

Luke 18

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Luke 18:1–43

Jesus Teaching/the Rich Young Ruler/Healing a Blind Beggar

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 18 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 chapters in Luke, Luke 18 is a series of vignettes. Jesus teaches the parable about the persistent woman and the irreverent judge; and He teaches about the pharisee and the tax collector who come before God in prayer (both teachings are exclusive to Luke). There are then 3 incidents where some of Jesus' followers acts as gatekeepers to Him (in 2 of the 3 incidents). People bring their children to Jesus, and the disciples try to put a halt to that. A blind beggar calls out to Jesus for healing, and those leading the procession to Jerusalem try to shut him up. A rich young ruler comes to speak personally with Jesus, and no one seems to stand in his way. In all 3 situations, Jesus had some Bible doctrine to impart to His followers. Jesus also warns His 12 disciples about what is going to happen in Jerusalem, but they do not appear to hear Him.

Bible Summary: Jesus gave parables about prayer. He told a rich man to sell everything. He said, "The Son of Man will be killed but he will rise." ¹

This should be the most extensive examination of Luke 18 available, where you will be able to examine in depth every word of the original text.

Quotations:

Outline of Chapter 18:

Preface

Introduction

vv. 1–8	The Parable of the Persistent Widow and the Unrighteous Judge
vv. 9–14	The Story of the Tax Collector and the Pharisee—Both Men Coming Before God
vv. 15–17	People Bring Their Young Children to Jesus
vv. 18–23	Jesus' Conversation with the Rich Young Ruler
vv. 24–30	Jesus Speaks to His Disciples About Sacrifice and Reward
vv. 31–34	Jesus Tells the Twelve of His Crucifixion But They Do Not Hear Him
vv. 35–43	A Blind Man Who Was Begging, Comes to Jesus for Healing

Chapter Summary

Addendum

Charts, Graphics and Short Doctrines:

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Introduction	Titles and/or Brief Descriptions of Luke 18 (by Various Commentators)
Introduction	Brief, but insightful observations of Luke 18 (various commentators)
Introduction	Fundamental Questions About Luke 18
Introduction	The Prequel of Luke 18
Introduction	The Principals of Luke 18
Introduction	The Places of Luke 18

¹ From <https://biblesummary.info/luke> accessed May 19, 2021.

- v.
- v.
- v.
- v.
- v.
- v. 30 [Entering into the Kingdom of God](#) (Matthew, Mark and Luke)
- v.
- v.
- v. 34 [Operation Z](#) (a graphic)
- v. 35 [Jesus' Route to Jerusalem](#) (a map)
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- v. 43 [Jesus Heals the Blind Man/Men](#) (Matthew, Mark and Luke)

- Summary [A Set of Summary Doctrines and Commentary](#)
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- Addendum [Kretzmann's Commentary on Luke 18:1–5](#)
- Addendum [Footnote for The Christian Community Bible Luke 18:1–5](#)
- Addendum [Kretzmann's Commentary on Luke 18:6–8](#)
- Addendum [What has happened to 'The Faith?'](#) (From the 2001 Translation)
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- Addendum [Kretzmann's Commentary on Luke 18:15–17](#)
- Addendum [Footnote for Mark 10:17–30](#) (Heritage Bible)
- Addendum [Kretzmann's Commentary on Luke 18:18–23](#)
- Addendum [What does it mean to be saved?](#) (From the 2001 Translation)
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Chapter Outline		Charts, Graphics and Short Doctrines
Beginning of Document	Verse Navigation	Introduction and Text
First Verse	Chapter Summary	Addendum

Doctrines Covered or Alluded To			
	Chart of Jesus Christ in the Old and New Testaments	Jesus Christ in the Old and New Testaments	
Deity of Jesus Christ		Ten Commandments	Wealthy Men in the Bible

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

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

The terms below are double-linked to their first use in the commentary for this chapter. So you can easily go back and forth between the first use of *rebound* and its definition below.

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

Definition of Terms	
1st and 2nd Advents of Jesus	When Jesus first came to walk on this earth, that was the 1 st Advent. When He returns to destroy the nations who are about to invade Israel, that will be the 2 nd Advent. David and the two advents of Jesus Christ (HTML) (PDF) (WPD). (Stan Murrell)
Adam's Sin ; Adam's Original Sin	All people have Adam's original sin imputed to the sin nature from birth, as the sin nature is the natural home or target for the sin nature. This is also known as <i>original sin</i> (but never known as Eve's original sin). Adam's act of rebellion (or sin) against God becomes a part of our being at birth. It is imputed to us; to our sin nature. As a result, all children are born condemned by God, from the first breath. This is the sin which condemns the unbeliever.
Age of the Hypostatic Union	The time period during which Jesus Christ walked upon this earth. This dispensation acted as a hinge between the Church Age and the Age of Israel. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD).
Age of Israel	This is the period of time in history where God works through believers in nation Israel. God also worked through the Abraham and those descended from him until nation Israel was established. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD).

Definition of Terms	
Apostle, Apostles, Apostleship	The gift of Apostleship is the highest gift of the Church Age. This gives authority over more than one church to the individual with this gift (such a person usually has a plethora of gifts in addition to). Grace Notes on Apostleship (HTML) (PDF); L. G. Merritt (Apostleship); Jack M. Ballinger (Apostleship); Roy A. Cloudt (Defined Apostleship), Got Questions (What is an Apostle?).
Bible Doctrine	Bible doctrine is the information found in the Old and New Testaments which God wants all believers to know. We live in the Church Age, where there is no additional Scripture being written; and therefore, there is no direct teaching by God to man. All that we need to know is found within the pages of the Bible. See the Importance of Bible Doctrine (HTML) (PDF) (WPD).
The Christian Life; the Christian Way of Life	The <i>Christian life</i> is a synonym for the spiritual life. Key to the Christian life is faith in Christ; naming of one's sins to God (rebound), and growing by means of Bible doctrine. See the Doctrine of Walking (HTML) (PDF) (WPD); Christian Basics (HTML) (PDF) (WPD), the Spiritual Life in the Church Age (HTML) (PDF) (WPD) and The Basic Mechanics of the Christian Life (also known as, The Christian Life for Dummies) (HTML) (PDF) (WPD).
The Christian Walk	The <i>Christian walk</i> is a rough synonym for the spiritual life. Key to the Christian walk is faith in Christ; the naming of one's sins to God (rebound), and growing by means of Bible doctrine. See the Doctrine of Walking (HTML) (PDF) (WPD); Christian Basics (HTML) (PDF) (WPD), the Spiritual Life in the Church Age (HTML) (PDF) (WPD) and The Basic Mechanics of the Christian Life (also known as, The Christian Life for Dummies) (HTML) (PDF) (WPD).
(The) Church ; Local Church	The church has several different meanings today: (1) Most often, today, we understand <i>church</i> to refer to a local church that we attend. (2) At the beginning of the Church Age, this word referred to a gathering or assembly of people; their racial and gender specifics were irrelevant to their position in Christ. (3) The <i>church universal</i> refers to all of the believers (this could be all of the believers alive on earth right now or all of the believers who have lived throughout the Church Age). Grace notes "Church, the Body of Christ" (HTML) (PDF); Doctrine.org (The Church—the Body of Christ); Word of Truth Ministries (Church); Grace Bible Church of Baytown (The Church);
Church Age	The period of time in history where God works through the body of believers, also known as the church. This age began on the Day of Pentecost, following our Lord's resurrection and ascension, and continues today. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD).
The Cross; the Cross of Christ ; the Roman Cross	The phrases <i>the cross</i> and <i>the cross of Christ</i> are common phrases used today to represent Jesus dying for our sin on the cross. In that way, these phrases mean essentially the same thing as <i>the blood of Christ</i> . This does not mean that there is some magic or importance in the symbol of the cross, which is ubiquitous today. Jesus did not die on a cross which looked like that. The cross that He died on was a Roman cross, which looked more like a <i>T</i> . The physical pain which Jesus endured, the small amount of blood which He bled, and His actual physical death are real events, but they are typical of what actually saves us from our sins. During three hours of the cross, God the Father poured out on God the Son our sins; and Jesus took upon Himself the penalty for our sins during those three hours. This is not something which was not actually observed by anyone (although the Lord is said to have screamed throughout that process).

Definition of Terms	
David's Greater Son	<i>David's Greater Son</i> is a reference to the Messiah Who would come from the loins of David. In the Davidic Covenant (2Samuel 7), Nathan (speaking on behalf of God) promises the David's son would rule after David dies. Although this is clearly a prophesy about Solomon, Nathan also says, "And your house and your kingdom shall be made sure forever before me. Your throne shall be established forever." (2Samuel 7:16; ESV; capitalized). David prophesied about his own Son in Psalm 110:1 <i>The LORD says to my Lord: "Sit at My right hand, until I make Your enemies Your footstool."</i> ESV (capitalized) Jesus has an exchange with the religious types over this very topic in Matt. 22:41–46. The phrase, <i>David's Greater Son</i> , is not found in the Bible.
Disciple, Disciples	A disciple of Jesus would be simply a follower and/or a student of Jesus. However, this word is also applied specifically to the 12 men that Jesus chose (often called the Twelve, the 12 Disciples, or just the Disciples).
Dispensations	A Dispensation is a period of human history expressed from Divine viewpoint (God's point of view). Dispensations give us the Divine outline of human history. See the doctrine of Dispensations (HTML) (PDF) (WPD).
Divine Establishment	Also known as the <i>laws of divine establishment</i> . These are laws which are devised by God for the human race (for believers and unbelievers alike). The more aligned a country is with these laws, the greater freedom and prosperity that country will enjoy. Furthermore, there will be greater evangelism and Bible teaching which takes place. The further a country strays from these law results in greater tyranny and unhappiness among its population. See the Laws of Divine Establishment (HTML) (PDF) (WPD).
Frame of reference	The frame of reference is the conceptual structure to which doctrines, principles, and categories of Scripture are related. This is because knowledge is built upon knowledge; truth is built on truth. In the frame of reference, information can come in and be processed out to the other parts of the soul by means of intake and output valves.
Gospel , Gospel Message, Gospels	There are at least 3 ways to understand the word <i>gospel</i> : (1) It is a synonym for the truth, or the real truth. (2) The gospel of Jesus Christ refers to the revelation of the means of salvation to unregenerate man: "Believe on the Lord Jesus Christ and you will be saved." There are other things which may be included in the gospel, such as a reference to the cross, to Jesus dying for our sins, to Jesus being resurrected, etc. The new believer never hears the entire gospel message; he hears a portion of it and believes that and is saved. Then, as a believer, he may learn the rest of it (depending upon whether he has positive volition towards doctrine after salvation). (3) The gospels refer to the 4 biographies of Jesus the Messiah.
The Grace of God, God's Grace	Grace is all that God has done to bring fallen and sinful man into a just, perfect, and eternal relationship with Himself, without compromising His divine attributes and totally apart from human merit and works. Grace is a free will work of God; something totally undeserved by man (Grace Notes on Grace) (L. S. Chafer on grace) Grace Bible Church: Grace, Understanding Grace, Grace in Prayer, Grace versus Legalism)

Definition of Terms	
Imputation	The concept of imputation is fundamental to the Christian life. When we are born, Adam’s original sin is imputed to us. We are born with a sin nature, so Adam’s original sin has a target that it has a natural affinity for. When we believe in Jesus Christ, we are saved, and God’s righteousness is imputed to us. This is possible because our sins were imputed to the humanity of Jesus Christ and they were judged in His body on the tree. It is this judicial imputation which makes it possible for God to love us and to bless us. God is able to love us because we now possess His righteousness. Bible Verses on Imputed Righteousness (knowing-jesus.com). Theopedia . Imparted, Infused and Imputed Righteousness (Reasons for Hope in Jesus). The Doctrine of Imputed Righteousness (Gary Ray Branscome).
Justification , Justified	Justification represents that aspect of salvation whereby God qualifies man to have eternal life based on the imputation of God's absolute righteousness based upon faith in Jesus Christ.
Kingdom of God, Kingdom of Heaven	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 Kingdom of God) (Spokane Bible Church on Kingdom Citizenship).
Lake of Fire	The Lake of Fire was prepared for the devil and his angels. However, unbelievers will also be thrown into the Lake of Fire after the last judgment. See Got Questions (Hell as a Lake of Fire ; Difference between terms); DCLM download .
Legalism , Legalistic	Legalism is the idea or philosophy that you might earn or gain something from God by means of your works or sincere efforts. Legalism is the polar opposite of grace. (Grace Notes on Legalism) (Spokane Bible Church on Legalism) The Doctrine of Legalism (HTML) (PDF) (WPD).
Messiah	The Messiah is one of the terms found in the Old Testament (and New) which refers to Someone Who would come and deliver the Jews. There was the true foundation of the Hebrew faith, and that was the Messiah-to-come; there was the false foundation of the bastardized Hebrew faith, and that was legalism. The Messiah is known by several titles in the Old Testament, including David’s Greater Son and the Suffering Servant. Jesus Christ fulfilled all of the prophecies related to the Jewish Messiah, even though He was, for the most part, rejected by His people. Jesus will return to a much more appreciative people in the future. The Messiah (HTML) (PDF) (WPD). The Jewish Messiah (HTML) (PDF) (WPD). The Promised Messiah (HTML) (PDF) (WPD). (Grace Notes: Messiah in the Old Testament) (Spokane Bible Church: Messiah ; Messiah's Birth was Unique ; Messianic Prophecies 1 ; Messianic Prophecies2)
Millennium	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: Millennial Facts, Millennial Life) (Grace Fellowship Church on the Millennium) (Maranatha Church on the Doctrine of the Millennium) (Spokane Bible Church Brief Summary of the Millennium)
Omniscience (of God); omniscient	Omniscience means that God knows everything—whether past present or future, whether actual or possible. See Grace Notes Essence of God (HTML) (PDF); Grace Bible Church (Omniscience); Got Questions (Omniscience).

Definition of Terms	
Passover	The Passover is a ritual observed by the Hebrew people, going back to the period of time that God, through Moses, led them out of Israel. For the first Passover, the people had to put blood on the header and side doorposts so that their firstborn would not be taken. See the Passover : (HTML) (PDF) (WPD); Grace Notes (HTML) (PDF); Grace Doctrine 7 Feasts of Israel ; Maranatha Church Doctrine of the Passover .
Pastor, Pastor-teacher	The pastor (or pastor-teacher) is the highest spiritual gift with regards to authority. He has the authority over a single church. He is given one level of authority when he is called by the church into service; and then he develops a higher level of authority by teaching the Word of God. This is not, however, the authority to run the lives of individuals at the church. The pastor can teach the Word of God with near complete accuracy, yet members of his congregation might do the exact opposite. Grace Notes' Pastor-Teachers in the Church Age (HTML) (PDF); Jack Ballinger (Pastor-teacher); Roy Cloudt (pastor-teacher).
Pharisee, Pharisees	The pharisees make up the primary religious sect found in the gospels and Acts. Their doctrines are based upon a legalistic interpretation of the Old Testament and heavily dependent upon traditions of earlier teachers. Jesus said that they followed the laws of men rather than teaching of Scripture (Matt. 15:9).
Rapture, Raptured	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> . (Rapture @ Grace Bible Church); (Pre-Tribulation Rapture @ Grace Bible Church); (Rapture @ Got Questions); (Rapture @ Theopedia).
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The Doctrine of Rebound (HTML) (PDF).
Religion, Religious	Strictly speaking, <i>religion</i> is man earning God's approbation through man's efforts, works and/or piety. This is the basis of all religions. <i>Christianity</i> is a relationship with God through Jesus Christ. We are saved because we stand upon the merit of Jesus Christ; not because of any good thing in us. See the Doctrine of Religion (Philip. 1:21) (Chart from Middletown Bible Church) (Christian Ministries International).
Right Lobe , Right Lobes	The right lobe is the thinking part of the soul; called the heart in the Bible. See the Doctrine of the Heart (HTML) (PDF) (WPD).
Sin nature	The sin nature is that part of man, passed down from father to his children, which is in rebellion to God. In the Church Age, we are either controlled by the sin nature or by the Holy Spirit. The sin nature has an area of weakness and an area of strength, as well as a lust pattern. The Doctrine of the Sin Nature (Grace Notes); Doctrine of the Old Sin Nature (Buddy Dano); Old Sin Nature (James Allen) (Michael Lemmon ²) (L. G. Merritt) (The origin of the old sin nature—McLaughlin) (Doctrine of the Old Sin Nature—Makarios —Word document) (Sin Nature)

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

Definition of Terms	
Slave Market of Sin	<p>We illustrate the doctrine of redemption, is by picturing yourself being sold as a slave in a slave market. You are unable to purchase yourself, as you do not have the wherewithal to purchase yourself. A slave does not have the money to purchase himself (he lacks the coin of the realm, so to speak). Only someone who is not inside of this slave market (a non-slave) can purchase you. No fellow slave can look you over and say, "I'd like to purchase this one." This is because he is in the same boat that you are in. He cannot purchase himself and he certainly cannot purchase you. Jesus Christ does not have a sin nature and He has not committed any personal sins, so that He can purchase us from the slave market of sin.</p> <p>This concept is actually based upon the real historical example, where God purchased the Israelites from Egypt, and brought them out of bondage. See the Slave Market of Sin (R. B. Thieme, Jr.) (Buddy Dano) (Kukis) (Wenstrom)</p>
Son of Man	<p><i>Son of Man</i> is a title for Jesus which emphasizes His humanity.</p>
Soul , Human Soul , Souls	<p>The soul is the immaterial part of man. It has volition, mentality, vocabulary, norms and standards, conscience, consciousness, self-consciousness, and the sin nature. The human soul has a technical meaning, where it is contrasted with the human spirit: the human soul stores up human experience and information about life on earth, while the human spirit specifically contains information related to God and the spiritual life. Grace Bible Church of Baytown (Characteristics, Diagram, Soul and Depravity of the Soul, Battle for Soul Control, Soul Tragedy, Prospering Soul, Soul's Need for Daily Doctrine, Soul's Need #2); Grace Notes (Doctrine of the Soul; PDF).</p>
Spiritual Death , Spiritually dead	<p>There are 3 types of spiritual death: (1) The unbeliever is said to be spiritually blind or spiritually dead; he does not understand the things of the Spirit; these things are foolish to him. (2) The believer out of fellowship is said to be spiritually dead. This means that he is temporally dead; he is not acting under the guidance of the Holy Spirit. He is operationally dead (that is, the believer is not producing divine good). (3) On the Roman cross, when bearing our sins, Jesus suffered spiritual death. That is, God poured our sins upon Him and judged those sins. We understand by the context which of these is being referred to. The phrase, <i>blood of Christ</i>, refers to the Lord's spiritual death on the cross. What is spiritual death? (Got Questions); 29 Bible Verses about Spiritual Death (Knowing Jesus); Bible Verses about Spiritual Death (Open Bible).</p>
Spiritual Growth	<p>Spiritual growth for the believer is an option. We do not automatically grow spiritually simply because we have believed in Jesus Christ. We grow because we spend time in the Spirit (using rebound) and because we learn Bible doctrine under the ministry of a well-qualified pastor-teacher. See Living the Christian Life (HTML) (PDF) (WPD); Christian Mechanics (HTML) (PDF) (WPD), the Stages of Spiritual Growth (HTML) (PDF) (WPD); and the Spiritual Life (HTML) (PDF) (WPD).</p>
The Temple	<p>The Temple is a permanent structure as the place of worship of the Revealed God, originally built by Solomon. Both Solomon and the Temple represent the Lord Jesus Christ and His reign in the Millennium. See the Temple, Description and Measurements (Grace Notes); Solomon's Temple (Redeeming Grace); the Temple (Redeeming Grace).</p>

Definition of Terms	
The Tribulation	When the Church Age comes to its completion, and the body of believers is raptured 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>). (Doctrine of the Tribulation —Pastor L.G. Merritt) (The Great Tribulation —Cherreguine Bible Doctrine Ministries) (Tribulation Time line [Chart] —Grace Bible Church of Baytown)
The Virgin Birth	The virgin birth is a doctrine which is essential Christianity. The importance of the virgin birth is based upon the concept that the sin nature is passed down through the man. Because Jesus is born of a virgin, He did not inherit the sin nature. It is not a part of his genetic makeup. Secondly, the virgin birth is prophesied in Isaiah 7:14 9:6, so this had to be fulfilled by the Messiah. See the Virgin Birth of Jesus Christ (Grace Bible Church) (Doctrine.org).
Some of these definitions are taken from https://www.gotquestions.org/ http://rickhughesministries.org/content/Biblical-Terms.pdf http://www.gbible.org/index.php?proc=d4d http://www.wordoftruthministries.org/terms-and-definitions/ http://www.theopedia.com/	
Chapter Outline	Charts, Graphics and Short Doctrines

An Introduction to Luke 18

Introduction: Back in Luke 17:11, Jesus is on His march towards Jerusalem for the last time. There is more narrative and more narrative connections in Luke 18. The city of Jericho is mentioned in v. 35, so we know where Jesus and His followers are at this time. When we come to Luke 19, the cities of Jericho and Jerusalem are both mentioned. So Jesus is making His way to Jerusalem, but He is approaching it from the east.

My assumption is, this chapter presents some of the teaching with the Lord did, along with various healings that He performed, on this final walk to Jerusalem.

If you remember the big picture, from about mid Luke 10 to partway through this chapter, the concentration is upon the teachings of Jesus more than it is on following a series of events in the ministry of Jesus. Sometimes, Jesus' teaching appears to be inspired by some events (several of which will be found in Luke 18), but the focus, for the most part, is still upon the Lord's teaching (the final few verses of this chapter concentrate on narrative).

This chapter and the next are very much a series of vignettes. They probably took place in this order at this particular time, as they match up with the same incidents found in Matthew and Mark, listed in the same order.

In this chapter, Jesus teaches the parable of the persistent woman and the unrighteous judge; He talks about the prayers of the **pharisee** and the tax collector; and then Jesus interacts with small children and with the rich young ruler (which leads to an important bit of teaching).

In the 5th increment of this chapter, Jesus speaks of His impending death. He is heading for Jerusalem, so this is logically something that His **disciples** need to hear.

Finally, at the end of this chapter, Jesus heals a blind beggar.

In some places in Scripture, a chapter has a particular thematic thrust (such as Gen. 22, Isaiah 53, any one of the psalms). However, there are portions of the book of Luke where the boundaries of a chapter are rather arbitrary. Here, just as in Luke 17, once enough verses have been collected to make up a chapter, then Luke 18 is so defined. It begins with the parable of the unjust judge and ends with the healing of a blind beggar. These various sections are only related insofar as, they probably occurred around the same time (recall that the division of the Bible into chapters and verses took place long after the original writing was done).

This is no different from normal life. We have some natural divisions in our lives (for me, the period of time I was in college, the period of time that I was a teacher, the period of time I decided to start studying and writing commentary, etc.). However, most of the time, in any given week or month, there are a variety of events which take place, a variety of things which I do, and pulling them together thematically would be a stretch. However, I must admit that there have been times when I have experienced something or read about something, and have determined, *that fits in perfectly with this particular chapter of Luke or Exodus*.

About halfway through this chapter, Luke's account begins to synch up with Matthew and Mark (this starts at [vv. 15–17](#), where people are bringing little children to Jesus to bless). There will be four incidents which synch up in the same order between Matthew, Mark and Luke, culminating in the Lord's triumphal entry into Jerusalem (which is incident #5).

You may recall that two sets of incidents which matched up prior to this; the first set seem to take place early in the Lord's ministry (a year or so into His ministry) and the second set matches with the Lord setting His face toward Jerusalem for the last time (which takes place near the culmination of His public ministry in Luke 9). At this point in Luke 18, we begin to synch up once again. That leaves a number of incidents and teachings which take place between Luke 10 and 18:14. At this point, I have two theories. (1) Luke had a great deal of material which he could not fit into a timeline, so he simply placed all of these in the middle of his biography of Jesus; or (2) all of these incidents in this middle section take place on the Lord's way to Jerusalem. Much of this material is exclusive to Luke (but not all of it); and there are a couple of incidents which require some explanation (do they match up with narratives in Matthew and Mark, or are they merely similar?). Although I lean toward (1), I have not yet ruled out (2).

There is one major flaw with accepting (2), and that is, *where is the middle of the Lord's ministry? Why didn't Luke record that?* We can synch up Matthew, Mark and Luke to about a year into the ministry of the Lord; and then we have the Lord setting His face toward Jerusalem. In Matthew and Mark, there are a couple of chapters which are placed between these other sections. In the book of Luke, we go directly from the year into His ministry to setting His face toward Jerusalem, without anything intervening. Logically Luke has stories from that period of the Lord's life, so where are they? And that is what I think Luke 10–18a are.

Why did I take this halfway through Luke 18? At about the halfway point, the events of Luke 18b begin to synch up with Matthew and Mark once again. In Luke 18:15 and following, we have Jesus blessing the little children, Jesus encountering the rich young ruler; Jesus talking about the wealthy entering into heaven; Jesus foretelling His death (again); and Jesus healing a blind beggar. These are five incidents which match up with Matthew and Mark in terms of order and when they occur in the Lord's ministry (these things happen as Jesus is moving toward Jerusalem). There will be two incidents in Luke 19 which match up with the other synoptics; and six incidents of Luke 20 (essentially the entire chapter) which match up. In fact, in Luke 20–24, 80% or more synchs up with Matthew and Mark.³

Again, the question remains, what about Luke 10–18a—where do these 8½ chapters go on a timeline?

I have been through most of the [gospels](#), so I see this all from a time perspective, me up here, looking down at the timeline and trying to fit things into place. Although Luke clearly has a timeline, it seems to center on the Lord's

³ I pulled that percentage out of the air.

first year of ministry (or year and a half); and then the final months of the Lord’s ministry. When getting oral accounts of the Lord’s ministry and using the books of Matthew and Mark (which I believe Luke had access to), he was able to place those periods of time into linear sequences of events (bear in mind that this is not easy to do, as Luke is not working on a word processor where he can pick up a paragraph and move it from here to there (it might have been easier to say to a mountain, “Get up and throw yourself into the sea!”, than to move paragraphs around). So perhaps Luke, from a brilliant mind, simply sat down and wrote his **gospel**; or—and I do not know how reasonable this is—he recorded incidents as told to him and then arranged these incidents in order and wrote his book. Were there cheap writing materials available if one was not concerned for their longevity? Or simply, were there inexpensive writing materials, which would have allowed this? I can only go by my own mind, and me, I would have had to had notes first, which would then be arranged in order, which would then be written into a book.

A title or one or two sentences which describe Luke 18.

Titles and/or Brief Descriptions of Luke 18 (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 18 (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 18

Some of these questions may not make sense unless you have read Luke 18. 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 18

Chapter Outline

Charts, Graphics and Short Doctrines

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

The Principals of Luke 18

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 18

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 18	
Chapter Outline	Charts, Graphics and Short Doctrines

The ESV (capitalized) is used below:

Outlines and Summaries of Luke 18 (Various Commentators)	
Chapter Outline	Charts, Maps and Short Doctrines

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

A Synopsis of Luke 18 from the Summarized Bible	
Contents:	Parable of the unjust judge. Parable of Pharisee and publican. Little children blessed. Rich young ruler. Death and resurrection foretold. Blind man healed near Jericho.
Characters:	God, Jesus, Pharisee, publican, Peter, disciples, blind man.
Conclusion:	Trouble and perplexity should drive us to prayer, for it is persistent and believing prayer that drives trouble and perplexity away. There is, however, no way of approach to God on the ground of our own merits, but only on the ground of God’s mercy as shown at the blood-sprinkled mercy seat (“mercy” is lit. “propitiation.” The publican said, “be toward me as thou art when thou lookest upon the atoning blood”). True discipleship is conditioned upon receiving the Lord Jesus Christ with the simplicity and humility of a child, being willing to follow Him and submit to His discipline whatever it may cost

A Synopsis of Luke 18 from the Summarized Bible

us in the things of this world, being confident that whatever we have left behind for His sake will be abundantly made up to us in better things, both here and hereafter.

Key Word: Prayer, Luke 18:1, Luke 18:10; discipleship, Luke 18:22, Luke 18:29, Luke 18:43.

Strong Verses: Luke 18:1, Luke 18:7, Luke 18:14, Luke 18:17, Luke 18:27, Luke 18:29, Luke 18:30.

Striking Facts: Luke 18:31-34. Christ ever speaks of His sufferings as necessary to the fulfillment of Scripture. (1Peter 1:11.) His death on Calvary was absolutely essential and would have taken place in any case. He came to give His life a ransom, and therefore did not die as a martyr.

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Luke 18 (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 16–20)

Scripture	Text/Commentary
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
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
Luke 20A	Many Challenge the Lord's Authority
Luke 20B	Jesus Teaches the Parable of the Wicked Tenants
Luke 20C	Jesus on Payment of Taxes
Luke 20D	The Sadducees Ask About the Resurrection

The Big Picture (Luke 16–20)

Scripture	Text/Commentary
Luke 20E	Jesus Asks, How Does David Call His Son, <i>Lord</i> ?
Luke 20F	Jesus Warns About the Scribes

[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.

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 recently 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 recently eliminated them.

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 have begun to place more material into the [Addendum](#). Sometimes, these are so-so footnotes which were taking up too much space in the translation section of each verse; and sometimes these are important doctrines which are referenced in the chapter and are placed in the addendum with the intent of making the document as stand-alone as possible (so that you do not have to go searching to find more information on this or that doctrine).

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

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

The Parable of the Persistent Widow and the Unrighteous Judge

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

Kukis slavishly literal:

But He was speaking a parable to them, face to face with the need to keep on praying them; and to not be discouraged, saying. "A judge a certain one [who] was in a certain city. The God he was not fearing and man he was not respecting. But a widow was in the city that, and she was going face to face with him, saying, 'Vindicate me from the adversary of mine.' And he was not willing over time but after these things, he had said in himself, 'If even the God I am not fearing nor man am I regarding; because indeed to keep on reaching forth to me a beating the widow this. I will vindicate her so that not to an end she is coming. She keeps on wearing me [out].'"

Luke
18:1–5

Kukis mostly literal translation:

Jesus [lit., He] was teaching a parable to His followers [lit., to them], about the need for them to keep on praying and not to be discouraged, saying, "[There] was a certain judge in a certain city—he did not fear God and he did not respect man. However, [there] was [also] a widow in that city, and she went directly to him, saying, 'Vindicate me from my adversary.' [At first] he was not willing, but over time, after these things, he said to himself, 'Even though I do not fear God or respect man, but because this widow keeps reaching out to me continually pleading [lit., beating, trouble, toil] [with me], I will vindicate her so that her coming to me will end. She keeps on wearing me out [with entreaties].'"

Kukis paraphrase

Because His disciples were becoming discouraged, Jesus taught them a parable, encouraging them to continually pray: 'There was a certain judge in a certain city who did not fear God nor did he respect man. Also in that city was a widow. She went directly to the judge, saying, "Vindicate me from my adversary.' At first, this judge was not willing to do anything on her behalf, but over time, she wore him down, as she kept coming to him pleading for justice. He thought to himself, 'Even though I do not fear God or respect man, I am tired of this woman continually coming before me. It is as if she were beating me. I will vindicate her so that she will stop coming before me.'"

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 translation⁴ 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 was speaking a parable to them, face to face with the need to keep on praying them; and to not be discouraged, saying. "A judge a certain one [who] was in a certain city. The God he was not fearing and man he was not respecting. But a widow was in the city that, and she was going face to face with him, saying, 'Vindicate me from the adversary of mine.' And he was not willing over time but after these things, he had said in himself, 'If even the God I am not fearing nor man am I regarding; because indeed to keep on reaching forth to me a beating the widow this. I will vindicate her so that not to an end she is coming. She keeps on wearing me [out].' "
Complete Apostles' Bible	Then He spoke a parable to them, that one must always pray and not lose heart, saying: "A certain judge was in a certain city, who did not fear God nor have regard for men. Now there was a widow in that city; and she kept coming to him, saying, 'Give justice to me against my adversary.' And he did not want to for a time; but afterward he said within himself, 'although I do not fear God, nor have regard for man, yet because this widow bothers me I will give justice to her, lest she wear me out by forever coming to me.' "
Douay-Rheims 1899 (Amer.)	And he spoke also a parable to them, that we ought always to pray and not to faint, Saying: There was a judge in a certain city, who feared not God nor regarded man. And there was a certain widow in that city; and she came to him, saying: Avenge me of my adversary. And he would not for a long time. But afterwards he said within himself: Although I fear not God nor regard man, Yet because this widow is troublesome to me, I will avenge her, lest continually coming she weary me.
Holy Aramaic Scriptures	Then He also spoke a Mathla {a Parable} unto them, that every set time, they should pray, and shouldn't grow weary. "There was a certain judge from a certain city who wasn't fearing Alaha {God}, and from the children of men he didn't revere. But, there was a certain armaltha {widow} in that city, and she was coming to him and saying, 'Avenge me of my adversary.'

⁴ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

James Murdock's Syriac NT	<p>And he wasn't willing for much time afterwards, but said in naphsheh {his soul/himself}, 'If from Alaha {God} I'm not fearing, and from the children of men I'm not regarding, even so, because this armaltha {widow} wearies me, I will avenge her, so that she doesn't come at all set times, and annoy me.'"</p> <p>And he spoke to them a similitude also, that men should pray at all times, and not become weary.</p> <p>There was a judge in a certain city, who feared not God, and regarded not men. And there was a certain widow in that city; and she came to him, and said: Vindicate me against my adversary.</p> <p>And he would not, for a long time: but afterwards, he said to himself: Though I fear not God, and regard not men, yet, because this widow troubleth me, I will vindicate her; that she may not be always coming and troubling me.</p>
Original Aramaic NT ⁵	<p>He told them also a parable that they should pray at all times and they should not grow weary:</p> <p>"There was in one city a certain judge who did not worship God and did not honor the children of men."</p> <p>"There was a certain widow in that city, and she was coming to him and saying, 'Vindicate me of my legal adversary.' "</p> <p>"And he would not for long time, but after this, he said to himself, 'Although I do not worship God neither honor people'</p> <p>'Nevertheless, because this widow wearies me, I shall avenge her, lest she be constantly coming and annoying me.' "</p>
Lamsa Peshitta (Syriac)	<p>He told them also a parable that they should pray at all times and they should not grow weary:</p> <p>"There was in one city a certain judge who did not worship God and did not honor the children of men."</p> <p>"There was a certain widow in that city, and she was coming to him and saying, 'Vindicate me of my legal adversary.' "</p> <p>"And he would not for long time, but after this, he said to himself, 'Although I do not worship God neither honor people'</p> <p>'Nevertheless, because this widow wearies me, I shall avenge her, lest she be constantly coming and annoying me.' "</p>

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 made a story for them, the point of which was that men were to go on making prayer and not get tired; Saying, There was a judge in a certain town, who had no fear of God or respect for man:

And there was a widow in that town, and she kept on coming to him and saying, Give me my right against the man who has done me wrong.

And for a time he would not: but later, he said to himself, Though I have no fear of God or respect for man,

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

Bible in Worldwide English	<p>Because this widow is a trouble to me, I will give her her right; for if not, I will be completely tired out by her frequent coming.</p> <p>Jesus told them a story to teach them that they should keep on talking with God and not give up. He said, There was a judge in a city. He did not respect God or care about people. There was a woman in that city whose husband was dead. The woman came to the judge again and again. She said, "Save me from my enemy!" For a long time he would not do it. But after a time he said, "I do not respect God or care about people. But this woman is troubling me. So I will save her from her enemy. If I do not, she will keep coming until I am tired."</p>
Easy English	<p>Jesus talks about how to pray</p> <p>Then Jesus told his disciples a story. He wanted to teach them that they must go on praying always. They must not get tired. He said to them, 'In a certain city, there was a judge. He was not afraid of God. He did not respect people.</p> <p style="padding-left: 2em;">A judge is an important man. People go to see him when they have a problem. He says who is right. He says who is wrong.</p> <p>A woman lived in that same city. Her husband had died. She came to the judge many times with a problem. "Somebody is doing bad things against me. Please keep me safe from that person," she was saying. For a long time, the judge would not do anything to help her. Later, he thought, "I am not afraid of God. Nor do I respect people. But this woman causes me trouble. If I do not do anything for her, she will continue to come to me again and again. She will make me ill. So I will help her to be safe. I will say that she is right." '</p>
Easy-to-Read Version–2008	<p>Then Jesus taught the followers that they should always pray and never lose hope. He used this story to teach them: "Once there was a judge in a town. He did not care about God. He also did not care what people thought about him. In that same town there was a woman whose husband had died. She came many times to this judge and said, 'There is a man who is doing bad things to me. Give me my rights!' But the judge did not want to help the woman. After a long time, the judge thought to himself, 'I don't care about God. And I don't care about what people think. But this woman is bothering me. If I give her what she wants, then she will leave me alone. But if I don't give her what she wants, she will bother me until I am sick.'"</p>
God's Word™	<p>Jesus used this illustration with his disciples to show them that they need to pray all the time and never give up. He said, "In a city there was a judge who didn't fear God or respect people. In that city there was also a widow who kept coming to him and saying, 'Give me justice.' "For a while the judge refused to do anything. But then he thought, 'This widow really annoys me. Although I don't fear God or respect people, I'll have to give her justice. Otherwise, she'll keep coming to me until she wears me out.'"</p>
Good News Bible (TEV)	<p>Then Jesus told his disciples a parable to teach them that they should always pray and never become discouraged. "In a certain town there was a judge who neither feared God nor respected people. And there was a widow in that same town who kept coming to him and pleading for her rights, saying, 'Help me against my opponent!' For a long time the judge refused to act, but at last he said to himself, 'Even though I don't fear God or respect people, yet because of all the trouble this widow is giving me, I will see to it that she gets her rights. If I don't, she will keep on coming and finally wear me out!' "</p>
J. B. Phillips	<p>Jesus urges his disciples to persist in prayer</p> <p>Then he gave them an illustration to show that they must always pray and never lose heart.</p> <p>"Once upon a time," he said, "there was a magistrate in a town who had neither fear of God nor respect for his fellow-men. There was a widow in the town who kept coming to him, saying, 'Please protect me from the man who is trying to ruin me.' And for a long time he refused. But later he said to himself, 'Although I don't fear</p>

<i>The Message</i>	God and have no respect for men, yet this woman is such a nuisance that I shall give judgment in her favour, or else her continual visits will be the death of me!"
	The Story of the Persistent Widow
	Jesus told them a story showing that it was necessary for them to pray consistently and never quit. He said, "There was once a judge in some city who never gave God a thought and cared nothing for people. A widow in that city kept after him: 'My rights are being violated. Protect me!'
	"He never gave her the time of day. But after this went on and on he said to himself, 'I care nothing what God thinks, even less what people think. But because this widow won't quit badgering me, I'd better do something and see that she gets justice—otherwise I'm going to end up beaten black-and-blue by her pounding.'"
NIRV	The Story of the Widow Who Would Not Give Up
	Jesus told his disciples a story. He wanted to show them that they should always pray and not give up. He said, "In a certain town there was a judge. He didn't have any respect for God or care about what people thought. A widow lived in that town. She came to the judge again and again. She kept begging him, 'Make things right for me. Someone is treating me badly.'
	"For some time the judge refused. But finally he said to himself, 'I don't have any respect for God. I don't care about what people think. But this widow keeps bothering me. So I will see that things are made right for her. If I don't, she will someday come and attack me!' "
New Life Version	The Picture-Story of the Woman Whose Husband Had Died
	Jesus told them a picture-story to show that men should always pray and not give up. He said, "There was a man in one of the cities who was head of the court. His work was to say if a person was guilty or not. This man was not afraid of God. He did not respect any man. In that city there was a woman whose husband had died. She kept coming to him and saying, 'Help me! There is someone who is working against me.' For awhile he would not help her. Then he began to think, 'I am not afraid of God and I do not respect any man. 5 But I will see that this woman whose husband has died gets her rights because I get tired of her coming all the time.'"
New Simplified Bible	He spoke an illustration to them emphasizing the need to pray and not become tired:
	<p>»There was a judge in a city that did not fear God and had no respect for man.</p> <p>»There was a widow in that same city. She went to him asking for legal protection from her adversary.</p> <p>»At first he refused. Then he thought about it and he said to himself, I do not fear God and have little respect for man.</p> <p>»However this widow bothers me. For this reason I will avenge her. If she keeps coming to me she will wear me out.«</p>

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

Casual English Bible⁶

**WHERE TO FIND THE FOUNTAIN OF ETERNAL LIFE
STORY OF THE NAGGING WIDOW**

Jesus told them a parable. He did it to teach them they should never give up praying.

Jesus said, "There was a city judge who had no respect for God. He didn't care much for people either. A widow in town started pestering him: 'I'm arguing with someone and I need you to help me get some justice.'

The judge ignored her. Eventually, though, he said to himself, 'I don't respect God and I don't much like people, but this woman is driving me nuts. I'm going to serve her up some justice so she'll stop torturing[1] me.'"

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

¹18:5 The Greek word, *hypopiazō*, can mean a variety of words including “wear out,” “beat,” or “hit in the face, under the eye.” It’s not a kind word.

Contemporary English V.

Jesus told his disciples a story about how they should keep on praying and never give up: In a town there was once a judge who didn't fear God or care about people. In that same town there was a widow who kept going to the judge and saying, "Make sure that I get fair treatment in court." For a while the judge refused to do anything. Finally, he said to himself, "Even though I don't fear God or care about people, I will help this widow because she keeps on bothering me. If I don't help her, she will wear me out."

The Living Bible

One day Jesus told his disciples a story to illustrate their need for constant prayer and to show them that they must keep praying until the answer comes.

“There was a city judge,” he said, “a very godless man who had great contempt for everyone. A widow of that city came to him frequently to appeal for justice against a man who had harmed her. The judge ignored her for a while, but eventually she got on his nerves.

New Berkeley Version

New Living Translation

Parable of the Persistent Widow

One day Jesus told his disciples a story to show that they should always pray and never give up. “There was a judge in a certain city,” he said, “who neither feared God nor cared about people. A widow of that city came to him repeatedly, saying, ‘Give me justice in this dispute with my enemy.’ The judge ignored her for a while, but finally he said to himself, ‘I don’t fear God or care about people, but this woman is driving me crazy. I’m going to see that she gets justice, because she is wearing me out with her constant requests!’”

The Passion Translation

One day Jesus taught the apostles to keep praying and never stop or lose hope. He shared with them this illustration: “In a certain town there was a civil judge, a thick-skinned and godless man who had no fear of others’ opinions. And there was a poor widow in that town who kept pleading with the judge, ‘Grant me justice and protect me against my oppressor!’

“He ignored her pleas for quite some time, but she kept asking. Eventually he said to himself, ‘This widow keeps annoying me, demanding her rights, and I’m tired of listening to her. Even though I’m not a religious man and don’t care about the opinions of others, I’ll just get her off my back by answering her claims for justice and I’ll rule in her favor. Then she’ll leave me alone.’”

UnfoldingWord Simplified T.

Jesus told his disciples another story to teach them that they ought to pray continually and not become discouraged if God does not immediately answer their prayers. He said, "In a certain city there was a judge who did not revere God and did not care about people. There was a widow in that city who kept coming to that judge, saying, 'Please get justice for me from the man who is opposing me in court. For a long time the judge refused to help her. But later, he said to himself, 'I do not revere God and I do not care about people, but this widow keeps bothering me! So I will judge her case and make sure she is treated fairly, because if I do not do that, she will exhaust me by continually coming to me!'"

Partially literal and partially paraphrased translations:

American English Bible

Then he gave them an illustration to show them why they should keep praying and never give up.

He said:

‘There was a judge in a city who didn’t fear God

And couldn’t be shamed by other men.

But a widow in that city kept coming and saying:

‘I want justice from the man whom I [sued].’

‘Well at first, [the judge] did nothing at all,

But then he started to reason:

*'Although I don't fear God, And there aren't men who can shame me...
Since this widow keeps coming and making more work,
I'll see that she receives justice
So she doesn't just nag me to death!'*

Beck's American Translation .
Breakthrough Version

He was telling them an illustration with the *intent for it* to be necessary for them to always be praying and not to be getting discouraged, saying, "A certain judge was in a certain city who didn't fear God and wasn't embarrassed around a person. A widow was in that city, and she was coming to him, saying, 'Retaliate for me from my opponent in the court case.' And he was not wanting to for a while, but after these *things* he said in himself, 'Even though I don't fear God, nor am embarrassed around a person, because of the *fact* for this widow to definitely be bothering me, I will retaliate for her so that for a conclusion as she comes she does not give me a black eye.'"

Common English Bible

Justice for the faithful

Jesus was telling them a parable about their need to pray continuously and not to be discouraged. He said, "In a certain city there was a judge who neither feared God nor respected people. In that city there was a widow who kept coming to him, asking, 'Give me justice in this case against my adversary.' For a while he refused but finally said to himself, I don't fear God or respect people, but I will give this widow justice because she keeps bothering me. Otherwise, there will be no end to her coming here and embarrassing me."

Len Gane Paraphrase⁷

He then spoke a parable to them that men must always pray and never give up telling [them], "There was in a city a judge who didn't fear God or respect people. "There was a widow in that city. She came to him saying, 'Vindicate me of my adversary.' "He wouldn't for awhile, but later he said to himself, 'Though I don't fear God or respect people, yet because this widow bugging me, I will vindicate her, lest she wear me out by her coming to me all the time.'"

A. Campbell's Living Oracles

He also showed them, by a parable, that they ought to persist in prayer, without growing weary. In a certain city, said he, there was a judge, who neither feared God nor regarded man. And there was a widow in that city, who came to him, saying, Do me justice on my adversary. For some time he refused; be afterward he argued thus with himself, Although I neither fear God, nor regard man; yet, because this widow importunes me, I will judge her cause; let she come perpetually, and plague me

New Advent (Knox) Bible

And he told them a parable, shewing them that they ought to pray continually, and never be discouraged. There was a city once, he said, in which lived a judge who had no fear of God, no regard for man; and there was a widow in this city who used to come before him and say, Give me redress against one who wrongs me. For a time he refused; but then he said to himself, Fear of God I have none, nor regard for man, but this widow wearies me; I will give her redress, or she will wear me down at last with her visits.

NT for Everyone

The Parables of the Persistent Widow and the Tax-Collector

Jesus told them a parable, about how they should always pray and not give up. 'There was once a judge in a certain town,' he said, 'who didn't fear God, and didn't have any respect for people. There was a widow in that town, and she came to him and said, "Judge my case! Vindicate me against my enemy!" 'For a long time he refused. But, in the end, he said to himself, "It's true that I don't fear God, and don't have any respect for people. But because this widow is causing

⁷ Paraphrase by Len Gane ©2006-2012 All Rights Reserved. Based on the Textus Receptus. Aka the Welcome Bible.

me a lot of trouble, I will put her case right and vindicate her, so that she doesn't end up coming and giving me a black eye."⁸

20th Century New Testament Jesus told his disciples a parable to show them that they should always pray and never despair. "There was," he said, "in a certain town a judge, who had no fear of God nor regard for man. In the same town there was a widow who went to him again and again, and said 'Grant me justice against my opponent.' For a time the judge refused, but afterwards he said to himself 'Although I am without fear of God or regard for man, Yet, as this widow is so troublesome, I will grant her justice, to stop her from plaguing me with her endless visits.'"

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	Then Jesus told them a parable about their need to pray at all times and not lose heart: "In a certain town there was a judge who neither feared God nor respected men. And there was a widow in that town who kept appealing to him, 'Give me justice against my adversary.' For a while he refused, but later he said to himself, 'Even though I do not fear God or respect men, yet because this widow keeps pestering me, I will give her justice. Then she will stop wearing me out with her perpetual requests.'"
Christian Standard Bible	The Parable of the Persistent Widow Now he told them a parable on the need for them to pray always and not give up. "There was a judge in a certain town who didn't fear God or respect people. And a widow in that town kept coming to him, saying, 'Give me justice against my adversary.' "For a while he was unwilling, but later he said to himself, 'Even though I don't fear God or respect people, yet because this widow keeps pestering me, [<i>Lit widow causes me trouble</i>] I will give her justice, so that she doesn't wear me out [<i>Or doesn't ruin my reputation</i>] by her persistent coming.'"
Conservapedia Translation	And to teach them that man ought to pray and not faint, He told them this parable: "In a city, there was a judge who did not respect God or men, and a widow, and she came to the judge saying, 'Give me revenge upon my adversary.' For some time he did nothing, but after a while he said to himself, 'Though I respect neither God nor men, this woman keeps pestering me, and so I will give her her revenge, so that she does not annoy me with her petitions.'"
Ferrar-Fenton Bible	The Unjust Judge. He also showed them, by means of a parable, that they ought to persist in prayer, without becoming weary. "There was in a town," He said, "a judge, who neither feared God, nor respected man. And in the same town there was a widow, who kept coming to Him, pleading, 'Give me justice against my adversary.' He refused, however, for some time. But afterwards he argued thus with himself: Although I neither fear God, nor care for man, yet, because this widow gives me trouble, I will grant her justice; for if I do not, she will distract me at last by her coming.'
Free Bible Version ⁹	Jesus told them this story to encourage them to pray at all times, and not to become discouraged. "Once there was a judge in this particular town who didn't respect God or care about anyone," Jesus explained. "In the same town lived a widow who time and again went to the judge, saying, 'Give me justice in the case against my enemy!' For a while he didn't want to do anything about it, but eventually he said to himself, 'Even though I don't respect God or care about anyone, this widow is so

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

⁹ From www.freebibleversion.org Copyright © 2011, Free Bible Ministry.

	annoying I'll make sure she receives justice. Then she won't wear me out by her coming to see me so often.'
God's Truth (Tyndale)	And he put forth a similitude unto them, signifying that men ought pray, and not to be weary saying: There was a Judge in a certain city, which feared not God neither regarded man. And there was a certain widow in the same city, which came unto him saying: avenge me of mine adversary. And he would not for a while. But afterward he said unto himself: though I fear not God nor care for man, yet because this widow troubles me, I will avenge least at the last she come and hag on me.
International Standard V	<i>The Parable about the Judge and the Widow</i> Jesus [Lit. He] told his disciples [Lit. them] a parable about their need to pray all the time and never give up. He said, "In a city there was a judge who didn't fear God or respect people. In that city there was also a widow who kept coming to him and saying, 'Grant me justice against my adversary.' For a while the judge [Lit. he] refused. But later, he told himself, 'I don't fear God or respect people, yet because this widow keeps bothering me, I will grant her justice. Otherwise, she will keep coming and wear me out.'"
Lexham Bible	<i>The Parable of the Unjust Judge</i> And he told them a parable to show that they must always pray and not be discouraged, saying, "There was a certain judge in a certain town who did not fear God and did not respect people. And there was a widow in that town, and she kept coming to him, saying, 'Grant me justice against my adversary!' And he was not willing for a time, but after these things he said to himself, 'Even if I do not fear God or respect people, yet because this widow is causing trouble for me, I will grant her justice, so that she does not wear me down in the end by her [*Here "by" is supplied as a component of the participle ("coming back") which is understood as means] coming back!' "
Riverside New Testament	HE gave them an illustration that they ought always to pray and not to lose courage. He said, "There was in a certain city a judge who did not fear God or regard man. And there was a widow in that city who kept coming to him and saying, 'Give me justice against my adversary.' For a time he would not. Later he said to himself, 'Even though I do not fear God nor regard man, yet because this widow is annoying me I will do her justice so that she may not keep coming and mauling me forever.'
Leicester A. Sawyer's NT	AND he spoke also a parable to them, that men ought to pray at all times, and not to faint; saying, There was a certain judge in a certain city, who feared not God and regarded not man. And there was a widow in that city, and she came to him, saying, Give me judgment against my adversary. And he would not for a time; but afterwards he said within himself, Though I fear not God and regard not man, yet because this widow makes me trouble I will give her judgment, that she may not vex me by her continual coming.
Urim-Thummim Version	Then he spoke a parable to them to this end, that men should always pray and not lose heart; saying, <i>There was in a city a judge that feared not Elohim, neither regarded man: And there was a widow in that city; and she came to him saying, avenge me of my adversary. And he would not for a while: but afterward he said within himself, though I fear not Elohim, nor regard man; Yet because this widow troubles me, I will avenge her, unless by her continual coming she tires me.</i>
Weymouth New Testament	He also taught them by a parable that they must always pray and never lose heart. "In a certain town," He said, "there was a judge who had no fear of God and no respect for man. And in the same town was a widow who repeatedly came and entreated him, saying, "'Give me justice and stop my oppressor.'" "For a time he would not, but afterwards he said to himself, "'Though I have neither reverence for God nor respect for man, yet because she annoys me I will give her justice, to prevent her from constantly coming to pester me.'"
Wikipedia Bible Project	Jesus told them a story to encourage them to pray always, and not to give up.

“There was once a judge in a particular town who didn’t respect God or man,” Jesus said. “A widow in the same town kept on going to him, saying, ‘Get me justice against my opponent!’

For some time he didn’t want to do anything, but after a while he said to himself, ‘Even though I don’t respect God or care what people think, because this widow keeps bothering me I will ensure she receives justice so that she doesn’t wear me out by her repeated visits.’

Catholic Bibles (those having the imprimatur):

Christian Community (1988)¹⁰ **Pray and never lose heart**

• Jesus told them a parable, to show them that they should pray continually, and not lose heart. He said, “In a certain town there was a judge, who neither feared God nor people. In the same town there was a widow, who kept coming to him, saying, ‘Defend my rights against my opponent!’ For a time he refused, but finally he thought, ‘Even though I neither fear God nor care about people, this widow bothers me so much, I will see that she gets justice; then she will stop coming and wearing me out.’”

Extensive footnote on this passage was placed in the **Addendum**.

Romans 1:10; Col 1:3; 2Cor 4:1

The Heritage Bible

And he said also a parable directing them that it is necessary always to pray, and not to be weary,

Saying: A certain judge was in a certain city, who did not fear God, and was not confounded by man;

And a widow was in that city, and she came to him, saying, Vindicate me from my opponent in the lawsuit.

And he absolutely would not for a time, but amid these things he said within himself, Even though I absolutely do not fear God, and I absolutely am not confounded by man,

Yet because this widow is affording me toil, I will vindicate her, lest she coming to the end stares me down.

New American Bible (2011) **The Parable of the Persistent Widow.**

* Then he told them a parable about the necessity for them to pray always without becoming weary.^a He said, “There was a judge in a certain town who neither feared God nor respected any human being. And a widow in that town used to come to him and say, ‘Render a just decision for me against my adversary.’

For a long time the judge was unwilling, but eventually he thought, ‘While it is true that I neither fear God nor respect any human being, *^b because this widow keeps bothering me I shall deliver a just decision for her lest she finally come and strike me.’”

* [18:1–14] The particularly Lucan material in the travel narrative concludes with two parables on prayer. The first (Lk 18:1–8) teaches the disciples the need of persistent prayer so that they not fall victims to apostasy (Lk 18:8). The second (Lk 18:9–14) condemns the self-righteous, critical attitude of the Pharisee and teaches that the fundamental attitude of the Christian disciple must be the recognition of sinfulness and complete dependence on God’s graciousness. The second parable recalls the story of the pardoning of the sinful woman (Lk 7:36–50) where a similar contrast is presented between the critical attitude of the Pharisee Simon and the love shown by the pardoned sinner.

* [18:5] Strike me: the Greek verb translated as strike means “to strike under the eye” and suggests the extreme situation to which the persistence of the widow

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

might lead. It may, however, be used here in the much weaker sense of “to wear one out.”

a. [18:1] Rom 12:12; Col 4:2; 1 Thes 5:17.

b. [18:5] 11:8.

New Catholic Bible

The Parable of the Importunate Widow.^[a] Then Jesus told them a parable about the need for them to pray always and never to lose heart. He said, “In a certain town there was a judge who neither feared God nor had any respect for people. In that same town there was a widow who kept coming to him and pleading, ‘Grant me justice against my adversary.’

“For a long time he refused her request, but finally he said to himself, ‘Even though I neither fear God nor have any respect for people, yet because this widow keeps pestering me, I will see to it that she gets justice. Otherwise, she will keep coming and wear me out.’ ”

[a] We might ask whether prayer is useless or whether it is unfitting to remain insistent in God’s presence. This parable recommends a tenacious persistence. If the Lord is tardy in coming or in responding, it is to allow time for conversion and for faith. But the prayer of believers is not a cry in the wind. It is especially necessary during the end times, which will be a great trial for the faith and for trust in the Lord.

New English Bible—1970

The Parable of the Widow and the Judge (borders of Samaria)

HE SPOKE TO THEM in a parable to show that they should keep on praying and never lose heart: ‘There was once a judge who cared nothing for God or man, and in the same town there was a widow who constantly came before him demanding justice against her opponent. For a long time he refused; but in the end he said to himself, “True, I care nothing for God or man; but this widow is so great a nuisance that I will see her righted before she wears me out with her persistence.” ’

New Jerusalem Bible

Then he told them a parable about the need to pray continually and never lose heart.

‘There was a judge in a certain town,’ he said, ‘who had neither fear of God nor respect for anyone. In the same town there was also a widow who kept on coming to him and saying, “I want justice from you against my enemy!” For a long time he refused, but at last he said to himself, “Even though I have neither fear of God nor respect for any human person, I must give this widow her just rights since she keeps pestering me, or she will come and slap me in the face.” ’

NRSV (Anglicized Cath. Ed.)

The Parable of the Widow and the Unjust Judge

Then Jesus [Gk *he*] told them a parable about their need to pray always and not to lose heart. He said, ‘In a certain city there was a judge who neither feared God nor had respect for people. In that city there was a widow who kept coming to him and saying, “Grant me justice against my opponent.” For a while he refused; but later he said to himself, “Though I have no fear of God and no respect for anyone, yet because this widow keeps bothering me, I will grant her justice, so that she may not wear me out by continually coming. [Or so that she may not finally come and slap me in the face]” ’

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Then Yeshua told his *talmidim* a parable, in order to impress on them that they must always keep praying and not lose heart. “In a certain town, there was a judge who neither feared God nor respected other people. There was also in that town a widow who kept coming to him and saying, ‘Give me a judgment against the man who is trying to ruin me.’ For a long time he refused; but after awhile, he said to himself, ‘I don’t fear God, and I don’t respect other people; but because this widow is such a *nudnik*, I will see to it that she gets justice — otherwise, she’ll keep coming and pestering me till she wears me out!’ ”

exeGesés companion Bible
Hebraic Roots Bible

And He also spoke a parable to them to teach it is always right to pray, and not become weary, saying, A certain judge was in a certain city, who did not fear Elohim and who did not regard the sons of man. And a widow was in that city, and she came to him, saying, Avenge me from my accuser.

And for a time he would not. But after these things he said to himself, Even if I do not fear Elohim, and do not respect man, Yet, because this widow troubles me, I will avenge her that it should not at all occur that she comes at times and wears me down.

Holy New Covenant Trans.

Then Jesus used this story to teach the students that they should always pray and never give up: "Once there was a judge in a town. He didn't respect God. The judge didn't care what people thought about him, either. In that same town there was a woman who was a widow. The woman was always coming to this judge and saying, 'There is a man who is trying to ruin me. Give me my rights!'

The judge didn't want to help the woman. However, after a long time the judge thought to himself, 'Even though I don't respect God, and I don't care what people think, this woman is beginning to bother me. If I give her what she wants, then she will leave me alone. If I don't give her what she wants, she will keep coming back until I get sick!'"

The Scriptures 2009

And He spoke a parable to them, that they should always pray and not lose heart, saying, "In a certain city there was a certain judge, not fearing Elohim nor regarding man.

"And a widow was in that city, and she came to him, saying, 'Do right to me on my adversary.'

"And he would not for a while, but afterward he said within himself, 'Even if I do not fear Elohim nor regard man, yet because this widow troubles me I shall do right to her, lest by her continual coming she wears me out.' "

Tree of Life Version

Then Yeshua told them a parable to show that they should always pray and not be discouraged, He said, "There was a judge in a certain city who neither feared God nor respected people. And there was a widow in that city who kept coming to him, saying, 'Give me justice against my opponent.' "He was unwilling at the time. But afterward he said to himself, 'Although I don't fear God or respect people, yet because this widow keeps bothering me, I will give her justice so she won't wear me out by her incessant coming.'"

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament¹¹

...[He] said but comparison [to] them to the+ to be (necessary) always to pray them and not to have (weakness) Saying Judge Someone was in someone city the god not Fearing and man not Being Turned Widow but was in the city that and [She] came to him Saying vindicate! me from the opponent [of] me and not [He] wanted {to vindicate her} to time after but these [He] says in himself if and the god not [I] fear not man [I] am turned because of yet the+ to offer [to] me trouble the widow this [I] will vindicate her that not to end Coming [She] may beat me...

Alpha & Omega Bible

NOW HE WAS TELLING THEM A PARABLE TO SHOW THAT AT ALL TIMES THEY OUGHT TO PRAY AND NOT TO LOSE HEART, SAYING, "IN A CERTAIN CITY THERE WAS A JUDGE WHO DID NOT FEAR THEOS (*The Alpha & Omega*) AND DID NOT RESPECT PEOPLE. THERE WAS A WIDOW IN THAT CITY, AND SHE KEPT COMING TO HIM, SAYING, 'GIVE ME LEGAL PROTECTION FROM MY OPPONENT.'

¹¹ The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. www.lookhigher.com

FOR A WHILE HE WAS UNWILLING; BUT AFTERWARD HE SAID TO HIMSELF, 'EVEN THOUGH I DO NOT FEAR THEOS (*The Alpha & Omega*) NOR RESPECT PEOPLE, YET BECAUSE THIS WIDOW BOTHERS ME, I WILL GIVE HER LEGAL PROTECTION, OTHERWISE BY CONTINUALLY COMING SHE WILL WEAR ME OUT.'

Awful Scroll Bible

Moreover, he asserst to speak out also, a parable put-beside to them, with regards to that, it is to necessitate as-when-at-all times, to wish-with-regards-to and not to weary-out, instructing, "There was from-within a certain city, a certain judge, himself not reverencing God, and not coming to be turned-from-within of they of the aspects-of-man.

(")In addition there was a widow from-within that city, and herself persists to come with respects to him, speaking out, 'Be punished-away for me of my lawsuit-opponent.'

(")Indeed he purposed not to for a time, but after these things, he said from-within himself, 'Even-if indeed I myself do not reverence God, and come not to be turned-from-within of they of the aspects-of-man,

(")surely because this-same widow is to hold- me -with grief, I will punish-away for her, for in-order-that-not herself intentionally coming, shall stare- me -to-submission!' "

Concordant Literal Version

Now He told them a parable also, so that they must always be praying and not be despondent,

saying, "A certain judge was in a certain city, who did not fear God and did not respect man."

Now there was a widow in that city, and she came to him, saying, 'Avenge me from my plaintiff.'"

And for a time he would not. Yet, after this, he said in himself, 'Even if I am not fearing God nor respecting man,

surely, because of the weariness this widow is affording me, I shall be avenging her, lest she, coming, may belabor me into a consummation.'"

exeGesés companion Bible

YAH SHUA ON THE JUDGE AND THE WIDOW

And he words a parable to them, to this end,

that men must ever pray and not weary:

wording, There is a judge in a city,

who neither awes Elohim nor respects humanity:

and there is a widow in that city;

and she comes to him, wording,

Avenge me of mine adversary.

And for a time, he wills not:

but after these he says within himself,

Though I neither awe Elohim nor respect humanity;

yet indeed, because this widow embarrasses me,

I avenge her;

lest by her coming to the completion/shalom,

she subdues me.

Orthodox Jewish Bible

Now he was speaking a mashal to them about how it is necessary always for them to daven and not to lose chozek, [YESHAYAH 40:31]

Saying, An aza (certain) Shofet was in a certain town. Now this Shofet had no fear of Hashem nor any respect for Bnei Adam.

Now an almanah was in that town and she was coming to him saying, Grant me yashrus (justice) against my ish riv (opponent in a lawsuit). [YESHAYAH 1:17]

And for a zman (time) the Shofet was not willing. But after these things, he said to himself, If indeed Hashem I do not fear nor do Bnei Adam I respect,

Yet because this almanah (widow) causes me tzoros and is such a nudzh (pest), I will grant yashrus (justice) to her, lest in the end she may wear me out by her constant coming.

Rotherham's Emphasized B. And he was speaking a parable unto them, as to its being needful for them always' to pray, and not be faint-hearted; saying—
 [A certain judge] there was in a certain city,—
 Having [for God] no reverence, and [for man] no respect.
 And [a widow] there was, in that city;
 And she kept coming unto him, saying—
 Vindicate me from mine adversary!
 And he was unwilling for a time;
 But [after these things] he said within himself—
 <Although [neither God] I reverence, [nor man] I respect>
 Yet [if only because this widow annoyeth me]
 I will vindicate her,—
 Lest [persistently coming] she wholly wear me out.

Expanded/Embellished Bibles:

The Amplified Bible

Parables on Prayer

Now Jesus was telling the disciples a parable to make the point that at all times they ought to pray and not give up and lose heart, saying, "In a certain city there was a judge who did not fear God and had no respect for man. There was a [desperate] widow in that city and she kept coming to him and saying, 'Give me justice and legal protection from my adversary.' For a time he would not; but later he said to himself, 'Even though I do not fear God nor respect man, yet because this widow continues to bother me, I will give her justice and legal protection; otherwise by continually coming she [will be an intolerable annoyance and she] will wear me out. [Or in the end she will come and give me a black eye.]'"

An Understandable Version

Then Jesus told His disciples a parable for the purpose of showing them that they should pray continually and not become discouraged. He said, "There was a certain judge in this town who did not revere God nor respect man. There was [also] a widow in that [same] town who kept coming to the judge saying, 'Grant me a [favorable] judgment against my opponent.' And for some time the judge refused to do it. But finally he said to himself, 'Even though I do not revere God or respect man, I will grant her a [favorable] judgment because she keeps bothering me [about the matter] and is about to exhaust my patience by her persistent visits.'"

The Expanded Bible

God Will Answer His People

Then Jesus used this story [parable] to teach his followers [show the necessity] that they should always pray and never lose hope [become discouraged]. "In a certain town there was a judge who did not respect [fear] God or care about people [or care what people thought]. In that same town there was a widow [among the most vulnerable members of society] who kept coming to this judge, saying, 'Give me my rights [justice] against my enemy [opponent; adversary].' For a while the judge refused to help her. But afterwards, he thought to himself, 'Even though I don't respect [fear] God or care about people [or care what people think], yet because she keeps bothering me [is causing me such trouble], I will see that she gets her rights [justice]. Otherwise she will keep coming until she wears me out [or eventually come and punch me/blacken my eye].'"

Jonathan Mitchell NT

Now He went on [and] told them a parable (an illustration cast alongside) with a view facing the [circumstances for] them, [that] it is of necessity at all times to be constantly thinking, speaking and active with an aim toward goodness, ease and well-being (or: keep praying), and not to give in to the bad or worthless [situation or

conditions] (or: to dwell within an ugly mood or a disposition of poor quality; or: to respond badly in [something]),

proceeding in saying, "A certain judge was living within a certain city [who was] not in the habit of fearing or reverencing God, and also was not normally respecting (turning himself back upon so as to concern himself for) people.

"Now there was a widow in that city, and she kept on coming (or: going) to him, repeatedly saying, 'Decide the case from our custom and take up my cause by avenging and vindicating me from my adversary at law (or: plaintiff)!'"

"And yet for some time he continued unwilling and would not. But after these [repeated pleas] he said within himself, 'Although (or: Even if) I am not normally fearing, being wary of or reverencing God nor respecting or concerned about people,

"yet in fact, because of the [situation with] this widow constantly holding wearisome labor at the side for me (or: continually furnishing me with trouble and vexation while affording me personal cuts; or: = keeps pestering me), I will proceed deciding the case for her and continue avenging her (or: giving her a favorable ruling), so that with [her] continual coming, unto [the] end [of the matter], she may not repeatedly hit me in the face [with it] (or: = treat me severely and wear me out with pestering)."

P. Kretzmann Commentary

Verses 1-5

The Importunate Widow.

The unjust judge:

And He spake a parable unto them to this end that men ought always to pray and not to faint,

saying, There was in a city a judge which feared not God, neither regarded man, And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

And he would not for a while; but afterward he said within himself, Though I fear not God nor regard man,

yet, because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

Kretzmann's [commentary](#) for vv. 1–5 is in the [Addendum](#).

Syndein/Thieme

{Prayer and the Parable of the Unjust Judge Versus the Always Righteous Judge}

`` Then He {Jesus} kept on telling them a parable face to face with them 'to demonstrate it is necessary' they should always {pantote} pray and not 'be discouraged'/'lose heart' . . . `` saying, "In a certain city there was a certain judge who neither feared/respected {phobeo} God nor had regard/reverence {entrepo} for people.

``Now there kept on being a widow in that city who kept coming face to face with him saying, 'Protect me from my opponent in a lawsuit by an equitable administration of justice {ekdikeo}.'

``For a while he absolutely refused/'would not' {ouk}. But later on he 'said to himself'/thought, 'Though I absolutely do not {ouk} fear/respect God nor absolutely do not {ouk} regard/revere mankind, `` seeing that because/'by means of' {dia} this widow keeps on bothering me, I will give her 'equitable justice' {ekdikeo}, or in the end she may wear me out by her unending pleas.'"

Translation for Translators

Jesus taught about continuing to believe that God will answer prayer.

Luke 18:1-8

Jesus told his disciples a parable to teach them that they always ought to pray confidently and not be discouraged if God does not immediately answer their prayers. He said, "In a certain city there was a judge who did not revere God, and did not care about people, either. There was a widow in that city who kept coming to him, saying, 'Please decide what is just in the dispute between me and the man who is opposing me in court!' For a long time the judge refused to help her. But later he thought to himself, 'I do not revere God and I do not care about people, but

The Voice

this widow keeps bothering me! So I will make sure that she is treated justly. *If I do not do that, she will exhaust me by continually coming to me!* ”

He told them a parable, urging them to keep praying and never grow discouraged. The parable went like this:

Jesus: There was a judge living in a certain city. He showed no respect for God or humanity. In that same city there was a widow. Again and again she kept coming to him seeking justice: “Clear my name from my adversary’s false accusations!” He paid no attention to her request for a while, but then he said to himself, “I don’t care about what God thinks of me, much less what any mere human thinks. But this widow is driving me crazy. She’s never going to quit coming to see me unless I hear her case and provide her legal protection.”.

Bible Translations with a Lot of Footnotes:

NET Bible®

Prayer and the Parable of the Persistent Widow

Then¹ Jesus² told them a parable to show them they should always³ pray and not lose heart.⁴ He said,⁵ “In a certain city⁶ there was a judge⁷ who neither feared God nor respected people.⁸ There was also a widow⁹ in that city¹⁰ who kept coming¹¹ to him and saying, ‘Give me justice against my adversary.’ For¹² a while he refused, but later on¹³ he said to himself, ‘Though I neither fear God nor have regard for people,¹⁴ yet because this widow keeps on bothering me, I will give her justice, or in the end she will wear me out¹⁵ by her unending pleas.’”¹⁶

¹tn Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.

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

³tn Or “should pray at all times” (L&N 67.88).

⁴sn This is one of the few parables that comes with an explanation at the start: ...they should always pray and not lose heart. It is part of Luke’s goal in encouraging Theophilus (1:4).

⁵tn Grk “lose heart, saying.” This is a continuation of the previous sentence in the Greek text, but a new sentence was started here in the translation by supplying the pronominal subject “He.”

⁶tn Or “town.”

⁷sn The judge here is apparently portrayed as a civil judge who often handled financial cases.

⁸tn Grk “man,” but the singular ἄνθρωπος (anqrwpo) is used as a generic in comparison to God.

⁹sn This widow was not necessarily old, since many people lived only into their thirties in the 1st century.

¹⁰tn Or “town.”

¹¹tn This is an iterative imperfect; the widow did this on numerous occasions.

¹²tn Grk “And for.” Here καί (kai) has not been translated because of differences between Greek and English style.

¹³tn Grk “after these things.”

¹⁴tn Grk “man,” but the singular ἄνθρωπος (anqrwpo) is used as a generic in comparison to God.

¹⁵tn The term ὑπωπιάζω (Jupwpiazw) in this context means “to wear someone out by continual annoying” (L&N 25.245).

¹⁶tn Grk “by her continual coming,” but the point of annoyance to the judge is her constant pleas for justice (v. 3).

The Spoken English NT¹²***The Parable of the Widow who Wouldn’t Give Up***

Jesus was telling them a parable about the need to be praying all the time, and not

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

to give up. He was saying, "There was a judge in a certain city, who had no fear of God or respect for human beings. And there was a widow in that city, and she used to go to him and say, 'Get me justice in my legal dispute!'^a And for a while he didn't want to. But later he said to himself, 'It may be that I have no fear of God or respect for human beings. But because this widow keeps bothering me, I'm going to get justice for her. That way, she won't finally wear me out with her visits.'^b

a. Lit. "Vindicate me against my adversary."

b. Lit. "in the end, by coming, wear me out."

Wilbur Pickering's New T.

Literal, almost word-for-word, renderings:

A Faithful Version

And He also spoke a parable to them to show that it is necessary to pray always, and not to give up, Saying, "There was in a certain city a certain judge who neither feared God nor respected man. And there was a widow in that city; and she kept coming to him, saying, 'Avenge me of my adversary.' Now for a time he would not; but afterwards he said within himself, 'Although I do not fear God and do not respect man, Yet because this widow is causing me trouble, I will avenge her, lest she wear me out by her continual coming.' "

Analytical-Literal Translation

Now He was also telling an allegory to them to [show] that it is necessary to always be praying and not to continue becoming discouraged, saying, "A certain judge was in a certain city, [who was] not fearing God and not respecting humanity.

"Now a widow was in that city, and she was coming to him, saying, 'Give justice to me against my opponent [in a lawsuit].'

"And he did not want [to] for a time, but after these [things] he said in himself, 'Even though I do not fear God and do not respect humanity, yet because this widow is causing me trouble, I will give justice to her, so that [she will] not be wearing me out by coming to [the] end [fig., coming continually].'"

Charles Thomson NT

Then he addressed them with a parable, to shew them that they ought to persevere in prayer, and not be discouraged; saying, There was in a certain city a judge, who neither feared God, nor regarded man. And there was in that city a widow, who went to him, saying, Do me justice on mine adversary. And for a while he would not. But afterwards he said within himself, Though I neither fear God, nor regard man, yet because this widow giveth me trouble, I will do her justice, that she may not, by coming perpetually, torment me.

Context Group Version

And he spoke a parable to them to the end that they ought always to pray, and not to grow weary; saying, There was in a city a judge, who didn't fear God, and wasn't shamed by man: and there was a widow in that city; and she came often to him, saying, Avenge me of my opponent. And he would not for awhile: but after these things he said to himself, Though I don't fear God, nor am shamed by man; yet because this widow beats me down {lit. blackens my eye}, I will avenge her, lest she wear me out by her continual coming.

English Standard Version

And he told them a parable to the effect that they ought always to pray and not lose heart. He said, "In a certain city there was a judge who neither feared God nor respected man. And there was a widow in that city who kept coming to him and saying, 'Give me justice against my adversary.' For a while he refused, but afterward he said to himself, 'Though I neither fear God nor respect man, yet because this widow keeps bothering me, I will give her justice, so that she will not beat me down by her continual coming.'"

Far Above All Translation¹³

He also told them a parable on the need always to pray and not to flag, and said, "There was a certain judge in a certain city who did not fear God, nor did he respect

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

man. And there was a widow in that city, and she kept coming to him, saying, 'Vindicate me from my opponent.'

But for a long time he refused. But at length he said to himself, 'Even though I do not fear God or respect man, nevertheless because this widow gives me trouble, I will get her vindicated, so that she does not endlessly come and grind me down.' "

Literal New Testament

AND HE SPOKE ALSO A PARABLE TO THEM TO THE PURPORT THAT IT BEHOOVES ALWAYS TO PRAY [THEM] AND NOT TO FAINT, SAYING, A JUDGE CERTAIN THERE WAS IN CERTAIN A CITY, GOD NOT FEARING AND MAN NOT RESPECTING. AND A WIDOW THERE WAS IN THAT CITY, AND SHE WAS COMING TO HIM, SAYING, AVENGE ME OF MINE ADVERSE PARTY. AND HE WOULD NOT FOR A TIME; BUT AFTERWARDS HE SAID WITHIN HIMSELF, IF EVEN GOD I FEAR NOT AND MAN NOT RESPECT, YET BECAUSE CAUSES ME TROUBLE THIS WIDOW I WILL AVENGE HER, LEST PERPETUALLY COMING SHE HARASS ME.

Literal Standard Version

And He also spoke an allegory to them, that it is always necessary to pray and not to faint, saying, "A certain judge was in a certain city—he is not fearing God, and he is not regarding man—and a widow was in that city, and she was coming to him, saying, Do me justice on my opponent, and he would not for a time, but after these things he said in himself, Even if I do not fear God, and do not regard man, yet because this widow gives me trouble, I will do her justice, lest, continuously coming, she may bruise me."

Modern English Version

The Parable of the Widow and the Judge

He told them a parable to illustrate that it is necessary always to pray and not lose heart. He said: "In a city there was a judge who did not fear God or regard man. And a widow was in that city. She came to him, saying, 'Avenge me against my adversary.'

