.

In the Tribulation, those who have not believed in the Lord will be removed from the earth. Each civilization begins with believers only (Adam and Eve, Noah and his family, and all believers at the end of the [Age of Israel](#)). The Millennium will begin with believers only; which means that all unbelievers must be removed. These will be removed and judged. Those who remain behind will be pardoned, because they have believed in the Lord Jesus Christ.

**Luke 17:34** I keep on telling you this: at night, there will be two in one bed—one will be taken and the other will be pardoned [or, left alone]. (Kukis mostly literal translation)

### Luke 17:35a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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<i>esomai</i> (ἔσομαι) [pronounced <i>EHS-om-ah-ee</i> ]	<i>future tense of "to be"</i>	3 <sup>rd</sup> person plural, future indicative	Strong's #2071 (a form of #1510)
<i>duo</i> (δύο) [pronounced <i>DOO-oh</i> ]	<i>two, both</i>	Indeclinable adjective; primary numeral	Strong's #1417
<i>alêthō</i> (ἀλήθω) [pronounced <i>al-AY-tho</i> ]	<i>grinding, crushing, pulverizing, smashing into powder [generally of grain]</i>	feminine plural, present active participle; nominative case	Strong's #229
<i>epí</i> (ἐπί) [pronounced <i>eh-PEE</i> ]	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
<i>to</i> (τό) [pronounced <i>toh</i> ]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
<i>auto</i> (αὐτό) [pronounced <i>ow-TOH</i> ]	<i>him, his, it; same</i>	3 <sup>rd</sup> person neuter singular pronoun; accusative case	Strong's #846

**Translation:** There will be two [women] together [lit., in the same (place)] grinding [grain into flour]—...

Here, the feminine gender is used, which refers, therefore to women. Furthermore, what is being done here is customarily the job that women did in the ancient world.

Luke 17:35b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative and vocative cases	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
heís, mia, hen (εἷς, μία, ἓν) [pronounced hice, MEE-ah, ehñ]	<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, nominative case	Strong's #1520
paralambanô (παραλαμβάνω) [pronounced pahr-al-am-BAHN-oh]	<i>to receive, to take (unto, with); figuratively, to learn; by analogy, to assume [an office]</i>	3 <sup>rd</sup> person singular, future passive indicative	Strong's #3880
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative and vocative cases	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
héteros (ἕτερος) [pronounced HEH-ter-os]	<i>another [of a different kind], other; different, altered</i>	feminine singular correlative pronoun; adjective; nominative case	Strong's #2087
aphíêmi (ἀφίημι) [pronounced af-EE-ay-mee]	<i>to pardon, to forgive; to send [forth, away], to dismiss; to let go [free]; to permit, to allow; metaphorically, to release from an obligation, to forgive a debt [to let go of a debt]</i>	3 <sup>rd</sup> person singular, future passive indicative	Strong's #863

This is the 4<sup>th</sup> time this word is used in this chapter.

**Translation:** ...one will be taken and the other will be pardoned [or, left alone].

As in v. 34, one will be taken and the other will be pardoned or forgiven.

Luke 17:35 There will be two [women] together [lit., in the same (place)] grinding [grain into flour]—one will be taken and the other will be pardoned [or, left alone]. (Kukis mostly literal translation)

### Luke 17:36 (not found in most manuscripts)

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
V. 36 is not found in the Westcott Hort text, the Byzantine Greek text or the Tischendorf's Greek text. It is found in the Scrivener Textus Receptus.			
duo (δύο) [pronounced DOO-oh]	<i>two, both</i>	Indeclinable adjective; primary numeral	Strong's #1417
esomai (ἔσομαι) [pronounced EHS-om-ah-ee]	<i>future tense of "to be"</i>	3 <sup>rd</sup> person plural, future indicative	Strong's #2071 (a form of #1510)
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</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
agros (ἄγρός) [pronounced ah-GROSS]	<i>the field, the country; a piece of land, bit of tillage; the farms, country seats, neighbouring hamlets</i>	masculine singular noun; dative, locative or instrumental case	Strong's #68
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
heís, mia, hen (εἷς, μία, ἓν) [pronounced hicc, 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, nominative case	Strong's #1520
paralambanō (παραλαμβάνω) [pronounced pahr-al-am-BAHN-oh]	<i>to receive, to take (unto, with); figuratively, to learn; by analogy, to assume [an office]</i>	3 <sup>rd</sup> person singular, future passive indicative	Strong's #3880
This is a present tense in the Matthew text; future tense in the Lukian text.			
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
héteros (ἕτερος) [pronounced HEH-ter-os]	<i>another [of a different kind], other; different, altered</i>	masculine singular correlative pronoun; adjective; nominative case	Strong's #2087

**Luke 17:36 (not found in most manuscripts)**

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aphiēmi (ἀφίημι) [pronounced af-EE-ay-mee]	to pardon, to forgive; to send [forth, away], to dismiss; to let go [free]; to permit, to allow; metaphorically, to release from an obligation, to forgive a debt [to let go of a debt]	3 <sup>rd</sup> person singular, future passive indicative	Strong's #863

This is a present tense in the Matthew text; future tense in the Lukian text. A screen shot of the text in both passages is found below to compare. From this point to the end of the next doctrine, it is all about what is in the Lukian text and what is not. If that does not interest you, read the translation, skip over the *Does Luke 17:36...* and go on from there.

I took the most of the morphology from Matt. 24:40 (making a few corrections as seemed necessary, but followed the word order of Luke 17:36 (using the reverse-interlinear Berean Literal Bible, which text is directly below).

**Luk 17:36** Two {δύο will be ἔσονται in ἐν the τῷ field; ἀγρῷ• the ὁ one εἷς will be taken, παραληφθήσεται, and καὶ the ὁ other ἕτερος will be left. ἀφεθήσεται}.

**A screen shot of Matthew 24:40** (a graphic from e-sword's Westcott Hort text)

Mat 24:40 ΤΟΤΕ G5119 ADV then εσονται G2071 V-FXI-3P will be δυο G1417 A-NUI two εν G1722 PREP in τω G3588 T-DSM αγρω G68 N-DSM field εις G1520 A-NSM one παραλαμβανεται G3880 V-PPI-3S is taken και G2532 CONJ and εις G1520 A-NSM one αφιεται G863 V-PPI-3S is left

**Translation:** Two [men] will be in the field—one will be taken and the other will be pardoned [or, left alone].

Here, because men were typically the ones working in the field, we will look at this verse as speaking of two men working side-by-side in a field. One is taken up (to be judged) and the other one is pardoned (and, therefore, left behind).

Now, it may seem as if I have gone overboard here with all of this information about a verse which is probably not in the original.

**Does Luke 17:36 truly exist in the original manuscripts?**

1. This may not be the question to ask here, but we will get to that.
2. Interestingly enough, virtually every translation goes to verse 37, with most of them leaving a blank right here for v. 36.
3. Although this verse is parallel to Matt. 24:40, some of the words are different, the word order is slightly different, and some of the tenses are different.
4. The surrounding verses in Matt. 24 are similar, but not in the same order.
5. My point is, no one took Matt. 24:40 and placed it here to fill in some sort of gap. Or, if they did, they changed quite a number of things to place it here.
6. As a result, I don't know that we have a real problem if we leave this verse out or keep it in. I don't know

## Does Luke 17:36 truly exist in the original manuscripts?

that it adds to the previous two verses even if Matt. 24:40 did not exist.

7. The 3 verses together do form a nice trilogy together. In the first, we might imagine this being a husband and wife; in the second, this is two women; and in the third, it is two men.

In some cases, where there are questionable verses and passages—like the long passage at the end of the book of Mark—make a difference and that one should study them and keep or remove such passages; I don't think that is the case with this passage. I don't think that it matters one way or the other.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Unfortunately, because I have spend a considerable amount of time on this final verse and whether or not it belongs here, that has overshadowed the baptism of fire, which is the time when God will remove all unbelievers from the earth and begin a new civilization with believers only. Adam and Eve began such a civilization; Noah and his family began a new civilization; and believers from the Tribulation will also begin a new civilization. The ones being taken ae unbelievers who have rejected Jesus Christ as their Savior.

Luke 17:36 **Two [men] will be in the field—one will be taken and the other will be pardoned [or, left alone].** (Kukis mostly literal translation)

Luke 17:34–36 **I keep on telling you this: at night, there will be two in one bed—one will be taken and the other will be pardoned [or, left alone]. There will be two [women] together [lit., in the same (place)] grinding [grain into flour]—one will be taken and the other will be pardoned [or, left alone]. Two [men] will be in the field—one will be taken and the other will be pardoned [or, left alone].** (Kukis mostly literal translation)

Jesus is talking about the baptism of fire. See the [Addendum](#) for [Grace Bible Church's "The Baptism of Fire"](#).

Luke 17:34–36 **I have warned you about this and I tell you again: there will be two people in the same bed, but one will be taken and the other pardoned. There will be two women grinding grain into meal, but one of them will be taken and the other pardoned. There will be two men in a field working, but one of them will be taken and the other pardoned.** (Kukis paraphrase)

There is one more thing to think about here. Consider what is happening simultaneously. There are people sleeping (presumably at night) and there are people at work (presumably in the daytime). The great day of the Lord, the coming of the Son of Man, this will take place when people are asleep and when they are awake. The Bible does not teach that the earth is flat.<sup>21</sup>

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### Recognize the signs

**And answering, they said to Him, "Where, Lord?" And the [Lord] said unto them, "Where the body [is], there, even the eagles will be gathered."**

Luke  
17:37

**Responding, His disciples [lit., they] said to Him, "Where [will this take place], Lord?" The [Lord] said to them, "Where the body [is], there the eagles with be gathered."**

**Responding, the disciples asked, "Where will this take place, Lord?" Jesus replied to them, "Wherever the carcass is, there eagles with gather as well."**

Here is how others have translated this verse:

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<sup>21</sup> The Greeks, hundreds of years earlier, knew that the earth was round and they had a good estimation for its circumference.

**Ancient texts:**

Westcott-Hort Text (Greek)	And answering, they said to Him, "Where, Lord?" And the [Lord] said unto them, "Where the body [is], there, even the eagles will be gathered."
Complete Apostles Bible	And they answered and said to Him, "Where, Lord?" So He said to them, "Wherever the body is, there the eagles will be gathered together."
Douay-Rheims 1899 (Amer.)	Who said to them: Wheresoever the body shall be, thither will the eagles also be gathered together.
Holy Aramaic Scriptures	They answered and said unto him, 'Unto where Maran {Our Lord}?' He said unto them, 'Where the phagra {the body} is, there the neshre {the vultures} will gather.'
James Murdock's Syriac NT	They answered, and said to him: Whither, our Lord? He said to them: Where the body is, there will the eagles assemble themselves.
Original Aramaic NT	And they answered and they were saying to him, "To where, Our Lord?" He said to them, "Wherever the bodies are, there the eagles shall be gathered."
Lamsa Peshitta (Syriac)	And they answered and they were saying to him, "To where, Our Lord?" He said to them, "Wherever the bodies are, there the eagles shall be gathered."

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	And they, answering him, said, Where, Lord? And he said to them, Where the body is, there will the eagles come together.
Bible in Worldwide English	They asked him, Where will this be, Lord? He said, The big birds that eat meat will go to the place where the dead body is.
Easy English	Jesus' disciples asked him, 'Where will this happen?' Jesus replied, 'If a dead body is lying somewhere, vultures will come together in that place.'
	Jesus did not give them a clear answer. Sometimes, people would see vultures flying above a certain place. So they knew that there was a dead or dying animal below. The things that Jesus talked about will start to happen. Then people can know that the time is near.
Easy-to-Read Version–2008	The followers asked Jesus, "Where will this be, Lord?" Jesus answered, "It's like looking for a dead body--you will find it where the vultures are gathering above."
God's Word™	They asked him, "Where, Lord?" Jesus told them, "Vultures will gather wherever there is a dead body."
Good News Bible (TEV)	The disciples asked him, "Where, Lord?" Jesus answered, "Wherever there is a dead body, the vultures will gather."
J. B. Phillips	"But where, Lord?" they asked him. "Wherever there is a dead body, there the vultures will flock," he replied.
The Message	Trying to take all this in, the disciples said, "Master, where?" He told them, "Watch for the circling of the vultures. They'll spot the corpse first. The action will begin around my dead body."
NIRV	"Where, Lord?" his disciples asked. He replied, "The vultures will gather where there is a dead body."
New Life Version	Then they asked Jesus, "Where will this happen?" He said to them, "Birds also gather where there is a dead body."
New Simplified Bible	They asked him: »Where, Lord?« And he said to them: »Where the body is the eagles will also gather.«

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

Casual English Bible	The disciples asked Jesus, "Where is this going to happen, Sir?" Jesus said, "When you want to find a dead body, look for the vultures."
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Contemporary English V.	Then Jesus' disciples spoke up, "But where will this happen, Lord?" Jesus said, "Where there is a corpse, there will always be buzzards."
The Living Bible	"Lord, where will they be taken?" the disciples asked. Jesus replied, "Where the body is, the vultures gather!" [This may mean that God's people will be taken out to the execution grounds and their bodies left to the vultures.]
New Berkeley Version New Living Translation	. "Where will this happen, Lord?" [Greek " <i>Where, Lord?</i> "] the disciples asked. Jesus replied, "Just as the gathering of vultures shows there is a carcass nearby, so these signs indicate that the end is near." [Greek " <i>Wherever the carcass is, the vultures gather.</i> "]
The Passion Translation	His apostles asked, "Lord, where will this <i>judgment</i> happen?" Jesus responded, " <i>It will be obvious</i> , for wherever there are those spiritually dead, there you will find the eagles circling."
UnfoldingWord Simplified T.	His disciples said to him, "Lord, where will this happen?" He replied to them, "Wherever there is a dead body, the vultures will gather to eat it."
William's New Testament	Then they asked Him, "Where, Lord, will this be?" And He said to them, "Wherever there is carrion the vultures will flock."

### Partially literal and partially paraphrased translations:

American English Bible	So they asked him: 'When [is this going to happen], Lord?' And he replied: 'When [you see] the vultures gather at the carcass.'
Beck's American Translation Breakthrough Version	. And when they respond, they say to Him, "Where, Master?" He said to them, "Where the body is, there the eagles also will come together in one place."
Common English Bible	The disciples asked, "Where, Lord?" Jesus said, "The vultures gather wherever there's a dead body."
A. Campbell's Living Oracles	Then they asked him, Where, Master? He answered, Where the body is, the eagles will be assembled.
New Advent (Knox) Bible	Then they answered him, Where, Lord? And he told them, It is where the body lies that the eagles will gather.[3]
20 <sup>th</sup> Century New Testament	[3] vv. 23-37: Much of what is said here is found also in Mt. 24 and in Mk. 13. "Where will it be, Master?" interposed the disciples. "Where there is a body," said Jesus, "there will the vultures flock."