"He would not for a while. Yet afterward he said to himself, 'Though I do not fear God or respect man, yet because this widow troubles me, I will avenge her, lest by her continual coming she will weary me.' "

Modern Literal Version 2020

Now he also spoke a parable to them, *that* it is essential to always pray, and not to be depressed; saying: A certain judge was in a certain city, who *was* not fearing God and not revering man. Now a widow was in that city, and she was coming *often* to him, saying, Avenge me from my opponent. And he did not wish to at *that* time, but after these things *continued*, he said in himself, Even if I do not fear God, and I do not revere man; yet because this widow is harassing me, I will avenge her, in-order-that she may not pester me, coming *often* *for an end of her opponent.

New American Standard B.

Parables on Prayer

Now He was telling them a parable to show that at all times they ought to pray and not become discouraged, saying, "In a certain city there was a judge who did not fear God and did not respect any person. Now there was a widow in that city, and she kept coming to him, saying, 'Give me justice against my opponent [Or *enemy*].' For a while he was unwilling; but later he said to himself, 'Even though I do not fear God nor respect any person, yet because this widow is bothering me, I will give her justice; otherwise by continually coming she will wear me out. [Or *in the end she may come and give me a black eye*]'"

New European Version

Jesus teaches about prayer

And he spoke a parable to them, that they should always pray and not lose heart, saying: There was in a city a judge, who did not fear God and had no regard for man. And there was a widow in that city; and she came often to him, saying: Give me justice against my adversary. And for a while he would not, but afterward he said to himself: Though I neither fear God, nor regard man, yet because this widow troubles me, I will give her justice, lest she wear me out by her continual coming

New Matthew Bible

He teaches to be fervent in prayer continually. Of the Pharisee and the publican. The kingdom of God belongs to children. Christ answers the ruler, and promises reward to all who suffer loss for his sake and follow him. The blind man is restored to his sight.

And he put forth a similitude to them signifying that people ought always to pray, and not to be weary of it, saying, There was a judge in a certain city who neither feared God nor regarded man. And there was a certain widow in the same city, who came to him, saying, Avenge me of my adversary! And he would not for a while. But afterward he said to himself, Though I do not fear God or care about people, yet because this widow is troubling me, I will avenge her, lest she wear me out with nagging.

Revised Young's Lit. Trans.

And he spake also a simile to them, that it is necessary for us always to pray, and not to faint, saying, 'A certain judge was in a certain city -- God he is not fearing, and man he is not regarding -- and a widow was in that city, and she was coming unto him, saying, Do me justice on my opponent, and he would not for a time, but after these things he said in himself, Even if God I do not fear, and man do not regard, yet because this widow does give me trouble, I will do her justice, lest, perpetually coming, she may plague me.'

World English Bible

He also spoke a parable to them that they must always pray, and not give up, saying, "There was a judge in a certain city who didn't fear God, and didn't respect man. A widow was in that city, and she often came to him, saying, 'Defend me from my adversary!'

He wouldn't for a while, but afterward he said to himself, 'Though I neither fear God, nor respect man, yet because this widow bothers me, I will defend her, or else she will wear me out by her continual coming.'"

The gist of this passage:

Jesus presents the parable of the woman and the unjust judge to emphasize the persistence of prayer.

1-5

Luke 18:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention	3 rd person singular, imperfect active indicative	Strong's #3004
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong's #1161
Post-positive particle used as an adversative conjunction, an adversative particle, a transitional particle or a connective conjunction. Post-positive simply means that it does not occur at the beginning of a sentence or a phrase.			
parabolê (παραβολή) [pronounced par-ab-ol-AY]	a parable, proverb, similitude; a fictitious narrative (of common life conveying a moral), apothegm, adage; a comparison, figure	feminine singular noun, accusative case	Strong's #3850
autois (αὐτοῖς) [pronounced ow-TOIC]	in them, by them; to them, for them; by means of them; same	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846

Luke 18:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
πρός (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
το (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
δεῖ (δεῖ) [pronounced <i>digh</i>]	<i>to need, to be necessary, to have need of, a need which is inevitable in the nature of things</i>	3 rd person singular, present impersonal active infinitive	Strong's #1163
πάντοτε (πάντοτε) [pronounced <i>PAHN-toht-eh</i>]	<i>always, at all times, ever</i>	adverb	Strong's #3842
προσεύχομαι (προσεύχομαι) [pronounced <i>pros-YOU-khoh-mai</i>]	<i>to pray face to face with, to pray to God</i>	present (deponent) middle/passive infinitive	Strong's #4336
αὐτοῦς (αὐτούς) [pronounced <i>ow-toose</i>]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846

Translation: Jesus [lit., He] was teaching a parable to His followers [lit., to them], about the need for them to keep on praying...

In our English Bibles, we show a chapter change. For that reason, we identify Jesus by name in this first verse. However, in the original Greek text, there were no verses or chapters, this simply continues from where we were before. Therefore, *He* simply refers back to Jesus, already in context.

What the Lord's disciples were experiencing was quite disconcerting; they were very discouraged. They knew the Lord; they understood the Lord; they believed in Him. They have seen Him over and over cure people who had been ill for decades.

Yet, despite all that Jesus did that they observed, many people rejected Him, pharisees tried to persecute Him. This made His followers very discouraged.

With this first prayer, Jesus encouraged them to continually pray to their Father.

Luke 18:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532

Luke 18:1b			
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
ekkakēō (ἐκκακέω) [pronounced ek-kak-EH-oh]	<i>to be discouraged, to be utterly spiritless, to be wearied out, exhausted; to be (bad or) weak, that is, (by implication) to fail (in heart)</i>	present active infinitive	Strong's #1573

Translation: ...and not to be discouraged,...

Jesus told His disciples not to be discouraged.

Luke 18:1 Jesus [lit., He] was teaching a parable to His followers [lit., to them], about the need for them to keep on praying and not to be discouraged,... (Kukis mostly literal translation)

Application: Life can be filled with discouragements. So many times in my own life, I thought, “X needs to happen.” But then, “Not X” happened instead. Part of the **spiritual growth** process is understanding and believing that God’s plan for your life is on the right track, despite not everything happening the way that you think it should. Maybe you get passed over for a promotion, maybe you have enemies who will not stop harassing you, maybe you are in love, but it is clear that the other person does not love you back. Perhaps you work long, long hours and you have little or nothing to show for it. All of this falls within God’s plan.

Having difficulties or trials is not the same as being disciplined.

Luke 18:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine singular, present active participle, nominative case	Strong's #3004
kritēs (κριτής) [pronounced kree-TACE]	<i>a judge; one who passes or arrogates to himself, judgment on anything; an arbiter; of a Roman procurator administering justice; of God passing judgment on men; of the leaders or rulers of the Israelites</i>	masculine singular noun; nominative case	Strong's #2923
tīs (τις) [pronounced tihç]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	enclitic, indefinite pronoun; masculine singular adjective; nominative case	Strong's #5100

Luke 18:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ên (ἦν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #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
tini (τινι) [pronounced tih-n-ee]	<i>to one, in someone, by a certain one; in any, to anyone, in anything; to someone, in something; to some, by some time, awhile; only</i>	feminine singular; enclitic, indefinite pronoun; adjective; dative, locative or instrumental case	Strong's #5100
polis (πόλις, εως, ή) [pronounced POH-liss]	<i>city, city-state; inhabitants of a city</i>	feminine singular noun; dative, locative and instrumental cases	Strong's #4172

Translation: ...saying, "[There] was a certain judge in a certain city—...

The parable that Jesus is going to teach is all about a certain judge in a certain city.

Very often qualifiers like this are used in order to indicate that Jesus does not have a particular person in mind here, but is teaching a parallel situation.

His parables may be things which people have experienced themselves or know others who have experienced those things. Sometimes, His illustrations are so well-drawn, that people drawn into the narrative, even without the experience behind it.

Luke 18:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
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
phobeô (φοβέω) [pronounced fob-EH-oh]	<i>active: frightened, fearing, striking with fear, passive: being frightened, alarmed, scared; metaphorically: being in awe of, revering; having reverence for</i>	masculine singular, present (deponent) middle or passive participle, nominative case	Strong's #5399

Luke 18:2b			
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
anthrōpos (ἄνθρωπος) [pronounced ANTH-row-pos]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; accusative case	Strong's #444
μή (μή) [pronounced <i>may</i>]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
entrēpō (ἐντρέπω) [pronounced en-TREP-oh]	<i>having regards for, respecting, having reverence for a person; shaming [one], being ashamed; turning about</i>	masculine singular, present passive participle; nominative case	Strong's #1788

Translation: ...he did not fear God and he did not respect man.

This judge is not a believer and, I believe the second phrase indicates that he does not care much for man either (which is not an odd position for a person of the law to take). In any case, this judge was not a godly man nor was he a humanist. It is not hard to see what a judge lacks humanity if he has been in this profession for awhile, he has been lied to multiple times a day; and sometimes, the lies are so obvious that it makes him angry.

What Jesus is saying is, this is not a judge that you are going to get a break with.

Luke 18:2 ...saying, “[There] was a certain judge in a certain city—he did not fear God and he did not respect man. (Kukis mostly literal translation)

Luke 18:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
chêra (χήρα) [pronounced KHAY-rah]	<i>widow; lacking a husband</i>	feminine singular noun; nominative case	Strong's #5503
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ên (ἦν) [pronounced <i>ayn</i>]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
en (ἐν) [pronounced <i>en</i>]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῇ) [pronounced <i>tay</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588

Luke 18:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
polis (πόλις, εως, ή) [pronounced POH-liss]	city, city-state; inhabitants of a city	feminine singular noun; dative, locative and instrumental cases	Strong's #4172
ekeinê (ἐκείνη) [pronounced ehk-Ī-nay]	her, it; to her [it]; in her [it]; by her [it]; that	3 rd person feminine singular pronoun or remote demonstrative; locative, dative or instrumental case	Strong's #1565

Translation: However, [there] was [also] a widow in that city,...

In this same city is a widow. Now widows are often illustrative of people who have little by way of means and by way of power. They are often poor and she has no one to look out for her.

Luke 18:3b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with	conjunction	Strong's #2532
érchomai (ἔρχομαι) [pronounced AIR-khoh-my]	to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter	3 rd person singular, imperfect (deponent) middle/passive indicative	Strong's #2064
πρός (πρός) [pronounced prahç]	facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to	directional preposition with the accusative case	Strong's #4314
auton (αὐτόν) [pronounced ow-TAHN]	him, to him, towards him; same	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Translation: ...and she went directly to him,...

She has a matter and she takes this matter to a judge. Because he lack empathy, the judge does not really care much what her problem is.

Luke 18:3c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	feminine singular, present active participle, nominative case	Strong's #3004
ekdikéō (ἐκδικέω) [pronounced ek-dik-EH-oh]	<i>grant justice; vindicate; do one justice; protect, defend (one person from another); do right by (someone); avenge; punish (a person for a thing)</i>	2 nd person singular, aorist active imperative	Strong's #1556
me (μέ) [pronounced meh]	<i>I, me, my, mine</i>	1 st person personal pronoun; accusative case	Strong's #3165; a shorter (and probably original) form of #1691
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
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
antídikos (ἀντίδικος) [pronounced an-TIHD-ee-koss]	<i>adversary, accuser, an opponent (in a lawsuit), enemy; Satan (as the arch-enemy)</i>	masculine singular noun, genitive/ablative case	Strong's #476
emou (ἐμοῦ) [pronounced eh-MOO]; mou (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

Translation: ...saying, 'Vindicate me from my adversary.'

The woman has a person who is a serious problem for her. He is so much a problem that she needs to seek redress in court.

The exact nature of this problem is unknown to us; even whether she is right or wrong in this matter is not a part of the parable (although it is typical for us to side with a widow, even if we know nothing else about the incidents which have taken place).

Luke 18:3 However, [there] was [also] a widow in that city, and she went directly to him, saying, 'Vindicate me from my adversary.' (Kukis mostly literal translation)

The widow is asking for relief from the court against this other party. Perhaps he has cheated her.

Luke 18:4a			
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
θελῶ (θέλω) [pronounced <i>THEH-loh</i>]	<i>to will, to have in mind, to wish, to desire, to purpose, to intend, to please; to take delight [pleasure] in</i>	3 rd person singular, imperfect active indicative	Strong's #2309
ἐπί (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
chronos (χρόνος) [pronounced <i>CHROHN-oss</i>]	<i>time; time as a succession of events</i>	masculine singular noun; nominative case	Strong's #5550

Translation: [At first] he was not willing, but over time,...

The judge was not willing to give her the time of day. Whatever redress that she asked for in court, the judge was not willing to grant it. However, she keeps coming to court on the same matter.

Luke 18:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
meta (μετά) [pronounced <i>meht-AH</i>]	<i>after, behind</i>	preposition with the accusative	Strong's #3326
tauta (ταῦτα) [pronounced <i>TAU-taw</i>]	<i>these, these things</i>	intermediate demonstrative pronoun; neuter plural; nominative case	Strong's #3778 (also known as Strong's #5023)
dé (δέ) [pronounced <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
epô (ἔπω) [pronounced <i>EHP-oh</i>]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
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

Luke 18:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
heautô (ἑαυτῷ) [pronounced <i>heh-ow-TOH</i>]	<i>his, his own; for himself, to him, in him, by him</i>	3 rd person masculine singular reflexive pronoun; dative, locative or instrumental case	Strong's #1438

Translation: ...after these things, he said to himself,...

After this continued for a period of time, the judge begins to reason with himself.

Luke 18:4c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced <i>I</i>]	<i>if; whether; that; though</i>	conditional conjunction	Strong's #1487
With the indicative mood, this expresses a 1 st class condition, which is <i>if [and it is true]...</i> or <i>if [and we are assuming that this is true]...</i>			
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
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
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, accusative case	Strong's #2316
ou (οὐ) [pronounced <i>oo</i>]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
phobeō (φοβέω) [pronounced <i>fob-EH-oh</i>]	<i>to frighten, to strike with fear, passive: to be frightened, afraid, alarmed, scared; to fear; metaphorically: to be in awe of, to revere; to have reverence for</i>	1 st person plural; present (deponent) middle/passive indicative	Strong's #5399
oude (οὐδέ) [pronounced <i>oo-DEH</i>]	<i>but not, neither, never, nor, not even, no more, not yet</i>	negative conjunction	Strong's #3761
anthrōpos (ἄνθρωπος) [pronounced <i>ANTH-row-pos</i>]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; accusative case	Strong's #444
entrepō (ἐντρέπω) [pronounced <i>en-TREP-oh</i>]	<i>to have regard for, to respect, to reverence a person; to shame [one], to be ashamed; to turn about</i>	1 st person singular, present passive indicative	Strong's #1788

Translation: ...'Even though I do not fear God or respect man,...

He acknowledges to himself that he does not fear God or respect man. The idea here is, he does not feel as if he is required to do anything in his position. There is no higher power that concerns him; and he has little or no respect for those people who come before him. If he does not feel like dealing with a matter, he doesn't. And he has no specific sympathies toward this woman.

You or I might have a natural sympathy toward her situation, but this judge does not.

Luke 18:4 [At first] he was not willing, but over time, after these things, he said to himself, 'Even though I do not fear God or respect man,...' (Kukis mostly literal translation)

Luke 18:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diá (διά) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by the means of; by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
ge (γέ) [pronounced geh]	<i>indeed, truly, at least; even; if indeed, seeing that</i>	particle	Strong's #1065
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
parechô (παρέχω) [pronounced par-EHK-oh]	<i>to present, offer, afford, exhibit, furnish occasion; to hold near; to bring, to do, to give, to keep, to minister</i>	present active infinitive	Strong's #3930
Thayer meanings: 1) to reach forth, offer; 2) to show, afford, supply; 3) to be the authors of, or to cause one to have; 3a) to give, bring, cause one something either favourable or unfavourable, to occasion; 4) to offer, show or present one's self; 5) to exhibit or offer on one's own part; 5a) to render or afford from one's own resources or by one's own power.			
moi (μοί) [pronounced moy]	<i>I, to [for, by] me, mine, my</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427
kopos (κόπος) [pronounced KOP-oss]	<i>a beating; a beating of the breast with grief, sorrow; labour, weariness [from working]; trouble; to cause one trouble, make work for him; intense labour united with trouble and toil</i>	masculine singular noun, accusative case	Strong's #2873
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)
chêra (χήρα) [pronounced KHAY-rah]	<i>widow; lacking a husband</i>	feminine singular noun; accusative case	Strong's #5503

Luke 18:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tautên (ταύτην) [pronounced TAOW-tayn]	<i>this, to this one, towards this thing</i>	intermediate demonstrative pronoun; feminine singular, accusative case	Strong's #3778

Translation: ...but because this widow keeps reaching out to me continually pleading [lit., *beating, trouble, toil*] [with me],...

The widow keeps coming before the judge and pleading her case. For him, it is great trouble and toil to sit and listen to her complaints. It is just not worth it to him. It is within his power to bring a solution to this woman, and he certainly does not like seeing her again and again and again.

Luke 18:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ekdikēō (ἐκδικέω) [pronounced ek-dik-EH-oh]	<i>to grant justice; to vindicate; to do one justice; to protect, to defend (one person from another); to do right by (someone); to avenge a thing; to punish (a person for a thing)</i>	1 st person singular, future active indicative	Strong's #1556
autên (αὐτήν) [pronounced ow-TAYN]	<i>her, to her, towards her; it; same</i>	3 rd person feminine singular pronoun, accusative case	Strong's #846
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
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
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
telos (τέλος) [pronounced TEHL-oss], which	<i>limit, conclusion, result, end; toll, custom</i>	neuter singular noun, accusative case	Strong's #5056

Translation: ...I will vindicate her so that her coming to me will end.

The judge is going to do what she wants, not because he believes it is good and right; nor is it because he respects this woman; he is just ready for her to stop coming before him.

Luke 18:5c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
érchomai (ἔρχομαι) [pronounced AIR-khoh-my]	<i>going, coming (in a great variety of applications, literally and figuratively); the ones accompanying; appearing; bringing, those entering</i>	feminine singular, present (deponent) middle/passive participle, nominative case	Strong's #2064
hurôpiázô (ὕπῳπιαζω) [pronounced hoo-POH-mee-ahd-zoh]	<i>to beat black and blue, to smite so as to cause bruises and livid spots; like a boxer one buffets his body, handle it roughly, discipline by hardships; metaphorically; to give one intolerable annoyance; beat one out, wear one out; by entreaties; that part of the face that is under the eyes</i>	3 rd person singular, present active subjunctive	Strong's #5299
me (μέ) [pronounced meh]	<i>I, me, my, mine</i>	1 st person personal pronoun; accusative case	Strong's #3165; a shorter (and probably original) form of #1691

Translation: *She keeps on wearing me out [with entreaties].'* ”

The problem is, she keeps on coming before him, wearing him out with her entreaties; and it tired the judge out. There is no greater justice which he wants to pursue; he just wants to stop this woman from coming to him.

Luke 18:5 ...but because this widow keeps reaching out to me continually pleading [lit., *beating, trouble, toil*] [with me], I will vindicate her so that her coming to me will end. *She keeps on wearing me out [with entreaties].'* ” (Kukis mostly literal translation)

What appears to be the case is, this woman has a particular problem or beef to pick with someone else, and the judge is not letting this come to be judged. However, she keeps on showing up on this same matter, that the judge recognizes that he must give her a fair hearing, or she won't stop coming before him.

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18:1–5 Jesus [lit., *He*] was teaching a parable to His followers [lit., *to them*], about the need for them to keep on praying and not to be discouraged, saying, “[There] was a certain judge in a certain city—he did not fear God and he did not respect man. However, [there] was [also] a widow in that city, and she went directly to him, saying, ‘Vindicate me from my adversary.’ [At first] he was not willing, but over time, after these things, he said to himself, ‘Even though I do not fear God or respect man, but because this widow keeps reaching out to me continually pleading [lit., *beating, trouble, toil*] [with me], I will vindicate her so that her coming to me will end. *She keeps on wearing me out [with entreaties].'* ” (Kukis mostly literal translation)

Luke 18:1–5 Because His disciples were becoming discouraged, Jesus taught them a parable, encouraging them to continually pray: ‘There was a certain judge in a certain city who did not fear God nor did he respect man. Also in that city was a widow. She went directly to the judge, saying, “Vindicate me from my adversary.’ At first, this judge was not willing to do anything on her behalf, but over time, she wore him down, as she kept coming to him pleading for justice. He thought to himself, ‘Even though I do not fear God or respect man, I am tired of this woman continually coming before me. It is as if she were beating me. I will vindicate her so that she will stop coming before me.’ ” (Kukis paraphrase)

This passage is tricky. First, it depends upon understanding the parable of the unjust judge, and applying that to God and His elect. Secondly, some of the words that Jesus uses here are somewhat difficult to follow.

But said the Lord, “Hear how the judge the unjust one keeps on saying. But the God will not [repeat] not do the retribution [or, *vindication*] of the elect of His, the ones crying out to Him day and night. And He will keep on being patient towards them. I keep on saying to you [all] that he will do the retribution [or, *vindication*] of them in a short time. Yet the Son of the Man was going—will He find the faith upon the earth?”

Luke
18:6–8

The Lord said, “Listen to what the unjust judge keeps on saying. God will not execute justice [in the form of punishment] upon [lit., of] His elect, the ones petitioning [lit., *crying out to*] Him day and night. Also He will keep on being forbearing towards them. I keep on telling you that He will execute their retribution shortly. Notwithstanding, when the Son of Man is coming, will He find Bible doctrine [lit., *faith*] on the earth?”

The Lord explained to His disciples: “Listen and try to understand the parable of the unjust judge. God will not punish His chosen ones, even those who petition Him day and night. He will continue to be patient towards them. I keep on telling you that the God will answer their prayers in a very short while. Nevertheless, when the Son of Man returns to this earth, will He find Bible doctrine in the souls of His elect?”

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) But said the Lord, “Hear how the judge the unjust one keeps on saying. But the God will not [repeat] not do the retribution [or, *vindication*] of the elect of His, the ones crying out to Him day and night. And He will keep on being patient towards them. I keep on saying to you [all] that he will do the retribution [or, *vindication*] of them in a short time. Yet the Son of the Man was going—will He find the faith upon the earth?”
- Complete Apostles Bible Then the Lord said, "Hear what the unjust judge said. And God, shall He not execute justice for His own elect, who cry out day and night to Him, and yet He is patient with them? I tell you that He will execute justice for them speedily. Nevertheless, when the Son of Man comes, will He really find faith on the earth?" Holy Aramaic Scriptures
- Douay-Rheims 1899 (Amer.) And the Lord said: Hear what the unjust judge saith. And will not God revenge his elect who cry to him day and night? And will he have patience in their regard? I say to you that he will quickly revenge them. But yet the Son of man, when he cometh, shall he find, think you, faith on earth?
- Holy Aramaic Scriptures And Maran {Our Lord} said, “Hear what the unjust judge said. Now, will not Alaha {God} do vengeance for Lagbuhi {His Elect Ones} who are calling out unto Him, in the daytime, and in the night, and His Spirit is patient concerning them? I say unto you, that He will do their vengeance quickly. Nevertheless, The Son of Man will come, and will He find Haymanutha {Faith} upon the Ara {the Earth}?”
- James Murdock’s Syriac NT And our Lord said: Hear what the unjust judge saith. And will not God, much more, vindicate his chosen, who call upon him by day and by night; and have patience with them ? I tell you, He will vindicate them speedily. Yet the Son of man will come; and will he find faith on the earth ?
- Original Aramaic NT And Our Lord said, "Hear what the evil judge said."

"Shall not God all the more perform vindication for his Elect, who cry to him by day and by night, and he delays his Spirit concerning them?"

"I say to you that he shall perform their vindication quickly. However, The Son of Man shall come, and will he then find faith on the earth?"

Lamsa Peshitta (Syriac)

And our Lord said, "Hear what the evil judge said."

"Shall not God all the more perform vindication for his Elect, who cry to him by day and by night, and he delays his Spirit concerning them?"

"I say to you that he shall perform their vindication quickly. However, The Son of Man shall come, and will he then find faith on the earth?"

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And the Lord said, Give ear to the words of the evil judge.

And will not God do right in the cause of his saints, whose cries come day and night to his ears, though he is long in doing it?

I say to you that he will quickly do right in their cause. But when the Son of man comes, will there be any faith on earth?

Bible in Worldwide English

The Lord said, The judge was a bad man. And yet you should listen to what he says.

When the people whom God has chosen call to him day and night, he will save them from their enemies. He may let them wait a time.

But I tell you, he will save them from their enemies soon. But when the Son of Man comes, will he find any people who believe in him?

Easy English

Jesus then said, 'This judge was not a good man. But you should think about what he said. He helped the woman because she caused him trouble. But as for God, he always helps those that he has chosen to be his children. When they continue to ask him for help, in the day and in the night, he will answer them. He will not wait. I tell you this. He will show that they are right. He will help them quickly. I, the Son of Man, will return to earth. But will I find many people that still believe in me then, or not?'

Easy-to-Read Version–2008

The Lord said, "Listen, there is meaning in what the bad judge said.

God's people shout to him night and day, and he will always give them what is right. He will not be slow to answer them.

I tell you, God will help his people quickly. But when the Son of Man comes again, will he find people on earth who believe in him?"

God's Word™

The Lord added, "Pay attention to what the dishonest judge thought. Won't God give his chosen people justice when they cry out to him for help day and night? Is he slow to help them? I can guarantee that he will give them justice quickly. But when the Son of Man comes, will he find faith on earth?"

Good News Bible (TEV)

And the Lord continued, "Listen to what that corrupt judge said. Now, will God not judge in favor of his own people who cry to him day and night for help? Will he be slow to help them? I tell you, he will judge in their favor and do it quickly. But will the Son of Man find faith on earth when he comes?"

J. B. Phillips

Then the Lord said, "Notice how this dishonest magistrate behaved. Do you suppose God, patient as he is, will not see justice done for his chosen, who appeal to him day and night? I assure you he will not delay in seeing justice done. Yet, when the Son of Man comes, will he find men on earth who believe in him?"

The Message

Then the Master said, "Do you hear what that judge, corrupt as he is, is saying? So what makes you think God won't step in and work justice for his chosen people, who continue to cry out for help? Won't he stick up for them? I assure you, he will. He will not drag his feet. But how much of that kind of persistent faith will the Son of Man find on the earth when he returns?"

NIRV

The Lord said, "Listen to what the unfair judge says. God's chosen people cry out to him day and night. Won't he make things right for them? Will he keep putting them off? I tell you, God will see that things are made right for them. He will make sure it happens quickly. But when the Son of Man comes, will he find people on earth who have faith?"

New Life Version

Then the Lord said, "Listen to the words of the sinful man who is head of the court. Will not God make the things that are right come to His chosen people who cry day and night to Him? Will He wait a long time to help them? I tell you, He will be quick to help them. But when the Son of Man comes, will He find faith on the earth?"

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

Casual English Bible

The Lord told the people, "I hope you heard what that godless judge said. Won't God, even more so, make sure his people get justice when they patiently ask him for it by praying day and night?

I'm telling you he won't hesitate to give them justice, pronto. But let me ask you this. When the Son of Humans^[2] comes to earth, will he find people of faith?"

²18:8 Usually translated Son of Man. See note 5:24.

5:24 Usually translated "Son of Man." This is a title Jesus used a lot to describe himself. In the Jewish Bible the phrase contains hints of divinity in some passages and humanity in others—perhaps a perfect phrase for describing someone Christians would say was fully God and fully human. Hint of the divine: the prophet Daniel saw someone like a son of man coming from heaven (Daniel 7:13). Hint of the human: God often described Ezekiel as a mortal by using the phrase "son of man" (Ezekiel 2:1).

Contemporary English V.

The Lord said: Think about what that crooked judge said. Won't God protect his chosen ones who pray to him day and night? Won't he be concerned for them? He will surely hurry and help them. But when the Son of Man comes, will he find on this earth anyone with faith?

The Living Bible

Then the Lord said, "If even an evil judge can be worn down like that, don't you think that God will surely give justice to his people who plead with him day and night? Yes! He will answer them quickly! But the question is: When I, the Messiah, [literally, "the Son of Man." *and are praying*, implied.] return, how many will I find who have faith and are praying?"

New Berkeley Version
New Living Translation

Then the Lord said, "Learn a lesson from this unjust judge. Even he rendered a just decision in the end. So don't you think God will surely give justice to his chosen people who cry out to him day and night? Will he keep putting them off? I tell you, he will grant justice to them quickly! But when the Son of Man ["Son of Man" is a title Jesus used for himself.] returns, how many will he find on the earth who have faith?"

The Passion Translation

The Lord continued, "Did you hear what the ungodly judge said—that he would answer her persistent request? Don't you know that God, the true judge, will grant justice to all of his chosen ones who cry out to him night and day? He will pour out his Spirit upon them. He will not delay to answer you and give you what you ask for. God will give swift justice to those who don't give up. So be ever praying, ever expecting, just like the widow was with the judge. Yet when the Son of Man comes back, will he find this kind of persistent faithfulness in his people?"

UnfoldingWord Simplified T.

Then the Lord Jesus said, "Think carefully about what the unjust judge said. Even more certainly will God, who is just, bring about justice for his chosen people, who pray earnestly to him night and day! And he is always patient with them. I tell you, God will quickly do justice for his chosen ones! Nevertheless when I, the Son of Man, come back to earth, there will still be many people who do not believe in me."

William's New Testament

Then the Lord added, "Listen to what the unrighteous judge says! And will not God give justice and protection to His chosen people who continue to cry to Him day and

night, since He is so patient with them? I tell you, He will give them justice and protection, and that without delay. But when the Son of Man comes, will He find faith on earth?"

Partially literal and partially paraphrased translations:

American English Bible	Then the Lord asked: 'Now, did you hear what this unrighteous judge said? 'So won't God, who is patient, Also give justice to His chosen ones That call out to Him day and night? Yes, I tell you... He'll bring speedy justice for you! Yet, when the Son of Man arrives, will he really find the faith on earth?' The AEB has a note in the Addendum to go with the final phrase.
Beck's American Translation Breakthrough Version	The Master said, "Hear what the judge of the wrong way says. Will God not at all make the retaliation for His select people who are shouting to Him day and night? He is even patient for a long time over them. I tell you that He will make the retaliation for them quickly. More importantly, when the Human Son comes, will He find trust on the earth?"
New Advent (Knox) Bible	Listen, the Lord said, to the words of the unjust judge, and tell me, will not God give redress to his elect, when they are crying out to him, day and night? Will he not be impatient with their wrongs? I tell you, he will give them redress with all speed. But ah, when the Son of Man comes, will he find faith left on the earth?
NT for Everyone	'Well,' said the master, 'did you hear what this unjust judge says? And don't you think that God will see justice done for his chosen ones, who shout out to him day and night? Do you suppose he is deliberately delaying? Let me tell you, he will vindicate them very quickly. But – when the son of man comes, will he find faith on the earth?'
20 th Century New Testament	Then the Master added: "Listen to what this iniquitous judge says! And God--will not he see that his own People, who cry to him night and day, have justice done them--though he holds his hand? He will, I tell you, have justice done them, and that soon! Yet, when the Son of Man comes, will he find faith on earth?"

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	Then the Lord said, "Hear what the unjust judge has said. Won't God avenge his chosen, who cry day and night to him, as he stands with them? I tell you, he will avenge them quickly. But when the Son, a human being, comes, will he find faith on the Earth?"
Revised Ferrar-Fenton Bible	"Mark now," said the Master, "what the unjust judge determined. And will not God grant justice to His chosen, who cry to Him day and night, and have pity upon them? He will, I tell you, grant them justice very quickly. When the Son of Man comes, however, will He find this faith upon the earth?"
Free Bible Version	"Listen to what even an unjust judge decided," said the Lord. "Don't you think that God will make sure his chosen people receive justice, those who cry out to him day and night? Do you think he will make them wait? No, I tell you, he will give them justice quickly. However, when the Son of man comes, will he find people on earth who trust in him?"
Urim-Thummim Version	And the LORD said, Hear what the unjust judge says. <i>And will not Elohim avenge his own Elect, that cry day and night to him, though he bears long with them? I tell</i>

you that he will avenge them speedily. Moreover when the Son of Man comes, will he find Faith on the earth?

- Weymouth New Testament And the Lord said, "Hear those words of the unjust judge. And will not God avenge the wrongs of His own People who cry aloud to Him day and night, although He seems slow in taking action on their behalf? Yes, He will soon avenge their wrongs. Yet, when the Son of Man comes, will He find faith on earth?"
- Wikipedia Bible Project "Listen to what the unjust judge says," said the Lord.
"Don't you think that God will grant justice to his chosen one who cry out to him day and night? Do you think he will keep them waiting? I tell you, he will bring them justice without delay. In spite of that, when the Son of man comes, will he find on earth people who trust?"

Catholic Bibles (those having the imprimatur):

- Christian Community (1988) And Jesus said, "Listen to what the evil judge says. Will God not do justice for his chosen ones, who cry to him day and night, even if he delays in answering them? I tell you, he will speedily do them justice. But, when the Son of Man comes, will he find faith on earth?"
Ps 43:1; Rev 6: 9-11; 2P 3:9
Sir 35:12; 2Thes 2:3; Mt 24:12; Lk 5:32; 15:7
- The Heritage Bible And the Lord said, Hear what the unrighteous judge says.
And will God absolutely not do the vindication of his chosen, who shout to him day and night and is patient towards them?
I say to you that he will do vindication of them in haste. However, the Son of Man having come, will he really find faith upon the earth?
- New American Bible (2002) The Lord said, "Pay attention to what the dishonest judge says. Will not God then secure the rights of his chosen ones who call out to him day and night? Will he be slow to answer them? I tell you, he will see to it that justice is done for them speedily. But when the Son of Man comes, will he find faith on earth?"
- New Jerusalem Bible And the Lord said, 'You notice what the unjust judge has to say? Now, will not God see justice done to his elect if they keep calling to him day and night even though he still delays to help them? I promise you, he will see justice done to them, and done speedily. But when the Son of man comes, will he find any faith on earth?'
- Revised English Bible—1989 The Lord said, "You hear what the unjust judge says. Then will not God give justice to his chosen, to whom he listens patiently while they cry out to him day and night? I tell you, he will give them justice soon enough. But when the Son of Man comes, will he find faith on earth?"

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible Then the Lord commented, "Notice what this corrupt judge says. Now won't God grant justice to his chosen people who cry out to him day and night? Is he delaying long over them? I tell you that he will judge in their favor, and quickly! But when the Son of Man comes, will he find this trust on the earth at all?"
- Holy New Covenant Trans. The Lord Jesus said, "Listen to what the bad judge said."
"God's chosen people cry out to Him night and day. God will always give them what is right; He will not be slow to answer His people.
I am telling you, God will soon help His people! Nevertheless, when I come again, will I find people on earth who have faith in me?"
- The Scriptures 2009 And the Master said, "Hear what the unrighteous judge said.
"And shall Elohim not do right by all means to His own chosen ones who are crying out day and night to Him, and being patient over them?
"I say to you that He shall do right to them speedily. But when the Son of Adam comes, shall He find the belief on the earth?"

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...says but The Lord hear! something The Judge [of] the wrong says The but God not? not may make the vengeance [of] the [men] chosen [of] him the [men] shouting [to] him day and night and [He] waits at them [I] say [to] you* for [He] will make the vengeance [of] them in rush furthermore The Son [of] the man Coming then? will find the faith on the earth...
Alpha & Omega Bible	AND THE LORD SAID, "HEAR WHAT THE UNRIGHTEOUS JUDGE SAID; NOW, WILL NOT THEOS (<i>The Alpha & Omega</i>) BRING ABOUT JUSTICE FOR HIS ELECT WHO CRY TO HIM DAY AND NIGHT, AND WILL HE DELAY LONG OVER THEM? I TELL YOU THAT HE WILL BRING ABOUT JUSTICE FOR THEM QUICKLY. HOWEVER, WHEN THE SON OF MANKIND COMES, WILL HE FIND FAITH ON THE EARTH?"
Awful Scroll Bible	Furthermore the lord said, "Be yous listened to what the un-just judge confirms. (")Yet will God nonetheless-not prepare a punishing-away, for his called-from, a punishing-away, the ones crying day and night with respects to him, and is being passioned-long with them? (")I confirm to yous, certainly-of-what he will perform from-within speediness, a punishing-away for them. Preferably taking upon this, will the son of the aspects-of-man, himself being came, find confidence on the land?"
Concordant Literal Version	Now the Lord said, "Hear what the unjust judge is saying." Yet should not God by all means be doing the avenging of His chosen ones, who are imploring Him day and night? And He is patient with them." I am saying to you that He will be doing the avenging of them swiftly. Moreover, consequently, at the coming of the Son of Mankind, will He be finding the faith on the earth?
exeGesés companion Bible	And Adonay says, Hear what the unjust judge words: avenges not Elohim his own select who cry day and night to him - though he is patient with them? I word to you that he avenges them with quickness. However when the Son of humanity comes, finds he trust on the earth?
Orthodox Jewish Bible	Now Rebbe, Melech HaMoshiach Adoneinu said, Listen to what the unrighteous shofet says. Now will not Hashem by all means do mishpat for his Bechirim crying out to him yomam valailah? Will he delay long in bringing them help? [Ex 22:23; Ps 88:1] I say to you that Hashem will bring about their yashrus (justice) swiftly, but when the Ben HaAdam (Moshiach, DANIEL 7:13-14) comes, will he then find emunah (faith) on haaretz?

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then the Lord said, "Listen to what the unjust judge says! And will not [our just] God defend and avenge His elect [His chosen ones] who cry out to Him day and night? Will He delay [in providing justice] on their behalf? I tell you that He will defend and avenge them quickly. However, when the Son of Man comes, will He find [this kind of persistent] faith on the earth?"
An Understandable Version	And the Lord said, "Listen to what [even] this unjust judge said [about the widow]. So, will God not grant justice to His elect [i.e., His people] who call out to Him [i.e., in prayer] day and night? Will He be slow in helping them?"

- I tell you, He will grant justice to them quickly. However, will the Son of man find *[very many]* believing people on the earth when He returns?"
- The Expanded Bible The Lord said, "Listen to what the ·unfair [unjust; unrighteous] judge said. God will always [^L Will not God...?] ·give what is right [provide justice] to his ·people [^L chosen people; elect] who cry to him day and night, and ·he will not [^L will he...?] ·be slow to answer them [or keep putting them off]. I tell you, God will ·help [provide justice to] his people ·quickly [or suddenly]. ·But [However; Yet] when the Son of Man comes again, will he find ·those on earth who believe in him [^L faith on the earth; ^C God's faithfulness is certain; the only question is whether people will remain faithful to him]?"
- Jonathan Mitchell NT So the Lord said, "Listen to, and hear, what the judge of the disregard for what is right (the injustice; the actions which were not in accord with the way pointed out; = the dishonesty) is here saying!
"Now [think about it]! Would (or: Should) not God by all means make the situation right (or: do that which will bring the fairness, equity and justice) for His picked out and chosen people – those constantly crying, or calling, out to Him day and night – and will He continue long in rushing with passion upon them (= will he continue to delay acting and keep them waiting)? (or: and He will be continuing with forbearance and patient endurance on them).
"I am now telling you that He will proceed quickly making the situation right (doing that which will bring fairness, equity and justice) concerning them. But more than this, at the coming of the Son of the Man (= Adam's Son; = the anticipated messianic figure), will He really (or: in fact; consequently) continue finding trust upon the Land (or: faith and loyalty on the earth)?"
- P. Kretzmann Commentary *Verses 6-8*
The moral of the story:
And the Lord said, Hear what the unjust judge saith.
And shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them?
I tell you that He will avenge them speedily. Nevertheless, when the Son of Man cometh, shall He find faith on the earth?
Kretzmann's **commentary** is in the **Addendum**.
- Syndein/Thieme ``Now the Lord said, "Hear/Listen {an order} to what the unrighteous judge says!
`` Moreover, won't God produce 'equitable justice' {ekdikesis} to His 'chosen ones'/'own elect' . . . who 'implore His aid'/'cry out' face to face with Him day and night. . . even though He is longsuffering/ 'patient in bearing the offences' {makrothumeo} 'on them'/'in their case'?
{Note: When we are suffering . . . particularly suffering undeservingly . . . we want God to 'fix it' immediately. Here Jesus is saying God is listening to your prayers. But, His timing is perfect. He knows the best time and best way to 'give you equitable justice'. This might be in time, or it might be in eternity. Your job is to make sure this is not suffering for discipline. Continually use I John 1:9 - confess to Him your sins just as soon as you realize you have sinned - take in doctrine today, tomorrow, and the next day - and apply His viewpoint to your life. You are the weak link not Him! He will take care of His business! And, vengeance is MINE saith the Lord!
`` I {Jesus} tell you, He will produce equitable justice speedily.
Though, nevertheless, when the 'Son of Man' comes {referring to His 2nd Advent}, will He find faith {pistis} on earth?" {the faith here is that of the constantly praying widow - staying faithful and relying on Him to provide her equitable justice when she believes she has been wronged}.
- Translation for Translators Then the Lord Jesus said, "Even though the judge was not a righteous man, think carefully about what he said! Similarly, ◀God will certainly show that what you have done has been right!/will God not show that what you have done has been right?▶ [RHQ] He will do this for you whom he has chosen. He will do this for you who pray

earnestly to him night and day, asking him to *help you*. He may delay *helping you*. But I tell you, *some day* he will show that what you did was right, and he will do it quickly. But when I, the one who came from heaven, return to earth, *there may not be many people who will still be trusting that I will vindicate them* (OR, who will still be trusting in me)./will there be *many people who will still be trusting that I will vindicate them* (OR, who will still be trusting in me)?► [RHQ]”

The Voice

Jesus: Did you catch what this self-assured judge said? *If he can be moved to act justly*, won't God bring justice for His chosen people when they cry to Him day and night? Will He be slow to bring them justice? Mark My words: God will intervene fast with vindication. But here's the question: when the Son of Man comes, will He find anyone who still has faith?

Bible Translations with Many Footnotes:

Lexham Bible

And the Lord said, “Listen to what the unrighteous judge is saying! And will not God surely see to it that justice is done [Literally “carry out the giving of justice”] to his chosen ones who cry out to him day and night, and will he delay toward them? I tell you that he will see to it that justice is done [Literally “he will carry out the giving of justice”] for them soon! Nevertheless, when [*Here “when ” is supplied as a component of the participle (“comes”) which is understood as temporal] the Son of Man comes, then will he find faith on earth?”

NET Bible®

And the Lord said, “Listen to what the unrighteous judge says!¹⁷ Won't¹⁸ God give justice to his chosen ones, who cry out¹⁹ to him day and night?²⁰ Will he delay²¹ long to help them? I tell you, he will give them justice speedily.²² Nevertheless, when the Son of Man comes, will he find faith²³ on earth?”

^{17sn} Listen to what the unrighteous judge says! The point of the parable is that the judge's lack of compassion was overcome by the widow's persistence.

^{18tn} Here δέ (de) has not been translated.

^{19sn} The prayers have to do with the righteous who cry out to him to receive justice. The context assumes the righteous are persecuted.

^{20tn} The emphatic particles in this sentence indicate that God will indeed give justice to the righteous.

^{21sn} The issue of delay has produced a whole host of views for this verse. (1) Does this assume provision to endure in the meantime? Or (2) does it mean God restricts the level of persecution until he comes? Either view is possible.

^{22tn} Some argue this should be translated “suddenly.” When vindication comes it will be quick. But the more natural meaning is “soon.” God will not forget his elect and will respond to them. It may be that this verse has a prophetic perspective. In light of the eternity that comes, vindication is soon.

^{23sn} Will he find faith on earth? The Son of Man is looking for those who continue to believe in him, despite the wait.

Rotherham's Emphasized B.

And the Lord said—

Hear ye what [the unrighteous judge] saith;—

And shall ||God|| in any wise not execute the vindication of his chosen ones, who are crying out to him day and night, although he beareth long with regard to them?^a I tell you—

He will execute their vindication, quickly!

Nevertheless <though [the Son of Man] do come>

Will he, after all, find the^b faith on the earth?

^a Slow to smite his foes, he seems also slow to save his friends.

^b Ot: “this.”

The Spoken English NT

And the Lord said, “Listen to what the unjust judge says. But won't God definitely get justice for God's chosen ones,^c who cry to God day and night? Surely God won't

let things go on indefinitely for them! I'm telling you, God will get justice for them right away. Still, when the Human One comes, will he find faith here on the earth?"

^c Traditionally: "God's elect" (see Bible Words).

Wilbur Pickering's New T.

Then the Lord said: "Hear what the unjust judge said. And will not God get justice for His elect who are crying out to Him day and night, indeed being patient with them? I tell you that He will get justice for them quickly.¹ However, when the Son of Man comes, will He actually find the faith on the earth?"²

(1) God's 'quickly' doesn't always seem that 'quick' to us.

(2) The Text clearly has 'the faith', referring to the sum of Truth that makes up the biblical Faith. The Lord's question is precisely to the point. Aside from the generalized apostasy that characterizes 'Christian' churches today, how many 'conservative' pastors are genuinely committed to the objective authority of the biblical Text?

Literal, almost word-for-word, renderings:

A Faithful Version

Then the Lord said, "Hear what the unrighteous judge says.

And shall not God execute vengeance for His elect, who cry out to Him day and night, and patiently watch over them?

I tell you that He will execute vengeance for them speedily. Nevertheless, when the Son of man comes, shall He find the true faith on the earth?"

Analytical-Literal Translation

Then the Lord said, "Hear [or, Pay attention to] what the unrighteous judge says.

"But shall not God surely execute justice for His chosen ones, the ones crying out to Him day and night? And is He [not] waiting patiently by them?

"I say to you, He will execute justice for them with quickness. Nevertheless, the Son of Humanity having come, will He find faith on the earth?"

Berean Literal Bible

And the Lord said, "Hear what the unrighteous judge says. And shall not God execute the avenging of His elect, the *ones* crying out to Him day and night, and be deferring in regard to them? I say to you that He will execute their avenging in quickness. Nevertheless, the Son of Man having come, will He find faith on the earth?"

Bond Slave Version

And the Lord said, "Listen to the words of the unjust judge.

Will not God bring about justice for His elect who cry out to Him day and night? Will He continue to defer their help?

I tell you, He will promptly carry out justice on their behalf. Nevertheless, when the Son of Man comes, will He find faith on earth?"

Charles Thomson NT

And the Lord said, Hear what this unjust judge saith!

And will not God vindicate the cause of his chosen, who are crying to him day and night"? Will he linger in their cause?

He will, I assure you, vindicate their cause speedily. But will the son of man, when he cometh, find this belief in this land"?

Context Group Version

And the Lord said, Hear what the decadent {or condemned, unreliable} judge says. And shall not God avenge his chosen, that cry to him day and night, and [yet] he is patient over them?

I say to you (pl), that he will avenge them speedily. Nevertheless, when the Son of man comes, shall he find trust on the land?

Green's Literal Translation

And the Lord said, Hear what the unrighteous judge says; and will God not at all execute the avengement of His elect, those crying to Him day and night, also having been long-suffering over them? I say to you that He will carry out the avengement of them speedily. But the Son of Man coming then, will He find faith on the earth?

Legacy Standard Bible

And the Lord said, "Hear what the unjust judge *said*. Now, will God not bring about justice for His elect who cry to Him day and night, and will He delay long over them [Or *and yet He is very patient toward them*]?" I tell you that He will bring about

justice for them quickly. However, when the Son of Man comes, will He find that faith on the earth?"

Modern Literal Version 2020 But the Lord said, Hear^o *with understanding* what the judge of the unrighteousness says *about himself*. Now, should God not do* the avenging of his chosen the ones crying to him day and night? Also, *should he not* have patience upon them? I say to you^o, that he will be doing* the avenging on them quickly.

However, *when* the Son of Man has come, will he then be finding the faith upon the earth?

Revised Young's Lit. Trans. And the Lord said, 'Hear you what the unrighteous judge said: and shall not God execute the justice to His choice ones, who are crying unto Him day and night -- bearing long in regard to them? I say to you, that He will execute the justice to them quickly; but the Son of Man having come, shall he find the faith upon the earth?'

The gist of this passage: Based upon what the unrighteous judge says, Jesus asks, "Won't God execute justice for His elect?"

Luke 17:6

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epô (ἐπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
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
akoúô (ἀκούω) [pronounced ah-KOO-oh]	<i>hear; hear and pay attention to; listen to; hear and understand</i>	2 nd person plural, aorist active imperative	Strong's #191
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
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
kritês (κριτής) [pronounced kree-TACE]	<i>a judge; one who passes or arrogates to himself, judgment on anything; an arbiter; of a Roman procurator administering justice; of God passing judgment on men; of the leaders or rulers of the Israelites</i>	masculine singular noun; nominative case	Strong's #2923

Luke 17:6			
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
adikia (ἀδικία) [pronounced ah-dih-KEE-ah]	<i>injustice [of a judge], unjust; fraud, deceit, guile; unrighteousness; a deed violating law and justice, act of unrighteousness</i>	feminine singular noun, genitive/ablative case	Strong's #93
légô (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	3 rd person singular, present active indicative	Strong's #3004

Translation: The Lord said, "Listen to what the unjust judge keeps on saying."

Jesus is going to explain that there is more to this parable of the unjust judge than what is on the surface.

The unjust judge finally gives the woman justice, because she kept coming before him again and again. He wanted to be rid of her.

Luke 18:6 The Lord said, "Listen to what the unjust judge keeps on saying." (Kukis mostly literal translation)

Luke 18:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
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
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>	3 rd person singular, aorist active subjunctive	Strong's #4160

Luke 18:7a			
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)
ekdikēsis (ἐκδίκησις) [pronounced ek-DIHK-ay-sis]	<i>giving of justice; vengeance, a revenging, retribution, punishment; vindication</i>	feminine singular noun, accusative case	Strong's #1557
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
eklektós (ἐκλεκτός) [pronounced ek-lek-TOSS]	<i>elect, chosen, selected (ones)</i>	masculine plural adjective; genitive/ablative case	Strong's #1588
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: God will not execute justice [in the form of punishment] upon [lit., of] His elect,...

On the one hand, God is not going to punish or execute retribution against His elect. We are safe from that (as the woman is safe from the judge). All of our sins have been paid for, including **Adam's original sin**. Therefore, that barrier of sin between us and God was taken down by Jesus at the crucifixion.

Luke 18:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
boaô (βοάω) [pronounced bo-AH-oh]	<i>crying out, calling out, the one shouting [out]; proclaiming loudly</i>	masculine plural, present active participle; genitive/ablative case	Strong's #994
αὐτῷ (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

Luke 18:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hēmera (ἡμέρα) [pronounced hay-MEH-raw]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun, genitive/ablative case	Strong's #2250
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
nux (νύξ) [pronounced noox]	<i>night, midnight</i>	feminine singular noun; genitive/ablative case	Strong's #3571

Translation: ...the ones petitioning [lit., crying out to] Him day and night.

There are believers—God's elect—who petition God day and night. The verb used is the present active participle of *boaō* (βοάω) [pronounced bo-AH-oh], which means, *crying out, calling out, the one shouting [out]; proclaiming loudly*. Strong's #994. However, I don't want you to think that this is closely related to emotion or to crying out loudly to God. These are petitions made to the Most High. In fact, these are many petitions brought before God.

Application: There are times when repeated and continued petitions seem to work with God and God is glorified by them. Now, this does not mean that, you can get anything you want, just by praying enough times for it. I can think of a number of gals whom I wanted to marry, that, in retrospect, it would have been a bad idea. However repeated prayers for the right thing, the good thing, are helpful. The key is, these prayers reveal faith in God.

Luke 18:7c			
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
makrothumeō (μακροθυμέω) [pronounced mak-roth-oo-MEH-oh]	<i>to be long-spirited, to be (objectively) forbearing or to be (subjectively) patient, to be longsuffering, to have patience, to be patient, to patiently endure</i>	3 rd person singular, present active indicative	Strong's #3114
epí (ἐπί) [pronounced eh-PEE]	<i>on, upon; at, by, over; during, at (in) the time of; about; in addition to, besides; against; on the basis of; because; with</i>	preposition of superimposition; a relation of rest and distribution with the dative, locative or instrumental case	Strong's #1909
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>in them, by them; to them, for them; by means of them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: Also He will keep on being forbearing towards them.

As believers in Jesus Christ, we have certain perks. God has forgiven us our sins; and when we sin and name that sin to Him, God forgives that as well (we call this process *rebound*). The unbeliever does not have such privileges.

Just as the woman has access to the judge, we have access to the Great Judge.

Luke 18:7 **God will not execute justice [in the form of punishment] upon [lit., of] His elect, the ones petitioning [lit., crying out to] Him day and night. Also He will keep on being forbearing towards them.** (Kukis mostly literal translation)

Luke 18:8a			
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 st person singular, present active indicative	Strong's #3004
humin (ὑμῖν) [pronounced hoo-MEEN]	<i>you [all]; in you; to you; in you; by you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
poieō (ποιέω) [pronounced poi-EH-oh]	<i>to do, to make, to construct, to produce; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	3 rd person singular, future active indicative	Strong's #4160
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)
ekdikēsis (ἐκδίκησις) [pronounced ek-DIHK-ay-sis]	<i>giving of justice; vengeance, a revenging, retribution, punishment; vindication</i>	feminine singular noun, accusative case	Strong's #1557
autōn (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them; same</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
táchos (τάχος) [pronounced TAKH-oss]	<i>a short time, a short space (of time), (with ἐν:) in haste, quickly, quickness, shortly, speed, speedily</i>	neuter noun; dative, locative or instrumental case	Strong's #5034

Translation: I keep on telling you that He will execute their retribution shortly.

A desire to see justice done is one of the most fundamental aspects of a person's makeup—even if it gets screwed up and filtered through the **sin nature** (as has happened to so-called justice warriors today).

Who has not watched a movie, where there is a really bad villain who seems to get away with murder—until the end of the movie, and the audience is relieved to see him get his comeuppance? We do not want to see evil go unpunished. We have seen some of the worst abuses of power throughout our lives in a variety of ways. But what we want to see is justice done.

Now, even though God will execute justice shortly, that is *shortly* by God's timetable, not ours.

Application: I have enemies. I do not seek them out. I would rather that I did not have them. I believe that they have persecuted me without mercy or standards. So, for me, I would like to see them punished right now. But God has His perfect timing, and just like every other believer, I need to become comfortable with God's timetable. He knows what He is doing.

Luke 18:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
plên (πλήν) [pronounced <i>plane</i>]	<i>save that, rather, yet, notwithstanding; moreover, besides, but, nevertheless; besides, except, but</i>	conjunction	Strong's #4133
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
huios (υἱός, οὐ, ὁ) [pronounced <i>hwee-OSS</i>]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, nominative case	Strong's #5207
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
anthrôpos (ἄνθρωπος) [pronounced <i>ANTH-row-pos</i>]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; genitive/ablative case	Strong's #444
érchomai (ἔρχομαι) [pronounced <i>AIR-khoh-my</i>]	<i>going, coming (in a great variety of applications, literally and figuratively); the ones accompanying; appearing; bringing, those entering</i>	masculine singular, aorist active participle, nominative case	Strong's #2064
ara (ἄρα) [pronounced <i>AHR-ah</i>]	an article denoting an interrogation where a negative answer is expected; a Greek interrogative particle that implies anxiety or impatience on the part of the questioner	interrogative particle	Strong's #687
heuriskô (εὕρισκω) [pronounced <i>hyoo-RIHS-ko</i>]	<i>to find (literally or figuratively); to discover, to get, to obtain; to perceive, to see</i>	3 rd person singular, future active indicative	Strong's #2147

Luke 18:8b			
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)
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
ἐπί (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
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
γῆ (γῆ, γῆς, ἡ) [pronounced gay]	<i>earth; soil, ground; land; [inhabited] earth</i>	feminine singular noun; genitive/ablative case	Strong's #1093

Translation: Notwithstanding, when the Son of Man is coming, will He find Bible doctrine [lit., *faith*] on the earth?

The key word here is *pistis* (πίστις) [pronounced PIHS-tihs]. It can refer to faith or to belief; but it also can mean *the content of one's faith* (which is, for the believer, **Bible doctrine**).

Jesus asks, aside from what He is teaching, when He returns for the **2nd advent**, will He find Bible doctrine being taught? Will believers have doctrine in their **souls**.

Remember that the Lord will come at a time when the longest time a believer has been a believer is seven years; and that includes **pastor-teachers** (all believers were **raptured** from the earth seven years previous). So, there is not a lot of time for believers to grow in the **Tribulation**. Furthermore, the Tribulation is going to be a time when there is a whole lot going on, by way of disasters and pressures. Often, such suffering accelerates growth.

Luke 18:8 I keep on telling you that He will execute their retribution shortly. Notwithstanding, when the Son of Man is coming, will He find Bible doctrine [lit., *faith*] on the earth? (Kukis mostly literal translation)

Luke 18:6–8 The Lord said, “Listen to what the unjust judge keeps on saying. God will not execute justice [in the form of punishment] upon [lit., *of*] His elect, the ones petitioning [lit., *crying out to*] Him day and night. Also He will keep on being forbearing towards them. I keep on telling you that He will execute their retribution shortly. Notwithstanding, when the Son of Man is coming, will He find Bible doctrine [lit., *faith*] on the earth? (Kukis mostly literal translation)

Luke 18:6–8 The Lord explained to His disciples: “Listen and try to understand the parable of the unjust judge. God will not punish His chosen ones, even those who petition Him day and night. He will continue to be patient

towards them. I keep on telling you that the God will answer their prayers in a very short while. Nevertheless, when the Son of Man returns to this earth, will He find Bible doctrine in the souls of His elect? (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

The Story of the Tax Collector and the Pharisee—Both Men Coming Before God

But He said also face to face with the ones trusting on themselves, that they are righteous, and they are despising the remaining ones, the parable this: “Men, two, went up toward the Temple to pray, one a pharisee and the other a tax collector. The pharisee was standing; these things face to face with himself he was praying: ‘The God, I am grateful to You that not I am exactly like the remaining ones, the men—rapacious ones, unrighteous one, adulterers—and like this one, the tax collector. I keep on fasting twice the Sabbath; I keep on paying a tithe of all as much as I keep acquiring.’

Luke
18:9–12

Then Jesus [lit., *He*] spoke directly to the ones who were trusting themselves, that they were righteous, and they despised the rest, [telling them] this parable: “Two men went up to the Temple to pray—one a pharisee and the other a tax collector. The pharisee stood [there], praying directly to himself, [saying]: ‘God, I am grateful to You that I am not just like the rest of mankind—[those who are] extortionists, unrighteous, adulterers—even like this one, the tax collector. I continue fasting twice a week; and I continue paying a tithe of all—as much as I acquire [I pay a tithe for].’

Then Jesus spoke directly to the self-righteous types, those who trusted in themselves, those who looked down on others, telling them this parable: “Two men—a pharisee and a tax collector—had gone up to the Temple to pray. The pharisee stood his ground, praying directly to himself, saying, ‘God, I am grateful to You that I am not like the rest of mankind—those who extort money, who are unrighteous, who cheat on their wives—I am grateful that I am not even like this man here, the tax collector. I fast twice a week and, whatever I acquire, I pay tithes for.’

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) But He said also face to face with the ones trusting on themselves, that they are righteous, and they are despising the remaining ones, the parable this: “Men, two, went up toward the Temple to pray, one a pharisee and the other a tax collector. The pharisee was standing; these things face to face with himself he was praying: ‘The God, I am grateful to You that not I am exactly like the remaining ones, the men—rapacious ones, unrighteous one, adulterers—and like this one, the tax collector. I keep on fasting twice the Sabbath; I keep on paying a tithe of all as much as I keep acquiring.’

Complete Apostles Bible Also He spoke this parable to some who trusted in themselves that they were righteous, and despised the others:
Two men went up to the temple to pray, the one a Pharisee and the other a tax collector.
The Pharisee stood and prayed thus with himself, 'God, I thank You that I am not like other men--swindlers, unjust, adulterers, or even like this tax collector. I fast twice a week, I tithe on all things, as many as I acquire.' Holy Aramaic Scriptures

Douay-Rheims 1899 (Amer.)	<p>And to some who trusted in themselves as just and despised others, he spoke also this parable: Two men went up into the temple to pray: the one a Pharisee and the other a publican. The Pharisee standing, prayed thus with himself: O God, I give thee thanks that I am not as the rest of men, extortioners, unjust, adulterers, as also is this publican. I fast twice in a week: I give tithes of all that I possess.</p>
Holy Aramaic Scriptures	<p>And he had spoke this Mathla {Parable} against certain ones who were confident concerning their souls {themselves}, that they are zadiyqe {righteous}, and they despise every one. "Two men went up unto The Haykla {The Temple} to pray, one a Phrisha {a Pharisee}, and the other a Maksa {a Tax-Collector}. And that Phrisha {Pharisee} raised up within himself, and these things he was praying, 'Alaha {God}, I thank you that I am not like the rest of mankind; the robbers, and the covetous, and the adulterers, and not like this Maksa {Tax-Collector}. Rather, I fast two times a week, and I tithe every thing that I acquire.</p>
James Murdock's Syriac NT	<p>And he spake this similitude, against certain persons, who had confidence in themselves that they were righteous, and despised every one. Two men went up to the temple to pray; the one a Pharisee, and the other a publican. And the Pharisee stood by himself, and prayed thus: God, I thank thee that I have not been like the rest of men, rapacious, oppressive, and adulterous; nor like this publican. But I fast twice in a week, and tithe all I possess.</p>
Original Aramaic NT	<p>And he told this parable against those men who trusted in themselves that they were righteous, and they held contempt for everyone: "Two men went up to The Temple to pray: one a Pharisee and the other a Tax Collector." "The Pharisee was standing alone by himself and he was praying these things: 'God, I thank you that I am not like other men: extortioners, oppressors, adulterers, and not like this Tax Collector.' 'But I fast twice in a week and I tithe everything that I possess.'"</p>
Lamsa Peshitta (Syriac)	<p>And he told this parable against those men who trusted in themselves that they were righteous, and they held contempt for everyone: "Two men went up to The Temple to pray: one a Pharisee and the other a Tax Collector." The Pharisee was standing alone by himself and he was praying these things: "God, I thank you that I am not like other men: extortioners, oppressors, adulterers, and not like this Tax Collector." "But I fast twice in a week and I tithe everything that I possess."</p>

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>And he made this story for some people who were certain that they were good, and had a low opinion of others: Two men went up to the Temple for prayer; one a Pharisee, and the other a tax-farmer. The Pharisee, taking up his position, said to himself these words: God, I give you praise because I am not like other men, who take more than their right, who are evil-doers, who are untrue to their wives, or even like this tax-farmer. Twice in the week I go without food; I give a tenth of all I have.</p>
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Bible in Worldwide English	There were some people who thought they were very good. And they thought that other people were not good. Jesus told this story to them. He said, Two men went to the temple to talk with God. One was a Pharisee and the other one was a tax collector. The Pharisee stood and said to himself, "God, I thank you that I am not like other men. They steal, cheat, and commit adultery. I thank you that I am not like this tax collector. Two times in the week I do not eat-I fast. I give away one tenth part of all I get."
Easy English	Jesus tells a story about two men who were praying Jesus told a story to teach other people. These people thought that they were very good in front of God. They thought that they were much better than other people. Jesus said, 'One day, two men went into the temple to pray. One man was a Pharisee. The other man took taxes from people. The Pharisee stood there by himself. He prayed like this: "Thank you, God, that I am different from all these other people. They are bad people. They rob other people. They have sex with women who are not their wife. Thank you, God, that I am not like this man who takes taxes on behalf of the government. I fast for two days of each week. I give to you one tenth of all the things and money that I receive."
Easy-to-Read Version—2008	There were some people who thought they were very good and looked down on everyone else. Jesus used this story to teach them: "One time there was a Pharisee and a tax collector. One day they both went to the Temple to pray. The Pharisee stood alone, away from the tax collector. When the Pharisee prayed, he said, 'O God, I thank you that I am not as bad as other people. I am not like men who steal, cheat, or commit adultery. I thank you that I am better than this tax collector. I fast twice a week, and I give a tenth of everything I get!'
<i>God's Word™</i>	Jesus also used this illustration with some who were sure that God approved of them while they looked down on everyone else. He said, "Two men went into the temple courtyard to pray. One was a Pharisee, and the other was a tax collector. The Pharisee stood up and prayed, 'God, I thank you that I'm not like other people! I'm not a robber or a dishonest person. I haven't committed adultery. I'm not even like this tax collector. I fast twice a week, and I give you a tenth of my entire income.'
Good News Bible (TEV)	Jesus also told this parable to people who were sure of their own goodness and despised everybody else. "Once there were two men who went up to the Temple to pray: one was a Pharisee, the other a tax collector. The Pharisee stood apart by himself and prayed, 'I thank you, God, that I am not greedy, dishonest, or an adulterer, like everybody else. I thank you that I am not like that tax collector over there. I fast two days a week, and I give you one tenth of all my income.'
J. B. Phillips	Jesus tells a story against the self-righteousness Then he gave this illustration to certain people who were confident of their own goodness and looked down on others: "Two men went up to the Temple to pray, one was a Pharisee, the other was a tax-collector. The Pharisee stood and prayed like this with himself, 'O God, I do thank you that I am not like the rest of mankind, greedy, dishonest, impure, or even like that tax-collector over there. I fast twice every week; I give away a tenth-part of all my income.'
<i>The Message</i>	The Story of the Tax Man and the Pharisee He told his next story to some who were complacently pleased with themselves over their moral performance and looked down their noses at the common people: "Two men went up to the Temple to pray, one a Pharisee, the other a tax man. The Pharisee posed and prayed like this: 'Oh, God, I thank you that I am not like other people—robbers, crooks, adulterers, or, heaven forbid, like this tax man. I fast twice a week and tithe on all my income.'
NIRV	The Story of the Pharisee and the Tax Collector Jesus told a story to some people who were sure they were right with God. They looked down on everyone else. He said to them, "Two men went up to the temple

to pray. One was a Pharisee. The other was a tax collector. The Pharisee stood by himself and prayed. 'God, I thank you that I am not like other people,' he said. 'I am not like robbers or those who do other evil things. I am not like those who commit adultery. I am not even like this tax collector. I fast twice a week. And I give a tenth of all I get.'

New Life Version

The Picture-Story of the Proud Religious Law-Keepers and the Tax-Gatherers

Jesus told another picture-story to some people who trusted in themselves and thought they were right with God. These people did not think well of other men. Jesus said, "Two men went up to the house of God to pray. One of them was a proud religious law-keeper. The other was a man who gathered taxes. The proud religious law-keeper stood and prayed to himself like this, 'God, I thank You that I am not like other men. I am not like those who steal. I am not like those who do things that are wrong. I am not like those who do sex sins. I am not even like this tax-gatherer. I go without food two times a week so I can pray better. I give one-tenth part of the money I earn.'

New Simplified Bible

He then spoke this illustration to some who trusted in themselves. They were very self-righteous. They looked down on others: »Two men went to the temple to pray. One was a Pharisee, and the other was a tax collector. »The Pharisee stood and prayed like this: God, I thank you, that I am not like the rest of men, extortionists, unjust, adulterers, or even as this tax collector. »I fast twice per week. I give tithes of all that I get.

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

Casual English Bible

STORY OF A TAX COLLECTOR AND A PHARISEE

He told this parable, too. He directed it at some people who thought they were holier than most, and who acted like it—treating others with no respect. "Two men went up to the Temple to pray: a Pharisee and a tax collector. The Pharisee stood there and prayed silently to himself: 'God, thanks so much that I'm not one of the trashy humans: robbers, crooks, adulterers, or even this taxman here. I skip meals so I can fast twice a week. I give away 10 percent of everything I get.'

Contemporary English V.

Jesus told a story to some people who thought they were better than others and who looked down on everyone else: Two men went into the temple to pray. One was a Pharisee and the other a tax collector. The Pharisee stood over by himself and prayed, "God, I thank you that I am not greedy, dishonest, and unfaithful in marriage like other people. And I am really glad that I am not like that tax collector over there. I go without eating for two days a week, and I give you one tenth of all I earn."

The Living Bible

Then he told this story to some who boasted of their virtue and scorned everyone else:

"Two men went to the Temple to pray. One was a proud, self-righteous Pharisee, and the other a cheating tax collector. The proud Pharisee 'prayed' this prayer: 'Thank God, I am not a sinner like everyone else, especially like that tax collector over there! For I never cheat, I don't commit adultery, I go without food twice a week, and I give to God a tenth of everything I earn.'

New Berkeley Version

New Living Translation

Parable of the Pharisee and Tax Collector

Then Jesus told this story to some who had great confidence in their own righteousness and scorned everyone else: "Two men went to the Temple to pray. One was a Pharisee, and the other was a despised tax collector. The Pharisee stood by himself and prayed this prayer [Some manuscripts read *stood and prayed this prayer to himself*.]: 'I thank you, God, that I am not like other people—cheaters, sinners, adulterers. I'm certainly not like that tax collector! I fast twice a week, and I give you a tenth of my income.'

UnfoldingWord Simplified T. Then Jesus also told the following story to some people who thought they were righteous and who looked down on other people. He said, "Two men went up to the temple in Jerusalem to pray. One of the men was a Pharisee. The other was someone who collected taxes from the people for the Roman government. The Pharisee stood and prayed about himself in this way, 'O God, I thank you that I am not like other people. Some steal money from others, some treat others unjustly, and some commit adultery. I do not do any of those things. And I am certainly not like this sinful tax collector who cheats people! I fast two days every week and I give to the temple ten percent of all that I earn!' To some people who were confident that they themselves were upright, but who scorned everybody else, He told the following story: "Two men went up to the temple to pray, one a Pharisee, the other a tax-collector. The Pharisee stood and said this self-centered prayer, 'O God, I thank you that I am not like the rest of men, robbers, rogues, adulterers, or even like this tax-collector. I fast two days in the week. I pay a tithe on everything I get.'

William's New Testament

Partially literal and partially paraphrased translations:

American English Bible Then he gave this illustration to some there that were putting more trust in themselves and thinking that they were righteous, while everyone else was just nothing. He said:
 'Two men went up to the Temple to pray...
 A tax collector and a Pharisee.
 'Now, the Pharisee stood up and said this Concerning himself in his prayer:
*'I thank You O God, that I'm not like the rest,
 Who are robbers, the unrighteous, and adulterers...
 Or like that tax collector [over there].
 For I fast two times every week,
 And contribute 1/10th of all I receive.'*

Beck's American Translation .
 Breakthrough Version He also told this illustration to some who have been confident based on themselves that they are right and treating the rest as nobodies. "Two people walked up to the temple grounds to pray: the one a Separatist and the other a tax collector. After the Separatist stood, he was praying these things to himself, 'God, I thank You that I am not even like the rest of the people: vicious, wrong, cheating spouses, or even as this tax collector. I go without food twice after the Sabbath. I give one tenth of everything, as much as I get.'

Common English Bible **The Pharisee and the tax collector**
 Jesus told this parable to certain people who had convinced themselves that they were righteous and who looked on everyone else with disgust: "Two people went up to the temple to pray. One was a Pharisee and the other a tax collector. The Pharisee stood and prayed about himself with these words, 'God, I thank you that I'm not like everyone else—crooks, evildoers, adulterers—or even like this tax collector. I fast twice a week. I give a tenth of everything I receive.'

A. Campbell's Living Oracles Then addressing some who were conceited of themselves, as being righteous, and despised others, he proposed this example:- Two men went up to the temple to pray; one a Pharisee, the other a publican. The Pharisee standing by himself, prayed thus: -O God, I thank thee that I am not as other men, extortioners, unjust, adulterers, or even as this publican. I fast twice a-week. I give tithes of all that I possess.

New Advent (Knox) Bible	There were some who had confidence in themselves, thinking they had won acceptance with God, and despised the rest of the world; to them he addressed this other parable: Two men went up into the temple to pray; one was a Pharisee, the other a publican. The Pharisee stood upright, and made this prayer in his heart, I thank thee, God, that I am not like the rest of men, who steal and cheat and commit adultery, or like this publican here; for myself, I fast twice in the week, I give tithes of all that I possess.
NT for Everyone	He told this next parable against those who trusted in their own righteous standing and despised others. 'Two men', he said, 'went up to the Temple to pray. One was a Pharisee, the other was a tax-collector. The Pharisee stood and prayed in this way to himself: "God, I thank you that I am not like the other people – greedy, unjust, immoral, or even like this tax-collector. I fast twice in the week; I give tithes of all that I get."

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	And he spoke this parable to those who deceived themselves to be righteous and hated their fellow man. Two men visited the temple to pray to God; one was a false teacher, the other a tax collector. The false teacher stood and prayed in reference to himself, "God, I thank you that I am not a sinner""I go without food twice a week and I give a portion of my wealth to you"
Revised Ferrar-Fenton Bible	The Pharisee and the Tax-Farmer at Prayer. He then addressed this parable to some who were confident of their own righteousness, and despised the rest: "Two men went up to the temple to pray; the one a Pharisee, and the other a tax-farmer. The Pharisee, standing by himself, prayed thus: 'O God, I thank Thee that I am not like the rest of mankind—greedy, unjust, profligate; nor even like this tax-farmer. I fast twice a week; I tithe all that I possess!'
Free Bible Version	He also told this story about those who are so sure that they are living right, and who put everybody else down. "Two men went to the Temple to pray. One was a Pharisee, and the other a tax collector. The Pharisee stood up and prayed to himself, 'God, I thank you that I am not like other people—cheats, criminals*, adulterers—or even like this tax collector. I fast twice a week, and I pay tithe on my income.'
God's Truth (Tyndale)	And he put forth this similitude, unto certain which trusted in them selves that they were perfect, and despised other. Two men went up into the temple to pray: the one a Pharisee, and the other a publican. The Pharise stood and prayed thus with him self. God I thank you that I am not as other men are, extortioners, unjust, *advoutrers, or as this publican. I fast twice in the week. I give tithe of all that I possess. <small>*advoutry: prefix "a" meaning not or without, devout: devotion; plain hearted to God, being devoted to something or some one else. see James 2 for adultery</small>
International Standard V	<i>The Parable about the Pharisee and the Tax Collector</i> Jesus [Lit. He] also told this parable to some people who trusted in themselves, thinking they were righteous, but who looked down on everyone else: "Two men went up to the Temple to pray. One was a Pharisee, and the other was a tax collector. The Pharisee stood by himself and prayed, 'O God, I thank you that I'm not like other people—thieves, dishonest people, adulterers, or even this tax collector. I fast twice a week, and I give a tenth of my entire income.'
Montgomery NT	Moreover he spoke this parable to some who trusted in themselves because they were righteous, and looked down upon the rest. "Two men are going up to the temple to pray; the one a Pharisee, the other a tax-gatherer.

"The Pharisee stood apart and thus began to pray by himself. "O God, I thank thee that I am not like the rest of men, extortioners, rogues, adulterers, or even like this tax gatherer;

"I fast twice a week, I pay tithes of all my possessions.'

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The Parable of the Pharisee and the Tax Collector

To some who were confident of their own righteousness and looked down on everyone else, Jesus told this parable: "Two men went up to the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood by himself and prayed: 'God, I thank you that I am not like other people—robbers, evildoers, adulterers—or even like this tax collector. I fast twice a week and give a tenth of all I get.'

UnfoldingWord Literal Text

Then he also spoke this parable to some who were persuaded in themselves that they were righteous and who despised other people, "Two men went up into the temple to pray—the one was a Pharisee and the other was a tax collector. The Pharisee stood and prayed these things about himself,' God, I thank you that I am not like other people— robbers, unrighteous people, adulterers— or even like this tax collector. I fast two times every week. I give tithes of all that I get.'

Weymouth New Testament

And to some who relied on themselves as being righteous men, and looked down upon all others, He addressed this parable.

"Two men went up to the Temple to pray," He said; "one being a Pharisee and the other a tax-gatherer.

The Pharisee, standing erect, prayed as follows by himself: "O God, I thank Thee that I am not like other people--I am not a thief nor a cheat nor an adulterer, nor do I even resemble this tax-gatherer.

I fast twice a week. I pay the tithe on all my gains.'

Wikipedia Bible Project

Catholic Bibles (those having the imprimatur):

Christian Community (1988) **The Pharisee and the tax collector**

- Jesus told another parable to some people, fully convinced of their own righteousness, who looked down on others: "Two men went up to the Temple to pray; one was a Pharisee, and the other a tax collector. The Pharisee stood by himself, and said, 'I thank you, God, that I am not like other people, grasping, crooked, adulterous, or even like this tax collector. I fast twice a week, and give the tenth of all my income to the Temple.'

The Christian Community Bible has a [note](#) on this passage, which I have placed in the [Addendum](#).

16:15; Pro 21:2

Mt 9:14

The Heritage Bible

And he said also this parable to some of the ones convinced toward themselves that they were righteous, and made others absolutely nothing:

Two men went up into the temple to pray, the one a Pharisee, and the other a tax collector.

The Pharisee standing to himself was praying these things: God, I thank you, that I am absolutely not like the rest of men, extortioners, unrighteous, adulterers, or even as this tax collector.

I fast twice a week; I tithe all as I acquire it.

New American Bible (2011)

The Parable of the Pharisee and the Tax Collector.

He then addressed this parable to those who were convinced of their own righteousness and despised everyone else.^c "Two people went up to the temple area to pray; one was a Pharisee and the other was a tax collector. The Pharisee took up his position and spoke this prayer to himself, 'O God, I thank you that I am

not like the rest of humanity—greedy, dishonest, adulterous—or even like this tax collector. I fast twice a week, and I pay tithes on my whole income.’^d

c. [18:9] 16:5; Mt 23:25–28.

d. [18:12] Mt 23:23.

New Catholic Bible

The Parable of the Pharisee and the Tax Collector.^[b] He also told the following parable to some people who prided themselves about their own righteousness and regarded others with contempt: “Two men went up to the temple to pray. One was a Pharisee and the other was a tax collector. The Pharisee stood up and said this prayer to himself: ‘I thank you, God, that I am not like other people—greedy, dishonest, adulterous—or even like this tax collector. I fast twice a week and pay tithes on all my income.’”

[b] What Jesus criticizes is not the Pharisee’s ascetical effort but his sense of self-sufficiency before God, himself, and other human beings, and his harshness toward others. On the other hand, Jesus does not approve of the everyday behavior of the tax collector, but offers his sincerity, humility, and repentance as an example. God’s goodness bewilders us: from it sinners can expect compassion and grace; salvation is an unmerited and unexpected gift.

New English Bible–1970

The Parable of the Pharisee and the Tax Collector (borders of Samaria)

And here is another parable that he told. It was aimed at those who were sure of their own goodness and looked down on everyone else. ‘Two men went up to the temple to pray, one a Pharisee and the other a tax-gatherer. The Pharisee stood up and prayed thus: Some witnesses read: stood by himself and prayed thus; others read: stood up and prayed thus privately. “I thank thee, O God, that I am not like the rest of men, greedy, dishonest, adulterous; or, for that matter, like this tax-gatherer. I fast twice a week; I pay tithes on all that I get.”’

New Jerusalem Bible

He spoke the following parable to some people who prided themselves on being upright and despised everyone else, ‘Two men went up to the Temple to pray, one a Pharisee, the other a tax collector. The Pharisee stood there and said this prayer to himself, “I thank you, God, that I am not grasping, unjust, adulterous like everyone else, and particularly that I am not like this tax collector here. I fast twice a week; I pay tithes on all I get.”’

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Also, to some who were relying on their own righteousness and looking down on everyone else, he told this parable: “Two men went up to the Temple to pray, one a *Parush* and the other a tax-collector. The *Parush* stood and prayed to himself, ‘O God! I thank you that I am not like the rest of humanity — greedy, dishonest, immoral, or like this tax-collector! I fast twice a week, I pay tithes on my entire income, . . .’ covetous

Holy New Covenant Trans.

There were some people who were sure that they were being made right on their own. They acted as if they were better than other people.” Jesus gave this example to teach: “Once there was a Pharisee and a tax collector. They both went up into the temple courtyard one day to pray. The Pharisee stood there alone. He was praying like this: ‘O God, I thank you that I am not like other people. I am not like men who steal, cheat, commit unlawful sexual intercourse, or even like this tax collector. I fast twice a week and I give ten percent of everything I make!’

The Scriptures 2009

And He also spoke this parable to some who relied on themselves that they were righteous, and looking down on others:

“Two men went up to the Set-apart Place to pray – the one a Pharisee and the other a tax collector.

“The Pharisee stood and began to pray with himself this way, ‘Elohim, I thank You that I am not like the rest of men, swindlers, unrighteous, adulterers, or even as this tax collector.

Tree of Life Version I fast twice a week, I give tithes of all that I acquire.' Then Yeshua spoke this parable to some who trusted in themselves that they were righteous, while holding others in contempt. "Two men went up to the Temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood and was praying this to himself: 'O God, I thank You that I am not like other people—thieving, unjust, adulterers, or even like this tax collector. I fast twice a week and tithe on all that I get.'

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...[He] says but and to (some) ones the [men] having convinced at themselves for [They] are Right and [men] despising the [men] remaining the comparison this Men two ascend to the temple to pray The One [Man] {is} Pharisee and The Another [Man] {is} Tax Collector The Pharisee Being Stood to himself these prayed The God [I] thank you for not [I] am as The [Men] Remaining [of] the men [Men] Greedy [Men] Wrong Adulterers or and {not I am} as This The Tax Collector [I] fast twice the break (weekly) [I] give (tenth) all [things] which* [I] acquire...

Awful Scroll Bible In addition he spoke also this-same parable put-beside, with regards to some that are having confidence in themselves, certainly-of-which they are righteous, however are making yet-not-one-thing of the rest. (")Two of they of the aspects-of-man walked-up to the temple, to be wished-with-regards-to for themselves, one a Resolved and the other a tax-tallier. (")The Resolved becoming stood, asserts to wish-with-regards-to with respects to himself, the same-as-these, 'God, I well-favor you, certainly-of-whom I am not wholly-as the rest of they of the aspects-of-man, ravenous, un-just, adulterers, or even as to this-same tax-tallier.

Concordant Literal Version (")I eat-not twice a week, I exact-a-tenth-of everything, as much as I possess.' Now He said, also, to some who have confidence in themselves that they are just, and are scorning the rest, this parable:" Two men went up into the sanctuary to pray, the one a Pharisee, and the other a tribute collector." The Pharisee, standing, prayed this to himself: 'God, I am thanking you that I am not even as the rest of men, rapacious, unjust, adulterers, or even as this tribute collector."

exeGeses companion Bible I am fasting twice of a sabbath. I am taking tithes from all whatever I am acquiring.' ...- and he says this parable to some who confide in themselves that they are just and belittle the rest:

YAH SHUA ON THE PHARISEE AND THE CUSTOMS AGENT

Two humans ascend into the priestal precinct to pray; the one a Pharisee and the other a customs agent. The Pharisee stands and prays these with himself, Elohim, I eucharistize you, that I am not exactly as the rest of humanity - plunderers, unjust, adulterers, or even as this customs agent: I fast twice on the shabbath, I tithe all - as much as I possess.

Orthodox Jewish Bible And he said this mashal also to some, who have become soimech (confident, putting their trust and being dependent) on themselves that they are tzaddikim and who are despising others. [YESHAYAH 65:5] Shnei anashim (two men) went up to the Beis Hamikdash to daven, one was a Perush and the other, a moches (tax collector).

The Perush was standing by himself, shawkling (ritual swaying while davening), and his tefillah went like this: Adonoi, Modeh Ani that I am not like other men, swindlers, reshaim, menaafim, or even this moches.

I undergo a tzom (fast) twice during the week, I give the ma'aser (tithe) of everything as much as I get. [YESHAYAH 58:3, MALACHI 3:8]

Rotherham's Emphasized B. **§ 68. The Pharisee and the Tax-collector.**

And he spake <even unto certain who were confident in themselves that they were righteous, and were despising the rest> this parable:—

|Two men| went up into the temple to pray,

|One| a Pharisee, and |the other| a tax-collector.

||The Pharisee|| |taking his stand| these' things unto himself' was praying:

O God! I thank thee, that I am not like the rest of men,—

Extortioners, unjust, adulterers,

Or |even as this' tax-collector|;

I fast twice in the week,

I give a tenth of whatsoever' things I gain!.

Expanded/Embellished Bibles:

The Amplified Bible

The Pharisee and the Tax Collector

He also told this parable to some people who trusted in themselves and were confident that they were righteous [posing outwardly as upright and in right standing with God], and who viewed others with contempt: "Two men went up into the temple [enclosure] to pray, one a Pharisee and the other a tax collector. The Pharisee stood [ostentatiously] and began praying to himself [in a self-righteous way, saying]: 'God, I thank You that I am not like the rest of men—swindlers, unjust (dishonest), adulterers—or even like this tax collector. I fast twice a week; I pay tithes of all that I get.'

An Understandable Version

Then Jesus told this parable to certain ones who were relying on their own goodness and putting everyone else down: "Two men went up to the Temple [*in Jerusalem*] to pray. One of them was a Pharisee and the other one was a tax collector. The Pharisee stood up [*conspicuously*] and prayed about himself this way [*i.e., bragging to God about how good he was*], 'God, I thank you that I am not like other people: swindlers, unjust, sexually unfaithful to their mates, or even like that tax collector [*over there*]. I fast [*i.e., going without food and/or drink for religious reasons*] twice a week and I give [*to God's work*] a tenth of everything I get.'

The Expanded Bible

Being Right with God

Jesus told this story [parable] to some people who thought they were very good [were confident of their own righteousness] and looked down on [scorned; despised] everyone else: "Two men went up to the Temple [courts] to pray, one a Pharisee and the other a tax collector [^cdespised by their fellow Jews because they worked for the hated Romans and were notorious for extortion]. The Pharisee stood alone and prayed [or stood and prayed about himself], 'God, I thank you that I am not like other people—thieves, cheaters [evildoers; unrighteous people], adulterers—or even like this tax collector. I fast twice a week [^cPharisees commonly fasted on Monday and Thursday], and I give one-tenth of [pay tithes on] everything I get!'

Jonathan Mitchell NT

Now He also spoke this illustration (parable) to certain folks who had reached a settled, persuaded conclusion in which they continued confidently trusting upon themselves – that they are just and continue being fair, equitable and in right relationships which accord with the path pointed out, and [they] continue considering and treating the rest (= other folks) as amounting to nothing, while despising and disregarding [them]:

"Two men walked up into the Temple courts to think or speak of having goodness, ease and well-being (or: to pray). The one [was] a Pharisee, and the different (or: other), a tax collector (or: a tribute or customs contractor).

"The Pharisee, while standing, began praying these things to himself: 'O God, I continue giving thanks to You that I am not even as the rest of mankind – extortioners, unjust folks, adulterers – or even as this tax collector!

"'I habitually fast twice a week; I continually tithe (give the tenth of) everything – as much as I continue acquiring.'

P. Kretzmann Commentary

Verses 9-12

The Pharisee and the Publican.

The Pharisee:

And He spake this parable unto certain which trusted themselves that they were righteous and despised others:

Two men went up into the Temple to pray, the one a Pharisee and the other a publican.

The Pharisee stood and prayed thus with himself, God, I thank Thee that I am not I other men are, extortioners, unjust, adulterers, or even as this publican.

I fast twice in the week, I give tithes of all that I possess.

Kretzmann's **commentary** on this topic has been placed in the **Addendum**.

Lexham Bible

The Parable of the Pharisee and the Tax Collector

And he also told this parable to some who trusted in themselves that they were righteous, and looked down on everyone else: [Literally "the rest"]

"Two men went up to the temple to pray, one a Pharisee and the other a tax collector.

The Pharisee stood and [*Here "and " is supplied because the previous participle ("stood") has been translated as a finite verb] prayed these things with reference to himself: 'God, I give thanks to you that I am not like other people—swindlers, unrighteous people, adulterers, or even like this tax collector!

I fast twice a week; I give a tenth of all that I get.'

Syndein/Thieme

{The Parable of the Pharisee and Tax Collector}

`` Now He {Jesus} also told this parable to certain ones who were 'confident'/'trusted in themselves' {peitho} {they relied on their own skills, brains, 'human characteristics', morality, as Paul describes it in Romans - they are 'self-righteous' (instead of learning to have and use 'divine righteousness')} that they were 'righteous and just' {dikaios} and 'looked down on'/'utterly despised' everyone else {they were great sinners - judges of others - trying to do God's job for Him though they do not know all the facts and are no way qualified to do the job!}.

`` "Two men went up to the temple to pray, one a Pharisee and the 'other of a different kind' {heteros} . . . a tax collector.

{Note: Telones - tax collector. In the day this was written the tax collector was the example of a man judged to be of low social status. The Romans demanded taxes from their conquered areas. A tax collector would not only collect money for Rome, but would very very often demand a lot more for his own pockets!}

`` The Pharisee was standing and kept on praying like this face to face with himself, 'God, I thank You that I am absolutely not {ouk} like other people: extortionists {harpax}, unrighteous people {adikos}, adulterers {moichos} . . . or even like this tax collector {telones}. `` I fast twice a week . . . I give a tenth of everything I get.'

{Note: These are two 'rituals'. Ritual without reality is meaningless. The purpose of 'fasting' was to 'give up something that is normal and right to do . . . in order to 'worship God' either in the additional intake of the Word or to pray to Him. This Pharisee was going through the ritual and 'not eating' but it was meaningless unless he studied or prayed in that 'extra time'. Next, to tithe is a ritual and meaningless. You must FREELY give . . . as God has graced you! This is not just money, but also in time and efforts. There is no fixed amount! (In the Old Testament tithing was

required of all Jews - believers and unbelievers - in other words, it was like an 'income tax').}

Translation for Translators

Jesus taught about not thinking that we are better than others in God's sight.

Luke 18:9-14

Jesus also told a parable to warn people who mistakenly thought that they were doing things that made them acceptable to God. Besides, they also despised other people. He said this: "Two men went up to the Temple in Jerusalem to pray. One was a Pharisee. The other was a tax collector. The Pharisee stood and prayed silently, 'God, I thank you that I am not like other men. Some extort money from others; some treat others unjustly; some commit adultery. I do not do such things. And I am certainly not like this tax collector who cheats people! Our law says that we(exc) should fast/abstain from food once a week, but I do more than that. I fast twice a week! I give you ten percent of all that I earn!'"

The Voice

Jesus emphasizes that the kingdom of God will not come through valiant efforts but as people pray, "may Your kingdom come," with persistence and with humility.

He told another parable—this one addressed to people who were confident in their self-righteousness and looked down on other people with disgust.

Jesus: Imagine two men walking up a road, going to the temple to pray. One of them is a Pharisee and the other is a despised tax collector. Once inside the temple, the Pharisee stands up and prays this prayer in honor of himself: "God, how I thank You that I am not on the same level as other people—crooks, cheaters, the sexually immoral—like this tax collector over here. Just look at me! I fast not once but twice a week, and I faithfully pay my tithes on every penny of income."

Bible Translations with Many Footnotes:

NET Bible®

The Parable of the Pharisee and Tax Collector

Jesus²⁴ also told this parable to some who were confident that they were righteous and looked down²⁵ on everyone else. "Two men went up²⁶ to the temple to pray, one a Pharisee²⁷ and the other a tax collector.²⁸ The Pharisee stood and prayed about himself like this:²⁹ 'God, I thank³⁰ you that I am not like other people:³¹ extortionists,³² unrighteous people,³³ adulterers – or even like this tax collector.³⁴ I fast twice³⁵ a week; I give a tenth³⁶ of everything I get.'

²⁴tn Grk "He"; the referent has been specified in the translation for clarity.

²⁵tn Grk "and despised." This is a second parable with an explanatory introduction.

²⁶sn The temple is on a hill in Jerusalem, so one would go up to enter its precincts.

²⁷sn See the note on Pharisees in 5:17.

²⁸sn See the note on tax collectors in 3:12.

²⁹tn Or "stood by himself and prayed like this." The prepositional phrase πρὸς ἑαυτὸν (pros eauton, "to/about himself") could go with either the aorist participle σταθεῖς (staqeis, "stood") or with the imperfect verb προσηύχετο (proshuceto, "he prayed"). If taken with the participle, then the meaning would seem at first glance to be: "stood 'by himself,'" or "stood 'alone.'" Now it is true that πρὸς can mean "by" or "with" when used with intransitive verbs such as ἵστημι (hísthmi, "I stand"; cf. BDAG 874 s.v. πρὸς 2.a), but πρὸς ἑαυτὸν together never means "by himself" or "alone" in biblical Greek. On the other hand, if πρὸς ἑαυτὸν is taken with the verb, then two different nuances emerge, both of which highlight in different ways the principal point Jesus seems to be making about the arrogance of this religious leader: (1) "prayed to himself," but not necessarily silently, or (2) "prayed about himself," with the connotation that he prayed out loud, for all to hear. Since his prayer is really a review of his moral résumé, directed both at advertising his own righteousness and exposing the perversion of the tax collector, whom he actually mentions in his

prayer, the latter option seems preferable. If this is the case, then the Pharisee’s mention of God is really nothing more than a formality.

^{30sn}The Pharisee’s prayer started out as a thanksgiving psalm to God, but the praise ended up not being about God.

^{31tn}Here the plural Greek term ἀνθρώπων (anqrwpwn) is used as a generic and can refer to both men and women (NASB, NRSV, “people”; NLT, “everyone else”; NAB, “the rest of humanity”).

^{32tn}Or “swindlers” (BDAG 134 s.v. ἄρπαξ 2); see also Isa 10:2; Josephus, J. W. 6.3.4 [6.203].

^{33sn}A general category for “sinners” (1 Cor 6:9; Lev 19:3).

^{34sn}Note what the Pharisee assumes about the righteousness of this tax collector by grouping him with extortionists, unrighteous people, and adulterers.

^{35sn}The law only required fasting on the Day of Atonement. Such voluntary fasting as this practiced twice a week by the Pharisee normally took place on Monday and Thursday.

^{36tn}Or “I tithe.”

The Spoken English NT

The Parable of the Pharisee and the Tax Collector

Jesus told this parable for people who were confident about themselves that they were people of integrity,^d and despised everybody else.

“Two people went up to the Temple to pray. One was a Pharisee, and the other was a tax collector.

The Pharisee was standing there praying to himself, ‘God, thank you that I’m not like everybody else-violent, lacking in integrity,^e unfaithful to their marriage vows-or even like this tax collector.

I fast twice a week. I give away a tenth^f of everything I get.’

d. Traditionally: “that they were righteous.”

e. Traditionally: “unrighteous.”

f. Or “I give a tithe.”

Wilbur Pickering’s New T.

. Parable of a Pharisee and a publican

Literal, almost word-for-word, renderings:

A Faithful Version

And to some who trusted in themselves that they were righteous, and despised others, He also spoke this parable: "Two men went up into the temple to pray; the one was a Pharisee and the other a tax collector. The Pharisee stood and prayed with himself in this manner: 'God, I thank You that I am not like other men? extortioners, unrighteous, adulterers?or even as this tax collector. I fast twice in the week, and I give a tithe of everything that I gain.'

Analytical-Literal Translation

Now He spoke this allegory to some, the ones having confidence in themselves that they are righteous, and despising [or, looking down on] the rest:

"Two men went up to the temple to pray: the one a Pharisee and the other a tax collector.

"The Pharisee having stood, was praying these [words] to himself [or, having stood by himself, was praying these [words]]: 'God, I thank You that I am not just like the rest of people: swindlers, unrighteous, adulterers, or even as this tax collector.

'I fast twice in the week; I tithe all [things], as many as I acquire.'

Context Group Version

And he spoke also this parable to certain ones, who had confidence in themselves that they were vindicated, and set all others at nothing: Two men went up into the temple to pray; the one a Pharisee, and the other a tax-collector. The Pharisee stood and prayed these things to himself, God, I recognize my indebtedness to you, that I am not as the rest of men, extortioners, decadent {or condemned, unreliable}, adulterers, or even as this tax-collector. I fast twice in the week; I give tithes of all that I get.

Far Above All Translation	And he spoke this parable to certain <i>people</i> who trusted in themselves – that they were righteous – and despised the others. “Two men went up to the temple to pray. One was a Pharisee and the other a tax collector. The Pharisee stood up and prayed to himself as follows: ‘O God, I thank you that I am not like other men, the grasping, the unjust, the adulterers – nor like this tax collector <i>either</i> . I fast twice a week. I tithe everything I acquire.’
Legacy Standard Bible	The Pharisee and the Tax Collector Now He also told this parable to some people who trusted in themselves that they were righteous, and viewed others with contempt: “Two men went up into the temple [i.e., the temple grounds] to pray, one a Pharisee and the other a tax collector. The Pharisee stood and <i>began</i> praying this in regard to himself: ‘God, I thank You that I am not like other people: swindlers, crooked, adulterers, or even like this tax collector. I fast twice a week; I pay tithes of all that I get.’
Literal New Testament	AND HE SPOKE ALSO TO SOME WHO TRUSTED IN THEMSELVES THAT THEY ARE RIGHTEOUS AND DESPISED THE REST PARABLE THIS : MEN TWO WENT UP INTO THE TEMPLE TO PRAY; THE ONE A PHARISEE AND THE OTHER A TAX GATHERER. THE PHARISEE STANDING, WITH HIMSELF THUS WAS PRAYING, GOD, I THANK THEE THAT I AM NOT AS THE REST OF MEN, RAPACIOUS, UNRIGHTEOUS, ADULTERERS, OR EVEN AS THIS TAX GATHERER. I FAST TWICE IN THE WEEK, I TITHE ALL THINGS AS MANY AS I GAIN.
Modern Literal Version 2020	Now he spoke this parable to some who have confidence in themselves, that they are righteous, and scorning the rest: Two men went-up into the temple to pray; the first one a Pharisee and the other a tax collector. The Pharisee stood with {i.e. by} himself, and was praying these things, God, I give-thanks to you, that I am not like the rest of men: ravening, unrighteous ones, adulterers or even just-like this tax collector. I fast twice in the week; I tithe of all things, as many things as I procure.
New Matthew Bible	And he put forth this similitude to certain people who trusted in themselves, that they were righteous, and despised others: Two men went up into the temple to pray, the one a Pharisee and the other a publican. The Pharisee stood and prayed thus within himself: God, I thank you that I am not like other men are: extortioners, unjust, adulterers – or like this publican. I fast twice in the week; I give tithes of all that I possess.
Revised Young's Lit. Trans.	And he spake also unto certain who have been trusting in themselves that they were righteous, and have been despising the rest, this simile: 'Two men went up to the temple to pray, the one a Pharisee, and the other a tax-gatherer; the Pharisee having stood by himself, thus prayed: God, I thank You that I am not as the rest of men, rapacious, unrighteous, adulterers, or even as this tax-gatherer; I fast twice in the week, I give tithes of all things -- as many as I possess.

The gist of this passage: Jesus speaks of the prayers of the pharisee and the tax collector.
9-12

Luke 18:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εἶπὼ (ἔπρω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
δέ (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532

Luke 18:9a			
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
tinas (τινας) [pronounced <i>tihn-ahs</i>]; tina (τινα) [pronounced <i>tihn-ah</i>]	<i>ones, a certain ones; any, anyone, anything; something; some, some times, awhile; only</i>	masculine plural, enclitic, indefinite pronoun; adjective; accusative case	Strong's #5100
tous (τούς) [pronounced <i>tooc</i>]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
peithō (πείθω) [pronounced <i>PIE-thoh</i>]	<i>convincing (by argument, true or false), persuading; agreeing, assuring, believing, having confidence in, trusting; obeying; being contented; being yielded to</i>	masculine plural, perfect active participle; accusative case	Strong's #3982
epí (ἐπί) [pronounced <i>eh-PEE</i>]	<i>on, upon; at, by, over; during, at (in) the time of; about; in addition to, besides; against; on the basis of; because; with</i>	preposition of superimposition; a relation of rest and distribution with the dative, locative or instrumental case	Strong's #1909
heautois (ἑαυτοῖς) [pronounced <i>heh-ow-TOYÇE</i>]	<i>[to, in, by] ourselves, [to, in by] themselves; yourselves, their</i>	reflexive pronoun; sometimes used in the reciprocal sense; 3 rd person masculine plural, dative, locative or instrumental case	Strong's #1438
hóti (ὅτι) [pronounced <i>HOH-tee</i>]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
eisi (εἰσί) [pronounced <i>i-SEE</i>] eisin (εἰσίν) [pronounced <i>i-SEEM</i>]	<i>are, be, were</i>	3 rd person plural, present indicative	Strong's #1526 (a form of #1510)
dikaios (δίκαιος, αἴα, ον) [pronounced <i>DIH-kai-oss</i>]	<i>righteous, just, upright; perfect righteousness; law-abiding, faultless, guiltless, innocent; approved by [or acceptable to] God</i>	masculine plural adjective, nominative case	Strong's #1342

Translation: Then Jesus [lit., He] spoke directly to the ones who were trusting themselves, that they were righteous,...

When Jesus spoke to a gathered crowd, they would be there for a variety of reasons, not unlike those who attend **church** on any given Sunday.

Some of those who were there on this day were self-righteous. They depended upon their own righteousness for salvation. Jesus had something to say to them directly.

Luke 18:9b			
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
exoutheñêð (ἐξουθενέω) [pronounced <i>ex-oo-then-EH-oh</i>]	<i>making another of no account, despising utterly; seeing as contemptible, being least esteemed</i>	masculine plural, present active participle; accusative case	Strong's #1848
tous (τοὺς) [pronounced <i>toos</i>]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
loiðoi (λοιποί) [pronounced <i>loy-POY</i>]	<i>remaining ones, other, those who remain, remnant, residue, rest</i>	masculine plural adjective; accusative case	Strong's #3062
tên (τήν) [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)
parabolê (παραβολή) [pronounced <i>par-ab-ol-AY</i>]	<i>a parable, proverb, similitude; a fictitious narrative (of common life conveying a moral), apothegm, adage; a comparison, figure</i>	feminine singular noun, accusative case	Strong's #3850
tautên (ταύτην) [pronounced <i>TAOW-tayn</i>]	<i>this, to this one, towards this thing</i>	intermediate demonstrative pronoun; feminine singular, accusative case	Strong's #3778

Translation: ...and they despised the rest, [telling them] this parable:...

Most translations have the word *parable* here, but this is not necessarily a story about something which never happened. The Greek word here is *parabolê* (παραβολή) [pronounced *par-ab-ol-AY*], but despite its spelling, it does not always mean *parable*. It also means, *proverb, similitude; a fictitious narrative (of common life conveying a moral), apothegm, adage; a comparison, figure*. Strong's #3850.

What the serious exegete cannot do is say, "The Greek word is *parabola*; and, therefore, it means *parable*, just like it reads! People do that in many places in the New Testament and it is simply wrong. Many English words are based upon Greek words; some are taken almost letter-for-letter from the Greek. But, that does not mean

that the two words are equivalent. We have the same thing which occurs in 2Thessalonians, where Paul writes of the *Great Apostasy* which must take place first, but the word is *not apostasy*, even though we take our English word *apostasy* from the Greek word that Paul uses. The word means *departure*, and when it is found in connection with faith, it means *departure from the faith* or *apostasy*; but it does not mean that unless it is connected to the ablative of *faith*.

This is not a story which has a parallel which requires some thinking or some explanation; but it will be pretty straightforward. It pretty much means what it means. This would be an actual prayer or the actual thinking of some of the people who are there listening to Him.

There is an extra thing thrown in here, that these self-righteous types hated others who were not like them. They look down on those who they see as spiritual inferiors

Anytime that you despise someone else—a family member, a coworker, a politician, a group of people—you need to check yourself. We are not placed on this earth to feel/be superior to others. We are not placed on this earth to look down on others. No matter how ghastly another person may seem—and on various social media, people can seem quite ghastly today—he (or she) is a person for whom Christ died. That person—even if they have crossed you in so many ways that you have lost track—is a person of value to the Lord. This is a person for whom the Lord died.

Listen, I have seen videos of people who do not look human, who have done everything possible to their visage to be disgusting to normal people—and the vibe they give off is clearly demonic. And I personally have seen such people and have thought, *what a disgusting piece of work!* But, we have to realize that buried underneath all of that is a real human being, a person for whom Christ died. God does not give us the option of looking down on everyone else, or anyone else, for that matter. That person is just as valuable to God as we are; and their lives can be meaningful and purposeful, if they believe in the Lord.

Luke 18:9 Then Jesus [lit., *He*] spoke directly to the ones who were trusting themselves, that they were righteous, and they despised the rest, [telling them] this parable:... (Kukis mostly literal translation)

Luke 18:10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anthrōpoi (ἄνθρωποι) [pronounced ANTH-row-poy]	men [in the generic sense], mankind, human beings; men [in reference to gender]; people	masculine plural noun; nominative case	Strong's #444
duo (δύο) [pronounced DOO-oh]	two, both	Indeclinable adjective; primary numeral	Strong's #1417
anabainō (ἀναβείνω) [pronounced ahn-ahb-EI-noh]	to ascend, to go up; to rise, to mount, to be borne up, to spring up	3 rd person plural, aorist active indicative	Strong's #305
eis (εἰς) [pronounced ICE]	to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of; against	directional preposition	Strong's #1519
to (τό) [pronounced toh]	the; this, that; to the, towards the	neuter singular definite article; accusative case	Strong's #3588
hieron (ἱερόν) [pronounced hee-er-ON]	a sacred place; the Temple, a temple	neuter singular noun; accusative case	Strong's #2411

Luke 18:10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
proseúchomai (προσεύχομαι) [pronounced <i>pros- YOU-khoh-mai</i>]	<i>to pray face to face with, to pray to God</i>	aorist (deponent) middle infinitive	Strong's #4336

Translation: ...“Two men went up to the Temple to pray...

Jesus tells a story about two men who have gone to the **Temple** to pray. Although this is a fictional narrative, its meaning is not hidden.

The prayers that Jesus will record here are similar to prayers which such people have made many times in the past. Their prayers express what they really think.

Luke 18:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
heís, mia, hen (εἷς, μία, ἓν) [pronounced <i>hice, MEE-ah, ehñ</i>]	<i>one [in number, in terms of unity]; emphatic use: even one, each one, one single, only one; with one accord, with one voice; one and the same</i>	masculine singular numeral adjective, nominative case	Strong's #1520
Pharisaïos (Φαρισαῖος) [pronounced <i>far-is-AH- yos</i>]	<i>separatist; exclusively religious; Jewish nectary; sect member; a Jewish separatist sect, a Jewish religious sect; transliterated Pharisee</i>	masculine singular noun; nominative case	Strong's #5330
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>	correlative pronoun; masculine singular adjective; nominative case	Strong's #2087
telônhês (τελώνης) [pronounced <i>tel-OH- nace</i>]	<i>a tax collector, a collector of public revenue, an IRS agent; a publican</i>	masculine singular noun	Strong's #5057

Translation: ...—one a pharisee and the other a tax collector.

One person is a member of the pharisee sect and the other is a tax collector. Generally speaking, the pharisees were understood to be respected, **religious** and righteous in that society; and few people had much love for the tax collectors.

Luke 18:10 ...“Two men went up to the Temple to pray—one a pharisee and the other a tax collector. (Kukis mostly literal translation)

Luke 18:11a			
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
Pharisaios (Φαρισαῖος) [pronounced <i>far-is-AH-yos</i>]	<i>separatist; exclusively religious; Jewish nectary; sect member; a Jewish separatist sect, a Jewish religious sect; transliterated Pharisee</i>	masculine singular noun; nominative case	Strong's #5330
histēmi (ἵστημι) [pronounced <i>HIHS-tay-mee</i>]	<i>standing [up, by]; set up, establishing; placing, making firm; keeping intact</i>	masculine singular, aorist passive participle, nominative case	Strong's #2476
tauta (ταῦτα) [pronounced <i>TAU-taw</i>]	<i>these, these things</i>	intermediate demonstrative pronoun; neuter plural; nominative case	Strong's #3778 (also known as Strong's #5023)
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
heauton (ἑαυτόν) [pronounced <i>heh-ow-TOHN</i>]	<i>him, himself, to him</i>	3 rd person masculine singular reflexive pronoun; accusative case	Strong's #1438
proseúchomai (προσεύχομαι) [pronounced <i>pros-YOU-khoh-mai</i>]	<i>to pray face to face with, to pray to God</i>	3 rd person singular, imperfect (deponent) middle/passive indicative	Strong's #4336

Translation: The pharisee stood [there], praying directly to himself, [saying]:...

The pharisee stands and prays, but note to whom he is praying—he is praying directly to himself. This means that his prayers are going nowhere. He is praying to himself for his own benefit. God is not hearing him.

Luke 18:11b			
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
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316
eucharisteō (εὐχαριστέω) [pronounced yew-khahr-ih-STEh-oh]	<i>to be grateful, to feel thankful; to give thanks</i>	1 st person singular, present active indicative	Strong's #2168
soi (σοι) [pronounced soy]	<i>you; to you; in you; by you</i>	2 nd person singular personal pronoun; locative, dative or instrumental case	Strong's #4771 (dative, locative or instrumental case given as Strong's #4671)
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
eimi (εἶμι) [pronounced eye-ME]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	1 st person singular, present indicative	Strong's #1510
hōsper (ὥσπερ) [pronounced HOE-sper]	<i>wholly as, just as, exactly like</i>	adverb	Strong's #5618
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
loipoi (λοιποί) [pronounced loy-POY]	<i>remaining ones, other, those who remain, remnant, residue, rest</i>	masculine plural adjective; nominative case	Strong's #3062
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
anthrōpoi (ἄνθρωποι) [pronounced ANTH-row-poy]	<i>men [in the generic sense], mankind, human beings; men [in reference to gender]; people</i>	masculine plural noun; dative, locative or instrumental case	Strong's #444

Translation: ...'God, I am grateful to You that I am not just like the rest of mankind...

This actually reads *the God*. I am not aware of the vocative of *God* (or of any other noun) having with it a definite article. That would make this a nominative (like the subject of a sentence) rather than a vocative (to whom something is addressed). I do not know the significance of this, but it is an unusual construction.

The pharisee is grateful to God that he is not like the rest of mankind. Remember earlier when Jesus spoke of the pharisee despising the *others*? This is the same word: *loipoi* (λοιποί) [pronounced *loy-POY*]. It means, *remaining ones, other, those who remain, remnant, residue, rest*. Strong's #3062. This is used in a pretty negative way, but it is a noun which is really not associated with good or bad.

What the pharisee is expressing is not gratitude to God for all that God has provided. The believer who is growing may honestly recognize that God has greatly blessed him—blessed him far more than he deserves. That believer has a reason to express gratitude.

This pharisee is not grateful to God for God's blessings; but for what he, the pharisee himself, has done with his own life.

Luke 18:11c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hárpax (ἄρπαξ) [pronounced <i>HAR-pax</i>]	<i>rapacious, extortion, ravenous, ravening; robber</i>	masculine plural adjective, nominative case	Strong's #727
ádikos (ἄδικος) [pronounced <i>AHD-ee-koss</i>]	<i>unrighteous, unjust, sinful; of one who deals fraudulently with others, deceitful</i>	masculine plural adjective, nominative case	Strong's #94
moichos (μοιχός) [pronounced <i>moy-KHOSS</i>]	<i>an adulterer; metaphorically one who is faithless toward God, ungodly</i>	masculine plural noun, nominative case	Strong's #3432

Translation: ...—[those who are] extortionists, unrighteous, adulterers—...

The pharisee then describes the others with two masculine plural adjectives (used as substantives) and a masculine plural noun. These words list the sort of things that the *others* do.

The first adjective is the masculine plural *hárpax* (ἄρπαξ) [pronounced *HAR-pax*]. This describes a person who is *rapacious, an extortionist, ravenous, ravening; robber*. Strong's #727. We might see this as someone who has wants and desires, and fulfills them by doing whatever is necessary—even if this involves criminal activity. Today, this could be a kid who sells drugs in order to buy a nice set of running shoes (he does not run); or the person who cheats others in business in order to gain a little more profit.

The second adjective is the masculine plural of *ádikos* (ἄδικος) [pronounced *AHD-ee-koss*], which is pretty much a catch-all word that describes the exact opposite of the pharisee himself: *unrighteous, unjust, sinful; of one who deals fraudulently with others, deceitful*. Strong's #94. The pharisee sees himself as righteous; and the rest of mankind as unrighteous.

The final word is the masculine plural noun *moichos* (μοιχός) [pronounced *moy-KHOSS*], which means, *an adulterer; metaphorically one who is faithless toward God, ungodly*. Strong's #3432. He is not just speaking of someone who has cheated on his wife, but on those who are not sufficiently faithful to God (again, anyone who is not like he is).

Luke 18:11d			
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
ὡς (ὡς) [pronounced <i>hohç</i>]	<i>like, as; how; about; in such a way; even as</i>	comparative particle	Strong's #5613
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
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
telônês (τελώνης) [pronounced <i>tel-OH-nace</i>]	<i>a tax collector, a collector of public revenue, an IRS agent; a publican</i>	masculine singular noun, nominative case	Strong's #5057

Translation: ...even like this one, the tax collector.

He then states that he is glad that he is not even like this one, the tax collector—a man he can see off in the distance. The tax collector may or may not be an extortionist or an adulterer, but he is definitely unrighteous. This is the basic state of being of all mankind.

Luke 18:11 The pharisee stood [there], praying directly to himself, [saying]: 'God, I am grateful to You that I am not just like the rest of mankind—[those who are] extortionists, unrighteous, adulterers—even like this one, the tax collector. (Kukis mostly literal translation)

Luke 18:12a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
nêsteuô (νηστεύω) [pronounced <i>nayc-TYEW-oh</i>]	<i>to abstain from food, to fast</i>	1 st person singular, present active indicative	Strong's #3522
dís (δίς) [pronounced <i>dece</i>]	<i>twice, again</i>	numeric adverb	Strong's #1364
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
sabbaton (σάββατον) [pronounced <i>SAHB-baht-on</i>]	<i>Sabbath [day, week]; seventh day; Saturday</i>	neuter singular noun, genitive/ablative case	Strong's #4521

Most translations understand this to mean, *twice a week* rather than *twice on the Sabbath*.

Translation: I continue fasting twice a week;...

Then the pharisee describes what makes him so righteous. This literally reads, *I fast twice on the Sabbath*; but that would make no sense. So we understand this to mean, *I fast twice a week*. That is a lot of fasting.

Fasting is essentially used in two ways: it has a legitimate use and an illegitimate use. If we deprive ourselves of food so somehow approximate the sufferings of Christ (yes, I know; ridiculous); or to have some form of self-imposed suffering that indicates to God our dedication and affirmation of Him—that is illegitimate suffering (and it is totally goofy for anyone to participate in anything like this).

Legitimate fasting is where we set aside things which are normal and reasonable for us to partake of (like meals, like some form of entertainment, like sex with our spouses, etc.); and we set those things aside, temporarily, for spiritual things, that is legitimate fasting. In other words, fasting may not even involve food in any way. You are simply setting aside what is a normal indulgence for something that has a spiritual purpose. The purpose is not for God to look at us and say, “Whoa, check him out, fasting for Me. Cool! Bonus points!”

The best illustration I have of fasting took place at Berachah Church every single night for decades. People set aside their normal lives and attended Bible class there. Some missed a meal, some missed rest and relaxation, some missed family time, etc. They took in Bible doctrine for an hour or hour and a quarter, and then went back to their normal lives. This is true fasting and it is legitimate and often practiced.

This does not mean that a believer completely skips out on dinner for that night; or skips dinner every night. It simply means that some people set aside their meal time, temporarily, in order to consume a spiritual meal.

To get a better handle on what this fasting is all about: you have a choice between spiritual growth or doing something which you really like to do, that is legitimate. You set the other thing aside because you value your spiritual growth. It is something that you want to do; not something that you are doing to make points with God.

This is very normal in life. We often have two or more things which compete for our time—and they may be completely legitimate—and you make a choice as to which legitimate thing you are going to do. You come home from work and you can take a nap on the couch or you can take your wife out to dinner. You might choose the latter to make points with your wife; but you might choose the latter simply because that is what you most want to do. The latter is analogous to legitimate fasting.

Luke 18:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apodekatōō (ἀποδεκατόω) [pronounced <i>ap-od-ehk-at-OH-oh</i>]	<i>to give, pay a tithe of anything; to exact receive a tenth from anyone</i>	1 st person singular, present active indicative	Strong's #586
panta (πάντα) [pronounced <i>PAHN-ta</i>]	<i>all, everyone, anyone, all things</i>	neuter plural adjective; accusative case	Strong's #3956
hosos (ὅσος) [pronounced <i>HOS-os</i>]	<i>as great as, as far as, as much [many, long] as; all that; inasmuch as; how much, how many, whoever</i>	neuter plural, correlative pronoun; accusative case	Strong's #3745
ktáomai (κτάομαι) [pronounced <i>KHAH-om-ah-ee</i>]	<i>to get, to acquire (by any means; own), to obtain, to possess, to provide, to purchase, to procure; to marry (a wife)</i>	1 st person singular, present (deponent) middle/passive indicative	Strong's #2932

Translation: ...and I continue paying a tithe of all—as much as I acquire [I pay a tithe for].’

He also pays tithes of anything that he makes.

Luke 18:12 I continue fasting twice a week; and I continue paying a tithe of all—as much as I acquire [I pay a tithe for].’ (Kukis mostly literal translation)

As you can see, this pharisee is filled with self-righteousness. He is doing this and he is doing that for God. In his own mind, he might be thinking, “And God ought to be glad that I am doing all of this!”

Luke 18:9–12 Then Jesus [lit., *He*] spoke directly to the ones who were trusting themselves, that they were righteous, and they despised the rest, [telling them] this parable: “Two men went up to the Temple to pray—one a pharisee and the other a tax collector. The pharisee stood [there], praying directly to himself, [saying]: ‘God, I am grateful to You that I am not just like the rest of mankind—[those who are] extortionists, unrighteous, adulterers—even like this one, the tax collector. I continue fasting twice a week; and I continue paying a tithe of all—as much as I acquire [I pay a tithe for].’ (Kukis mostly literal translation)

Luke 18:9–12 Then Jesus spoke directly to the self-righteous types, those who trusted in themselves, those who looked down on others, telling them this parable: “Two men—a pharisee and a tax collector—had gone up to the Temple to pray. The pharisee stood his ground, praying directly to himself, saying, ‘God, I am grateful to You that I am not like the rest of mankind—those who extort money, who are unrighteous, who cheat on their wives—I am grateful that I am not even like this man here, the tax collector. I fast twice a week and, whatever I acquire, I pay tithes for.’ (Kukis paraphrase)

But the tax collector, from afar, was standing, not willing not the eyes to lift up towards the sky. Instead, he beat the chest of his, saying, ‘The God, be propitious to me, the sinful man.’ I keep on telling you [all], went down this one being justified, to the house of his more than this [other] one; for everyone who is lifting himself up will be brought low; but the one bringing himself low will be lifted up.”

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18:13–14

But the tax collector, who was standing afar off, was unwilling to lift up [his] eyes toward heaven. Instead, he beat his breast, saying, ‘God, be propitious to me, a sinner.’ I keep telling you [all], this one went down to his house being justified more than the [other] one; for everyone who lifts himself up will be brought low; but the one who humbles himself will be exalted.”

The tax collector stood a further distance away from the Temple; and he was unwilling to even look up towards heaven while praying. Instead, he beat his own chest in humility, praying, ‘God, be merciful to me, a fallen man.’ Listen, this second man then returned to his home justified, and certainly more than the pharisee. The person who lifts himself up in arrogance will be brought low; but the one who humbles himself before God will be exalted.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) But the tax collector, from afar, was standing, not willing not the eyes to lift up towards the sky. Instead, he beat the chest of his, saying, ‘The God, be propitious to me, the sinful man.’ I keep on telling you [all], went down this one being justified, to the house of his more than this [other] one; for everyone who is lifting himself up will be brought low; but the one bringing himself low will be lifted up.”

Complete Apostles Bible And the tax collector, standing far away, would not so much as lift his eyes towards heaven, but beat on his chest, saying, ‘God, be merciful to me a sinner!’

I say to you, this man went down to his house justified rather than the other; for everyone who exalts himself shall be humbled, and he who humbles himself shall be exalted." Holy Aramaic Scriptures

Douay-Rheims 1899 (Amer.) And the publican, standing afar off, would not so much as lift up his eyes towards heaven; but struck his breast, saying: O God, be merciful to me a sinner.

I say to you, this man went down into his house justified rather than the other: because every one that exalteth himself shall be humbled: and he that humbleth himself shall be exalted.

Holy Aramaic Scriptures But, that Maksa {Tax-Collector} was standing from afar, and wasn't even desiring to lift his eyes unto the Shmaya {the Heavens}, but rather, he was beating upon his breast, and saying, 'Alaha {God}, have mercy on me, a Khataya {a Sinner}!'

I say unto you, that this nash {man} went down to his house more justified than that Phrisha {Pharisee}. For, every nash {man} who might exalt naphsheh {his soul/himself}, will be humbled, and everyone from you who humbles naphsheh {his soul/himself}, will be exalted."

James Murdock's Syriac NT And the publican stood afar off, and would not even lift his eyes to heaven, but smote upon his breast, and said: God, be merciful to me, a sinner.

I say to you, that this [man] went down to his house justified, rather than the Pharisee. For every one that exalteth himself, will be humbled; and every one that humbleth himself, will be exalted.

Original Aramaic NT "But that Tax Collector was standing from a distance and he would not even lift his eyes up to Heaven, but he was smiting on his chest and he said, 'God, have pity on me, a sinner.' "

"I say to you that this one went down to his house justified rather than that Pharisee, for every man who exalts himself shall be humbled, and everyone who humbles himself shall be exalted."

Lamsa Peshitta (Syriac) "But that Tax Collector was standing from a distance and he would not even lift his eyes up to Heaven, but he was smiting on his chest and he said, 'God, have pity on me, a sinner.' "

"I say to you that this one went down to his house justified rather than that Pharisee, for every man who exalts himself shall be humbled, and everyone who humbles himself shall be exalted."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English The tax-farmer, on the other hand, keeping far away, and not lifting up even his eyes to heaven, made signs of grief and said, God, have mercy on me, a sinner. I say to you, This man went back to his house with God's approval, and not the other: for everyone who makes himself high will be made low and whoever makes himself low will be made high.

Bible in Worldwide English The tax collector stood far away. He did not even look up towards heaven. But he beat his chest, and said, "God, I am a bad man. Help me!"

I tell you, when this man went home, he was right with God. The other one was not. Everyone who puts himself up in a high place will be brought down to a low place. And everyone who puts himself in a low place will be brought up to a high place.

Easy English But the other man stood far away. He would not even look up towards heaven. He was hitting his body with his hands to show how sorry he was. He prayed like this: "Please, God, be kind to me. I have done many bad things." '

Jesus then said, 'Let me tell you about these men when they went home. The man that took taxes from people was now right with God. But the Pharisee was still guilty. Some people lift themselves up to be important. But God will bring all of them down low. Other people are humble. God will lift up those people to a good place.'

Easy-to-Read Version—2008	<p>"The tax collector stood alone too. But when he prayed, he would not even look up to heaven. He felt very humble before God. He said, 'O God, have mercy on me. I am a sinner!'</p> <p>I tell you, when this man finished his prayer and went home, he was right with God. But the Pharisee, who felt that he was better than others, was not right with God. People who make themselves important will be made humble. But those who make themselves humble will be made important."</p>
<i>God's Word™</i>	<p>"But the tax collector was standing at a distance. He wouldn't even look up to heaven. Instead, he became very upset, and he said, 'God, be merciful to me, a sinner!'</p> <p>"I can guarantee that this tax collector went home with God's approval, but the Pharisee didn't. Everyone who honors himself will be humbled, but the person who humbles himself will be honored."</p>
Good News Bible (TEV)	<p>But the tax collector stood at a distance and would not even raise his face to heaven, but beat on his breast and said, 'God, have pity on me, a sinner!'</p> <p>I tell you," said Jesus, "the tax collector, and not the Pharisee, was in the right with God when he went home. For those who make themselves great will be humbled, and those who humble themselves will be made great."</p>
J. B. Phillips	<p>But the tax-collector stood in a distant corner, scarcely daring to look up to Heaven, and with a gesture of despair, said, 'God, have mercy on a sinner like me.' I assure you that he was the man who went home justified in God's sight, rather than the other one. For everyone who sets himself up as somebody will become a nobody, and the man who makes himself nobody will become somebody."</p>
<i>The Message</i>	<p>"Meanwhile the tax man, slumped in the shadows, his face in his hands, not daring to look up, said, 'God, give mercy. Forgive me, a sinner.'"</p> <p>Jesus commented, "This tax man, not the other, went home made right with God. If you walk around with your nose in the air, you're going to end up flat on your face, but if you're content to be simply yourself, you will become more than yourself."</p>
NIRV	<p>"But the tax collector stood farther away than the Pharisee. He would not even look up to heaven. He brought his hand to his heart and prayed. He said, 'God, have mercy on me. I am a sinner.'</p> <p>"I tell you, the tax collector went home accepted by God. But not the Pharisee. All those who lift themselves up will be made humble. And those who make themselves humble will be lifted up."</p>
New Life Version	<p>But the man who gathered taxes stood a long way off. He would not even lift his eyes to heaven. But he hit himself on his chest and said, 'God, have pity on me! I am a sinner!' 14 I tell you, this man went back to his house forgiven, and not the other man. For whoever makes himself look more important than he is will find out how little he is worth. Whoever does not try to honor himself will be made important."</p>

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

Casual English Bible	<p>And there was the taxman, standing a short distance away. He wouldn't even raise his eyes to look into the heavens. He just stood there beating his chest and praying, 'God, I'm a sinner! Have mercy on me!'</p> <p>I'm telling you this, the tax collector went home a righteous man. The Pharisee, on the other hand, merely went home. Those who make themselves out to be a big deal, will get cut down to size. But those who keep it humble, will get honored for that."</p>
Contemporary English V.	<p>The tax collector stood off at a distance and did not think he was good enough even to look up toward heaven. He was so sorry for what he had done that he pounded his chest and prayed, "God, have pity on me! I am such a sinner."</p>

The Living Bible	<p>Then Jesus said, "When the two men went home, it was the tax collector and not the Pharisee who was pleasing to God. If you put yourself above others, you will be put down. But if you humble yourself, you will be honored."</p> <p>"But the corrupt tax collector stood at a distance and dared not even lift his eyes to heaven as he prayed, but beat upon his chest in sorrow, exclaiming, 'God, be merciful to me, a sinner.' I tell you, this sinner, not the Pharisee, returned home forgiven! For the proud shall be humbled, but the humble shall be honored."</p>
New Berkeley Version New Living Translation	<p>"But the tax collector stood at a distance and dared not even lift his eyes to heaven as he prayed. Instead, he beat his chest in sorrow, saying, 'O God, be merciful to me, for I am a sinner.' I tell you, this sinner, not the Pharisee, returned home justified before God. For those who exalt themselves will be humbled, and those who humble themselves will be exalted."</p>
The Passion Translation	<p>"The tax collector stood off alone in the corner, away from the Holy Place, and covered his face in his hands, feeling that he was unworthy to even look up to God. Beating his breast, he sobbed with brokenness and tears saying, 'God, please, in your mercy and because of the blood sacrifice, forgive me, for I am nothing but the most miserable of all sinners!'</p> <p>"Which one of them left for home that day made right with God? It was the humble tax collector and not the religious leader! For everyone who praises himself will one day be humiliated before all, and everyone who humbles himself will one day be lifted up and honored before all."</p>
UnfoldingWord Simplified T.	<p>But the tax collector stood far away from the other people in the temple courtyard. He would not even look up toward heaven. Instead, he beat on his chest and said, 'O God, please be merciful to me and forgive me, because I am a terrible sinner!'"</p> <p>Then Jesus said, "I tell you that the tax collector was forgiven as they left to go home, but not the Pharisee. This is because everyone who exalts himself will be made humble, and everyone who humbles himself will be exalted."</p>
William's New Testament	<p>But the tax-collector stood at a distance and would not even lift his eyes to heaven, but continued to beat his breast, and say, 'O God, have mercy on me, a sinner!' I tell you, this man, and not the other, went back home forgiven and accepted by God. For everyone who exalts himself will be humbled, but whoever humbles himself will be exalted."</p>

Partially literal and partially paraphrased translations:

American English Bible	<p>'Yet the tax collector, who stood at some distance, Wouldn't raise his eyes towards the sky. He just beat on himself as he said: <i>'O God,' Please don't be angry with this sinner!'</i> 'Well, I tell you that this man went back home more righteous than the other, because the self-promoters will be humbled, while the humble will be promoted.'</p>
Beck's American Translation Breakthrough Version	<p>The tax collector who had stood at a distance was not wanting to even raise his eyes to the sky, but was hitting his chest, saying, 'God, provide a remedy to me, the sinful person.'</p> <p>I tell you, this person walked down to his house having been made right rather than that person because everyone who puts himself up high will be put down low and the person putting himself down low will be put up high."</p>
Common English Bible	<p>But the tax collector stood at a distance. He wouldn't even lift his eyes to look toward heaven. Rather, he struck his chest and said, 'God, show mercy to me, a sinner.' I tell you, this person went down to his home justified rather than the</p>

Pharisee. All who lift themselves up will be brought low, and those who make themselves low will be lifted up.”

A. Campbell's Living Oracles	But the publican, standing at a distance, and not daring so much as to lift up his eyes to heaven, smote his breast, and cried, God, be merciful to me a sinner. I assure you, that this man returned home more approved than the other: for whoever exalts himself, shall be humbled; but whoever humbles himself, shall be exalted
New Advent (Knox) Bible	And the publican stood far off; he would not even lift up his eyes towards heaven; he only beat his breast, and said, God, be merciful to me; I am a sinner. I tell you, this man went back home higher in God's favour than the other; everyone who exalts himself shall be humbled, and the man who humbles himself shall be exalted.
NT for Everyone	'But the tax-collector stood a long way off, and didn't even want to raise his eyes to heaven. He beat his breast and said, "God, be merciful to me, sinner that I am." 14 Let me tell you, he was the one who went back to his house vindicated by God, not the other. Don't you see? People who exalt themselves will be humbled, and people who humble themselves will be exalted.'
20 th Century New Testament	Meanwhile the tax-gatherer stood at a distance, not venturing even 'to raise his eyes to Heaven'; but he kept striking his breast and saying 'O God, have mercy on me, a sinner.' This man, I tell you, went home pardoned, rather than the other; for every one who exalts himself will be humbled, while every one who humbles himself shall be exalted."

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	“But the tax collector, standing far off, would not even raise his eyes to heaven but kept striking his chest and saying, ‘God, have mercy on me, [Or <i>God, turn your wrath from me</i>] a sinner!’ I tell you, this one went down to his house justified rather than the other, because everyone who exalts himself will be humbled, but the one who humbles himself will be exalted.”
Conservapedia Translation	The tax collector who was a ways away, respectful before the Lord, beat on his chest and asked God for mercy as he was a sinner. I tell you that the tax collector went home righteous as he humbled himself before the Lord; whereas the false teacher, thinking he knows everything, did not. For the humble will be praised and the arrogant shall be cut down to size.
Revised Ferrar-Fenton Bible	But the tax-farmer, standing at a distance, did not dare even to raise his eyes to heaven; but merely struck his breast, exclaiming, 'O God, be merciful to me, the sinner!' <p>"This man, I tell you, returned home more righteous than the other; for every one exalting himself shall be humbled, but the one who humbles himself shall be exalted."</p>
Free Bible Version	“But the tax collector stood at a distance. He wouldn't even look up to heaven. Instead he beat his chest and prayed, 'God, please be merciful to me. I am a sinner.' “I tell you, it was this man who went home right in God's sight and not the other. For those who exalt themselves will be humbled, while those who humble themselves will be exalted.”
International Standard V	“But the tax collector stood at a distance and would not even look up to heaven. Instead, he continued to beat his chest and said, ‘O God, be merciful to me, the sinner that I am!’ [The Gk. lacks that I am] I tell you, this man, rather than the other one, went down to his home justified, because everyone who exalts himself will be humbled, but the person who humbles himself will be exalted.”
Montgomery NT	"But the tax-gatherer, standing far back, would not lift up so much as his eyes to heaven, but kept beating his breast and saying, "'O God be merciful to me, the sinner!"

	"I tell you that this man went down to his house justified rather than the other; for every one who exalts himself shall be humbled; but he who humbles himself shall be exalted."
UnfoldingWord Literal Text	But the tax collector, standing at a distance, would not even lift up his eyes to heaven, but hit his breast, saying, ' God, have mercy on me, a sinner.' I say to you, this man went back down to his house justified rather than the other, because everyone who exalts himself will be humbled, but everyone who humbles himself will be exalted."
Urim-Thummim Version	<i>And the tax collector, standing in the distance, would not lift up so much as his eyes to the cosmos, but smote upon his breast saying, Elohim be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for everyone that exalts himself will be abased; and he that humbles himself will be exalted.</i>
Weymouth New Testament	"But the tax-gatherer, standing far back, would not so much as lift his eyes to Heaven, but kept beating his breast and saying, "'O God, be reconciled to me, sinner that I am.' "I tell you that this man went home more thoroughly absolved from guilt than the other; for every one who uplifts himself will be humbled, but he who humbles himself will be uplifted."
Wikipedia Bible Project	"But the tax-collector stood at a distance and didn't want to raise his eyes towards heaven. Instead he beat himself on the chest and prayed, 'God, please be merciful to me because I am a sinful man.' "I tell you, it was this man who went home right in God's eyes rather than the other, for everyone who is exalted will be humbled, and everyone who is humble will be exalted."
Wilbur Pickering's New T.	The tax collector, staying a good ways off, did not even venture to look up to heaven, but started beating on his chest, saying, 'God, be merciful to me a sinner!' I say to you that this one went back home justified rather than that one; because everyone who exalts himself will be humbled, but he who humbles himself will be exalted."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	In the meantime the tax collector, standing far off, would not even lift his eyes to heaven, but beat his breast, saying, 'O God, be merciful to me, a sinner.' I tell you, when this man went back to his house, he had been set right with God, but not the other. For whoever makes himself out to be great will be humbled, and whoever humbles himself will be raised up." 14:11; Mt 23:12; 6:1
The Heritage Bible	And the tax collector, standing at a distance, willed absolutely not so much as to lift up his eyes to heaven, but hit himself repeatedly upon his chest, saying, God be merciful to me a sinner. I say to you, this man went down to his house justified rather than the other, because everyone exalting himself will be brought low, and the one humbling himself will be exalted.
New American Bible (2011)	But the tax collector stood off at a distance and would not even raise his eyes to heaven but beat his breast and prayed, 'O God, be merciful to me a sinner.' ^e I tell you, the latter went home justified, not the former; for everyone who exalts himself will be humbled, and the one who humbles himself will be exalted." ^f e. [18:13] Ps 51:3. f. [18:14] 14:11; Mt 23:12.
New Jerusalem Bible	The tax collector stood some distance away, not daring even to raise his eyes to heaven; but he beat his breast and said, "God, be merciful to me, a sinner."

This man, I tell you, went home again justified; the other did not. For everyone who raises himself up will be humbled, but anyone who humbles himself will be raised up.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But the tax-collector, standing far off, would not even raise his eyes toward heaven, but beat his breast and said, 'God! Have mercy on me, sinner that I am!' I tell you, this man went down to his home right with God rather than the other. For everyone who exalts himself will be humbled, but everyone who humbles himself will be exalted."
Holy New Covenant Trans.	The tax collector stood alone too. However, when he prayed, he wouldn't even look up to heaven. The tax collector felt very humble before God. He said, 'O God, have mercy on me. I am a sinner!' I am telling you, when this man went back home, he had been made upright with God. The Pharisee was not right with God. Every person who acts as if he is important will be made ashamed, but every person who humbles himself will be made very important."
The Scriptures 2009	"But the tax collector standing at a distance would not even raise his eyes to the heaven, but was beating his breast, saying, 'Elohim, show favour unto me, a sinner!' "I say to you, this man went down to his house declared right, rather than the other. For everyone who is exalting himself shall be humbled, and he who is humbling himself shall be exalted."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...The but Tax Collector afar Having Stood not wanted not the eyes to lift to the heaven but [He] beat the chest [of] him Saying The God be reconciled! [to] me the [man] offending [I] say [to] you* descends This Having Been Justified to the house [of] him against that for Every The [Man] Raising himself will be lowered The [Man] but Lowering himself will be raised...
Alpha & Omega Bible	BUT THE TAX COLLECTOR, STANDING SOME DISTANCE AWAY, WAS EVEN UNWILLING TO LIFT UP HIS EYES TO HEAVEN, BUT WAS BEATING HIS CHEST, SAYING, 'THEOS, BE MERCIFUL TO ME, THE SINNER!' I TELL YOU, THIS MAN WENT TO HIS HOUSE HAVING BEEN ACQUITTED RATHER THAN THE OTHER; FOR EVERYONE WHO EXALTS HIMSELF WILL BE HUMBLLED, BUT HE WHO HUMBLLES HIMSELF WILL BE EXALTED."
Awful Scroll Bible	(")However the tax-tallier having stood afar, remanins purposed not to be lifted-up, yet-not his eyes to the expanse, notwithstanding, he continues to beat on his breast, speaking out, 'God be occurred to be propitious to me, a one missing-the-mark!' (")I instruct to yous, this one walked-down to his house, having come to be vindicated than that one, certainly-of-which everyone elevating himself will become humbled, and he humbling himself will become elevated."
Concordant Literal Version	Now the tribute collector, standing afar off, would not even lift up his eyes to heaven, but beat his chest, saying, 'God, make a propitiatory shelter for me, the sinner!' " I am saying to you, this man descended to his home justified, rather than that one, for everyone who is exalting himself shall be humbled, yet he who is humbling himself shall be exalted."
exeGesés companion Bible	And the customs agent, stands afar off, and wills not even so much as to lift his eyes to the heavens; but strikes on his chest, wording,

Elohim, kapur/atone for me a sinner.
 I word to you,
 this one descends to his house justified
 rather than the other:
 for everyone who exalts himself, is humbled;
 and whoever humbles himself, is exalted.

Orthodox Jewish Bible

But the moches (tax collector) stood at a distance and was not willing even to lift up his eynayim to Shomayim but was beating his chest, saying, Adonoi, rachem na al choteh kamoni! (L-rd, have mercy on a sinner like me!) [YESHAYAH 66:2; YIRMEYAH 31:19]

I say to you, this one, rather than the other one, went down to his bais having been made yitzdak im Hashem (justified with G-d). Because everyone lifting himself up will be brought low, but the one bringing himself low will be uplifted.

Expanded/Embellished Bibles:

The Amplified Bible

But the tax collector, standing at a distance, would not even raise his eyes toward heaven, but was striking his chest [in humility and repentance], saying, 'God, be merciful and gracious to me, the [especially wicked] sinner [that I am]!' I tell you, this man went to his home justified [forgiven of the guilt of sin and placed in right standing with God] rather than the other man; for everyone who exalts himself will be humbled, but he who humbles himself [forsaking self-righteous pride] will be exalted."

An Understandable Version

But the tax collector stood at a distance [*i.e., inconspicuously*] and would not even look up to heaven, but struck his chest [*i.e., in remorse*], saying, 'God, [*please*] have mercy on a sinner like me [*i.e., "cover over" or forgive my sins*].' I tell you, this man went back home right with God instead of the other man. For every person who exalts himself [*as important*] will be humbled, but whoever humbles himself will be exalted [*as important*]."

The Expanded Bible

"[^lBut] The tax collector, standing at a distance, would not even ·look up [^lraise his eyes] to heaven. But he beat on his chest [^ca sign of sorrow and remorse] and said, 'God, have mercy on me, a sinner.' I tell you, when this man went home, he was ·right with God [justified], ·but the Pharisee was not [^lrather than that (other) man]. [^lBecause] All who ·make themselves great [exalt themselves] will be made humble, but all who make themselves humble will be ·made great [exalted]."

Jonathan Mitchell NT

"But the tax collector (or: tribute contractor), standing far off (= remaining at a distance, in the background), continued unwilling even to lift up his eyes to heaven (or: unto the atmosphere or sky) – and in contrast kept on beating (striking) his chest, repeatedly saying, 'O God, at your mercy seat let me, the failure (the one who has deviated and missed the goal; the sinner), be sheltered and cleansed!' "I am now saying to you folks, this man walked down into his home being one having been rightwised (turned in the right direction and placed in right relationship within the Way pointed out), rather than that one, because everyone [who is] constantly lifting himself up (exalting himself) will be brought low and humbled. Yet the person habitually humbling himself and placing himself in a low position will be lifted up and exalted."

P. Kretzmann Commentary

Verses 13-14

The publican:

And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me, a sinner!

I tell you, this man went down to his house justified rather than the other; for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

The commentary that Kretzmann gives is placed in the **addendum**.

Syndein/Thieme

“ And, the tax collector standing some distance away absolutely would not {ouk} lift up his eyes toward heaven {refused to follow the 'accepted ritual of the day' - outwardly looking like a great 'prayer'}, but he was beating his chest saying, 'O God be propitious {hilaskomai} to me . . . the sinner.'

“ I {Jesus} tell you that this man went down to his home 'having been justified and imputed with righteous in the past with results that last forever' {dikaios - perfect tense} rather than the other {the Pharisee}. {apparently the tax collector was a believer but the Pharisee was not - at the point of salvation, a believer is imputed with the righteousness of God - perfect tense - once saved, the action is complete and you are saved forever. Next, after salvation when you confess your sins to God, those sins are forgiven (note it does NOT matter how you feel about your sins! This man was not crying, he was beating his chest!). So here the tax collector rebounded and was purified from all unrighteousness-1 John 1:9.}

For everyone who exalts himself will be humbled, but he who humbles himself will be exalted." {creatures have a choice always - to live based on their own thinking - their idea of what righteousness is - self-righteousness; or to take in doctrine and learn His idea of what righteousness is and apply His divine righteousness to experience. But if you never believe you are never imputed with His righteousness and you can not apply what you never had!}.

Translation for Translators

But the tax collector stood far from the other people in the Temple courtyard because he felt very unworthy. He would not even look up toward heaven. Instead, he beat on his chest to show that he was sorry for his sin. He said, 'God, I am a sinner; be merciful to me and forgive me!' " Then Jesus said, "I tell you (pl) that as the tax collector went home, the record of his sins was erased {God erased the record of his sins}, not that of the Pharisee. Remember this: Those who exalt themselves will be humbled {God will humble all those who exalt themselves}, but those who humble themselves will be exalted {he will exalt those who humble themselves}."

The Voice

Jesus: Over in the corner, the tax collector begins to pray, but he won't even lift his eyes to heaven. He pounds on his chest in sorrow and says, "God, be merciful to me, a sinner!"

Now imagine these two men walking back down the road to their homes. Listen, it's the tax collector who walks home clean before God, and not the Pharisee, because whoever lifts himself up will be put down and whoever takes a humble place will be lifted up.

Bible Translations with Many Footnotes:

NET Bible®

The tax collector, however, stood³⁷ far off and would not even look up³⁸ to heaven, but beat his breast and said, 'God, be merciful³⁹ to me, sinner that I am!⁴⁰ I tell you that this man went down to his home justified⁴¹ rather than the Pharisee.⁴² For everyone who exalts⁴³ himself will be humbled, but he who humbles himself will be exalted."

³⁷tn Grk "standing"; the Greek participle has been translated as a finite verb.

³⁸tn Grk "even lift up his eyes" (an idiom).

³⁹tn The prayer is a humble call for forgiveness. The term for mercy (ἰλάσκομαι, Jilaskomai) is associated with the concept of a request for atonement (BDAG 473-74 s.v. 1; Ps 51:1, 3; 25:11; 34:6, 18).

⁴⁰tn Grk "the sinner." The tax collector views himself not just as any sinner but as the worst of all sinners. See ExSyn 222-23.

⁴¹sn The prayer that was heard and honored was the one given with humility; in a surprising reversal it was the tax collector who went down to his home justified.

⁴²tn Grk "the other"; the referent (the Pharisee, v. 10) has been specified in the translation for clarity.

^{43sn} Everyone who exalts himself. See Luke 14:11. Jesus often called for humility and condemned those who sought honor.

Rotherham's Emphasized B. But [the tax-collector] [afar off] standing,—
 Would not so much as lift up [his eyes] unto heaven,
 But kept smiting his own breast, saying—
 O God! be propitiated unto me, the sinner!
 I tell you—

This one went down justified, unto his house, [rather than that one];
 Because [every] one who exalteth himself shall be abased,
 But [he that abaseth himself] shall be exalted.^c

^cChap. xiv. 11; Mt. xxiii. 12.

The Spoken English NT

Now, the tax collector was standing a long ways away. And he wouldn't even look up towards^g heaven-far from it. He was hitting his chest and saying, 'God, forgive me, I'm a sinner!'^h

I'm telling you, this one went home right with Godⁱ rather than the other one. Because all those that lift themselves up are going to be humbled, and those that humble themselves are going to be lifted up."^j

^g Lit. "lift his eyes to."

^h Or "God have mercy on me, a sinner!"

ⁱ Or "justified."

^j I've put this saying in the plural for gender-inclusiveness.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation "And the tax collector, having stood at a distance, was not even willing to lift up his eyes to heaven, but he was beating on his chest, saying, 'God be propitious [*or, merciful*] to me, the sinner!'

"I say to you,^p this [*one*] went down to his house having been justified [*or, declared righteous*], rather than in fact that [*other one*]. For every [*one*] exalting himself will be humbled, but the one humbling himself will be exalted."

Bond Slave Version

And the publican, standing afar off, would not lift up so much as his eyes to heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalts himself will be abased; and he that humbles himself will be exalted.

Charles Thomson NT

But the publican, who stood at a distance, did not presume so much as to lift up his eyes to heaven, but smote upon his breast, saying; God, be merciful to me a sinner. I tell you, this man went down to his house acquitted, and not the other. For whosoever exalteth himself shall be humbled, but he who humbleth himself shall be exalted.

Context Group Version

But the tax-collector, standing far off, would not lift up so much as his eyes to the sky, but struck his breast, saying, God, be generous to me a disgracer [of God]. I say to you (pl), This man went down to his house vindicated rather than the other: for every one that exalts himself shall be afflicted; but he who humbles himself shall be exalted.

Modern Literal Version 2020

And the tax collector, standing from afar, was not even willing to lift up the eyes to heaven, but was beating at his chest, saying, God, be lenient to me, the sinner. I say to you^o, This one went-down to his house, having been made righteous *rather* than that man. For* everyone who is exalting himself will be humbled, but he who is humbling himself will be exalted.

New Matthew Bible

But the publican stood afar off, and would not lift up his eyes to heaven, but smote his breast, saying, God be merciful to me, a sinner. I tell you, this man departed home to his house justified more than the other. For everyone who exalts himself will be brought low, and he who humbles himself will be exalted.

Revised Young's Lit. Trans. 'And the tax-gatherer, having stood afar off, would not even the eyes lift up to the heaven, but was smiting on his breast, saying, God be propitious to me -- the sinner! I say to you, this one went down declared righteous, to his house, rather than that one: for every one who is exalting himself shall be humbled, and he who is humbling himself shall be exalted.'

The gist of this passage: (Jesus continues His story) The publican stood off a distance from everyone else and asks God to be merciful to him, a sinner.

13-14

Luke 18:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
telônês (τελώνης) [pronounced <i>tel-OH-nace</i>]	<i>a tax collector, a collector of public revenue, an IRS agent; a publican</i>	masculine singular noun, nominative case	Strong's #5057
makróthen (μακρόθεν) [pronounced <i>mahk-ROHTH-en</i>]	<i>afar, from afar, from a distance, from far away</i>	adverb	Strong's #3113
histêmi (ἵστημι) [pronounced <i>HIHS-tay-mee</i>]	<i>standing [up, by]; set up, establishing; placing, making firm; keeping intact</i>	masculine singular, perfect active participle, nominative case	Strong's #2476
The pharisee stood—aorist passive participle; and the tax collector stood—perfect active participle.			
ouk (οὐκ) [pronounced <i>ook</i>]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
thélô (θέλω) [pronounced <i>THEH-loh</i>]	<i>to will, to have in mind, to wish, to desire, to purpose, to intend, to please; to take delight [pleasure] in</i>	3 rd person singular, imperfect active indicative	Strong's #2309
With the negative, this can mean, <i>unwilling</i> .			
oude (οὐδέ) [pronounced <i>oo-DEH</i>]	<i>but not, neither, never, nor, not even, no more, not yet</i>	negative conjunction	Strong's #3761
tous (τοὺς) [pronounced <i>tooz</i>]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588

Luke 18:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ophthalmoi (ὀφθαλμοί) [pronounced <i>opf-thahl-MOI</i>]	<i>eyes; gaze; perception, knowledge, understanding</i>	masculine plural noun; accusative case	Strong's #3788
epairō (ἐπαίρω) [pronounced <i>ep-AHEE-row</i>]	<i>to lift up, to take up, to raise [up, on high]; metaphorically: to be lifted up with pride, to exalt one's self</i>	aorist active infinitive	Strong's #1869
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
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
ouranos (οὐρανός) [pronounced <i>oo-ran-OSS</i>]	<i>the sky; by extension heaven (as the abode of God); by implication happiness, power, eternity; specifically the Gospel (Christianity)</i>	masculine singular noun; accusative case	Strong's #3772

Translation: But the tax collector, who was standing afar off, was unwilling to lift up [his] eyes toward heaven.

In contrast, we have the tax collector. He stood a distance away from the Temple, believing himself not worthy to stand close to it (or close to anyone associated with the Temple). He was praying, but unwilling even to lift up his eyes towards heaven. He understood who he was before God.

Luke 18:13b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced <i>ahl-LAH</i>]	<i>but, but rather, but on the contrary, nay (rather); yea, yes, in fact, moreover</i>	adversative particle	Strong's #235
tuptō (τύπτω) [pronounced <i>TOOP-toe</i>]	<i>to beat, strike, wound, thump, to pummel [with repeated blows]; by implication to punish; figuratively to offend (the conscience)</i>	3 rd person singular, imperfect active indicative	Strong's #5180
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
stēthos (στήθος) [pronounced <i>STAY-thoss</i>]	<i>breast, chest, bosom</i>	neuter noun, accusative case	Strong's #4738
heautou (ἐαυτοῦ) [pronounced <i>heh-ow-TO</i>]	<i>his, his own; himself, of himself, from himself</i>	3 rd person masculine singular reflexive pronoun; genitive/ablative case	Strong's #1438

Translation: *Instead, he beat his breast,...*

The ancient Hebrews were very demonstrative. Often what they did told others what was going on in their own minds. Beating one's chest was an act of humility. He did not deserve to speak to God; he did not deserve to be associated with God.

Luke 18:13c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine singular, present active participle, nominative case	Strong's #3004
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316
The tax collector addresses God exactly as the pharisee did.			
hiláskomai (ἰλάσκομαι) [pronounced hil-AS-kohm-ah-ee]	<i>be propitiatory, be conciliatory, (transitively) atone for (sin), or (intransitively) be propitious; be merciful, make reconciliation for; be gracious, be merciful</i>	2 nd person singular, aorist passive imperative	Strong's #2433
moi (μοί) [pronounced moy]	<i>I, to [for, by] me, mine, my</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427
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
hamartōlos (ἁμαρτωλός) [pronounced ham-ar-to-LOSS]	<i>sinful, devoted to sin, a sinner; not free from sin; pre-eminently sinful, especially wicked; all wicked men; a fallen wicked man; specifically of men stained with certain definite vices or crimes; tax collectors, heathen</i>	masculine singular adjective, dative, locative or instrumental case	Strong's #268

Translation: *...saying, 'God, be propitious to me, a sinner.'*

He prayed to God, "Be propitious to me, a sinner." Or, *be gracious to me; or be merciful towards me.* He understands that he does not deserve God's attention or approbation. He asks for mercy; he asks for forgiveness.

He understands better the thinking of God than does the pharisee. He understands what he is before God, something which eluded the pharisee.

Luke 18:13 **But the tax collector, who was standing afar off, was unwilling to lift up [his] eyes toward heaven. Instead, he beat his breast, saying, 'God, be propitious to me, a sinner.'** (Kukis mostly literal translation)

Luke 18:14a			
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 st person singular, present active indicative	Strong's #3004
humin (ὑμῖν) [pronounced hoo-MEEN]	<i>you [all]; in you; to you; in you; by you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
katabainō (καταβαίνω) [pronounced kat-ab-ah'ee-no]	<i>to descend (literally or figuratively); to come (get, go, step) down, to fall (down)</i>	3 rd person singular, aorist active indicative	Strong's #2597
houtos (οὗτος) [pronounced HOO-tos]	<i>he; this, the one, this one, this thing</i>	masculine singular, intermediate demonstrative pronoun; nominative	Strong's #3778
dikaiōō (δικαίω) [pronounced dik-ah-YOH-oh]	<i>rendering (declaring, determining, acknowledging, making, showing, regarding as, vindicating as) righteous (just or innocent); being free, justifying, showing (doing) justice; a justifier, being righteous; validating</i>	masculine singular, perfect passive participle, nominative case	Strong's #1344
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
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
oikos (οἶκος) [pronounced OY-koss]	<i>house, building, palace; home, abode, dwelling place, [including a city, country]; used for believers in a group [household of God]; a household, family; descendants</i>	masculine singular noun, nominative case	Strong's #3624
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Luke 18:14a			
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
ekeinon (ἐκεῖνον) [pronounced ehk-INE-on]	<i>him, it; that, this (one)</i>	3 rd person masculine singular pronoun or remote demonstrative; accusative case	Strong's #1565

Translation: I keep telling you [all], this one went down to his house being justified more than the [other] one;...

Jesus tells those listening to Him that this second man, the tax collector, returned home **justified**; and certainly more than the pharisee. The pharisee stood before God and told him how good he was; the tax collector could only ask for mercy.

Luke 18:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
pás (πάς) [pronounced pahs]	<i>each, every, any; all, entire; anyone, everyone</i>	masculine singular adjective, nominative case	Strong's #3956
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
hupsoô (ὑψώω) [pronounced hoop-SOH-oh]	<i>lifting up [on high], exalting, being elevated; metaphorically: raising to the very summit of opulence and prosperity; being exalted, raising to dignity, honour and happiness</i>	masculine singular, present active participle, nominative case	Strong's #5312
heauton (ἑαυτόν) [pronounced heh-ow-TOHN]	<i>him, himself, to him</i>	3 rd person masculine singular reflexive pronoun; accusative case	Strong's #1438
tapeinoô (ταπεινώνω) [pronounced tap-i-NO-oh]	<i>to bring low, to depress; figuratively to humiliate (in condition or heart), to abase, humble (self)</i>	3 rd person singular, future passive indicative	Strong's #5013

Translation: ...for everyone who lifts himself up will be brought low;...

When a person lifts himself up in arrogance, as if he is something; God will then bring him low.