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

Berean Study Bible	"Where, Lord?" they asked. Jesus answered, "Wherever there is a carcass, there the vultures will gather."
Conservapedia Translation Revised Ferrar-Fenton Bible	. Then, in reply to Him, they asked, "Where, Master?" "Where the carcass is," He answered them, "there too the vultures will be found assembled."
Free Bible Version	"Where, Lord?" they asked. "Where the carcass is, that's where the vultures gather," Jesus replied.
International Standard V	Then they asked him, Where, Lord, will this take place? [The Gk. lacks will this take place] He told them, Wherever there's a corpse, there the vultures [Or eagles] will gather.
Riverside New Testament	They said to him, "Where, Master?" He said to them, "Where the carcass is, there will the vultures come flocking together."

Urim-Thummim Version	And they answered and said to him, where LORD? And he replied to them, Wherever the body [of Moses] is, there will the eagles be gathered together.
Weymouth New Testament	"Where, Master?" they inquired. "Where the dead body is," He replied, "there also will the vultures flock together."
Wikipedia Bible Project	"Where, Lord?" they asked. "Vultures gather where the carcass is," Jesus told them.

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

Christian Community (1988)	Then they asked Jesus, "Where will this take place, Lord?" And he answered, "Where the body is, there too will the vultures gather." Mt 24:28
New American Bible (2011)	They said to him in reply, "Where, Lord?" He said to them, "Where the body is, there also the vultures will gather." <sup>t</sup> t. [17:37] Jb 39:30; Mt 24:28.
New English Bible—1970	When they heard this they asked, 'Where, Lord?' He said, 'Where the corpse is, there the vultures will gather.'
New Jerusalem Bible	The disciples spoke up and asked, 'Where, Lord?' He said, 'Where the body is, there too will the vultures gather.'

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	They asked him, "Where, Lord?" He answered, "Wherever there's a dead body, that's where the vultures gather."
Holy New Covenant Trans.	The students asked Jesus, "Where will this be, Lord?" Jesus answered, "People can always tell where a dead body is; they can see the vultures gathering."
The Scriptures 2009	And they answering, said to Him, "Where, Master?" And He said to them, "Where the body is, there also the vultures <sup>c</sup> shall be gathered together." <sup>c</sup> See Matt. 24:28. [Wherever the corpse is, there the vultures will gather.—ESV]

### Weird English, 𐤀𐤋𐤁𐤀 English, Anachronistic English Translations:

Accurate New Testament	...and Answering [Men] say [to] him where? isLord The [Man] but says [to] them where The Body there and The Vultures will be gathered...
Alpha & Omega Bible	AND ANSWERING THEY SAID TO HIM, WHERE, MASTER? AND HE SAID TO THEM, WHERE DEAD BODIES ARE, THERE ALSO THE RAPTORS WILL BE GATHERED. (See Matt. 24:28)
Awful Scroll Bible	Then being resolved-away, they speak out to him, "Where then, lord?" Moreover he said to them, "Where the body is, there comes to be drawn-together the vultures a drawing-together."
Concordant Literal Version	And answering, they are saying to Him, "Where, Lord?Yet He said to them, "Wherever the body is, there the vultures also will be assembled."
exeGesés companion Bible	And they answer him, wording, Where, Adonay? And he says to them, Wherever the body is, the eagles gather together.
Orthodox Jewish Bible	And in reply they say to him, Where, Adoneinu? But Rebbe, Melech HaMoshiach said to them, Where the NEVELAH (DEVARIM 21:23) is, there also the nesharim (vultures, eagles [popularly]) will be gathered together.

### Expanded/Embellished Bibles:

An Understandable Version	And they asked Jesus, [will this happen], Lord?And He answered them, "Wherever there is a [dead] body [you will see] vultures gathered there also.
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The Expanded Bible	·The followers [ <sup>l</sup> They] asked Jesus, “·Where will this be [ <sup>l</sup> Where], Lord?” Jesus answered, “Where there is a ·dead body [corpse], there the vultures will gather [ <sup>c</sup> the carnage will make the place of judgment obvious to all].”
Jonathan Mitchell NT	Then, making separated and uncertain responses, one after another kept on asking, “Where, Lord?” So He said to them, “Where the body [is], there in that place the eagles will also proceed being gathered together on [it] (or: there, too, the vultures will continue assembling).” [comment: a picture of judgment having come]
P. Kretzmann Commentary	And they answered and said unto Him, Where, Lord? And He said unto them, Wheresoever the body is, thither will the eagles be gathered together. Kretzmann’s <b>commentary</b> on Luke 17:31–37 is placed in the <b>Addendum</b> . <b>Summary.</b> <i>Christ gives a lesson concerning offenses and forgiveness, heals the ten lepers, receiving the thanks of one, and gives a discourse concerning the kingdom of God and the coming to Judgment.</i>
Syndein/Thieme	“Then the students/disciples 'had an answer for'/gave a discerning answer from the ultimate source of themselves to' {apokrinomai} Him and said, "Where, Lord?" He {Jesus} replied to them, "Where the 'dead body'/carcass is . . . there the vultures will gather."
Translation for Translators	<i>His disciples said to him, “Lord, where will this happen?” He replied to them, “Wherever there is an animal carcass, the vultures will gather to eat it [MET]. Similarly, wherever there are people who are spiritually dead, God will punish them.”</i>
The Voice	<b>Disciples:</b> Where, Lord? <b>Jesus:</b> Where vultures circle over rotting corpses.

### Bible Translations with Many Footnotes:

Lexham Bible	And they answered and [ <sup>*</sup> Here “and” is supplied because the previous participle (“answered”) has been translated as a finite verb] said to him, “Where, Lord?” So he said to them, “Where the dead body is , there also the vultures will be gathered.”
NET Bible®	Then <sup>92</sup> the disciples <sup>93</sup> said <sup>94</sup> to him, “Where, <sup>95</sup> Lord?” He replied to them, “Where the dead body <sup>96</sup> is, there the vultures <sup>97</sup> will gather.” <sup>98</sup> <sup>92tn</sup> Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the narrative. <sup>93tn</sup> Grk “they”; the referent (the disciples, v. 22) has been specified in the translation for clarity. <sup>94tn</sup> Grk “answering, they said to him.” This is redundant in contemporary English and has been simplified in the translation. <sup>95sn</sup> The question “Where, Lord?” means, “Where will the judgment take place?” <sup>96tn</sup> Or “corpse.” <sup>97tn</sup> The same Greek term can refer to “eagles” or “vultures” (L&N 4.42; BDAG 22 s.v. ἀετός), but in this context it must mean vultures, because the gruesome image is one of dead bodies being consumed by scavengers. <sup>sn</sup> Jesus’ answer is that when the judgment comes, the scenes of death will be obvious and so will the location of the judgment. <sup>98tn</sup> Grk “will be gathered.” The passive construction has been translated as an active one in English.
The Spoken English NT	They said back to him, “Where, Teacher?” And he said to them, “Where the body is, that’s where the vultures will gather.” <sup>ee</sup> <sup>ee.</sup> Lit. “Where the body, there also the vultures will be gathered.” He’s quoting a proverb.
Wilbur Pickering’s New T.	They reacted by saying to Him, “Where, Lord?” He said to them, “Where there is a carcass, there will the vultures also be gathered.” <sup>12</sup> (12) A spiral of vultures in the air can be seen at quite a distance, and indicates a carcass on the ground.

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

Charles Thomson NT	Then some addressing him, said, Where, Master! And he said to them, Wherever the carcass is, there will the eagles assemble.
English Standard Version	And they said to him, "Where, Lord?" He said to them, "Where the corpse is, there the vultures will gather."
Modern Literal Version 2020	And they answered and say to him, Where, Lord? Now he said to them, Where the body is, the vultures will also be gathered together there.
New King James Version	And they answered and said to Him, "Where, Lord?" So He said to them, "Wherever the body is, there the eagles will be gathered together."
New Matthew Bible	And they answered and said to him, Where, Lord? And he said to them, Wherever the body is, there will the eagles resort.
Revised Geneva Translation	And they answered, and said to Him, "Where, Lord?" And He said to them, "Wherever the body is, there also shall the birds of prey be gathered together."
Revised Young's Lit. Trans.	And they answering say to him, 'Where, sir?' and he said to them, 'Where the body is, there will the eagles be gathered together.'
Webster's Translation	And they answered and said to him, Where Lord? And he said to them, Wherever the body is, thither will the eagles be collected.

**The gist of this passage:** The disciples ask Jesus *where*, and He tells them that vultures will gather where there are dead bodies.

Luke 17:37a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
αποκρίνομαι (ἀποκρίνομαι) [pronounced <i>ahp-oh-KREE-noh-mai</i> ]	<i>answering, responding; a reply; speaking [after someone else]; continuing [speaking, a discourse]</i>	masculine plural, aorist (deponent) passive participle, nominative case	Strong's #611
λέγω (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 <sup>rd</sup> person plural, present active indicative	Strong's #3004
αὐτῷ (αὐτῷ) [pronounced <i>ow-TOH</i> ]	<i>in him, by him, to him; for him; by means of him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

**Translation:** Responding, His disciples [lit., they] said to Him,...

The disciples are listening, trying to take this in. Jesus has given them a lot to digest. These disciples seem to remember what they heard for a long period of time; but it is questionable about how much of it they understood when Jesus spoke.

Luke 17:37b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
που (ποῦ) [pronounced pou]	<i>where, what [locality]</i>	interrogative particle	Strong's #4226
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs; a prince, chief, sovereign</i>	masculine singular noun; vocative	Strong's #2962

**Translation:** ...“Where [will this take place], Lord?”

I would have thought the question *when will this happen* to be more on point. I think the idea is more, *how do we know that this is taking place? Where do we look?*

Luke 17:37c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
epô (ἔπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2036
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>in them, by them; to them, for them; by means of them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846

**Translation:** The [Lord] said to them,...

Jesus was always responsive to His disciples. When they had questions, the Lord explained to them the answers, even if they were unable to take it all in.

Luke 17:37d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hopou (ὅπου) [pronounced HOHP-oo]	<i>in what place, where; whereas</i>	adverb	Strong's #3699
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588

Luke 17:37d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sōma (σῶμα) [pronounced SOH-mah]	body, both of man and animals, living or dead; of the planets and other heavenly bodies; <i>group of men, family</i>	neuter singular noun, nominative case	Strong's #4983
ekei (ἐκεῖ) [pronounced ehk-ē]	<i>there, in or to that place</i>	adverb	Strong's #1563
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
aetos (ἄετός) [pronounced ah-et-SS]	<i>eagle; vulture; an eagle as a standard (Roman Military)</i>	masculine plural noun; nominative case	Strong's #105
Thayer: [This is] an eagle: since eagles do not usually go in quest of carrion, this may to a vulture that resembles an eagle.			
episunágō (ἐπισυνάγω) [pronounced eph-ee-soon-AWG-oh]	<i>to gather (collect, assemble) together besides (against), to bring together to others already assembled; to bring together in one place</i>	3 <sup>rd</sup> person plural, future passive indicative	Strong's #1996

**Translation:** ...“Where the body [is], there the eagles with be gathered.”

Jesus' response was quite confusing to me, at first. “Wherever the carcass is, there the eagles will gather.” But the idea is, you don't look for the small thing—the carcass—you look for the big thing, the eagles flying in a group over carrion—and that tells you where the carcass is.

Where is this taking place when one person goes up and one stays? Jesus says, “Don't be focused on the folks; but look for the signs that tell you that this is about to happen.”

Luke 17:37 Responding, His disciples [lit., *they*] said to Him, “Where [will this take place], Lord?” The [Lord] said to them, “Where the body [is], there the eagles with be gathered.” (Kukis mostly literal translation)

Luke 17:37 Responding, the disciples asked, “Where will this take place, Lord?” Jesus replied to them, “Wherever the carcass is, there eagles with gather as well.” (Kukis paraphrase)

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<a href="http://www.kukis.org">www.kukis.org</a>	<a href="#">Exegetical Studies in Luke</a>	

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 17 is in the Word of God

- 1.
- 2.

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When studying a chapter in the Bible, there are a number of topics which that study leads to.

### What We Learn from Luke 17

- 1.

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Originally, I was going to remove this, as I have used it in the Old Testament to look forward. However, it is certainly reasonable to summarize how our Savior is portrayed in this chapter.

### Jesus Christ in Luke 17

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## Addendum

All extensive footnotes will be placed in the addendum rather than among the translations. This commentary was placed after [Luke 17:1-2](#).

### Kretzmann's Introductory Commentary for Luke 17

In this chapter we have a number of lessons which were given, and incidents which took place, during the last journey of the Lord to Jerusalem. He did not take the direct route, but traveled back and forth in Southern Galilee and into Samaria, as occasion offered. The Pharisees had been reproved and silenced once more, and Jesus had leisure to teach His disciples without interference. See Matthew 18:6-7. It is not possible, Jesus says, for offenses not to come. The imagination of man's heart is evil from his youth, and all the evil thoughts that take their rise in the heart come forth and show themselves in evil deeds, unless a person is on the watch all the time to subdue every sinful movement. But the majority of people in the world have no interest in doing this. So long as they do not come into conflict with the law of the state, they live and act pretty well as they choose. And the result is that occasions for stumbling are given. Things are done continually in the world at which the sincere disciples of Christ take justifiable offense, since they are dishonorable to the Lord and harmful to the Church. To these offenses belong all the deliberate and unpremeditated blasphemies of the Lord and His Word, the many transgressions of the Sixth Commandment in word, dress, picture, and deed, and other sins. The fact,

## Kretzmann's Introductory Commentary for Luke 17

however, that offenses are inevitable does not excuse the offender nor condone his sin, but the Lord pronounces a woe upon him. It would be a more fortunate end for such a one, it would be more to his advantage, if a millstone were placed about his neck, one of the two small millstones such as were in use for grinding in the houses, and that he were thrown out into the sea. This fate would be preferable to the other, by which the sinner that has offended would be condemned into the deepest abyss of hell. For the offense against one of the little ones of the Lord, against the children and the simple believers in the Scripture and its truths, belongs to the transgressions of the first rank. If the children of the world were at all conscious of the guilt and the damnation they load upon themselves by the many methods which they have devised for tripping the feet of the unwary, they would probably be more careful with the opportunities for sin in both the gross and fine forms which they are holding out on all sides, in theaters, dance-halls, pool-rooms, saloons, through suggestive pictures and stories, and in thousands of other forms.

From <https://www.studylight.org/commentaries/eng/kpc/luke-17.html> (accessed April 14, 2023).

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This commentary follows [Luke 17:5–6](#).

## Kretzmann's Commentary for Luke 17:3–6

The children of the world make it a point literally to scandalize, give offense with deliberate intent to hurt and to lead into sin. But among Christians it also happens, and frequently, that one brother offends the other, grieves him by some unpremeditated sin or in a moment of weakness. For that reason they should take heed, they should be on the lookout as regards themselves all the time, lest they themselves become guilty and scandalize a brother. And if a brother offends in any respect, the Christian that knows of the sin should earnestly admonish him, Matthew 18:21-22. As soon as the brother thereupon repents of his sin, the Christian should forgive him, fully and freely, even though the same process be repeated seven times a day. The heart of the believers should partake of the nature of God's and Christ's, or God's in Christ, which knows neither end nor limit. Whenever the confession comes: I am sorry, then should the assurance be given in return that the matter is forgiven. Such a measure of love for the erring brother, it is true, requires an unusual amount of love, and therefore a corresponding amount of faith. The apostles were conscious of that fact; as matters stood then, they hardly believed themselves equal to the task proposed by Christ. And so, after mulling over the admonition for a while, they put the request to Him to add to their faith. This prayer is necessary for every Christian every day, if he wants his love to keep pace with the many demands that are placed upon it. Faith must grow at the same rate as love. A Christian will search ever more diligently, he will plunge ever more deeply into the depths of the love of God in Jesus the Savior. Only in that way will he be able to practice the forgiveness toward his brother which is demanded by the discipleship of Christ. The Lord took the occasion to enlarge upon one of His favorite topics, that of the strength of faith. If they had faith only as large as the seed of a mustard-plant or tree, they would have the power to say to the fig mulberry or sycamore fig-tree standing before them that it should tear itself out by the roots and plant itself in the sea, and it would obey without question. Note: To grow in faith, in the power of faith, must be the earnest ambition of every Christian. Sincere prayer to the Lord, unwavering trust in His promises, a constant contemplation of His Word: those are the methods by which growth in faith may be accomplished.

From <https://www.studylight.org/commentaries/eng/kpc/luke-17.html> (accessed April 14, 2023).

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The commentary follows [Luke 17:10](#).

## Kretzmann's Commentary for Luke 17:7–10



Since faith, according to the Lord's own explanation, shows itself in good works, in deeds of mercy and forgiveness and other miraculous acts such as are impossible without faith, the thought might have arisen in the hearts of the disciples that works were therefore meritorious, that they earned something in the sight of God. But this thought the Lord precludes by a parabolic narrative, a parallel with strong application. "Christ's purpose is not to teach in what spirit God deals with His servants, but to teach rather in what spirit we should serve God. " If a master has a slave that has been plowing or doing the work of a herder out in the field, and this servant comes home in the evening, he will not say to him: Go at once and get your supper. The master will continue to require the services of the slave, bidding him first prepare the supper for the master, then gird up his clothes about him and wait at the table. After the lord of the house has eaten and drunken, then the slave may also have his supper. The master would not think of thanking the slave for the work he has thus performed, for the service was taken as a matter of course; it was all in the day's work. The picture is not too harsh or overdrawn, but is taken from conditions which were usual in the time of Christ throughout the Roman Empire. Now the Lord makes the application, saying that even so all believers, when they have done all that they were commanded to do, which includes all the demands which grow out of all situations confronting men at all times, when they have done their full duty (if that were possible), yet they will have nothing to boast of, nothing for which they could demand anything of God in return. They are still unprofitable servants; they have but done that which was expected of them as their duty. There is no merit or worthiness before God in them even then. If God looks upon the good works of the Christians with a kindly countenance and praises and rewards them, that is not a matter of merit, but of free grace. All the greater is our obligation of love.

From <https://www.studylight.org/commentaries/eng/kpc/luke-17.html> (accessed April 15, 2023).

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The commentary follows [Luke 17:14](#).

### Kretzmann's Commentary for Luke 17:11–14

Jesus did not travel to Jerusalem by the shortest route, but journeyed by easy stages along the boundary between Galilee and Samaria, now in the one, then again in the other province, as occasion offered, and He found villages which had not yet heard the Gospel of the Kingdom. Now when He was about to enter into a village in that region, ten leprous men came out to meet Him. Observing the strict rule concerning infection, they did not come all the way to Christ, but stood at some distance, near enough, however, that their hoarse voice might be heard. And they called in unison, to increase the carrying power of their prayer: Jesus, Lord, have mercy on us! That was a prayer of faith. They knew Jesus through the medium of the wonderful stories that had been told about Him. The message concerning Christ had worked faith in their hearts. Their plea for mercy was an expression of this faith. "This is testified to by their words, when they say: Have mercy on us! He that seeks mercy will surely not buy and barter it, but seeks only grace and mercy, as one that is unworthy of it and most assuredly merits something entirely different. " And Jesus, seeing them, and fully aware of their miserable plight, ordered them to show themselves to the priests. It was commanded in the Law of Moses that such persons as supposed themselves to be cured of the dreadful disease of leprosy or had actually been cured, must present themselves to one of the priests on duty at the sanctuary, in order that their condition might be established. For if they had been cured of their sickness, they were required to bring certain prescribed sacrifices connected with their cleansing, Leviticus 13:2; Leviticus 14:2. Jesus did not heal the sick men outright, in order not to arouse the opposition of the priests unduly, for they would have had the power, if they so choose for enmity toward Him, to declare that the men were still leprous. Jesus combined tact and discretion with kindness and mercy. Therefore it happened that the men became clean after they had left His presence, while on their way to the sanctuary. Mark that their going, in these circumstances, was an act of faith. Without seeing the miracle, they believed that it would happen to them. And so it came about.

From <https://www.studylight.org/commentaries/eng/kpc/luke-17.html> (accessed April 16, 2023).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The commentary follows [Luke 17:19](#).

### Kretzmann's Commentary for Luke 17:15–19

Ten lepers had shown faith; ten lepers had been healed. But out of that entire number only one felt the obligation of thankfulness. Only one, seeing what a miracle had been done in his case, felt the need of turning back and giving thanks to the Healer. This man sought the Lord, who was probably still in the village, meanwhile praising God loudly and with fully restored voice. And when he found Jesus, he fell down on his face before Him, at His feet, in complete surrender, signifying his willingness to be the Lord's servant forever. And all the while his mouth poured forth words of thankfulness. And yet this man, who thus put to shame his former companions in misery, was a Samaritan, a member of the race which was despised by the Jews and Galileans. The incident made a deep impression upon Jesus. In a bitter cry over the ingratitude of the former lepers He said: Is it not that ten were cleansed? But the nine, where are they? Were there not found such as would turn back to give glory to God but only this stranger, this man of a different race, and one that is ordinarily looked down upon by the Jews? "That is the true worship of God, to come back, to praise God with a loud voice. That is the greatest work in heaven and earth, and also the only one which we may show God; for of the others He has no need, neither does He receive them: only to be loved and praised by us, that He likes... But that is terrible, that the Lord just knows that ten have been cleansed, a fact they had not reckoned with; and He does not hold His peace about it, but asks for them and seeks them: Where are the nine? O what a terror that will be when at that time they will feel the question and have to answer where they went when they did not give honor to God! We have all vowed in Baptism to follow Christ and His doctrine; no one has vowed to follow the Pope, bishops, and clerics. Thus Christ has altogether rejected and prohibited the doctrine of men." This question is a very important and serious one for all Christians. The gifts of God which we have received from Him through the means of grace during our whole life amount to far more than a cleansing from bodily leprosy. We have received, and are continually receiving, the riches of God's unmerited love and mercy Sunday after Sunday, day by day. And yet we are very dilatory about the gratitude which we owe to Him in thoughts, words, and deeds. The Lord will think kindly of us for any show of appreciation, as He showed in this instance. For He dismissed the Samaritan with the words: Arise, go thy way; thy faith has healed and saved thee. Jesus does not refer to the faith of the others, which had been extinguished in the midst of their newly found happiness. He praises only the faith of him that remained faithful. Those who forget His kindness He also forgets. Many a person has come to faith, had the beginning of faith in his heart, learned to pray in trouble, to trust in God for help; but later the same person, by base ingratitude, has suffocated the young plant of spiritual life. Faith for a time, followed by backsliding, results in the loss of faith and also of the mercy of God. Only lasting, grateful faith will provide lasting help and will save a person in body and soul.

From <https://www.studylight.org/commentaries/eng/kpc/luke-17.html> (accessed April 16, 2023).

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This note is for [Luke 17:20–21](#):

### The Christian Community Bible Commentary on Luke 17:20–21

• 20. When will the kingdom of God come? It does not come as a revolution or the change of the seasons each year: it is at work in people who have received the Good News. Those who believe already enjoy the Kingdom.

Then come the words of Jesus concerning the end of Jerusalem and his second coming (Mk 13:14). We should not speak about the end of the world in every time of anxiety. Jesus gives us two comparisons: the lightning (v. 24) which is seen everywhere and the vultures (v. 37) which gather without fail wherever there is a corpse. In the same way, everyone, without fail, will be aware of Christ's return.

Yet his return will catch off guard those who are not expecting it (just as in the days of Noah). Judgment will separate the elect from the condemned—nothing separated them in daily life—from two people working side by side, one will be taken, the other left behind.

## The Christian Community Bible Commentary on Luke 17:20–21

In Matthew 24:17 the reference to someone outside his house is connected with the end of Jerusalem, and here it means it will be necessary to escape quickly. In the present text this has another meaning: when the end of the world comes it will be too late to worry about saving one's life or possessions.

Where will this take place? (v. 37): foolish question as in Luke 17:20, because the Lord will not come to take his people to a geographic location. On that day, the good will be taken into the presence of God as infallibly as vultures gather around a corpse.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The commentary follows [Luke 17:25](#).

## Kretzmann's Commentary for Luke 17:20–25

The resentful, peevish attitude of the Pharisees came to the front with increasing frequency. Here Jesus was approached by them with a question which was intended to make Him an object of ridicule. His continual reference to the coming of the Kingdom provoked the question. The Pharisees wanted to know when the kingdom of God would come. They wanted to know the time, they wanted visible evidence. For their idea of the kingdom of Christ or of the Messiah was that of the modern millennialists, of a visible kingdom, a physical entity, brought into being by a political or social revolution and upheaval. But Jesus corrected their foolish ideas, telling them that the kingdom of God does not come with observation, in a way or mode that everyone can see and measure it. It cannot be observed with the eye, it is not a vulgar, physical, visible body or realm. To attempt to fix its definite position, its limits, its boundaries in the world by the application of the senses, by sight, is foolish; for the kingdom of God is within, in the hearts of the believers. He that accepts the mercy of the King of grace is a member of the Kingdom of Grace, but by faith only, which is in the heart and cannot be seen by human beings. And all external signs of the presence of the Kingdom and its power in the hearts of the believers are not infallible, since these same signs may be feigned by such as are hypocrites. Upon this spiritual, invisible Kingdom the thoughts and minds of men should be set. Only he that is a member of the Kingdom of Grace here will be a member of the Kingdom of Glory up yonder.

The disciples themselves were not at all clear in this matter, they were still battling with carnal ideas as to the kingdom of the Messiah, and therefore the Lord gives them a few signs of the deceiver's methods. For it was the Lord's constant custom to support and comfort the minds of His disciples. Days will come when they would desire and wish for only one day of the revelation of the perfect glory of heaven, when just one day's experience of the bliss to be would give them new strength to bear the trials and persecutions of the world. But the final revelation will not come until the day fixed by the decree of God. Then there will be false prophets and false Christs who will point and say: Lo, here is Christ; lo, there! See Matthew 24:23; Mark 13:21. The believers must not permit themselves to be deceived by such talk, for it will be a temptation, a delusion, and a snare. As for Christ, His final advent will partake of the nature of the lightning. In one moment He will shine, with all the glory of His splendor, from this quarter under heaven unto that; He will be visible to all people of the earth. But before this glorious consummation there will be a long time of waiting and watching for the believers, with a sore trial for their patience. First of all the great obligation rests upon the Lord to suffer in the great Passion, to be rejected by the present generation. Christ must bear His cross first, and His Church, the members of His kingdom, will be come partakers of this suffering, before the great day of glory dawns.

From <https://www.studylight.org/commentaries/eng/kpc/luke-17.html> (accessed April 17, 2023).

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Many of these footnotes have some interesting information, but they were taking up too much space within the confines of the translations.

Even though the reference says Matthew 24:34, it is also a reference for [Luke 17:25](#).

### Matthew 24:34 – “this generation”? (from the 2001 Translation)

In most Bibles, Matthew 24:34 says something like:

“...this generation will not pass away until...”

However, ours says:

“...this people won’t pass away until...”

The word usually translated as generation from the Greek can indeed mean that, but not always; it can just mean family or a group of people. The actual meaning depends on the context. Usually it does indeed mean generation in the Greek Christian books.

The Aramaic texts also use a word with the same ambiguity: sha’urbetah. It can just mean family, or a distinct class of people. For example, the priestly class. It could be translated as family, tribe, people, or nation. However, unlike the Greek, only the plural version can mean generations.

So strictly-speaking, the Aramaic version of Matthew 24:34 does not say generation, but something more like nation or people.

Also, in the Aramaic of Matthew 24:30, the word is usually translated as tribes:

‘...the Son of Man’s sign will appear in the skies, and all the tribes of the earth will beat themselves...’

Now, if the Aramaic text accurately reflects Jesus’ words, and Jesus wanted to specifically mean a generation (a group of people who are living at the same time), he could have used the word darah which actually means generation. Yet he did not.

That word appears in other parts of the Aramaic New Testament in contexts that clearly point to a time-limit (e.g. Ephesians 3:5; Hebrews 3:10). However, the Aramaic texts of Matthew 24:34 don’t use that word, they use the singular sha’urbetah which means only family, tribe, people, or nation.

For this reason, our version of Matthew 24:34 says ‘people’ and not ‘generation.’

This is also why our version of the parallel account in Mark 13:30 (from the Greek text) uses the definition of ‘people,’ as its the only definition shared by both the Aramaic and Greek words.

From <https://2001translation.org/notes/generation> (accessed April 17, 2023).

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This doctrine was referenced in [Luke 17:26](#).

### The Doctrine of Civilizations (by R. B. Thieme, Jr.)

1. A civilization begins a period of human history with believers only, or with innocent persons only, and terminates with a cataclysmic judgement. In the cataclysmic judgement the entire population of the world is destroyed, except for believers, and believers begin the next civilization. So a civilization is like a dispensation in that it is a period of history, but it has different termini with the exception of the Millennium.

## The Doctrine of Civilizations (by R. B. Thieme, Jr.)

2. Each civilization has its own climate, its own environment and characteristics within the species - that is, man has a different life span in each civilization, weather is different in each civilization, animals are different; but each species remains, there is no transmutation. We have the pre-diluvian civilization — the civilization before the flood. It started with two people, man and woman in innocence; it terminates with a cataclysm, the flood. The second civilization is called the post-diluvian civilization. It begins with eight believers - Noah plus seven. It includes the Age of Israel, the Church Age, the Rapture of the Church, the Tribulation and the second advent. So it begins with believers only and it ends with the baptism of fire by which all unbelievers are removed from the world and cast into fire. Then the third civilization is the Millennium, the reign of Jesus Christ for a thousand years. it begins with believers only. These are the “wheat”; the tares are removed. This is perfect environment at the end of which there is another great cataclysm, the destruction of the universe, the removal of the unbelieving population of the Millennium which is cast into the lake of fire with the devil and his angels. The final civilization is the eternal one — believers only.
3. The first civilization is called antediluvian or pre-diluvian. It began with Adam in innocence and concludes with the universal flood which destroyed all the population of the earth but eight people.
4. The second civilization is post-diluvian. It began with Noah’s family — all believers — and concludes with the second advent judgement of the baptism of fire. In this manner all of the unbelievers on the earth are removed at one time. That is the fulfilment of Matthew 25 — “Two shall be in the field; one shall be taken, the other left.” The earth will be repopulated by the believers who remain.
5. The third civilization is the Millennium which begins with Tribulational saints who survive the Tribulation — they are alive at the second advent — and it concludes with a rebellion led by Satan personally: the Gog and Magog revolution, at the end of which is the last judgement and the earth is destroyed by fire.
6. The fourth civilization is eternal in nature, it has no end. Therefore it is believers only in resurrection bodies. It begins with the new heavens, the new earth and the new Jerusalem. It has no termination, there will never again be unbelievers in a civilization.
7. Each civilization begins with a divine blessing and terminates with a divine judgement, except the past which has no termination and there is no end to divine blessing for believers in resurrection bodies.