Luke 18:14c			
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
tapeinoô (ταπεινώω) [pronounced tap-i-NO-oh]	<i>bringing low, depressing; figuratively humiliating (in condition or heart), being abased, humbling (oneself)</i>	masculine singular, present active participle, nominative case	Strong's #5013
heauton (ἑαυτόν) [pronounced heh-ow-TOHN]	<i>him, himself, to him</i>	3 rd person masculine singular reflexive pronoun; accusative case	Strong's #1438
hupsoô (ὑψώω) [pronounced hoop-SOH-oh]	<i>to lift up [on high], to exalt, to elevate; metaphorically: to raise to the very summit of opulence and prosperity; to raise to dignity, honour and happiness</i>	3 rd person singular, future passive indicative	Strong's #5312

Translation: ...but the one who humbles himself will be exalted.”

On the other hand, if a man is humble before God—he looks to God for salvation and forgiveness (and not to himself)—that man will be exalted. God will forgive such a one.

Luke 18:14 I keep telling you [all], this one went down to his house being justified more than the [other] one; for everyone who lifts himself up will be brought low; but the one who humbles himself will be exalted.” (Kukis mostly literal translation)

God can help the man who is self-aware and knows that he is a sinner. There is no help to be offered to a man who believes that he is righteous. The offering of Jesus does not make any sense to this man. He believes that he has found enlightenment in His **religion**

Luke 18:13–14 But the tax collector, who was standing afar off, was unwilling to lift up [his] eyes toward heaven. Instead, he beat his breast, saying, ‘God, be propitious to me, a sinner.’ I keep telling you [all], this one went down to his house being justified more than the [other] one; for everyone who lifts himself up will be brought low; but the one who humbles himself will be exalted.” (Kukis mostly literal translation)

Luke 18:13–14 The tax collector stood a further distance away from the Temple; and he was unwilling to even look up towards heaven while praying. Instead, he beat his own chest in humility, praying, ‘God, be merciful to me, a fallen man.’ Listen, this second man then returned to his home justified, and certainly more than the pharisee. The person who lifts himself up in arrogance will be brought low; but the one who humbles himself before God will be exalted.” (Kukis paraphrase)

People Bring Their Young Children to Jesus

Matthew 19:13-15 Mark 10:13-16

The chronology of Luke has been somewhat confusing, so let's see if we can tighten it up.

The Chronology of Luke

1. From Luke 1:1 to 9:17, Luke documents the first year or so of the Lord's ministry in chronological order.
2. At Luke 9:18, Luke jumps nearly two years ahead. The theme *Who is Jesus?* is continued, but chronology, for a period of time, is set aside.
3. Luke 9:18–62 followed by Luke 18:15–24:53 are in chronological order, covering the events of the final months of Jesus earthly ministry.
4. Luke 10:1–18:14 is a series of incidents and teaching which is not placed into chronological order. It is as if Luke realized that he had many chapters of important material that he had no place to place it. Not chronologically, anyway.
5. The chronological book of Luke:
 - 1) Luke 1:1 to 9:17: From Jesus' birth through the first year of His ministry.
 - 2) Luke 10:1–18:14: The middle section of the Lord's earthly ministry. Not necessarily in chronological order.
 - 3) Luke 9:18–62: the final months of the Lord's ministry prior to entering into Jerusalem.
 - 4) Luke 18:15–24:53: A continuation from above. Jesus goes into Jerusalem for His crucifixion, resurrection, ascension and session.

After I had studied and completed this chart, I looked at other chronologies of Luke. I did not find any of them which were as detailed as mine or any which deal with the two problems: (1) The Lukian gap between Luke 9:17 and 9:18; and (2) the proper placement of Luke 10–18a. Although I did not study other charts in detail, I found no mention of the Lukian gap and no differentiation of Luke 10–18a and the rest of Luke's gospel. Almost every approach squeezes these incidents into about the space of a month or two taking place between the chapters on both sides.¹⁴ Some of the chronologies take sections of Luke and scatter them about.

Chapter Outline

Charts, Graphics and Short Doctrines

But they were bringing to Him even the infants that of them He might touch [them]. But seeing [this] the disciples rebuked them. But the Jesus summoned them, saying, "You [all] allow the children to come face to face with Me; and do not hinder them, for of the sort is the Kingdom of the God. Truly, I keep on saying to you [all], who whomever does not receive the Kingdom of the God like a child, he will not never enter into it [lit., her]."

Luke
18:15–17

The [people] were bringing [their] infants to Jesus [lit., to Him] that He might touch them. When [His] disciples saw [this happening], they forbid them [to bring their children to Him]. Jesus then summoned His disciples [lit., them], saying, "Allow the children to come directly to Me; do not hinder them, for of them [or, their sort] is the kingdom of God. Point of doctrine I communicate to you: whoever does not receive the kingdom of God as a child [would], he will not ever enter into it."

¹⁴ Which is not impossible to do.

The disciples happened to notice that many people were bringing their children to the Lord so that He might touch them and say something to them. His disciples were concerned that this was a trivial thing for the Lord to deal with, so they told the parents to stop doing this. Jesus, aware of what had taken place, summoned His disciples, and said to them, "Allow the children to come directly to Me; stop hindering them; because of them is the kingdom of God. Let me communicate this important point of doctrine to you: whoever does not receive the kingdom of God as a child would, that person will not enter into it."

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But they were bringing to Him even the infants that of them He might touch [them]. But seeing [this] the disciples rebuked them. But the Jesus summoned them, saying, "You [all] allow the children to come face to face with Me; and do not hinder them, for of the sort is the Kingdom of the God. Truly, I keep on saying to you [all], who whomever does not receive the Kingdom of the God like a child, he will not never enter into it [lit., <i>her</i>]."
Complete Apostles Bible	And they were bringing infants to Him, that He might touch them; but when the disciples saw it, they rebuked them. But Jesus, summoning them, said, "Allow the little children to come to Me, and do not forbid them; for of such is the kingdom of God. Assuredly I say to you, whoever does not receive the kingdom of God as a little child will by no means enter into it." Holy Aramaic Scriptures
Douay-Rheims 1899 (Amer.)	And they brought unto him also infants, that he might touch them. Which when the disciples saw, they rebuked them. But Jesus, calling them together, said: Suffer children to come to me and forbid them not: for of such is the kingdom of God. Amen, I say to you: Whosoever shall not receive the kingdom of God as a child shall not enter into it.
Holy Aramaic Scriptures	Now, they were even bringing yalude {infants/newborn babies} unto Him, so that He might touch them, and His Disciples saw them, and rebuked them. But He, Eshu {Yeshua}, called them and said unto them, "Allow the talye {the young ones/the children} to come unto Me, and don't hinder them, for, those that are as these, theirs is The Malkutha d'Shmaya {The Kingdom of the Heavens}. Amiyn {Truly} I say unto you, that he who doesn't receive The Malkutha d'Alaha {The Kingdom of God} like a talya {a young child}, will not enter it!"
James Murdock's Syriac NT	And they brought to him infants, that he might touch them: and his disciples saw them, and rebuked them. But Jesus called them, and said to them: Suffer little children to come to me, and forbid them not; for of those that are like them, of such is the kingdom of heaven. Verily I say to you, That he who shall not receive the kingdom of God, as a little child, will not enter it.
Original Aramaic NT	But they brought him also infants that he might touch them, and his disciples saw them, and they rebuked them. But Yeshua himself called them and he said to them, "Let the children come to me and do not refuse them, because the Kingdom of Heaven belongs to those who are like these." "Amen, I say to you, whoever does not receive the Kingdom of God as a little boy shall not enter it."
Lamsa Peshitta (Syriac)	But they brought him also infants that he might touch them, and his disciples saw them, and they rebuked them.

But Yeshua himself called them and he said to them, "Let the children come to me and do not refuse them, because the Kingdom of Heaven belongs to those who are like these."

"Amen, I say to you, whoever does not receive the Kingdom of God as a little boy shall not enter it."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>And they took their children to him, so that he might put his hands on them: but when the disciples saw it, they said sharp words to them</p> <p>But Jesus sent for them, saying, Let the children come to me, and do not keep them away, for of such is the kingdom of heaven.</p> <p>Truly I say to you, Whoever does not put himself under the kingdom of God like a little child, will not come into it at all.</p>
Bible in Worldwide English	<p>People brought even small children to Jesus. They wanted him to put his hands on them. When the disciples saw it, they tried to stop the people.</p> <p>But Jesus called them to him and said, Let the children come to me. Do not try to stop them. The kingdom of God belongs to people like them.</p> <p>I tell you the truth. If anyone does not believe in the kingdom of God like a child, he will never go in.</p>
Easy English	<p>Little children come to Jesus</p> <p>People were also bringing babies to Jesus. They wanted him to put his hands on each child's head. But Jesus' disciples did not like this. They told the people that they should not do it.</p> <p>Then Jesus told the children to come to him. He said to his disciples, 'Let the children come to me. Do not try to stop them. People must become like these children so that God can rule their lives. That is what the kingdom of God is like. I tell you this: A person must become like a little child for God to rule in his life. If he does not become like a child, he will not come into the kingdom of God.'</p>
Easy-to-Read Version–2008	<p>Some people brought their small children to Jesus so that he could lay his hands on them to bless them. But when the followers saw this, they told the people not to do this. But Jesus called the little children to him and said to his followers, "Let the little children come to me. Don't stop them, because God's kingdom belongs to people who are like these little children. The truth is, you must accept God's kingdom like a little child accepts things, or you will never enter it."</p>
God's Word™	<p>Some people brought infants to Jesus to have him hold them. When the disciples saw this, they told the people not to do that. But Jesus called the infants to him and said, "Don't stop the children from coming to me! Children like these are part of the kingdom of God. I can guarantee this truth: Whoever doesn't receive the kingdom of God as a little child receives it will never enter it."</p>
J. B. Phillips	<p>Jesus welcomes babies</p> <p>Then people began to bring babies to him so that he could put his hands on them. But when the disciples noticed it, they frowned on them. But Jesus called them to him, and said, "You must let little children come to me, and you must never prevent their coming. The kingdom of God belongs to little children like these. I tell you, the man who will not accept the kingdom of God like a little child will never get into it at all."</p>
The Message	<p>People brought babies to Jesus, hoping he might touch them. When the disciples saw it, they shooed them off. Jesus called them back. "Let these children alone. Don't get between them and me. These children are the kingdom's pride and joy. Mark this: Unless you accept God's kingdom in the simplicity of a child, you'll never get in."</p>

NIRV

Little Children Are Brought to Jesus

People were also bringing babies to Jesus. They wanted him to place his hands on the babies. When the disciples saw this, they told the people to stop. But Jesus asked the children to come to him. "Let the little children come to me," he said. "Don't keep them away. God's kingdom belongs to people like them. What I'm about to tell you is true. Anyone who will not receive God's kingdom like a little child will never enter it."

New Life Version

Jesus Gives Thanks for Little Children

People took their little children to Jesus so He could put His hand on them. When His followers saw it, they spoke sharp words to the people. Jesus called the followers to Him and said, "Let the little children come to Me. Do not try to stop them. The holy nation of God is made up of ones like these. For sure, I tell you, whoever does not receive the holy nation of God as a child will not go into the holy nation."

New Simplified Bible

They brought all their babes to him that he should touch them. When the disciples saw it they rebuked them. Jesus said: »Invite the little children to come to me, and do not forbid them for the kingdom of God belongs to them. »Truly I tell you he who does not receive the kingdom of God like little child, shall in no wise enter it.«

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

Casual English Bible

HOW TO GET INTO GOD'S KINGDOM

People wanted Jesus to touch their babies, so they brought them to him. But the disciples intercepted them and criticized them for it. Jesus called the disciples over and said, "Let those children come over here to me. Don't try to stop them. God's Kingdom belongs to them.

I'll tell you the truth, anyone who doesn't welcome God's Kingdom like a child, well, that's a person who most definitely will never see the inside of it."

Contemporary English V.
The Living Bible

.
One day some mothers brought their babies to him to touch and bless. But the disciples told them to go away.

Then Jesus called the children over to him and said to the disciples, "Let the little children come to me! Never send them away! For the Kingdom of God belongs to men who have hearts as trusting as these little children's. And anyone who doesn't have their kind of faith will never get within the Kingdom's gates."

New Berkeley Version
New Living Translation**Jesus Blesses the Children**

.
One day some parents brought their little children to Jesus so he could touch and bless them. But when the disciples saw this, they scolded the parents for bothering him.

Then Jesus called for the children and said to the disciples, "Let the children come to me. Don't stop them! For the Kingdom of God belongs to those who are like these children. I tell you the truth, anyone who doesn't receive the Kingdom of God like a child will never enter it."

The Passion Translation

The people brought their babies and small children to Jesus so that he might lay his hands on them to bless them. When the disciples saw this, they scolded the parents and told them to stop troubling the Master. But Jesus called for the parents, the children, and his disciples to come and listen to him. Then he told them, "Never hinder a child from coming to me. Let them all come, for God's kingdom realm belongs to them as much as it does to anyone else. They demonstrate to you what faith is all about. Learn this well: unless you receive the revelation of the kingdom realm the same way a little child receives it, you will never be able to enter in."

UnfoldingWord Simplified T.

One day people were bringing even their babies to Jesus so that he would put his hands on them and bless them. When the disciples saw this, they told them not to

do that. But Jesus called for the children to be brought to him. He said, "Let the little children come to me! Do not stop them! It is humble and trusting people like these children over whom God will agree to rule. Indeed I say to you that whoever does not accept with humility like a child for God to rule over them, God will not accept that person at all."

William's New Testament

Now some people were bringing even their babies to Him to have Him touch them, but the disciples, when they saw it, reproved them for it. But Jesus called them to Him and said, "Let the little children come to me, and stop preventing them from it, for to such as these the kingdom of God belongs. I solemnly say to you, Whoever does not accept the kingdom of God as a little child does, will never get into it at all."

Partially literal and partially paraphrased translations:

American English Bible

Thereafter, people started bringing their young children for [Jesus] to have him just touch them.

However, when the disciples saw this, they started scolding them.

Then Jesus called [the disciples] to him and said:

'Let the young children come to me...

Don't try to stop them, because the Kingdom of God belongs to people like this.

'I tell you the truth; those who don't welcome the Kingdom of God like a little child, won't enter it at all.'

Beck's American Translation .

Common English Bible

Jesus blesses children

People were bringing babies to Jesus so that he would bless them. When the disciples saw this, they scolded them. Then Jesus called them to him and said, "Allow the children to come to me. Don't forbid them, because God's kingdom belongs to people like these children. I assure you that whoever doesn't welcome God's kingdom like a child will never enter it."

New Advent (Knox) Bible

Then they brought little children to him, asking him to touch them. The disciples saw them and rebuked them for it: but Jesus called the children to him, and said, Let them be, do not keep them back from me; the kingdom of God belongs to such as these. Believe me, the man who does not accept the kingdom of God like a little child, will never enter into it.

NT for Everyone

The Rich Young Ruler

People were bringing even tiny babies to Jesus for him to touch them. When the disciples saw it, they forbade them sternly. But Jesus called them. 'Let the children come to me,' he said, 'and don't stop them! God's kingdom belongs to the likes of these. I'm telling you the truth: anyone who doesn't receive God's kingdom like a child will never get into it.'

20th Century New Testament

Some of the people were bringing even their babies to Jesus, for him to touch them; but, when the disciples saw it, they began to find fault with those who had brought them. Jesus, however, called the little children to him. "Let the little children come to me," he said, "and do not hinder them; for it is to the childlike that the Kingdom of God belongs. I tell you, unless a man receives the Kingdom of God like a child, he will not enter it at all."

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible

Blessing the Children

People were bringing infants to him so that he might touch them, but when the disciples saw it, they rebuked them. Jesus, however, invited them: "Let the little children come to me, and don't stop them, because the kingdom of God belongs to

	such as these. Truly I tell you, whoever does not receive the kingdom of God like a little child will never enter it."
Conservapedia Translation	And infants were brought to Jesus in the hopes that He would touch them, but His disciples rebuked those that brought them when they saw it. But Jesus called the children to Him and said, "Let the children come, and do not prevent them from doing so because the kingdom of God belongs to them""I say to you that whoever does not believe as wholeheartedly as a child will not enter the kingdom of God".
Revised Ferrar-Fenton Bible	Jesus and Little Children. And they were also bringing to Him their babes, in order that He might touch them; but the disciples, on seeing it, prevented them— But Jesus hailed them to Him, saying, "Allow the little children to come to Me, and hinder them not; for of such consists the Kingdom of God. I tell you indeed, that if any one does not accept the Kingdom of God like a little child, he can by no means enter it."
Free Bible Version	Parents were bringing their infants to Jesus to have him bless them by his touch. When the disciples saw what was happening, they tried to stop them. But Jesus called the children to him. "Let the little children come to me," he said. "Don't prevent them, for the kingdom of God belongs to those who are like them. I tell you the truth, anyone who doesn't welcome the kingdom of God like a little child will never enter it."
International Standard V	Jesus Blesses the Little Children (Matthew 19:13-15; Mark 10:13-16) Now some people [Lit. they] were even bringing their infants to Jesus [Lit. him] to have him touch them. But when the disciples saw this, they sternly told the people [Lit. them] not to do that. Jesus, however, called for the children [Lit. them] and said, "Let the little children come to me, and stop keeping them away, because the kingdom of God belongs to people like these. I tell all of you [The Gk. pronoun you is pl.] with certainty, whoever doesn't receive the kingdom of God as a little child will never get into it at all."
Montgomery NT	And they kept bringing their babies for him to touch them; but when his disciples saw it they began to rebuke them. But Jesus called for the babies. "Let the little children come to me," he said, "do not hinder them; for of such is the kingdom of heaven. "I tell you in solemn truth that whoever will not receive the kingdom of God like a little child, he will never get into it."
NIV, ©2011	The Little Children and Jesus People were also bringing babies to Jesus for him to place his hands on them. When the disciples saw this, they rebuked them. But Jesus called the children to him and said, "Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these. Truly I tell you, anyone who will not receive the kingdom of God like a little child will never enter it."
Weymouth New Testament	On one occasion people also brought with them their infants, for Him to touch them; but the disciples, noticing this, proceeded to find fault with them. Jesus however called the infants to Him. "Let the little children come to me," He said; "do not hinder them; for it is to those who are childlike that the Kingdom of God belongs. I tell you in solemn truth that, whoever does not receive the Kingdom of God like a little child will certainly not enter it."
Wikipedia Bible Project	People were bringing their little children to Jesus so that he could bless them with his touch. When the disciples saw what was going on, they told the people off. But Jesus called them to come to him. "Allow the little children to come to me," he said. "Don't stop them, because God's kingdom belongs to them. Believe me when I tell you that whoever doesn't welcome God's kingdom like a little child will never enter it."

Catholic Bibles (those having the imprimatur):

Christian Community (1988) People even brought little children to Jesus to have him touch them; but seeing it, the disciples rebuked these people. So Jesus called the children to him and said, "Let the children come to me and don't stop them, for the kingdom of God belongs to such as these. Truly I tell you, who - ever does not receive the kingdom of God like a child will not enter it."

Mt 19: 13-15; Mk 10: 13-16; Lk 9:47
10:21

The Heritage Bible

And they brought to him also infants that he would touch them, and his disciples seeing it, restrained them.

And Jesus called them near to himself, saying, Let little children come to me, and do not stop them, because truly this is the kingdom of God.

Amen I say to you, Whoever does not receive the kingdom of God as a child will absolutely not enter it.

New American Bible (2011)

Saying on Children and the Kingdom.

* People were bringing even infants to him that he might touch them,* and when the disciples saw this, they rebuked them.^g Jesus, however, called the children to himself and said, "Let the children come to me and do not prevent them; for the kingdom of God belongs to such as these. Amen, I say to you, whoever does not accept the kingdom of God like a child will not enter it."^h

* [18:15–19:27] Luke here includes much of the material about the journey to Jerusalem found in his Marcan source (Lk 10:1–52) and adds to it the story of Zacchaeus (Lk 19:1–10) from his own particular tradition and the parable of the gold coins (minas) (Lk 19:11–27) from Q, the source common to Luke and Matthew.

* [18:15–17] The sayings on children furnish a contrast to the attitude of the Pharisee in the preceding episode (Lk 18:9–14) and that of the wealthy official in the following one (Lk 18:18–23) who think that they can lay claim to God's favor by their own merit. The attitude of the disciple should be marked by the receptivity and trustful dependence characteristic of the child.

g. [18:15–17] Mt 19:13–15; Mk 10:13–16.

h. [18:17] Mt 18:3.

New Catholic Bible

Jesus Blesses the Children.^[c] People were bringing even infants to Jesus so that he might touch them. When the disciples observed this, they rebuked them. However, Jesus called the children to him and said, "Let the little children come to me, and do not hinder them. For it is to such as these that the kingdom of God belongs. Amen, I say to you, whoever does not receive the kingdom of God like a little child will never enter it."

[c] One must receive the kingdom as a little child, that is, as a poor person who is regarded as insignificant in society and who awaits everything from its father. One can never stop being struck by this insistence of Jesus concerning the spirit of childhood. It is a reversal of the daily norms of our lives (see Lk 9:46-48).

New English Bible–1970

Little Children Blessed [Lk.18.15-17 →] - Mt.19.13-15, Mk.10.13-16

They even brought babies for him to touch. When the disciples saw them they they rebuked them, but Jesus called for the children and said, 'Let the little ones come to me; do not try to stop them; for the kingdom of God belongs to such as these. I tell you that whoever does not accept the kingdom of God like a child will never enter it.'

NRSV (Anglicized Cath. Ed.) **Jesus Blesses Little Children**

People were bringing even infants to him that he might touch them; and when the disciples saw it, they sternly ordered them not to do it. But Jesus called for them and said, 'Let the little children come to me, and do not stop them; for it is to such as these that the kingdom of God belongs. Truly I tell you, whoever does not receive the kingdom of God as a little child will never enter it.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	People brought him babies to touch; but when the talmidim saw the people doing this, they rebuked them. However, Yeshua called the children to him and said, "Let the children come to me, and stop hindering them, because the Kingdom of God belongs to such as these. Yes! I tell you that whoever does not receive the Kingdom of God like a little child will not enter it at all!"
Hebraic Roots Bible	And they brought infants to Him also, that He might touch them. But seeing, the disciples rebuked them. But Yahshua called them near, saying, Allow the children to come to Me, and do not prevent them. For of such is the kingdom of YAHWEH. Truly I say to you, Whoever does not receive the kingdom of YAHWEH like a child, not at all will enter into it.
Holy New Covenant Trans.	Some people were bringing their small children to Jesus so that he could touch them. When his students saw this, they told the people not to do this. But Jesus called the little children to him and said to his students, "Let the children come to me. Don't stop them because the kingdom of God belongs to people who are like these children. I am telling you the truth: you must accept God's kingdom as a little child accepts things, or you will never enter it!"
The Scriptures 2009	And they also brought infants to Him to touch them, but His taught ones seeing it, rebuked them. But עשוהי called them to Him and said, "Let the little children come to Me, and do not forbid them, for of such is the reign of Elohim. "Truly, I say to you, whoever does not receive the reign of Elohim as a little child, shall certainly not enter into it."

Weird English, 𐤀𐤋𐤁𐤀 English, Anachronistic English Translations:

Accurate New Testament	...[They] presented but [to] him and the babies that them [He] may touch Seeing but {them} The Students reprimanded them The but Jesus calls them Saying release! the children (young) to come to me and not prevent! them [of] the for these is The Kingdom [of] the god amen [I] say [to] you* Who ever not may receive the kingdom [of] the god as Child (Young) {receives her} not not may enter to her...
Alpha & Omega Bible	AND THEY WERE BRINGING EVEN THEIR BABIES TO HIM SO THAT HE WOULD TOUCH THEM, BUT WHEN THE DISCIPLES SAW IT, THEY BEGAN REBUKING THEM. BUT JESUS CALLED FOR THEM, SAYING, "PERMIT THE CHILDREN TO COME TO ME, AND DO NOT HINDER THEM, FOR THE KINGDOM OF THEOS (<i>The Alpha & Omega</i>) BELONGS TO SUCH AS THESE. AMEN, I SAY TO YOU, WHOEVER DOES NOT RECEIVE THE KINGDOM OF THEOS (<i>The Alpha & Omega</i>) LIKE A CHILD WILL NOT ENTER IT."
Awful Scroll Bible	Moreover, they also keep to bring-near to him infants, in order that himself shall contact them, but the disciples being perceived it, criticized-over them. But Deliverance-of-Jah himself being called- them -to, said, "Be sent-away the regards of the children, themselves to come with respects to me, even be not preventing them, for truly-the-same-as-this is the rule of God. (")Of certainty I instruct to yous, the one's self who shall not be taken up the rule of God, a taking up as a child, shall nonetheless-not come-towards into it a coming-toward."
Concordant Literal Version	Now they brought the babes also to Him, that He may be touching them. Now, perceiving it, the disciples rebuked them." Yet Jesus calls them to Him, saying, "Let the little children be coming be coming to Me, and do not forbid them, for of such is the kingdom of God." Verily, I am saying to you, Whoever should not be receiving the kingdom of God as a little child, may under no circumstances be entering into it."
exeGesés companion Bible	<u>YAH SHUA ON INFANTS</u>

And they also offer him infants to touch:
 but his disciples see, and rebuke them.
 But Yah Shua calls them, and says,
 Allow little children to come to me
 and forbid them not:
 for of such is the sovereignty of Elohim.
 Amen! I word to you,
 Whoever
 - unless you receive the sovereignty of Elohim
 as a little child
 you no way enter therein.

Orthodox Jewish Bible

Now also they were bringing to Rebbe, Melech HaMoshiach yeladim that he might place his hands on them. But having seen this, the talmidim were rebuking them. But Rebbe Melech HaMoshiach called for them saying, Permit the yeladim to come to me and do not hinder them, for of such ones is the Malchut Hashem. Omein, I say to you, whoever does not welcome the Malchut Hashem as a yeled would, may by no means enter into it.

Rotherham's Emphasized B.

**§ 69. Babes brought to Jesus.
 Mt. xix. 13–15; Mk. x. 13–16.**

And they were bringing unto him [even the babes] that he might touch [them]; but the disciples, seeing it, began to rebuke them.

But [Jesus] called them near, saying—

Suffer [the children] to be coming unto me, and do not hinder them;
 For [of such] is the kingdom of God.

Verily I say unto you— [Whosoever shall not welcome the kingdom of God, as a child] in nowise shall enter thereinto.

Expanded/Embellished Bibles:

The Amplified Bible

Now they were also bringing their babies to Him, so that He would touch and bless them, and when the disciples noticed it, they began reprimanding them. But Jesus called them to Himself, saying [to the apostles], "Allow the children to come to Me, and do not forbid them, for the kingdom of God belongs to such as these. I assure you and most solemnly say to you, whoever does not receive the kingdom of God [with faith and humility] like a child will not enter it at all."

An Understandable Version

People were bringing babies to Jesus so He could touch them [*i.e., to bestow a blessing on them*], but when His disciples saw this, they spoke harshly to these people. But Jesus called His disciples to Him and said, "Allow these little children to come to me and stop trying to prevent them, for the kingdom of God belongs to such as these [*i.e., humble ones. See Matt. 19:14*]. Truly I tell you, whoever does not welcome the kingdom of God the way a little child does, that person will by no means enter it."

The Expanded Bible

Who Will Enter God's Kingdom?

Some people brought even their babies to Jesus so he could touch them. When the followers [disciples] saw this, they told them to stop [scolded/rebuked them]. But Jesus called for the children, saying, "Let the little children come to me. Don't stop [hinder; forbid] them, because the kingdom of God belongs to people who are like these children [^c meaning humble and dependent]. I tell you the truth, you must accept [receive] the kingdom of God as if you were a child, or you will never enter it."

Jonathan Mitchell NT

Now at one point, people began bringing (or: carrying) infants (or: new-born children) to Him, also, so that He would, one after another, touch them. Yet, upon

seeing [this], the disciples began respectfully giving a stern and discouraging admonition to them.

So Jesus called [the infants] to Him by saying, "Allow the little children to continue coming to Me, and stop hindering and preventing them. You see, of such as these is God's reign (or: the kingdom and influence of God pertains to such as these; God's royal rule and sovereign activity is belonging to such as these).

"Amen (or: It is true; or: Make it so; or: Count on it). I am now saying to you folks, Whoever may not welcome and receive God's reign and kingdom as (or: like; or: in the same way as does) a little child, can in no way (or: may under no circumstances) enter into it."

P. Kretzmann Commentary

Verses 15-17

Christ Blesses Little Children.

And they brought unto Him also infants that He would touch them; but when His disciples saw it, they rebuked them.

But Jesus called them unto Him and said, Suffer little children to come unto Me, and forbid them not; for of such is the kingdom of God.

Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

Syndein/Thieme

Kretzmann's **commentary** on this passage has been placed in the **addendum**.

{Little Children Analogy to Baby Believers}

``Now they kept on bringing even their 'little ones'/infants {brephos} to Him {Jesus} so He may touch them.

But, when the disciples/students {mathetes} saw it {mathetes - means students - specifically those who followed the teaching of Jesus here}, they rebuked them.

``But Jesus 'called before Himself' {proskaleomai} them {the little ones} saying, "Let the 'little children' {pandion} come face to face with Me . . . and do not hinder them {an order} . . . because the kingdom {plan} of God belongs to such as these. `` Verily/'Point of Doctrine'/'I tell you the truth' {amen}, whoever does not receive the kingdom {plan} of God like a child . . . will absolutely not ever enter it."

{ouk me - both the negative Greek articles together is the strongest negative in the Greek! a double negative is bad in the English but is perfect Greek - literally 'absolutely not never'}

{Note: Children are very trusting individuals. Almost everything we learn as a child is by faith. Our mommy says $2 + 2 = 4$ and the child believes her! Then the child can progress to become mathematically mature over years of study. That is the same with the plan of God. There is only ONE way to enter the plan - BELIEVE. After faith, then a baby believer, in the Church Age, BELIEVES that the bible IS the Word of God. He trusts his pastor-teacher is teaching the Word - book by book, verse by verse . . . and all the pieces fall into place. The building blocks of Divine viewpoint begin with basic doctrines, then more mature doctrines, etc.}

Translation for Translators

Jesus taught about accepting God's rule in our lives as easily as little children do.

Luke 18:15-17

One day when many people were coming to Jesus, they were also bringing small children. They wanted him to put his hands on the children and bless them. When the disciples saw that, they rebuked those who were bringing those children. But Jesus called the children to come to him. He said to his disciples, "Let the children come to me! Do not stop them! It is people who are humble and trusting like they are who can experience God ruling their lives. Note this: Those who do not trust God and allow him to direct their lives, as children do, will not enter the [MET] place where God rules."

The Voice

Some people brought infants to Jesus, hoping He would touch them in blessing. The disciples rebuked them for doing so, but Jesus called to the people.

Jesus: Let the little children come to Me. Never hinder them! Don't you realize—the kingdom of God belongs to those who are like children? You can depend on this: if you don't receive the Kingdom as a child would, you won't enter it at all.

Bible Translations with Many Footnotes:

Lexham Bible

Little Children Brought to Jesus

Now they were bringing even their [^{*}Literally “the”; the Greek article is used here as a possessive pronoun] babies to him so that he could touch them. But when [^{*}Here “when” is supplied as a component of the participle (“saw”) which is understood as temporal] the disciples saw it , [^{*}Here the direct object is supplied from context in the English translation] they rebuked them. But Jesus called them to himself, saying, “Allow the children to come to me, and do not forbid them, for to such belongs [^{*}Literally “for of such is”] the kingdom of God. Truly I say to you, whoever does not welcome the kingdom of God like a young child will never enter into it.”

NET Bible®

Jesus and Little Children

Now people⁴⁴ were even bringing their babies⁴⁵ to him for him to touch.⁴⁶ But when the disciples saw it, they began to scold those who brought them.⁴⁷ But Jesus called for the children,⁴⁸ saying, “Let the little children come to me and do not try to stop them, for the kingdom of God⁴⁹ belongs to such as these.⁵⁰ I tell you the truth,⁵¹ whoever does not receive⁵² the kingdom of God like a child⁵³ will never⁵⁴ enter it.”

⁴⁴tn Grk “they.”

⁴⁵tn The term βρέφος (brefos) here can refer to babies or to toddlers (2:12, 16; Acts 7:19; 2 Tim 3:15; 1 Pet 2:2).

⁴⁶tn Grk “so that he would touch them.” Here the touch is connected with (or conveys) a blessing (cf. Mark 10:16; also BDAG 126 s.v. ἄπτω 2.c).

⁴⁷tn Grk “the disciples began to scold them.” In the translation the referent has been specified as “those who brought them,” since otherwise the statement could be understood to mean that the disciples began scolding the children rather than their parents who brought them.

⁴⁸tn Grk “summoned them”; the referent (the children) has been specified in the translation for clarity.

⁴⁹sn 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.

⁵⁰sn The kingdom of God belongs to such as these. Children are a picture of those whose simple trust illustrates what faith is all about. The remark illustrates how everyone is important to God, even those whom others regard as insignificant.

⁵¹tn Grk “Truly (ἀμὲν, amhn), I say to you.”

⁵²sn On receive see John 1:12.

⁵³sn The point of the comparison receive the kingdom of God like a child has more to do with a child's trusting spirit and willingness to be dependent and receive from others than any inherent humility the child might possess.

⁵⁴tn The negation in Greek used here (οὐ μὲν, ou mh) is very strong.

The Spoken English NT

Jesus Blesses Some Little Children (Mt. 19:13-15; Mk 10:13-16)

People were bringing their babies to Jesus, so that he'd touch them. And when his followers saw it, they were giving them a hard time.^k But Jesus called them over to himself. He was saying, “Let the children come to me! Don't be stopping them! After all, God's Reign belongs to ones like these. I'm telling you seriously: whoever doesn't accept God's Reign like a child, will never go into it.”

^k Lit. “But the followers scolded them,” or “told them off.”

Wilbur Pickering's New T.

You enter the Kingdom like a child does

Then they even started bringing their babies to Him, that He might touch them; but when the disciples saw it, they rebuke them. But Jesus summoned them and said:

“Allow the little children to come to me, and do not hinder them; because the Kingdom of God is of such. I tell you assuredly, whoever does not receive the Kingdom of God the way a little child does³ will by no means enter it.”

(3) To render ‘as a little child’ misses the point; obviously an adult can be saved. A little child believes literally and completely.

Literal, almost word-for-word, renderings:

A Faithful Version	Then they brought to Him infants also, so that He might touch them; but when the disciples saw it, they rebuked them. But Jesus called them to Him and said, "Permit the little children to come to Me, and do not forbid them; for of such is the kingdom of God. Truly I say to you, whoever shall not receive the kingdom of God like a little child shall in no way enter into it."
Analytical-Literal Translation	And they were also bringing the young children to Him, so that He would be touching them, but the disciples having seen, rebuked them. But Jesus having summoned them, said, "Allow the young children to be coming to Me and stop forbidding them, for of such is the kingdom of God. "Positively, I say to you, whoever does not receive the kingdom of God like a young child shall by no means enter into it."
Charles Thomson NT	When they brought even little children to him that he might touch them, and his disciples observing it, rebuked them; Jesus thereupon having called the children to him, said, Suffer the children to come to me, and do not hinder them, for of such is the kingdom of God. Verily I say to you, Whosoever will not as a child receive the kingdom of God, he shall in no wise enter it.
Context Group Version	And they were bringing to him also their babies, that he should touch them: but when the apprentices saw it, they rebuked them. But Jesus called them to him, saying, Allow the little children to come to me, and don't forbid them: for to such belongs God's kingdom. Amen I say to you (pl), Whoever shall not receive God's kingdom as a little child, he shall in no way enter in it.
Far Above All Translation	Then they also brought some infants to him for him to touch, and when the disciples saw it they rebuked them. But Jesus called them along, and said, "Let the children come to me, and do not prevent them. For the kingdom of God is <i>constituted</i> of such. Truly, I say to you, whoever does not receive the kingdom of God as a little child will definitely not enter into it."
Modern English Version	Little Children Blessed They also brought infants to Him that He might touch them. When the disciples saw it, they rebuked them. But Jesus called them to Him and said, "Permit the little children to come to Me, and do not hinder them. For to such belongs the kingdom of God. Truly, I say to you, whoever will not receive the kingdom of God as a little child will in no wise enter it."
Modern Literal Version 2020	Now they were also bringing to him their babies, in-order-that he might touch them, but <i>after</i> the disciples saw it, they rebuked them. But Jesus, having called them <i>to him</i> , said, Allow ^o the young children to come to me and do ^o not forbid them; for* the kingdom of God is of such. Assuredly I am saying to you ^o , Whoever does not accept the kingdom of God like a <i>young</i> child, he should never enter into it.
Niobi Study Bible	Jesus Blesses Little Children And they brought unto Him also infants, that He would touch them; but when His disciples saw it, they rebuked them. But Jesus called them unto Him and said, "Suffer little children to come unto Me, and forbid them not, for of such is the Kingdom of God. Verily I say unto you, whosoever shall not receive the Kingdom of God as a little child shall in no wise enter therein."
Revised Young's Lit. Trans.	And they were bringing near also the babes, that he may touch them, and the disciples having seen did rebuke them, and Jesus having called them near, said, 'Suffer the little children to come unto me, and forbid them not, for of such is the

reign of God; verily I say to you, Whoever may not receive the reign of God as a little child, may not enter into it.'

The gist of this passage: Some people bring their little children to Jesus; and the disciples scold them for that. Jesus upbraids His disciples.

15-17

Luke 18:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prospherô (προσφέρω) [pronounced <i>pros-FER-oh</i>]	<i>to lead to, to bring [as an offering] (to, unto), to offer (unto, up), present unto, ; to bear towards, that is, to be tender (especially to God), to treat; to deal with, to do, put to</i>	3 rd person plural, imperfect active indicative	Strong's #4374
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
autô (αὐτῷ) [pronounced <i>ow-TOH</i>]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
kaí (καί) [pronounced <i>kí</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
ta (τά) [pronounced <i>taw</i>]	<i>the; to this, towards that</i>	neuter plural definite article; accusative case	Strong's #3588
brephos (βρέφος) [pronounced <i>BREHF-oss</i>]	<i>an unborn child, embryo, a foetus; a new-born child, an infant, a babe</i>	neuter plural noun; accusative case	Strong's #1025
hina (ἵνα) [pronounced <i>HEE-na</i>]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
autôn (αὐτῶν) [pronounced <i>ow-TOHN</i>]	<i>their, theirs; of them; from them; same</i>	3 rd person neuter plural personal pronoun; ablative/genitive case	Strong's #846
haptomai (ἅπτομαι) [pronounced <i>HAHP-toh-mai</i>]	<i>to touch; to attach oneself to, to fasten one's self to, adhere to, cling to; to have carnal intercourse with, to cohabit with</i>	3 rd person singular, present middle subjunctive	Strong's #680

Translation: The [people] were bringing [their] infants to Jesus [lit., to Him] that He might touch them.

This is interesting to me because, we are about 3 years into the public ministry of the Lord, and I would have thought people would have brought their children to Him earlier. We don't know how this happened, or why it

began to occur as sort of a movement (where 3 or more parents began to bring their children to the Lord), but, point in fact, they did.

Another question occurs to me, *what of the efficacy of the Lord's touch? What is being accomplished here?* Some children are born with childhood diseases which have not yet manifested. Could a parent hope that Jesus might, by touching their child, insure that the child is healthy? Certainly, there is some sort of a good luck concept here, but this is based upon believing in the Lord.

Most importantly, the parent will talk to his child, weeks later, months later and even years later; and tell them about how they directly met and touched the Lord and interacted with the Lord. A person who does this is presenting, to some degree, the **gospel message** to their child (or reinforcing the gospel).

Luke 18:15b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eidô (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 plural, aorist active participle; nominative case	Strong's #1492
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
mathêtês (μαθητής) [pronounced math-ay-TAYÇ]	<i>disciple, a learner, pupil, student, follower</i>	masculine plural noun; nominative case	Strong's #3101
epitimaô (ἐπιτιμάω) [pronounced eh-p-ee-tee-MAH-oh]	<i>to rebuke; to admonish; to charge; to censure; to forbid</i>	3 rd person plural, imperfect active indicative	Strong's #2008
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>in them, by them; to them, for them; by means of them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: When [His] disciples saw [this happening], they forbid them [to bring their children to Him].

His disciples looked over this situation, and I guess saw themselves as the doorkeepers. Or, as a president may have a chief-of-staff, to limit whatever meetings they deem unimportant to the president. This is not the only time that something like this will take place. As the Lord moves toward Jerusalem, it will become increasingly difficult to gain an audience with Him (recall that the Lord's mother and His half-brothers had some difficulty seeing Him; maybe that was Luke 8?).

The disciples considered what was going on and, I suppose thought, "What could these kids get out of this. Many of them are too young to appreciate who Jesus is." So they decided to put a halt to these meetings.

Luke 18:15 The [people] were bringing [their] infants to Jesus [lit., to Him] that He might touch them. When [His] disciples saw [this happening], they forbid them [to bring their children to Him]. (Kukis mostly literal translation)

Luke 18:16a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424
This is the first occurrence of the name of Jesus in this chapter.			
proskaleomai (προσκαλέομαι) [pronounced pros-kal-EH-om-ahee]	<i>to call toward oneself, to summon, to invite, to call (for, to, unto)</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #4341
auta (αὐτά) [pronounced ow-TAH]	<i>them, to them, toward them; same</i>	3 rd person neuter plural personal pronoun; accusative case	Strong's #846
This word is in brackets in the Westcott Hort text. It is found in the Scrivener Textus Receptus and in the Robinson-Pierpont Greek text.			

Translation: Jesus then summoned His disciples [lit., them],...

Jesus, of course, notices what is happening and He summons His disciples.

It appears that Jesus is going to contradict His disciples, but he is going to do this privately. He is not going to brace them publically. This is not something which is clear and unequivocal, that His disciples should have been able to understand.

Luke 18:16b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légô (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine singular, present active participle, nominative case	Strong's #3004
aphíēmi (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 nd person plural, aorist active imperative	Strong's #863

Luke 18:16b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ta (τά) [pronounced <i>taw</i>]	<i>the; to this, towards that</i>	neuter plural definite article; accusative case	Strong's #3588
paidion (παιδίον) [pronounced <i>pi-DEE-on</i>]	<i>a young child, little boy or girl; infant, children, little ones</i>	neuter plural noun, accusative case	Strong's #3813
érchomai (ἔρχομαι) [pronounced <i>AIR-khoh-my</i>]	<i>going, coming (in a great variety of applications, literally and figuratively); the ones accompanying; appearing; bringing, those entering</i>	present (deponent) middle/passive infinitive	Strong's #2064
prós (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
me (μέ) [pronounced <i>meh</i>]	<i>I, me, my, mine</i>	1 st person personal pronoun; accusative case	Strong's #3165; a shorter (and probably original) form of #1691

Translation: ...saying, "Allow the children to come directly to Me;..."

First of all, Jesus tells them to allow the children to come to Him. "You don't need to act as intermediaries to keep the children away."

Luke 18:16c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
mē (μή) [pronounced <i>may</i>]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
kôluô (κωλύω) [pronounced <i>koh-LOO-oh</i>]	<i>hinder, prevent (by word or deed), forbid; withhold a thing from anyone; deny or refuse one a thing</i>	2 nd person plural, present active imperative	Strong's #2967
auta (αὐτά) [pronounced <i>ow-TAH</i>]	<i>them, to them, toward them; same</i>	3 rd person neuter plural personal pronoun; accusative case	Strong's #846

Translation: ...do not hinder them,...

Jesus tells His disciples not to hinder the children coming to Him.

Luke 18:16d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tôn (τῶν) [pronounced tohn]	<i>the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	neuter plural definite article; genitive and ablative cases	Strong's #3588
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
τοιούτος (τοιοῦτος) [pronounced toy-OO-toss]	<i>such as this, of this kind or sort, this thing</i>	neuter plural adjective, genitive/ablative case	Strong's #5108
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
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-Ī-ah]	<i>kingdom, rule, reign; royalty; a realm (literally or figuratively)</i>	feminine singular noun; nominative case	Strong's #932
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: ...for of them [or, their sort] is the kingdom of God.

Jesus then associates the children with the **kingdom of God**. This would have been an odd thing for Him to say; and His disciples likely wondered, "What exactly is this relationship? How exactly do we associate this children with the Kingdom of God?"

Luke 18:16 Jesus then summoned His disciples [lit., them], saying, "Allow the children to come directly to Me; do not hinder them, for of them [or, their sort] is the kingdom of God. (Kukis mostly literal translation)

Luke 18:17a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
amên (ἀμήν) [pronounced am-ANE]	<i>firm; metaphorically faithful; verily, amen; at the beginning of a discourse: surely, truly, of a truth; point of doctrine; at the end - so it is, so be it, may it be fulfilled; I believe it</i>	transliterated from the Hebrew; indeclinable particle	Strong's #281
légō (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	1 st person singular, present active indicative	Strong's #3004
humin (ὑμῖν) [pronounced hoo-MEEN]	<i>you [all]; in you; to you; in you; by you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771

Translation: Point of doctrine I communicate to you:...

Jesus, anticipating their questions, is going to communicate a point of doctrine to them.

Luke 18:17b			
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
án (ὅν) [pronounced ahn]	<i>whomever, whichever, whatever; (what-, where-, wither-, who-) ever</i>	particle often found with the relative pronoun	Strong's #302
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
dechomai (δέχομαι) [pronounced DEKH-om-ahēe]	<i>to receive, to accept; to take</i>	3 rd person singular, aorist (deponent) middle subjunctive	Strong's #1209
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)
basileia (βασιλεία) [pronounced bas-il-ī-ah]	<i>kingdom, rule, reign; royalty; a realm (literally or figuratively)</i>	feminine singular noun; accusative case	Strong's #932
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

Luke 18:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
hōs (ὡς) [pronounced <i>hohç</i>]	<i>like, as; how; about; in such a way; even as</i>	comparative particle	Strong's #5613
paidion (παιδίον) [pronounced <i>pi-DEE-on</i>]	<i>a young child, little boy or girl; infant, children, little ones</i>	neuter singular noun, nominative case	Strong's #3813
ou (οὐ) [pronounced <i>oo</i>]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
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
eiserchomai (εἰσερχομαι) [pronounced <i>ice-ER-khom-ah-ee</i>]	<i>to enter [in]; to go in [through]; to come in [through]</i>	3 rd person singular, aorist active subjunctive	Strong's #1525
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
autên (αὐτήν) [pronounced <i>ow-TAYN</i>]	<i>her, to her, towards her; it; same</i>	3 rd person feminine singular pronoun, accusative case	Strong's #846

Translation: ...whoever does not receive the kingdom of God as a child [would], he will not ever enter into it.”

A person must receive the kingdom of God just as a child would. The child's way of understanding the world is by faith. Someone tells the child something and they believe them (usually, the parent teaches and guides the child, and the child believes his parents). They hear Who Jesus is, and they believe it. They hear something about the kingdom of God and they believe it.

This is the only way for a person to come into the kingdom of God. It must happen by faith. A person must become like a child, whose only system of perception is faith, and have a child-like faith in the Lord.

Luke 18:17 Point of doctrine I communicate to you: whoever does not receive the kingdom of God as a child [would], he will not ever enter into it.” (Kukis mostly literal translation)

Luke 18:15–17 The [people] were bringing [their] infants to Jesus [lit., to Him] that He might touch them. When [His] disciples saw [this happening], they forbid them [to bring their children to Him]. Jesus then summoned His disciples [lit., them], saying, “Allow the children to come directly to Me; do not hinder them, for of them [or, their sort] is the kingdom of God. Point of doctrine I communicate to you: whoever does not receive the kingdom of God as a child [would], he will not ever enter into it.” (Kukis mostly literal translation)

Luke 18:15–17 The disciples happened to notice that many people were bringing their children to the Lord so that He might touch them and say something to them. His disciples were concerned that this was a trivial thing for the

Lord to deal with, so they told the parents to stop doing this. Jesus, aware of what had taken place, summoned His disciples, and said to them, "Allow the children to come directly to Me; stop hindering them; because of them is the kingdom of God. Let me communicate this important point of doctrine to you: whoever does not receive the kingdom of God as a child would, that person will not enter into it." (Kukis paraphrase)

It is at this point in Luke 18 that we begin to have several sets of parallel passages. We have not seen this since Luke 9.

The ESV; capitalized will be used below:

Comparing Luke 18:15–17 with Matthew and Mark

Matthew 19:13–15	Mark 10:13–17	Luke 18:15–17	Commentary
Matthew 19:13 Then children were brought to Him that He might lay His hands on them and pray. The disciples rebuked the people,...	Mark 10:13 And they were bringing children to Him that He might touch them, and the disciples rebuked them.	Luke 18:15 Now they were bringing even infants to Him that He might touch them. And when the disciples saw it, they rebuked them.	Touching the children meant for the Lord to lay his hands upon them and pray.
Matthew 19:14 ...but Jesus said, "Let the little children come to Me and do not hinder them, for to such belongs the kingdom of heaven."	Mark 10:14 But when Jesus saw it, he was indignant and said to them, "Let the children come to Me; do not hinder them, for to such belongs the kingdom of God.	Luke 18:16 But Jesus called them to him, saying, "Let the children come to Me, and do not hinder them, for to such belongs the kingdom of God.	This extended quotation appears to be word-for-word.
	Mark 10:15 Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it."	Luke 18:17 Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it."	Mark and Luke continue with the words of Jesus.
Matthew 19:15 And He laid His hands on them and went away.	Mark 10:16 And He took them in His arms and blessed them, laying His hands on them.		Matthew and Mark note that, after saying these things, Jesus laid His hands on the children and blessed them.

Even though I have compared quite a number of passages, I still wonder if any later author, like Luke, copied from Matthew or Mark. Are we dealing with independent accounts here or has Luke at least placed this story based upon where it is found in Matthew and Mark?

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Jesus' Conversation with the Rich Young Ruler

Matthew 19:16-22; Mark 10:17-22

Many believe this narrative to be parallel to Matt. 19:16-30; Mark 10:17-31.

Interestingly enough, the people around Jesus twice try to limit personal contact with the Lord. Prior to this, people were bringing their children to Jesus, and the disciples tried to stop this. Jesus uses this to teach them about faith and the Kingdom of God.

At the end of this chapter, a blind beggar calls out to the Lord, and the followers of Jesus appear to shut him down. The man yells all the louder and Jesus speaks to him.

But here, Jesus speaks with a rich young ruler, and the disciples do not appear to discourage this particular contact. This suggests that the Lord's disciples were prone to make judgments based upon superficial things.

And questions a certain one Him, a ruler, saying, "Teacher good, what, having done, life eternal I will be an heir to?"

Luke
18:18

A certain ruler questioned Jesus [lit., Him], saying, "Good teacher, how will I inherit eternal life, having done [what I have done]?"

A certain ruler came up to Jesus and questioned Him, saying, "Good teacher, given the (good) life I have led, how will I inherit eternal life?"

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And questions a certain one Him, a ruler, saying, "Teacher good, what, having done, life eternal I will be an heir to?"
Complete Apostles' Bible	Now a certain ruler asked Him, saying, "Good Teacher, what shall I do to inherit eternal life?"
Douay-Rheims 1899 (Amer.)	And a certain ruler asked him, saying: Good master, what shall I do to possess everlasting life?
Holy Aramaic Scriptures	And one from the rulers asked Him and said unto Him, "Malphana taba {Good teacher}, what must I do so that I might inherit life that is eternal?"
James Murdock's Syriac NT	And one of the chiefs asked him, and said to him: Good Teacher, what shall I do, that I may inherit eternal life?
Original Aramaic NT	And one who was a nobleman came to him and said to him, "Good teacher, what shall I do to inherit eternal life?"
Lamsa Peshitta (Syriac)	And one who was a nobleman asked him and said to him, "Good teacher, what shall I do to inherit eternal life?"

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And a certain ruler put a question to him, saying, Good Master, what have I to do so that I may have eternal life?
Bible in Worldwide English Easy English	A ruler asked Jesus, Good Teacher, what must I do so that I will live for ever? Jesus meets a rich ruler A Jewish ruler came to Jesus and asked him, 'Good Teacher, what must I do so that I can live with God for ever?'
Easy-to-Read Version–2008	A religious leader asked Jesus, "Good Teacher, what must I do to get eternal life?"
God's Word™	An official asked Jesus, "Good Teacher, what must I do to inherit eternal life?"
Good News Bible (TEV)	A Jewish leader asked Jesus, "Good Teacher, what must I do to receive eternal life?"
J. B. Phillips	Jesus and riches

	Then one of the Jewish rulers put this question to him, "Master, I know that you are good; tell me, please, what must I do to be sure of eternal life?"
<i>The Message</i>	The Rich Official One day one of the local officials asked him, "Good Teacher, what must I do to deserve eternal life?"
NIRV	Rich People and the Kingdom of God A certain ruler asked Jesus a question. "Good teacher," he said, "what must I do to receive eternal life?"
New Life Version	Jesus Teaches about Keeping the Law A leader of the people asked Jesus, "Good Teacher, what must I do to have life that lasts forever?"

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

Casual English Bible	JESUS TELLS A RICH OFFICIAL TO GO BROKE An official[3] came to Jesus with a question: "Good Teacher, what do I have to do to make sure I get to live forever?" ³ 18:18The Greek word, archon, refers to someone in a leadership position – such as a prince, a city leader, or a ruler.
Contemporary English V.	An important man asked Jesus, "Good Teacher, what must I do to have eternal life?"
The Living Bible	Once a Jewish religious leader asked him this question: "Good sir, what shall I do to get to heaven?"
New Berkeley Version New Living Translation	The Rich Man Once a religious leader asked Jesus this question: "Good Teacher, what should I do to inherit eternal life?"
The Passion Translation	One day a wealthy Jewish nobleman of high standing posed this question to Jesus: "Wonderful Teacher, what must I do to be saved and receive eternal life?"
UnfoldingWord Simplified T.	Once a Jewish leader asked Jesus, "Good teacher, what must I do in order to have eternal life?"
William's New Testament	Then a certain member of the council asked Him, "Good Teacher, what must I do to get possession of eternal life?"

Partially literal and partially paraphrased translations:

American English Bible	Then a certain ruler asked him: 'Good teacher, what must I do to inherit age-long life?'
Beck's American Translation Breakthrough Version	And a certain head person asked Him, saying, "Good teacher, what is it that after I do it, I will inherit life that spans all time?"
Common English Bible	A rich man's question A certain ruler asked Jesus, "Good Teacher, what must I do to obtain eternal life?"
New Advent (Knox) Bible	And one of the rulers asked him, Master, who art so good, what must I do to win eternal life?
NT for Everyone	There was a ruler who asked him, 'Good teacher, what must I do to inherit the life of the age to come?'
20 th Century New Testament	And one of the Presidents asked Jesus this question--"Good Teacher, what must I do if I am to gain Immortal Life?"

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	A powerful man then asked Jesus how he can attain eternal life.
Revised Ferrar-Fenton Bible	The Barrier of Wealth.

Free Bible Version	One of the nobles then asked Him, "Beneficent Teacher, what shall I do in order to secure everlasting life?"
God's Truth (Tyndale)	One of the rulers came to Jesus and asked him, Teacher, what do I have to do to inherit eternal life?"
Montgomery NT	And a certain ruler asked him saying: good master: what ought I to do, to obtain eternal life?
NIV, ©2011	A ruler put this question to him. "Good teacher, what shall I do to inherit eternal life?"
The Spoken English NT	The Rich and the Kingdom of God A certain ruler asked him, "Good teacher, what must I do to inherit eternal life?" <i>A Rich Leader Comes to Jesus (Mt. 19:16-30; Mk 10:17-31)</i>
Urim-Thummim Version	A leader asked Jesus, "Good teacher, what should I do to inherit eternal life?"
Weymouth New Testament	And a certain ruler asked him saying, Good Teacher, what will I do to inherit Age-Lasting Life?
Wikipedia Bible Project	The question was put to Him by a Ruler: "Good Rabbi, what shall I do to inherit the Life of the Ages?"
	One of the leaders came to Jesus and asked, Teacher, what do I need to do in order to receive eternal life?"

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Jesus and the rich ruler (Mk 10:17; Mt 19:16) A ruler asked Jesus, "Good master, what shall I do to inherit eternal life?"
The Heritage Bible	And a certain ruler asked him, saying, Inherently Good Teacher, what shall I do to inherit eternal life? Mt 19: 16-29; Mk 10: 17-30
New American Bible (2011)	The Rich Official. ⁱ An official asked him this question, "Good teacher, what must I do to inherit eternal life?" ^j i. [18:18–30] Mt 19:16–30; Mk 10:17–31. j. [18:18] 10:25.
New Catholic Bible	The Rich Young Man. ^[d] A certain ruler asked him, "Good Teacher, what must I do to inherit eternal life?" [d] A rich young man is animated by the desire for a more personal commitment, going beyond the simple observance of the ten commandments. However, he cannot resolve himself to the first radical gesture—giving up his possessions. The Christian community retained this example as a warning. Riches, as Luke often stresses, are an obstacle to salvation. In a life encumbered by riches, there is no place for the Lord. Yet the Lord fills to the brim whoever has the courage to prefer him to everything else. Such courage is the gift of God (see Lk 12:33).
New English Bible–1970	The Rich Young Man (borders of Samaria) [Lk.18.18-30 →] - Mt.19.16-30, Mk.10.17-31 A man of the ruling class put this question to him: 'Good Master, what must I do to win eternal life?'

Jewish/Hebrew Names Bibles:

Holy New Covenant Trans.	A rich leader asked Jesus, "Good Teacher, what must I do to get eternal life?"
Tree of Life Version	And a religious leader inquired of Yeshua, saying, "Good Teacher, what shall I do to inherit eternal life?"

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and asks Someone him Ruler Saying Teacher Good what? Making life continual [I] may inherit...
Alpha & Omega Bible	A RULER QUESTIONED HIM, SAYING, "PERFECT MASTER, WHAT SHALL I DO TO INHERIT ETERNAL LIFE?"
Awful Scroll Bible	Then a certain ruler asks-of him, speaking out, "Good teacher, what I being done, shall be lawfully-allotted everlasting life?"
Concordant Literal Version	And a certain chief inquires of Him, saying, "Good Teacher, by doing what should I enjoy the allotment of life eonian?"
exeGesés companion Bible	YAH SHUA ON ETERNAL LIFE And an arch asks him, wording, Good Doctor, What do I to inherit eternal life?.
Orthodox Jewish Bible	And a certain one of the manhigim (leaders, one of the wealthier Baale-Battishe Jews) questioned Rebbe, Melech HaMoshiach, saying, Mori HaTov (Good Teacher), what mitzvah must I do to inherit Chayyei Olam?
Rotherham's Emphasized B.	§ 70. The Rich Ruler: One thing Lacking. Mt. xix. 16–30; Mk. x. 17–31. And a certain [ruler] questioned him, saying— Good Teacher! [by doing what] shall I inherit life age-abiding?

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	The Rich Young Ruler A certain ruler asked Him, "Good Teacher [You who are essentially and morally good], what shall I do to inherit eternal life [that is, eternal salvation in the Messiah's kingdom]?"
An Understandable Version	Then a certain ruler [Note: This man was young and rich. See Matt. 19:16-22] asked Jesus, "Good Teacher, what should I do in order to inherit never ending life?"
The Expanded Bible	A Rich Man's Question A certain leader [ruler] asked Jesus, "Good Teacher, what must I do to have life forever [inherit eternal life]?"
Jonathan Mitchell NT	Then a certain ruler (or: chief; or: leading person of the ruling class) put a question to Him, saying, "Good teacher, by doing what can I be an heir of, and shall I proceed receiving an allotment in, eonian life (= life in the coming Age when the Messiah reigns; or: life which has the character and qualities of the Age; or: life in and for the ages)?"
P. Kretzmann Commentary	Verses 18-23 Denying All for Christ's Sake. The rich young ruler: And a certain ruler asked Him, saying, Good Master, what shall I do to inherit eternal life?
Syndein/Thieme	{The Wealthy Ruler} "And a certain ruler asked Him {Jesus}, " 'Good of intrinsic value' {agathos} Teacher {didaskalos}, {this is a very polite greeting to our Lord, but indicates he is not a believer at this point} by 'having done what single work' shall I inherit everlasting life?" {aionios zoe - when addressed toward God, this means eternal life - no beginning or end - but when addressed toward creatures it means everlasting life - a beginning but no ending} {Note: Agathos is the Greek word for the type of 'good' that is 'good' wherever it is found, and regardless the condition in which it is found. It is 'good in and by itself' - good of intrinsic value. Think of gold. If you found a chain of pure gold holding a rhinestone (an inexpensive and gaudy stone), the gold still has value. Drop a bar of gold in a pig sty and see if anyone will dig it out! Wherever gold is, it is considered valuable.}

Translation for Translators	Jesus taught that rich people do not easily let God rule their lives. <i>Luke 18:18-30; Matthew 19:16-29; Mark 10:17-30</i> <i>A Jewish leader asked Jesus, "Good teacher, what shall I do in order to have eternal life?"</i>
The Voice	Public Official: Good Teacher, what do I need to do to inherit the life of the age to come?

Bible Translations with Many Footnotes:

Lexham Bible	<i>A Rich Young Man</i> And a certain ruler asked him, saying, "Good Teacher, by [*Here "by" is supplied as a component of the participle ("doing") which is understood as means] doing what will I inherit eternal life?"
NET Bible®	<i>The Wealthy Ruler</i> Now ⁵⁵ a certain ruler ⁵⁶ asked him, "Good teacher, what must I do to inherit eternal life?" ⁵⁷ ^{55tn} Here καί (kai) has been translated as "now" to indicate the transition to a new topic. ^{56sn} Only Luke states this man is a ruler (cf. the parallels in Matt 19:16-22 and Mark 10:17-22, where the questioner is described only as "someone"). He is probably a civic leader of some kind, a leader in the society. ^{57sn} The rich man wanted to know what he must do to inherit eternal life, but Jesus had just finished teaching that eternal life was not earned but simply received (18:17). See the similar question about inheriting eternal life in Luke 10:25.
Wilbur Pickering's New T.	<i>An upright, rich ruler</i> A certain ruler asked Him, saying, "Good teacher, what must I do to inherit eternal life?"

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	And a certain ruler questioned Him, saying, "Good Teacher, having done what will I inherit eternal life?"
Charles Thomson NT	When a certain chief asked him, saying, Good teacher, What shall I do that I may obtain everlasting life?.
Context Group Version	And a certain ruler asked him, saying, Good Teacher, what shall I do to inherit age-enduring life?
Far Above All Translation	Then a certain governor enquired with him, and asked, teacher, what must I do to inherit age-abiding life?"
Holy B. Improved Ed. (1912)	.
Literal New Testament	AND ASKED A CERTAIN HIM RULER, SAYING, TEACHER GOOD, WHAT HAVING DONE LIFE ETERNAL SHALL I INHERIT?
Literal Standard Version	And a certain ruler questioned Him, saying, teacher, what having done I inherit continuous life?
Modern Literal Version 2020	And a certain ruler asked him, saying, Good Teacher, by having practiced what, will I inherit everlasting life?
Niobi Study Bible	Jesus Counsels the Rich Young Ruler And a certain ruler asked Him, saying, "Good Master, what shall I do to inherit eternal life?"
Revised Young's Lit. Trans.	And a certain ruler questioned him, saying, 'Good teacher, what having done -- shall I inherit life age-during?'

The gist of this passage: A young official comes up to Jesus asking just what he must do in order to receive eternal life.

Luke 18:18a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
επερωτάω (ἐπερωτάω) [pronounced <i>ep-er-o-AH-oh</i>]	<i>to question, to ask for, to inquire, to seek; to ask (after, questions), to demand, to desire</i>	3 rd person singular, aorist active indicative	Strong's #1905
τίς (τις) [pronounced <i>tihç</i>]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	enclitic, indefinite pronoun; masculine singular adjective	Strong's #5100
αὐτόν (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
ἀρχὼν (ἄρχων, ἄρχοντος, ὁ) [pronounced <i>AHR-khohn</i>]	<i>ruler, commander, chief, leader, first-in-rank; prince, magistrate</i>	masculine singular noun; accusative case	Strong's #758 (present participle of Strong's #757)

Translation: A certain ruler questioned Jesus [lit., *Him*], saying,...

This ruler is often called the *rich young ruler*, although I do not believe that terminology is found in any of the gospels, except for in some of the subtitles (which is not the actual Biblical text). That he is rich is found out at the end of the 3 narratives which record this event. That he is young is found only in Matthew (Matt. 19:18).

There were apparently times when Jesus was not praying (which He primarily did alone) and not teaching. Throughout the 4 biographies, there are instances of certain men speaking to Jesus. In some of these cases, it is not clear whether these men were able to approach the Lord privately, or whether these conversations were held in a public forum.

I take this to indicate that the ruler saw Jesus as an important teacher, and that he looks to cover all his bases. "Let me just check in here and find out what this Man has to say to me." However, something will happen that will suggest that Jesus is more to him than just another expert.

There is the possibility that this man came to Jesus because he could sense a kinship. They were both young (relatively speaking) and they both butted heads with the older establishment (I am making this assumption about the rich young ruler).

Luke 18:18b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine singular, present active participle, nominative case	Strong's #3004
didaskalos (διδάσκαλος) [pronounced did-AS-kal-oss]	<i>teacher, instructor; doctor, master</i>	masculine singular noun; vocative	Strong's #1320
agathos (ἀγαθός) [pronounced ag-ath-OSS]	<i>good (of intrinsic value), benefit, well; of good constitution or nature; useful, salutary; pleasant, agreeable, joyful, happy; excellent, distinguished; upright, honourable</i>	masculine singular adjective; vocative	Strong's #18

Translation: ...“Good teacher,...

He first addresses Jesus as *good Teacher*. Jesus will seize upon this point first.

The word that Jesus will seize upon is agathos (ἀγαθός) [pronounced ag-ath-OSS], which means, *good (of intrinsic value), benefit, well; of good constitution or nature; useful, salutary; pleasant, agreeable, joyful, happy; excellent, distinguished; upright, honourable*. Strong's #18.

This man, perhaps simply by being polite, has seized upon an important aspect of the Lord's character. He is a truly good, of intrinsic value, teacher. There is no other teacher that this man may have spoken to who can make this claim (although the man may have addressed every teacher as *good teacher*).

Obviously, no other teacher has made any issue out of the word *good*.

Luke 18:18c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tina (τίνα) [pronounced TEE-nah]; ti (τί) [pronounced tee]	<i>in whom, by whom, to what [one], in which, how; whether, why</i>	masculine singular interrogative pronoun; accusative case	Strong's #5101
poieō (ποιέω) [pronounced poi-EH-oh]	<i>doing, making, constructing, producing; the one carrying out, those executing [a plan, an intention]; practicing; acting</i>	masculine singular, aorist active participle; nominative case	Strong's #4160
zôê (ζωή) [pronounced dzoh-AY]	<i>life; living, state of being</i>	feminine singular noun, accusative case	Strong's #2222

Luke 18:18c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aiōnios (αἰώνιος) [pronounced ahee-OH-nee-oss]	<i>eternal, forever, everlasting; perpetual (also used of past time, or past and future as well)</i>	feminine singular adjective, accusative case	Strong's #166
klêronomeô (κληρονομέω) [pronounced klay-ron-om-EH-oh]	<i>to be an heir to (literally or figuratively), to inherit, to receive an inheritance</i>	1 st person singular, future active indicative (or aorist active subjunctive)	Strong's #2816

Translation: ...how will I inherit eternal life, having done [what I have done]?"

This ruler does not simply ask, *what might I do to inherit eternal life?* That would seem to me to involve a subjective verb rather than a participle, followed by an infinitive. *To do* is an aorist active participle; and it is possible that the verb *to inherit* is a subjunctive mood; but I think, rather, that this is the future tense.

It is possible that this man is speaking using classical Greek syntax, given his status in life. I don't know if that would help to better explain how he is asking this question.

This final phrase/question is difficult to grasp. It sounds, in some ways, as if this man is concerned about what he has done in his life and whether or not he is still able to inherit eternal life.

However, I do not believe this to be the thrust of this man's question. I think he refers back to his life and deeds as positive things which have accrued to him. He will certainly try to justify himself before Jesus during their conversation.

Luke 18:18 **A certain ruler questioned Jesus [lit., Him], saying, "Good teacher, how will I inherit eternal life, having done [what I have done]?"** (Kukis mostly literal translation)

Now, you or I might have quickly seized on the verb *to do* and want to tell this man, "There is nothing that you can *do* for your salvation." But Jesus does not go that route. Jesus does not say, you must believe in Me. But Jesus, instead, seizes upon the word *good*. By calling Jesus *good*, this man has almost seized upon the concept of Who Jesus is.

Luke 18:18 **A certain ruler came up to Jesus and questioned Him, saying, "Good teacher, given the (good) life I have led, how will I inherit eternal life?"** (Kukis paraphrase)

<p>But said to him the Jesus, "Why Me you say good? No one [is] good if not [= except] One, the God.</p>	<p>Luke 18:19</p>	<p>Jesus then said to him, "Why do you call Me good? [There is] no one [truly] good except One, [and that is] God.</p>
<p>Jesus first said to him, "Why did you just call Me good? Surely you realize that no one is good except God?"</p>		

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But said to him the Jesus, "Why Me you say good? No one [is] good if not [= <i>except</i>] One, the God.
Complete Apostles' Bible	So Jesus said to him, "Why do you call Me good? No one is good except One, that is, God. Holy Aramaic Scriptures
Douay-Rheims 1899 (Amer.) Holy Aramaic Scriptures	And Jesus said to him: Why dost thou call me good? None is good but God alone. Eshu {Yeshua} said unto him, "Why do you call Me "taba" {good}? There is no one taba {good}, except for One, Alaha {God}!
James Murdock's Syriac NT	Jesus said to him: Why callest thou me, good? For, there is none good, except one; God.
Original Aramaic NT	Yeshua said to him, "Why do you call me good? There is no one good except the one God."
Lamsa Peshitta (Syriac)	Yeshua said to him, "Why do you call me good? There is no one good except the one God."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Jesus said to him, Why do you say that I am good? No one is good, but only God.
Bible in Worldwide English Easy English	Jesus answered him, Why do you call me good? Only one is good, and that is God. Jesus asked him, "Why do you say that I am good? Only God is good. Nobody else.
Easy-to-Read Version–2008	.
Good News Bible (TEV) J. B. Phillips	"Why do you call me good?" Jesus asked him. "No one is good except God alone. "I wonder why you call me good?" returned Jesus. "No one is good—only the one God.
<i>The Message</i>	Jesus said, "Why are you calling me good? No one is good—only God.
New Life Version	Jesus said to him, "Why do you call Me good? There is only One Who is good. That is God.

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

Casual English Bible	Jesus said, "Why do you call me good? Only God is good.[4] ⁴ 18:19It's unclear why Jesus bristles at being called good. Suggestions include that Jesus detected some insincere flattery, or perhaps Jesus was hinting that he really is good because he really is God. The goodness of God is a common theme in the Bible. For example: Chronicles 16:34, Psalm 25:8.
Contemporary English V. The Living Bible	Jesus said, "Why do you call me good? Only God is good. "Do you realize what you are saying when you call me 'good'?" Jesus asked him. "Only God is truly good, and no one else.
New Berkeley Version The Passion Translation	. Jesus answered, "Why would you call me wonderful when there is only one who is wonderful—and that is God alone?
UnfoldingWord Simplified T.	Jesus said to him, "Why do you call me good? God is the only one who is truly good!.
William's New Testament	Jesus said to him, "Why do you call me perfectly good? No one is perfectly good but God Himself.

Partially literal and partially paraphrased translations:

American English Bible	But Jesus asked him: "Why are you calling me good? Nobody's good except One... The God!
Beck's American Translation	.

Breakthrough Version Jesus said to him, "Why are you saying I am good? No one is good except One, God.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation Jesus responded, "Why do you call me good? No one is good except one, God the Father".

Revised Ferrar-Fenton Bible "Why do you call Me beneficent?" said Jesus in reply; "One alone is beneficent—God Himself.

Free Bible Version "Why do you call me good?" Jesus replied. "No one is good, only God.

International Standard V "Why do you call me good?" Jesus asked him. "Nobody is good except for one—God.

The Spoken English NT But Jesus said to him, "Why are you saying I'm good? Nobody's good except the One God.

Urim-Thummim Version Jesus replied to him, *Why do you call me good? none are good, except one, that is Elohim.*

Weymouth New Testament "Why do you call me good?" replied Jesus; "there is no one good but One, namely God.

Wikipedia Bible Project "Why do you call me good?" Jesus replied. "Nobody's good, except God.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Jesus said to him, "Why do you call me good? No one is good but God alone. 10:25-28; Mt 19:20

The Heritage Bible And Jesus said to him, Why do you say to me, Inherently Good? Absolutely not one is inherently good, except one, God.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Yeshua said to him, "Why are you calling me good? No one is good but God!

Hebraic Roots Bible But Yahshua said to him, Why do you say Me to be good? No one is good, except One: YAHWEH.

Holy New Covenant Trans. Jesus asked him, "Why did you call me 'good'? Only God is good!.

The Scriptures 2009 So עשוהי said to him, "Why do you call Me good? No one is good except One – Elohim.

Weird English, 𐤀𐤋𐤁 English, Anachronistic English Translations:

Accurate New Testament ... says but [to] him The Jesus why? me [You] say begood No [One] Good if not One The God Good...

Alpha & Omega Bible AND JESUS SAID TO HIM, "WHY DO YOU CALL ME PERFECT? NO ONE IS PERFECT EXCEPT THEOS (*The Alpha & Omega*) ALONE. †(See note on Matt. 19:17) †(Jesus was perfect which confirms that He is Theos, for all man has sinned. Matt. 20:15, 2Cor. 5:21, Heb. 4:15; Heb. 9:14, 1Peter 1:19; 1Peter 2:22. He did not deny being perfect. He was only attempting to get the man to think upon his words about why/how he was recognizing Jesus as being perfect. Notice also in verse 21, Jesus did not say it was impossible to become perfect, but rather gave him the instructions on how to achieve it, by putting others first and especially by putting Jesus first and following Him. Matt. 5:48, Heb. 12:23. 2Cor. 7:1. 1Peter 1:16. 1Jn. 3:4 to 1Jn. 3:10)

Awful Scroll Bible Therewith Deliverance-of-Jah said to him, "Why do you call me good? There is yet-not-one good, if-not the one God.

Concordant Literal Version Now Jesus said to him, "Why are you terming Me good? No one is good except One, God."

exeGesés companion Bible	And Yah Shua says to him, Why word you me good? None is good, except one - Elohim.
Orthodox Jewish Bible	And Rebbe Melech HaMoshiach said to him, Why do you call me tov? No one is tov except Hashem alone, nu?
Rotherham's Emphasized B.	But Jesus said to him— [Why] callest thou me [good]? [None] is good [save one]—[God].

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Jesus said to him, "Why do you call Me good? No one is [essentially and morally] good except God alone.
The Expanded Bible	Jesus said to him, "Why do you call me good? ·Only God is good [^L No one is good except one—God; ^C Jesus is not denying his own divinity, but is challenging the man's understanding of goodness].
Jonathan Mitchell NT	So Jesus said to him, "Why do you now say [of] Me, 'good'? Not even one person [is] good, except One God!
Syndein/Thieme	``Now Jesus said to him, "Why are you calling Me 'good of intrinsic value' {agathis}? No one is 'good of intrinsic value' . . . except God alone. {Note: This is the same as His righteousness. 'Your righteousnesses are as filthy rags (to be polite - literally is worse than this) in the eyes of God'. Only His righteousness has value wherever it is found. So, at salvation, we are imputed with His righteousness - and even though it is found in the 'pig sty' (us), it still has value. WE have no ability to produce 'divine good of intrinsic value' . . . only God can do that - through us - if we prepare ourselves through study - and voluntarily permit Him to do so!}
Translation for Translators	Jesus said to him, "Only God is good! No one else is good! So you(sg) should consider carefully what you are implying by calling me good!//Do you realize that you are implying that I am God by calling me good? [RHQ]
The Voice	Jesus: Why did you just call Me good? No one is good but God—only God.

Bible Translations with Many Footnotes:

NET Bible®	Jesus ⁵⁸ said to him, "Why do you call me good?" ⁵⁹ No one is good except God alone. ^{58tn} Grk "And Jesus." Here καί (kai) has not been translated because of differences between Greek and English style. ^{59sn} Jesus' response, Why do you call me good?, was designed to cause the ruler to stop and think for a moment about who Jesus really was. The following statement No one is good except God alone seems to point the man in the direction of Jesus' essential nature and the demands which logically follow on the man for having said it.
Wilbur Pickering's New T.	So Jesus said to him: "Why do you call me good? No one is good except one—God. ⁴ (4) Jesus is not denying that He is good, but the man is not addressing Him as God. Had the man done so, there would have been no objection.

Literal, almost word-for-word, renderings:

An Understandable Version	Jesus answered him, "Why do you call me 'good'? No one is good except God only.
Analytical-Literal Translation	But Jesus said to him, "Why do you call Me good? No one [is] good except One—God.
Bond Slave Version	And Jesus said to him, Why call you me good? none is good, save one, that is, God.

Green's Literal Translation	But Jesus said to him, Why do you say Me to be good? No one is good, except One: God.
Literal New Testament	SAID BUT TO HIM JESUS, WHY ME CALLEST THOU GOOD? NO ONE [IS] GOOD EXCEPT ONE, GOD.
Modern Literal Version 2020	.
New American Standard	But Jesus said to him, "Why do you call Me good [e., morally, inherently good]? No one is good [e., morally, inherently good] except God alone.
New Matthew Bible	Jesus said to him, "Why do you call Me good? No one is good, except God alone
Revised Young's Lit. Trans.	And Jesus said to him, 'Why me do you call good? no one is good, except One -- God;...