This is from NB1; there is a more extensive doctrine found in Spiritual Dynamics 194-196 (5/19/93); 135 (2/3/93); 2Peter (8/22/71) (this reference is wrong, certainly as to the date).

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[Charts, Graphics and Short Doctrines](#)

This review pertains to [Luke 17:26–27](#).

The ESV (capitalized) is used below.

### Genesis 6–7 — A Brief Analysis

Scripture	Text/Commentary
<p>Genesis 6:1–2 <i>When man began to multiply on the face of the land and daughters were born to them, the sons of God saw that the daughters of man were attractive. And they took as their wives any they chose.</i></p>	<p>Man (mankind) is multiplying on the face of the earth, with beautiful daughters born to them. The sons of God would be fallen angels who took these women at will. What would be born would be a half-breed: half-angels and half-man, exactly as they are described in mythology.</p>
<p>Genesis 6:3 <i>Then the LORD said, "My Spirit shall not abide in man forever, for he is flesh: his days shall be 120 years."</i></p>	<p>God’s Spirit is not going to continue to preserve mankind. At some oint, God made it clear that they had 120 years remaining. My assumption is, this was made known by Noah and his family.</p>

## Genesis 6–7 — A Brief Analysis

Scripture	Text/Commentary
Genesis 6:4 The Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of man and they bore children to them. These were the mighty men who were of old, the men of renown.	The Nephilim are giants. That is, they were much more powerful than uncorrupted men. The angels and the daughters of men had children (God apparently allowed this), and their offspring are known to us even today in mythology.
Genesis 6:5 The LORD saw that the wickedness of man was great in the earth, and that every intention of the thoughts of his heart was only evil continually.	The angels were capable of great evil; and their thinking was evil continually.
Genesis 6:6 And the LORD regretted that he had made man on the earth, and it grieved him to his heart.	God knew what would happen and He allowed these things to take place. However, the words <i>regret</i> and <i>grieve</i> convey in terms which we understood God's policy. He would allow 120 years and then destroy nearly everyone on earth.
Genesis 6:7 So the LORD said, "I will blot out man whom I have created from the face of the land, man and animals and creeping things and birds of the heavens, for I am sorry that I have made them."	Based upon what He had allowed, things had gotten so bad that God would have to destroy most of life on the earth.
Genesis 6:8 But Noah found favor in the eyes of the LORD.	Noah found grace in the eyes of the Lord.
Genesis 6:9–10 These are the generations of Noah. Noah was a righteous man, blameless in his generation. Noah walked with God. And Noah had three sons, Shem, Ham, and Japheth.	Noah would have been righteous because he believed in the Revealed God; and he grew spiritually as well (which is what it means to walk with God). He had three sons and they were also righteous, and their wives.
Genesis 6:11 Now the earth was corrupt in God's sight, and the earth was filled with violence.	The angels, who had been given a great deal of freedom, loved to fight. Violence was the key to their existence.
Genesis 6:12 And God saw the earth, and behold, it was corrupt, for all flesh had corrupted their way on the earth.	All of mankind was corrupt. Everyone who was alive on the earth was part man and part angel. This made them unredeemable, as God did not pay for the sins of angels.
Genesis 6:13 And God said to Noah, "I have determined to make an end of all flesh, for the earth is filled with violence through them. Behold, I will destroy them with the earth.	God had determined to destroy all flesh from the earth, an earth filled with violence.
Genesis 6:14 Make yourself an ark of gopher wood. Make rooms in the ark, and cover it inside and out with pitch.	God gives Noah instructions of how to build a massive ark (a covered boat).
Genesis 6:15 This is how you are to make it: the length of the ark 300 cubits, its breadth 50 cubits, and its height 30 cubits.	What was being built was about 150 yards or 450 ft. long as a cubit was about 18". It was 25 yards (75') wide.

## Genesis 6–7 — A Brief Analysis

Scripture	Text/Commentary
Genesis 6:16 Make a roof for the ark, and finish it to a cubit above, and set the door of the ark in its side. Make it with lower, second, and third decks.	The ark would be three floors with a roof over it, and about an 18" gap between the roof and the sides of the ship.
Genesis 6:17 For behold, I will bring a flood of waters upon the earth to destroy all flesh in which is the breath of life under heaven. Everything that is on the earth shall die.	God would bring a flood of waters on the earth and destroy everything with breath.
Genesis 6:18 But I will establish my covenant with you, and you shall come into the ark, you, your sons, your wife, and your sons' wives with you.	However, God would strike an agreement with Noah to preserve his family.
Genesis 6:19 And of every living thing of all flesh, you shall bring two of every sort into the ark to keep them alive with you. They shall be male and female.	They were to preserve animal life by keeping one male and one female of each species.
Genesis 6:20 Of the birds according to their kinds, and of the animals according to their kinds, of every creeping thing of the ground, according to its kind, two of every sort shall come in to you to keep them alive.	They would do the same with birds.
Genesis 6:21 Also take with you every sort of food that is eaten, and store it up. It shall serve as food for you and for them."	Food would be brought on board for Noah, his family and the animals.
Genesis 6:22 Noah did this; he did all that God commanded him.	Noah did exactly as God has required.
Genesis 7:1 Then the LORD said to Noah, "Go into the ark, you and all your household, for I have seen that you are righteous before me in this generation.	God tells Noah to go into the ark, along with two of each animal; and along with his family.
Genesis 7:2–3 Take with you seven pairs of all clean animals, the male and his mate, and a pair of the animals that are not clean, the male and his mate, and seven pairs of the birds of the heavens also, male and female, to keep their offspring alive on the face of all the earth.	There would be seven pairs of the animals understood to be clean. This was apparently defined prior to the book of Leviticus (there is a chapter devoted to clean and unclean animals).
Genesis 7:4 For in seven days I will send rain on the earth forty days and forty nights, and every living thing that I have made I will blot out from the face of the ground."	God warns that this will start happening in seven days. This is how long it would take to load up the animals and to load up their food.
Genesis 7:5 And Noah did all that the LORD had commanded him.	Noah continued in obedience to God.
Genesis 7:6 Noah was six hundred years old when the flood of waters came upon the earth.	Noah was 600 years old at this time, which would have been middle age for people of the era (prior to the flood).

### Genesis 6–7 — A Brief Analysis

Scripture	Text/Commentary
Genesis 7:7 And Noah and his sons and his wife and his sons' wives with him went into the ark to escape the waters of the flood.	Noah and his family entered the ark in order to be safe from the water that God would send upon the earth.
Genesis 7:8–9 Of clean animals, and of animals that are not clean, and of birds, and of everything that creeps on the ground, two and two, male and female, went into the ark with Noah, as God had commanded Noah.	The animals were taken into the ark with Noah.
Genesis 7:10 And after seven days the waters of the flood came upon the earth.	After seven days to load this massive cargo, the waters began.
Genesis 7:11 In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on that day all the fountains of the great deep burst forth, and the windows of the heavens were opened.	Fountains of the deep opened up; and rain also fell from the sky.
Genesis 7:12 And rain fell upon the earth forty days and forty nights.	There was continual rain for 40 days and 40 nights.
Genesis 7:13–14 On the very same day Noah and his sons, Shem and Ham and Japheth, and Noah's wife and the three wives of his sons with them entered the ark, they and every beast, according to its kind, and all the livestock according to their kinds, and every creeping thing that creeps on the earth, according to its kind, and every bird, according to its kind, every winged creature.	By that day, Noah, his family and all the animals were aboard this ship.
Genesis 7:15 They went into the ark with Noah, two and two of all flesh in which there was the breath of life.	The animals had been guided two-by-two into the ark.
Genesis 7:16 And those that entered, male and female of all flesh, went in as God had commanded him. And the LORD shut him in.	Males and females of all animal species were taken into the ark (but not fish or sea life).
Genesis 7:17 The flood continued forty days on the earth. The waters increased and bore up the ark, and it rose high above the earth.	The flood continued and waters rose high over the earth.
Genesis 7:18 The waters prevailed and increased greatly on the earth, and the ark floated on the face of the waters.	At some point, the ark was lifted up by the waters under it.
Genesis 7:19 And the waters prevailed so mightily on the earth that all the high mountains under the whole heaven were covered.	All of the earth was covered by these waters.
Genesis 7:20 The waters prevailed above the mountains, covering them fifteen cubits deep.	There was enough water to cover the mountains at that time about 22' underwater.



## Genesis 6–7 — A Brief Analysis

Scripture	Text/Commentary
Genesis 7:21 And all flesh died that moved on the earth, birds, livestock, beasts, all swarming creatures that swarm on the earth, and all mankind.	All flesh that moved on the earth died; along with all of the birds.
Genesis 7:22 Everything on the dry land in whose nostrils was the breath of life died.	Everything alive on the earth that drew breath died.
Genesis 7:23 He blotted out every living thing that was on the face of the ground, man and animals and creeping things and birds of the heavens. They were blotted out from the earth. Only Noah was left, and those who were with him in the ark.	God blotted out all living creatures, including all the half-men and half-angels.
Genesis 7:24 And the waters prevailed on the earth 150 days.	The earth was underwater for 150 days.
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The ESV (capitalized) was used below.

## Genesis 19 — A Brief Analysis

Scripture	Text/Commentary
Genesis 19:1–2a The two angels came to Sodom in the evening, and Lot was sitting in the gate of Sodom. When Lot saw them, he rose to meet them and bowed himself with his face to the earth and said, "My lords, please turn aside to your servant's house and spend the night and wash your feet. Then you may rise up early and go on your way."	Lot and Abraham had parted company. Lot moved to the big city of Sodom.  Two angels came to Sodom. When Lot came across these new faces, he invited them to his house for protection.
Genesis 19:2b They said, "No; we will spend the night in the town square."	They at first refuse him.
Genesis 19:3 But he pressed them strongly; so they turned aside to him and entered his house. And he made them a feast and baked unleavened bread, and they ate.	Lot insisted, knowing that they would not be safe. He prepared a feast for them.
Genesis 19:4 But before they lay down, the men of the city, the men of Sodom, both young and old, all the people to the last man, surrounded the house.	However, before it was bedtime, all of the men of the city surrounded Lot's home.
Genesis 19:5 And they called to Lot, "Where are the men who came to you tonight? Bring them out to us, that we may know them."	All of these men demanded that the two men be put outside. They want to force them to have homosexual sex.

## Genesis 19 — A Brief Analysis

Scripture	Text/Commentary
Genesis 19:6–8 Lot went out to the men at the entrance, shut the door after him, and said, "I beg you, my brothers, do not act so wickedly. Behold, I have two daughters who have not known any man. Let me bring them out to you, and do to them as you please. Only do nothing to these men, for they have come under the shelter of my roof."	Lot begged them not to do this and even offered to send his daughters out to them.
Genesis 19:9 But they said, "Stand back!" And they said, "This fellow came to sojourn, and he has become the judge! Now we will deal worse with you than with them." Then they pressed hard against the man Lot, and drew near to break the door down.	The men outside were very put upon by Lot judging them in the way that he was (not trusting them). They pressed hard against Lot, and were ready to break down his door.
Genesis 19:10–11 But the men reached out their hands and brought Lot into the house with them and shut the door. And they struck with blindness the men who were at the entrance of the house, both small and great, so that they wore themselves out groping for the door.	The two angels grabbed Lot and brought him inside. Then they struck every man outside with blindness, so they could only grope around outside, looking for the door.
Genesis 19:12–13 Then the men said to Lot, "Have you anyone else here? Sons-in-law, sons, daughters, or anyone you have in the city, bring them out of the place. For we are about to destroy this place, because the outcry against its people has become great before the LORD, and the LORD has sent us to destroy it."	The two angels then warn Lot that God was going to destroy this city. Anyone who wanted could be brought out with Lot and his family.
Genesis 19:14 So Lot went out and said to his sons-in-law, who were to marry his daughters, "Up! Get out of this place, for the LORD is about to destroy the city." But he seemed to his sons-in-law to be jesting.	Lot went to the men who were scheduled to marry his daughters, but they believed him to be having a laugh and did not go with him.
Genesis 19:15 As morning dawned, the angels urged Lot, saying, "Up! Take your wife and your two daughters who are here, lest you be swept away in the punishment of the city."	The angels insisted, and Lot was told to take his wife and daughters out of their, or they would be caught up in the judgment of this city.
Genesis 19:16 But he lingered. So the men seized him and his wife and his two daughters by the hand, the LORD being merciful to him, and they brought him out and set him outside the city.	The angels had to force Lot of move out of there.
Genesis 19:17 And as they brought them out, one said, "Escape for your life. Do not look back or stop anywhere in the valley. Escape to the hills, lest you be swept away."	Lot and family were told to head for the hills; to leave the valley, as it would be destroyed.

## Genesis 19 — A Brief Analysis

Scripture	Text/Commentary
Genesis 19:18–20 And Lot said to them, "Oh, no, my lords. Behold, your servant has found favor in your sight, and you have shown me great kindness in saving my life. But I cannot escape to the hills, lest the disaster overtake me and I die. Behold, this city is near enough to flee to, and it is a little one. Let me escape there—is it not a little one?—and my life will be saved!"	Lot proposes an alternate destination.
Genesis 19:21–22 He said to him, "Behold, I grant you this favor also, that I will not overthrow the city of which you have spoken. Escape there quickly, for I can do nothing till you arrive there." Therefore the name of the city was called Zoar.	Lot and his family are allowed to leave for a small village, and they are promised that it would not be destroyed.
Genesis 19:23 The sun had risen on the earth when Lot came to Zoar.	After walking for several hours, Lot arrived in Zoar, the city he asked to flee to.
Genesis 19:24–25 Then the LORD rained on Sodom and Gomorrah sulfur and fire from the LORD out of heaven. And he overthrew those cities, and all the valley, and all the inhabitants of the cities, and what grew on the ground.	God rained sulfur and first from the heavens, which destroyed the cities of Sodom and Gomorrah; and the entire valley. Everyone in the cities died. Even their crops were destroyed.
Genesis 19:26 But Lot's wife, behind him, looked back, and she became a pillar of salt.	Lot's wife was behind him, and she looked back. We do not know the exact process or how long it took, but she appears to have become infused with salt and became a pillar of salt.
Genesis 19:27 And Abraham went early in the morning to the place where he had stood before the LORD.	Abraham could see great destruction off in a distance,.
Genesis 19:28 And he looked down toward Sodom and Gomorrah and toward all the land of the valley, and he looked and, behold, the smoke of the land went up like the smoke of a furnace.	Abraham saw great smoke rising up from the valley.
Genesis 19:29 So it was that, when God destroyed the cities of the valley, God remembered Abraham and sent Lot out of the midst of the overthrow when he overthrew the cities in which Lot had lived.	Nevertheless, despite the judgment on Sodom and Gomorrah, God remembered Abraham and Lot and preserved them.

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This note was referenced in [Luke 17:30](#).

### Kretzmann's Commentary for Luke 17:26–30

The distinguishing characteristic of the time just preceding the final advent of Christ, the Son of Man, will be an

## Kretzmann's Commentary for Luke 17:26–30

indifferent carelessness. The days of Noah are an example. The warning had gone out through the mouth of this preacher of righteousness that the people should repent of their foolish ways. But they gave so little heed to the warning that they continued in all the manner of complete abandon in the desires of the flesh up to the very hour of the cataclysm: they ate, they drank, they married, they were married; men and women, the entire generation, past all hope of redemption. And then, with the sudden frightfulness that has characterized the judgments of God in similar situations, came the day on which Noah entered into the ark; then came the Flood and destroyed them all. And the days of Lot are another example of the utter, blind heedlessness of the people. In Sodom and Gomorrah the inhabitants continued in the delights of the flesh as well as in all their lines of business, work, and endeavor: they ate, they drank, they bought, they sold, they planted, they built, up to the very hour of the catastrophe that overwhelmed the cities, when it rained fire and sulphur from heaven and destroyed them all. The people of the last times will not have learned their lesson from the previous calamities; when the Son of Man will be revealed before their astonished, horrified eyes on the last day, He will find them as unprepared for His coming, as deeply steeped in the foolishness of the Noachites and of the Sodomites as any generation ever was.

From <https://www.studylight.org/commentaries/eng/kpc/luke-17.html> (accessed April 18, 2023).

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This doctrine is alluded to at the end of [Luke 17:30](#).

### The Abbreviated Doctrine of the Second Advent (R. B. Thieme, Jr.)

1. There are two advents of Jesus Christ found in the Word of God. The First Advent begins with the virgin birth and concludes with the resurrection, ascension and session. The Second Advent is designed to reveal Him as both battlefield royalty and Jewish royalty. He returns to earth in resurrection body and Hypostatic At the Rapture of the Church, Christ does not return to the earth as in the Second Advent, as we meet Him in the air.
2. The Rapture occurs at the end of the Church Age, right before the Tribulation; the Second Advent takes place at the end of the Tribulation. Church Age believers meet the Lord in the air at the rapture; but the Lord returns to the earth, destroying the armies which have aligned themselves against Israel.
3. At the Second Advent, Jesus Christ will return to Jerusalem and His feet will touch first on the Mount of Olives, Zechariah 14:1-4.
4. Analogies to the Second Advent.
  - a. The Analogy of Nature: Lightning, Matthew 24:27.
    - i. Seen by all, Revelation 1:7.
    - ii. Travels at great speed, Revelation 22:7, 12.
    - iii. Disturbs and frightens the unenlightened, Revelation 6:15-17.
    - iv. Warns of a coming storm. The Second Advent is characterized by the storms of coming judgment.
  - b. The Historical Analogy, Matthew 24:37-41.
    - i. It will be like the days of Noah. People were living under the wrong priorities. Marrying, eating, and drinking (normal pleasures in life) were more important than Bible doctrine.
    - ii. "They did not know" a big judgment was on the horizon. And as in the time of Noah, so also in the Tribulation; people cannot tell what is about to happen because they have no Bible doctrine in their souls.
    - iii. The believer is left and the unbeliever is taken in the baptism of fire. Just the opposite occurs at the rapture. In Noah's day unbelievers were removed by water. Now fire will be used.
5. The Second Advent and Armageddon.
  - a. Armageddon is a campaign in the last world war of history. Jesus Christ comes back to slaughter the anti-Semitic armies, Exodus 14:14; Josh 5:13-6:2; Isaiah 37:36; Ezekiel 38:16.
  - b. Our Lord's own record is broken at the Second Advent, Isaiah 34:5-6, 63:1-6.

## The Abbreviated Doctrine of the Second Advent (R. B. Thieme, Jr.)

- c. There are two sources of righteous violence: Jesus Christ and the laws of divine establishment, Ezekiel 39:11-12; Joel 2:20; Zechariah 12:2-3; Revelation 14:20, 19:15.
- 6. The Second Advent and Operation Footstool.
  - a. This is the final victory of Jesus Christ over Satan and the fallen angels. Psalm 110:1 is the prophecy of the climax to the First Advent, the strategic victory of Christ. Hebrews 1:13, 10:13 teach that Christ receives His battlefield royalty and waits.
  - b. During the Church Age, the royal family represents Christ on earth, not Israel. After the Rapture, the Age of Israel resumes.
  - c. During the Tribulation, the royal family is being prepared in heaven. The bride receives a body like Christ's, Philippians 3:21; 1Thessalonians 5:23. Then the bride returns with Christ as a part of operation footstool, 1Thessalonians 3:13; Revelation 19:6-8.
  - d. Then comes operation footstool. Satan is locked up for 1000 years, Revelation 20:1-3. There is the triumphal procession of Christ, Zechariah 13:2 cf Colossians 2:15; 1Corinthians 15:24-25.
  - e. Christ rules over Israel and the entire earth, which changes the environment of the world.
- 7. The Baptism of Fire and the Second Advent.
  - a. The baptism of fire is the means by which all the unbelievers are removed from the earth and cast into fire. Only mature believers of the Church Age will rule with Christ in the Millennium, 2Thessalonians 1:7-9.
  - b. Jesus Christ is first mentioned in the baptism of fire in Matthew 3:11-12; Luke 3:16-17. Matthew 24:36-41 is an analogy to the baptism of fire.
  - c. The parables of the baptism of fire include the Wheat and the Tares, Matthew 13:47; the bad fish and the ten virgins, Matthew 25:1-13.
  - d. The Jewish baptism of fire is found in Ezekiel 20:34-38. The Gentile baptism of fire is found in Matthew 25:31-46.
  - e. The baptism of fire is used to evangelize the Jews in the Church Age, Matthew 12:27.
  - f. The baptism of fire vindicates the character of God, Revelation 19:11.
- 8. The Second Advent and the Millennium.
  - a. The Second Advent introduces the Millennium and perfect environment on the earth.
  - b. Satan and demons are removed, Revelation 20:1-3.
  - c. There will be maximum spirituality, Isaiah 65:24. Evangelism continues on the earth.
  - d. Israel is restored as a client nation to God, Isaiah 5:26-30; Zechariah 2:28-29.
  - e. All the unconditional covenants to Israel are fulfilled, Daniel 9:24.
  - f. The nations of the world enjoy perfect environment, including:
    - i. Universal peace, Psalm 46:9; Isaiah 2:4; Hosea 2:18; Micah 4:3.
    - ii. Universal prosperity, Psalm 72:7, 16.
    - iii. Perfect world government under Jesus Christ and the royal family, Isaiah 11:1-2; Zechariah 14:9.
    - iv. Perfect objectivity in the administration of justice, Isaiah 11:3-5; Psalm 72:12-14.
    - v. Nature changes radically. Creation shares the bondage of sin, Romans 8:19-22, and is released from this bondage. Isaiah 35 says that flowers abound. See also Isaiah 11:6-9, 65:25.
    - vi. There is a population explosion, no death except for capital punishment.
    - vii. The Gog revolution is started by Satan after his release from prison because there are unbelievers on the earth, Revelation 20:7-10

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This set of notes was referenced in [Luke 17:31](#).

These notes were expanded and the ESV (capitalized) translation has been included.

## Notes on Matthew 24:9–31 (R. B. Thieme, Jr.)

In verses 9-26 we have the answer of the third question in verse three:

### What shall be the signs of the end of the age? They are:

1. Persecution of Israel during the Tribulation [from without and from within] — verses 9, 10. Matthew 24:9–10 "Then they will deliver you up to tribulation and put you to death, and you will be hated by all nations for my name's sake. And then many will fall away and betray one another and hate one another.
2. The apostasy of Israel — verse 11-12. Matthew 24:11–12 And many false prophets will arise and lead many astray. And because lawlessness will be increased, the love of many will grow cold.
3. The survival of believers who know doctrine — verse 13. Matthew 24:13 But the one who endures to the end will be saved.
4. Evangelism in the Tribulation — verse 14. Matthew 24:14 And this gospel of the kingdom will be proclaimed throughout the whole world as a testimony to all nations, and then the end will come.
5. International religion infiltrates Israel during the Tribulation — verse 15. Matthew 24:15 "So when you see the abomination of desolation spoken of by the prophet Daniel, standing in the holy place (let the reader understand),...

Matthew 24:14 And this gospel of the kingdom will be proclaimed throughout the whole world as a testimony to all nations, and then the end will come.

Verse 14 — The “gospel of the kingdom” is the same gospel that is mentioned by name in any other passage of scripture. Various phrases, usually genitive phrases, are used to place emphasis on the gospel at various times. In the Tribulation this world-wide evangelism will be conducted in four waves: the preaching of the 144,000 Jewish evangelists — Revelation chapter 7; the witnessing of their converts — Revelation 14:12-14; the witness of Moses and Elijah, the two witnesses of Revelation chapter 11:1-4; angels will evangelise the world just before the second advent — Revelation 14:6,7. Notice it says “in all the world for a witness unto all nations.” The phrase “unto all nations” requires a close scrutiny for this reason: the basis of evangelism, the basis of presenting the gospel, is order. Various segments of the human race are divided by race, by geography, by language, and they are divided in order that there might within these segments law and order. Law and order in various national entities make it possible for evangelism to occur. In order to protect the human race from destruction and in order to make it possible for the human race to be evangelised God has set up what we call categorically divine institutions, something which is organised for the entire human race. Divine institution #1 is volition which is the basis of human freedom and the basis of making a decision for salvation. Divine institution #2 is marriage, #3 is the family [the home], and #4 is nationalism. Under nationalism a large number of national entities in balance of power gives the best possible spread for the gospel under the best conditions. You have to have law and order for evangelism to be successful in any widespread territory. So we have “unto all nations” because as national entities exist, and as they maintain their stability, and as they provide laws whereby protection is given to all members within that national entity — laws which guarantee privacy, and so on — then of course evangelism continues on a true basis of allowing each individual to make up his own mind after a very clear and lucid hearing of the gospel.

“then shall the end come.” The end refers to the end of the Jewish age and the point of the second advent.

Internationalism is always the enemy of evangelism and the Tribulation is one of the greatest periods of internationalism. And even though it is rampant throughout the world we still have national entities in existence and these hold the line in order that evangelism may occur. In other words, nationalism is of God to protect the human race; internationalism is of Satan to destroy human freedom and human volition. All international organisations are designed with one purpose in mind and that is a Satanic system in order to neutralise and to hinder human freedom. Human freedom is absolutely necessary for true evangelism.

### Notes on Matthew 24:9–31 (R. B. Thieme, Jr.)

Matthew 24:15 "So when you see the abomination of desolation spoken of by the prophet Daniel, standing in the holy place (let the reader understand),...

Verse 15 — we have international religion as it will exist in the Tribulation. The key to this particular passage is the phrase "the abomination of desolation." This is a statue of the Roman dictator which is put up on a pedestal in the holy of holies in exactly the place where the ark of the covenant is kept and the mercy seat.

The ark and the mercy seat speak of salvation from the standpoint of propitiation. Originally in the holy of holies was the ark, a box made of wood and gold. The wood speaks of the humanity of Christ, the gold speaks of the deity of Christ, and the two together speak of the uniqueness of the person of Christ [His hypostatic union]. Inside of the ark were three things: the tables of the law, a pot of manna, and Aaron's rod that budded. Each one of these speaks of a certain aspect of sin: the law in the sense of violation or transgression of God's order, the pot of manna is rejection of God's provision, and Aaron's rod that budded is a revolt against God's authority — the Levitical tribe. So we have those things which speak of sin inside of the box and this is a picture of Christ bearing our sins — 2Corinthians 5:21.

Over the top of the ark was a mercy seat and on each end of the mercy seat was a cherub. There were two cherubs: one of them represented the righteousness of God and one the justice of God. Once a year on the day of atonement the high priest came twice into the holy of holies and he sprinkled the blood of a sacrifice over the top of the mercy seat. God's righteousness looks at the blood of Christ and is satisfied; God's justice looks at Christ being judged for us and is satisfied, so we actually have in the mercy seat and in the ark a picture of God's satisfaction with the work of Christ, or the divine viewpoint of salvation.

This will exist again in the Tribulation in the temple which will be built at that time, and right in the middle of the Tribulation after the first three and a half years this great statue will be erected over the top of where the ark and the mercy seat are located. The statue represents international religion and it is set up for one purpose: to indicate that the Jews are accepting ecumenical religion as it will exist in the Tribulation. The reason that the Jews accept it is because the dictator of Palestine finds himself in a tight spot. He finds himself in serious trouble because of the rise of spheres of influence or power politics. There will be the king of the south, the Pan-Arabic bloc, and as the Arabs unite their desire, of course, is to destroy Israel. Then we have the kings of the east, the famous Asiatic bloc, and the king of the north which today is comparable to the Russian bloc. Now we have in Israel a dictator who is smart enough to realise that you can't deal with the oriental mind because when you deal with an oriental he will break up a deal at any time he finds it necessary to do so. (We have had many illustrations of this in our day) Then to the north he finds another oriental-thinking power and so he rejects all three of these spheres of influence as being any source of hope and he moves across the Mediterranean to Rome. And there we have a united states of Western Europe. This is the image with the ten toes in Daniel. In other words, we have a ten-nation confederation, and this confederation now has a dictator, sometimes called in the Bible the king of the West, the king of fierce countenance, the little horn of Daniel seven, the man of sin in 2 Thessalonians 2, the beast of Revelation chapter 13, and so on. He is designated by many titles but he is not only the political leader of the revived Roman empire, the ten-nation confederation, he is also a religious leader. He is the head of the World Council of Churches or ecumenical religion as it will exist in the Tribulation. And as the head of this particular organisation he is pushing his organisation throughout the world as a basis for further conquest.

Over in Jerusalem we have a dictator who says to the man in Rome: Look, you give me protection and I will give you the advantage of all of these raw materials which we have in the Dead Sea and other places. And so there is an agreement reached in which he has to do a lot of paying and the dictator says, I will give you protection. Now in order that this agreement might be formed up, in Jerusalem there is a new temple which is a replica of Solomon's and then Zerrubabel's and then the one that Herod redid. And they have an actual mercy seat and all of the other factors connected with the holy of holies. But the Roman dictator says that his statue must be put up in the most sacred place in the temple. Remember that in the old Roman empire every emperor, when he was declared god by the senate, always had a statue made and the statue was unveiled at the same time.

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Many of the statues have come down to us today. Hadrian, for example, is said to have had over 200 statues made of him and they were placed in temples throughout the Roman empire. So in the revived Roman empire we have emperor worship also revived and this man sets himself up as God and he says you will have to put this statue of me in the holy of holies. That occurs at exactly in the middle of the Tribulation. Three and a half years into the Tribulation brings us to the point of putting up this statue. Now three and a half years remain before Christ returns.