The gist of this passage: Jesus asks the young ruler why he called Jesus *good*?

Luke 18:19a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epô (ἐπὼ) [pronounced EHP-oh]	to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell	3 rd person singular, aorist active indicative	Strong's #2036
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong's #1161
autô (αὐτῷ) [pronounced ow-TOH]	in him, by him, to him; for him; by means of him; same	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
ho (ὁ) [pronounced hoh]	the; this, that; who, which	definite article for a masculine singular noun, nominative case	Strong's #3588
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	Jehovah is salvation; transliterated Jesus, Joshua	proper singular noun, genitive/ablative case	Strong's #2424

Translation: Jesus then said to him,...

From other passages, it appears that this man expects to have his goodness affirmed. He wants to hear from Jesus, "If anyone has eternal life, then it is you." Perhaps Jesus will recognize this early on into their conversation.

Jesus does what the ruler hopes—he wants to have a conversation with the Lord, and explore this. The meeting of two great moral minds, as it were. The ruler, after all, has not disparaged Jesus. He in fact called Jesus *good*. But that is what Jesus will first object to.

Luke 18:19b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ti (τί) [pronounced <i>tee</i>]	<i>in whom, by whom, to what [one], in which, how; whether, why</i>	neuter singular interrogative pronoun; accusative case	Strong's #5101
me (μέ) [pronounced <i>meh</i>]	<i>I, me, my, mine</i>	1 st person personal pronoun; accusative case	Strong's #3165; a shorter (and probably original) form of #1691
légō (λέγω) [pronounced <i>LEH-goh</i>]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	2 nd person singular, present active indicative	Strong's #3004
agathos (ἀγαθός) [pronounced <i>ag-ath-OSS</i>]	<i>good, benefit, well; of good constitution or nature; useful, salutary; pleasant, agreeable, joyful, happy; excellent, distinguished; upright, honourable</i>	masculine singular adjective; accusative case	Strong's #18

Translation: ...“Why do you call Me good?”

Jesus asks this ruler, “Why on earth would you call Me good?”

No doubt, this knocked the ruler back on his heels. Aren't they simply two good, decent people having a conversation? Jesus is, in fact, good. He has no sin. But this very moral man before him has a sin nature; and has committed personal sins.

Luke 18:19c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oudeís (οὐδείς, οὐδεμία, οὐδέν) [pronounced <i>oo-DICE, oo-deh-MEE-ah; oo-DEHN</i>]	<i>no, no one, none, not one, nothing, not a thing; not in any respect, in no way, not in any way; an invalid, senseless, useless matter;</i>	masculine singular adjective; used as an absolute denial; emphatic negation; designates exclusivity; nominative case	Strong's #3762
agathos (ἀγαθός) [pronounced <i>ag-ath-OSS</i>]	<i>good, benefit, well; of good constitution or nature; useful, salutary; pleasant, agreeable, joyful, happy; excellent, distinguished; upright, honourable</i>	masculine singular adjective; nominative case	Strong's #18
ei (εἰ) [pronounced <i>I</i>]	<i>if; whether; that; though</i>	conditional conjunction	Strong's #1487
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

Together, these two particles mean, *nevertheless, only not, except*. Literally, these words mean, *if not*.

Luke 18:19c			
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, nominative case	Strong's #1520
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316

Translation: [There is] no one [truly] good except One, [and that is] God.

Jesus begins this statement with the word *oudeís* (οὐδεῖς, οὐδεμία, οὐδέν) [pronounced *oo-DICE*, *oo-deh-MEE-ah*; *oo-DEHN*], which is an emphatic negation and it designates exclusivity. Strong's #3762. "There is no one who is good—no one at all, except for God—no exceptions."

Jesus does not deny that He Himself is good; but he firmly states that there is no one good except for God.

Luke 18:19 Jesus then said to him, "Why do you call Me good? [There is] no one [truly] good except One, [and that is] God. (Kukis mostly literal translation)

Luke 18:19 Jesus first said to him, "Why did you just call Me good? Surely you realize that no one is good except God? (Kukis paraphrase)

<p>The commandments you have known: you should not commit adultery, you ought not murder, you ought not steal, you should not bear false testimony, you will keep on honoring the father of yours and the mother."</p>	<p>Luke 18:20</p>	<p>You have known [these] commandments [in the past, with results that continue]: you should not commit adultery, you ought not murder, you ought not steal, you should not bear false testimony, and you will continue to give honor to your mother and father."</p>
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You certainly know the basic commandments: you will not cheat on your wife, you will not murder anyone, you will not steal from anyone, you will not lie in court, and, especially, you will continue to give honor to your parents."

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) The commandments you have known: you should not commit adultery, you ought not murder, you ought not steal, you should not bear false testimony, you will keep on honoring the father of yours and the mother."

Complete Apostles' Bible	You know the commandments: 'Do not commit adultery,' 'Do not murder,' 'Do not steal,' 'Do not bear false witness,' 'Honor your father and your mother.' " Holy Aramaic Scriptures
Douay-Rheims 1899 (Amer.)	Thou knowest the commandments: Thou shalt not kill. Thou shalt not commit adultery: Thou shalt not steal: Thou shalt not bear false witness: Honour thy father and mother.
Holy Aramaic Scriptures	You know the commandments, you shall not kill, and shall not commit adultery, and shall not steal. You shall not testify false testimony. You must honor your father and your mother."
James Murdock's Syriac NT	Thou knowest the commandments: Thou shalt not kill; and thou shalt not commit adultery; and thou shalt not steal; and thou shalt not testify a false testimony; honor thy father and thy mother.
Original Aramaic NT	"You know the commandments: 'You shall not murder, You shall not commit adultery, You shall not steal, You shall not testify a false testimony, Honor your father and your mother.' ""*
Lamsa Peshitta (Syriac)	"You know the commandments: 'You shall not murder. You shall not commit adultery. You shall not steal. You shall not testify a false testimony. Honor your father and your mother.' "

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	You have knowledge of what the law says: Do not be untrue to your wife, Do not put anyone to death, Do not take what is not yours, Do not give false witness, Give honour to your father and mother.
Bible in Worldwide English	You know the laws, "Do not commit adultery. Do not take a man or woman who is not your husband or wife. Do not kill. Do not steal. Do not tell lies. Respect your father and your mother."
Easy English	You know God's rules: "Do not have sex with anyone who is not your wife. Do not kill anyone. Do not rob anyone. Do not say things that are not true about people. Love your father and your mother, and obey them." '
Easy-to-Read Version—2008	And you know his commands: "You must not commit adultery, you must not murder anyone, you must not steal, you must not tell lies about others, you must respect your father and mother"
God's Word™	You know the commandments: Never commit adultery. Never murder. Never steal. Never give false testimony. Honor your father and your mother."
Good News Bible (TEV)	You know the commandments: 'Do not commit adultery; do not commit murder; do not steal; do not accuse anyone falsely; respect your father and your mother.' "
<i>The Message</i>	You know the commandments, don't you? No illicit sex, no killing, no stealing, no lying, honor your father and mother."
New Life Version	You know the Laws. You must not do any sex sins. You must not kill another person. You must not steal. You must not tell a lie about someone else. Respect your father and your mother."

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

Casual English Bible	I presume you know the commandments: 'Don't commit adultery; Don't murder; Don't steal; Don't lie about people; Respect your father and mother.'"[5]
Contemporary English V.	⁵ 18:20 Jesus is reciting laws of Moses from Exodus 20:12-16; Deuteronomy 5:16-20. You know the commandments: 'Be faithful in marriage. Do not murder. Do not steal. Do not tell lies about others. Respect your father and mother.' "
The Living Bible	"But as to your question, you know what the Ten Commandments say—don't commit adultery, don't murder, don't steal, don't lie, honor your parents, and so on."

New Berkeley Version New Living Translation	.
The Passion Translation	But to answer your question, you know the commandments: 'You must not commit adultery. You must not murder. You must not steal. You must not testify falsely. Honor your father and mother.' [Exod 20:12-16; Deut 5:16-20.]"
UnfoldingWord Simplified T.	You already know what is right and what the commandments teach: 'Do not commit adultery, do not murder, do not steal, do not lie, and respectfully honor your father and your mother.'"
William's New Testament	In answer to your question, certainly you know the commandments that God gave to Moses for us to obey: 'Do not commit adultery, do not murder anyone, do not steal, do not give a false report, honor your father and mother.'"
	You know the commandments: 'Do not commit adultery. Do not murder. Do not steal. Do not bear false witness. Practice honoring your father and mother.'"

Partially literal and partially paraphrased translations:

American English Bible	'You know the Commandments... Don't commit adultery, don't murder, don't steal, don't provide false testimony, honor your father and mother... '
Beck's American Translation Breakthrough Version	.
	You know the demands. You will not cheat on your spouse. You will not murder. You will not steal. You will not lie when you are a witness. Value your father and mother."
NT for Everyone	You know the commandments: Don't commit adultery, don't kill, don't steal, don't swear falsely, honour your father and mother.'
20 th Century New Testament	You know the commandments--'Do not commit adultery, Do not kill, Do not steal, Do not say what is false about others, Honor thy father and thy mother.'"

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	"You know the commandments: Honor your father and mother. Do not kill, steal, lie, or be unfaithful to your spouse". [Kukis note: the actual order here is quite important.]
Revised Ferrar-Fenton Bible God's Truth (Tyndale)	.
	You know the commandments: You shall not commit *advoutry: you shall not kill: you shall not steal: you shall not bear false witness: Honour your father and your mother. <small>*advoutry: prefix "a" meaning not or without, devout: devotion; plain hearted to God, being devoted to something or some one else. see James 2 for adultery</small>
International Standard V	You know the commandments: 'Never commit adultery. [Exod 20:14; Deut 5:18] Never murder. [Exod 20:13; Deut 5:17] Never steal. [Exod 20:15; Deut 5:19] Never give false testimony. [Exod 20:16; Deut 5:20] Honor your father and mother.' [Exod 20:12; Deut 5:16]
Weymouth New Testament	You know the Commandments: 'DO NOT COMMIT ADULTERY;' 'DO NOT MURDER;' 'DO NOT STEAL;' 'DO NOT LIE IN GIVING EVIDENCE;' 'HONOUR THY FATHER AND THY MOTHER.'"
Wikipedia Bible Project	You already know what the commandments say: don't commit adultery, don't kill, don't steal, don't commit perjury, honour your father and mother."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	You know the commandments: <i>Do not commit adultery, do not kill, do not steal, do not accuse falsely, honor your father and your mother.</i> " 20:12-16; Dt 5: 16-20
The Heritage Bible	You see the commandments, Do not commit adultery. Do not murder. Do not steal. Do not bear false witness. Honor your father and mother.

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible You know the *mitzvot* — ‘**Don’t commit adultery, don’t murder, don’t steal, don’t give false testimony, honor your father and mother, . . .**’” Exodus 20:12–13(16); Deuteronomy 5:16–17(20) [Kukis: I don’t know what the (16) and (20) are all about.
- Holy New Covenant Trans. But I will answer your question. You know the commands: must not commit unlawful sexual intercourse.’, ‘You must not commit murder.’, ‘You must not steal.’, ‘You must not lie.’, ‘You must honor and obey your father and mother...’”

Weird English, Old English, Anachronistic English Translations:

- Accurate New Testament ...the commands [You] have seen not [You] may adulterate not [You] may murder not [You] may steal not [You] may testify (falsely) honor! the father [of] you and the mother...
- Awful Scroll Bible (")You have perceived the objectives-from-among: 'You shall not be committed adultery a committing adulter, you shall not be murdered a murdering, you shall not be stolen a stealing, you shall not be given-false-witness a giving-false-witness, be honoring your father and your mother.' "
- Concordant Literal Version With the precepts you are acquainted: You should not be committing adultery. You should not be murdering. You should not be stealing. You should not be testifying falsely. Be honoring your father and your mother."
- exeGeses companion Bible You know the misvoth:
Adulterize not!
Murder not!
Steal not!
Pseudo witness not!
Honor your father and your mother!
- Orthodox Jewish Bible You have daas of the Mitzvot. LO TINAF, LO TIRTZACH, LO TIGNOV, LO TAANEH VREIACHAH ED SHAKER, KABEID ES AVICHA VES IMMECHAH. [SHEMOT 20:12-16; DEVARIM 5:16-20]
- Rotherham’s Emphasized B. [The commandments] thou knowest:—
Do not commit adultery,
Do not commit murder,
Do not steal,
Do not bear false witness,—
Honour thy father and mother.^d
^dExo. xx. 12–16; Deu. v. 16–20.

Expanded/Embellished Bibles:

- Jonathan Mitchell NT "You have seen and are thus acquainted with the implanted goal (impartation of the finished product within; inward directive; the mitzvot): 'You should not commit adultery. You should not commit murder. You should not steal. You should not give false evidence or bear false witness or testimony. Be habitually valuing and showing honor to your father and mother...'" [Ex. 20:12-13; Deut. 5:16-20]
- Syndein/Thieme ``You know/'perceive by study' {oida} the commandments:
Do not possibly 'commit adultery'/
"have unlawful intercourse with another's wife" {moicheuo}.
Do not possibly commit murder {phoneuo}.
Do not possibly 'steal without violence' {klepto}. {klepto - all stealing is a sin, but Jesus uses the form of stealing here that is the one without violence - the kleptomaniac}.

Do not possibly bear false witness. {pseudomartureo - lying is a sin in itself - but to lie in a court room setting can lead to bad judgments and even death - this commandment is prohibiting lying in court}.

{the above verbs are in the subjunctive mood - meaning this is only a possibility - it means that Jesus is not implying that this man does these things.}

Honor your father and mother {an order}."

Translation for Translators

But to answer your question, you (sg) know the commandments that God gave Moses. He commanded such things as 'do not commit adultery, do not commit murder, do not steal, do not testify falsely about what you have seen or heard, honor your father and mother.' "

The Voice

Jesus: You know what the Hebrew Scriptures command: "Do not commit adultery; do not murder; do not steal; do not bear false witness; honor your father and mother." [Exodus 20:12–16; Deuteronomy 5:16–20]

Bible Translations with Many Footnotes:

NET Bible®

You know the commandments: '**Do not commit adultery, do not murder, do not steal, do not give false testimony, honor your father and mother.**'"⁶⁰

^{60sn} A quotation from Exod 20:12-16 and Deut 5:16-20. Jesus cited the parts of the ten commandments that relate to how others should be treated.

The Spoken English NT

You know the commandments: Don't break your marriage vows, don't murder, don't steal, don't testify falsely against anyone, honor your father and mother."¹

¹ Exodus 20:12-16; Exodus 21:10; Leviticus 19:13; Deut. 5:16-20.

Wilbur Pickering's New T.

Literal, almost word-for-word, renderings:

An Understandable Version

You know the commandments: Do not be sexually unfaithful to your mate. Do not murder. Do not steal. Do not give false testimony. Show honor to your father and mother.

Analytical-Literal Translation

"The commandments you know: 'You shall not commit adultery; You shall not murder; You shall not steal; You shall not give false testimony; Honor your father and your mother.'" [Exod 20:12-16; Deut 5:16-20]

Literal Standard Version

And Jesus said to him, "Why do you call Me good? No one [is] good, except one—God; you have known the commands: You may not commit adultery, You may not murder, You may not steal, You may not bear false witness, Honor your father and your mother." V. 19 is included for context.

Modern Literal Version 2020

You know the commandments: 'Do not commit adultery. Do not murder. Do not steal. Do not falsely testify. Honor your father and your mother.' {Exo 20:12-16 & Deu 5:16-20.}

World English Bible

You know the commandments: 'Don't commit adultery,' 'Don't murder,' 'Don't steal,' 'Don't give false testimony,' 'Honor your father and your mother.'"

The gist of this passage:

Jesus runs through some of the commandments, but in order...until the final commandment.

Luke 18:20a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tas (τάς) [pronounced tahss]	the, to the, towards them	feminine plural definite article; accusative case	Strong's #3588

Luke 18:20a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
entolai (ἐντολαί) [pronounced <i>en-tol-ī</i>]	<i>orders, commands, charges, precepts, injunctions; those things which are prescribed to one by reason of his office; commandments</i>	feminine plural noun; dative, accusative case	Strong's #1785
eidō (εἶδω) [pronounced <i>ī-doh</i>]	<i>to see, to perceive, to discern, to know</i>	2 nd person singular, perfect active indicative	Strong's #1492

Translation: You have known [these] commandments [in the past, with results that continue]:...

Jesus first tells the ruler, you know the commandments.

Jesus is speaking to the ruler and He is naming some of the commandments, in order, #6–9, in order, sort of leading up to #10.

Jesus took a read on this guy. Was there more to their conversation? Was Jesus able to so clearly read him? I do not believe that Jesus accessed His Deity in order to do what He does here. But Jesus did not just cite miscellaneous commandments in any order.

When Jesus begins naming the Ten Commandments, He starts with the 6th. Perhaps the whole idea is, the first 4 are a given. It is a way of saying, “Hey, I can just look at you and observe your demeanor, to know that you follow the first 4 commandments perfectly.”

See the **Ten Commandments** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Luke 18:20b			
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
moicheuō (μοιχεύω) [pronounced <i>moy-KHYOO-oh</i>]	<i>to commit adultery, to be an adulterer; to have unlawful sexual congress</i>	2 nd person singular, aorist active subjunctive	Strong's #3431

Translation: ...you should not commit adultery,...

Jesus begins with the 6th commandment, and this man had not committed adultery.

The Jews in that era, even more than you or I, and geared to remember the Ten Commandments in order, because that is how they recite them when reading Exodus 20 or Deuteronomy 5.

Luke 18:20c			
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
phoneuō (φονεύω) [pronounced fon-YOO-oh]	<i>to murder, to kill, to slay; being a murderer of</i>	2 nd person singular, aorist active subjunctive	Strong's #5407

Translation: ...you ought not murder,...

The ruler had not murdered anyone. This was a good call.

Luke 18:20d			
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
kléptō (κλέπτω) [pronounced KLEP-toe]	<i>to steal, to commit a theft</i>	2 nd person singular, aorist active subjunctive	Strong's #2813

Translation: ...you ought not steal,...

We know in a parallel passage that this man is rich; so he has no reason to steal. Now, maybe he has stolen legally from others, but not as a common thief. So, at least technically, this man was not a thief.

Luke 18:20e			
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
pseudomartyréō (ψευδομαρτυρέω) [pronounced psyoo-dom-ar-too-REH-oh]	<i>to bear (to be a) false witness, to give false testimony, to lie</i>	2 nd person singular, aorist active subjunctive	Strong's #5576

Translation: ...you should not bear false testimony,...

Commandment #9 is about not bearing false witness, but giving false testimony.

I want you to notice not just the order of the commandments, but their morphology. There is a negative plus the aorist active subjunctive of the verb. When the commandments were originally given, they were in the Hebrew of course; but that was translated into Greek, and these four verbs were in the future active indicative. The correct way to translate them is ...you will not commit adultery, you will not murder, you will not steal, you will not bear

false testimony,... (as per the Greek translation of that day). Jesus uses instead, the aorist active subjunctive. So this properly translates to **...you should not commit adultery, you ought not murder, you ought not steal, you should not bear false testimony**,... Changing it as the Lord did, one might expect the present active subjunctive instead, meaning that Jesus is saying, **...you should not commit adultery (ever)**,...

Even though we generally associate the aorist tense with the past tense and the present tense (in Greek) to the present tense (in English), that is not always the correct association. It is almost as if Jesus is saying, “You have been here with Me for about five or ten minutes, it does not appear that you have committed adultery (and you shouldn’t); it does not appear that you have murdered (and you shouldn’t),... etc.

Obviously, the rich young ruler expects Jesus to go with the 10th commandment, which is, *you will not covet*. He was rich; he had no reason to covet. If he wanted something, he could simply buy it. But that is not where Jesus went next.

Jesus changes the order of the commandment that He says next *and* the tense.

Luke 18:20f			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
timaô (τιμάω) [pronounced <i>tihm-AH-oh</i>]	<i>honour, value, revere, venerate, prize, fix a valuation upon</i>	2 nd person singular, present active imperative	Strong’s #5091
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong’s #3588
patêr (πατήρ) [pronounced <i>pat-AYR</i>]	<i>father, parent (s); forefather (s), ancestors; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine plural noun; accusative case	Strong’s #3962
sou (σου) [pronounced <i>sow</i>]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong’s #4771 (genitive is given Strong’s #4675)
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong’s #2532
tên (τήν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong’s #3588 (article, demonstrative pronoun) and #3739 (pronoun)
mêtêr (μήτηρ) [pronounced <i>MAY-tare</i>]	<i>a mother; metaphorically the source of something, the motherland</i>	feminine singular noun; accusative case	Strong’s #3384

Translation: **...and you will continue to give honor to your mother and father.”**

Suddenly, Jesus goes back to commandment #5, and talks about giving honor to one’s parents. Jesus does more than that. He says, **“You will keep on honoring your mother and father.”**

My guess is that Jesus was watching this man carefully as He spoke. He could look at this man and see an expressive response to the 5th commandment. The rich young ruler is likely unaware that he has given away anything. All of this time, the rich young ruler is nodding his head up and down, thinking, “I haven’t murdered anyone, I have not committed adultery, I haven’t....hmmm, I have been honoring my mother and father, haven’t I?” When a person lies, often he gives it away by his facial expression (or voice, if he is speaking).

What likely happened was what was known as the Corban gimmick. Corban means, *a sacrifice or offering to God among the ancient Hebrews*.¹⁵ Someone with wealth who wants to keep their wealth and does not want to spend it on his parents. They are near the end of their lives, they need some financial help. There were no retirement plans and people generally continued to work until they were unable to. However, once they could not work, there was no more income, and that means that bills could begin to stack up. However, the son with the ability to help them does not. He gets around helping his parents by saying, “The money is dedicated to God,” which means that he is not obligated to pay for any necessity for his parents in their old age. He may have to sign some documents indicating that the Temple would receive all or a large chunk of his money after he dies, but maybe that does not concern him so much.

I have found Got Questions to be an excellent source of accurate information.

What does Corban mean in Mark 7:11? (From Got Questions?)

The word Corban is only found in Mark 7:11. The interpretation is given in the same verse: “devoted to God as a gift.” The word described something to be offered to God or given to the sacred treasury in the temple. If something was “Corban,” it was dedicated and set apart for God’s use.

In the context of Mark 7:1-13, Jesus is speaking to the Pharisees about ritual without reality. The Pharisees had asked why the disciples did not wash their hands according to the ritualistic tradition of the elders (Mark 7:5). This hand-washing was not what we think of today with soap and water. It was not for cleanliness; rather, it was a prescribed ritual done as a show of piety.

In answer to the Pharisees’ question, Jesus told them that they had rejected the commandment of God in order to keep their own tradition (Mark 7:6-9). Jesus gives the proof of their corruption of the Law by citing their use of “Corban.” Moses had instructed God’s people to “honor their father and mother” (Exodus 20:12), but the Pharisees negated that command by teaching that they could give money to the temple in lieu of helping their parents in need. Whatever money might have been used to provide for aging parents could be dedicated to the temple treasury instead. Saying, “It is Corban” would exempt a person from his responsibility to his parents. In other words, the Pharisees took a legitimate Corban offering and used it in an illegitimate and devious way to defraud their parents (and enrich themselves). Thus, the Law of God was nullified.

Jesus tells the Pharisees that their misuse of Corban was an evil rationale to avoid doing what they should. God never intended that the good principle of devoting something to the temple should be twisted to dishonor fathers and mothers. Ritual without reality is what the Pharisaic religion was all about. It was also ritual without righteousness and without relationship. Jesus taught that, without a personal relationship with God, ritual profits nothing, and the traditions of man should never usurp the authority of God’s Word.

From <https://www.gotquestions.org/corban.html> accessed May 24, 2021.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Luke 18:20 You have known [these] commandments [in the past, with results that continue]: you should not commit adultery, you ought not murder, you ought not steal, you should not bear false testimony, and you will continue to give honor to your mother and father.” (Kukis mostly literal translation)

¹⁵ From <https://www.merriam-webster.com/dictionary/corban> accessed May 24, 2021.

I find this at least somewhat interesting that Jesus does not give this man the gospel. But I see this as baby steps. That is, this man needs to first see himself before God.

When it comes to personal interactions, Jesus was very good at reading people. He did not need to access His Deity in order to figure out what this man is about. He looks at him, He converses with him, and he notices his reaction at everything that He says.

Without uttering a direct word, Jesus is implying that this man ought to be honoring his parents and taking care of them, but he is not. He has dedicated his money to the Temple and to God; and therefore, no one could fault him for not giving it to his parents. After all, that was God's money, wasn't it?

On a personal note, I became far more aware of my own debased nature after salvation more than before.

Luke 18:20 **You certainly know the basic commandments: you will not cheat on your wife, you will not murder anyone, you will not steal from anyone, you will not lie in court, and, especially, you will continue to give honor to your parents.**" (Kukis paraphrase)

Jesus knows where this man's heart is; and it is possible that he sees his own deficiency (but he surely is not going to admit to it).

But the [ruler] said, "These things all I kept from youth."	Luke 18:21	The [ruler] said, "I have kept all these things from [my] youth."
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The ruler replied, "I have kept all of these things from my youth."

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But the [ruler] said, "These things all I kept from youth."
Complete Apostles' Bible	And he said, "All these I have kept from my youth." Holy Aramaic Scriptures
Douay-Rheims 1899 (Amer.)	Who said: All these things have I kept from my youth.
Holy Aramaic Scriptures	He said unto Him, "These all, I have kept them from my childhood!"
James Murdock's Syriac NT	He said to him: All these have I kept, from my childhood.
Original Aramaic NT	He said to him, "I have kept all these things from my childhood."
Lamsa Peshitta (Syriac)	He said to him, "I have kept all these things from my childhood."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he said, All these things I have done from the time when I was a boy.
Bible in Worldwide English	The man said, I have kept all these laws since I was a boy.
Easy English	The man replied, 'I have obeyed all these laws since I was a young man.'
Easy-to-Read Version–2008	But the leader said, "I have obeyed all these commands since I was a boy."
God's Word™	The official replied, "I've obeyed all these commandments since I was a boy."
Good News Bible (TEV)	The man replied, "Ever since I was young, I have obeyed all these commandments."
J. B. Phillips	"All these," he replied, "I have carefully kept since I was quite young."
The Message	He said, "I've kept them all for as long as I can remember."
New Life Version	The leader said, "I have obeyed all these Laws since I was a boy."

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

Casual English Bible	The man answered, "I've kept all these laws since I was a kid."
Contemporary English V.	He told Jesus, "I have obeyed all these commandments since I was a young man."
The Living Bible	The man replied, "I've obeyed every one of these laws since I was a small child."
New Berkeley Version	.
The Passion Translation	The wealthy leader replied, "These are the very things I've been doing for as long as I can remember."
UnfoldingWord Simplified T.	The man said, "I have obeyed all those commandments ever since I was young."
William's New Testament	But he said, "I have kept all these commandments ever since I was a child."

Partially literal and partially paraphrased translations:

American English Bible	Then [the ruler] replied: 'Well, I've guarded all these [things] since my youth!'
Beck's American Translation	.
Breakthrough Version	But he said, "I observed all these things from my youth."
Common English Bible	Then the ruler said, "I've kept all of these things since I was a boy."
A. Campbell's Living Oracles	He replied, All these I have observed from my childhood.
New Advent (Knox) Bible	I have kept all these, he said, ever since I grew up.
NT for Everyone	'I've kept them all', he said, 'since I was a boy.'
20 th Century New Testament	"I have observed all these," he replied, "from childhood."

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	"All these have I kept from my youth," he said.
Conservapedia Translation	The powerful man responded that he had done all these things ever since he was a young boy.
Revised Ferrar-Fenton Bible	"All these I have observed from my youth," was his answer.
Free Bible Version	"I've kept all these commandments since I was young," the man replied.
International Standard V	The official [Lit. He] replied, "I have kept all of these since I was a young man."
Montgomery NT	"All of these," he replied, "I have kept from my youth up."
NIV, ©2011	"All these I have kept since I was a boy," he said
Riverside New Testament	He said, "All these I have kept from my boyhood up."
UnfoldingWord Literal Text	The ruler said, "All these things I have obeyed from the time I was a youth."
Weymouth New Testament	"All of those," he replied, "I have kept from my youth."
Wikipedia Bible Project	"I've carefully observed all these from the time I was young," the man responded.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	.
New Jerusalem Bible	He replied, 'I have kept all these since my earliest days.'

Jewish/Hebrew Names Bibles:

Holy New Covenant Trans.	But the leader said, "I have obeyed all these commands since I was a boy!"
The Scriptures 2009	And he said, "All these I have watched over from my youth."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...The [Man] but says these all [I] keep from youth...
Awful Scroll Bible	But he said, "All these-same I myself observed from my youth."
Concordant Literal Version	Yet he said, "These all I maintain from my youth."
exeGesés companion Bible	And he says, I guarded all these from my youth.

Orthodox Jewish Bible	And he said, In all these things I have been shomer mitzvot and frum from my kinder-yoren.
Rotherham's Emphasized B.	And [he] said— [All these things] have I kept from my youth.

Expanded/Embellished Bibles:

An Understandable Version	And the ruler replied, have [<i>already</i>] been observing all of these commandments since I was [<i>very</i>] young.
The Expanded Bible	But the leader said, "I have ·obeyed [kept carefully; guarded] all these commands since ·I was a boy [my youth]."
Jonathan Mitchell NT Syndein/Thieme	So he said, "I observe and maintain all these from out of my youth, on!" `Now he {the wealthy ruler} replied, "All these I have observed/'guarded carefully' since my youth." {Note: The point is that even unbelievers can follow God's Laws for all mankind - 'Laws for establishment'. 'Being good'/'Not sinning' is not the means of salvation - never has been the means of salvation. Faith is the door. And, Jesus' work on the cross is the means by which all who are saved . . . are saved! By ONE sin - Adam's - all mankind was condemned. By ONE work - the Second Adam's - all mankind's salvation was possible. All you have to do is believe!}
Translation for Translators	The man said, "I have obeyed all those <i>commandments</i> ever since I was young. So ◀ <i>there must be something else I have not done./is that enough?</i> ▶"
The Voice	Public Official: I've already been doing these things—since I came of age.

Bible Translations with Many Footnotes:

Lexham Bible NET Bible®	And he said, "All these I have observed from my [Some manuscripts omit "my"] youth." The man ⁶¹ replied, "I have wholeheartedly obeyed ⁶² all these laws ⁶³ since my youth." ⁶⁴ ^{61tn} Grk "And he"; the referent (the ruler mentioned in v. 18) has been specified in the translation for clarity. Here kai (kai) has not been translated because of differences between Greek and English style. ^{62tn} Grk "kept." The implication of this verb is that the man has obeyed the commandments without fail throughout his life, so the adverb "wholeheartedly" has been added to the translation to bring out this nuance. ^{63tn} Grk "these things." The referent of the pronoun (the laws mentioned by Jesus) has been specified in the translation for clarity. ^{sn} While the rich man was probably being sincere when he insisted I have wholeheartedly obeyed all these laws, he had confined his righteousness to external obedience. The rich man's response to Jesus' command to give away all he had revealed that internally he loved money more than God. ^{64sn} Since my youth. Judaism regarded the age of thirteen as the age when a man would have become responsible to live by God's commands.
Wilbur Pickering's New T.	.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	But he said, "All these I myself obeyed from my youth."
Literal New Testament	AND HE SAID, THESE ALL HAVE I KEPT FROM YOUTH MY.
Modern English Version	He said, "All these I have kept since my youth."
Modern Literal Version 2020	But he said, I have observed all these things from my youth up.
Revised Young's Lit. Trans.	And he said, 'All these I did keep from my youth;'...
Webster's Translation	And he said, All these have I kept from my youth.

The gist of this passage: The rich young ruler claimed to have kept all of these commandments from his youth up.

Luke 18:21			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
epō (ἔπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
tauta (ταῦτα) [pronounced TAU-taw]	<i>these, these things</i>	intermediate demonstrative pronoun; neuter plural; accusative case	Strong's #3778 (also known as Strong's #5023)
panta (πάντα) [pronounced PAHN-ta]	<i>all, everyone, anyone, all things</i>	neuter plural adjective; accusative case	Strong's #3956
phulassō (φυλάσσω) [pronounced foo-LAHS-soh]	<i>to keep, to guard, to watch; to observe, to not violate [precepts, laws]</i>	1 st person singular, aorist active indicative	Strong's #5442
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, of</i>	preposition	Strong's #1537
neótēs (νεότης) [pronounced neh-OHT-ace]	<i>youth, youthful age, youthfulness, newness</i>	feminine noun, genitive/ablative case	Strong's #3503

Translation: The [ruler] said, "I have kept all these things from [my] youth."

Although what Jesus said should have knocked this man back somewhat, he simply affirms that he has kept the commandments which Jesus has enumerated.

The young man seems to have allowed for an unspecific period of time. Was there a time prior to this when he was less honoring to his parents? Or did these words of Jesus cause him to hedge somewhat? Whether we are talking about a youthful outburst or a calculated effort to keep from helping his parents out, either one is a sin. And if he realizes this, and yet says he has observed these commandments, is he not bearing false witness?

Nevertheless, Jesus does not call him on these things. Jesus accepts what the man affirms on its face. However, Jesus is not done yet.

Luke 18:21 The [ruler] said, "I have kept all these things from [my] youth."

Luke 18:21 The ruler replied, "I have kept all of these things from my youth."

I suspect that Jesus has a complete read on this man with regards to his relationship to God. Jesus suspected that this man's weak spot (and we all have weak spots—often many) was his wealth. How could Jesus read this? The clothing that this man wore probably indicated wealth. And, as Jesus read the commandments to him—something that both men knew from memory—He could see the man flinch somewhat when Jesus suddenly went back to the 5th commandment.

But hearing, the Jesus said to him, “Yet one [thing] in you is lacking: all, as much as you keep on having sell, and give to the poor, and you will have treasure in the heavens. And come, follow Me!”

Luke
18:22

Hearing [him], Jesus said to him, “Yet [there is] one [thing] in you [that is] lacking: sell all, as much as you have and give [the proceeds] to the poor, and you will have treasure in the heavens [as a result]. Then come, follow Me!”

Jesus listened to him and then said, “You lack but one thing, then: sell all that you have and give the proceeds to the poor. As a result, you will have treasure in the heavens. Then, having done that, come and follow Me.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But hearing, the Jesus said to him, “Yet one [thing] in you is lacking: all, as much as you keep on having sell, and give to the poor, and you will have treasure in the heavens. And come, follow Me!”
Complete Apostles' Bible	So when Jesus heard these things, He said to him, "Still one thing you lack: sell all that you have and give to the poor, and you shall have treasure in heaven; and come, follow Me." Holy Aramaic Scriptures
Douay-Rheims 1899 (Amer.)	Which when Jesus had heard, he said to him: Yet one thing is wanting to thee. Sell all whatever thou hast and give to the poor: and thou shalt have treasure in heaven. And come, follow me.
Holy Aramaic Scriptures	Now, when Eshu {Yeshua} heard these <i>things</i> , He said unto him, “You lack One <i>thing</i> , go sell every thing that you have {lit. that is for you}, and give it unto meskine {the poor}, and you will have simtha {treasure} in the Shmaya {the Heavens}, and come after {follow} Me.”
James Murdock's Syriac NT	And when Jesus heard these [words], he said to him: One thing is lacking to thee: go, sell all that thou hast, and give to the poor; and thou wilt have a treasure in heaven; and come after me.
Original Aramaic NT	But when Yeshua heard these things, he said to him, "You lack one thing: Go sell everything that you have and give to the poor, and you shall have a treasure in Heaven, and come after me."
Lamsa Peshitta (Syriac)	But when Yeshua heard these things, he said to him, “You lack one thing: Go sell everything that you have and give to the poor, and you shall have a treasure in Heaven, and come after me.”

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Jesus, hearing it, said to him, One thing you still have need of; get money for your goods, and give it away to the poor, and you will have wealth in heaven; and come after me.
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Bible in Worldwide English	When Jesus heard that, he said to him, You need one thing more. Sell everything you have. Give the money to poor people. You will be rich in heaven. Then come and go with me.
Easy English	Jesus heard what he said and he replied, ‘There is still just one thing that you must do. You must sell everything that you have. Then give the money to poor people. If you do that, you will have many valuable things in heaven. Then come back and be my disciple.’
Easy-to-Read Version–2008	When Jesus heard this, he said to the leader, "But there is still one thing you need to do. Sell everything you have and give the money to those who are poor. You will have riches in heaven. Then come and follow me."
Good News Bible (TEV)	When Jesus heard this, he said to him, "There is still one more thing you need to do. Sell all you have and give the money to the poor, and you will have riches in heaven; then come and follow me."
J. B. Phillips	And when Jesus heard that, he said to him, "There is still one thing you have missed. Sell everything you possess and give the money away to the poor, and you will have riches in Heaven. Then come and follow me."
<i>The Message</i>	When Jesus heard that, he said, "Then there's only one thing left to do: Sell everything you own and give it away to the poor. You will have riches in heaven. Then come, follow me."
New Life Version	When Jesus heard this, He said to the leader of the people, "There is still one thing you need to do. Sell everything you have. Give the money to poor people. Then you will have riches in heaven. Come and follow Me."

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

Casual English Bible	Jesus said, "You're still missing something. Sell everything you have. Then give all the money to the poor. Once you do that, you'll have treasure in heaven. And you can come and follow me."
Contemporary English V.	When Jesus heard this, he said, "There is one thing you still need to do. Go and sell everything you own! Give the money to the poor, and you will have riches in heaven. Then come and be my follower."
The Living Bible	"There is still one thing you lack," Jesus said. "Sell all you have and give the money to the poor—it will become treasure for you in heaven—and come, follow me."
New Berkeley Version New Living Translation	. When Jesus heard his answer, he said, "There is still one thing you haven't done. Sell all your possessions and give the money to the poor, and you will have treasure in heaven. Then come, follow me."
The Passion Translation	"Ah," Jesus said. "But there's still one thing you're missing in your life." "What is that?" asked the man. "You must go and sell everything you own and give all the proceeds to the poor so you will have eternal treasures. Then come and follow me."
UnfoldingWord Simplified T.	When Jesus heard him say that, he replied to him, "You still need to do one more thing. Sell all that you own. Then give the money to people who have very little to live on. The result will be that you will have spiritual riches in heaven. Then come and be my disciple!"

Partially literal and partially paraphrased translations:

American English Bible	And Jesus said: 'But there's still one thing that you're lacking... Go and sell all that you have, then give to the poor, and come be my follower. That's when you'll have treasures in the heavens!'
Beck's American Translation	.

Breakthrough Version	When Jesus heard this, He said to him, "One thing is still missing for you. Sell everything, as much as you have, pass it out to poor people (and you will have treasure in the heavenly regions), and come, follow Me."
Common English Bible	When Jesus heard this, he said, "There's one more thing. Sell everything you own and distribute the money to the poor. Then you will have treasure in heaven. And come, follow me."
NT for Everyone	When Jesus heard that, he said to him, 'There's just one thing you're short of. Sell everything you own, and distribute it to the poor, and you will have treasure in heaven. Then come and follow me.'

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	When Jesus heard this he said to him, "You lack one thing, you need to rid yourself of the desire for earthly treasure to the point that if you were destitute you would still rejoice in the Lord. For doing so will give you the greatest treasure of all, the glory of heaven. Do this and follow my teachings."
Revised Ferrar-Fenton Bible	Jesus, hearing this, said to him, "You are only deficient in one respect: sell all that you possess, and distribute to the poor; and you shall have wealth in heaven. Then return, and become My follower."
Free Bible Version	When Jesus heard this he told the man, still lack one thing. Go and sell all you have, give the money to the poor, and you will have treasure in heaven. Then come and follow me!
International Standard V	When Jesus heard this, he told him, You still need to do one thing. Sell everything you have and give the money [The Gk. lacks the money] to the destitute, and you will have treasure in heaven. Then come back and follow me
Montgomery NT	And receiving this reply, Jesus said to him. "One thing you are still lacking. Sell all that you have and give it to the poor, and you shall have treasure in heaven. Then come and follow me."
Leicester A. Sawyer's NT	And Jesus hearing it, said to him, One thing you yet want; sell all that you have, and distribute to the poor, and you shall have a treasure in heaven, and come, follow me.
Urim-Thummim Version	Now when Jesus heard these things, he said to him, Still you lack one thing: sell all that you have and distribute to the poor, and you will have treasure in the cosmos: and come, follow Me.
Weymouth New Testament	On receiving this answer Jesus said to him, "There is still one thing wanting in you. Sell everything you possess and give the money to the poor, and you shall have wealth in Heaven; and then come, follow me."
Wikipedia Bible Project	When Jesus heard his reply, he told the man, still fall short in one thing—go and sell everything you own, and share your money with the poor. You'll have treasure in heaven—then come and follow me!

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And Jesus hearing these things, said to him, Yet one <i>commandment</i> to you is lacking; sell all, as much as you have, and distribute to the poor, and you will have treasure in heaven, and come here; follow me.
New American Bible (2011)	See Note Mark 10:17-30 (which note is placed in the Addendum) * I When Jesus heard this he said to him, "There is still one thing left for you: sell all that you have and distribute it to the poor, and you will have a treasure in heaven. Then come, follow me." * [18:22] Detachment from material possessions results in the total dependence on God demanded of one who would inherit eternal life. Sell all that you have: the original saying (cf. Mk 10:21) has characteristically been made more demanding by Luke's addition of "all."

New Catholic Bible I. [18:22] 12:33; Sir 29:11; Mt 6:20
On hearing this, Jesus said to him, "You need to do one further thing. Sell everything you own and distribute the money to the poor, and you will have treasure in heaven. Then come, follow me."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible On hearing this Yeshua said to him, "There is one thing you still lack. Sell whatever you have, distribute the proceeds to the poor, and you will have riches in heaven. Then come, follow me!"

Hebraic Roots Bible And hearing these things, Yahshua said to him, Yet one thing is lacking to you: sell all, as much as you have, and give to the poor; and you will have treasure in Heaven. And come, follow Me.

Holy New Covenant Trans. When Jesus heard that, he said to the leader, "But there is still one more thing you need to do. Sell everything you have and distribute it to the poor people. Then you will have a treasure in heaven. Then come, follow me!"

The Scriptures 2009 And hearing this, עשוהי said to him, "Yet one you lack: Sell all that you have and distribute to the poor, and you shall have treasure in heaven. And come, follow Me."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...Hearing but The Jesus says [to] him yet One [Thing] [to] you lacks all [things] which* [You] have sell! and distribute! things[to] [men] poor and [You] will have treasure in the heavens and come! follow! me...

Awful Scroll Bible Again Deliverance-of-Jah being heard these things, said to him, "There still lacks to you one thing, be sold everything, as many as you hold, and be given- them -throughout to they reduced-to-cower, and you will hold treasure from-within the expanse, and now be hither, become joint-road with me!"

Concordant Literal Version Now hearing this, Jesus said to him, "Still one thing you are lacking. All, whatever you have, sell, and distribute to the poor, and you will be having treasure in the heavens. And hither! Follow Me."

exeGeses companion Bible And Yah Shua hears these, and says to him,
Yet you lack one:
sell all - as much as you have
and distribute to the poor
and have treasure in the heavens:
and come, follow me.

Orthodox Jewish Bible And having heard, Rebbe Melech HaMoshiach said to him, Still one thing for you is lacking. Everything as much as you have, sell and distribute to the aniyim, and you will have otzar in Himel; and come follow me.

Rotherham's Emphasized B. And Jesus, hearing, said unto him—
||Yet one thing|| unto thee, is lacking:
|Whatsoever' thou hast| sell, and distribute unto the destitute,—
And thou shalt have treasure in {the} heavens;
And come! be following me.

Expanded/Embellished Bibles:

The Amplified Bible When Jesus heard this, He said to him, "You still lack one thing; sell everything that you have and distribute the money to the poor, and you will have [abundant] treasure in heaven; and come, follow Me [becoming My disciple, believing and trusting in Me and walking the same path of life that I walk]."

An Understandable Version	When Jesus heard this He said to him, <i>[There is]</i> one thing you still lack. Sell all your possessions and distribute <i>[the money]</i> to poor people; become my follower, <i>[and then]</i> you will have treasure in heaven.
Jonathan Mitchell NT	Now upon hearing [this], Jesus said to him, "There continues remaining yet one thing left for (or: with; to; by) you (or: There is still one thing lacking about you). At once sell everything as many things as you presently have and distribute [the proceeds] to the destitute folks and you will continue possessing (having and holding) treasure within the heavens (or: among the atmospheres) and then finally, come back here; keep on following Me (or: continue being a follower to Me)."
Syndein/Thieme	<p>“Now Jesus, having heard this, said to him, "One thing you still lack. Sell all that you have and give the proceeds to the poor/needy, and you will have treasure in heaven. Then Come! {deuro - an urging} and 'follow the same Way through life as' {akoloutheo} Me."</p> <p>{Note: The issue here is 'emphasis'. This man worshiped his gold and did not believe in God. His 'idol' was his details of life. They were preventing him from believing. So, Jesus, recognized his problem and gave him the solution 'for him'. This is not an act that everyone should follow! This is the problem of 'this person'. Anything - money, career, family, your church, your house, your car - anything that keeps you from believing in God will mean you are never saved. After salvation, anything that you place before the study of His Word (in your list of priorities of life - God and His Word must be high in your list of priorities so you will be consistent) will hinder your spiritual growth. So, take care of your job, your family, your nation when it needs you, on and on, BUT make sure you have set aside an hour to take in doctrine. You found time to EAT did you not? Man does not live by bread alone, but by every Word that proceeds out of His Mouth.}</p>
Translation for Translators	When Jesus heard him say that, he replied to him, “There is one thing that you (sg) have not <i>done</i> yet. Sell all that you own. Then give <i>the money</i> to poor people. <i>The result will be that you will have spiritual riches</i> in heaven. Then come and be my disciple!”
The Voice	Jesus: One thing you still lack—one thing; sell all your possessions and distribute the proceeds to the poor. Then you will have treasure in heaven. Then you can come and follow Me.

Bible Translations with Many Footnotes:

Lexham Bible	<p>And when he [*Here “when ” is supplied as a component of the participle (“heard”) which is understood as temporal] heard this , [*Here the direct object is supplied from context in the English translation] Jesus said to him, “You still lack one thing: [Literally “one still lacking to you”] Sell all that you have, and distribute the proceeds [*Here the direct object is supplied from context in the English translation] to the poor—and you will have treasure in heaven—and come, follow me.”</p>
NET Bible®	<p>When Jesus heard this, he said to him, “One thing you still lack. Sell all that you have⁶⁵ and give the money⁶⁶ to the poor,⁶⁷ and you will have treasure⁶⁸ in heaven. Then⁶⁹ come, follow me.”</p> <p>⁶⁵sn See Luke 14:33.</p> <p>⁶⁶tn The words “the money” are not in the Greek text, but are implied. Direct objects were frequently omitted in Greek when clear from the context.</p> <p>⁶⁷sn See Luke 1:50-53; 6:20-23; 14:12-14.</p> <p>⁶⁸sn The call for sacrifice comes with a promise of eternal reward: ...you will have treasure in heaven. Jesus’ call is a test to see how responsive the man is to God’s direction through him. Will he walk the path God’s agent calls him to walk? For a rich person who got it right, see Zacchaeus in Luke 19:1-10.</p> <p>⁶⁹tn Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the conversation.</p>

The Spoken English NT When Jesus heard that, he said to him, "There's still one thing left for you to do. Sell everything you have, and hand over the money to the poor, and you'll have wealth stored^m in heaven. Thenⁿ come, follow me."
^{m.} "Wealth stored": traditionally, "treasure."
^{n.} Lit. "And."

Wilbur Pickering's New T. Well upon hearing these things⁵ Jesus said to him, "You still lack one thing: sell all you have and distribute to the poor, and you will have treasure in heaven; and come, follow me."
 (5) From the parallel account in Matt. 19:16-22 we learn that the man actually said more than is recorded here.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation So having heard these [things], Jesus said to him, "Yet one [thing] is lacking to you: all [things]--as many as you have--sell and distribute to [the] poor, and you will have treasure in heaven. And come! Be following Me!"

C. Thomson updated NT Upon hearing this, Jesus said to him, There is still one thing wanting to you. Sell all that you have and distribute to the poor, and you will have treasure in heaven. Then come and follow me.

Modern Literal Version 2020 Now having heard these things, Jesus said to him, One thing is still deficient for you. Sell all things, as many things as you have and distribute to the poor and you will have treasure in heaven and come-here. Follow me.

Revised Young's Lit. Trans. ...and having heard these things, Jesus said to him, 'Yet one thing to you is lacking; all things -- as many as you have -- sell, and distribute to the poor, and you shall have treasure in heaven, and come, be following me;'

The gist of this passage: Jesus then tells this man that he is lacking only one thing. Jesus tells him to sell all he has, give that to the poor, and then come follow Him.

Luke 18:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
akoúō (ἀκούω) [pronounced ah-KOO-oh]	hearing; hearing and paying attention to; listener, listening; one who hears and understands	masculine singular, aorist active participle; nominative case	Strong's #191
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong's #1161
ho (ὁ) [pronounced hoh]	the; this, that; who, which	definite article for a masculine singular noun, nominative case	Strong's #3588
lêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	Jehovah is salvation; transliterated Jesus, Joshua	proper singular noun, genitive/ablative case	Strong's #2424
epō (ἔπω) [pronounced EHP-oh]	to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell	3 rd person singular, aorist active indicative	Strong's #2036

Luke 18:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autō (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
éti (ἔτι) [pronounced EH-tee]	<i>yet, still; even; now</i>	adverb	Strong's #2089
heís, mia, hen (εἷς, μία, ἓν) [pronounced hice, MEE-ah, ehn]	<i>one [in number, in terms of unity]; emphatic use: even one, each one, one single, only one; with one accord, with one voice; one and the same</i>	neuter singular numeral adjective, accusative case	Strong's #1520
soi (σοι) [pronounced soy]	<i>you; to you; in you; by you</i>	2 nd person singular personal pronoun; locative, dative or instrumental case	Strong's #4771 (dative, locative or instrumental case given as Strong's #4671)
leípō (λείπω) [pronounced LIE-poh]	<i>to lack; to fall short, to leave, to leave behind, to forsake, to be left behind; to lag, to be inferior; to be destitute of, to be wanting, to fail</i>	2 nd person singular, present active indicative	Strong's #3007

Translation: Hearing [him], Jesus said to him, "Yet [there is] one [thing] in you [that is] lacking:..."

I find this interesting that Jesus hears the ruler; or that He listens to the ruler. Obviously, in order to communicate, Jesus has to listen to the people with whom He speaks, but this is rarely pointed out. I think that the idea is, Jesus is listening carefully to what this man has to say, and how far he is spiritually at this point. Many times in communication, you also look at a person's expression while they are speaking and while they are listening. It appears that this ruler is willing to listen to Jesus and to take Him seriously, but He was not quite ready for the gospel message.

I believe that Jesus is doing more than simply listening to the man; He is observing him, looking at his micro-expressions as Jesus gave those commandments. He could tell that the young man appeared quite confident, but then Jesus did not quote the 10th commandment, but went back and said the 5th commandment.

My theory is this, Jesus looked this man over and He could tell that he had money by the threads that he was wearing. He could tell that this man was self-righteous. Perhaps he heard and did not get the story of the pharisee and the tax collector (it is possible that this young man heard that story, but did not really appreciate it). When Jesus spoke the 5th commandment, He observed a slight change of countenance in the young man.

Therefore, Jesus, based upon what this man said and based upon His observations, tells him that he is lacking one thing and one thing only.

What Jesus says here might be seen as somewhat tongue-in-cheek. This man, like you and I, is not just lacking in one thing. He falls short of God in many ways. Jesus is almost saying, "Well, given that you are almost perfect, that is just one tiny item which needs to be fixed, and that will put you over the line into perfection."

Luke 18:22b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
panta (πάντα) [pronounced PAHN-ta]	<i>all, everyone, anyone, all things</i>	neuter plural adjective; accusative case	Strong's #3956
hosos (ὅσος) [pronounced HOS-os]	<i>as great as, as far as, as much [many, long] as; all that; inasmuch as; how much, how many, whoever</i>	neuter plural, correlative pronoun; accusative case	Strong's #3745
echō (ἔχω) [pronounced EHKH-oh]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	2 nd person singular, present active indicative	Strong's #2192
polēō (πωλέω) [pronounced poh-LEH- oh]	<i>sell, barter</i>	2 nd person singular, aorist active imperative	Strong's #4453

Translation: ...sell all, as much as you have...

Jesus now tells him what he lacks. "This is what you need to do—you need to sell everything. All that you have."

The ruler must have been very disconcerted at this point.

Luke 18:22c			
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
diadídōmi (διαδίδωμι) [pronounced dee-ad- IHD-oh-meef]	<i>give (out, away), deal out; deliver over (as to a successor); distribute, divide spoils</i>	2 nd person singular, aorist active imperative	Strong's #1239
ptōchos (πτωκός) [pronounced ptoh- KHOSS]	<i>poor (man), beggar, pauper; miserable, beggarly, wretched; impotent</i>	masculine plural noun, dative, locative or instrumental case	Strong's #4434

Translation: ...and give [the proceeds] to the poor,...

Step two, Jesus tells him, is to give all the proceeds from this sale to the poor. We have picked up a few clues in the record of this conversation that wealth is very important to this man. Jesus knows this—not by **omniscience**, but by this conversation which they had.

Luke 18:22d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532

Luke 18:22d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
echô (ἔχω) [pronounced <i>EHKH-oh</i>]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	2 nd person singular, future active indicative	Strong's #2192
thêsauros (θησαυρός) [pronounced <i>thay-sow-ROSS</i>]	<i>treasure, treasury; wealth; deposit</i>	masculine singular noun; accusative case	Strong's #2344
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
tois (τοῖς) [pronounced <i>toiç</i>]	<i>for the; by this, in that</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
This definite article is bracketed in the e-sword Westcott Hort text. It is not found in the Scrivener Textus Receptus or in the Pierpoint and Robinson's Byzantine Textform.			
ouranos (οὐρανός) [pronounced <i>oo-ran-OSS</i>]	<i>the sky; by extension heaven (as the abode of God); by implication happiness, power, eternity; specifically the Gospel (Christianity)</i>	masculine plural noun, dative, locative or instrumental case	Strong's #3772

Translation: ...and you will have treasure in the heavens [as a result].

“Because you sell your things and give the proceeds to the poor,” Jesus explains, “you will have treasure in heaven.”

This man did not appear to be very concerned about building up a treasure in heaven.

The problem with this man was not his wealth; his problem was, his self-righteousness. Jesus named some of the commandments and the rich young ruler was nodding his head and finally said, “I have kept these from my youth up.” But he hadn't. When Jesus tells him to sell all that he owns and give that to the poor, Jesus has revealed to him that he is not a sinless man dedicated to God. He may even think that the corban gimmick was legitimate and godly. Nevertheless, Jesus found his weakness, and this man needed to see that he was deficient before he could trust in Jesus.

Luke 18:22e

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
deûro (δεῦρο) [pronounced <i>DYOO-roē</i>]	<i>(urging or calling) here! come!; here (to this place); now</i>	2 nd person singular, imperative; also used as an adverb	Strong's #1204

Luke 18:22e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
akoloutheō (ἀκολουθέω) [pronounced ak-ol-oo-THEH-oh]	<i>follow [one who precedes], join [one as his attendant, as a disciple], accompany [one]; become or be his disciple; side with his party</i>	2 nd person singular, present active imperative	Strong's #190
moi (μοί) [pronounced moy]	<i>I, to [for, by] me, mine, my</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427

Translation: Then come, follow Me!"

Obviously, this man does not know that the Lord's ministry is short, at this point. So, when Jesus asked those to follow Him, this was not going to be a lifelong ministry of wandering around healing people and teaching.

It is worth noting that Jesus did not extend this invitation to just anyone. He was not a spiritual guru wandering about, asking everyone with whom He came in contact, "Follow Me." I believe this to be an honest invitation to this man, which he did not take.

Luke 18:22 Hearing [him], Jesus said to him, "Yet [there is] one [thing] in you [that is] lacking: sell all, as much as you have and give [the proceeds] to the poor, and you will have treasure in the heavens [as a result]. Then come, follow Me!" (Kukis mostly literal translation)

Now, there may be some ministers today who want that money for their ministry, and not for the poor.

Luke 18:22 Jesus listened to him and then said, "You lack but one thing, then: sell all that you have and give the proceeds to the poor. As a result, you will have treasure in the heavens. Then, having done that, come and follow Me." (Kukis paraphrase)

That being said, let me add one thing. This man respects the Lord and takes what Jesus says seriously. He is not a pharisee; he is not someone who is checking around with all the local teachers, to make certain that he has nailed righteousness. He has listened to Jesus enough and has watched Him, and recognized that Jesus is not some charlatan. He is clearly a good and accurate teacher. When Jesus nails him here, the man doesn't walk away thinking, "Well, that's just Your opinion!" He will take what Jesus said very seriously.

But the [man], hearing these things, very sorrowful he became, for he was rich extremely.	Luke 18:23	The [ruler], [upon] hearing these things, became very sorrowful, for he was extremely wealthy.
The ruler, upon hearing these words, became very unhappy, for he was extremely wealthy.		

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) But the [man], hearing these things, very sorrowful he became, for he was rich extremely.

Complete Apostles' Bible	But when he heard this, he became very sad, for he was extremely rich. Holy Aramaic Scriptures
Douay-Rheims 1899 (Amer.) Holy Aramaic Scriptures	He having heard these things, became sorrowful: for he was very rich. Now, when he heard these <i>things</i> , he was grieved, for, he was very wealthy.
James Murdock's Syriac NT	And he, when he heard these [words], was dejected; for he was very rich.
Original Aramaic NT	But when he heard these things, it grieved him, for he was very rich.
Lamsa Peshitta (Syriac)	But when he heard these things, it grieved him, for he was very rich.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But at these words he became very sad, for he had great wealth.
Bible in Worldwide English	.
Easy English	When the ruler heard this, he became very sad. This was because he was a very rich man.
Easy-to-Read Version–2008	But when the man heard Jesus tell him to give away his money, he was sad. He didn't want to do this, because he was very rich.
<i>God's Word™</i>	When the official heard this, he became sad, because he was very rich.
<i>The Message</i>	This was the last thing the official expected to hear. He was very rich and became terribly sad. He was holding on tight to a lot of things and not about to let them go.
New Life Version	When the leader heard this, he was very sad because he had many riches.

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

Casual English Bible	When the man heard that, sadness swallowed him up because he was richer than all get out.
Contemporary English V.	When the man heard this, he was sad, because he was very rich.
The Living Bible	But when the man heard this he went sadly away, for he was very rich.
New Berkeley Version	.
The Passion Translation	When the rich leader heard these words, he was devastated, for he was extremely wealthy.
William's New Testament	But when he heard that, he was very sad, for he was surpassingly rich.

Partially literal and partially paraphrased translations:

American English Bible	Well when he heard this, [the ruler] became very sad, because he was extremely rich.
Beck's American Translation	.
Breakthrough Version	When he heard these things, he became overcome with sadness. You see, he was terribly rich.
New Advent (Knox) Bible	The answer filled him with sadness, for he was very rich; and Jesus, seeing his mournful look, said, With what difficulty will those who have riches enter God's kingdom! V. 24 is included for context.
NT for Everyone	When he heard that he turned very sad; he was extremely wealthy.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	When the powerful man heard this he was saddened because he was materialistic and had a lot of wealth.
Revised Ferrar-Fenton Bible	On hearing this, however, he became depressed; for he was exceedingly rich.
God's Truth (Tyndale)	When he heard that, he was heavy: for he was very rich.
International Standard V	But when the official [Lit. he] heard this he became sad, because he was very rich.

The Spoken English NT
Wikipedia Bible Project

But when he heard that, he was deeply depressed, because he was very rich.
But when the man heard what Jesus said, he became really sad, because he was very wealthy.

Catholic Bibles (those having the imprimatur):

The Heritage Bible

And hearing these things, he became intensely sad, because he was exceedingly rich.

New American Bible (2002)

But when he heard this he became quite sad, for he was very rich.

New English Bible–1970

At these words his heart sank; for he was a very rich man.

New Jerusalem Bible

But when he heard this he was overcome with sadness, for he was very rich.

Jewish/Hebrew Names Bibles:

Holy New Covenant Trans.

But when the man heard this, he was very sad. (The man was very rich and wanted to keep his money.)

The Scriptures 2009
Tree of Life Version

But when he heard this, he became intensely sad, for he was extremely rich.
But upon hearing these things, he became deeply distressed, for he was very rich.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament
Awful Scroll Bible

...The [Man] but Hearing these Sad becomes [He] was for Rich extremely...
But being heard these-same things, himself became upset-over it, for he was exceedingly rich.

Concordant Literal Version

Yet he, hearing all these things, became sorrow-stricken, for he was tremendously rich."

exeGesés companion Bible

...- and hearing these
he becomes exceeding sorrowful:
for he is extremely rich.

Orthodox Jewish Bible

But having heard these things, he fell into *agmat nefesh* (grief, sadness). For he had much *kesef*..

Rotherham's Emphasized B.

But [he] hearing these things, became [encompassed with grief]; for he was rich exceedingly.

Expanded/Embellished Bibles:

Jonathan Mitchell NT

The man, upon hearing these things came to be engulfed in pain, grief and despair you see, he was extremely rich.

P. Kretzmann Commentary

An/d when he heard this, he was very sorrowful; for he was very rich.
Kretzmann [commentary](#) on vv. 18–23 has been placed in the [Addendum](#).

Translation for Translators

The man became sad when he heard that, because he was very rich *and he did not want to give everything away*.

The Voice

The man heard these words and sadness came over his face, for his wealth was considerable.

Bible Translations with Many Footnotes:

Lexham Bible

But when he ^[*Here "when " is supplied as a component of the participle ("heard") which is understood as temporal] heard these things he became very sad, because he was extremely wealthy.

NET Bible®

But when the man⁷⁰ heard this he became very sad,⁷¹ for he was extremely wealthy.
⁷⁰tn Grk "he"; the referent (the man) has been specified in the translation for clarity.
⁷¹tn Or "very distressed" (L&N 25.277).

Wilbur Pickering's New T.

Literal, almost word-for-word, renderings:

A Faithful Version	But when he heard these things, he became very sorrowful; for he was quite rich.
Analytical-Literal Translation	But having heard these [things], he became deeply grieved, for he was extremely rich.
Modern Literal Version 2020	But he heard these things, and became very sorrowful; for* he was extremely rich.
New Matthew Bible	When the man heard that, he was downcast, for he was very rich.

The gist of this passage: The rich young ruler is very sad to hear these words from Jesus.

Luke 18:23a			
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
akoúô (ἀκούω)[pronounced ah-KOO-oh]	<i>hearing; hearing and paying attention to; listener, listening; one who hears and understands</i>	masculine singular, aorist active participle; nominative case	Strong's #191
tauta (ταῦτα) [pronounced TAU-taw]	<i>these, these things</i>	intermediate demonstrative pronoun; neuter plural; accusative case	Strong's #3778 (also known as Strong's #5023)
perílupos (περίλυπος) [pronounced per-IHL-oo-positive]	<i>very (exceedingly, intensely) sad, sorrowful; overcome with sorrow as to want to die</i>	masculine singular adjective, nominative case	Strong's #4036
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, aorist (deponent) passive indicative	Strong's #1096

Translation: The [ruler], [upon] hearing these things, became very sorrowful,...

This gives us some good insight into the thinking of the young ruler here. He had come to Jesus for more than, *Let me find out Your opinion on this matter.* He placed a great deal of faith in what the Lord had to say. His approach to salvation was very **legalistic**, but his respect for the words of Jesus was quite strong. His response is not simply, "Okay, that's your opinion." Sorrow indicates that he was really concerned about what Jesus said. Maybe he was taking the Lord's words to heart.

Luke 18:23b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ên (ἦν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
plousios (πλούσιος) [pronounced PLOO-see-oss]	<i>rich, wealthy; abounding with or having much of [whatever]; affluent man, prosperous person</i>	masculine singular adjective; nominative case	Strong's #4145
sphódra (σφόδρα) [pronounced SFOD-rah]	<i>very (much), exceedingly, extremely, greatly, to a high degree</i>	neuter plural of sphodros (violent, of uncertain derivation); used as an adverb	Strong's #4970

Translation: ...for he was extremely wealthy.

The problem for this ruler is, he was very wealthy. He was not willing to let go of his wealth. His obsession with his own wealth made it difficult for him to hear the truth.

Luke 18:23 **The [ruler], [upon] hearing these things, became very sorrowful, for he was extremely wealthy.** (Kukis mostly literal translation)

We have to bear in mind that, in the **Church Age**, every believer is going to have a different income and different amount of existing wealth than any other believer. There is nothing in the Bible which indicates we have to give away all that we make. There is nothing in Scripture which tells us that there is a maximum amount of wealth that a believer can have. There is no point at which God says, "You've got enough; you need to start giving the rest away."

There are even passages, particularly in Proverbs, which speak about ways to become wealthy; and there are a number of people in the Old and New Testaments who were wealthy—and God never gave them a hard time about it (Jesus knows at least two wealthy men¹⁶ in Scripture, and He never says anything negative to them).

The key problem here is attitude. Are you willing to part with your money? If things happened, and that changed, would your life end? Would you be unable to cope? If you are faced with those who require funds to survive, would your pocketbook be open to them?

You may have a different opinion about sharing your money at different times. People make money by investing and it is prudent to invest at a young age.

Luke 18:23 **The ruler, upon hearing these words, became very unhappy, for he was extremely wealthy.** (Kukis paraphrase)

How long will the rich young ruler consider the words of Jesus? Obviously we do not know, but he is thinking. The gospel is just within this man's reach. He simply has to first recognize that he does not have his righteousness at God's level. And he has this great respect for Jesus. Will he put all of it together? We do not

¹⁶ We will meet one of those men in Luke 19.

know for certain. But this truth will stay in his mind for a period of time. That will be perhaps a few minutes, a few hours; maybe even a few months. He has to get to a place where he recognizes that he is deficient before God. God is not lucky to have the rich young ruler as a devoted commandment follower. The rich young ruler is defective in many ways.

See the **Doctrine of Wealthy Men in the Bible** (which reference include *McEwan's Doctrine of Wealth*) ([HTML](#)) ([PDF](#)) ([WPD](#)).

When giving the gospel, some people understand their shortcomings from they jump; they know they have failed. They know that they have done wrong. But there are others who are not at this place. They think they are fine. They think that God ought to feel lucky for having them as a human being at this point in time. Such a person does not need a Savior until he sees that he is not righteous before God. He needs to see himself as God sees him.

The ESV (capitalized) is used below. There is nothing in the timing or narrative to suggest that this is anything other than a parallel incident recorded by the first 3 gospel authors.

Jesus Speaks with the Rich Young Ruler (Matthew, Mark and Luke)			
Matthew	Mark 10:17–22	Luke 18:18–23	Commentary
Matthew 19:16 And behold, a man came up to Him, saying, "Teacher, what good deed must I do to have eternal life?"	Mark 10:17 And as He was setting out on His journey, a man ran up and knelt before Him and asked Him, "Good Teacher, what must I do to inherit eternal life?"	Luke 18:18 And a ruler asked Him, "Good Teacher, what must I do to inherit eternal life?"	We know from Mark that the rich young ruler bowed before Jesus, indicating deep respect for Him.
Matthew 19:17a And he said to him, "Why do you ask Me about what is good? There is only one who is good.	Mark 10:18 And Jesus said to him, "Why do you call Me good? No one is good except God alone.	Luke 18:19 And Jesus said to him, "Why do you call Me good? No one is good except God alone.	With the man bowed before Him, Jesus asks about the use of the word <i>good</i> . Isn't this properly used of God?
Matthew 19:17b If you would enter life, keep the commandments."			Only Matthew tells us that Jesus said to the young man, "Keep the commandments."
Matthew 19:18–19 He said to Him, "Which ones?"			Matthew tells us that the ruler asked which ones.
Matthew 19:19 And Jesus said, "You shall not murder, You shall not commit adultery, You shall not steal, You shall not bear false witness, Honor your father and mother, and, You shall love your neighbor as yourself."	Mark 10:19 You know the commandments: 'Do not murder, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor your father and mother.'"	Luke 18:20 You know the commandments: 'Do not murder, Do not steal, Do not bear false witness, Honor your father and mother.'"	Matthew indicates that Jesus added another commandment on the end, one which is not found in the Ten Commandments. The implication is, not only did he dishonor his parents, but he was not a good neighbor.

Jesus Speaks with the Rich Young Ruler (Matthew, Mark and Luke)

Matthew	Mark 10:17–22	Luke 18:18–23	Commentary
Matthew 19:20 The young man said to Him, "All these I have kept. What do I still lack?"	Mark 10:20 And he said to Him, "Teacher, all these I have kept from my youth."	Luke 18:21 And he said, "All these I have kept from my youth."	Nevertheless, the young man claims to have kept these commandments from his youth forward.
Matthew 19:21 Jesus said to him, "If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me."	Mark 10:21 And Jesus, looking at him, loved him, and said to him, "You lack one thing: go, sell all that you have and give to the poor, and you will have treasure in heaven; and come, follow me."	Luke 18:22 When Jesus heard this, He said to him, "One thing you still lack. Sell all that you have and distribute to the poor, and you will have treasure in heaven; and come, follow me."	Mark is the only biographer to tell us that Jesus loved this man. Jesus tells the man, in order to be complete in his mission to impress God, he need only sell everything, give the proceeds to the poor, and the come and follow Him.
Matthew 19:22 When the young man heard this he went away sorrowful, for he had great possessions.	Mark 10:22 Disheartened by the saying, he went away sorrowful, for he had great possessions.	Luke 18:23 But when he heard these things, he became very sad, for he was extremely rich.	The rich young ruler was unprepared to do this, and he was very sad to hear this from Jesus (suggesting that he respected the Lord's opinion).

Now we have two sets of parallel incidents, coming in the same order at about the same time in the Lord's ministry (as Jesus walked toward Jerusalem with His disciples).

[Chapter Outline](#)

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Jesus Speaks to His Disciples About Sacrifice and Reward

Matthew 19:23-26 Mark 10:23-31

Some Bibles treat this section as an extension of the rich young ruler interaction with the Lord. This comes out of Jesus and the ruler speaking, but the rich young ruler is no longer a part of the discussion (he appears to have wandered off, but the text does not say that explicitly).

But seeing him, the Jesus said, "How hard these the wealth they keep on having into the kingdom of the God to enter. For easier it is a camel through the eye of a needle to enter than a rich man into the kingdom of the God to enter."

Luke
18:24–25

Having seen him [become very sorrowful], Jesus said, "How difficult [for] these who have wealth to enter into the kingdom of God. It is easier for a camel to go through the eye of a needle than [it is for] a rich man to enter into the kingdom of God."

Having considered the response of the rich young ruler, Jesus said, “It is so difficult for those who have wealth to enter into the kingdom of God. It is easier for a camel to go through the eye of a needle than it is for a rich man to enter into the kingdom of God.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But seeing him, the Jesus said, “How hard these the wealth they keep on having into the kingdom of the God to enter. For easier it is a camel through the eye of a needle to enter than a rich man into the kingdom of the God to enter.”
Complete Apostles’ Bible	And when Jesus saw that he became very sad, He said, "How hard it is for those who have riches to enter the kingdom of God! For it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." Holy Aramaic Scriptures
Douay-Rheims 1899 (Amer.)	And Jesus seeing him become sorrowful, said: How hardly shall they that have riches enter into the kingdom of God For it is easier for a camel to pass through the eye of a needle than for a rich man to enter into the kingdom of God.
Holy Aramaic Scriptures	And when Eshu {Yeshua} saw that he was grieved, He said, “How difficult it is for those who have wealth, to enter into The Kingdom of Alaha {God}! It is easier for a gamla {a rope} that it might enter into the eye of a makhata {a needle}, than an athiyre {a rich man} into The Malkutheh d'Alaha {The Kingdom of God}.”
James Murdock’s Syriac NT	And when Jesus saw that he was dejected, he said: How difficult [it is], for those that have wealth to enter into the kingdom of God! It is easier for a camel to enter the eye of a needle, than a rich man the kingdom of God.
Original Aramaic NT	And when Yeshua saw that it grieved him*, he said, "How hard it is for those who have wealth to enter the Kingdom of God." "It is easier for a camel* to enter the eye of a needle than for a rich man to enter the Kingdom of God."
Lamsa Peshitta (Syriac)	And when Yeshua saw that it grieved him, he said, “How hard it is for those who have wealth to enter the Kingdom of God.” “It is easier for a camel to enter the eye of a needle than for a rich man to enter the Kingdom of God.”

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Jesus, looking at him, said, How hard it is for those who have wealth to get into the kingdom of God! It is simpler for a camel to go through the eye of a needle, than for a man who has much money to come into the kingdom of God.
Bible in Worldwide English	Jesus looked at him and said, It is very hard for rich people to enter the kingdom of God! It is easier for a big animal like a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.
Easy English	Jesus saw that the ruler had become sad. He said, ‘It is very difficult for rich people to let God rule in their lives. The hole in a needle is very small. A camel cannot go through it! But it is even more difficult than that for a rich person to let God rule in their life.’

Easy-to-Read Version—2008	When Jesus saw that the man was sad, he said, "It will be very hard for rich people to enter God's kingdom. It is easier for a camel to go through the eye of a needle than for a rich person to enter God's kingdom."
Good News Bible (TEV)	Jesus saw that he was sad and said, "How hard it is for rich people to enter the Kingdom of God! It is much harder for a rich person to enter the Kingdom of God than for a camel to go through the eye of a needle."
J. B. Phillips	And when Jesus saw how his face fell, he remarked, "How difficult it is for those who have great possessions to enter the kingdom of God! A camel could squeeze through the eye of a needle more easily than a rich man could get into the kingdom of God."
<i>The Message</i>	Seeing his reaction, Jesus said, "Do you have any idea how difficult it is for people who have it all to enter God's kingdom? I'd say it's easier to thread a camel through a needle's eye than get a rich person into God's kingdom."
NIRV	Jesus looked at him. Then he said, "How hard it is for rich people to enter God's kingdom! Is it hard for a camel to go through the eye of a needle? It is even harder for someone who is rich to enter God's kingdom!"
New Life Version	When Jesus saw that he was very sad, He said, "It is hard for those with riches to go into the holy nation of God! It is easier for a camel to go through the eye of a needle than for a rich man to go into the holy nation of God."

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

Casual English Bible	Jesus got sad as well. He said, "How tough it is for rich people to find their way into God's Kingdom. I'll tell you what, it's easier for a camel to squeeze through the eye of a needle than it is for a rich person to make it through to the Kingdom of God."
Contemporary English V.	Jesus saw how sad the man was. So he said, "It's terribly hard for rich people to get into God's kingdom! In fact, it's easier for a camel to go through the eye of a needle than for a rich person to get into God's kingdom."
The Living Bible	Jesus watched him go and then said to his disciples, "How hard it is for the rich to enter the Kingdom of God! It is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of God."
New Berkeley Version New Living Translation	. When Jesus saw this, [Some manuscripts read <i>When Jesus saw how sad the man was.</i>] he said, "How hard it is for the rich to enter the Kingdom of God! In fact, it is easier for a camel to go through the eye of a needle than for a rich person to enter the Kingdom of God!"
The Passion Translation	Jesus saw his disappointment, and looking right at him he said, "It is next to impossible for those who have everything to enter into God's kingdom realm. Nothing could be harder! It could be compared to trying to stuff a rope through the eye of a needle."
UnfoldingWord Simplified T.	When Jesus saw how sad the man was, he too became very sorrowful. He said, "It is very difficult for those who are wealthy to agree for God to rule over them." In fact, it is easier for a camel to go through the eye of a needle than for rich people to let God rule their lives."
William's New Testament	So when Jesus saw it, He said, "How hard it is for those who have money to get into the kingdom of God! For it is easier for a camel to go through a needle's eye than for a rich man to get into the kingdom of God."

Partially literal and partially paraphrased translations:

American English Bible	So Jesus looked at him and said: 'It'll be very difficult for those who are rich To find their way into the Kingdom! It's easier to thread a rope through a needle
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Than for the rich to enter the Kingdom of God!

Beck's American Translation . Breakthrough Version	When Jesus saw that he became overcome with sadness, He said, "How hard it is for the people who have a lot of money to travel into God's empire. You see, it is easier for a camel to go in through the eye of a needle than for a rich person to go into God's empire."
Common English Bible	When Jesus saw this, he said, "It's very hard for the wealthy to enter God's kingdom! It's easier for a camel to squeeze through the eye of a needle than for a rich person to enter God's kingdom."
A. Campbell's Living Oracles	Jesus, perceiving that he was very sorrowful, said, How difficult will it be for men of opulence to enter the kingdom of God. It is easier for a camel to pass through a needle's eye than for a rich man to enter the kingdom of God.
20 th Century New Testament	Seeing this, Jesus said to his disciples: "How hard it is for men of wealth to enter the Kingdom of God! It is easier, indeed, for a camel to get through a needle's eye than for a rich man to enter the Kingdom of God!"