In the meantime, as a result of world-wide evangelism during the three and a half years of this evangelism throughout the world, thousands of Jews in Judea have found Christ as saviour. And so the next segment of this passage is for them. And you will notice it says, When ye shall see. Now “ye” is a second person plural and it refers to the believers in Palestine. They are given warning as to exactly what to do. This statue is suddenly put up in the holy of holies. The statue is called the abomination of desolation and the reason it is called that is because prior to the Tribulation in the days of Antiochus Epiphanes (25 December, 167 BC) Antiochus Epiphanes went into the holy of holies and offered pig sacrifices and because of the objection by the Jews he offered human blood. Then he set up this golden statue which he called Zeus Olympias. It looked exactly like Antiochus Epiphanes except for one thing: Antiochus was clean shaven and this statue had a beard. But it was the exact image of Antiochus Epiphanes and this was the original abomination of desolation. Its setting up in the temple began the terrible period from 167-164 BC, the Maccabean wars which terminated with the liberation of the Jews. So there is some precedent. The Jews understand their history and therefore they get exactly the same thing in the Tribulation. The Church is in heaven being evaluated, the Jews have just accepted Christ as saviour during this period of three and a half years and now if they are going to stay alive they have to obey the Word of God, they have to understand the Olivet discourse. So what we are studying here is the difference between life and death to these Jewish believers in the future. Failure to believe the Word of God, failure to follow the instructions give here will result in their death, and there is a sin unto death in the Tribulation, just as in the Church Age, and the Jewish martyrs in the Tribulation have no excuse for dying at all. God would preserve all of them until the end of the Tribulation but through their ignorance of doctrine, through their stupidity, through their failure to believe the Olivet discourse, many of them will die in Palestine. That is as close as you can come in the Tribulation to the sin unto death.

So these Jews get their clue now from verse 15. “When ye [you all] therefore shall see,” the aorist tense indicates the point of time when the abomination of desolation goes up; the active voice: subject produces the action of the verb; you have to do the observing. Notice: “when ye shall see,” the abomination of desolation, the statue, goes up in the middle of the Tribulation you have to be alert. Application for us today: In order to know what is going on you have to know your Bible, it is all there. You can actually tell what is going on in the world today by reading your Bible; you can’t always tell by reading your newspaper. “See.” Seeing means to observe, which means to know what is going on, and they will know what is going on. They will see this great statue put up and when they do — we have a subjunctive mood (the subjunctive mood is always for the clucks, the people who won’t study the Word, the people who won’t learn Bible doctrine, therefore the people who do not know what is going on) which indicates that there are some believers who will never figure it all out, and when they get slaughtered a few days after the abomination of desolation goes up they will wonder what it is all about. And they will die praying to the Lord to deliver them but if they had known the Bible they would have known they could not be delivered, for deliverance of the Jews in that first segment of the Tribulation depends upon following instructions. (The Jews of the first half of the Tribulation are commanded to run; the Jews who are born again in the last half of the Tribulation are commanded to stay and fight). In the first three and a half years the Jews who are saved are commanded to run. The Jews who do not learn the Olivet discourse, who do not study their Bibles, who downgrade doctrine (even as we have born again believers today, in fact the majority, who downgrade doctrine), are dead. These people never get clued up, they never know what is going on; they are totally disoriented. That is why we have later in this chapter the words “be alert”, know what is going on. Do you know what is going on today? Do you know from Bible doctrine what is going on? It is important to know what is going on because this is the principle of knowing what is going on. So “when ye shall see” is very important, it is orientation to the plan of God. What do they see? This is the image of the abomination of desolation, the image of the dictator of the revived Roman empire. The image is mentioned in about six



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passages in Revelation: 13:14; 14:9,11; 15:2; 16:2; 19:20,24. This same abomination is also mentioned three times in Daniel, that is why we have the phrase: “spoken of by Daniel the prophet” — Daniel 9:27; 11:31; 12:11. God never leaves the believer in the dark but the key to understanding any age, any catastrophe, any difficulty, whether it is national or personal, depends upon understanding the Word of God. In the future the people who are going to be safe in the worst period of history are those who follow Bible doctrine. And those who do not follow Bible doctrine are going to be destroyed violently. The only thing that is going to keep people alive is a knowledge of Bible doctrine, and it starts right here in verse 15 — “when ye shall see.” And at the end of this verse, “whoso readeth, let him understand.” The word “readeth” is not readeth at all, it means to analyse, to exegete, to interpret exactly and correctly; “understand,” understanding is necessary for obedience. You cannot obey unless you understand; you have to know doctrine before you can obey doctrine and live by doctrine. No one can live by doctrine until he has it in his frontal lobe. “Let him understand” is a present active imperative which means, Let him keep on understanding. This is an order.

“spoken of by Daniel the prophet, stand.” “Stand” is in the perfect tense, it will stand in a point of time with the result that it continues to stand in the holy place, referring to the holy of holies. This statue will be put up in the place of the ark and the mercy seat. The statue represents man’s concept “religion” and man’s plans substituted for God’s plan. That is the principle of putting an abomination of desolation, a statue, up in the holy of holies. The mercy seat and the ark of the covenant are removed and in their place you have a statue, and the principle is: religion wins in Judea. Once Judea is taken over by religion, the ecumenical religious system of the world at that time, there is only one safe place for the Jews who are believers and that is out of the land up in the mountains, areas that are off the beaten path.

Matthew 24:16 **...then let those who are in Judea flee to the mountains.**

Verse 16 — this is the signal. “Then let them [believers] which be in Judea.” Note this is a specific geographical location. Judea is southern Palestine; “flee” — present active imperative, keep on running until you get to the mountains, don’t stop, keep moving; “into the mountains.” The mountains are mentioned in Daniel 11:41, Edom, Moab and Ammon. These are areas of three mountain ranges which surround Judea, so they can flee east or south and get away. And Daniel tells us they are safe there throughout the rest of the Tribulation.

Matthew 24:17 **Let the one who is on the housetop not go down to take what is in his house,...**

Verse 17 — some personal instructions begin, very practical. “Let him which is on the housetop” — the place where people kept their gardens in the ancient world; “not come down to take anything out of his house.” That means not come down to pack or take anything for the journey. If they are not packed already, forget it.

Matthew 24:18 **...and let the one who is in the field not turn back to take his cloak.**

Verse 18 — the people at work. “Neither let him which is in the field.” The Bible must be interpreted in the time in which it was written and the field represents people at the office; “return not to get his clothes.” If you haven’t a bag with you just move on out.

So we have in verses 17 and 18 the importance of rapidity of movement. Rapidity of movement always depends upon a certain thing in the frontal lobe; knowledge of pertinent doctrine and decisiveness. You have to make decisions. You have to have this knowledge in your frontal lobe when the balloon goes up. When that statue goes up it is time to move — now! People who are indecisive because they lack confidence because they lack knowledge of the Word of God are always caught in a trap. These people who are sitting around trying to make up their minds are going to be dead, horribly dead, miserably dead, in the sense that they are going to die from violence. For when that abomination goes up it is the signal to kill all believers in the land. This is what ecumenical religion will do in those days; in the name of “brotherhood” they will kill all born again believers.

Matthew 24:19 **And alas for women who are pregnant and for those who are nursing infants in those days!**

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Verse 19 — “And woe unto them that are with child, and to them that give suck in those days!” This is a very interesting verse for two reasons: it says that the Tribulation is a terrible time to have children, but if you do have children you have extra trouble. There will be nothing convenient about this rapid trip into the mountains. It will be much more difficult for pregnant women and small children to get away.

Matthew 24:20 **Pray that your flight may not be in winter or on a Sabbath.**

Verse 20 — “But pray ye that your flight be not in the winter.” It is very difficult to travel into mountains in winter; “neither in the Sabbath day,” the problem of traffic on the holiday in Judea.

Verses 21-22, the character of the last half of the Tribulation.

Matthew 24:21 **For then there will be great tribulation, such as has not been from the beginning of the world until now, no, and never will be.**

Verse 21 — once the nucleus of believers who believe the Word of God, who claim the promises of God, who obey doctrine, get safely into the mountains their problems are not over. They will survive without any problems along that line. Their biggest problem is going to be emotionalism once they get into the mountains. They are going to have a test of their emotional pattern and this test of whether emotion or the Word is the criterion comes in verses 21 and 22.

“For then.” The word “then” is an adverb which means, at that time, and once you get into the mountains, at that time “there shall be great tribulation.” Great tribulation refers to the last three and a half years of the Tribulation and it is said here to be the worst period in human history “such as was not since the beginning of the world to this time, no, no nor ever shall be.” It is without precedent. These last three and a half years will be a time when Satan is personally confined to the earth; he is cast out of heaven in the middle of the Tribulation according to Luke 10:18; Isaiah 14:12; Ezekiel 28:16.

Matthew 24:22 **And if those days had not been cut short, no human being would be saved. But for the sake of the elect those days will be cut short.**

Verse 22 — “And except those should be shortened.” There will be a slight shortening of the last three and a half years in order to save those people who find Christ as saviour in the last half of the Tribulation; “there should no one be delivered” — literally, no flesh will be delivered. This is a physical deliverance rather than a spiritual deliverance; “but for the [because of the] elect’s [believers who are bottled up in Jerusalem] sake those days shall be shortened.”

Verses 23-26, the emotional versus rational test for these believers.

Matthew 24:23 **Then if anyone says to you, 'Look, here is the Christ!' or 'There he is!' do not believe it.**

Verse 23 — “Then if any man shall say unto you.” Apparently they are going to hear it over the radios and there are going to be sound trucks brought up to the mountains which are going to beam out a message: Jesus Christ is back in Jerusalem and He wants to see you. Jesus Christ is out in the desert and He has said that He wants you personally to come. This is done in order to deceive those who are up in the mountains to get them out and down where they can be slaughtered. “Lo, here is Christ, or there; believe it not,” aorist active subjunctive. There is a reason for the subjunctive mood here. The aorist tense refers to the point of time when you become a propaganda victim. The active voice means that you have to take the initiative and make a decision, and the subjunctive mood instead of the imperative indicates the fact that you have free will at this point and that you must operate on the basis of your free will. You are told not to believe it. The subjunctive is really a command, but a command that recognises that some are going to disobey it. And who will disobey? There will always be some who like to emote and they will get all worked up about this and so they will go on negative signals and

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come running down the mountain. At the bottom of the mountain they are going to be slaughtered, for one reason: because the Bible said specifically, Don't you believe it.

There is a reason for all this. We are not in the Tribulation, we will never be in the Tribulation, it is impossible. But this is to remind us by way of application in the Church Age: just as there will be suckers in that day so there will be suckers today, believers who do not take cognisance of Bible doctrine, believers who fail to learn the Word of God. And actually the worst clucks in the world today are stupid believers who are sincere. That is as bad as you can get. Sincerity simply covers the ignorance. We are not commanded to be ignorant; we are not commanded to be sincere; we are not commanded to allow our emotions to be the criterion for the spiritual life. We have emotions; they have a place in our life, but never when it comes to this life spiritually, Bible doctrine. When there is a conflict between how you feel and what the Word of God says, the Word of God is always right and your emotions are always wrong. How you feel does not determine your spiritual life, it is what the Word of God says — always.

**Matthew 24:24 For false christs and false prophets will arise and perform great signs and wonders, so as to lead astray, if possible, even the elect.**

Verse 24 — Here is the principle behind it. “There shall arise false Christs, and false prophets, and shall shew great signs and wonders.” The great signs will be speaking in tongues; the great wonders: miracles of healing. So they will pull people out of the mountains with the same old tongues movement and the same old healing movement. There is a principle that applies to us today: miracles are more impressive to some believers than all the doctrine in the world, and anything that titillates the emotional pattern is more impressive to some believers than all of the categories of the Word of God.

Now there is a place for emotion connected with the soul: it is an appreciator of things of the soul, but the emotion has no place as far as a criterion for the Christian life. Emotion betrays and destroys the believer who makes it his absolute authority.

“if it were possible, they shall deceive the very elect.” Believers who are deceived in the Tribulation scene are going to be martyred, and that is the sin unto death.

**Matthew 24:25 See, I have told you beforehand.**

Verse 25 — “Behold I have told you before.” This means that in order to communicate doctrine, to teach it, you have to repeat, repeat, repeat. “You” is dative of advantage, it is to the advantage of every believer to have doctrine repeated and repeated and repeated. This is communicating.

**Matthew 24:26 So, if they say to you, 'Look, he is in the wilderness,' do not go out. If they say, 'Look, he is in the inner rooms,' do not believe it.**

Verse 26 — “Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.” Follow the Word of God and you will have not trouble.

Verses 27-51, the answer to the second question.

**Matthew 24:27 For as the lightning comes from the east and shines as far as the west, so will be the coming of the Son of Man.**

Verse 27 — we begin with an illustration of the second advent. “For as lightning cometh out of the east, and shineth even to the west; so shall the coming of the Son of man be.”

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### The four characteristics of lightning as they apply to the second advent of Christ

1. Lightning travels at great speed, and Christ returns to the earth with great speed. Lightning is used as an illustration because of the speed of the second advent.
2. Lightning can be seen by anyone; Christ will be seen by everyone — Revelation 1:7.
3. Lightning is a warning of a storm, and the return of Christ will be characterised by the storm — the baptism of fire.
4. Lightning disturbs and frightens people and the return of Christ is going to do the same thing — Revelation 6:15-17. Unbelievers are going to be frightened by the return of Christ.

Verses 28-31, four signs of the second advent.

Matthew 24:28 **Wherever the corpse is, there the vultures will gather.**

Verse 28 — the first sign: the great slaughter of Armageddon; verse 29, the second sign: the celestial disturbances; verse 30, the third sign: the mourning of Israel; verse 31, the fourth sign: the resurrection of regenerate Israel.

Beginning in verse 27 and going through to the end of the chapter we have the answer to the second question of verse 3: what are the signs of the second coming of Christ? It becomes necessary for the Tribulational believers to know when the second advent takes place so as not to be deceived by false teachers. We have had the phrase several times: at the end of verse 23, "Believe it not"; at the end of verse 24, "they shall deceive the very elect"; at the end of verse 26, "Believe it not." So we have now a reversal of the question order of verse 3 and we have the signs of the second advent. These signs were written for a future generation of believers so that they will not be deceived and so that they will not lose their lives.

In verse 27 we have the first illustration of the second advent — lightning. In verses 28-31 we have four signs of the second advent. Sign one: verse 28, the great slaughter of the Armageddon campaign. At the end of the Tribulation and just before the second advent of Christ there will be a fantastic campaign fought throughout Palestine and Middle East area. It will include the invasion of oriental powers into the land; it will include the invasion of the king of the west, the revived Roman empire, the invasion of the king of the north, the pan-Arabic bloc will move in and there is going to a fantastic campaign. Generally it is known as Armageddon although Armageddon is only used in Revelation 16. It is a campaign because it is made up of at least four different battles and there is a great deal of scripture about these four battles in Joel chapters 2 and 3, in Ezekiel 38 and 39, in Daniel 11, Revelation chapter 16, Isaiah 63 and many other passages. But here we look at the Armageddon campaign from the standpoint of its casualties. There are casualties in any war but the greatest casualties in any war always come from someone's stupidity. We have here someone making a mistake, and that "someone" are the four great spheres of influence who invade Palestine, all of them seeking the destruction of the Jew one way or another.

In verse 28 we read of this great slaughter. "For wheresoever the carcass is [a body fallen in battle], there will the eagles [buzzards] be gathered together." This is a quick description indicating that there will be a lot of corpses and a lot of buzzards working on the situation. There are some other descriptions of this great Armageddon campaign from the standpoint of its casualties. Revelation 14:20 is what we would probably call a bloody description. It says the blood will run as high as the horses bridle for 175 miles, and that is an awful lot of blood being shed. Revelation 19:17 is very similar to this passage in which it talks about the buzzards having a big feast. Ezekiel 39:17 is another description. It will take seven months to bury the dead not taken care of by the buzzards. But the point is there will be a tremendous campaign and an unusual number of casualties just before the second advent.

Matthew 24:29 **"Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven, and the powers of the heavens will be shaken.**

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Verse 29, the second sign: the celestial disturbances. These celestial disturbances fall into two categories. Apparently there will be some meteor activity and then, all of a sudden, a complete darkness. “Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light.” The moon reflects light and all light to the earth is cut off the day of the second advent. There are two reasons why all of the light is cut off. It protects the born again Jews who are fulfilling the Word of God by fighting in Jerusalem against hopeless odds after Jerusalem has been captured by the king of the north and who do not have the equipment for a prolonged siege, and therefore are about to be wiped out. They stick to their guns, they continue to believe the Word of God and as a result God blanks out the earth so it is impossible for any troops to move. And on the day that the light is blanked out, that is the day that Christ will return. The second reason has to do with an analogy to the cross. There are many words for darkness but the type of darkness here means a total absence of light. Even darkness has some light in it but this darkness has none at all. During the last three hours on the cross when Jesus Christ was bearing our sins there was a total darkness surrounding that cross. We have exactly the same kind of darkness when Christ returns at the second advent. The earth will be covered completely in darkness and this will fulfil the principle of Revelation 1:7, “Behold every eye shall see him.” Christ is the Light of the world and as we find in Zechariah chapters 12 and 14 both of those chapters, in the early part of the Millennium Christ is the Light that lights the world. This is especially emphasised in Zechariah chapter 14. So there will be a day of darkness on the day of the second advent and this means darkness on all sides of the earth. Notice the sun and the moon are both mentioned. The sun gives light, the moon reflects light, both the sources of light and the reflectors are all blanked out.

There are an amazing number of passages on this particular day. The passages begin in Isaiah chapter 13:9,10. There is Ezekiel 32:7,8; Joel 2:10,11; 3:15; Amos 5:18; Zechariah 14:6; Matthew 24:29; Luke 21:25-27; Revelation 6:12. And because of this darkness every eye shall see Him, there will be no problem at all in seeing the Lord Jesus Christ.

“and the stars.” The word for stars here does not necessarily mean stars but it refers to things moving in space, small things, so this could be meteors; “shall fall from heaven.” So there will be some unusual activity at that time. And it may be that the darkness and the meteors all occur at the same time and there is possibly some relationship between the two.

**Matthew 24:30 Then will appear in heaven the sign of the Son of Man, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory.**

Verse 30 — we have the third sign: the regathering of Israel. “And then shall appear the sign of the Son of man in heaven [Christ shall appear and all shall see Him]; and then shall all the tribes of the land [not “earth”] mourn.” The tribes of the land refer to the Jews, it is not referring to Gentiles at all. This is also described in Zechariah chapter twelve, verses 11-14. When it says that they shall mourn it actually is not the usual mourning where you weep over someone who has departed, this is a happy weeping, a great happiness expressed — tears of joy. This is a sign of the regathering of the Jews. The tears of joy are based upon the fact that the fifth cycle of discipline is over.

“and they shall see the Son of man coming in the clouds of heaven with power and great glory.” The power is the power to regather them, and power is mentioned specifically because until Christ returns no one has the ability to regather the Jews, although a lot of people have tried. The Jews are going to be scattered and no matter how many Israels are organised, no matter how many Zionistic movements are developed, the Jews are going to remain scattered throughout the earth until Christ comes back, only the Lord Jesus Christ has the power to bring them all back to the land. Satan always has a view in hand and he is always going to be trying to annihilate the Jews on the one hand or regather them on the other but he will succeed in neither. The Jews will always have a nucleus in the land and it may or may not be significant. But it is not a great sign. There may be Jews in the land for another thousand years and then the Tribulation, and on the other hand it may be very close. Their presence there today doesn’t mean a thing. There will be Jews in the land at the time of the Tribulation.

## Notes on Matthew 24:9–31 (R. B. Thieme, Jr.)

**Matthew 24:31** And he will send out his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of heaven to the other.

Verse 31 — the fourth sign: the resurrection of Israel. There will be Jews who are alive throughout the earth and they will be brought back and then the Jews of the Old Testament will be resurrected. They all have to be regathered because then they have their baptism of fire — Ezekiel 20. But they are all brought back into the land and then they are separated. The interesting thing is that all of the Jews will come, regardless of anything, believers and unbelievers alike. We have Jews alive at the second advent and they are regathered in the previous verse. But now we have Jews who have been first living in Paradise or Abraham's bosom and then were transferred to heaven living with a soul and a spirit but they do not have a body. In this verse we have the resurrection of all Israel. "He shall send his angels with the great sound of a trumpet." Notice again the sound of a trumpet. We have the same thing at the Rapture of the Church which is the resurrection of the Church. The trumpet sounds this time for the resurrection of the born again Jews; "and they shall gather together his elect." This refers to the born again Jews from Abraham right down to the interruption of the Age of Israel at the cross, and then skipping over to the Jews in the Tribulation who were martyred; "from the four winds." The gathering together is the resurrection, the elect again are the born again Jews as in Daniel 12:13 and in Isaiah 26:19,20. The four winds indicates that these Jews are resurrected from all over the earth wherever they died. Notice it says "from one end of heaven to the other." This is where the born again Jews reside at the present time.

This brings up a question as to the order of the first resurrection. In the first resurrection there are four phases. The first resurrection is made up of believers only. Christ is called "the firstfruits of them that slept," He is the first person in the history of the human race to be resurrected. People were brought back from the dead but there is a technical difference. The people who were brought back to life in the Old Testament subsequently died. Jesus brought three people back to life, Lazarus, for example. But eventually Lazarus died. That is resuscitation, not resurrection. Under resurrection you cannot die, you have a body exactly like that of the Son of God and it is impossible to die. So Jesus Christ is the first member of the human race. It was His humanity that made the decision to die on the cross and it was His humanity that actually died on the cross (deity can't die), it was His humanity which was resurrected and He is the firstfruits — 1Corinthians 15:23. Secondly, we have the Church, the body of Christ — 1Thessalonians 4:16-18; 1Corinthians 15:51-58; 1John 3:1,2; Philippians 3:21; John 14:1-3, and other passages. The Church is resurrected at the end of the Church Age. The third resurrection occurs at the second advent, the resurrection of the Jews — Israel of the past plus the Jews who were martyred in the Tribulation. This is brought out by Daniel 12:13; Isaiah 26:19,20; Revelation 20:4; Matthew 24:31. Then if any Jews die during the Millennium for any reason they will be resurrected at the end of the Millennium.

Reasons why the resurrection of the Old Testament saints does not take place until the second advent

### The Church is resurrected first.

1. First of all reference is made to Acts chapter 2:25-29, Peter's Pentecostal sermon. In this sermon, verse 29, he says that David was still in the sepulchre. David had not been resurrected on the day of Pentecost. The reason for emphasising this is very simple. After the resurrection of Christ we have the very interesting thing that some of the saints were seen walking in the streets, and so on. But later, over in June of 30 AD on the day of Pentecost (thirty days later), obviously David had not been resurrected because the body of David was still in the tomb. David is an Old Testament saint, a Jew, so obviously they are not resurrected.
2. We have the identification of the two witnesses of Revelation 11:2-13. They are Moses and Elijah and they could not die in Jerusalem if they had resurrection bodies. It is obvious that two of the great Old Testament saints are not in resurrection bodies because they could not die in Jerusalem during the Tribulation and then be resuscitated. Once you get a resurrection body it is not subject to corruption, it is not subject to death.
3. The principle of the dispensation of Israel. Under this principle it is not completed yet — Daniel 9. On this

### Notes on Matthew 24:9–31 (R. B. Thieme, Jr.)

side of the Babylonian captivity the Jews were given another 490 years, but the cross was 483 years out and the cross stopped the Jewish Age with seven years to go. Now we have the Church Age and when the Church is removed we pick up the conclusion of the Jewish Age — seven more years. The Tribulation is the end of the Jewish Age and it isn't over and there is no resurrection until it is. People are resurrected after their dispensation is over. The Church is resurrected at the end of the Church Age; the Jews will be resurrected at the end of the Jewish Age, which isn't over until the end of the Tribulation.

4. The fourth concept simply takes two passages of scripture which in their chronology occur at the end of the Tribulation. They occur at the second advent and both of these passages of scripture are talking about the second advent, not the Church Age where often this resurrection is placed — Daniel 12:13; Isaiah 26:19,20.
5. The reference to the unconditional covenants to Israel: the Abrahamic, Palestinian, Davidic, and New covenants. These are not fulfilled until the second advent and therefore there is no necessity for a resurrection until they are fulfilled. Their fulfillment's demand a resurrection. Up until then there is no demand.
6. Matthew 27:51,52 — we do not have resurrection here but we do have resuscitation and transfer. The purpose of running a few people through Jerusalem for a little witnessing on their way to the third heaven is witnessing and transfer.
7. Ephesians 4:8 — a transfer of souls of the Old Testament saints from Paradise or Abraham's

These notes are taken from the 1966 Matthew series, #64–66. At some point, I would love to do Matthew, but since I don't have it covered yet, I believe that these notes are necessary.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This doctrine is referenced in [Luke 17:34–36](#).

What is being taught here is the **baptism of fire**. Since the Grace Bible Church of Baytown, TX did an excellent job putting this doctrine together, there is no need for me to reinvent the wheel.

### Grace Bible Church's "The Baptism of Fire"

1. Introduction: The Baptism of Fire is one of seven baptisms in the Bible. All Baptisms are divided into two
  - 1) Real – actual identification (4 out of 7 baptisms are REAL)
    - (1) Moses – I Corinthians 10:2.
    - (2) The Cross – Matthew 20:22.
    - (3) Holy Spirit – Acts 1:5; I Corinthians 12:13.
    - (4) Fire – Matthew 3:11,12.
  - 2) Ritual – an illustrative identification related to water (3 out of 7 baptisms are RITUAL)
    - (1) Matthew 3:1-10 – John baptized with water.
    - (2) John 1:25-33 – John baptized by water.
    - (3) The baptism of Jesus – Matthew 3:13-17. Water here represents His objective to go to the cross. He agreed to go by the baptism and the ritual of it. The baptism of the believers during the first part of Church Age (Acts 2:38; 2:41; 8:36,38) represented Spirit (identification with Christ in death, burial resurrection.)
2. The baptism of fire is the removal of all unbelievers from the earth at the end of the Tribulation.
3. Scriptures that deal with Baptism of Fire: Matthew 3:11,12; Luke 3:16,17; 2Thessalonians 1:7-9. There is an analogy to the Baptism of Fire found in Matthew 24:36-41 (nothing to do with the Rapture.)
  - 1) The analogy goes to the days of Noah (vs. 37).
  - 2) The days of Noah and the 2nd Advent are paralleled (not Rapture).
  - 3) In the days of Noah unbelievers were removed from the world by the flood – Believers continued

## Grace Bible Church's "The Baptism of Fire"

- on the earth to start new civilization.
- 4) In the 2nd Advent unbelievers are removed under the Baptism of Fire and believers remain to begin a new civilization (the Millennium).
  - 5) We have the post diluvian civilization beginning with Noah's day – the Millennium beginning after the Baptism of Fire. Note that it is the unbelievers who are saturated in water in Noah's day. The unbelievers are saturated by fire at the 2nd Advent. Vs. 40ff – analogy taken from days of Noah.
  - 6) Our passage, 2Sam. 23:6–7.
4. Parables on Baptism of Fire:
- 1) Matthew 13:24-30; 13:36-43 – wheat and tares.
    - (1) Wheat are believers going into the Millennium.
    - (2) Tares are the unbelievers cast out into fire.
  - 2) Matthew 13:47-50 – good and bad fish.
  - 3) Matthew 25:1-13 – the 10 virgins.
5. Baptism of Fire is divided into two categories:
- 1) Jews – Daniel 70<sup>th</sup> week (believers and unbelievers)
  - 2) Gentiles (believers and unbelievers) At the 2<sup>nd</sup> Advent the unbeliever Gentile cast out and unbeliever Jew cast into fire. The Jewish believer goes into Millennium and the Gentile believer goes into Millennium.
    - (1) Ezek. 20:34-38 – Jewish baptisms of fire.
    - (2) Matthew 25:31-46 – Gentile baptism of fire.
6. The baptism of fire is the down payment on the lake of fire for the unbelievers of the tribulation.
- 1) 2Thess. 1:9 "everlasting destruction" – terrible agony – soul and body pain. . . .an agony which is so great that it goes on in the soul – cannot be annihilated – no loss of consciousness forever and
  - 2) In heaven there is perfect happiness in the strength of the Lord – Face to face with Him.
  - 3) In hell His happiness is excluded forever!

**Additional notes** (the weakness of the doctrine above is not going into the two passages which the *baptism of fire* is mentioned and exegeting them in context):

7. Surprisingly enough, the Holman Christian Standard Bible does not quite get this. They write *The phrase, "He shall baptize you with the Holy Spirit, and with fire," occurs twice in the New Testament (Matthew 3:11; Luke 3:16). To be baptized with fire is certainly not to be taken literally (as some in the history of the church have taken it).*<sup>1</sup> The HCSB dictionary then describes this very much the way that we understand a *baptism by fire*, as simply the manifestation of God in Israel.<sup>1</sup> However, John the Baptizer is clearly *not* referring back to the past, when God was with Israel as a fire, but is looking forward into the future. Fire, as they allege, is certainly used in association with purification; and fire is certainly associated with God's Presence (who will purify us all). However, it is also associated with judgment, mentioned by the HCSB dictionary, but then applying it to the sin of the believer. As noted in the doctrine above, it is clear that there will come a time of judgment in the end times, and this will cast all unbelievers off of the earth. Furthermore, we have a great many parables which deal with this judgment—and that judgment is the baptism of fire.
8. John actually gives this interpretation himself: *John answered them all, saying, "I baptize you with water, but He who is mightier than I is coming, the strap of Whose sandals I am not worthy to untie. He will baptize you with the Holy Spirit and fire. His winnowing fork is in His hand, to clear His threshing floor and to gather the wheat into His barn, but the chaff He will burn with unquenchable fire."*-Luke 3:15-17 (ESV; capitalized)



## Grace Bible Church's "The Baptism of Fire"

9. We see John giving a similar interpretation in Matt. 3:10–12 **"And already the axe is lying at the root of the trees, so that every tree which does not produce good fruit will quickly be hewn down and thrown into the fire. I indeed am baptizing you in water on a profession of repentance; but He who is coming after me is mightier than I: His sandals I am not worthy to carry for a moment; He will baptize you in the Holy Spirit and in fire. His winnowing-shovel is in His hand, and He will make a thorough clearance of His threshing-floor, gathering His wheat into the storehouse, but burning up the chaff in unquenchable fire."** (Weymouth NT)
- 1) Believers produce good fruit; unbelievers do not produce any fruit, so the ax will be laid to the foot of the non-producing trees to take them down—that is the baptism of fire.
  - 2) Jesus goes into the storehouse with His winnowing-shovel, and He uses this shovel to separate the wheat from the chaff. The chaff (unbelievers) will be burn up with an unquenchable fire.
  - 3) The picture of **chaff** is from [Scripture-for-today blogspot](#); accessed May 2, 2014.
  - 4) **Winnowing (graphic)** is from [el rectangulo en lamano](#), accessed May 2, 2014. The winnowed throws the grain and chaff up into the air, and the wind catches the chaff and blows it away. In the parables, this chaff is burned.
  - 5) Again, John interprets this passage for us.
10. Jesus, without using the phrase *baptism of fire*, describes it again in John 15:5–6 **I am the Vine, you are the branches. He who continues in Me and in whom I continue bears abundant fruit, for apart from Me you can do nothing. If any one does not continue in Me, he is like the unfruitful branch which is at once thrown away and then withers up. Such branches they gather up and throw into the fire and they are burned.** (Weymouth NT; capitalized) Those who *do not continue in Him*, are unbelievers. Such are gathered up and thrown into the first to be burned.
11. Additional references to this doctrine are found in Luke 12:49 17:29–30 Heb. 10:26–27 2Peter 3:7, 10
12. 1Cor. 3:13–15 is a reference to the purifying of the saints in the end times, where the works of the believer are burned up, but the believer is preserved (saved), **yet so as through fire.**



From [http://www.gracebiblechurchbaytown.org/uploads/1/0/1/6/10165395/baptism\\_of\\_fire.pdf](http://www.gracebiblechurchbaytown.org/uploads/1/0/1/6/10165395/baptism_of_fire.pdf) accessed April 24, 2014 with very little editing. However, this doctrine was begun without a proper definition.