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	Possessions and the Kingdom Seeing that he became sad, [Other mss omit <i>he became sad</i>] Jesus said, "How hard it is for those who have wealth to enter the kingdom of God! For it is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God."
Conservapedia Translation	And when Jesus saw that the man was sad He asked of him, "How shall those who value earthly wealth to the exclusion of all else enter into heaven"? "It is easier for a camel to go through the eye of a needle than for a materialistic man to enter the kingdom of God". "materialistic and earthly" ... "materialistic" is superb, but is the "and earthly" justified?
Revised Ferrar-Fenton Bible	And Jesus, observing him turning sad, remarked, "With what difficulty can those possessing wealth enter the Kingdom of God! It is easier, indeed, for a camel to pass through a needle's eye, than for a rich man to enter the Kingdom of God!"
Free Bible Version	When he saw his reaction, Jesus said, "How difficult it is for the rich to enter the kingdom of God! It's easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God."
God's Truth (Tyndale)	When Jesus saw him mourn, he said: with what difficulty shall they that have riches, enter into the kingdom of God: it is easier for a camel to go through a needles eye, then for a rich man to enter into the kingdom of God.
International Standard V	Salvation and Reward (Matthew 19:23-26; Mark 10:23-31) So when Jesus saw how sad he was, he [Other mss. read So Jesus looked at him and] said, "How hard it is for rich people to get into the kingdom of God! Indeed, it is easier for a camel to squeeze through the eye of a needle than for a rich person to get into the kingdom of God."
UnfoldingWord Literal Text	Then Jesus, seeing him, became very sad [Scholars are divided whether the phrase: [he] became very sad should be included here. Compare verse 23.] and said, "How difficult it is for those who are rich to enter the kingdom of God! For it is easier for a camel to go through a needle's eye, than for a rich person to enter the kingdom of God."
Weymouth New Testament	Jesus saw his sorrow, and said, "With how hard a struggle do the possessors of riches ever enter the Kingdom of God! Why, it is easier for a camel to go through a needle's eye than for a rich man to enter the Kingdom of God."

Wikipedia Bible Project Seeing his reaction, Jesus said, "How hard it is for the rich to enter God's kingdom! In fact it's easier for a camel to pass through the eye of a needle than for someone rich to enter God's kingdom."

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Jesus noticing this said, "How hard it is for people who have riches to enter the kingdom of God! It is easier for a camel to pass through the eye of a needle, than for a rich person to enter the kingdom of God."

The Heritage Bible And Jesus seeing him become intensely sad, said, With difficulty will those having riches enter into the kingdom of God,
Because it is easier for a camel to enter through the eye of a needle, than for one rich to enter into the kingdom of God.

Kukis note: I had more or less assumed that all translations with the imprimatur had, as their base text, the Douay-Rheims Bible. However, we have the Christian Community Bible and the Heritage Bible differing on the addition of two questionable words (which words are apparently found in the Douay-Rheims Bible).

New American Bible (2011) **On Riches and Renunciation.**

Jesus looked at him [now sad] and said, "How hard it is for those who have wealth to enter the kingdom of God! For it is easier for a camel to pass through the eye of a needle than for a rich person to enter the kingdom of God."

New Catholic Bible **Danger of Riches.** Jesus looked at him and said, "How difficult it is for those who are rich to enter the kingdom of God! Indeed, it is easier for a camel to pass through the eye of a needle than for someone who is rich to enter the kingdom of God."

New Jerusalem Bible Jesus looked at him and said, 'How hard it is for those who have riches to make their way into the kingdom of God! Yes, it is easier for a camel to pass through the eye of a needle than for someone rich to enter the kingdom of God.'

Revised English Bible—1989 When Jesus saw it he said, "How hard it is for the wealthy to enter the kingdom of God! It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Yeshua looked at him and said, "How hard it is for people with wealth to enter the Kingdom of God! It's easier for a camel to pass through a needle's eye than for a rich man to enter the Kingdom of God!"

Hebraic Roots Bible And having seen him becoming very sad, Yahshua said, How hardly those having riches shall enter into the kingdom of YAHWEH! For it is easier for a heavy rope to go in through a needle's eye than for a rich one to enter into the kingdom of YAHWEH.

Holy New Covenant Trans. When Jesus saw that the man was very sad, he said, "It will be so hard for people with a lot of money to enter the kingdom of God! It would be easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God!"

The Scriptures 2009 And when עשוי saw that he became intensely sad, He said, "How hard it is for those who have money to enter into the reign of Elohim!
"For it is easier for a camel to enter through a needle's eye than for a rich man to enter into the reign of Elohim."

Tree of Life Version Gazing at him, Yeshua said, "How hard it is for the rich to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...Seeing but him The Jesus sad becoming says how difficultly The [Men] the valuables Having to the kingdom [of] the god enter Easier for is camel through opening [of] needle to enter than [man] rich to the kingdom [of] the god to enter...
Alpha & Omega Bible	AND JESUS LOOKED AT HIM AND SAID, "HOW HARD IT IS FOR THOSE WHO ARE WEALTHY TO ENTER THE KINGDOM OF THEOS (<i>The Alpha & Omega</i>)! "FOR IT IS EASIER FOR A CAMEL TO GO THROUGH THE EYE OF A NEEDLE THAN FOR A RICH MAN TO ENTER THE KINGDOM OF THEOS (<i>The Alpha & Omega</i>)."
Awful Scroll Bible	What is more, Deliverance-of-Jah being perceived it, himself became upset-over it. He said, "How as to a ~picky-eater will themselves holding finances, come-toward into the rule of God a coming-toward!" (")For it is travailed-well, that a camel is to be gone-in through a needle's eye, than one rich to be came-toward into the rule of God."
Concordant Literal Version	Now Jesus, perceiving him becoming sorrow-stricken, said, "How squeamishly shall those having money be entering into the kingdom of God!" For it is easier for a camel to be entering through the eye of a bodkin than for a rich man to be entering into the kingdom of God."
exeGesés companion Bible	And Yah Shua sees that he becomes exceeding sorrowful; and he says, How difficultly they who have riches enter the sovereigndom of Elohim! For it is easier for a rope * to enter through the eye of a needle, than for the rich to enter the sovereigndom of Elohim.
Orthodox Jewish Bible	And Rebbe, Melech HaMoshiach, when he saw him fall into agmat nefesh, said, How difficult it is for the ones having osher (riches) to enter into the Malchut Hashem. [MISHLE 11:28] For it is easier for a camel to go through the eye of a needle than for an oisher (rich man) to enter into the Malchut Hashem.
Rotherham's Emphasized B.	And Jesus, beholding him, said— With what difficulty shall they who have money enter into the kingdom of God . For it is easier for a camel, to enter through the eye of a needle , Than for a rich man to enter into the kingdom of God .

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Jesus looked at him and said, "How difficult it is for those who are wealthy to enter the kingdom of God! For it is easier for a camel to go through the eye of a needle than for a rich man [who places his faith in wealth or status] to enter the kingdom of God."
An Understandable Version	Now Jesus looked at him and said, "How difficult [<i>it is</i>] for those who are wealthy to enter the kingdom of God! For it is [<i>actually</i>] easier for a camel to pass through the eye of a needle than for a wealthy person to enter the kingdom of God."
The Expanded Bible	·Jesus looked at him and [or When Jesus saw this reaction, he] said, "·It is very hard [^L How hard it is...!] for ·rich people [^L those who have wealth] to enter the kingdom of God. 25 [^L For; Indeed] It is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God [^C meaning it is impossible, by human effort; see v. 27]."
Jonathan Mitchell NT	Now upon seeing and perceiving him, Jesus said, "How difficultly – as with disagreeable squeamishness concerning food – are the folks who are habitually having money (or: the results of needs-based acquisitions) progressively going their way into God's reign (kingdom; royal rule; sovereign activities).

"It is, in fact, easier (more comparable to easy labor) for a camel to enter through a bored aperture (an eye) of a sewing or surgeon's needle (or: projectile point) than for a rich person to enter into God's reign (kingdom; royal rule; sovereign influence)."

P. Kretzmann Commentary **Verses 24-27**

The lesson of the incident:

And when Jesus saw that he was very sorrowful, He said, How hardly shall they that have riches enter into the kingdom of God!

For it is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of God.

Syndein/Thieme

Now, Jesus having perceived him becoming very sad, said, "How 'hard it is'/'with difficulty it is' for 'the rich'/'they who have and hold riches' to enter the kingdom {plan} of God!"

{Note: Why? Because they already HAVE a god! Their wealth - solid, fixed. They do not want to believe in an invisible God Who tells them to do things other than what THEY want to do! They believe in what got them their - their own talents, ability, strength, power etc. Forget faith. I will keep my faith in me!}

In fact, it is easier for a camel to go through the 'eye of a needle' than for a rich man to enter the kingdom {plan} of God!"

{Note: A fortified town had a large opening that was usually open during the day and bolted shut during the night. In the back was a small "traveler's door" where you could dismount, remove your goods from your camel, and if the guards permitted, you could enter this small gate only one person at a time. Since this traveler's gate resembled the top part of a sewing needle, it was called the 'eye of the needle'. A rich man CAN get through - but it is with difficulty as long as he has his eye on his 'things' instead of the Lord!}

Translation for Translators

Jesus looked at the man as he left, and said, "It is very difficult for those who are wealthy to decide to let God rule [MET] their lives. You would say that it is impossible for a camel to go through the eye of a needle. It is almost as difficult [HYP] for rich people to decide to let God rule their lives."

The Voice

Jesus: What a hard thing it is for those with much wealth to enter the kingdom of God! In fact, it would be easier for a camel to squeeze through the eye of a needle than it would be for a rich person to enter the kingdom of God!

Bible Translations with Many Footnotes:

Lexham Bible

And Jesus took notice of him [Some manuscripts add "becoming very sad"] and [*Here "and" is supplied because the previous participle ("took notice of") has been translated as a finite verb] said, "How difficult it is for [Literally "with difficulty"] those who possess wealth to enter into the kingdom of God! For it is easier for a camel to go through the eye of a needle than for a rich person to enter into the kingdom of God.

NET Bible®

When Jesus noticed this,⁷² he said, "How hard⁷³ it is for the rich to enter the kingdom of God!⁷⁴ In fact, it is easier for a camel to go through the eye of a needle⁷⁵ than for a rich person to enter the kingdom of God."

^{72tc} † The phrase περίλυπον γένόμενον (perilupon genomenon, "[When Jesus saw him] becoming sad") is found in the majority of mss (A [D] W Θ Ψ 078 Ë¹³ 33^{vid} İ latt sy), and it is not unknown in Lukan style to repeat a word or phrase in adjacent passages (TCGNT 143). However, the phrase is lacking in some significant mss (κ B L Ë¹ 579 1241 2542 co). The shorter reading is nevertheless difficult to explain if it is not original: It is possible that these witnesses omitted this phrase out of perceived redundancy from the preceding verse, although intentional omissions, especially by several and varied witnesses, are generally unlikely. NA27 places the words in brackets, indicating doubts as to their authenticity.

^{tn} Grk "him."

^{73sn} For the rich it is hard for wealth not to be the point of focus, as the contrast in vv. 28-30 will show, and for rich people to trust God. Wealth was not an automatic sign of blessing as far as Jesus was concerned.

^{74sn} 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.

^{75sn} The eye of a needle refers to a sewing needle, one of the smallest items one might deal with on a regular basis, in contrast to the biggest animal of the region. (The gate in Jerusalem known as "The Needle's Eye" was built during the middle ages and was not in existence in Jesus' day.) Jesus is saying rhetorically that this is impossible, unless God (v. 27) intervenes.

The Spoken English NT

And Jesus looked at him^o and said, "It will be so painful for people who have wealth to enter God's kingdom! Because it's easier for a camel to pass through the eye of a needle, than for a rich person to enter God's Reign."

^o Some mss: "And Jesus saw him getting depressed."

Wilbur Pickering's New T.

Riches tend to keep people out of the Kingdom

When Jesus saw that he became sad, He said: "How difficult it is for those who have riches to enter the Kingdom of God! It is actually easier for a camel to go through the eye of a needle⁶ than for a rich man to enter the Kingdom of God!"

(6) Jesus refers to a literal camel and a literal needle, which of course is "impossible with men", as He goes on to say in verse 27.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

Then Jesus having seen him, having become deeply grieved, said, "How with difficulty will the ones having possessions [or, riches] enter into the kingdom of God!"

"For it is easier [for] a camel to enter through the eye of a needle, than [for] a rich [person] to enter into the kingdom of God."

Context Group Version

And Jesus seeing him become exceedingly sorrowful said, How hard it is for those having riches to enter into God's kingdom! For it is easier for a rope {Aramaic, Greek: camel} to enter in through a needle's eye, than for a rich man to enter into God's kingdom.

Far Above All Translation

Then when Jesus saw that he had become very sad, he said, "How *it is* with difficulty that those *who* are affluent will go into the kingdom of God. For it is easier for a camel to go in through the eye of a needle than for a rich man to go into the kingdom of God."

Modern Literal Version 2020

Now having seen him, Jesus became very sorrowful, he said, How the ones who have wealth will hardly enter into the kingdom of God! For* it is easier for a camel to enter in through a needle's eye, than for a rich man to enter into the kingdom of God.

Niobi Study Bible

With God All Things Are Possible

And when Jesus saw that he was very sorrowful, He said, "How hardly shall they that have riches enter into the Kingdom of God !

For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the Kingdom of God ."

Revised Young's Lit. Trans.

And Jesus having seen him become very sorrowful, said, 'How hardly shall those having riches enter into the reign of God! for it is easier for a camel through the eye of a needle to enter, than for a rich man into the reign of God to enter.'

The gist of this passage:

Jesus, observing the personal sorrow of this man, comments that it is easier for a camel to enter a city through a needle than it is for a rich man to enter into the Kingdom of God.

Luke 18:24a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
auton (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
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
The Westcott Hort text puts this definite article in brackets. I found the definite article in my other texts.			
Iêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, nominative case	Strong's #2424
Not found in the Westcott Hort text or in the Tischendorf's Greek text, but in the Byzantine Greek text and the Scrivener Textus Receptus, are the following two words:			
perílupos (περίλυπος) [pronounced <i>per-IHL-oo-positive</i>]	<i>very (exceedingly, intensely) sad, sorrowful; overcome with sorrow as to want to die</i>	masculine singular adjective, accusative case	Strong's #4036
gínomai (γίνομαι) [pronounced <i>GIN-oh-mī</i>]	<i>that which has come to be, the thing which has happened; becoming, being; coming to be</i>	masculine singular, aorist (deponent) middle participle; accusative case	Strong's #1096
Both of these words are found in v. 23 as well; but with a different morphology. So, the reduces the likelihood of these being simply being miscopied a second time in another verse. That would suggest to me that it is very possible that these additional words belong here.			
These words are tied to the previous masculine singular, personal pronoun, which is a reference to the rich young ruler. Despite these words being close to Jesus, the morphology connects them to the ruler. On the other hand, if these words belonged here, would they not be placed before <i>the Jesus</i> ? Maybe not, if the author is trying to emphasize that it is Jesus Who is seeing this man become very sorrowful.			
This leads me to believe that these two words do belong here; giving them a 60% score ¹⁷ (meaning it is more likely than not that they belong here).			
epō (ἔπω) [pronounced <i>EHP-oh</i>]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036

¹⁷ Listen, I just made up this score on the spot.

Translation: Having seen him [become very sorrowful], Jesus said,...

The idea is, Jesus considered this man and evaluated his response. Jesus determined that he was not yet ready for the gospel yet, but that he needed to recognize that he could not earn **God's grace**. Nevertheless, his response to Jesus was sad, and Jesus will make note of the lesson to be learned here.

Throughout this gospel of Luke, Jesus is seen doing many human things. It would be a shame to study the book of Luke and not notice this.

Luke 18:24b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ρῶς (πῶς) [pronounced <i>pohç</i>]	<i>how, in what manner, in what way</i>	interrogative particle	Strong's #4459
duskólōs (δυσκόλως) [pronounced <i>doos-KOHL-ocē</i>]	<i>hard, with (great) difficulty; impracticable</i>	adverb	Strong's #1423
hoi (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these</i>	masculine plural definite article; nominative 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
chrēma (χρῆμα) [pronounced <i>khray'-mah</i>]	<i>wealth, money, riches; property; something useful (or needed); a thing, a matter, affair, event, business</i>	neuter plural noun, accusative case	Strong's #5536
echō (ἔχω) [pronounced <i>EHKH-oh</i>]	<i>having [and/or] holding; the one who owns, the possessor, adhering to, clinging to</i>	masculine plural, present active participle; nominative case	Strong's #2192
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
tēn (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)
basileia (βασιλεία) [pronounced <i>bas-il-ī-ah</i>]	<i>kingdom, rule, reign; royalty; a realm (literally or figuratively)</i>	feminine singular noun; accusative case	Strong's #932
tou (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588

Luke 18:24b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
theos (θεός) [pronounced <i>theh-OSS</i>]	God, [the true] God; divine being; god, goddess, divinity	masculine singular noun, genitive/ablative case	Strong's #2316
eisporenomai (εἰσπορεύομαι) [pronounced <i>ice-pohr-YOU-om-ah-ee</i>]	to come (enter) in, to go into (of persons and things); metaphorically of affections entering the soul	3 rd person plural, present (deponent) middle/passive indicative	Strong's #1531

Translation: ...“How difficult [for] these who have wealth to enter into the kingdom of God.

Jesus observes how difficult it is for a person of wealth to enter into the kingdom of God. Having wealth really seems to confuse a great many people.

We know that, in many places, the pursuit of wealth consumes the lives of some people. They will set their religious growth aside, the training of their children, if there is a way to gain wealth. Often both parents will work or one parent will work to a point of complete exhaustion. This is not something that I am necessarily scorning or judging. In almost every country for most of their history, men and women worked very long hours just in order to provide the most basic food, clothing and shelter. In the 1950s in the United States, this working extremely long hours suddenly began to provide for more than just the basics a family needed to survive. Nevertheless, the breadwinner did not typically go to his boss and say, “I am making enough money, so I am going to cut back on the hours that I work.” This change took place virtually overnight in America. The depression continued from the late 1920s into the entire 1930s, and I know from talking with my own mother that her life as a young person and as a teen (during that same time period) was a struggle. As a result, many people in the 1950s and 1960s worked long and difficult hours, which often paid off in terms of material benefits.

There are some people who, over this same period of time, were very successful in their endeavors. They thought big and they profited big; and many simply gave in to the constant struggle to keep profiting big. If this was not counterbalanced with spiritual growth, people often went in for **legalism** and asceticism (such as the rich young ruler) and other went in for debauchery in its various forms.

For some reason, any mixture of wealth, power or fame often makes a person in that category a law unto himself. That is, they felt comfortable doing what is right in their own eyes (a refrain from the book of the Judges). Behaviors of sport giants, Hollywood actors and moguls, and often politicians are often excused or simply hidden from the outside world (which a great deal of help from the media).

Illustration: I write this in 2023, and for two or three decades, there was a place known as Epstein’s island where, apparently, many celebrities and politicians went often to engage of bad sexual behavior (sometimes time with sex slaves, sometimes with underage sex slaves). This sort of activity does not allow for much spiritual advancement. My point being, those with wealth (power and/or notoriety) often desire to do whatever they want, regardless of what social mores they violate, regardless of any **divine establishment** teaching that they might have been exposed to.

Wealth in the 1st century was far more unusual than it is today, but behaviors which violated divine establishment norms were common then as now.

So that there is no misunderstanding, wealth is not evil, hard work is not evil, and working to make money and to gain a living is not evil. The key is, one’s attitude and scale of values. At the top of your scale of values should be the plan of God.

Luke 18:24 Having seen him [become very sorrowful], Jesus said, “How difficult [for] these who have wealth to enter into the kingdom of God. (Kukis mostly literal translation)

Luke 18:25a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eukopōteros (εὐκοπώτερος) [pronounced yoo-kop- OH-ter-os]	<i>easier, better for toil, with easy labour; easy</i>	neuter singular comparative adjective; nominative case	Strong's #2123
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
kámēlos (κάμηλος) [pronounced kam'-ay- loss]	<i>camel</i>	masculine singular noun; accusative case	Strong's #2574
diá (διά) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by the means of; by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
trymalía (τρυμαλία) [pronounced troo-mal- ee-AH]	<i>eye, orifice, hole</i>	feminine singular noun, genitive/ablative case	Strong's #5168
In the Westcott Hort text, this noun have a masculine/neuter ending; and is identified as a neuter singular noun.			
rhapsís (ῥαφίς) [pronounced hraF-ECE]	<i>needle</i>	feminine singular noun, genitive/ablative case	Strong's #4476
eiserchomai (εἰσερχομαι) [pronounced ice-ER- khom-ahee]	<i>to enter [in]; to go in [through]; to come in [through]</i>	aoist active infinitive	Strong's #1525

Translation: It is easier for a camel to go through the eye of a needle...

There is a lot of discussion of this. Are we talking the literal eye of a needle or are we talking about the entrance into a city where the height is low for a camel? I would assume that latter, so that rich men can be saved—they can recognize their own deficiencies—and believe in Jesus as a result (after hearing the gospel).

Luke 18:25b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ê (ἢ) [pronounced ā]	<i>or; either, rather; than; but; save;</i> when used twice, it can mean, <i>either,</i> <i>or</i>	disjunctive particle	Strong's #2228
plousios (πλούσιος) [pronounced PLOO- see-oss]	<i>rich, wealthy; abounding with or</i> <i>having much of [whatever]; affluent</i> <i>man, prosperous person</i>	masculine singular noun, accusative case	Strong's #4145
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for,</i> <i>for the purpose of, for the sake of, on</i> <i>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)
basileia (βασιλεία) [pronounced bas-il- ah]	<i>kingdom, rule, reign; royalty; a realm</i> <i>(literally or figuratively)</i>	feminine singular noun; accusative case	Strong's #932
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the;</i> <i>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,</i> <i>goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
eiserchomai (εἰσερχομαι) [pronounced ice-ER- khom-ahee]	<i>to enter [in]; to go in [through]; to</i> <i>come in [through]</i>	aoist active infinitive	Strong's #1525

Translation: ...than [it is for] a rich man to enter into the kingdom of God.”

Jesus states an analogy here for His disciples to think about. The second half of this analogy is the idea of a rich man entering into the kingdom of God. That is because a rich man, when called by Jesus to follow Him, chose not to.

Luke 18:25 It is easier for a camel to go through the eye of a needle than [it is for] a rich man to enter into the kingdom of God.” (Kukis mostly literal translation)

Luke 18:24–25 Having seen him [become very sorrowful], Jesus said, “How difficult [for] these who have wealth to enter into the kingdom of God. It is easier for a camel to go through the eye of a needle than [it is for] a rich man to enter into the kingdom of God.” (Kukis mostly literal translation)

Let's start from the opposite direction. It is not impossible for a rich person to be saved. It is sometimes very difficult, because of their focus in life. I think that many who are rich can be divided into two basic categories: (1) those who earned their wealth and (2) those who inherited their wealth. The first category can include people whose main focus in life is making money. I have met women who would not date a man unless he met their basic

minimum wealth standard; and men who set a wealth standard for themselves and are unhappy if they don't meet that standard. The second category are those who are privileged almost from birth; and they suffer very little want or need in their lives. Both sets of people have a difficult time understanding their own need for a relationship with God. They have what should be considered success in the world of man.

There are also two different interpretations of this saying. This may refer to (1) a literal camel and a literal needle; or (2) this can refer to a literal camel and coming into a city through a very low entry point. There is actually a third case, where it is not a *camel* but a *rope* (this is found in the Aramaic).

If we are talking about Now let's look at the two approaches here. Can a camel go through the eye of a literal needle? Obviously not. Can a rich man be saved? Obviously they can be. So if this is the understanding, then the camel going through the eye of a needle is hyperbole.

The other viewpoint, that we are speaking of a short entry into a city (short for a camel), bringing the camel in through that entry point is difficult, but not impossible. Then, what we have is a reasonable parallel.

Luke 18:24–25 **Having considered the response of the rich young ruler, Jesus said, "It is so difficult for those who have wealth to enter into the kingdom of God. It is easier for a camel to go through the eye of a needle than it is for a rich man to enter into the kingdom of God."** (Kukis paraphrase)

But kept on saying the ones hearing, "Then who is able to be saved?"	Luke 18:26	The ones hearing [this] kept on saying, "Who then is able to be saved?"
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The ones there listening to the words of Jesus then remarked, "Who then is able to be saved?"

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But kept on saying the ones hearing, "Then who is able to be saved?"
Complete Apostles' Bible	And those who heard it said, "Who then is able to be saved?" Holy Aramaic Scriptures
Douay-Rheims 1899 (Amer.)	And they that heard it said: Who then can be saved?
Holy Aramaic Scriptures	Those who heard it said unto Him, "And who is able to live {i.e. to be granted life}?"
James Murdock's Syriac NT	They who heard [it], said to him: Who then can have life?
Original Aramaic NT	Those who heard were saying to him, "And who can have life?"
Lamsa Peshitta (Syriac)	Those who heard were saying to him, "And who can have life?"

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And those who were present said, Then who may have salvation?
Bible in Worldwide English	Those who heard it asked, Then who can be saved?
Easy English	The people who were listening to Jesus said, 'So perhaps God will not save anyone!'
Easy-to-Read Version–2008	.
<i>God's Word</i> ™	Those who heard him asked, "Who, then, can be saved?"
Good News Bible (TEV)	The people who heard him asked, "Who, then, can be saved?"
J. B. Phillips	Those who heard Jesus say this, exclaimed, "Then who can possibly be saved?"
<i>The Message</i>	"Then who has any chance at all?" the others asked.

New Life Version Those who heard this, said, "Then who can be saved from the punishment of sin?"

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

Casual English Bible The people listening in said, "Well then, who can be saved?"
 Contemporary English V. When the crowd heard this, they asked, "How can anyone ever be saved?"
 The Living Bible Those who heard him say this exclaimed, "If it is that hard, how can *anyone* be saved?"
 New Berkeley Version .
 New Living Translation Those who heard this said, "Then who in the world can be saved?"
 UnfoldingWord Simplified T. Those who heard Jesus say that replied, "Then it seems that no one can be saved!"

Partially literal and partially paraphrased translations:

American English Bible Well at that, those who heard him say this, asked:
 'Then, who can possibly be saved?'
 There is a **note** for this verse—one specifically about the word *saved*. It is placed in the **Addendum**.
 Beck's American Translation .
 Breakthrough Version The people listening said, "And who is able to be rescued?"
 A. Campbell's Living Oracles The hearers said, Who, then, can be saved?"
 New Advent (Knox) Bible But when he was asked by those who were listening to him, Why then, who can be saved?
 20th Century New Testament "Then who can be saved?" asked those who heard this.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation Those that were there wondered who could be saved then?
 Revised Ferrar-Fenton Bible "Who then can be saved?" asked the bystanders.
 Free Bible Version Those who heard this wondered, can be saved then?"
 God's Truth (Tyndale) Then said they that heard that: And who shall then be saved?
 International Standard V Those who were listening to Jesus [Lit. him] asked, Then who can be saved?
 Montgomery NT "Who then can be saved?" exclaimed his hearers.
 Weymouth New Testament "Who then can be saved?" exclaimed the hearers.
 Wikipedia Bible Project "So who on earth can be saved?" the people there asked.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) The bystanders said, "Who then can be saved?"
 The Heritage Bible .
 New Jerusalem Bible Those who were listening said, 'In that case, who can be saved?'

Jewish/Hebrew Names Bibles:

Holy New Covenant Trans. When the people heard this, they asked, "Then who can be saved?"

Weird English, ©ldɛ English, Anachronistic English Translations:

Accurate New Testament ...say but The [Men] Hearing and Who? has (ability) to be saved...
 Awful Scroll Bible Moreover, they being heard it, said, "Even who himself is able to be preserved sound?"
 exeGeses companion Bible .

Orthodox Jewish Bible Rotherham’s Emphasized B. But the ones, having heard, said, Then who is able to come to Yeshu’at Eloheinu? And they who heard said— [Who, then] can be saved?

Expanded/Embellished Bibles:

An Understandable Version The Expanded Bible And those who heard this said, who can [possibly] be saved? **Who Can Be Saved?** When the people heard this, they asked, “Then who can be saved?”
 Jonathan Mitchell NT So the folks hearing [that] said, "And so who is now able (or: continues with power) to be saved or rescued (kept safe; restored to health and wholeness; returned to their original state or condition)?
 Syndein/Thieme Translation for Translators ``But those having heard this said, "Then who has the power to be saved?" The Jews thought that God favored rich people, so they thought that if God did not save rich people, he would not save others, either. So one of the disciples who heard him say that replied, "If that is so, it seems that no one will be saved {that God will not save anyone} [RHQ]!"
 The Voice **Listeners:** Then who can be liberated?

Bible Translations with Many Footnotes:

Lexham Bible So those who heard this [*Here the direct object is supplied from context in the English translation] said, “And who can be saved?”
 NET Bible® Those who heard this said, “Then⁷⁶ who can be saved?”⁷⁷
⁷⁶tn Here καί (kai) has been translated as “then” to indicate the implied sequence of thought.
⁷⁷sn The assumption is that the rich are blessed, so if they risk exclusion, who is left to be saved?
 The Spoken English NT And the people listening said, “Then^p who can be saved?”
^p Lit. “And.”
 Wilbur Pickering’s New T. .

Literal, almost word-for-word, renderings:

Analytical-Literal Translation Context Group Version So the ones having heard, said, "Then who is able to be saved?"
 Modern Literal Version 2020 And those that heard it said, Then who can be rescued?
 New American Standard Now the ones who heard it said, And who is able to be saved?
 Revised Young's Lit. Trans. Those who heard Him said, "And so who can be saved?"
 World English Bible And those who heard, said, 'And who is able to be saved?'
 Those who heard it said, “Then who can be saved?”

The gist of this passage: After hearing these words spoken by the Lord, some asked, “Who can be saved?” or “Can anyone actually be saved?”

Luke 18:26a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
légô (λέγω) [pronounced LEH-goh]	to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention	2 nd person plural, present active indicative	Strong’s #3004
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong’s #1161

Luke 18:26a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
akoúō (ἀκούω) [pronounced ah-KOO-oh]	<i>hearing; hearing and paying attention to; listener, listening; one who hears and understands</i>	masculine plural, aorist active participle; nominative case	Strong's #191
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532

Translation: *The ones hearing [this] kept on saying,...*

Some people there were also confused. They heard what the rich young ruler said, and, accepting his own testimony as being true, they come to a conclusion, *how can anyone enter into the kingdom of God?*

Luke 18:26b

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
I am not sure where to place this conjunction			
tís (τίς) [pronounced tihç]	<i>who, what [one], which, how; whether, why</i>	masculine singular interrogative pronoun; nominative case	Strong's #5101
dunamai (δύναμαι) [pronounced DOO-nam-ahēe]	<i>to be able, to have power to; to be able to do something; to be capable, strong and powerful</i>	3 rd person singular, imperfect (deponent) middle or passive indicative	Strong's #1410
sôzō (σώζω) [pronounced SOHD-zoh]	<i>to save, keep safe and sound, to rescue from danger or destruction</i>	aorist passive infinitive	Strong's #4982

Translation: *...“Who then is able to be saved?”*

The people there, seeing the rich young ruler and hearing the remarks of Jesus ask one another, “Who can actually be saved?”

This suggests that, even at this late date, many people who followed Jesus did not really understand the gospel message. Now, this is different from being saved. You can be saved, understand, for a brief time, enough to believe in the Lord (or in His testimony), and then lose it and, possibly, never regain it.

It was believed, in that era by many, that wealth and success meant that God was blessing you. The rich young ruler, who would have appeared to have it all, seems to be sent packing, and the disciples wonder, “Who can be

saved?" They would have thought to themselves if anyone is saved, it would be this righteous, moral, wealthy young man whom God has entrusted with wealth and power.

Now, bear in mind, there was no animosity between this man and Jesus, as we have seen with pharisees and religious types. This man did not challenge Jesus' authority; this man respected Jesus. Furthermore, as we read in the book of Mark, Jesus loved this man. So this was not a despicable character covered with a thin veneer of self-righteousness. However, as has been made clear by this narrative, this man was not perfect; and he failed in certain areas of life. He loved money too much and he did not take care of his parents as he should.

Luke 18:26 **The ones hearing [this] kept on saying, "Who then is able to be saved?"** (Kukis mostly literal translation)

Luke 18:26 **The ones there listening to the words of Jesus then remarked, "Who then is able to be saved?"** (Kukis paraphrase)

But the [Jesus] said, "The [things] impossible with men, possible with the God are."

Luke
18:27

Jesus [lit., He] explained [lit., said], "The [things which are] impossible with men are possible with God."

Jesus explained, "The things which ar impossible among men are made possible with God."

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) Complete Apostles' Bible	But the [Jesus] said, "The [things] impossible with men, possible with the God are." But He said, "These things which are impossible with men are possible with God." Holy Aramaic Scriptures
Douay-Rheims 1899 (Amer.) Holy Aramaic Scriptures	He said to them: The things that are impossible with men are possible with God. Then Eshu {Yeshua} said, "Those things with which the sons of men are not able to be, are able to be with Alaha {God}."
James Murdock's Syriac NT Original Aramaic NT	And Jesus said: Those things which, with men, cannot be, with God, can be. But Yeshua said, "Those things which are impossible with men can happen with God."
Lamsa Peshitta (Syriac)	But Yeshua said, "Those things which are impossible with men can happen with God."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But he said, Things which are not possible with man are possible with God.
Bible in Worldwide English	But Jesus said, God can do what men cannot do.
Easy English	Jesus replied, 'God can do things that are impossible for people to do.'
Easy-to-Read Version–2008	Jesus answered, "God can do things that are not possible for people to do."
God's Word™	Jesus said, "The things that are impossible for people to do are possible for God to do."
Good News Bible (TEV)	Jesus answered, "What is humanly impossible is possible for God."
J. B. Phillips	Jesus replied, "What men find impossible is perfectly possible with God."
The Message	"No chance at all," Jesus said, "if you think you can pull it off by yourself. Every chance in the world if you trust God to do it."
New Life Version	Jesus said, "God can do things men cannot do."

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

Casual English Bible	Jesus said, "What's impossible for humans is possible for God."
Contemporary English V.	Jesus replied, "There are some things that people cannot do, but God can do anything."
The Living Bible	He replied, "God can do what men can't!"
New Berkeley Version	.
New Living Translation	He replied, "What is impossible for people is possible with God."
The Passion Translation	Jesus responded, "What appears humanly impossible is more than possible with God. For God can do what man cannot."

Partially literal and partially paraphrased translations:

American English Bible	And he replied: 'Things that are impossible for men are still possible with God.'
Beck's American Translation	.
Breakthrough Version	He said, "What is impossible with people is possible beside God."
New Advent (Knox) Bible	But when he was asked by those who were listening to him, Why then, who can be saved? he told them, What is impossible to man's powers is possible to God. V. 26 is included for context.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	And Jesus responded that things which are impossible with man are easily possible with God.
Revised Ferrar-Fenton Bible	"The impossible with men," He replied, "is the possible with God."
Free Bible Version	Jesus replied, is impossible in human terms is possible for God."
God's Truth (Tyndale)	And he said: Things which are impossible with men are possible with God.
International Standard V	Jesus [Lit. He] replied, The things that are impossible for people are possible for God.
Lexham Bible	But he said, " <i>What is</i> impossible with men is possible with God."
Montgomery NT	"Things that are impossible with men," he answered them, "are possible with God."
The Spoken English NT	And he said, "Things that are impossible for human beings are possible for God."
UnfoldingWord Literal Text	Jesus answered, "The things which are impossible with people are possible with God."
Weymouth New Testament	"Things impossible with man," He replied, "are possible with God."
Wikipedia Bible Project	"Things that are humanly impossible are possible for God," Jesus replied.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	And Jesus re plied, "What is impossible for human beings is possible for God." 1:37
The Heritage Bible	.
New American Bible (2011)	And he said, "What is impossible for human beings is possible for God." ^m m. [18:27] Mk 14:36.
New Jerusalem Bible	He replied, 'Things that are impossible by human resources, are possible for God.'
NRSV (Anglicized Cath. Ed.)	He replied, 'What is impossible for mortals is possible for God.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	He said, "What is impossible humanly is possible with God."
Hebraic Roots Bible	But He said, The things impossible with men are possible with YAHWEH.
Holy New Covenant Trans.	Jesus answered, "God can do things which don't seem possible to men!"

The Scriptures 2009 And He said, "What is impossible with men is possible with Elohim."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament Alpha & Omega Bible	...The [Man] but says The [Things] Unable with men Able with the god is~... BUT HE SAID, THE THINGS THAT ARE IMPOSSIBLE WITH PEOPLE ARE POSSIBLE WITH THEOS (<i>The Alpha & Omega</i>)."
Awful Scroll Bible	But he said, "That im-possible with they of the aspects-of-man, is possible with God!"
Concordant Literal Version exeGesés companion Bible	Yet He said, "What is impossible with men is possible with God." And he says, Those which are impossible with humanity are possible with Elohim.
Orthodox Jewish Bible Rotherham's Emphasized B.	And he said, The things impossible with Bnei Adam are possible with Hashem. And [he] said— The things impossible with men are [possible with God].

Expanded/Embellished Bibles:

An Understandable Version	Jesus answered, things that are impossible with people are [<i>certainly</i>] possible with God.
The Expanded Bible	Jesus answered, "The things impossible for people [humanly speaking] are possible for God."
Jonathan Mitchell NT	But He said, "The things [that are] impossible (powerless; incapable) from humanity's side [of the issue] continuously exist being (or: are) possible (empowered; capable) from God's side."
P. Kretzmann Commentary	And He said, The things which are impossible with men are possible with God. Kretzmann commentary has been placed in the Addendum .
Syndein/Thieme	``So He {Jesus} said, "The things that are impossible with men/mankind . . . are possible {dunatos} with God."
Translation for Translators	But Jesus said, "It is impossible for people <i>to save themselves</i> . But <i>God can save them, because God can do anything!</i> "
The Voice	Jesus: Remember, what is humanly impossible is possible with God.

Bible Translations with Many Footnotes:

NET Bible®	He replied, "What is impossible ⁷⁸ for mere humans ⁷⁹ is possible for God." ^{78sn} The term impossible is in the emphatic position in the Greek text. God makes the impossible possible. ^{79tn} The plural Greek term ἄνθρωποις (anqrwpois) is used here in a generic sense, referring to both men and women (cf. NASB 1995 update, "people"). Because of the contrast here between mere mortals and God ("impossible for men...possible for God") the phrase "mere humans" has been used in the translation.
Wilbur Pickering's New T.	And He said, "The things that are impossible with men are possible with God."

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	Then He said, "The [things] impossible with people are possible with God!"
Legacy Standard Bible	But He said, "The things that are impossible with people are possible with God."
Modern Literal Version 2020	.
Revised Young's Lit. Trans.	...and he said, 'The things impossible with men are possible with God.'

The gist of this passage: Jesus reassures His disciples, "That which is impossible for men to do, God can do."

Luke 18:27			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
epô (ἔπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
ta (τά) [pronounced taw]	<i>the; this, that</i>	neuter plural definite article; nominative case	Strong's #3588
adunatos (ἀδύνατος) [pronounced ad-OO-nat-oss]	<i>unable, weak (literally or figuratively); passively, impossible; could not do, impossible, impotent, not possible</i>	neuter plural adjective, nominative case	Strong's #102
para (παρά) [pronounced paw-RAW]	<i>beside, near, with, at [or by] [the side of], by; among, before [someone, something]; in the sight [or judgment of someone]</i>	preposition of nearness with the dative	Strong's #3844
anthrôpoi (ἄνθρωποι) [pronounced ANTH-row-poy]	<i>men [in the generic sense], mankind, human beings; men [in reference to gender]; people</i>	masculine plural noun; dative, locative or instrumental case	Strong's #444
dunatos (δυνατός) [pronounced doo-nat-OSS]	<i>able, powerful, capable (literally or figuratively); possible, power, strong</i>	neuter plural adjective; dative, locative or instrumental case	Strong's #1415
para (παρά) [pronounced paw-RAW]	<i>beside, near, with, at [or by] [the side of], by; among, before [someone, something]; in the sight [or judgment of someone]</i>	preposition of nearness with the dative	Strong's #3844
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
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)

Translation: Jesus [lit., He] explained [lit., said], “The [things which are] impossible with men are possible with God.”

The word generally translated *impossible* is the neuter plural of *adunatos* (ἀδύνατος) [pronounced *ad-OO-nat-oss*]; and it means, *unable, weak (literally or figuratively); passively, impossible; could not do, impossible, impotent, not possible*. Perhaps because of the plural, it is most accurately rendered *impossible things*. Because it is placed first in the sentence, it is strongly emphasized. Strong’s #102.

In the second phrase, we have the very common word, the neuter plural adjective *dunatos* (δυνατός) [pronounced *doo-nat-OSS*], which means, *able, powerful, capable (literally or figuratively); possible, power, strong*. Strong’s #1415. Because of its placement, this word is also emphasized.

Literally, this reads, ***Impossible things by men are possible things by the God*** [or, *are things which God has the abilities to do*].

Based upon what Jesus said, those listening to Him have remarked, *who can be saved?* The implication being, *no one could possibly be saved*. Jesus explanation is, things which are impossible for man to accomplish, God is able to do. God is able to accomplish salvation for anyone who wants it. Man is unable to provide salvation; God is able.

Luke 18:27 Jesus [lit., He] explained [lit., said], “The [things which are] impossible with men are possible with God.” (Kukis mostly literal translation)

The unbeliever must accept what God has done; he must accept what God has accomplished. That requires that we believe in Jesus. There is nothing that we can do to save ourselves. There is not set of good works, no amount of personal reformation, no amount of sin reduction which will gain God’s favor. We accept God’s way, which is faith alone in Christ alone.

Luke 18:27 Jesus explained, “The things which ar impossible among men are made possible with God.” (Kukis paraphrase)

This is illustrated by the **slave market of sin**. We are slaves because of our sin. Between God and ourselves is Adam’s original sin, our sin nature, and the personal sins which we commit. There is nothing that we can do to bridge that gap between ourselves and God. We are like men in a slave market being sold. We own nothing; we have nothing. We are unable to purchase ourselves. We can only be purchased from someone outside of the slave market of sin. Jesus is not sold under sin. He was not born with a sin nature due to the **virgin birth** (we all inherit a sin nature from our fathers). Since there was no sin nature as a part of the Lord’s **soul**, then the sin of Adam could not be imputed to Him (real imputations are automatic; but judicial imputations require the volition of the recipient to be exercised). Jesus never committed any personal sins. This is why He is outside of the slave market of sin. What Jesus must pay for us is unimaginable to us. All of our sins were poured out upon Him on the **cross** (a judicial **imputation**) and God judged those sins in His Own body on the stake.

I said unimaginable because all we have is the concept of crucifixion and how painful that was to those being crucified. It was a long severely painful death inflicted in order to strike abject fear in anyone who thought they might oppose the Roman empire. But, we are not forgiven because Jesus suffered pain and suffering due to the crucifixion. The actual crucifixion is only illustrative; it is simply an analogy. The Innocent One being unjustly punished is what the cross pictures for us. But the judgment placed upon Jesus for our sins during three hours of the cross were what caused the Lord, in His humanity, to cry out due to the great suffering that He endured. The judgment of God placed on the humanity of Jesus for our sins was the equivalent of Jesus suffering an eternity of hells for all mankind. We cannot really imagine the **Lake of Fire**. The sort of pain and suffering involved here are merely words to us. We are aware of suffering; and we have all suffered in a variety of ways in this life; but those sufferings just scratch the surface of the pain of judgment from God.

What is impossible for man is only possibly with God.

But said the Peter, “Behold, we are leaving the [things which are] our own; we followed You.”

Luke
18:28

Then Peter said, “Listen, we have left the [things which are] our own [and] we have followed You.”

Then Peter said, “Listen, we have left behind the things which we owned and have followed You.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But said the Peter, “Behold, we are leaving the [things which are] our own; we followed You.”
Complete Apostles’ Bible	Then Peter said, "See, we have left all and followed You." Holy Aramaic Scriptures
Douay-Rheims 1899 (Amer.)	Then Peter said: Behold, we have left all things and have followed thee.
Holy Aramaic Scriptures	Shimeun Kepha {Simeon, The Rock} said unto Him, “Behold, we have left every thing, and have come after {followed} you.
James Murdock’s Syriac NT	Simon Cephas said to him: Lo, we have left every thing, and come after thee.
Original Aramaic NT	Shimeon Kaypha* said to him, "Behold, we have left everything and we have come after you."
Lamsa Peshitta (Syriac)	Shimeon Kaypha said to him, “Behold, we have left everything and we have come after you.”

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Peter said, See, we have given up what is ours to come after you.
Bible in Worldwide English	.
Easy English	Peter then said to Jesus, ‘Look! We have left everything that we had. Now we are your disciples.’
Easy-to-Read Version–2008	Peter said, "Look, we left everything we had and followed you."
J. B. Phillips	“Well,” rejoined Peter, “we have left all that we ever had and followed you.”
<i>The Message</i>	Peter tried to regain some initiative: “We left everything we owned and followed you, didn’t we?”
New Life Version	.
New Simplified Bible	Peter said: »Indeed we have left our own to follow you.

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

Casual English Bible	Peter said, “Look, we’ve left everything of ours behind so we could follow you.”
Contemporary English V.	Peter said, "Remember, we left everything to be your followers!"
The Living Bible	.
New Berkeley Version	.
New Living Translation	Peter said, “We’ve left our homes to follow you.”
The Passion Translation	Peter said, “Lord, see how we’ve left all that we have, our houses and our careers, to follow you.”
UnfoldingWord Simplified T.	Then Peter said, "Look, we have left everything we had in order to become your disciples.
William's New Testament	Then Peter said to Him, "We have left our very own, homes and all, and have followed you."

Partially literal and partially paraphrased translations:

American English Bible	But Peter said: 'Look, we've left everything to follow you!'
Beck's American Translation	.
New Advent (Knox) Bible	Hereupon Peter said, And what of us? we have forsaken all that was ours, and followed thee.
NT for Everyone	'Look here,' said Peter, 'we've left everything and followed you.'
20 th Century New Testament	"But we," said Peter, "we left what belonged to us and followed you."

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	"Look," said Peter, "we have left everything we had to follow You."
Christian Standard Bible	Then Peter said, "Look, we have left what we had and followed you."
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	"Why," observed Peter, "we have left everything, and followed You."
Riverside New Testament	Peter said, "See, we have left our property and have followed you."
The Spoken English NT	Peter said to him, "Look, we've left our possessions and have become your followers."
Weymouth New Testament	Then Peter said, "See, we have given up our homes and have followed you."
Wikipedia Bible Project	"Look at us," said Peter, "we abandoned home and family to follow you!"

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Then Peter said, "We left everything we had and followed you." Acts 4:32
The Heritage Bible	.
New American Bible (2002)	Then Peter said, "We have given up our possessions and followed you."
New Catholic Bible	The Reward of Renunciation. Peter said to him, "We have given up our homes to follow you."
New English Bible—1970	Peter said, 'Here are we who have left our belongings to become your followers.'
New Jerusalem Bible	But Peter said, 'Look, we left all we had to follow you.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Kefa said, "Look, we have left our homes and followed you."
Holy New Covenant Trans.	Peter said, "Look, we have left everything we had and followed you!"
The Scriptures 2009	And Kepha said, "See, we have left all and followed You."
Tree of Life Version	Then Peter said, "Look, we've left everything of our own to follow You."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...says but The Peter look! We Releasing the [things] own follow you...
Awful Scroll Bible	Yet Peter said, "Be yourself looked, we send- the regards -away of everything, and became joint-road with you."
Concordant Literal Version	Now Peter said, "Lo! we, leaving our own, follow Thee."
exeGesés companion Bible	And Petros says, Behold, we forsake all, and follow you.
Orthodox Jewish Bible	And Kefa said, Hinei, we have left everything to follow you.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Peter said, "Look, we have left all [things—homes, families, businesses] and followed You."
The Expanded Bible	Peter said, "Look, we have left everything [or our possessions; or our home] and followed you."

- Jonathan Mitchell NT Now Peter said, "Look, and take us into mind we, upon letting our own [plans; possessions; desires; lives] flow away (or: after abandoning our own things), we follow You!"
- P. Kretzmann Commentary **Verses 28-30**
Peter's question:
Then Peter said, Lo, we have left all and followed Thee.
- Syndein/Thieme ``But Peter said, "Behold/'Please note', we have left all that is our own and 'followed Your Way as a student/disciple of' {akoloutheo} You."
- Translation for Translators Then Peter said, "You know that we(exc) have left everything we had and have become your disciples [RHQ]. So what about us? (OR, So will God accept/save us?)"
- The Voice **Peter:** We have left our homes and followed You.

Bible Translations with Many Footnotes:

- Lexham Bible And Peter said, "Behold, we have left all that is ours [Literally "our own"] and [*Here "and" is supplied because the previous participle ("have left") has been translated as a finite verb] followed you."
- NET Bible® And Peter said, "Look, we have left everything we own⁸⁰ to follow you!"⁸¹
⁸⁰tn Or "left our homes," "left our possessions"; Grk "left our own things." The word ἴδιος (idios) can refer to one's home (including the people and possessions in it) or to one's property or possessions. Both options are mentioned in BDAG 467 s.v. 4.b. See also I. H. Marshall, Luke (NIGTC), 688; D. L. Bock, Luke (BECNT), 2:1488.
⁸¹tn Grk "We have left everything we own and followed you." Koine Greek often used paratactic structure when hypotactic was implied.
- Rotherham's Emphasized B. And Peter said—
Lo! |[we|] have left our own possessions_ and followed thee!^e
^e Mt. xix. 27–29; Mk. x. 28, 30.
- Wilbur Pickering's New T. Then Peter said, "Notice that we have left all and followed you!"

Literal, almost word-for-word, renderings:

- Analytical-Literal Translation Now Peter said, "Listen! We left all and followed You."
- Berean Literal Bible And Peter said, "Behold, we having left the own, followed You."
- Charles Thomson NT Then Peter said, Behold we have forsaken all and followed thee.
- English Standard Version And Peter said, "See, we have left our homes and followed you."
- Far Above All Translation Then Peter said, our case, we have left everything behind and followed you."
- Legacy Standard Bible And Peter said, "Behold, we have left all that is our own and followed You."
- Modern Literal Version 2020 .
- New American Standard Peter said, "Behold, we have left our own homes [Lit our own things] and followed You."
- Revised Young's Lit. Trans. And Peter said, 'Lo, we left all, and did follow you;'...

The gist of this passage:

Luke 18:28a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epō (ἔπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036

Luke 18:28a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dé (δέ) [pronounced deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Petros (Πέτρος) [pronounced PEHT-ross]	<i>stone, large stone, piece or fragment of a rock; transliterated Petros, Peter</i>	masculine singular proper noun; nominative case	Strong's #4074

Translation: Then Peter said,...

Peter has many human faults. However, he seems to pay attention to what the Lord is saying, and if he doesn't get it, he speaks out. Now sometimes, he says something stupid; but, other times, he says things that we might wonder quietly to ourselves.

Luke 18:28b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
idou (ἰδοῦ) [pronounced ih-DOO]	<i>behold, lo; listen, listen up, focus on this, get this, look, look here; see [here]; take note</i>	demonstrative singular particle; interjection; 2 nd person singular, aorist active imperative	Strong's #2400 (a special case of #1492)
hêmeis (ἡμεῖς) [pronounced hay-MICE]	<i>us, we [ourselves]; we [as an emphatic]</i>	1 st person plural pronoun; nominative case	Strong's #2249 (nominative plural of #1473)
aphîemi (ἀφίημι) [pronounced af-EE-ay-mee]	<i>sending [forth, away], dismissing; letting go [from one's power [possession]]; letting [something] go free [escape]; leaving [alone, behind], letting go; forsaking, abandoning; metaphorically, releasing from an obligation, forgiving a debt [letting go of a debt], pardoning, forgiving; deserting, quitting; passing by</i>	masculine plural, aorist active participle; nominative case	Strong's #863
ta (τά) [pronounced taw]	<i>the; this, that</i>	neuter plural definite article; accusative case	Strong's #3588
idios (ἴδιος) [pronounced IH-dee-os]	<i>one's own, his own, her own; pertaining to (or belonging to) oneself; possibly as an adverb: privately, personally, separately</i>	neuter plural adjective; accusative case	Strong's #2398

Luke 18:28b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Instead of αφεντες τα ιδια (as found in the Westcott Hort text and Tischendorf's Greek text), the Byzantine Greek text and Scrivener Textus Receptus both have:			
aphiēmi (ἀφίημι) [pronounced af-EE-ay-mee]	<i>to leave; 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>	1 st person plural, aorist active indicative (a different morphology)	Strong's #863
panta (πάντα) [pronounced PAHN-ta]	<i>all, everyone, anyone, all things; anything</i>	neuter plural adjective; accusative case	Strong's #3956
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
Literally, this reads, We have left all (things) and... If you read through the translations carefully, you can see that one or the other of these two readings was followed. This alternate reading is probably easier to translate into the English.			
akoloutheō (ἀκολουθέω) [pronounced ak-ol-oo-THEH-oh]	<i>to follow [one who precedes], to join [one as his attendant, as a disciple], to accompany [one]; to become or to be his disciple; to side with his party</i>	1 st person plural, aorist active indicative	Strong's #190
soi (σοι) [pronounced soy]	<i>you; to you; in you; by you</i>	2 nd person singular personal pronoun; locative, dative or instrumental case	Strong's #4771 (dative, locative or instrumental case given as Strong's #4671)

Translation: ...“Listen, we have left the [things which are] our own [and] we have followed You.”

But what about us, Peter asks. Peter is concerned about his eternal future; he is concerned about being accepted by God; and he has listened with great interest to the things said by the rich young ruler and Jesus. He heard the claims of the rich young ruler, and he saw that, in the end, the rich young ruler left, and in considerable distress.

So Peter remarks, “Listen, we have left all that we have to follow You.” The unsaid question is, *where do we stand with You and with God?*

Ideally speaking, we all understand that we are saved by **grace**, apart from any personal merit. We have believed in the Lord and He saved us. Have there been any time when you have questioned your salvation? Have you ever questioned either the Bible or your place in the plan of God? Have you said back to God, “But, I have also done this, this and this”?

You may be surprised, but one of the personal things I struggle with when I write is, *I do not want to lead anyone astray!* My mental attitude is, very often, explain everything as accurately and as clearly as possible. I want to stay close to the meaning of the text and close to God's true thinking.

Peter may or may not fully appreciate that he is saved by grace (I am speaking of Peter right here in the context of our narrative). But the Lord's conversation with the rich young ruler makes Peter quite concerned. “Where do

we stand, Lord?" I believe is the tenor of his question. And he quickly points out, "We have left all." Can you make claim to that? I certainly can't.

We also need to bear in line that, Peter lived during a unique time in human history. The Lord was on the earth, but His public ministry only took place over a relatively short period of time. 3 or 4 years is a fairly short period of time, in the realm of all human history (which is perhaps 5000 or 6000 years).

Luke 18:28 **Then Peter said, "Listen, we have left the [things which are] our own [and] we have followed You."**
(Kukis mostly literal translation)

Luke 18:28 **Then Peter said, "Listen, we have left behind the things which we owned and have followed You."**
(Kukis paraphrase)

Given the circumstances of Peter's question, I might stop and explain to Peter (and the other disciples) that salvation occurs at a point in time; and after that follows the **Christian walk** (which may or may not be productive). Jesus does not use that approach. He assumes Peter's faith-conversion and starts from there.

But the [Jesus] said to them, "Truly, I keep on saying to you [all], no one is who dismissed house or a woman or brothers or fathers or children on account of the kingdom of the God who does not indeed receive many times more in the time this and in the age the one coming with life eternal."

Luke
18:29–30

But [Jesus] said to them, "Point of doctrine I communicate to you: no one who has left a house or a wife or [his] brothers or parents or children on account of the kingdom of God who does not indeed receive many times more in this time [period] and in the age to come [which is a part of] life eternal."

Jesus then said, "Let Me communicate this important doctrinal concept to you: if you were placed in a position where you had to leave your home or your wife behind; or you had to set aside family members or your parents or your children, in order to serve the kingdom of God, you will certainly, without a doubt, receive great rewards in this life and in the life eternal which is to come."

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But the [Jesus] said to them, "Truly, I keep on saying to you [all], no one is who dismissed house or a woman or brothers or fathers or children on account of the kingdom of the God who does not indeed receive many times more in the time this and in the age the one coming with life eternal."
Complete Apostles' Bible	So He said to them, "Assuredly I say to you, there is no one who has left house or parents or brothers or wife or children, for the sake of the kingdom of God, who shall not receive many times more in this present time, and in the age to come eternal life." Holy Aramaic Scriptures
Douay-Rheims 1899 (Amer.)	Who said to them: Amen, I say to you, there is no man that hath left home or parents or brethren or wife or children, for the kingdom of God's sake, Who shall not receive much more in this present time, and in the world to come life everlasting.
Holy Aramaic Scriptures	Eshu {Yeshua} said unto Him, "Amiyn {Truly} I say unto you, that there is no one who has left houses, or fathers {i.e. parents}, or brothers, or a wife, or sons {i.e. children}, because of The Malkutha d'Alaha {The Kingdom of God}, and will not receive many times more, in this time, and in the world that comes, which is Khaye {Life} that is eternal."

James Murdock's Syriac NT	Jesus said to him: Verily I say to you: There is no man, who hath left houses, or parents, or brothers, or wife, or children, for the sake of the kingdom of God, that shall not receive manifold in the present time, and, in the coming world, eternal life.
Original Aramaic NT	Yeshua said to him, "Truly, I say to you, there is no man who has left house or parents or brother or wife or children for the sake of the Kingdom of God," "Who shall not receive in great multiples in this time, and in the coming world, eternal life."
Lamsa Peshitta (Syriac)	Yeshua said to him, "Truly, I say to you, there is no man who has left house or parents or brother or wife or children for the sake of the Kingdom of God," "Who shall not receive in great multiples in this time, and in the coming world, eternal life."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he said to them, Truly I say to you, There is no man who has given up house or wife or brothers or father or mother or children, because of the kingdom of God, Who will not get much more in this time, and in the world to come, eternal life.
Bible in Worldwide English	Jesus said to them, I tell you the truth. If any man has left his house, or his wife, or his brothers, or his father, or his mother, or his children for the sake of the kingdom of God, he will receive many times as much as he has left. He will receive that in this world. And in the next world he will live for ever.
Easy English	Jesus said to them, 'I tell you this: Some people have left their homes. Or they may have left their wife or their brothers. Or they may have left their parents or their children. They have done this to work for the kingdom of God. Now, in this world, God will give these people many more things than they have left behind. And in the future world they will live for ever with God.'
Easy-to-Read Version–2008	Jesus said, "I can promise that everyone who has left their home, wife, brothers, parents, or children for God's kingdom will get much more than they left. They will get many times more in this life. And in the world that is coming they will get the reward of eternal life."
God's Word™	Jesus said to them, "I can guarantee this truth: Anyone who gave up his home, wife, brothers, parents, or children because of the kingdom of God will certainly receive many times as much in this life and will receive eternal life in the world to come."
Good News Bible (TEV)	"Yes," Jesus said to them, "and I assure you that anyone who leaves home or wife or brothers or parents or children for the sake of the Kingdom of God will receive much more in this present age and eternal life in the age to come."
J. B. Phillips	And Jesus told them, "Believe me, nobody has left his home or wife, or brothers or parents or children for the sake of the kingdom of God, without receiving very much more in this present life—and eternal life in the world to come."
The Message	"Yes," said Jesus, "and you won't regret it. No one who has sacrificed home, spouse, brothers and sisters, parents, children—whatever—will lose out. It will all come back multiplied many times over in your lifetime. And then the bonus of eternal life!"
NIRV	"What I'm about to tell you is true," Jesus said to them. "Has anyone left home or wife or husband or brothers or sisters or parents or children for God's kingdom? They will receive many times as much in this world. In the world to come they will receive eternal life."
New Life Version	Jesus said to them, "For sure, I tell you, anyone who has left his house or parents or brothers or wife or children because of the holy nation of God will receive much more now. In the time to come he will have life that lasts forever."

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

Casual English Bible	Jesus answered, "The truth is this, those of you who have left your home or your wife or your brothers and sisters or your parents or your children—when you have done it out of devotion to God's Kingdom—you have an incredible reward waiting for you in this time and in the age to come, when life continues forever. You'll receive many times over the value of what you left behind."
Contemporary English V.	Jesus answered, "You can be sure that anyone who gives up home or wife or brothers or family or children because of God's kingdom will be given much more in this life. And in the future world they will have eternal life."
The Living Bible New Berkeley Version New Living Translation	. . "Yes," Jesus replied, "and I assure you that everyone who has given up house or wife or brothers or parents or children, for the sake of the Kingdom of God, will be repaid many times over in this life, and will have eternal life in the world to come."
The Passion Translation	Jesus replied, "Listen to my words: anyone who leaves his home behind and chooses God's kingdom realm over wife, children, parents, and family, it will come back to him many more times in this lifetime. And in the age to come, he will inherit even more than that—he will inherit eternal life!"
UnfoldingWord Simplified T.	Jesus said to them, "Yes, and I also tell you that those who have left their homes, their wives, their brothers, their parents, or their children in order to submit to God's will for them will receive in this life many times as much as they left behind, and in the coming age they will receive eternal life."
William's New Testament	So He said to them, "I solemnly say to you, there is no one who has given up home or wife or brothers or parents or children for the kingdom of God, who will not receive in return many times more in this world, and in the next eternal life."

Partially literal and partially paraphrased translations:

American English Bible	And [Jesus] said to him: 'I tell you the truth; There's no one who loses a house or a wife, Or brothers, parents, or children For the sake of the Kingdom of God, Who won't receive much more in this age, And life in the age that's coming.'
Beck's American Translation Breakthrough Version	. He said to them, "Amen, I tell you that there is not even one person who left a house, or a wife, or brothers, or parents, or children on account of God's empire, who will not in any way receive many times more in this time and in the coming span of time, life that spans all time."
Len Gane Paraphrase	And he said to them, "Truly I say to you: there is no one who has left family, parents, brothers, wife, or children for the Kingdom of God's sake, who will not receive much more in this present time and in the world to come life everlasting."
A. Campbell's Living Oracles	Jesus answered, Indeed, I say to you, that there is none who shall have forsaken his house, or parents, or brothers, or wife, or children, on account of the kingdom of God; who shall not receive manifold more in return, in this world, and in the future, eternal life.
New Advent (Knox) Bible	Jesus said to them, I promise you, everyone who has forsaken home, or parents, or brethren, or wife, or children for the sake of the kingdom of God, will receive, in this present world, many times their worth, and in the world to come, everlasting life.[3]
NT for Everyone	[3] vv. 15-30: Mt. 19.13; Mk. 10.13 'I'm telling you the truth,' said Jesus, 'everyone who has left house or wife or brothers or parents or children, because of God's kingdom, will receive far more in

return in the present time – and in the age to come they will receive the life that belongs to that age.’

20th Century New Testament "I tell you," he answered, "that there is no one who has left house, or wife, or brothers, or parents, or children, on account of the Kingdom of God, Who will not receive many times as much in the present, and in the age that is coming Immortal Life."

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	Jesus said to them, "The truth is, every man who has left his house, or his parents, or brothers, or wife, or children, for the sake of the kingdom of God shall receive many times what he left, both in this world and in the the world to come, where he will receive eternal life."
Revised Ferrar-Fenton Bible	"I tell you indeed," was His reply, "there is not one who shall have forsaken home, or parents, or brothers, or wife, or children, on account of the Kingdom of God, who will not receive in return much more in the present time, and in the age to come everlasting life."
Free Bible Version	"I tell you the truth," Jesus told them, "anybody who leaves behind their home, wife, brothers, parents, or children for the sake of God's kingdom will receive so much more in this life, and the eternal life in the world to come."
International Standard V	Jesus [Lit. He] told them, "I tell all of you [The Gk. pronoun you is pl.] with certainty, there is no one who has left his home, wife, brothers, parents, or children because of the kingdom of God who will not receive many times as much in this world, as well as eternal life in the age to come."
Montgomery NT	And he said to them, "In Solemn truth I tell you that there is no one who, for the sake of the kingdom of God, has left houses, or wife, or brother, or parents, or children, "who shall not certainly receive many times as much in this time, and in the age to come eternal."
NIV, ©2011	"Truly I tell you," Jesus said to them, "no one who has left home or wife or brothers or sisters or parents or children for the sake of the kingdom of God will fail to receive many times as much in this age, and in the age to come eternal life."
Urim-Thummim Version	He replied to them, <i>Of a Truth I say to you, there is no man that has left house, parents, brother or woman, or children, for the Kingdom of Elohim's sake, Who will not receive manifold more in this present time, and in the world to come Life Age-Lasting.</i>
Weymouth New Testament	"I solemnly tell you," replied Jesus, "that there is no one who has left house or wife, or brothers or parents or children, for the sake of God's Kingdom, who shall not certainly receive many times as much in this life, and in the age that is coming the Life of the Ages."
Wikipedia Bible Project	"Believe me," Jesus told them, "There's nobody who leaves behind their home, wife, brothers, parents, or children for the sake of God's kingdom who won't get back so much more in this life, and the eternal life in the world to come."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Jesus replied, "Truly, I tell you, who ever has left house or wife, or brothers or parents or children, for the sake of the kingdom of God, will receive much more in this present time, and eternal life in the world to come." Mt 19:10
The Heritage Bible	And he said to them, Amen I say to you, There is absolutely not one who has left house, or parents, or brothers, or wife, or children, for the sake of the kingdom of God,

Who shall not receive many times more in this present time, and in the coming age life everlasting.

New American Bible (2011) ⁿ He said to them, "Amen, I say to you, there is no one who has given up house or wife or brothers or parents or children for the sake of the kingdom of God ³⁰who will not receive [back] an overabundant return in this present age and eternal life in the age to come."
n. [18:29–30] 14:26.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Yeshua answered them, "Yes! I tell you that everyone who has left house, wife, brothers, parents or children, for the sake of the kingdom of God, will receive many times as much in the *'olam hazeh*, and in the *'olam haba* eternal life."

Hebraic Roots Bible And He said to them, Truly I say to you, There is no one who has left house, or parents, or brothers, or wife, or children, for the sake of the kingdom of YAHWEH, who shall not receive many times more in this time, and in the age that is coming, everlasting life.

Holy New Covenant Trans. Jesus said, "I am telling you the truth: every person who has left his home, wife, brothers, parents, or children because of God's kingdom will surely be rewarded many times in this time and, in the age to come, with eternal life."

The Scriptures 2009 And He said to them, "Truly, I say to you, there is no one who has left house or parents or brothers or wife or children, for the sake of the reign of Elohim, who shall not receive many times more in this present time, and in the age to come everlasting life."^a
^aSee Matt. 6:33, Matt. 19:29, Mark 10:29.

Tree of Life Version And Yeshua said to them, "Amen, I tell you, there is no one who has left house or wife or brothers or parents or children, for the sake of the kingdom of God, who will not receive many times as much in this age; and in the *olam ha-ba*, eternal life."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...The [Man] but says [to] them amen [I] say [to] you* for No [Man] is Who releases house or woman or brothers or parents or children for the kingdom [of] the god Who not not may receive manifold [things] in the time this and in the age the [one] coming {He not may receive} life continual...

Alpha & Omega Bible AND HE SAID TO THEM, "AMEN, I SAY TO YOU, THERE IS NO ONE WHO HAS LEFT HOUSE OR WIFE OR BROTHERS OR PARENTS OR CHILDREN, FOR THE SAKE OF THE KINGDOM OF THEOS (*The Alpha & Omega*), WHO WILL NOT RECEIVE MANY TIMES AS MUCH AT THIS TIME AND IN THE WORLD TO COME, ETERNAL LIFE."

Awful Scroll Bible Therewith he said to them, "Of certainty I instruct to yous, certainly-of-whom there is yet-not-one, who sent- the regards -away of a house, or parents or he of the same-womb, or wife or children, for the cause of the rule of God, who shall nontheless-not be received-out, a receiving-out of that plentifully-interweaved, from-within this-same set time, also from-within the age itself coming life everlasting!"

Concordant Literal Version Now He said to them, "Verily, I am saying to you that there is no one who leaves house, or wife, or brothers, or parents, or children on account of the kingdom of God, who may not by all means be getting back manifold in this era, and in the coming eon, life eonian."

exeGeses companion Bible .

Orthodox Jewish Bible And he said to them, Omein, I say to you, that there is no one who left bais or isha or achim or horim (parents) or yeladim because of the Malchut Hashem,

Who will not receive many times as much in this zman (time) and in the Olam HaBah, Chayyei Olam.

Rotherham's Emphasized B. And [he] said unto them—

[Verily] I say unto you—

[No one] is there, who hath left—house, or wife, or brethren, or parents, or children,— [for the sake of the kingdom of God]; who shall in anywise not receive manifold in this season, and [in the agea that is coming] [life age-abiding].

Expanded/Embellished Bibles:

The Amplified Bible

And He said to them, "I assure you *and* most solemnly say to you, there is no one who has left house or wife or brothers or parents or children for the sake of the kingdom of God, who will not receive many times as much in this present age and in the age to come, eternal life."

An Understandable Version

And Jesus said to the disciples, "Truly I tell you, there is no person who has left his house, or wife, or brothers, or parents, or children for the sake of the kingdom of God [*i.e., to become a servant of the Lord*], who will not receive [*back*] many times as much [*as he left in this life*], and never ending life in the coming age."

The Expanded Bible

Jesus said, "I tell you the truth, all those who have left houses, wives, brothers [or siblings], parents, or children ·for [for the sake of] the kingdom of God will get much more in this ·life [age; ^Ltime]. And in the ·age [aeon; world] that is coming, they will have ·life forever [eternal life]."

Jonathan Mitchell NT

So He says to them, "It is true (or: Amen; Count on it). I am now saying to you folks that there is no one who abandoned (or: lets flow away) house, or wife, or brothers, or parents, or children on account of (or: for the sake of) God's reign (kingdom; royal rule; sovereign influence and activities)

"who would not by all means be getting back and receiving many times more, in this season (or: fitting situation and opportunity; fertile moment), as well as eonian life (life that has the character and qualities of the Age; life whose source comes from the Age; or: life of and for the ages) within the Age which is progressively coming."

P. Kretzmann Commentary

And He said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children for the kingdom of God's sake who shall not receive manifold more in this present time and in the world to come life everlasting.

Kretzmann **comment** has been placed in the **Addendum**.

Syndein/Thieme

``So He {Jesus} said to them, " 'I tell you the truth'/'Point of doctrine' {amen}, there is absolutely no one who has left home or wife or brothers or parents or children . . . 'for the sake of' {hina} God's kingdom {plan}, `` who absolutely will not receive {ou me - double negative - strongest negative in the Greek - literally 'absolutely not never'} 'many times more' {pollaplasion} 'at the right time'/'in due measure' { kairos} and in the age/'perpetuity of time' {aion} coming . . . everlasting {aionios}."

Translation for Translators

He said to them, "Keep this in mind: Those who have left *their* homes, *their* wives, *their* brothers, *their* parents, *their* children, or any other family members, to tell others about how God wants to rule [MET] *people's* lives, will receive in this life many times as much as *they* left. And in the future age they will ◀live eternally with God/ have eternal life▶."

The Voice

Jesus: I'm telling you the truth: there is nobody who leaves his house or wife or siblings or parents or children for the sake of the kingdom of God who will not receive more than he has given up—much more—in this age and in the age to come. He will receive eternal life.

Bible Translations with Many Footnotes:

NET Bible®

Then⁸² Jesus⁸³ said to them, “I tell you the truth,⁸⁴ there is no one who has left home or wife or brothers⁸⁵ or parents or children for the sake of God’s kingdom who will not receive many times more⁸⁶ in this age⁸⁷ – and in the age to come, eternal life.”⁸⁸

^{82tn} Here δέ (de) has been translated as “then” to indicate the implied sequence of events within the narrative.

^{83tn} Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

^{84tn} Grk “Truly (ἀμὲν, amēn), I say to you.”

^{85tn} The term “brothers” could be understood as generic here, referring to either male or female siblings. However, it is noteworthy that in the parallel passages in both Matt 19:29 and Mark 10:29, “sisters” are explicitly mentioned in the Greek text.

^{86sn} Jesus reassures his disciples with a promise that (1) much benefit in this life (many times more) and (2) eternal life in the age to come will be given.

^{87tn} Grk “this time” (καιρός, kairos), but for stylistic reasons this has been translated “this age” here.

^{88sn} Note that Luke (see also Matt 19:29; Mark 10:30; Luke 10:25) portrays eternal life as something one receives in the age to come, unlike John, who emphasizes the possibility of receiving eternal life in the present (John 5:24).

The Spoken English NT

And Jesus said to them, “I’m telling you seriously: there’s no one who has left a home, or a spouse,^q or brothers or sisters, or parents, or children for the sake of God’s Reign, who won’t get back a many times as much right now,^r and in the age that’s coming, eternal life.”

^q Lit. “a wife.”

^r Lit. “in the current time.”

Wilbur Pickering’s New T.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	So He said to them, "Positively, I say to you ^p , [there] is no one who left house or parents or brothers or wife or children for the sake of the kingdom of God, who shall not certainly receive back many times more in this time, and in the coming age eternal life."
Context Group Version	And he said to them, Amen I say to you (pl), There is no man that has left house, or woman, or brothers, or parents, or children, for God's kingdom's sake, who shall not receive extensively more in this time, and in the age to come age-enduring life.
Far Above All Translation	At which he said to them, “Truly, I say to you, there is no-one who has left house, or parents, or brothers, or wife, or children for the sake of the kingdom of God, who will not certainly receive in return many times over in this epoch, and in the age to come – age-abiding life.”
Green’s Literal Translation	And He said to them, Truly I say to you, There is no one who has left house, or parents, or brothers, or wife, or children, for the sake of the kingdom of God, who shall not receive many times more in this time, and in the age that is coming, everlasting life.
Modern Literal Version 2020	But he said to them, Assuredly I am saying to you ^o , There is no one who has left his house or parents or brethren or wife or children, because of the kingdom of God, who should not receive much-more in this time, and in the coming age everlasting life.
Revised Young's Lit. Trans.	...and he said to them, 'Verily I say to you, that there is not one who left house, or parents, or brothers, or wife, or children, for the sake of the reign of God, who may not receive back manifold more in this time, and in the coming age, life age-during.'
A Voice in the Wilderness	So He said to them, Truly, I say to you, there is no one who has left house or parents or brothers or wife or children, on account of the kingdom of God, who shall

not receive many times more in this present time, and in the age to come eternal life.

The gist of this passage: Jesus tells His disciples that, if they have given up various earthly things for the Kingdom of God, that they will receive rewards many times over in this age, in the age which is coming and in eternity.

Luke 18:29a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
epô (ἔπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>in them, by them; to them, for them; by means of them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
amên (ἀμήν) [pronounced am-ANE]	<i>firm; metaphorically faithful; verily, amen; at the beginning of a discourse: surely, truly, of a truth; point of doctrine; at the end - so it is, so be it, may it be fulfilled; I believe it</i>	transliterated from the Hebrew; indeclinable particle	Strong's #281
légô (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	1 st person singular, present active indicative	Strong's #3004
humin (ὑμῖν) [pronounced hoo-MEEN]	<i>you [all]; in you; to you; in you; by you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771

Translation: But [Jesus] said to them, "Point of doctrine I communicate to you:..."

First of all, even though Peter asked the question, Jesus is able to tell that many of His disciples are wondering this exact same thing. This is not something which requires omniscience or even a genius to figure out. Peter asks the question, and Jesus sees that a dozen or more people look to Him to hear the answer.

There are several things regarding the language which Jesus uses to put great emphasis upon the things which he says to Peter and to the others. The very words that He uses to begin indicate that this is an important point of doctrine. Jesus is saying, "Listen, all of you, I want you to get this..."

Luke 18:29b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
oudeís (οὐδεῖς, οὐδεμία, οὐδέν) [pronounced oo-DICE, oo-deh-MEE-ah; oo-DEHN]	<i>no, no one, none, not one, nothing, not a thing; not in any respect, in no way, not in any way; an invalid, senseless, useless matter;</i>	masculine singular adjective; used as an absolute denial; emphatic negation; designates exclusivity; nominative case	Strong's #3762
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
hos (ὅς) [pronounced hohç]	<i>who, which, what, that, whose, whoever</i>	masculine singular relative pronoun; nominative case	Strong's #3739
aphiêmi (ἀφίημι) [pronounced af-EE-ay-mee]	<i>to send [forth, away], to dismiss; to let go [from one's power [possession]; to let go [free]; to escape; to leave alone, to forsake, to abandon; metaphorically, to release from an obligation, to forgive a debt [to let go of a debt], to pardon, to forgive; to leave, to desert, to quit; to pass by</i>	3 rd person singular, aorist active indicative	Strong's #863
oikia (οικία) [pronounced oy-KEE-ah]	<i>house, home abode; household; an inhabited edifice, a dwelling; the inmates of a house, the family; property, wealth, goods</i>	feminine singular noun; accusative case	Strong's #3614
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
gunê (γυνή) [pronounced goo-NAY]	<i>a woman [of any age, whether a virgin, or married, or a widow]; a wife; a betrothed woman</i>	feminine singular noun; accusative case	Strong's #1135

Translation: ...no one who has left a house or a wife...

No one is a very strong word here, meaning, *no exceptions*. Then Jesus speaks of a person who has dismissed, sent away or left behind his house or a wife.