Surprisingly enough, I did not find this doctrine among my normal sources, except for the Grace Bible Church in Baytown.

### Bibliography and References

For similar and related information, see the doctrine of baptisms:

<http://lakeeribiblechurch.org/doctrine/html/Baptisms.htm>

<http://www.realttime.net/~wdoud/topics/baptism.html>

[http://gracebiblechurchwichita.org/?page\\_id=38](http://gracebiblechurchwichita.org/?page_id=38)

<http://www.spokanebiblechurch.com/study/Bible%20Doctrines/baptisms.htm>

<http://www.he-ekklesia.org/doctrines/DOCTRINE%20OF%20BAPTISMS.DOC>

Other references:

- <sup>1</sup> <http://www.studylight.org/dictionaries/hbd/view.cgi?number=T678>
- <http://hermeneutics.stackexchange.com/questions/1971/what-is-the-baptism-of-fire> (the stack exchange)
- <http://www.keyway.ca/htm2003/20030405.htm> (Wayne Blank, who did a credible job with this doctrine)

This note was referenced in [Luke 17:37](#).

### Kretzmann’s Commentary for Luke 17:31–37

The thought which stands out from the Lord's warning is this, that it will be too late to prepare for the Lord's coming when His hour has come, when the Judgment bursts upon the world. The suddenness of the breaking of Judgment Day will take every person where he just happens to be at that time. A man will be up on the flat roof of the house. He will neither have, nor should he attempt to take, time to go down and get any instruments or possessions. A man will be out in the field. He also should not turn back behind him for anything of this world's goods that he may have valued. As when an army of the enemy makes a sudden successful assault and only precipitate flight will save the inhabitants, he that turns back for money, clothes, or other goods is lost, so the person whose mind is still attached to the things of this world on the last day is beyond hope of salvation. The example of Lot's wife should be before the minds of the believers at all times. Had she not turned behind her to satisfy her curiosity, she might have saved her soul with the rest. Her hesitation proved her destruction. See Matthew 16:25; Mark 8:35; Luke 9:24. He that in the last emergency will have nothing in mind but the saving of this earthly life and the goods that are necessary for its preservation, will lose forever the true life in and with God; but he whose desires are free from all love for this world and what it has to offer, that has denied himself and all that this life might have given him, he will save his life, the life in God, his soul and its eternal salvation. Christ repeats this warning once more, with great emphasis. In that same night two men will be occupying the same bed, of whom one will be accepted and the other rejected. Two women will be grinding flour at the same mill; one will be accepted, the other will be rejected. Two men will be in the field; the one will be accepted, the other will be rejected. And the emphasis of the Lord was not without its effect upon the disciples. In awe and fear, they barely breathe the question: Where, Lord? Where will all this happen? And He told them: Where the dead body is, there will the eagles gather themselves together. The world, especially in the last days, will be, and today is, like a decaying carcass, whose stench rises up into the heavens. And judgment and destruction will come upon the entire spiritually dead and morally rotten human race. It is a strong, but fitting figure, revealing the world as it is, in its true condition, without a redeeming feature to recommend it in the sight of God.

From <https://www.studylight.org/commentaries/eng/kpc/luke-17.html> (accessed April 19, 2023).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

### A Complete Translation of Luke 17

**A Reasonably Literal Translation**

**A Reasonably Literal Paraphrase**

Woe to anyone who causes others to stumble

And Jesus [lit., *He*] said directly to His disciples, “It is inevitable that snares will come; but woe [to him] through whom [they] come. [In fact,] it is better for him if a large millstone is hung around his neck and that he is cast down into the sea, than he cause one of these little ones to stumble.

Jesus said directly to His disciples, “Snares and difficulties are inevitable in life; they will come upon us. But woe to the one through whom these things come. Furthermore, if such a one causes the little ones to stumble, then it is better for him to have a large millstone hung around his neck and that he be cast into the sea.

## A Complete Translation of Luke 17

### A Reasonably Literal Translation

### A Reasonably Literal Paraphrase

#### Forgiving one who has sinned against you

Pay attention [and apply this] to yourselves [lit., *themselves*]: if a brother sins against you, [then] admonish him. But if he changes his mind [about what he did], [then] forgive him.

Listen carefully to what I am about to say, and apply it to your own lives: if a brother sins against you, then admonish him. However, if he recognizes that what he did was wrong, then forgive him.

If he sins against you seven times [in a single] day, but seven times he returns to you, saying, 'I have wronged you [lit., *I have changed (my) mind*]; you will [then] forgive him [every time]."

But let's say that he sins against you seven times in one day, but each one of those times comes to you and says, 'I wronged you'; then you will forgive him each and every time."

#### The faith of a mustard seed

The apostles said to the Lord, "Add to us [more] faith."

Those who had been sent forth by Jesus came up to Him and ask, "Will You give us more faith?"

But the Lord said, "If you+ have faith like the [size of] a mustard seed, you+ would speak to this sycamine tree, [saying to it], 'Be uprooted [here] and be [re-]planted by the sea;' and the tree [lit., *it*] would [hear and obey] you+.

He answered them, saying, "Even if you have faith the size of a tiny mustard seed, you could speak to this mulberry tree right here and say to it, 'Move from here all the way to the sea; be replanted at the sea.' It would hear your command and obey you.

#### Proper interaction between masters and slaves

Now which of you has a servant, [who has been] plowing or shepherding, [and he is] coming in from the field, [what person] would say to him, '[After] coming in, at once, recline [so you may eat]'?

Let's say that you have a servant who has been working in the field all day; maybe he has been plowing or maybe he has been watching over your sheep. When he comes in from the field, will you say to him, 'Quickly, sit down, take a load off; eat something'?

Will he not say to him, 'Prepare something [that] I might eat. Girding [yourself], you will serve me while I eat and drink. After these things, then you will eat and drink.'

Instead, will you not say to him, "Clean yourself up and prepare a meal for me and see to my needs while I am having this meal. Afterward, you may eat and drink as well.'

Does he keep on thanking the servant for having done that [which he] was ordered [to do]? [No!] [I think not].

Should the man keep on thanking his servant for doing what he was supposed to do? Of course not!

So then, when you [all] have done what you have been commanded [to do], say [this]: 'We keep on being useless slaves; we have done [only] what we were obligated to do.'

When you do simply what you have been told to do, admit this: 'We, as your slaves, have been simply doing what is the minimum; we only do what we have been told to do.'

#### Jesus heals 10 men with skin diseases

It came to pass, when traveling toward Jerusalem, that He passed through Samaria and Galilee. Ten leprous men met [Jesus] when He entered into a certain village. They stood a distance [from Him].

When Jesus and His disciples decided to go to Jerusalem, He was in the Galilee region. After that, they would pass through the middle of Samaria. As Jesus entered into a certain village, He was met by ten men who suffered severe skin disorders. They stood at a distance from Him, but had been clearly waiting for Him.

A Complete Translation of Luke 17	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
They lift up [their] voices, saying, “Jesus, [our] master [or, <i>teacher</i> ], have mercy upon us.”	They spoke loudly (in order to be heard), saying, “Jesus, our Teacher and our Master, show us compassion because of our condition.”
Having seen [them], Jesus [lit., <i>He</i> ] said to them, “[After] departing [from here], show yourselves to the priests.”	Jesus saw them and said, “Depart from here and show yourselves to the priests who are here.”
And it came to pass, when departing, they were made clean.	And it came to pass that, while they were departing from Jesus, that they were suddenly made clean.
But one from among them, seeing that he had been cured, turned back, and with a loud voice, glorified God. Then he fell down upon [his] face at the feet of Jesus [lit., <i>Him</i> ], thanking Him. He was a Samaritan.	One of the lepers, realizing that he had been cured, returned to where Jesus was, and he glorified God with a great voice. He fell down on his face at the feet of Jesus, and continued to thank Him. This man was a Samaritan.
Responding, Jesus said, “[Were] not ten [men] cleansed? Where [are] the [other] nine? [Were] not any found returning to give praise to God, except this foreigner?”	Responding to this man who was thanking Him, Jesus said, “Were there not ten lepers who were cleansed? Where are the other nine? Is there only this man, a foreigner, who returned to give praise to God?”
Jesus [lit., <i>He</i> ] then said to him, “Rise up [and] depart; your faith has saved you.”	Jesus said to the former leper, the one who returned to thank Him: “Get up and leave. Return to the life that you have been missing. It is your faith which both healed and saved you.”
“The Kingdom of God is in your midst”	
Having been questioned by the pharisees [as to] when the kingdom of God comes, He answered them, saying, “The kingdom of God does not come with visual evidence; neither will [one] say, ‘Behold, [it is] here or there.’ Listen, the kingdom of God is in your midst.”	Having been asked by the pharisees about the coming of God’s kingdom, Jesus answered them, saying, “The kingdom of God is not what you are expecting to see. No one is going to say, ‘Listen, it’s here or it’s there.’ Listen carefully now: the kingdom of God is in your midst.”
What the coming of the Son of Man will be	
Then He spoke directly to the disciples, [saying], “The days are coming when you [all] will desire to see [just] one of the days of the Son of Man, but you will not see [it]. And some [lit., <i>they</i> ] will say to you, ‘Listen [He is] here’ or ‘Listen, [He is] there.’ You [all] should not go [where they tell you I am] nor should you follow after [these people].	Jesus then looked directly at His disciples and said, “In the future, there will be days when all of you desire just a single day again with the Son of Man, but you will not be able to experience this again. When that desire is multiplied and strong among you, there are those who will tell you, ‘Listen, He is here’ or ‘I swear to you, He is there.’ No matter what you hear, do not go where they tell you to go and do not believe their words.
For, just as the lightning flashes from [one part of] the sky to the [other end] of the sky, lighting up [the sky], so shall [the coming] of the Son of Man be.”	During a massive lightning storm, bolts of lightning will light up the sky from the east to the west—so will the coming of the Son of Man be.”

## A Complete Translation of Luke 17

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
But first, it is necessary for Him to suffer greatly and to be repudiated by this generation.	But before these things happen, the Son of Man must first suffer greatly, having been rejected by the people of this age.
What takes place prior to the coming of the Son of Man	
Just as it occurred in the days of Noah, so it will be even in the days of the Son of Man: they are eating, they are drinking, they are marrying and they are being given in marriage—until the day that Noah entered into the ark. Then the flood came and it destroyed everyone.	The end time judgment by the Son of Man is going to be very similar to what took place in the time of Noah—people will continue simply living their lives—eating, drinking, marrying and being given in marriage—until that day when Noah stepped onto the ark. Then the flood came and it destroyed everyone and everything.
In like fashion, just as it happened in the days of Lot, they were eating [and] they were drinking; they were buying [and] they were selling; they were planting [and] they were building—but in the day that Lot went out from Sodom, God [lit., <i>He</i> ] rained down fire and (burning) sulphur from the sky; He destroyed everyone.	God brought down a similar judgment in the days of Lot. The people carried on with their normal lives—they ate and drank, they bought and sold, they planted and they built homes and other buildings. However, on the very day that Lot exited Sodom, God rained down fire and burning sulphur from the heavens upon the people of Sodom. He destroyed everyone and everything.
According to [these] same [events], so will be the day [that] the Son of Man is revealed.	Just as God's judgment seemed to be sudden in its application, so will be the day that the Son of Man is revealed.
In that day, whoever will be on the rooftop, and his goods [are] inside the house—let him not go down to carry them [out]. And the [one] in the field, likewise, let him not	In that great day of judgment, if you are out on the decking of your house, and your stuff is inside the house, don't go back into the house to carry your things out. Similarly, if you are out at work or at the mall, and it become apparent that this is the day, then don't go back to your home.
Keep remembering Lot's wife.	Instead of returning to get your stuff, in that moment, remember Lot's wife and what happened to her.
The baptism of fire	
If one seeks his life [or, <i>breath, spirit</i> ] to preserve [it], he will destroy it; but whoever puts [his life] aside, he will preserve it.	If you attempt to preserve your life, you will lose it to damnation; but if you are willing to set your earthly desires aside—not completely, but as primary—then you will preserve your life.
I keep on telling you this: at night, there will be two in one bed—one will be taken and the other will be pardoned [or, <i>left alone</i> ]. There will be two [women] together [lit., <i>in the same (place)</i> ] grinding [grain into flour]—one will be taken and the other will be pardoned [or, <i>left alone</i> ]. Two [men] will be in the field—one will be taken and the other will be pardoned [or, <i>left alone</i> ].	I have warned you about this and I tell you again: there will be two people in the same bed, but one will be taken and the other pardoned. There will be two women grinding grain into meal, but one of them will be taken and the other pardoned. There will be two men in a field working, but one of them will be taken and the other pardoned.

A Complete Translation of Luke 17	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Recognizing the signs	
Responding, His disciples [lit., <i>they</i> ] said to Him, "Where [will this take place], Lord?"	Responding, the disciples asked, "Where will this take place, Lord?"
The [Lord] said to them, "Where the body [is], there the eagles will be gathered."	Jesus replied to them, "Wherever the carcass is, there eagles will gather as well."
<a href="#">Chapter Outline</a>	<a href="#">Charts, Graphics and Short Doctrines</a>

The following Psalms would be appropriately studied at this time:

Doctrinal Teachers Who Have Taught Luke 17			
	Series	Lesson (s)	Passage
R. B. Thieme, III	The Life of Christ	835–862	Introduction Luke 17:1–37
Grace Notes by Dr. Daniel Hill (edited by Warren Doud)	Book of Luke <a href="https://www.gracenotes.info/luke/luke.pdf">https://www.gracenotes.info/luke/luke.pdf</a>		Luke 17:1– 37

I could not find any lessons by R. B. Thieme, Jr. listing Luke 17 as the primary text.