This needs to be qualified, as there are no doubt men, given their homelife, think, *You know, I could do without this keeping up with the mortgage and putting up with this nagging....wife*. We are not speaking of a person who turns to religion of some sort, and leaves his wife holding a mortgage that she cannot pay behind.

The disciples did not know what was going to happen when they followed Jesus. Jesus did not tell them, “Listen, this is just a 3-year gig, so don’t get panicked over this commitment.” No one had any idea what exactly they were committing to.

I do not believe that the husbands in this group callously left behind wives and family where there was no provision or no thought to them. We only have a slight idea as to the relationships left behind or put on hold. Paul makes a reference to his freedom to lead around a wife, as Cephas (Peter) did. So, whatever the circumstances during this public ministry, the family was not deserted. Were there some difficulties? No doubt; but God the Father was very likely reliable and dependable to see to the needs of family members who remained behind. Another reason why we know that family members were not simply deserted, because Jesus Himself, on the cross, made provision for His Own mother, Mary. He told John, in so many words, to take care of her.

Luke 18:29c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
ê (ñ) [pronounced ā]	<i>or; either, rather; than; but; save;</i> when used twice, it can mean, <i>either,</i> <i>or</i>	disjunctive particle	Strong’s #2228
adelphoi (ἄδελφοί) [pronounced ad-el-FOY]	<i>brothers (literally or figuratively); fellow countrymen, associates, fellow believers</i>	masculine plural noun, accusative case	Strong’s #80
ê (ñ) [pronounced ā]	<i>or; either, rather; than; but; save;</i> when used twice, it can mean, <i>either,</i> <i>or</i>	disjunctive particle	Strong’s #2228
gonês (γονής) [pronounced gon-YAYCE]	<i>fathers, parents; progenitors, ancestors</i>	masculine plural noun; accusative case	Strong’s #1118
ê (ñ) [pronounced ā]	<i>or; either, rather; than; but; save;</i> when used twice, it can mean, <i>either,</i> <i>or</i>	disjunctive particle	Strong’s #2228
teknon (τέκνον) [pronounced TEK-non]	<i>child, daughter, son; metaphorically, citizens; those produced</i>	neuter singular noun; accusative case	Strong’s #5043

Translation: ...or [his] brothers or parents or children...

The term *brothers* can simply refer to other family members—like sisters, uncles, cousins, etc.—who may have lived with the **disciple** who followed Jesus.

Jesus also speaks of children. We have to understand that Jesus is not advocating for adults to walk out on their children and let them fend for themselves. We have Paul’s statement that a believer who does not take care of his own is worse than an infidel; and we have Jesus making arrangements from the cross for John to take care of the Lord’s mother as she ages. Just recently, Jesus has spoken of not causing young children to stumble. What would be more of a psychological burden than a child to be abandoned by his father or mother? Furthermore, we do not have the exact background of every disciple, or their relationships (we know a small amount about Peter and about Paul¹⁸). We have to assume that all of these things have been taken into consideration, even at this point in human history, with the Lord being on the earth.

¹⁸ Paul, of course, is not a member of the original twelve.

Since we do not know the backgrounds of all the **Apostles** apart from Peter, let's use him as an example. He had a wife and he had a mother-in-law. We don't know if he had children. He also had a business which appears to have been at least sufficient for his family's needs. Peter forsook these things; but, at the same time, Paul speaks of Peter leading around a wife (1Corinthians 9:4-6). Did she follow Peter while he was following Jesus? Did she follow Peter when he began to act as an evangelist and as an **Apostle**? I would suggest that we may assume the second thing is true and maybe the first. Peter is aware of family matters and we have been with him as he spoke to Jesus about an ailing mother-in-law (Luke 4:38–40). Therefore, we may draw the conclusion that, if there were wives left behind, that this was temporary and God saw to it that they were provided for. We do not know any of the details here; we only know God's character combined with the historic nature of the Lord's public ministry.

The marriage bond is the most important bond on earth, second only to the relationship between God and man (through Jesus Christ). Believers who are married and who have families have responsibilities to God; but then, also to their families. A person who gave his entire paycheck to his church, but his wife and children are hungry—that man is worse than an infidel. As believers, we have a reasonable service to God, but without abandoning our responsibilities. This is why a believer must marry another believer, because they both understand this priority. This priority would make no sense to the unbeliever.

Luke 18:29d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
heneka/heneken /heineken (ἕνεκα/ἕνεκεν/εἵνεκεν) [pronounced HEN-ek-ah, HEN-ek-en, Hl-nek-en]	<i>because, on account of, for the (cause, sake) of, by reason of, that</i>	preposition	Strong's #1752
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
basileia (βασιλεία) [pronounced bas-il-ah]	<i>kingdom, rule, reign; royalty; a realm (literally or figuratively)</i>	feminine singular noun; accusative case	Strong's #932
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: ...on account of the kingdom of God...

These are things which are left behind on account of the kingdom of God. With Jesus, it is clear that they are following the Lord.

The ministry of the Lord and that time period in which the disciples lived was a very intense one. These men would be persecuted for much of their lives. Many Christians talk about wanting to live during the time of Jesus and to sit in attendance for His sermons, but the life of a believer during that time period was much different. The difficulties that His disciples faced is hard for us to realize. Most of us, in our lives, have chosen neighborhoods

and homes, wives (or husbands); we have raised families, we have enjoyed our work and we have enjoyed our homelife and personal relationships. So many believers have had the dual opportunity to enjoy a wonderfully fulfilling life and the ability to take in Bible doctrine under a well-qualified pastor-teacher. The great disciples who, after the death, burial and resurrection of the Lord, took the gospel all over their region (and beyond), into a very hostile world.

For the most part, in the Church Age, there is not a reason for a man to up and move out and leave his family behind so that he can *follow God*. There are some circumstances where a man might attend seminary with the intention of becoming a pastor-teacher; and that future can bring financial difficulties to a family (which is why it is important to marry someone who has a similar spiritual background with you).

Luke 18:29 But [Jesus] said to them, “Point of doctrine I communicate to you: no one who has left a house or a wife or [his] brothers or parents or children on account of the kingdom of God... (Kukis mostly literal translation)

Luke 18:30a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hos (ὃς) [pronounced <i>hohç</i>]	<i>who, which, what, that, whose, whoever</i>	masculine singular relative pronoun; nominative case	Strong's #3739
ouchi (οὐχί) [pronounced <i>oo-KHEE</i>]	<i>no (indeed), not (indeed), by no means, not at all</i>	negative interrogative particle	Strong's #3780
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
lambánō (λαμβάνω) [pronounced <i>lahm-BAHN-oh</i>]	<i>to take, to receive, to have, to hold; to obtain; to get a hold of</i>	3 rd person singular, aorist active subjunctive	Strong's #2983
pollaplasíōn (πολλαπλασίων) [pronounced <i>pol-lap-las-EE-ohn</i>]	<i>many times more, very much more, manifold, much, more</i>	neuter plural adjective, accusative case	Strong's #4179
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
tō (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
kairos (καιρός) [pronounced <i>kī-ROSS</i>]	<i>time, as a chunk or definite period of time; an epoch; season; due time; awhile</i>	masculine singular noun, dative, locative or instrumental case	Strong's #2540

Luke 18:30a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
toutô (τούτῳ) [pronounced TWO-toh]	<i>this, this one, this thing; to this, in this one, by this thing</i>	intermediate demonstrative pronoun; masculine singular; dative, locative or instrumental case	Strong's #3778 (also #5129)

Translation: ...who does not indeed receive many times more in this time [period]...

Such a person is to expect to receive great remuneration for this time away from family or for whatever sacrifice they have made. However, bear in mind, all of this much be legitimate. The person who runs off half-cocked and then leads hundreds of others astray—he is not getting any kind of reward.

But, for the person who acts rightly, he can expect a reward even in this lifetime.

Jesus makes reference to **dispensations** in this explanation.

The time period during which the disciples first lived was the **Age of Israel**. Many believe, as I do, that the time of the Lord is to be considered a separate dispensation. We know it as the **age of the Hypostatic Union**.

Luke 18:30b			
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
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
aiônes (αιῶνες) [pronounced ī-OHN-ehs]	<i>lifetimes, generations; things which continue forever, ages, perpetuities of time, eternal things, eternities; worlds, universes; (long) periods of time, ages</i>	masculine plural noun; dative, locative or instrumental case	Strong's #165
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

Luke 18:30b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
έρχομαι (ἔρχομαι) [pronounced AIR-khoh-my]	<i>going, coming (in a great variety of applications, literally and figuratively); the ones accompanying; appearing; bringing, those entering</i>	masculine singular, present deponent middle/passive participle, dative, locative or instrumental case	Strong's #2064
ζωή (ζωή) [pronounced dzoh-AY]	<i>life; living, state of being</i>	feminine singular noun, accusative case	Strong's #2222
αἰώνιος (αἰώνιος) [pronounced ahee-OH-nee-oss]	<i>eternal, forever, everlasting; perpetual (also used of past time, or past and future as well)</i>	feminine singular adjective, accusative case	Strong's #166

Translation: ...and in the age to come [which is a part of] life eternal.”

The age to come would be the Church Age. One might interpret this as referring to eternity and/or life in the Millennium. This seems to be more a reference to eternity (this entire phrase) than to two periods of time (the Church Age and life eternal).

Such a reward will be enjoyed also in the eternal future.

Luke 18:30 ...who does not indeed receive many times more in this time [period] and in the age to come [which is a part of] life eternal.” (Kukis mostly literal translation)

So that there is no misunderstanding, Jesus is not holding the door open for those who want to leave their wives and children and become a minister or evangelist or missionary. This is not the way for you to cleanly walk away from your responsibilities.

Jesus is speaking to His disciples during a very particular period of time and assuring them of their rewards.

Luke 18:29–30 But [Jesus] said to them, “Point of doctrine I communicate to you: no one who has left a house or a wife or [his] brothers or parents or children on account of the kingdom of God who does not indeed receive many times more in this time [period] and in the age to come [which is a part of] life eternal.” (Kukis mostly literal translation)

Luke 18:29–30 Jesus then said, “Let Me communicate this important doctrinal concept to you: if you were placed in a position where you had to leave your home or your wife behind; or you had to set aside family members or your parents or your children, in order to serve the kingdom of God, you will certainly, without a doubt, receive great rewards in this life and in the life eternal which is to come.” (Kukis paraphrase)

The rich young ruler came to Jesus about salvation, but was not willing to do that final human work that would put him over the edge (it wouldn't have; but it informed the rich man where he was lacking). But then Peter questions what is going on. “We've left everything,” he tells the Lord, and one might understand Peter to be concerned for his salvation. However, what Jesus tells him (and the others), speaks to rewards (which precludes salvation).

The ESV (capitalized) is used below:

Entering into the Kingdom of God (Matthew, Mark and Luke)			
Matthew	Mark	Luke	Commentary
Matthew 19:23 And Jesus said to his disciples, "Truly, I say to you, only with difficulty will a rich person enter the kingdom of heaven."	Mark 10:23 And Jesus looked around and said to his disciples, "How difficult it will be for those who have wealth to enter the kingdom of God!"	Luke 18:24 Jesus, seeing that he had become sad, said, "How difficult it is for those who have wealth to enter the kingdom of God!"	There are two possibilities here: (1) Matthew did not record the exact words of Jesus, but paraphrased what Jesus said; or (2) Jesus said roughly the same thing twice.
	Mark 10:24 And the disciples were amazed at his words. But Jesus said to them again, "Children, how difficult it is to enter the kingdom of God!"		Mark alone remembers this quotation.
Matthew 19:24 Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God."	Mark 10:25 It is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God."	Luke 18:25 For it is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God."	The super-quote here might be, "For, again I tell you, it is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God."
Matthew 19:25 When the disciples heard this, they were greatly astonished, saying, "Who then can be saved?"	Mark 10:26 And they were exceedingly astonished, and said to him, "Then who can be saved?"	Luke 18:26 Those who heard it said, "Then who can be saved?"	All account align well here.
Matthew 19:26 But Jesus looked at them and said, "With man this is impossible, but with God all things are possible."	Mark 10:27 Jesus looked at them and said, "With man it is impossible, but not with God. For all things are possible with God."	Luke 18:27 But he said, "What is impossible with man is possible with God."	What Mark records appears to have been the overall quotation.
Matthew 19:27 Then Peter said in reply, "See, we have left everything and followed You. What then will we have?"	Mark 10:28 Peter began to say to him, "See, we have left everything and followed You."	Luke 18:28 And Peter said, "See, we have left our homes and followed You."	The super-quote would be, "See, we have left our homes and everything and followed You."
Matthew 19:28 Jesus said to them, "Truly, I say to you, in the new world, when the Son of Man will sit on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel."			Only Matthew remembers these words.

Entering into the Kingdom of God (Matthew, Mark and Luke)

Matthew	Mark	Luke	Commentary
Matthew 19:29a And everyone who has left houses or brothers or sisters or father or mother or children or lands, for my name's sake,...	Mark 10:29 Jesus said, "Truly, I say to you, there is no one who has left house or brothers or sisters or mother or father or children or lands, for my sake and for the gospel,..."	Luke 18:29 And he said to them, "Truly, I say to you, there is no one who has left house or wife or brothers or parents or children, for the sake of the kingdom of God,..."	The super-quote would be: "Truly, I say to you, there is no one who has left house or brothers or sisters or wife or mother or father or children or guardians, for My name's sake, for the gospel or the kingdom of God..."
Matthew 19:29b ...will receive a hundredfold and will inherit eternal life.	Mark 10:30 who will not receive a hundredfold now in this time, houses and brothers and sisters and mothers and children and lands, with persecutions, and in the age to come eternal life.	Luke 18:30 who will not receive many times more in this time, and in the age to come eternal life."	Again, Matthew's quote appears to be a paraphrase. In the alternative, Jesus stated the same thing in both a positive and negative way.
Matthew 19:30 But many who are first will be last, and the last first.	Mark 10:31 But many who are first will be last, and the last first."		Luke leaves out this final quotation.

There are several places in these narratives where Jesus either repeats Himself or what He says is paraphrased by Matthew (I don't recall if I have read anything in the Greek vocabulary found that would indicate a paraphrase).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Jesus Tells the Twelve of His Crucifixion But They Do Not Hear Him

Matthew 20:17-19 Mark 10:32-34

But taking the twelve aside, He said face to face with them, "Behold, we are going up toward Jerusalem and will be completed all that being written through the prophets the Son of the Man, for He will be given up to the gentiles; and He will be mocked and He will be abused and He will be spit upon; and they, having scourged [Him,] will kill Him. And the day the third He will rise up.

Luke
18:31-33

Jesus [lit., *He*], taking the 12 aside, said directly to them, "Listen [carefully], we are going up to Jerusalem and all that was written by the prophets about the Son of Man will be fulfilled; for He will be given over to the Gentiles. He will be mocked and [physically] abused and spat upon; and these same ones [lit., *they*], having scourged [Him], will kill Him. However [lit., *and*], He will rise up on the third day."

Jesus took the 12 aside and spoke directly to them, saying, "Listen to Me carefully: we are going up to Jerusalem and, when we arrive there, all that the prophets have written about the Son of Man will be fulfilled. He will be given over to the Gentiles for punishment. In their custody, He will be mocked, physically abused and spit upon. These same ones, after scourging Him, will kill Him. However, He will rise up on the third day."

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But taking the twelve aside, He said face to face with them, "Behold, we are going up toward Jerusalem and will be completed all that being written through the prophets the Son of the Man, for He will be given up to the gentiles; and He will be mocked and He will be abused and He will be spit upon; and they, having scourged [Him,] will kill Him. And the day the third He will rise up.
Complete Apostles' Bible	Then taking the twelve aside, He said to them, "Behold, we are going up to Jerusalem, and all things that are written by the prophets concerning the Son of Man will be accomplished. For He will be betrayed to the Gentiles, and will be mocked and insulted and spit upon, and having scourged Him, they will kill Him. And on the third day He will rise again." Holy Aramaic Scriptures
Douay-Rheims 1899 (Amer.)	Then Jesus took unto him the twelve and said to them: Behold, we go up to Jerusalem; and all things shall be accomplished which were written by the prophets concerning the Son of man. For he shall be delivered to the Gentiles and shall be mocked and scourged and spit upon. And after they have scourged him, they will put him to death. And the third day he shall rise again.
Holy Aramaic Scriptures	And Eshu {Yeshua} took His Twelve and said unto them, "Behold, we are going up unto Urishlim {Jerusalem} and all things will be fulfilled that are written in the Nabiye {the Prophets} concerning The Son of Man. For, He will be delivered unto the amme {the gentiles/peoples}, and they will mock at Him, and they will spit in His face, and will scourge Him, and will disgrace Him, and will kill Him. And on the third day, He will rise!"
James Murdock's Syriac NT	And Jesus took his twelve, and said to them: Behold, we are going up to Jerusalem; and all the things written in the prophets, concerning the Son of man, will be fulfilled. For he will be delivered over to the Gentiles; and they will mock him, and spit in his face; and will scourge him, and will treat him with ignominy, and will kill him; and, the third day, he will arise.
Original Aramaic NT	And Yeshua led his twelve and he said to them, "Behold, we are going up to Jerusalem and all that is written in The Prophets about The Son of Man shall be fulfilled."* "For he shall be delivered to Gentiles, and they shall mock him and they shall spit in his face."* "They shall scourge him, they shall abuse him and they shall kill him, and on the third day he shall rise."
Lamsa Peshitta (Syriac)	And Yeshua led his twelve and he said to them, "Behold, we are going up to Jerusalem and all that is written in The Prophets about The Son of Man shall be fulfilled."

“For he shall be delivered to Gentiles, and they shall mock him and they shall spit in his face.”

“They shall scourge him, they shall abuse him and they shall kill him, and on the third day he shall rise.”

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>And he took with him the twelve and said to them, Now we are going up to Jerusalem, and all the things which were said by the prophets will be done to the Son of man.</p> <p>For he will be given up to the Gentiles, and will be made sport of and put to shame: And he will be given cruel blows and put to death, and on the third day he will come back to life.</p>
Bible in Worldwide English	<p>Jesus took the twelve disciples with him. He said to them, We are going to Jerusalem. The prophets of God long ago wrote about the Son of Man. Everything they wrote will be done to him.</p> <p>He will be given over to rulers who are not Jews. They will make fun of him. They will treat him very badly. They will spit on him.</p> <p>They will beat him and kill him. On the third day he will rise.</p>
Easy English	<p>Jesus took the 12 disciples away from the other people. ‘Listen!’ he said to them. ‘We are going to Jerusalem. There, many bad things will happen to me. All the things that God’s prophets wrote down long ago about the Son of Man will now happen to me. The Jewish leaders will deliver me to people that are not Jews. They will laugh at me. They will say bad things against me. They will spit at me. They will hit me with whips and then they will kill me. But after three days, I will become alive again.’</p>
Easy-to-Read Version–2008	<p>Then Jesus talked to the twelve apostles alone. He said to them, "Listen, we are going to Jerusalem. Everything that God told the prophets to write about the Son of Man will happen. He will be handed over to the foreigners, who will laugh at him, insult him, and spit on him. They will beat him with whips and then kill him. But on the third day after his death, he will rise to life again."</p>
<i>God’s Word™</i>	<p>Jesus took the twelve apostles aside and said to them, "We're going to Jerusalem. Everything that the prophets wrote about the Son of Man will come true. He will be handed over to foreigners. They will make fun of him, insult him, spit on him, whip him, and kill him. But on the third day he will come back to life."</p>
Good News Bible (TEV)	<p>Jesus took the twelve disciples aside and said to them, "Listen! We are going to Jerusalem where everything the prophets wrote about the Son of Man will come true. He will be handed over to the Gentiles, who will make fun of him, insult him, and spit on him. They will whip him and kill him, but three days later he will rise to life."</p>
J. B. Phillips	<p>Jesus foretells his death and resurrection</p> <p>Then Jesus took the twelve on one side and spoke to them, “Listen to me. We are now going up to Jerusalem and everything that has been written by the prophets about the Son of Man will come true. For he will be handed over to the heathen, and he is going to be jeered at and insulted and spat upon, and then they will flog and kill him. But he will rise again on the third day.”</p>
<i>The Message</i>	<p>I Want to See Again</p> <p>Then Jesus took the Twelve off to the side and said, “Listen carefully. We’re on our way up to Jerusalem. Everything written in the Prophets about the Son of Man will take place. He will be handed over to the Romans, jeered at, ridiculed, and spit on. Then, after giving him the third degree, they will kill him. In three days he will rise, alive.”</p>

NIRV

Jesus Speaks a Third Time About His Coming Death

Jesus took the 12 disciples to one side. He told them, "We are going up to Jerusalem. Everything that the prophets wrote about the Son of Man will come true. He will be handed over to the Gentiles. They will make fun of him. They will laugh at him and spit on him. They will whip him and kill him. On the third day, he will rise from the dead!"

New Life Version

Jesus Tells of His Death the Third Time

Then Jesus took the twelve followers to one side and said, "See! We are going up to Jerusalem. All the things the early preachers wrote about the Son of Man are going to happen. He will be given over to the people who are not Jews. He will be made fun of. He will be hurt. He will be spit on. They will beat Him and kill Him. After three days He will be raised again."

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

Casual English Bible

JESUS PREDICTS HIS DEATH AGAIN

Jesus met privately with his 12 disciples. He told them, "Look, we're going up into the hills to Jerusalem. Once we get there, everything the prophets said would happen to the Son of Humans will happen then. He'll be handed over to the Gentiles.[6] They'll make a joke out of him. They'll insult him. They'll spit on him. They'll beat him. Then they'll kill him. On Day Three, he'll come back to life." [7] ⁶18:32 "Gentiles" refers to the Romans who had been occupying the Jewish homeland for about a century.

⁷18:33 The Greek word, *anistēmi*, is often translated "rise again." It has a wide variety of meanings, including: to get up from laying down, to stand up, to take a stand against someone, to come back from the dead, to leave one place and go to another (such as leaving this life and going to be with others who have died).

Contemporary English V.

Jesus took the twelve apostles aside and said: We are now on our way to Jerusalem. Everything that the prophets wrote about the Son of Man will happen there. He will be handed over to foreigners, who will make fun of him, mistreat him, and spit on him. They will beat him and kill him, but three days later he will rise to life.

The Living Bible

Gathering the Twelve around him he told them, "As you know, we are going to Jerusalem. And when we get there, all the predictions of the ancient prophets concerning me will come true. I will be handed over to the Gentiles to be mocked and treated shamefully and spat upon, and lashed and killed. And the third day I will rise again."

New Berkeley Version

New Living Translation

Jesus Again Predicts His Death

Taking the twelve disciples aside, Jesus said, "Listen, we're going up to Jerusalem, where all the predictions of the prophets concerning the Son of Man will come true. He will be handed over to the Romans, [Greek *the Gentiles*.] and he will be mocked, treated shamefully, and spit upon. They will flog him with a whip and kill him, but on the third day he will rise again."

The Passion Translation

Jesus took the Twelve aside in private and told them, "We are going to Jerusalem so that everything prophesied about the Son of Man will be fulfilled. They will betray him and hand him over to the people, and they will mock him, insult him, and spit in his face. And after they have abused and flogged the Son of Man, they will kill him. But in three days he will rise again."

UnfoldingWord Simplified T.

Jesus took the twelve disciples to a place by themselves and said to them, "Listen carefully! We are now going up to Jerusalem. While we are there, everything that the prophets wrote long ago about me, the Son of Man, will be accomplished. My enemies will put me into the power of the non-Jews. They will mock me, treat me

with disdain, and spit on me. They will whip me and then they will kill me. But on the third day after that I will become alive again."

Partially literal and partially paraphrased translations:

American English Bible	Then he took the 12 aside and said this to them: 'Look! We're on our way up to JeruSalem, where everything that the Prophets wrote about the Son of Man is now going to be fulfilled. He'll be handed over to the gentiles and made fun of; he'll be treated shamefully and spit on; and then after flaying him with a whip, they'll kill him... 'But on the 3rd day, he'll stand again.'
Beck's American Translation . Breakthrough Version	After He took the Twelve alongside, He said to them, "Look, we are walking up into Jerusalem and all the <i>things</i> that have been written through the preachers about the Human Son will be finished. You see, He will be turned over to the non-Jews. And He will be mocked, injured, and spit at. And after whipping <i>Him</i> , they will kill Him, and on the third day He will stand up."
Common English Bible	Jesus predicts his death and resurrection Jesus took the Twelve aside and said, "Look, we're going up to Jerusalem, and everything written about the Human One [Or <i>Son of Man</i>] by the prophets will be accomplished. He will be handed over to the Gentiles. He will be ridiculed, mistreated, and spit on. After torturing him, they will kill him. On the third day, he will rise up."
New Advent (Knox) Bible	Then he took the twelve apostles aside, and warned them, Now we are going up to Jerusalem, and all that has been written by the prophets about the Son of Man is to be accomplished. He will be given up to the Gentiles, and mocked, and beaten, and spat upon; they will scourge him, and then they will kill him; but on the third day he will rise again.[4] [4] vv. 31-33: Mt. 20.17; Mk. 10.32.
NT for Everyone	Jesus Heals a Blind Beggar Jesus took the Twelve aside. 'Look,' he said, 'we're going up to Jerusalem. Everything that's written in the prophets about the son of man will be fulfilled. Yes: he will be handed over to the pagans; he'll be mocked, abused and spat upon. They will beat him and kill him; and on the third day he'll be raised.' [Kukis note: On occasion, I see a subtitle which obviously is unrelated to the next few following verses; but that topic is eventually addressed. Why is there not another subtitle added or why is the subtitle placed with the appropriate text (as the CEB does)? If I were in charge...]

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	The Third Prediction of His Death Then he took the Twelve aside and told them, "See, we are going up to Jerusalem. Everything that is written through the prophets about the Son of Man will be accomplished. For he will be handed over to the Gentiles, and he will be mocked, insulted, spit on; and after they flog him, they will kill him, and he will rise on the third day."
Conservapedia Translation	Then He took the twelve, saying, "We shall go to Jerusalem, to fulfill all the prophecies which concern the Son, a human being. He shall be delivered to Gentiles, mocked, beaten, and spit on. They will whip him, and murder him, and on the third day he shall rise again."
Revised Ferrar-Fenton Bible	Jesus Foretells his Death and Resurrection. Then conversing aside with the twelve, He said to them: "We are now going up to Jerusalem; and all that has been written through the prophets concerning the Son

of Man will be accomplished. For He will be handed over to the heathen, and will be ridiculed, assaulted, spit upon; and having flogged, they will murder Him; but upon the third day He will rise again,"

International Standard V

Jesus Predicts His Death and Resurrection a Third Time
(Matthew 20:17-19; Mark 10:32-34)

Jesus [Lit. He] took the Twelve aside and told them, "Pay attention! We're going up to Jerusalem. Everything written by the prophets about the Son of Man will be fulfilled, because he will be handed over to the unbelievers, [Lit. gentiles ; i.e. unbelieving non-Jews] and will be mocked, insulted, and spit on. After they have whipped him, they will kill him, but on the third day he will rise again." Regarding

Riverside New Testament

Taking the twelve aside, he said to them, "We are going up to Jerusalem, and all the things written through the prophets will be fully done to the Son of Man. For he will be handed over to the Gentiles and he will be made sport of and insulted and spit upon, and they will scourge him and kill him, and on the third day he will rise."

Leicester A. Sawyer's NT

AND Jesus took the twelve aside, and said to them, Behold, we go up to Jerusalem; and all things written by the prophets concerning the Son of man will be finished. For he will be delivered to the Gentiles, and be mocked, and injuriously treated, and spit upon, and they will scourge and kill him, and on the third day he will rise again.

The Spoken English NT

Jesus Says for the Third Time That he is Going to be Killed (Mt. 20:17-19; Mk 10:32-34)

Jesus took the twelve aside and said to them, "Look, we're going up to Jerusalem. And everything written in the prophets about the Human One is going to be fulfilled. Because he's going to be handed over to the Gentiles, and he's going to be made fun of, treated outrageously, and spat on.

Urim-Thummim Version

They're going to whip him and kill him, and on the third day he's going to rise up." Then he took to himself the 12, and said to them, *Look, we go up to Jerusalem and all things that are written by the Prophets concerning the Son of Man will be accomplished. Because he will be delivered to the Gentiles, and will be mocked and outrageously treated, and spitted on: And they will scourge him and put him to death: and the 3rd day He will rise again.*

Wikipedia Bible Project

Jesus took the Twelve with him, and told them, "We're going to Jerusalem, and everything the prophesy wrote about the Son of man will be fulfilled. For he will be handed over to the Gentiles; he will be ridiculed, abused, and spat upon. They will lash him and kill him. But on the third day he will rise again!"

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

Jesus then took the Twelve aside, and told them, "Now we are going up to Jerusalem, and everything the Prophets have written about the Son of Man will be fulfilled. He will be delivered up to the foreign power. People will mock him, insult him, and spit on him. After they have scourged him, they will kill him, but he will be raised on the third day."

Mt 20: 17-19; Mk 10: 32-34; Lk 9:22; 12:50; 13:32; 17:25

The Heritage Bible

And taking along the twelve, he said to them, Behold, we are going up into Jerusalem, and all things will be finished that have been written through the prophets about the Son of Man,

Because he will be given over to the races, and will be mocked, and abused, and spit on;

And having scourged him, they will kill him, and the third day he will rise again.³³

³³ 18:33 rise again, *anistemi*, stand up.

New American Bible (2011)

The Third Prediction of the Passion.

° * Then he took the Twelve aside and said to them, "Behold, we are going up to Jerusalem and everything written by the prophets about the Son of Man will be

fulfilled.* ^p He will be handed over to the Gentiles and he will be mocked and insulted and spat upon; and after they have scourged him they will kill him, but on the third day he will rise.”

* [18:31–33] The details included in this third announcement of Jesus’ suffering and death suggest that the literary formulation of the announcement has been directed by the knowledge of the historical passion and death of Jesus.

* [18:31] Everything written by the prophets...will be fulfilled: this is a Lucan addition to the words of Jesus found in the Marcan source (Mk 10:32–34). Luke understands the events of Jesus’ last days in Jerusalem to be the fulfillment of Old Testament prophecy, but, as is usually the case in Luke-Acts, the author does not specify which Old Testament prophets he has in mind; cf. Lk 24:25, 27, 44; Acts 3:8; 13:27; 26:22–23.

o. [18:31–34] 24:25–27, 44; Mt 20:17–19; Mk 10:32–34; Acts 3:18.

p. [18:32–33] 9:22, 44.

New Catholic Bible

Jesus Predicts His Passion a Third Time.^[e] Then Jesus took the Twelve aside and said to them, “Behold, we are now going up to Jerusalem, and everything that has been written by the Prophets about the Son of Man will be fulfilled. He will be handed over to the Gentiles, and he will be mocked and insulted and spat upon. After they have scourged him, they will put him to death, and on the third day he will rise again.”

[e] Six times in Luke’s Gospel Jesus refers to his tragic end, so deeply does this affect his entire work. The Prophets had borne witness to it beforehand.

New English Bible–1970

A Third Time Jesus foretells His Death and Resurrection (borders of Samaria)
[Lk.18.31-34 – J - Mt.20.17-19, Mk.10.32-34

HE TOOK THE TWELVE ASIDE and said, 'We are now going up to Jerusalem; and all that was written by the prophets will come true for the Son of Man. He will be handed over to the foreign power. He will be mocked, maltreated, and spat upon. They will flog him and kill him. And on the third day he will rise again.'

Revised English Bible–1989

Jesus's challenge to Jerusalem

HE took the Twelve aside and said, “We are now going up to Jerusalem; and everything that was written by the prophets will find its fulfilment in the Son of Man. He will be handed over to the Gentiles. He will be mocked, maltreated, and spat upon; they will flog him and kill him; and on the third day he will rise again.”

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Then, taking the Twelve, Yeshua said to them, “We are now going up to Yerushalayim, where everything written through the prophets about the Son of Man will come true. For he will be handed over to the Goyim and be ridiculed, insulted and spat upon. Then, after they have beaten him, they will kill him. But on the third day he will rise.”

Hebraic Roots Bible

And having taken aside the Twelve, Yahshua said to them, Behold, we are going up to Jerusalem, and all things will be fulfilled which have been written through the prophets to the Son of Man.

For He will be delivered up to the Gentiles, and will be mocked, and will be insulted, and will be spat upon.

And scourging Him, they will kill Him. And on the third day He will rise again.

Holy New Covenant Trans.

Then Jesus took the twelve delegates aside. He said to them, "Listen! We are going up to Jerusalem. Everything which God told the prophets to write about me will take place! The Jewish people will turn against me and give me to the non-Jewish men. They will laugh at me and spit on me, and insult me. They will beat me with whips and then kill me! But on the third day after my death, I will rise."

The Scriptures 2009

And taking the twelve aside, He said to them, "See, we are going up to Yerushalayim, and all that has been written by the prophets about the Son of Adam shall be accomplished.

"For He shall be delivered up to the nations and shall be mocked and insulted and spat upon, and having flogged Him they shall kill Him. And on the third day He shall rise again." carried out

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...Taking but the twelve [men] [He] says to them look! [We] ascend to jerusalem and will be completed All The [Things] Having Been Written through the forecasters [by] the son [of] the man [He] will be given (over) for [to] the nations and [He] will be ridiculed and [He] will be insulted and [He] will be spat and Whipping {him} [Men] will kill him and [on] the day the [one] third [He] will stand (up)...

Alpha & Omega Bible

THEN HE TOOK THE TWELVE ASIDE AND SAID TO THEM, "BEHOLD, WE ARE GOING UP TO JERUSALEM, AND ALL THINGS WHICH ARE WRITTEN THROUGH THE PROPHETS ABOUT THE SON OF MANKIND WILL BE ACCOMPLISHED.

FOR HE WILL BE HANDED OVER TO THE GENTILES, AND WILL BE MOCKED AND MISTREATED AND SPIT UPON, AND AFTER THEY HAVE SCOURGED HIM, THEY WILL KILL HIM; AND THE THIRD DAY HE WILL RISE AGAIN."

Awful Scroll Bible

Besides this, being took-near the two- and -ten, he said with regards to them, "Be yourselves looked, we walk-up to Points-out-soundness and everything having become written by the exposers-to-light-beforehand, of the son of he of the aspects-of-man will become completed.

"For he will come about given-over-before, to the costum of the people, and will come to be jested-from-among, and will become treated insolently and spat-at-onto, even they being scourged him, will kill- him -away a killing-away. However on the third inclusive day, himself will rise-up."

Concordant Literal Version

Now, taking aside the twelve, He said to them, "Lo! we are going up into Jerusalem, and all will be accomplished as to the Son of Mankind that is written through the prophets."

For He will be given up to the nations and will be scoffed at and outraged and spat upon,

and, scourging Him, they will be killing Him. And the third day He will be rising."

exeGesés companion Bible

YAH SHUA PROPHECIES HIS DEATH AND RESURRECTION

And he takes the twelve to him, and says to them,

Behold, we ascend to Yeru Shalem,
to complete/shalam

all those scribed through the prophets
concerning the Son of humanity

- to betray him to the goyim

and to mock and insult and spit on:

and to scourge and slaughter him:

and the third day he rises.

Orthodox Jewish Bible

And having taken the Shneym Asar (Twelve) aside in a yechidus, he said to them, Hinei, we are making another aliyah leregel (pilgrimage) to Yerushalayim, and all the things having been written by the Nevi'im about the Ben HaAdam (Moshiach, DANIEL 7:13-14) will be fulfilled. [TEHILLIM 118:22]

For he (the Ben HaAdam Moshiach) will be delivered up to the Goyim and he will be ridiculed and he will be mistreated and he will be spat upon,

And, having laid the shot (whip) on him, they will kill him and after his histalkus (passing), on the Yom HaShlishi there will be Techiyas HaMoshiach.

Expanded/Embellished Bibles:*The Amplified Bible*

Then taking the ^[c]twelve [disciples] aside, He said to them, "Listen carefully: we are going up to Jerusalem, and all things that have been written through the prophets about the Son of Man will be fulfilled and completed. He will be betrayed and handed over to the Gentiles (Roman authorities), and will be mocked and ridiculed and insulted and abused and spit on, 3rd after they have scourged Him, they will kill Him; and on the third day He will rise [from the dead]."

[c] See note 6:13.

Luke 6:13 In general usage the word "apostle" (Gr apostolos) means "sent one" or "messenger." In this passage and others in reference to the "twelve," the word "apostles" is used in a technical sense of the twelve disciples, and later Paul, whom Jesus chose. An apostle was one who had witnessed Christ's resurrection (Acts 1:21, 22) or (in Paul's case) had seen the resurrected Christ (1 Cor 9:1, 2). They validated their apostleship by performing "signs and wonders and miracles" (2 Cor 12:12), and were the foundation of the church.

An Understandable Version

Then Jesus took the twelve apostles with Him, saying to them, "Look, we are going up to Jerusalem and [while there] everything written in [the writings of] the prophets will be fulfilled concerning the Son of man. For He will be turned over to the [unconverted] Gentiles, and will be mocked, and insulted and spit on. [The Romans] will flog Him and kill Him, but on the third day He will rise again [from the dead]."

The Expanded Bible

Jesus Will Rise from the Dead

Then Jesus took ·the twelve apostles [^Lthe Twelve] aside and said to them, "[^LLook; ^TBehold] We are going [^Lup] to Jerusalem. Everything the prophets wrote about the Son of Man will ·happen [be fulfilled/completed/accomplished]. He will be turned over to the Gentiles [^Cthe Roman authorities]. They will ·laugh at [mock] him, insult him, spit on him, ·beat him with whips [flog him; ^Tscourge him], and kill him. But on the third day, he will rise to life again."

Jonathan Mitchell NT

Now, taking aside the twelve, He said to them, "Look, and consider this. We are progressively walking up into Jerusalem, and all the things having been written through the prophets for (or: pertaining to) the Son of the Man (= the eschatological messianic figure; = Adam's Son) will progressively be brought to their purposed goal and destiny (or: finished; completed; perfected; made fully functional).

"You see, He will proceed being handed over to the ethnic multitudes (or: given over for the nations; delivered up among the Gentiles), and then He will continue being mocked, ridiculed and made fun of and He will progressively be insolently personally invaded with outrageous, violent and injurious treatment. He will even be repeatedly spit upon!

"Later, after severely lashing [Him] with a whip, they will proceed killing Him off. Then, on (in; during) the third day, He will proceed standing Himself back up again and arising."

P. Kretzmann Commentary

Verses 31-34**The Lord's Third Prediction of His Passion.**

Then He took unto Him the Twelve and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man shall be accomplished.

For He shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on;

and they shall scourge Him, and put Him to death; and the third day He shall rise again.

Syndein/Thieme

{Jesus' Prophecy of His Tribulations and Resurrection}

``Then {Jesus} 'taking aside with Himself' {paralambano} the Twelve . . . saying face to face with them, "Behold {pay attention} we are going up to Jerusalem, and

everything that has been written in the past with the result that it stands written forever {grapho -perfect tense} by the prophets about the Son of Man {huios anthropos} . . . will be accomplished/completed {teleo}.

“For He {referring to Himself} will be 'handed over'/'betrayed over' {paradidomi} to the Gentiles, and will be mocked {empaizo} and 'insolently mistreated' {hubrizo} and spat on {emptuo}; “ and, having flogged Him severely, they will 'inflict mortal death'/'kill' Him {apokteino - the generic word for killing someone}. And on the third day . . . He will rise {anistemi}.”

Translation for Translators

Jesus again predicted his death and resurrection.

Luke 18:31-34; Matthew 20:17-19; Mark 10:32-34

Jesus took the twelve *disciples* to a place by themselves and said to them, “Listen carefully! We (*inc*) are *now* going up to Jerusalem. While we are there, everything that has been written by the prophets {that the prophets have written} about me, the one who came from heaven, will be fulfilled {will occur}. I will be put into the hands of {*My enemies* will hand me over to} non-Jews. *The non-Jews* will make fun of me and mistreat me and spit on me. They will whip me, and *then* they will kill me. But on the third day *after that* I will become alive again.”

The Voice

He took the twelve aside and spoke privately to them.

Jesus: Look, *my friends*, we are going up to Jerusalem. Everything the prophets have written about the Son of Man will be fulfilled. He will be handed over to the outsiders. They will mock Him, disgrace Him, and spit on Him; they will scourge Him, and they will kill Him. And on the third day, He will rise from death.

Bible Translations with Many Footnotes:

Lexham Bible

Jesus Predicts His Death and Resurrection a Third Time

And taking aside the twelve, he said to them, “Behold, we are going up to Jerusalem, and all the things that are written by the prophets with reference to the Son of Man will be accomplished. For he will be handed over to the Gentiles and will be mocked and mistreated and spit on, and after [*Here “after ” is supplied as a component of the participle (“flogging”) which is understood as temporal] **flogging him** [*Here the direct object is supplied from context in the English translation] **they will kill him, and on the third day he will rise.**”

NET Bible®

Another Prediction of Jesus' Passion

Then⁸⁹ Jesus⁹⁰ took the twelve aside and said to them, “Look, we are going up to Jerusalem,⁹¹ and everything that is written about the Son of Man by the prophets will be accomplished.⁹² For he will be handed over⁹³ to the Gentiles; he will be mocked,⁹⁴ mistreated,⁹⁵ and spat on.⁹⁶ They will flog him severely⁹⁷ and kill him. Yet⁹⁸ on the third day he will rise again.”

^{89tn} Here δέ (de) has been translated as “then” to indicate the implied sequence of events within the narrative.

^{90tn} Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

^{91map} For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

^{92tn} Or “fulfilled.” Jesus goes to Jerusalem by divine plan as the scripture records (Luke 2:39; 12:50; 22:37; Acts 13:29). See Luke 9:22, 44.

^{93sn} The passive voice verb be handed over does not indicate by whom, but other passages note the Jewish leadership and betrayal (9:22, 44).

^{94sn} See Luke 22:63; 23:11, 36.

^{95tn} Or “and insulted.” L&N 33.390 and 88.130 note ὑβρίζω (Jubrizw) can mean either “insult” or “mistreat with insolence.”

^{96sn} And spat on. Later Luke does not note this detail in the passion narrative in chaps. 22-23, but see Mark 14:65; 15:19; Matt 26:67; 27:30 where Jesus' prediction is fulfilled.

^{97tn}Traditionally, “scourge” (the term means to beat severely with a whip, L&N 19.9). BDAG 620 s.v. μαστιγῶω 1. states, “Of the beating (Lat. verberatio) given those condemned to death...J 19:1; cf. Mt 20:19; Mk 10:34; Lk 18:33.” Here the term has been translated “flog...severely” to distinguish it from the term φραγελλῶω (fragellow) used in Matt 27:26; Mark 15:15.

^{98tn}Here καί (kai) has been translated as “yet” to indicate the contrast present in this context.

Rotherham’s Emphasized B. **§ 71. Jesus, foretelling his Sufferings, is not understood.**

Mt. xx. 17–19; Mk. x. 32–34.

And [taking aside the twelve] he said unto them—
 Lo! we are going up unto Jerusalem,^b and all the things will be finished, which have been written through means of the prophets, respecting the Son of Man;
 For he will be delivered up unto the nations, and be mocked, and insulted, and spit upon,— and [having scourged him] they will slay him, and [on the third day] will he [arise].

b Chap. ix. 51, n.

The recurrence of Luke’s narrative to the Lord’s progress towards Jerusalem is most impressive; cp. ver. 53, 57; chap. x. 1, 38; xiii. 22, 33; xiv. 25; xviii. 31; xix. 11, 28. [Kukis notes: these are passages which mention Jerusalem; but not all of them have Jesus moving toward Jerusalem.]

Wilbur Pickering’s New T. **Jesus declares His coming death and resurrection—third time**

Then He took the Twelve aside and said to them: “Take note, we are going up to Jerusalem, and all the things that are written by the prophets concerning the Son of Man will be fulfilled: He will be betrayed to the Gentiles, and will be mocked and insulted and spit upon, and they will scourge and kill Him. And on the third day⁷ He will rise again.”

(7) Referring to the time between Jesus’ death and resurrection, Luke (and Matthew and Mark) has ‘(on) the third day’; but Mark also has ‘after three days’, while Matthew also has ‘three days and three nights’; John has ‘in three days’. Due to these seeming differences, there are those who insist that Jesus died on Thursday, not Friday, or even on Wednesday. There is general agreement that the resurrection happened on Sunday. Both ‘(on) the third day’ and ‘in three days’ allow for a Friday crucifixion, as the Church has generally understood. In John 20:26 we read, “after eight days” Jesus appeared to the disciples again, with Thomas present; this was the next Sunday, so only seven days had elapsed—Jews (and Brazilians) include the day at both ends. So ‘after three days’ also allows for a Friday crucifixion. I take it that ‘three days and three nights’ was an idiomatic expression synonymous with ‘after three days’. So Jesus died on a Friday.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation Then having taken the twelve aside, He said to them, "Listen! We are going up to Jerusalem, and all the [things] having been written through the prophets about the Son of Humanity will be fulfilled.

"For He will be handed over to the Gentiles and will be ridiculed and will be mistreated and will be spit on, and having scourged [Him], they will kill Him. And on the third day He Himself will rise again."

Context Group Version And he took to him the twelve, and said to them, Look, we go up to Jerusalem, and all the things that are written through the prophets shall be accomplished to the Son of man. For he shall be handed over to the ethnic groups, and shall be mocked,

and shamefully treated, and spit on: and they shall whip and kill him: and the third day he shall rise again.

Modern Literal Version 2020 {Mark 10:32-45 & Mat 20:17-28 & Luke 18:31-34; Peraea or Judea, near Jordan.} Now having taken the twelve and said to them, Behold, we are going-up to Jerusalem, and all the things which have been written through the prophets will be completed by the Son of Man. For* he will be given up to the Gentiles, and will be mocked and will be insulted and will be spat on. And having scourged him, they will be killing him, and he will be rising* up in the third day.

New American Standard But when He took the twelve aside, He said to them, "Behold, we are going up to Jerusalem, and all things which are written through the prophets about the Son of Man will be completed [Or *finished*, cf. 12:50]. For He will be delivered [Or *betrayed*] over to the Gentiles, and will be mocked and mistreated and spit upon, and after they have flogged Him, they will kill Him, and the third day He will rise again."

New European Version **The way to Jerusalem**

And he took aside the twelve, and said to them: We will go up to Jerusalem, and all the things that are written through the prophets about the Son of Man shall be accomplished. For he shall be delivered up to the Gentiles, and shall be mocked and shamefully treated, and spat upon. And they shall scourge and kill him, and on the third day he shall rise again.

New King James Version **Jesus a Third Time Predicts His Death and Resurrection**

Then He took the twelve aside and said to them, "Behold, we are going up to Jerusalem, and all things that are written by the prophets concerning the Son of Man will be accomplished [*fulfilled*]. For He will be delivered to the Gentiles and will be mocked and insulted and spit upon. They will scourge Him and kill Him. And the third day He will rise again."

New Matthew Bible He took the twelve and said to them, Behold, we are going up to Jerusalem, and all things will be fulfilled that are written by the prophets concerning the Son of man. He will be delivered to the Gentiles, and will be mocked, and will be despitefully abused, and will be spit upon. And when they have scourged him, they will put him to death. And the third day, he will arise again.

Niobi Study Bible **Jesus a Third Time Predicts His Death and Resurrection**

Then He took unto Him the twelve and said unto them, "Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man shall be accomplished. For He shall be delivered unto the Gentiles, and shall be mocked and spitefully treated and spit upon; and they shall scourge Him and put Him to death, and the third day He shall rise again."

Revised Young's Lit. Trans. And having taken the twelve aside, he said unto them, 'Lo, we go up to Jerusalem, and all things shall be completed -- that have been written through the prophets -- to the Son of Man, for he shall be delivered up to the nations, and shall be mocked, and insulted, and spit upon, and having scourged they shall put him to death, and on the third day he shall rise again.'

The gist of this passage:

For the third time, Jesus revealed what would take place in Jerusalem in the coming days. He would be taken, beaten and crucified. However, He would rise from the dead on the third day.

Luke 18:31a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
paralambanō (παραλαμβάνω) [pronounced <i>pahr-al-am-BAHN-oh</i>]	<i>receiving, taking (unto, with); figuratively, learning; by analogy, assuming [an office]</i>	masculine singular, aorist active participle, nominative case	Strong's #3880
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
tous (τοὺς) [pronounced <i>toos</i>]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
dōdeka (δώδεκα) [pronounced <i>DOH-dek-ah</i>]	<i>twelve, a dozen; 2 and 10</i>	indeclinable numeral adjective	Strong's #1427
epō (ἔπω) [pronounced <i>EHP-oh</i>]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
prós (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
autous (αὐτούς) [pronounced <i>ow-toose</i>]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846

Translation: Jesus [lit., He], taking the 12 aside, said directly to them,...

Jesus now takes the 12 aside to speak to them directly. We do not know exactly how many people were traveling with the Lord at this period of time. At the fewest, there are probably 20 or so (based upon 12 disciples and the women who will remain with Him while He is on the cross). However, given the number of disciples who deserted Him, there may have been dozens of other disciples who were with Him right up to the point where He was arrested or tried and convicted. So, it would not be surprising to me if there were 100 disciples (followers). There will be two incidents which take place that suggest the number of followers was quite large—enough to insulate the Lord from individuals who wanted to come up to Him personally (we will see this at the end of this chapter and also again in the next). I would think that would take a minimum of 50 people.

When Jesus takes the 12 aside—something which He did on occasion—His disciples should have been totally focused upon what He had to tell them. “This is important,” is essentially what the Lord is saying to them; “you all need to get this.”

God knows what His disciples are going to do at the time of the crucifixion. However, Jesus, in His humanity, does not know; and somehow, He is able to be disengaged from His Deity. Therefore, Jesus attempts on many occasions to tell His disciples what to expect.

Luke 18:31b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
idou (ἰδοῦ) [pronounced ih-DOO]	<i>behold, lo; listen, listen up, focus on this, get this, look, look here; see [here]; take note</i>	demonstrative singular particle; interjection; 2 nd person singular, aorist active imperative	Strong's #2400 (a special case of #1492)
anabainō (ἀναβείνω) [pronounced ahn-ahb-EI-noh]	<i>to ascend, to go up; to rise, to mount, to be borne up, to spring up</i>	1 st person plural, present active indicative	Strong's #305
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: ...“Listen [carefully], we are going up to Jerusalem...”

The disciples ought to know that something is up, when Jesus takes them aside, away from the other followers like this. However, as is the case for many people, it is quite difficult for them to distinguish between what is important and what is not. What Jesus is about to say is something that they need to consider and let it settle into their brains.

Application: People are very poor about understanding history which is happening in their lives. So many of us thought that the assassination of JFK was a great focal point in the history of the United States, but it was not. Far more important to our lives was 9/11; but more important than that was the 2020 election. What was important was not who won, but the fraud which took place (I write this in May of 2021 and in 2023 as well). What could be more fundamental than the compromise of the election process in a democracy (or, *constitutional republic*, if you will)? At this point in time, over half the US population does not even know that this happened.

The point that I am trying to make is, the 12 disciples do not fully appreciate what is happening and what will happen. Jesus is trying to explain, so that they are not caught unawares, but this will not sink even 1 mm into their brains.

Jesus first tells them that they are going up to Jerusalem. Now, even if this was not stated outright before, it should be expected by the disciples who went up to Jerusalem for every **Passover**.

Luke 18:31c			
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

Luke 18:31c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
teleō (τελέω) [pronounced tel-EH-oh]	<i>will be completed, will be execute, will come to a conclusion, to be ended, will be discharged (a debt); will be accomplished; to be filled up, to be finished, will be fulfilled</i>	3 rd person singular, future passive indicative	Strong's #5055
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; this, that</i>	neuter plural definite article; accusative case	Strong's #3588
graphō (γράφω) [pronounced GRAF-oh]	<i>being written, committed to writing; composing; in reference to Old Testament Scripture: it is written, it stands written</i>	neuter singular, perfect passive participle; nominative case	Strong's #1125
diá (διά) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by the means of; by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
tōn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
prophēteis (προφήταις) pronounced prohf-AY-tice]	<i>prophets, those foretelling future events; those who speak via divine inspiration</i>	masculine plural noun; genitive/ablative case	Strong's #4396
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
huios (υἱός, οὐ, ὁ) [pronounced hwee-OSS]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, dative, locative or instrumental case	Strong's #5207
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
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: ...and all that was written by the prophets about the Son of Man will be fulfilled;...

Many times, as you are well aware, Jesus spoke in parables. He said things that were not easy to understand by those hearing Him. Not all of the time, but sometimes. However, here, He is going to be crystal clear.

Some of the disciples know a few things about the **Messiah** and what has been prophesied. However, it is my guess that most of them (and possibly all of them) are not experts in this field. If they were asked to write an essay on the Messiah, my guess is, these essays might be 2 or 3 sentences long. This will change; but I am talking about this point in time.

Jesus has tried different approaches with His disciples to tell them what is about to take place. This time, He is going to approach this from a prophetic view.

Luke 18:31 **Jesus [lit., He], taking the 12 aside, said directly to them, "Listen [carefully], we are going up to Jerusalem and all that was written by the prophets about the Son of Man will be fulfilled;..."** (Kukis mostly literal translation)

Luke 18:32a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
paradídōmai (παραδίδωμαι) [pronounced <i>pah-rah-DIH-doh-my</i>]	<i>to give up, to deliver over [to the power of someone else], to hand [give, deliver, turn] over, to give up a person [to the police or courts]; to deliver, to deliver oneself [into the hands of others]; to entrust</i>	3 rd person singular, future passive indicative	Strong's #3860
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
tois (τοίς) [pronounced <i>toyce</i>]	<i>the; these [things]; in these; to those; by all of this</i>	neuter plural definite article; dative, locative or instrumental case	Strong's #3588
ethnos (ἔθνος, ους, τό) [pronounced <i>EHTH-noss</i>]	<i>Gentiles, pagans; peoples [as distinguished from Jews]; Gentile nations; in the OT, foreign nations not worshiping the true God, Paul uses the plural for Gentile Christians and for pagan Gentiles</i>	neuter plural noun, dative, locative or instrumental case	Strong's #1484

Translation: ...for He will be given over to the Gentiles.

The Messiah will be given over to the gentiles. The Jewish religious types will still be there, along with a mob of Jewish people, but the gentiles will be in control of the **Son of Man** (Jesus).

Ideally speaking, when these things start to take place, His disciples are supposed to remember that Jesus told them this in advance. They are to remind one another of this.

The religious hierarchy of Jerusalem wants the Lord dead, but they cannot do this themselves. This is not in their authority to do so. Therefore, they must engage the gentile government, people whom, on a normal day, they could not stand.

Luke 18:32b

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
empaizō (ἐμπαίζω) [pronounced ehmp-AHEED-zoh]	<i>to play with, trifle with; to mock, to ridicule, to deride, to scorn; to delude, to deceive</i>	3 rd person singular, future passive indicative	Strong's #1702

Translation: He will be mocked...

While under the control of the gentiles, Jesus will be mocked. The gentile soldiers are aware, to some degree, about what is happening. Many of them were hardened, vicious men, whose idea of a good time was to bully their prisoners.

They know that many view Jesus as the Messiah, and they will have great fun with this. They will mock Jesus as the Messiah, because, as they see it, they are in complete control of Him.

Luke 18:32c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
hubrizō (ὕβριζω) [pronounced hoo-BRIHD-zoh]	<i>to be insolent, to behave insolently (wantonly, outrageously); to act insolently and shamefully towards one, to treat shamefully, to abuse, to reproach; to exercise violence against; of one who injures another by speaking evil of him</i>	3 rd person singular, future passive indicative	Strong's #5195

Translation: ...and [physically] abused...

Jesus will be physically abused. What they will say and do will indicate great hatred for Him (and for God). They have no respect for Jesus, and His complete innocence is not a factor in their minds.

Luke 18:32d

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
emptōō (ἐμπτύω) [pronounced emp-TOO-oh]	<i>to spit (at, on, upon)</i>	3 rd person singular, future passive indicative	Strong's #1716

Translation: ...and spat upon;...

Jesus will be spit on. This is one of the ultimate forms of disrespect.

Luke 18:32 ...for He will be given over to the Gentiles. He will be mocked and [physically] abused and spat upon;... (Kukis mostly literal translation)

Luke 18:33a			
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
mastigōō (μαστιγώω) [pronounced <i>mahs-tihg-OH-oh</i>]	<i>whipping, flogging (literally or figuratively), scourging</i>	masculine plural, aorist active participle, nominative case	Strong's #3146
apokteínō (ἀποκτείνω) [pronounced <i>ap-ok-TIE-no</i>]	<i>to kill (outright); to put to death, to slay; to allow to perish; figuratively, to destroy, to extinguish, to abolish</i>	3 rd person plural, future active indicative	Strong's #615
auton (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Translation: ...and these same ones [lit., they], having scourged [Him], will kill Him.

The gentiles will strike Him with whips; and, having done that, will kill Him.

All of this is very specific, and if the disciples remain nearby, they will understand that this is going to take place.

Luke 18:33b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
tê (τῇ) [pronounced <i>tay</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
hêmera (ἡμέρα) [pronounced <i>hay-MEH-raw</i>]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun, dative, locative or instrumental case	Strong's #2250
tê (τῇ) [pronounced <i>tay</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
tritos (τρίτος, -η, -ον) [pronounced <i>TREE-toss</i>]	<i>third; a third part, or (as adverb) a (or the) third time, thirdly</i>	feminine singular adjective; dative, locative or instrumental case	Strong's #5154

Luke 18:33b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anistēmi (ἀνίστημι) [pronounced <i>ahn-ISS-tay-mee</i>]	<i>to raise [up], to erect; to raise up [in the sense of] to cause to appear; to be born; to rise, to stand [get] up; to come; to get ready; to set out</i>	3 rd person singular, future middle indicative	Strong's #450

Translation: *However [lit., and], He will rise up on the third day."*

Nevertheless, Jesus would rise up on the third day.

This is all very heady stuff. Unfortunately, the disciples are simply not getting it.

Luke 18:33 *...and these same ones [lit., they], having scourged [Him], will kill Him. However [lit., and], He will rise up on the third day."* (Kukis mostly literal translation)

Luke 18:31–33 Jesus [lit., He], taking the 12 aside, said directly to them, "Listen [carefully], we are going up to Jerusalem and all that was written by the prophets about the Son of Man will be fulfilled; for He will be given over to the Gentiles. He will be mocked and [physically] abused and spat upon; and these same ones [lit., they], having scourged [Him], will kill Him. However [lit., and], He will rise up on the third day." (Kukis mostly literal translation)

All of these things that Jesus is saying a very specific to Him. Even though Isaiah 53 and Psalm 22 are quite specific as to what the Lord will experience, the details given in this passage are not found in this specificity in those passages. Therefore, it is fair to ask: *isn't Jesus depending upon His Deity in order to say these things?* I would say no to this. Jesus also has the gift of prophecy. We do not know exactly how a prophet is moved to simply speak. Let me suggest that Jesus, without allowing the knowledge of His Deity to seep through, just has this knowledge that suddenly occurs within His soul, and He simply speaks it aloud.

How exactly is Jesus functioning within His humanity, but without interacting with His Deity? How can He shut this off? My illustration is this: our bodies have millions of processes which take place, which we do not will, we do not think about, and we cannot change. When I ingest an apple, or a bar of chocolate, or a piece of fish, my body knows exactly what to do with it. I cannot interfere and somehow redirect these nutrients to other places. So, even though it is my brain, as a giant computer, is directing all of these things to take place, I am only aware of these things intellectually. I know that these things are taking place—processes too numerous to even hope to fully name—and yet the same brain I think and speak with is also orchestrating these other processes, as if this were another body. This is the way I would illustrate the Lord's Deity and His humanity. By His free will, the Lord has chosen not to access His Deity. I cannot access those automatic processes of my body; it is not a matter of free will; but my conscious, directed self is so much different from millions of body processes, that it is as if we are different people or existing on different planes or in parallel universes, even though it is the same brain and the same body. This is how Jesus is able to be God, but able not to draw upon His Deity in any way.

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

Luke 18:31–33 Jesus took the 12 aside and spoke directly to them, saying, "Listen to Me carefully: we are going up to Jerusalem and, when we arrive there, all that the prophets have written about the Son of Man will be fulfilled. He will be given over to the Gentiles for punishment. In their custody, He will be mocked, physically abused and spit upon. These same ones, after scourging Him, will kill Him. However, He will rise up on the third day." (Kukis paraphrase)

Here is the very strange thing: despite the Lord being very clear and straightforward, the disciples do not get what He is saying to them.

And they, not one of them, understood; and was the discourse this [one] hidden from them; and they were not knowing the teaching.

Luke
18:34

Not one of them understood [what Jesus was saying to them]; this information was hidden from them. They did not know the [relevant] teaching.

Not one of the disciples understood what Jesus was saying to them. The doctrinal content of the Lord's message was hidden from them. They did not know the relevant teaching.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And they, not one of them, understood; and was the discourse this [one] hidden from them; and they were not knowing the teaching.
Complete Apostles' Bible	But they understood none of these things; this saying was hidden from them, and they did not know what was being said. Holy Aramaic Scriptures
Douay-Rheims 1899 (Amer.)	And they understood none of these things, and this word was hid from them: and they understood not the things that were said.
Holy Aramaic Scriptures	But, they didn't understand one <i>thing</i> from these <i>things</i> , but rather, this saying was hidden from them, and they didn't know these <i>things</i> were spoken at them.
James Murdock's Syriac NT	But not one of these things, did they understand; but this subject was hidden from them, and they knew not the things told to them.
Original Aramaic NT	But they understood none of these things and this saying was hidden from them and they did not know these things that were spoken with them.
Lamsa Peshitta (Syriac)	But they understood none of these things and this saying was hidden from them and they did not know these things that were spoken with them.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But they did not take in the sense of any of these words, and what he said was not clear to them, and their minds were not able to see it.
Bible in Worldwide English	But the disciples did not understand any of these things. The meaning was hidden from them and they did not understand what he said.
Easy English	The 12 disciples did not understand any of these things. What Jesus said did not mean anything to them. So they did not know what Jesus was talking about.
Easy-to-Read Version–2008	The apostles tried to understand this, but they could not; the meaning was hidden from them.
God's Word™	But they didn't understand any of this. What he said was a mystery to them, and they didn't know what he meant.
Good News Bible (TEV)	But the disciples did not understand any of these things; the meaning of the words was hidden from them, and they did not know what Jesus was talking about.
J. B. Phillips	But they did not understand any of this, His words were quite obscure to them and they had no idea of what he meant.
The Message	But they didn't get it, could make neither heads nor tails of what he was talking about.
NIRV	The disciples did not understand any of this. Its meaning was hidden from them. So they didn't know what Jesus was talking about.
New Life Version	The followers did not understand these words. The meaning of these words was hidden from them. They did not know what He said.

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

Casual English Bible	His 12 disciples had no idea what he was talking about. The fact is, they were kept from understanding it. For the time being, they were shielded from knowing what was about to happen.
Contemporary English V.	The apostles did not understand what Jesus was talking about. They could not understand, because the meaning of what he said was hidden from them.
The Living Bible New Berkeley Version New Living Translation	But they didn't understand a thing he said. He seemed to be talking in riddles. .
The Passion Translation	But they didn't understand any of this. The significance of his words was hidden from them, and they failed to grasp what he was talking about.
UnfoldingWord Simplified T.	The disciples didn't have a clue what he was saying, for his words were a mystery that was hidden from them.
William's New Testament	But the disciples did not understand any of those things that he said. God prevented them from understanding the meaning of what he was telling them.
	But they did not understand about these things, and this statement was an insoluble riddle to them; they did not even begin to grasp what He meant.

Partially literal and partially paraphrased translations:

American English Bible	However, they just didn't grasp the meaning of any of these things, because what he said was hidden from them and they couldn't understand it.
Beck's American Translation Len Gane Paraphrase	.
A. Campbell's Living Oracles	But they didn't understand any of these things, and what he had said was hidden from them, nor did they understand the things that were talked about.
New Advent (Knox) Bible	But they understood none of these things: this discourse was dark to them; they did not comprehend its meaning.
NT for Everyone	They could make nothing of all this; his meaning was hidden from them, so that they could not understand what he said.
20 th Century New Testament	They didn't understand any of this. The word was hidden from them, and they didn't know what he meant.
	The Apostles did not comprehend any of this; his meaning was unintelligible to them, and they did not understand what he was saying.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	They did not understand these things, and the meaning was hidden from them, as they did not know the things He spoke of.
Revised Ferrar-Fenton Bible	They understood nothing of this, however; for the thought was hidden from them, and they did not comprehend its meaning.
Free Bible Version	But they didn't understand anything Jesus told them. The meaning was hidden from them and they didn't grasp what he was talking about.
Riverside New Testament	But they understood none of these things, and what he said was hidden from them. They did not grasp the meaning of his words.
Urim-Thummim Version	But they understood none of these things: and this saying was hidden from them, neither perceived they the things that were spoken.
Weymouth New Testament	Nothing of this did they understand. The words were a mystery to them, nor could they see what He meant.
Wikipedia Bible Project	But they didn't comprehend anything Jesus told them—it was hidden from them and they didn't understand what was said.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The apostles could make nothing of this; the meaning of these words remained a mystery to them, and they did not understand what he said.
The Heritage Bible	And they absolutely did not understand these things, and this spoken word was concealed from them, and they absolutely did not know what was being said.
New English Bible–1970	But they understood nothing of this; the word remained hidden from them and they failed to comprehend what he said. ⁹
NRSV (Anglicized Cath. Ed.)	q. [18:34] Mk 9:32. But they understood nothing about all these things; in fact, what he said was hidden from them, and they did not grasp what was said.
Revised English Bible–1989	But they did not understand this at all or grasp what he was talking about; its meaning was concealed from them.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	However, they understood none of this; its meaning had been hidden from them, and they had no idea what he was talking about.
Holy New Covenant Trans.	The delegates tried to understand this but they could not; the meaning was hidden from them. They did not know what Jesus was talking about.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and They no [thing] [of] these understand and was The Word This Having Been Hidden from them and not [They] knew the [things] being said...
Alpha & Omega Bible	BUT THE DISCIPLES UNDERSTOOD NONE OF THESE THINGS, AND THE MEANING OF THIS STATEMENT WAS HIDDEN FROM THEM, AND THEY DID NOT COMPREHEND THE THINGS THAT WERE SAID.
Awful Scroll Bible	Although they intelligibly send-together, yet-not-one of these-same things, and saying the same-as-these, he was having become hid from them, even remain they not coming to understand that coming about instructed.
Concordant Literal Version	And they understand none of these things, and this declaration was hid from them, and they knew not what was said."
exeGesés companion Bible	And they comprehend none of these: and this rhema is secreted from them, and they know not what was worded.
Orthodox Jewish Bible	And they had binah (understanding, comprehension) regarding none of these things, and this dvar was nistar (concealed) from them, and they had no understanding of the things being said.
Rotherham's Emphasized B.	And they not one of these things understood, and this saying was hidden from them, and they could not comprehend the things spoken.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	But the disciples understood none of these things [about the approaching death and resurrection of Jesus]. This statement was hidden from them, and they did not grasp the [meaning of the] things that were said [by Jesus].
An Understandable Version	But His disciples did not understand [what He meant by] any of these things, for this message was hidden from them so they did not comprehend what He was saying.
The Expanded Bible	The apostles [¹ They] did not understand this; the meaning was hidden from them, and they did not realize [comprehend] what was said.
Jonathan Mitchell NT	However, not even one of these things did they make flow together so as to comprehend (or: to understand the meaning of these [words]), and so this gush-effect, and result of the flow (spoken word; utterance; declaration; saying) was continuing to be something having been hidden away from them, and they were not

coming to personally know or have an intimate connection with the things being presently said.

P. Kretzmann Commentary And they understood none of these things, and this saying was hid from them, neither knew they the things which were spoken.

Kretzmann's **comment** in vv. 31–34 is placed in the **Addendum**.

Syndein/Thieme ``But the Twelve understood {suniemi} none of these things . . . and this saying was being hidden from them . . . and they absolutely did not {ouk} grasp/ 'know from study or experience' {ginosko} what Jesus 'meant'/'was saying'.

{Note: Either this 'mystery doctrine' was not ready to be comprehended by the students/disciples of Jesus in a supernatural fashion, or maybe, because of the use of the word 'ginosko' we are to understand that these students are still growing in their knowledge of our Lord and Savior . . . and do not yet have the 'doctrine in their soul from study' to understand the meaning of the doctrine of the resurrection.}

Translation for Translators But *the disciples* did not understand any of those things that *he said*. They were prevented {*Something* prevented them} from understanding the meaning of what he was telling *them*.

The Voice But they had no comprehension of what He was talking about. The meaning was hidden from them, and they couldn't grasp it.

Bible Translations with Many Footnotes:

NET Bible® But⁹⁹ the twelve¹⁰⁰ understood none of these things. This¹⁰¹ saying was hidden from them, and they did not grasp¹⁰² what Jesus meant.¹⁰³

^{99tn} Here καί (kai) has been translated as “but” to indicate the contrast.

^{100tn} Grk “they”; the referent (the twelve, v. 31) has been specified in the context for clarity.

^{101tn} Grk “And this.” Here καί (kai) has not been translated.

^{102sn} This failure of the Twelve to grasp what Jesus meant probably does not mean that they did not understand linguistically what Jesus said, but that they could not comprehend how this could happen to him, if he was really God's agent. The saying being hidden probably refers to God's sovereign timing.

^{103tn} Grk “the things having been said.” The active agent, Jesus, has been specified for clarity, and “said” has been translated as “meant” to indicate that comprehension of the significance is really in view here.

The Spoken English NT They didn't understand any of that, and it^s stayed hidden from them. They weren't getting the message.^t

^{s.} Lit. “the matter,” or “the saying.”

^{t.} Lit. “And they weren't recognizing the things said.”

Wilbur Pickering's New T. .

Literal, almost word-for-word, renderings:

Analytical-Literal Translation And they understood none of these [things], and this saying had been hidden from them, and they were not knowing [or, comprehending] the [things] being said.

Charles Thomson NT But they understood nothing of these things. This matter indeed was hid from them, so that they did not comprehend the meaning of what was spoken.

Context Group Version And they understood none of these things; and this saying was hid from them, and they didn't perceive the things that were said.

English Standard Version But they understood none of these things. This saying was hidden from them, and they did not grasp what was said.

Far Above All Translation But they did not understand any of these things, and this remark was hidden from them, and they did not discern the import of the things spoken.

Green's Literal Translation And they did not understand these things, nothing! And this saying had been hidden from them, and they did not know the things being said.

Literal New Testament	AND THEY NOTHING OF THESE THINGS UNDERSTOOD, AND WAS THIS SAYING HID FROM THEM, AND THEY KNEW NOT THAT WHICH WAS SAID.
Modern Literal Version 2020	And they understood none of these things, and this declaration was being hidden from them, and they did not know the things which are spoken.
New American Standard	The disciples [Lit <i>And they themselves</i>] understood none of these things, and <i>the meaning of</i> this statement was hidden from them, and they did not comprehend the things that were said.
Revised Young's Lit. Trans.	And they none of these things understood, and this saying was hid from them, and they were not knowing the things said.

The gist of this passage: The disciples did not understand what Jesus was telling them.

Luke 18:34a			
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
αυτοί (αὐτοί) [pronounced <i>ow-TOY</i>]	<i>they; same; these</i>	3 rd person masculine plural personal pronoun; nominative case	Strong's #846
οὐδεὶς (οὐδεὶς, οὐδεμία, οὐδέν) [pronounced <i>oo-DICE, oo-deh-MEE-ah; oo-DEHN</i>]	<i>no, no one, none, not one, nothing, not a thing; not in any respect, in no way, not in any way; an invalid, senseless, useless matter;</i>	adjective; used as an absolute denial; emphatic negation; designates exclusivity	Strong's #3762
τούτων (τούτων) [pronounced <i>TOO-tone</i>]	<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)
συνίημι (συνίημι) [pronounced <i>soon-EE-ay-mee</i>]	<i>to [mentally] put together, to comprehend, to consider, to understand, to be wise; by implication to act piously</i>	3 rd person plural, aorist active indicative	Strong's #4920

Translation: Not one of them understood [what Jesus was saying to them];...

There were many instances when Jesus explained to His disciples what would happen on this final Passover. At this point, not a single one of them understood what He said to them. I find this to be one of the most fascinating statements found in the Word of God.

Grace Apparatus for Perception – Operation Z

1 Corinthians 2:1-16

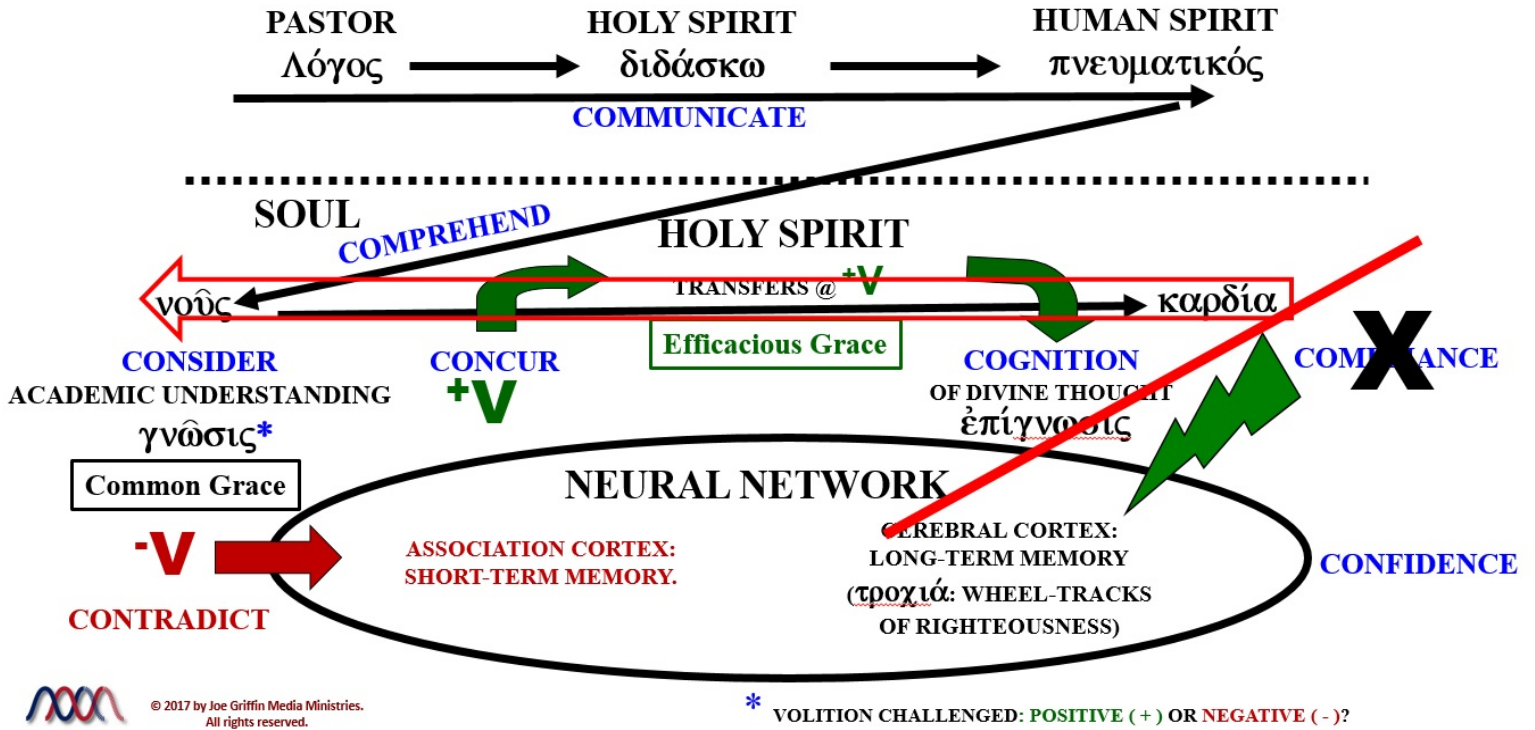


Illustration: Part of this would be due to a **frame of reference**. A simple example: I have mentioned dispensations and the Church Age in this chapter (because Jesus spoke of them), and if you had no idea what a *dispensation* is (separate from the Catholic use of that term), then the other things written would have been obscure and/or confusing. Once you understand these terms, then what I wrote makes perfect sense.

Although Jesus has told the disciples what to expect, none of them believed it, and this spiritual information did not remain with them.

Key to spiritual growth in the **Christian life** is exposure to correct Christian doctrine and then believing it. This primarily takes place in a church, which is God’s design for spiritual growth in the Church Age. R. B. Thieme, Jr. called this Operation Z. Several people have done their own illustration for this:

Operation Z (a graphic); from **Joe Griffin’s Ministry**; accessed May 25, 2021. The pastor communicates Bible doctrine to the congregation (he does not teach one-on-one). The Holy Spirit makes this information real to those who have the frame of reference for the material being taught. This goes to the staging area of the left lobe, which simply means that the individual has heard and he understands the information being communicated. However, this information means nothing to the spiritual life of that individual until it is believed. That information is transferred by faith to the heart (or, to the **right lobe**) of the believer. This represents spiritual growth in the life of the individual believer.

The reason that a pastor communicates to a group is to maintain their privacy. Charley Brown might hear it and think, “Naw, I don’t believe that.” His gal friend, Lucy Van Pelt, sitting right next to him in church, hears it, and she believes what she hears. Lucy grows spiritually and Charley does not. However, no one can see what is happening in their individual souls, as this is no one else’s business but their own (and God’s). God is able to test

their hearts to determine where they stand. This testing is often for the benefit of the believer, so that he or she can see for themselves where they are growing spiritually. There might be a considerable testing which takes place, and Charley Brown fails all over the place. As a believer, he takes stock of where he is in life, and ideally speaking, adjusts his life to take in more doctrine or to believe more Bible doctrine. Also see [Spiritual IQ in the Life of the Believer](#).

Luke 18:34b			
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
ἦν (ἦν) [pronounced <i>ayn</i>]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
το (τό) [pronounced <i>toh</i>]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
ῥῆμα (ῥῆμα, ατος, τό) [pronounced <i>HRAY-mah</i>]	<i>speech, discourse, utterance; words, that which is spoken; command, order, direction proclamation; thing, object, matter, event; idea</i>	neuter singular noun; nominative case	Strong's #4487
τοῦτο (τοῦτο) [pronounced <i>TOO-toh</i>]	<i>this, this one, this thing</i>	intermediate demonstrative pronoun; singular nominative neuter form	Strong's #3778 (also known as Strong's #5124)
κρυπτό (κρύπτω) [pronounced <i>KROOP-toh</i>]	<i>hiding, concealing, being hidden; escaping notice; metaphorically concealing (that it may not become known)</i>	neuter singular, perfect passive participle; nominative case	Strong's #2928
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
αὐτῶν (αὐτῶν) [pronounced <i>ow-TOHN</i>]	<i>their, theirs; of them; from them; same</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846

Translation: ...this information was hidden from them.

What Jesus said to them, was hidden from them. It is as if the sound were cut off from the Lord's voice when He spoke.

The verb *hidden* is a perfect passive participle. Perfect tense indicates something which occurs in the past (at this point in time) with results that continue into the future (which all of this begins to take place, the disciples of Jesus all take off out of fear). The passive voice is interesting. Do they have no choice? Is Jesus speaking, but their perception is dulled so that they don't take it in? Or is this simply because they have not believed all that Jesus has taught them to this point, so this place has no place to land in their souls?

Illustration: Even though I have studied Scripture for a very long time, there are times when I am proofing the text for these various studies, and, for some reason, I cannot read and comprehend a sentence which I have written myself; or I stare at a Bible verse, and the explanation just does not come to me. Usually that means, it is time for me to have a break and do something else entirely. For this material what the disciples heard was simply words. The meaning of the words just did not sink into their brains.

Luke 18:34c			
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
ginōskō (γινώσκω) [pronounced <i>gih-NOH-skoh</i>]	<i>to know, to learn to know, to come to know, to gain knowledge of; to feel; to become known; to understand, to perceive, to have knowledge of; to understand; a Jewish idiom for sexual intercourse between a man and a woman; to become acquainted with</i>	3 rd person plural, imperfect active indicative	Strong's #1097
τα (τά) [pronounced <i>taw</i>]	<i>the; to this, towards that</i>	neuter plural definite article; accusative case	Strong's #3588
λέγō (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>	neuter plural, present passive participle, accusative case	Strong's #3004

Translation: They did not know the [relevant] teaching.

What is their failure? They lack the doctrine in their souls to understand and process the things which Jesus is telling them.

Luke 18:34 Not one of them understood [what Jesus was saying to them]; this information was hidden from them. They did not know the [relevant] teaching. (Kukis mostly literal translation)

There are 3 phrases in this sentence, so let's look at all of them and see how they fit together. The disciples lacked the frame of reference, so that they heard the teaching, but they had no place to put it. Then, because there was no place for this information to land in their souls, it was hidden from them. That is, it did not remain with them (it appears that spiritual information that you hear does not remain with you for long periods of time, if you do not believe it). The reason *why* all of this happened was, *they lacked the relevant teaching* (also known as, the frame of reference). This was an area which the disciples were taught, but they never retained any of this information. Therefore, when Jesus taught it again, there was no place for that information to land. What they heard before From Him was gone.

Illustration: I was reading Facebook the other day, and someone asked the question, "If Jesus died for our sins, did He not need to die billions of times in order for all men to be saved?" It is actually a very good question, and

one which would stump many new believers. This is because their understand of Jesus' death for their sins is not complete. The answer to that question is, *it is not the physical death of Jesus which paid for our sins, but His spiritual death while on the cross (during the 3 hours of darkness)*. This is why Jesus said, "Finished" before He died physically. Our salvation had been worked out prior to His physical death.

Luke 18:34 Not one of the disciples understood what Jesus was saying to them. The doctrinal content of the Lord's message was hidden from them. They did not know the relevant teaching. (Kukis paraphrase)

The ESV (capitalized) is used below:

Jesus Warns His Disciples About What He is Facing (Comparing the Synoptics)			
Matthew	Mark	Luke	Commentary
	Mark 10:32a And they were on the road, going up to Jerusalem, and Jesus was walking ahead of them. And they were amazed, and those who followed were afraid.		Only Mark includes the feelings of the disciples and of the other followers.
Matthew 20:17 And as Jesus was going up to Jerusalem, He took the twelve disciples aside, and on the way He said to them,...	Mark 10:32b And taking the twelve again, He began to tell them what was to happen to Him,...	Luke 18:31a And taking the twelve,...	Jesus apparently calls to His disciples to join Him in front.
Matthew 20:18a ..."See, we are going up to Jerusalem.	Mark 10:33a ...saying, "See, we are going up to Jerusalem,...	Luke 18:31b ...he said to them, "See, we are going up to Jerusalem, and everything that is written about the Son of Man by the prophets will be accomplished.	Super-quote: "See, we are going up to Jerusalem and everything that is written about the Son of Man by the prophets will be accomplished.
Being a disciple, Matthew would have been there. Mark wrote his gospel based upon what Peter told him; and Peter was there. Luke's information—which exceeds that found in Matthew and Mark—suggests that a third disciple spoke with Luke and provided him with this information. However, I would be hard-pressed to suggest who that disciple was.			
Matthew 20:18b–19a And the Son of Man will be delivered over to the chief priests and scribes, and they will condemn Him to death...	Mark 10:33b ...and the Son of Man will be delivered over to the chief priests and the scribes, and they will condemn Him to death...		Super-quote: And the Son of Man will be delivered over to the chief priests and the scribes and they will condemn Him to death...
Matthew 20:19b ...and deliver Him over to the Gentiles...	Mark 10:33c ...and deliver Him over to the Gentiles.	Luke 18:32a For He will be delivered over to the Gentiles...	Super-quote: ...and deliver Him over to the Gentiles, for He will be delivered over to the Gentiles.

Jesus Warns His Disciples About What He is Facing (Comparing the Synoptics)

Matthew	Mark	Luke	Commentary
<p>Matthew 20:19c ...to be mocked and flogged and crucified, and He will be raised on the third day."</p>	<p>Mark 10:34 <i>And they will mock Him and spit on Him, and flog him and kill Him. And after three days He will rise."</i></p>	<p>Luke 18:32b-33 <i>...and will be mocked and shamefully treated and spit upon. And after flogging him, they will kill Him, and on the third day he will rise."</i></p>	<p>What will take place here is clearly agreed upon. Matching up the quotes would be very difficult. Are two disciples providing a summary at this point of what Jesus said?</p>
<p>Developing a super-quote here is quite difficult as Matthew begins with an infinitive; Mark has the gentiles acting in the active voice; and Luke speaks of this in the passive voice, with participles (I am basing this upon the ESV English translation). One possible explanation is that one or more of the disciples provides a summary of what Jesus said, possibly beginning with Him being delivered over to the gentiles. Possibly the Mark passage, expanded, might read, <i>And [Jesus told them how] they will mock Him and spit on Him and flog Him and kill Him. And after three days, He will rise.</i> In this way, what we read in Mark is not an exact quotation but a summary.</p>			
<p>Another possibility is that Jesus repeated Himself, speaking first in the active voice as in Mark 10:34, and then repeating this in the passive voice as in the Luke passage.</p>			
<p>Throughout the gospels, it is clear that we do not have a record of everything that Jesus said; and that it is possible even that the quotations quoted were longer (obviously Luke includes important information here not found in Matthew or Mark).</p>			
		<p>Luke 18:34 <i>But they understood none of these things. This saying was hidden from them, and they did not grasp what was said.</i></p>	<p>Only Luke records the confusion of the disciples.</p>

Admittedly, I almost skipped out on doing this comparison, thinking that it would be too simple and everything would match up perfectly. Obviously I was wrong on both points.

Although this was a simple quote with a very small portion of narrative added in, these verses were very difficult to match up, even though the text was quite close.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

A Blind Man Who Was Begging, Comes to Jesus for Healing

Matthew 20:29-34 Mark 10:46-50

But it was in the approaching of Him to Jericho, a blind [man] a certain [one] was sitting down along the road begging. But hearing a crowd passing by, he was asking who might be this [one].

Luke
18:35–36

It came to pass when Jesus [lit., *He*] was approaching Jericho, [that] a certain blind [man] was sitting down along the road begging. Hearing the group pass by, the blind beggar [lit., *he*] continued to ask who this might be.

It came to pass when Jesus was walking towards Jericho that a certain blind man was sitting along the same road begging. The blind man could hear a group of people passing by, so he kept asking who this might be.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But it was in the approaching of Him to Jericho, a blind [man] a certain [one] was sitting down along the road begging. But hearing a crowd passing by, he was asking who might be this [one].
Complete Apostles' Bible	Now it came to pass, as He was coming near Jericho, that a certain blind man sat alongside the road begging. And hearing a crowd traveling through <i>the city</i> , he asked what this was. Holy Aramaic Scriptures
Douay-Rheims 1899 (Amer.)	Now it came to pass, when he drew nigh to Jericho, that a certain blind man sat by the way side, begging. And when he heard the multitude passing by, he asked what this meant.
Holy Aramaic Scriptures	And when he drew near unto Yerikhu {Jericho}, a certain samya {blind man} was sitting beside the road, and begging. And he heard the sound of the crowd that was passing by, and he was asking, "Who is this?"
James Murdock's Syriac NT	And as they came near to Jericho, a blind man was sitting by the side of the way, begging. And he heard the noise of the multitude that passed, and inquired what it was.
Original Aramaic NT	And when they came near to Jericho, a certain blind man was sitting on the side of the road and begging. And he heard the sound of the crowd that passed by and he was asking, "Who is this?"
Lamsa Peshitta (Syriac)	And when they came near to Jericho, a certain blind man was sitting on the side of the road and begging. And he heard the sound of the crowd that passed by and he was asking, "Who is this?"

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And it came about that when he got near Jericho, a certain blind man was seated by the side of the road, making requests for money from those who went by. And hearing the sound of a great number of people going by, he said, What is this?.
Bible in Worldwide English	When he came near the city of Jericho, a blind man was sitting by the road. He was begging for money. He heard many people passing by. He asked, Why are so many people passing here?
Easy English	Jesus makes a blind man well

When Jesus was getting near to Jericho, a blind man was sitting by the side of the road. He was asking people to give him money. Then he heard a large crowd of people as they went along the road. So he asked the people near him what was happening.

Easy-to-Read Version–2008	Jesus came near the city of Jericho. There was a blind man sitting beside the road. He was begging people for money. When he heard the people coming down the road, he asked, "What is happening?"
God's Word™	As Jesus came near Jericho, a blind man was sitting and begging by the road. When he heard the crowd going by, he tried to find out what was happening.
Good News Bible (TEV)	As Jesus was coming near Jericho, there was a blind man sitting by the road, begging. When he heard the crowd passing by, he asked, "What is this?"
J. B. Phillips	On the way to Jericho he heals a blind beggar Then, as he was approaching Jericho, it happened that there was a blind man sitting by the roadside, begging. He heard the crowd passing and enquired what it was all about.
The Message	He came to the outskirts of Jericho. A blind man was sitting beside the road asking for handouts. When he heard the rustle of the crowd, he asked what was going on.
NIRV	A Blind Beggar Receives His Sight Jesus was approaching Jericho. A blind man was sitting by the side of the road begging. The blind man heard the crowd going by. He asked what was happening.
New Life Version	Healing of the Blind Man Jesus was coming near Jericho. A blind man was sitting by the side of the road, begging. He heard many people going by and asked what was happening.

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

Casual English Bible	JESUS HEALS A BLIND BEGGAR As Jesus approached the city of Jericho, he came to a blind man who was sitting at the side of the road, begging. When the blind man heard the noise of the approaching crowd, he asked what was going on.
Contemporary English V.	When Jesus was coming close to Jericho, a blind man sat begging beside the road. The man heard the crowd walking by and asked what was happening.
The Living Bible	As they approached Jericho, a blind man was sitting beside the road, begging from travelers. When he heard the noise of a crowd going past, he asked what was happening.
New Berkeley Version	.
The Passion Translation	As Jesus and his followers arrived at Jericho, there was a blind beggar sitting on the roadside. When he heard the crowd approaching, he asked, "What's all this commotion about?"
UnfoldingWord Simplified T.	As Jesus and his disciples came near to the city of Jericho, a blind man was sitting beside the road. He was begging for money. When he heard the crowd of people passing by, he asked someone, "What is happening?"
William's New Testament	As He was approaching Jericho, a blind man chanced to be sitting by the roadside begging. As he heard a crowd going by, he asked what it meant.

Partially literal and partially paraphrased translations:

Beck's American Translation	.
A. Campbell's Living Oracles	When he came near to Jericho, a blind man who sat by the way-side begging, hearing the crowd pass by, inquired what was the matter.
New Advent (Knox) Bible	When he came near Jericho, there was a blind man sitting there by the way-side begging. And he, hearing a multitude passing by, asked what it meant; so they told him, that Jesus of Nazareth was going past. V. 37 is included for context.

NT for Everyone	As they were getting near Jericho there was a blind man sitting by the road, begging. When he heard a crowd passing through the town he asked what was going on.
20 th Century New Testament	As Jesus was getting near Jericho, a blind man was sitting by the road-side, begging. Hearing a crowd going by, the man asked what was the matter;...

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	As He entered Jericho, a blind man sat by the side of the road, panhandling. The blind man heard the crowds pass by, and asked those around him what was happening.
Revised Ferrar-Fenton Bible	The Blind Beggar. As He was approaching Jericho, a blind man who sat at the roadside begging, on hearing the passing crowd, inquired what it meant.
Free Bible Version	As Jesus approached Jericho a blind man was sitting beside the road begging. He heard the crowd going past, so he asked what was happening.
God's Truth (Tyndale)	And it came to pass, as he was come near unto Hericho (Jericho), a certain blind man sat by the way side begging. And when he heard the people pass by, he asked what it meant.
International Standard V	Jesus Heals a Blind Man (Matthew 20:29-34; Mark 10:46-50)
Montgomery NT	As Jesus [Lit. he] was approaching Jericho, there was a blind man sitting by the road begging. When he heard the crowd going by, he asked what was happening.
Weymouth New Testament	As Jesus drew near to Jericho, there was a blind man who sat by the wayside begging. He heard the crowd passing and asked what the matter was.
Wikipedia Bible Project	As Jesus came near to Jericho, there was a blind man sitting by the way-side begging. He heard a crowd of people going past, and inquired what it all meant.
	.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And it was, in his drawing near to Jericho, a certain one blind sat alongside the way begging;
New American Bible (2011)	And hearing a crowd passing through, he questioned what this might be. The Healing of the Blind Beggar. [Now as he approached Jericho a blind man was sitting by the roadside begging, and hearing a crowd going by, he inquired what was happening. r. [18:35–43] Mt 20:29–34; Mk 10:46–52.
New Catholic Bible	Jesus Heals a Blind Man. ^[f] As Jesus approached Jericho, a blind man was sitting by the roadside begging. When he heard the crowd going past, he inquired what was happening. [f] The community retains this episode as an example of faith and witness to Jesus, Son of David, that is, the people's Messiah and Savior.
New English Bible–1970	The Healing of a Blind Beggar near Jericho (near Jericho) [Lk.18.35-43 →] - Mt.20.29-34, Mk.10.46-52 As he approached Jericho a blind man sat at the roadside begging. Hearing a crowd going past, he asked what was happening.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	As Yeshua approached Yericho, a blind man was sitting by the road, begging. When he heard the crowd going past, he asked what it was all about; and they told him, "Yeshua from Natzeret is passing by." V. 37 is included for context.
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Hebraic Roots Bible	And it happened as He drew near to Jericho, a certain blind one sat by the highway, begging. And a crowd passing through, he asked what this might be.
Holy New Covenant Trans.	Jesus came near the city of Jericho. There was a blind man sitting beside the road. The man was begging people for money. When this man heard the crowd coming down the road, he asked, "What's happening?"

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...[It] becomes but in the+ to approach him to jericho Blind Someone sat against the way Begging Hearing but crowd passing [He] asked What? may be This...
Awful Scroll Bible	Furthermore itself came about, from-within he is to draw near to Lunation a certain murky visioned one was himself sitting-down beside the road, begging-for. Even being heard themselves from the adjoining area proceeding-through, himself persists to inquire, what this would be?
Concordant Literal Version	Now it occurred at His nearing Jericho, that a certain blind man, a mendicant sat beside the road."
exeGesese companion Bible	Now, hearing a throng going through, he ascertained what this may be." YAH SHUA HEALS SOMEONE BLIND And so be it, as he approaches Yericho, someone blind sits by the way side begging: and hearing the multitude going through, he asks what it means:.
Orthodox Jewish Bible	And it came about while Rebbe, Melech HaMoshiach drew near to Yericho, a certain ivver (blind man) was sitting beside the road begging. And having heard a multitude traveling through, he was asking what this might be.
Rotherham's Emphasized B.	§ 72. Blind Man in Jericho recovers sight. Mt. xx. 20–34; Mk. x. 46–52. And it came to pass <as he was drawing near unto Jericho> [a certain blind man] was sitting beside the road, begging. And <hearkening unto a multitude moving along> he enquired, what this [might be]. And they told him— [Jesus of Nazareth] is passing by! V. 37 is included for context.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Bartimaeus Receives Sight As He was approaching Jericho [on His way to Jerusalem], it happened that a blind man was sitting beside the road begging. Now when he heard a crowd going by, he began to ask what this was [about].
An Understandable Version	And it happened as Jesus was approaching Jericho [Note: This was a town about eighteen miles northeast of Jerusalem], that a certain blind man was [seen] sitting along side of the road, begging. As he heard a crowd of people passing by, he asked [someone] what was happening.
Jonathan Mitchell NT	Now later, during the [situation for] Him to draw near unto Jericho, it happened [that] a certain blind man was by habit sitting beside the road (path; way), periodically begging (asking for something). So upon hearing [the noise] of a crowd progressively passing through, he began inquiring to find out what this might be (= what was happening and what it might mean).
P. Kretzmann Commentary	Verses 35-39 The Blind Man of Jericho. The passing of Jesus of Nazareth: And it came to pass that as He was come nigh unto Jericho, a certain blind man sat by the wayside begging; and hearing the multitude pass by, he asked what it meant.

Syndein/Thieme

{Healing a Blind Man}

“And it came to pass {new subject} as He {Jesus} approached Jericho, a blind man kept sitting by the roadside begging.

“Now, hearing a crowd passing by, he kept on asking 'what was going on - wishing {for something good}' {tis touto eien - optative -4th class condition of desire}.

Translation for Translators

Jesus healed a blind man.*Luke 18:35-43*

As Jesus and his disciples came near to Jericho city, a blind man was sitting beside the road. He was begging for money. When he heard the crowd of people passing by, he asked someone, “What is happening?”

The Voice

Picture this:

Jesus is nearing the city of Jericho. A blind man is sitting there, begging by the roadside. He can hear the sounds of the crowd accompanying Jesus, and he asks what’s going on.

Bible Translations with Many Footnotes:

Lexham Bible

A Blind Man Healed at Jericho

Now it happened that as he drew near to Jericho, a certain blind man was sitting on the side of the road begging. And when he [*Here “when ” is supplied as a component of the participle (“heard”) which is understood as temporal] heard a crowd going by, he inquired what this meant.

NET Bible®

Healing a Blind Man

As¹⁰⁴ Jesus¹⁰⁵ approached¹⁰⁶ Jericho,¹⁰⁷ a blind man was sitting by the road begging. When he heard a crowd going by, he asked what was going on.

¹⁰⁴tn Grk “Now 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.

¹⁰⁵tn Grk “he”; the referent (Jesus) has been supplied in the translation for clarity.

¹⁰⁶tn The phrase is “he drew near to” (19:29; 24:28). It is also possible the term merely means “is in the vicinity of.” Also possible is a reversal in the timing of the healing and Zacchaeus events for literary reasons as the blind man “sees” where the rich man with everything did not.

¹⁰⁷map For location see Map5-B2; Map6-E1; Map7-E1; Map8-E3; Map10-A2; Map11-A1.

The Spoken English NT

Jesus Heal a Blind Man at Jericho (Mt. 20:29-34; Mk 10:46-52)

As Jesus got close to Jericho, it happened that there was a blind man who sat there next to the road begging. When he heard the crowd going through the gates, he asked what was going on.^u

^u Lit. “what this might be.”

Wilbur Pickering’s New T.

A blind man near Jericho

Then it happened, as He approached Jericho,⁸ that a certain blind man was sitting alongside the road begging. Hearing a crowd going by, he asked what it was.

(8) Luke has Jesus approaching Jericho, while Matthew and Mark have Him leaving it. In Jesus’ day there were two Jerichos, the old one that had been rebuilt, and a new one, about a kilometer away. What better place to beg than between the two towns? Jesus had left the old Jericho and was going toward the new one.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

Now it happened, as He [was] drawing near to Jericho, a certain blind man was sitting beside the road begging. So having heard a crowd traveling through [the city], he began inquiring what this might be.

Charles Thomson NT	And when he drew near to Jericho there happened to be a blind man sitting by the way side, begging, who having heard the crowd passing through it, inquired what might have been the matter.
Context Group Version	As he drew near to Jericho, a certain blind man sat by the wayside begging: and hearing a multitude going by, he inquired what this meant.
English Standard Version	As he drew near to Jericho, a blind man was sitting by the roadside begging. And hearing a crowd going by, he inquired what this meant.
Far Above All Translation	Then it came to pass as he approached Jericho <i>that</i> a certain blind <i>man</i> was sitting beside the road, begging, and when he heard a crowd passing through, he enquired what this was <i>all about</i> .
Literal New Testament	AND IT CAME TO PASS AS HE DREW NEAR TO JERICHO, A BLIND [MAN] CERTAIN SAT BESIDE THE WAY BEGGING. HAVING HEARD AND A CROWD PASSING ALONG HE ASKED WHAT MIGHT BE THIS.
Modern English Version	The Healing of a Blind Beggar Near Jericho As He was drawing near Jericho, a certain blind man sat along the way begging. Hearing a crowd passing by, he asked what it meant.
Modern Literal Version 2020	Now it happened, while* he was drawing near to Jericho, a certain blind man was sitting beside the road begging. Now having heard a crowd traveling through, he inquired what this might be.
New American Standard	Bartimaeus Receives Sight Now as Jesus [Lit He] was approaching Jericho, a man who was blind was sitting by the road, begging. But when he heard a crowd going by, he began inquiring what this was.
New Matthew Bible	And it came to pass, as he came near to Jericho, a certain blind man sat by the wayside, begging. 36 And when he heard the people pass by, he asked what it meant.
Niobi Study Bible	A Blind Man Receives His Sight And it came to pass that as He was coming nigh unto Jericho, a certain blind man sat by the wayside begging. And hearing the multitude pass by, he asked what it meant.
Revised Young's Lit. Trans.	And it came to pass, in his coming near to Jericho, a certain blind man was sitting beside the way begging, and having heard a multitude going by, he was inquiring what this may be,...

The gist of this passage: As Jesus comes with His disciples close to Jericho, a blind man, begging along the roadside, hears this group and asks what is happening.

35-36

Luke 18:35a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, aorist (deponent) middle/passive indicative	Strong's #1096
Sometimes, when there is no specific subject, this can be translated, <i>and it came to pass, and it was, and so it was; and here is what happened next.</i>			
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161

Luke 18:35a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
eggizô (ἐγγίζω) [pronounced <i>eng-ID-zoh</i>]	<i>to make near, to approach; to be at hand, to come (draw) near, to be (coming, drawing) close</i>	present active infinitive	Strong's #1448
auton (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
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
Hierichô (Ἱεριχώ) [pronounced <i>hee-er-ee-KOH</i>]	<i>a place of fragrance; transliterated, Jericho, Yericho</i>	proper masculine singular noun; indeclinable	Strong's #2410

Translation: It came to pass when Jesus [lit., He] was approaching Jericho,...

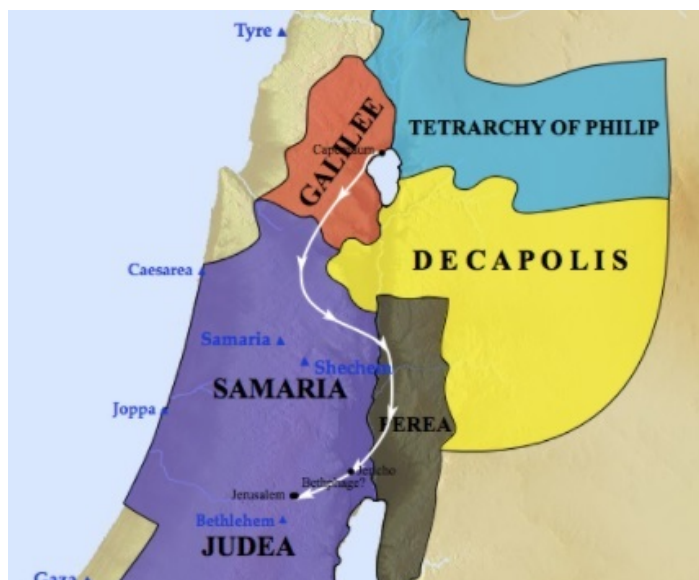
Jesus appears to be approaching Jerusalem on a rather circuitous route (as the crow flies). Going to Jericho seems to indicate that He lead His group of followers around or near the Jordan River. So they cut east and then went south, presumably. Traveling through Jericho means that they are now moving west/southwest.

These various cities are laced together with roads, some better than others. In some cases, these roads were probably no better than trails.

Jesus and His followers come near to Jericho.

Jesus' Route to Jerusalem (a map); from [JK Doyle](#); accessed April 27, 2023. The final time that Jesus went to Jerusalem, His route took Him close to the borders of the various territories shown below. As we will see in the books of Luke and Acts, there were several routes to Jerusalem. Because Jerusalem is set on a high hill, it is not easily accessible from every direction. An existing road is necessary for anyone to approach it.

The Road to Jericho (a photograph); from [Faith ND](#); accessed June 14, 2021.





This appears very much that the article found here has photographs taken by those who participated in this hike. The road shown in this photograph seems to be pretty rough.

Luke 18:35b

Common English Meanings

Notes/Morphology

Strong's Number

Greek/Pronunciation

tuphlos (τυφλός) [pronounced <i>toof-LOSS</i>]	<i>blind, enveloped with smoke, unable to see clearly; used figuratively to mean [willfully] blind, ignorant, stupid, slow in understanding</i>	masculine singular adjective; nominative case	Strong's #5185
tis (τις) [pronounced <i>tihç</i>] ti (τι) [pronounced <i>tih</i>]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	mfn singular; enclitic, indefinite pronoun; adjective; nominative case	Strong's #5100
kathêmai (κάθημαι) [pronounced <i>KATH-ay-mahoe</i>]	<i>to remain, to reside, to dwell; to sit [by, down]</i>	3 rd person singular, imperfect (deponent) middle/passive indicative	Strong's #2521
para (παρά) [pronounced <i>paw-RAW</i>]	<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
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)
hodos (ὁδός, οὐ, ἡ) [pronounced <i>ho-DOSS</i>]	<i>a way, road, highway; a journey; traveling; metaphorically, a course of conduct; a way [of thinking, feeling, deciding]</i>	feminine singular noun, accusative case	Strong's #3598
epaitêō (ἐπαιτέω) [pronounced <i>ep-ahEE-THE-oh</i>]	<i>begging, asking for money, asking again and again</i>	masculine singular, present active participle, nominative case	Strong's #1871

Translation: ...[that] a certain blind [man] was sitting down along the road begging.

On this same road where Jesus and His followers are walking, there is a blind man sitting along side the road begging.

This man's sense of hearing would be acute, and he would know what to expect at any given part of the day. The number of people with Jesus is large. I have said 50 to 100 previously, but there could be hundreds. Even though the Jewish people did not endorse the Lord entirely, many of them did follow Him.

All of this would be an interesting series of events, as it is unlikely that many of His followers understood truly the earth-shaking event that was Jesus. This is God walking among us.

Luke 18:35 **It came to pass when Jesus [lit., He] was approaching Jericho, [that] a certain blind [man] was sitting down along the road begging.** (Kukis mostly literal translation)

Luke 18:36a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
akoúō (ἀκούω)[pronounced ah-KOO-oh]	<i>hearing; hearing and paying attention to; listener, listening; one who hears and understands</i>	masculine singular, aorist active participle; nominative case	Strong's #191
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ochlos (ὄχλος) [pronounced OKH- loss]	<i>a crowd, company, multitude, number (of people), people, throng (as borne along); by implication the rabble; by extension a class of people; figuratively a riot; press</i>	masculine singular noun, genitive/ablative case	Strong's #3793
diaporeuomai (διαπορεύομαι) [pronounced dee-ap- or-YOO-om-ahee]	<i>causing to pass through (or, by) a place; passing by, carrying across; journeying (through, in) [a place], going through; traveling through</i>	masculine singular, pnp, genitive/ablative case	Strong's #1279

Translation: Hearing the group pass by,...

The most intense sense of the blind man is going to be his hearing, and he hears everything. He knows that there is a group of people passing by on the road where he is. This is a more rare event for that era and population size. He has never heard sounds like these before.

Luke 18:36b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
punthánomai (πυνθάνομαι) [pronounced poon- THAHN-om-ahee]	<i>to ask, to question, to ascertain by inquiry (as a matter of information)</i>	3 rd person singular, imperfect (deponent) middle/passive indicative	Strong's #4441
ti (τί) [pronounced tee]	<i>who, what [one], which, how; whether, why</i>	neuter singular interrogative pronoun; nominative case	Strong's #5101

Luke 18:36b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eiên (εἶην) [pronounced <i>I-ane</i>]	<i>might (could, would or should) be, was, were; to be, to exist, to happen, to be present</i>	3 rd person singular, present optative	Strong's #1498 (optative present of #1510)
touto (τοῦτο) [pronounced <i>TOO-toh</i>]	<i>this, this one, this thing</i>	intermediate demonstrative pronoun; singular nominative neuter form	Strong's #3778 (also known as Strong's #5124)

Translation: ...the blind beggar [lit., *he*] continued to ask who this might be.

This is certainly something which interests this beggar that he hears a group of people that he normally does not hear. It is even possible that he will tailor his begging for such a group.

I don't mean to sound crass, saying that, rather than to suggest that he is just curious, but his full-time occupation is begging.

Luke 18:36 **Hearing the group pass by, the blind beggar [lit., *he*] continued to ask who this might be.** (Kukis mostly literal translation)

Luke 18:35–36 **It came to pass when Jesus [lit., *He*] was approaching Jericho, [that] a certain blind [man] was sitting down along the road begging. Hearing the group pass by, the blind beggar [lit., *he*] continued to ask who this might be.** (Kukis mostly literal translation)

“What the heck is happening?” he might ask. “Is the circus in town?”

Luke 18:35–36 **It came to pass when Jesus was walking towards Jericho that a certain blind man was sitting along the same road begging. The blind man could hear a group of people passing by, so he kept asking who this might be.** (Kukis paraphrase)

But they made known to him that [this is] Jesus of Nazareth passing by. And he cries out, saying, “Jesus, Son of David, have mercy on me.”

Luke 18:37–38

Associates of the blind man [lit., *they*] made known to him [that this is] Jesus of Nazareth passing by. He cried out [to Jesus], saying, “Jesus, Son of David, have compassion for me!”

Associates of the blind man informed him that it was Jesus of Nazareth passing by in front of him. The blind beggar cried out to Jesus, “Jesus, Son of David, have compassion for me!”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) **But they made known to him that [this is] Jesus of Nazareth passing by. And he cries out, saying, “Jesus, Son of David, have mercy on me.”**

Complete Apostles' Bible	And they reported to him that Jesus the Nazarene was passing by. And he shouted, saying, "Jesus, Son of David, have mercy on me!" Holy Aramaic Scriptures
Douay-Rheims 1899 (Amer.)	And they told him that Jesus of Nazareth was passing by. And he cried out, saying: Jesus, Son of David, have mercy on me.
Holy Aramaic Scriptures	They said unto him, "Eshu Natsraya {Yeshua, the Nazarene} is passing by." And he cried out and said, "Eshu {Yeshua}, son of David. Have mercy upon me!"
James Murdock's Syriac NT	They say to him: Jesus the Nazarean is passing by. And he called out, and said: Jesus, Son of David, have mercy on me.
Original Aramaic NT	They were saying to him, "Yeshua the Nazarene passes by." And he cried out and he said, "Yeshua, Son of David, have mercy on me!"
Lamsa Peshitta (Syriac)	They were saying to him, "Yeshua the Nazarene passes by." And he cried out and he said, "Yeshua, Son of David, have mercy on me!"

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And they said to him, Jesus of Nazareth is going by. And he said in a loud voice, Jesus, Son of David, have mercy on me.
Bible in Worldwide English	They told him, Jesus of Nazareth is passing this way. Then he shouted, Jesus, son of David! Help me!
Easy English	They told him, 'Jesus from Nazareth is walking past.' The man began to shout out. 'Jesus! Son of David! Please be kind to me and help me.'
Easy-to-Read Version–2008	They told him, "Jesus, the one from Nazareth, is coming here." The blind man was excited and said, "Jesus, Son of David, please help me!"
J. B. Phillips	And they told him, "Jesus the man from Nazareth is going past you." So he shouted out, "Jesus, Son of David, have pity on me!"
<i>The Message</i>	They told him, "Jesus the Nazarene is going by." He yelled, "Jesus! Son of David! Mercy, have mercy on me!"
New Life Version	They told him that Jesus of Nazareth was going by. Then he cried out and said, "Jesus, Son of David, have pity on me."

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

Casual English Bible	Some people told him that Jesus of Nazareth was coming. The man began to cry out, "Jesus, Son of David, help me!" ^[8] ⁸ 18:38More literally, "Have mercy on me!"
Contemporary English V.	Some people told him that Jesus from Nazareth was passing by. So the blind man shouted, "Jesus, Son of David, have pity on me!"
The Living Bible	.
New Berkeley Version	.
New Living Translation	They told him that Jesus the Nazarene [Or <i>Jesus of Nazareth.</i>] was going by. So he began shouting, "Jesus, Son of David, have mercy on me!"
The Passion Translation	"It's Jesus!" they said. "Jesus the Nazarene is passing by." The blind beggar shouted, "Jesus, Son of David, have pity and show me mercy!"
UnfoldingWord Simplified T.	They told him, "Jesus, the man from the town of Nazareth, is passing by." He shouted, "Jesus, you who are descended from King David, have pity on me!"
William's New Testament	They told him that Jesus of Nazareth was coming by. Then he cried out, "Jesus, you Son of David, do pity me!"

Partially literal and partially paraphrased translations:

American English Bible	Well later, as he was approaching Jericho, there happened to be a blind man who was sitting alongside the road begging. Then as he heard the crowd moving past, he asked what was happening, and he was told: 'Jesus the Nazarene is coming!' So he started shouting: 'Jesus! Son of David! Have mercy on me!' Vv. 35–36 are included for context.
Beck's American Translation . Breakthrough Version	They announced to him that Jesus the Nazarene is going by. And he shouted, saying, "Jesus, Son of David, show forgiving kindness to me."
A. Campbell's Living Oracles	And being told that Jesus the Nazarene was passing by, he immediately cried, saying, Jesus, Son of David, have pity on me.
NT for Everyone	'Jesus of Nazareth is coming by,' people said to him. So he shouted out, 'Jesus – David's son! Have pity on me!'
20 th Century New Testament	And, when people told him that Jesus of Nazareth was passing, He shouted out: "Jesus, Son of David, take pity on me!"

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	They told him, "Jesus of Nazareth is passing by." He cried out, "Jesus, descendant of David, have mercy on me!"
Revised Ferrar-Fenton Bible	They accordingly told-him that Jesus the Nazarene was passing by; upon which he at once shouted out, exclaiming, "Jesus, Son of David, pity me!"
International Standard V	They told him that Jesus from Nazareth [Or Jesus the Nazarene; the Gk. Nazoraios may be a word play between Heb. netser, meaning branch (see Isa 11:1), and the name Nazareth.] was coming by. So he shouted, "Jesus, Son of David, have mercy on me!"
Weymouth New Testament	"Jesus the Nazarene is passing by," they told him. Then, at the top of his voice, he cried out, "Jesus, son of David, take pity on me."
Wikipedia Bible Project	They told him, "Jesus of Nazareth is going by." He shouted out, "Jesus, son of David, please have mercy on me!"

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The blind man of Jericho (Mk 10:46; Mt 20:29) When Jesus drew near to Jericho, a blind man was sitting by the road, begging. As he heard the crowd passing by, he inquired what was happening, and they told him that Jesus of Nazareth was going by. Vv. 35–36 are included for context.
The Heritage Bible	And they announced to him that Jesus of Nazareth is going by. And he shouted out, saying, Jesus, Son of David, have mercy on me.
New American Bible (2011)	They told him, "Jesus of Nazareth is passing by." ^s He shouted, "Jesus, Son of David,* have pity on me!" * [18:38] Son of David: the blind beggar identifies Jesus with a title that is related to Jesus' role as Messiah (see note on Lk 2:11). Through this Son of David, salvation comes to the blind man. Note the connection between salvation and house of David mentioned earlier in Zechariah's canticle (Lk 1:69). See also note on Matthew 9:27. * [9:27] Son of David: this messianic title is connected once with the healing power of Jesus in Mark (Mk 10:47–48) and Luke (Lk 18:38–39) but more frequently in Matthew (see also Mt 12:23; 15:22; 20:30–31). s. [18:38–39] 17:13; Mt 9:27; 15:22.

New Jerusalem Bible When he heard the crowd going past he asked what it was all about, and they told him that Jesus the Nazarene was passing by. So he called out, 'Jesus, Son of David, have pity on me.' V. 36 is included for context.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible He called out, "Yeshua! Son of David! Have pity on me!" V. 37 is placed with the previous passage for context.

Hebraic Roots Bible And they reported to him that Yahshua the Nazarene is passing by. And he cried out, saying, Yahshua, Son of David, have mercy on me!

Holy New Covenant Trans. The people told him, "Jesus, the one from Nazareth, is coming here." The blind man became excited and cried out, "Jesus! Son of David! Take pity on me!"

The Scriptures 2009 And they reported to him that עשוהי of Natsareth was passing by. And he cried out, saying, עשוהי, Son of Dawi?, have compassion on me!"

Tree of Life Version They told him that Yeshua ha-Natzrati was passing by. And he cried out, saying, "Yeshua, Ben-David, have mercy on me!"

Weird English, ©198 English, Anachronistic English Translations:

Accurate New Testament ...[They] announce but [to] him for Jesus The Nazarene passes (by) and [He] shouts Saying Jesus Son {of} david give! (care) me...

Awful Scroll Bible Then they announce-away to him, Certainly-of-whom Deliverance-of-Jah the Nazarene, himself goes-by. Surely he shouted, speaking out, "Deliverance-of-Jah son of Beloved be shown kindness to me!"

Concordant Literal Version Now they report to him that Jesus, the Nazarene, is passing by." And he implores, saying, "Jesus, Son of David, be merciful to me!"

exeGesés companion Bible ...and they evangelize him that Yah Shua the Nazarene passes by:
- and he cries, wording,
Yah Shua, son of David, mercy me!

Orthodox Jewish Bible And they reported to him that Yehoshua from Natzeret is passing by. And he cried out saying, Ben Dovid! Chaneni! (Have mercy on me!)

Expanded/Embellished Bibles:

An Understandable Version And he was told that Jesus from Nazareth was passing by *[that way]*. So, he shouted out, "Jesus, you son of David, take pity on me."

The Expanded Bible They told him, "Jesus, ·from Nazareth [or the Nazarene], is going by." The blind man cried out, "Jesus, Son of David [C a title for the Messiah, a descendant of King David; 2 Sam. 7:11–16], ·have mercy [take pity] on me!"

Jonathan Mitchell NT Now they explained (or: reported) to him that Jesus, the Nazarene, is presently passing by. Then he at once called out loudly (or: cried out imploringly), "Jesus! O Son of David, mercy me (do that which will bring mercy to me)!"

Syndein/Thieme ``Then they told him {the blind man}, "Jesus of Nazareth is passing nearby {parerchomai}." ``And he 'called out with joy' {boao} saying, "Jesus, son {huios} of David . . . 'have mercy on/'graciously help' me!" {eleeo - imperative mood - a request/order}

Translation for Translators They told him, "Jesus, *the man* from Nazareth *town*, is passing by." He shouted, "Jesus, *you who are* descended from King David, *the Messiah*, pity me!"

The Voice **Crowd:** Jesus of Nazareth is passing this way. Then the man starts shouting.

Blind Man: Jesus, Son of King David, show mercy to me!

Bible Translations with Many Footnotes:

NET Bible®

They¹⁰⁸ told him, “Jesus the Nazarene is passing by.” So¹⁰⁹ he called out,¹¹⁰ “Jesus, Son of David,¹¹¹ have mercy¹¹² on me!”

^{108tn} Here δέ (de) has not been translated. “They” could refer to bystanders or people in the crowd.

^{109tn} Here καί (kai) has been translated as “so” to indicate the implied result of the blind man learning that Jesus was nearby.

^{110tn} Grk “called out, saying.” The participle λέγων (legwn) is redundant in contemporary English and has not been translated.

^{111sn} Jesus was more than a Nazarene to this blind person, who saw quite well that Jesus was Son of David. He understood what Luke 7:22-23 affirms. There was a tradition in Judaism that the Son of David (Solomon) had great powers of healing (Josephus, Ant. 8.2.5 [8.42-49]).

^{112sn} Have mercy on me is a request for healing (cf. 17:13). It is not owed the man. He simply asks for God’s kind grace.

Wilbur Pickering’s New T.

So they told him that Jesus the Natsorean⁹ was passing by. Well he shouted, saying, “Jesus, Son of David, have mercy on me!”

(9) That’s right, ‘Natsorean’, not Nazarene. The reference is to Isa_11:1—Jesus was the ‘Branch-man’, the Messiah, as the blind man clearly understood, since he addressed Him as ‘Son of David’.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

Then they told him that Jesus the Nazarene is passing by. And he shouted, saying, "Jesus, Son of David! Be merciful to me!"

Context Group Version

And they told him who Jesus of Nazareth passes by.

Far Above All Translation

And he cried out, saying, Jesus, son of David, be generous to me.

Modern Literal Version 2020

So they replied to him that Jesus the Nazarene was passing by. At this he shouted and said, “Jesus, son of David, have compassion on me.”

Revised Young's Lit. Trans.

Now they reported to him, that Jesus the Nazarene is passing by. And he cried out, saying, Jesus, son of David, show-mercy on me. ...and they brought him word that Jesus the Nazarene does pass by, and he cried out, saying, 'Jesus, Son of David, deal kindly with me;’...

The gist of this passage:

When the beggar hears that it is Jesus of Nazareth passing by, he calls out, calling Him *Jesus, Son of David*. The beggar asks for compassion.

37-38

Luke 18:37			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
apaggellō (ἀπαγγέλλω) [pronounced ap-ang-EL-loh]	to bring tidings (from a person or a thing), to bring word, to bring a report; to proclaim, to make known openly, to tell, to declare	3 rd person plural, aorist active indicative	Strong’s #518
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong’s #1161

Luke 18:37

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autō (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, nominative case	Strong's #2424
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Nazōraïos (Ναζωραῖος) [pronounced nad-zo-RAH-yoss]	<i>from the Hebrew Nazarite = one separated; an inhabitant of Nazareth, of Nazareth; by extension, a Christian; transliterated Nazarene, Nazoræan</i>	proper singular noun, nominative case	Strong's #3480
παρέρχομαι: (parerchomai) [pronounced par-EHR-khom-ahee]	<i>to go past, to pass by; of persons moving forward; of time; an act continuing for a time; metaphorically; to pass away, perish; to pass over</i>	3 rd person singular, present (deponent) middle/passive indicative	Strong's #3928

Translation: Associates of the blind man [lit., they] made known to him [that this is] Jesus of Nazareth passing by.

We do not know exactly who the people are who told the blind man what was happening. What makes the most sense to me is, there might be a group of men, begging together at the same place (or near one another). They might suffer different maladies. But they are there, near Jericho, asking for money.

This is a very fascinating thing. You know there are no newspapers, no photographs, no internet. We have perhaps 100 people (or more) walking by. We do not know where Jesus is among them or exactly what He did when going from point A to point B. One would assume that He was talking (and perhaps some of the teaching done by the Lord occurred during these walks).

Somehow—we do not know exactly how—men who are with the blind man (or near to him) know that this is Jesus. On at least two occasions, we have situations where people are unable to recognize the Lord or pick Him out of a crowd (when He announced that He was Messiah in Nazareth and when Judas betrayed Him). So, there is this fascinating thing happening where, some are able to recognize Jesus and others cannot. The people here with the beggar know Who Jesus is and they know that He is walking by.

Have you ever talked to someone and they said, "If I win the lottery, then I will..." ? How many of these people in that era, who had various illnesses and infirmities, had said to one another, "If Jesus ever walks by me, then I will call out to Him boldly..." ?

We do not know if any of these others called out to Jesus, but the blind man would.

Luke 18:37 **Associates of the blind man** [lit., *they*] **made known to him** [that this is] **Jesus of Nazareth passing by.**
(Kukis mostly literal translation)

Luke 18:38a			
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
βοᾶ̄ (βοᾶ̄ω) [pronounced <i>bo-AH-oh</i>]	<i>to cry out, to call out, to shout [out]; to proclaim loudly</i>	3 rd person singular, aorist active indicative	Strong's #994
λέγ̄ω (λέγ̄ω) [pronounced <i>LEH-goh</i>]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine singular, present active participle, nominative case	Strong's #3004
Ἰη̄σο̄ῡς (Ἰη̄σο̄ῡς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, vocative	Strong's #2424
υἱ̄ός, οὐ̄, ὁ̄ (υἱ̄ός, οὐ̄, ὁ̄) [pronounced <i>hwee-OSS</i>]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, vocative	Strong's #5207
Δαῡίδ, ὁ̄ (Δαῡίδ, ὁ̄) [pronounced <i>dow-WEED</i>];	transliterated <i>David</i>	proper masculine noun, vocative	Strong's #1138

Translation: He cried out [to Jesus], saying, "Jesus, Son of David,..."

The blind man does not address the Lord as *Jesus of Nazareth* but as *Jesus, Son of David*. That is a remarkable thing for him to say.

This must have caused Jesus' ears to perk up. In the book of Luke, He is called *Jesus of Nazareth* 8 times. In the book of Luke, Jesus is addressed as the *Son of David* only once (this expression is found 9 times). This is a very important title. *Jesus of Nazareth* simply references where Jesus has come from. He was raised in Nazareth, which would emphasize his humanity. However, when He is called *the Son of David*, that is a reference to fulfilled prophecy. This is akin to calling him **David's Greater Son**. So Jesus is not simply being called a good man or a man of healing or even a teacher; He is the Son of David, a remarkable thing for this blind man to say.

Remember that, when Jesus announced Who He is to the people in the Nazarene synagogue, they tried to kill Him. They did not recognize that He was the Son of David. They could see Him and hear Him and many had grown up with Him. Here is this blind man, who lives in a different city far away, has never seen Jesus before, but sees Him more clearly than anyone in Nazareth.

The blind man clearly knows who Jesus is—he sees Him more clearly than any of the religious hierarchy—and therefore, has believed in Jesus.

Luke 18:38b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐλεεὶ (ἐλεέω) [pronounced ehl-eh- EH-oh]	<i>have mercy on, have compassion for, be compassionate; help an afflicted person</i>	2 nd person singular, aorist active imperative	Strong's #1653
me (μέ) [pronounced meh]	<i>I, me, my, mine</i>	1 st person personal pronoun; accusative case	Strong's #3165; a shorter (and probably original) form of #1691

Translation: ...have compassion for me!"

The blind man does not even make a specific request. He does not say, "I have been blind for this reason for this many years; please heal me." He simply asks the Lord for mercy or compassion.

Luke 18:38 He cried out [to Jesus], saying, "Jesus, Son of David, have compassion for me!" (Kukis mostly literal translation)

Luke 18:37–38 Associates of the blind man [lit., they] made known to him [that this is] Jesus of Nazareth passing by. He cried out [to Jesus], saying, "Jesus, Son of David, have compassion for me!" (Kukis mostly literal translation)

Without newspapers, without a radio in the background giving the news, this blind man knows Jesus. He knows Him well enough to address Him as, "Jesus, Son of David." The blind man is recognizing Jesus as the Messiah, as David's Greater Son, as the Man Who fulfills the Old Testament prophecies.

See **Jesus Christ in the Old and New Testaments** ([HTML](#)) ([PDF](#)) ([WPD](#)). Also see the **Chart of Jesus Christ in the Old and New Testaments** ([HTML](#)) ([PDF](#)) ([WPD](#)), both documents have many of the fulfilled prophecies from the Old Testament.

Luke 18:37–38 Associates of the blind man informed him that it was Jesus of Nazareth passing by in front of him. The blind beggar cried out to Jesus, "Jesus, Son of David, have compassion for me!" (Kukis paraphrase)

And those leading in front were rebuking him, that he should be silent. But he much more was crying out (loudly), "Son of David, have mercy on me."

Luke
18:39

Those who were leading in front kept admonishing him so that he would be quiet. But even much more he cried out loudly, "Son of David, have compassion for me!"

There were a number of people who led this procession, and they criticized the blind man, attempting to intimidate him into being quiet. However, instead, he just cried out all the more, saying, "Son of David, have compassion for me!"

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) **And those leading in front were rebuking him, that he should be silent. But he much more was crying out (loudly), "Son of David, have mercy on me."**

Complete Apostles' Bible	Then those who went before warned him that he should be quiet; but he cried out all the more, "Son of David, have pity on me!" Holy Aramaic Scriptures
Douay-Rheims 1899 (Amer.)	And they that went before rebuked him, that he should hold his peace: but he cried out much more: Son of David, have mercy on me.
Holy Aramaic Scriptures	And those who were going before {ahead of} Eshu {Yeshua} were rebuking him, so that he would be silent, yet, he exceedingly cried out, "Son of David, have mercy upon me!!!"
James Murdock's Syriac NT	And they that went before Jesus rebuked him, that he might be silent. But he cried out the more, Son of David, have mercy on me.
Original Aramaic NT	And those who were going in front of Yeshua were rebuking him that he should be quiet, but he was crying out even more, "Son of David, have mercy on me!"
Lamsa Peshitta (Syriac)	And those who were going in front of Yeshua were rebuking him that he should be quiet, but he was crying out even more, "Son of David, have mercy on me!"

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And those who were in front made protests and said to him, Be quiet: but he said all the more, O Son of David, have mercy on me.
Bible in Worldwide English	The people in front said, Be quiet! But he shouted louder and said, Son of David! Help me!
Easy English	The people who were walking at the front of the crowd were angry with him. They told him that he should be quiet. But he started to shout even louder, 'Son of David! Please help me!'
Easy-to-Read Version–2008	The people who were in front leading the group criticized the blind man. They told him to be quiet. But he shouted more and more, "Son of David, please help me!"
<i>God's Word</i> TM	The people at the front of the crowd told the blind man to be quiet. But he shouted even louder, "Son of David, have mercy on me!"
Good News Bible (TEV)	The people in front scolded him and told him to be quiet. But he shouted even more loudly, "Son of David! Have mercy on me!"
J. B. Phillips	Those who were in front tried to hush his cries. But that made him call out all the more, "Son of David, have pity on me!"
<i>The Message</i>	Those ahead of Jesus told the man to shut up, but he only yelled all the louder, "Son of David! Mercy, have mercy on me!"
NIRV	Those who led the way commanded him to stop. They told him to be quiet. But he shouted even louder, "Son of David! Have mercy on me!"
New Life Version	The people spoke sharp words to him and told him not to call out. But he cried out all the more, "Son of David, have pity on me."

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

Casual English Bible	Some of the people who were leading the entourage told him to be quiet. The man cranked up the volume louder: "Son of David, help me!"
Contemporary English V.	The people who were going along with Jesus told the man to be quiet. But he shouted even louder, "Son of David, have pity on me!"
The Living Bible	The crowds ahead of Jesus tried to hush the man, but he only yelled the louder, "Son of David, have mercy on me!"
New Berkeley Version	.
New Living Translation	"Be quiet!" the people in front yelled at him. But he only shouted louder, "Son of David, have mercy on me!"
The Passion Translation	Those who were in the front of the crowd scolded him and warned him to be quiet. But the blind beggar screamed out even louder, "Jesus, Son of David, show me mercy!"

UnfoldingWord Simplified T. Those who were walking at the front of the crowd scolded him and told him to be quiet. But he shouted even more loudly, "You who are descended from King David, have pity on me!"

Partially literal and partially paraphrased translations:

American English Bible	Well, those who were walking in front [of Jesus] told him to be quiet. However, he shouted even louder: 'Son of David, have mercy on me!'
Beck's American Translation	And the people who were going ahead of Him were forbidding him so that he would keep silent. But he was yelling much more, "Son of David, show forgiving kindness to me."
Common English Bible	Those leading the procession scolded him, telling him to be quiet, but he shouted even louder, "Son of David, show me mercy."
Len Gane Paraphrase	Those in the front rebuked him so he would shut up, but he shouted out so much the more, "Son of David have mercy on me."
A. Campbell's Living Oracles	They who went before, charged him to be silent; but he cried the louder, saying, Jesus, Son of David, have pity on me.
NT for Everyone	The people who were at the front of the group firmly told him to be silent. But he yelled out all the more, 'David's son! Have pity on me!'
20 th Century New Testament	Those who were in front kept telling him to be quiet, but he continued to call out the louder: "Son of David, take pity on me!"

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	Those who led the way admonished him to be silent, but he cried out all the louder, "Son of David, have mercy on me."
Conservapedia Translation	And the crowds chastised him, telling him to be quiet, but he cried even louder, "Son of David, have mercy on me!"
Revised Ferrar-Fenton Bible	And those going on before ordered him to keep silent; but he merely shouted out the louder, "Jesus, Son of David, pity me!"
Free Bible Version	Those at the front of the crowd told him to stop shouting and be quiet, but he only shouted louder, of David, please have mercy on me!"
International Standard V	The people at the front of the crowd [The Gk. lacks of the crowd] sternly told him to be quiet, but he started shouting even louder, Son of David, have mercy on me!
Montgomery NT	Those who went ahead began to reprove him and to tell him to be still; but he kept clamorously shouting all the more, "Son of David, take pity on me!"
The Spoken English NT	The people in front told him off and tried to get him to be quiet. But he was shouting all the more, "Son of David, have mercy on me!"
Weymouth New Testament	Those who led the way started reproving him, to shut him up; but he kept calling out all the more, "Son of David, have mercy on me!"
Wikipedia Bible Project	Those at the front told him off, saying he should keep quiet, but he only shout even louder, of David, have mercy on me!"

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And those going in front restrained him that he be quiet, but rather he screamed louder, Son of David, have mercy on me.
New Catholic Bible	The people in front rebuked him and ordered him to be silent, but he only shouted all the louder, "Son of David, have pity on me!"
Revised English Bible—1989	The people in front told him to hold his tongue; but he shouted all the more, "Son of David, have pity on me."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Those in front scolded him in order to get him to shut up, but he shouted all the louder, "Son of David! Have pity on me!"
Holy New Covenant Trans.	The people who were in front leading the group told the blind man to be quiet, but he shouted even louder, "Son of David! Take pity on me!"
Tree of Life Version	And those leading the way were scolding him, so he would be quiet. But he kept shouting all the more, "Ben-David, have mercy on me!"

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and The [Men] Leading reprimanded him that [He] may continue (silently) He but [with] [thing] much more shouted Son {of} david give! (care) me...
Awful Scroll Bible	Now they leading-ahead continue to criticize-over him, in order that he should be kept silent, but he maintains to cry aloud by far the more, "Son of Beloved be shown kindness to me!"
Concordant Literal Version	And those preceding rebuked him, that he should be silent. Yet he much the more cried, "Jesus, Son of David, be merciful to me!"
exeGesés companion Bible	And they who precede, rebuke him to hush: but he cries so much the more, Son of David, mercy me!
Orthodox Jewish Bible	And the ones going past him were rebuking him that he should be silent, but he just so much the more was crying out, Ben Dovid, chaneni!

Expanded/Embellished Bibles:

An Understandable Version	But those walking in front [of Jesus] spoke harshly to the blind beggar, telling him to be quiet. But he continued shouting all the more, son of David, take pity on me."
The Expanded Bible	The people leading the group ·warned [rebuked; scolded] the blind man to be quiet. But the blind man shouted even more, "Son of David, ·have mercy [take pity] on me!"
Jonathan Mitchell NT	And then those in the lead, who continued preceding the group, began respectfully but sternly giving admonition to him so that he would be silent and keep still. However, he himself kept on shouting louder than ever, "Son of David, mercy me!"
P. Kretzmann Commentary	And they which went before rebuked him that he should hold his peace; but he cried so much the more, Thou Son of David, have mercy on me. Kretzmann's commentary on vv. 35–39 is found in the Addendum .
Syndein/Thieme	``And those who were in front {proago} kept on rebuking him, telling him to be possibly be quiet {siopao - subjunctive mood}, but he kept on shouting out {krazo} even more, "Son of David, 'have mercy on/'graciously help' me!" {eleeo - imperative mood - a request/order}
Translation for Translators	Those who were <i>walking</i> at the front of <i>the crowd</i> scolded the man <i>and</i> told him to be quiet. But he shouted more loudly, "You who are descended from <i>King David, the Messiah</i> , pity me!"
The Voice	The people in the front of the crowd reprimand him and tell him to be quiet, but he just shouts louder. Blind Man: Son of <i>King David</i> , show mercy to me!

Bible Translations with Many Footnotes:

Lexham Bible	And those who were in front rebuked him, that he should be silent, but he cried out even more loudly, [Literally "by much more"] "Son of David, have mercy on me!"
NET Bible®	And those who were in front ¹¹³ scolded ¹¹⁴ him to get him to be quiet, but he shouted ¹¹⁵ even more, "Son of David, have mercy on me!" ^{113sn} That is, those who were at the front of the procession.

^{114tn} Or “rebuked.” The crowd’s view was that surely Jesus would not be bothered with someone as unimportant as a blind beggar.

^{115sn} Public opinion would not sway the blind man from getting Jesus’ attention. The term shouted is strong as it can be used of animal cries.

Wilbur Pickering’s New T.

Those who led the way started reprovng him, to shut him up; but he kept calling out all the more, “Son of David, have mercy on me!”

Literal, almost word-for-word, renderings:

Charles Thomson NT	Upon this they who went before checked him that he might hold his peace; but he cried still the louder, Son of David, have pity on me.
Context Group Version	And those that went before rebuked him, that he should hold his peace: but he cried out the more a great deal, Son of David, be generous to me.
Modern Literal Version 2020	And the ones who precede were rebuking him, in-order-that he should be silent, but he was crying out much more, Son of David, show-mercy on me!
Revised Young's Lit. Trans.	...and those going before were rebuking him, that he might be silent, but he was much more crying out, 'Son of David, deal kindly with me.'
Webster’s Translation	And they who went before rebuked him, that he should hold his peace: but he cried so much the more, Thou son of David, have mercy on me.

The gist of this passage: Although the people in the front kept telling him to be quiet, he called out even louder to Jesus, to show him compassion.

Luke 18:39a			
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
hoi (οἱ) [pronounced hoy]	the; this, that, these	masculine plural definite article; nominative case	Strong’s #3588
προάγω (προάγω) [pronounced pro-AHG-oh]	leading forward (magisterially); intransitively, preceding (in place or time (participle, previous)); bringing (forth, out), going before	masculine plural, present active participle, nominative case	Strong’s #4254
επιτιμάω (ἐπιτιμάω) [pronounced ehp-ee-tee-MAH-oh]	to rebuke; to admonish; to charge; to censure; to forbid	3 rd person plural, imperfect active indicative	Strong’s #2008
Remember the disciples rebuking those who brought their children to see Jesus in v. 15? Same word.			
αὐτῷ (αὐτῷ) [pronounced ow-TOH]	in him, by him, to him; for him; by means of him; same	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong’s #846

Translation: Those who were leading in front kept admonishing him...

I thought that it might have been fellow beggars who were with this blind man; but it appears that there was a fairly large procession of people going with Jesus, and that some of them believed that this blind man—the nobody—did not really need to be bothering Jesus. So he is calling out, and they attempt to shush him.

Jesus was going to Jerusalem; this seemed important; and why should the Lord be slowed down for this man?

The logic here—and I am speculating here—is that this group felt like they had this destiny in Jerusalem (which they did, but not what they expected), and they did not want to be slowed down.

Luke 18:39b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina (ἵνα) [pronounced HEE-na]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
sigāō (σιγάω) [pronounced see-GAH-oh]	<i>to be silent, to be still, to keep silence; to cease talking; to be concealed</i>	3 rd person singular, aorist active indicative	Strong's #4601

Translation: ...so that he would be quiet.

These men at the front of this procession simply want this man to quiet down.

I am not sure exactly what their motivation is. Possibly, they believed themselves to be late on their trip to Jerusalem. Or just barely on time and they did not want to be waylaid. Jesus was certainly looking to get there for the Passover; so that would have begun to loom large before them.

Luke 18:39c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autos (αὐτός) [pronounced ow-TOSS]	<i>he; same; this</i>	3 rd person masculine singular personal pronoun; nominative case	Strong's #846
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
polus, pollos (πολύς, πολλός) [pronounced poll-OOS, pol-LOSS]	<i>many, much, great, large; often, mostly, largely as a substantive: many things</i>	neuter singular adjective; dative, locative or instrumental case	Strong's #4183
mallon (μᾶλλον) [pronounced MAL-lon]	<i>more, to a greater degree, rather; much [more], better, by far; rather, sooner; more willingly, more readily, sooner</i>	adverbial comparative	Strong's #3123

Luke 18:39c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
krazô (κράζω) [pronounced KRAD-zoh]	<i>to croak; of the cry of a raven; hence, to cry [out, aloud], to scream, to call aloud (shriek, exclaim, intreat); to vociferate; to cry or pray for vengeance; to speak with a loud voice</i>	3 rd person singular, imperfect active indicative	Strong's #2896

Translation: But even much more he cried out loudly,...

These warnings did not dissuade this man. He called out even more loudly. Bear in mind, this man is blind, he knows that there are many people in front of him, and he knows that Jesus is among them.

Luke 18:39d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
huios (υἱός, οὔ, ό) [pronounced hwee-OSS]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, vocative	Strong's #5207
David (Δαυίδ, ό) [pronounced dow-WEED];	transliterated <i>David</i>	proper masculine noun, vocative	Strong's #1138
έλεεό (έλεέω) [pronounced ehl-eh-EH-oh]	<i>have mercy on, have compassion for, be compassionate; help an afflicted person</i>	2 nd person singular, aorist active imperative	Strong's #1653
me (μέ) [pronounced meh]	<i>I, me, my, mine</i>	1 st person personal pronoun; accusative case	Strong's #3165; a shorter (and probably original) form of #1691

Translation: ...“Son of David, have compassion for me!”

The blind man cries out louder.

No doubt, Jesus heard this man the first time. If this is true (and it is), why did Jesus not speak up before? As the Lord did with most situations, He was going to use this man in order to teach those around Him. He does not have to call upon everyone's attention to what is happening—this man is doing this for Him.

Luke 18:39 Those who were leading in front kept admonishing him so that he would be quiet. But even much more he cried out loudly, “Son of David, have compassion for me!” (Kukis mostly literal translation)

With Jesus right there in front of him, this man was not going to be quiet. He was blind, but he knew that Jesus was walking right by in front of him. He calls Jesus the Son of David, which shows a remarkable understanding of who Jesus is. He also asks that Jesus show him compassion, which is something which Jesus, as a man, could show toward him. He has not made a specific request; the blind man simply spoke in general terms.

Luke 18:39 There were a number of people who led this procession, and they criticized the blind man, attempting to intimidate him into being quiet. However, instead, he just cried out all the more, saying, “Son of David, have compassion for me!” (Kukis paraphrase)

Most of the time, I try to keep verses together and separate. However, here, I separate v. 40a from the rest of this passage; and v. 41b will be the next passage covered separately.

But He was standing, Jesus commanded him to be brought face to face with Him. But coming near of him, He questioned him, “What to you keeping on wishing I should do?”

Luke
18:40–41a

Now, Jesus stopped [right there] and commanded the beggar [lit., he] be brought directly to Him. When he came near, Jesus [lit., He] asked him, “What do you keep on wishing [that] I should do?”

Now, Jesus stopped right there and commanded that the beggar be brought directly to Him. As the man came closer to Jesus, He asked him, “What is it that you want Me to do?”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But He was standing, Jesus commanded him to be brought face to face with Him. But coming near of him, He questioned him, “What to you keeping on wishing I should do?”
Complete Apostles’ Bible	And having stopped, Jesus commanded him to be brought to Him. And when he drew near, He asked him, saying, "What do you desire that I should do for you?" Holy Aramaic Scriptures
Douay-Rheims 1899 (Amer.)	And Jesus standing, commanded him to be brought unto him. And when he was come near, he asked him, Saying; What wilt thou that I do to thee?
Holy Aramaic Scriptures	And Eshu {Yeshua} stood still and commanded that they should bring him unto Him. And when he was near to Him, He asked him and said unto him, “What do you want Me to do for you?”
James Murdock’s Syriac NT	And Jesus stood, and commanded him to be called to him. And when he came to him, he asked him, and said to him: What wilt thou, that I do for thee?
Original Aramaic NT	And Yeshua stood still, and he commanded to bring him to him, and when he came near to him, he asked him, And he said to him, "What do you want me to do for you?"
Lamsa Peshitta (Syriac)	And Yeshua stood still, and he commanded to bring him to him, and when he came near to him, he asked him, And he said to him, “What do you want me to do for you?”

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Jesus, stopping, gave orders that he was to come to him, and when he came near, he said to him, What would you have me do for you?
Bible in Worldwide English	Jesus stopped and said, Bring him here. When the man came close, Jesus asked him, What do you want me to do for you? This is all v. 40 in the BWE.

Easy English	Then Jesus stopped. He said to the people, 'Bring that man to me.' When the man came near, Jesus asked him, "What do you want me to do for you?"
Easy-to-Read Version—2008	Jesus stopped there and said, "Bring that man to me!" When he came close, Jesus asked him, "What do you want me to do for you?"
J. B. Phillips	So Jesus stood quite still and ordered the man to be brought to him. And when he was quite close, he said to him, "What do you want me to do for you?"
<i>The Message</i>	Jesus stopped and ordered him to be brought over. When he had come near, Jesus asked, "What do you want from me?"
NIRV	Jesus stopped and ordered the man to be brought to him. When the man came near, Jesus spoke to him. "What do you want me to do for you?" Jesus asked.
New Life Version	Jesus stopped and told the people to bring the blind man to Him. When the man was near, Jesus asked, "What do you want Me to do for you?"

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

Casual English Bible	Jesus stopped walking and asked that someone lead the man to him. When the man got there, Jesus asked, "What would you like me to do for you?"
Contemporary English V.	Jesus stopped and told some people to bring the blind man over to him. When the blind man was getting near, Jesus asked, "What do you want me to do for you?"
The Living Bible	When Jesus arrived at the spot, he stopped. "Bring the blind man over here," he said. Then Jesus asked the man, "What do you want?"
New Berkeley Version	.
New Living Translation	When Jesus heard him, he stopped and ordered that the man be brought to him. As the man came near, Jesus asked him, "What do you want me to do for you?"
The Passion Translation	Suddenly Jesus stopped. He told those nearby, "Bring the man over to me." When they brought him before Jesus, he asked the man, "What is it you want me to do for you?"
UnfoldingWord Simplified T.	Jesus stopped walking and commanded the people to bring the man to him. When the blind man came near, Jesus asked him, "What do you want me to do for you?"

Partially literal and partially paraphrased translations:

American English Bible	So Jesus stopped and gave orders to have him brought over. And when [the blind man] got to him, [Jesus] asked: 'What is it that you want me to do for you?'
Beck's American Translation NT for Everyone	Jesus stopped, and told them to bring the man to him. When he came up, he asked him, 'What d'you want me to do for you?'
20 th Century New Testament	Then Jesus stopped and ordered the man to be brought to him. And, when he had come close up to him, Jesus asked him: "What do you want me to do for you?"

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	Jesus stopped and directed that the man be brought to Him. When he had been brought near, Jesus asked him, "What do you want Me to do for you?"
Christian Standard Bible	Jesus stopped and commanded that he be brought to him. When he came closer, he asked him, "What do you want me to do for you?"
Conservapedia Translation	Jesus stood, and had the man brought to him, and when he was near, Jesus asked of him, "What do you want of me?"
Revised Ferrar-Fenton Bible	.
International Standard V	Then Jesus stopped and ordered the man to be brought to him. When he came near, Jesus [Lit. he] asked him, "What do you want me to do for you?"

Weymouth New Testament At length Jesus stopped and desired them to bring the man to Him; and when he had come close to Him He asked him, "What shall I do for you?"

Wikipedia Bible Project .

Catholic Bibles (those having the imprimatur):

The Heritage Bible And Jesus standing, called out for him to be brought to him, and drawing near him, he asked him,
Saying, What do you will that I do to you?.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Yeshua stopped and ordered the man to be brought to him. When he had come, Yeshua asked him, "What do you want me to do for you?"

Holy New Covenant Trans. Jesus stopped there and said, "Bring that man to me!" When the blind man came near, Jesus asked him, "What do you want of me?"

The Scriptures 2009 And עשוהי stopped and commanded him to be brought to Him. And when he had come near, He asked him, saying, "What do you wish Me to do for you?"

Tree of Life Version So Yeshua stopped and ordered the blind man to be brought to Him. And when he came near, Yeshua asked him, "What do you want Me to do for you?"

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...Being Stood but The Jesus orders him to be led to him approaching but him [He] asks him what? [for] you [You] want [I] may make The [Man]...

Awful Scroll Bible But Deliverance-of-Jah coming to be stood still, prompted him to be came about brought with respects to him. Moreover beibg came near, he asked-before him, speaking out, "What do you persue that I shall be done for you?"

Concordant Literal Version Now standing still, Jesus orders him to be led to Him. Now at his drawing near, He inquires of him, What are you wanting I shall be doing to you?

exeGesés companion Bible And Yah Shua stands,
and summons to bring him:
and when he approaches, he asks him,
wording, What will you that I do to you?

Orthodox Jewish Bible And stopping, Rebbe Melech HaMoshiach commanded the ivver to be led to him. Having drawn near, Rebbe, Melech HaMoshiach asked him, What do you wish that I may do for you? In the OJB, this is v. 40.

Rotherham's Emphasized B. And [standing still] Jesus commanded him to be led unto him; and when he had drawn near, he questioned him—
What desirest thou, I should do unto thee?.

Expanded/Embellished Bibles:

Jonathan Mitchell NT So then, being brought to a standstill, Jesus set [them] in motion by urging him to be at once led (or: brought) toward Him. So, at his drawing near, He asked him, "What are you wanting or intending that I should do for you?"

P. Kretzmann Commentary *Verses 40-43*
The healing:
And Jesus stood, and commanded him to be brought unto Him; and when he was come near, He asked him, saying, What wilt thou that I shall do unto thee?

Syndein/Thieme ``So Jesus, having come to a standstill, ordered him {the blind man} to be brought face to face with Him.
Now after the man came near, He {Jesus} interrogated {eperotao} him, `` saying, "What do you desire/wish, that I might do for you?"

Translation for Translators Jesus stopped and told *people* to bring the man to him. When *the blind man* came near, Jesus asked him, “What do you (sg) want me to do for you?”

The Voice Jesus stops and tells the people to bring the man over to Him. The man stands in front of Jesus.
Jesus: What do you want Me to do for you?

Bible Translations with Many Footnotes:

Lexham Bible So Jesus stopped and [*Here “and ” is supplied because the previous participle (“stopped”) has been translated as a finite verb] ordered him to be brought to him. And when [*Here “when ” is supplied as a component of the temporal genitive absolute participle (“approached”)] he approached, he asked him, “What do you want me to do for you?”

NET Bible® So¹¹⁶ Jesus stopped and ordered the beggar¹¹⁷ to be brought to him. When the man¹¹⁸ came near, Jesus¹¹⁹ asked him, “What do you want me to do for you?”
¹¹⁶tn Here δέ (de) has been translated as “so” to indicate the implied result of the beggar’s cries.
¹¹⁷tn Grk “ordered him”; the referent (the blind beggar, v. 35) has been specified in the translation for clarity.
¹¹⁸tn Grk “he”; the referent (the beggar) has been specified in the translation for clarity.
¹¹⁹tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

The Spoken English NT And Jesus stopped and gave orders for the blind man to be brought to him.^v When the man came up to him, Jesus asked him, “What do you want me to do for you?”
^v Lit. “And Jesus stood and ordered that he be brought to him.”

Wilbur Pickering’s New T. So Jesus stopped and ordered that he be brought to Him. When he got close He asked him, saying, “What do you want me to do for you?”

Literal, almost word-for-word, renderings:

An Understandable Version So, Jesus stopped and ordered the beggar to be brought to Him. And when he came near, Jesus asked him, “What do you want me to do for you?”

Analytical-Literal Translation So Jesus having stood still, He commanded him to be brought to Him. Now when he drew near, He questioned him, saying, “What do you desire [that] I do for you?”

Far Above All Translation Then Jesus stopped and ordered him to be brought to him, and when he had come near, he questioned him, and asked, “What *would* you like me to do for you?”

Modern Literal Version 2020 Now having stopped, Jesus commanded him to be led to him. And after he drew near, he asked him, saying, What do you wish that I might do* for you?

New Matthew Bible And Jesus stood still, and directed him to be brought to him. And when he had come near, Jesus asked him, saying, What do you want me to do for you?

Revised Young’s Lit. Trans. And Jesus having stood, commanded him to be brought unto him, and he having come near, he questioned him, saying, ‘What will you I shall do to you?’...

The gist of this passage: Jesus stops and asks that the blind man be brought to Him. Then He asks the man, “What should I do for you?”

40-41a

Luke 18:40a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
histêmi (ἵστημι) [pronounced <i>HIHS-tay-mee</i>]	<i>standing [up, by]; set up, establishing; placing, making firm; keeping intact</i>	masculine singular, aorist passive participle, nominative case	Strong’s #2476

Luke 18:40a			
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
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, nominative case	Strong's #2424
keleúō (κελεύω) [pronounced kel-YOO-oh]	<i>to command, to incite by word, to order</i>	3 rd person singular, aorist active indicative	Strong's #2753
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
ágō (ἄγω) [pronounced AHG-oh]	<i>to go, to depart, to lead, to bring, to guide, to direct, to follow</i>	aorist passive infinitive	Strong's #71
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
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Translation: Now, Jesus stopped [right there] and commanded the beggar [lit., he] be brought directly to Him.

The text here seems to suggest that Jesus is among a pretty large group. Not just 20 people, but 100 or more disciples appear to be with Him, probably surrounding Him. Those in front told the beggar to back off, but the blind man would not.

Jesus was able to hear what was happening, so He stops right there in His tracks and He calls for the beggar to be brought to Him. Now, if there were 20 followers with Jesus at this time, then Jesus would not have been so cut off from those who came out to see Him. However, if there are 100 or more followers, then it would be easy for the Lord to get caught up in the midst of that crowd.

I find it interesting that Jesus ask that the blind man be brought to Him, as opposed to Him going to the blind man (which would have been easier). I think the idea here is to be symbolic. For His public ministry, Jesus would go out and speak to the people; but there is coming a time when Jesus does not do this. When you or I heard the gospel, it was not directly from Jesus, as He knocked us off our horse on the way to Damascus. Most people are witnessed to by other people. That is, the Lord sends out some of His followers to bring you to Him. See the parallel?

Luke 18:40a Now, Jesus stopped [right there] and commanded the beggar [lit., he] be brought directly to Him.

Luke 18:40b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eggizô (ἐγγίζω) [pronounced eng-ID-zoh]	<i>making near, approaching; being at hand, coming (drawing) near, (coming, drawing) close</i>	masculine singular, aorist active participle, genitive/ablative case	Strong's #1448
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
eperôtaô (ἐπερωτάω) [pronounced ep-er-o-AH-oh]	<i>to question, to ask for, to inquire, to seek; to ask (after, questions), to demand, to desire</i>	3 rd person singular, aorist active indicative	Strong's #1905
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Translation: *When he came near, Jesus [lit., He] asked him,...*

The blind man by himself would have found it difficult to navigate toward Jesus in a crowd. Jesus knew that some of His disciples were keeping this man from Him. There is certainly the question, *why would they do that? Wouldn't His disciples want everyone to be brought near?* Let me suggest that they were on a time schedule, and that involved getting to Jerusalem for the Passover. So Jesus' disciples were aware that He could not spend too much time at any one place.

Luke 18:41a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
soi (σοι) [pronounced soy]	<i>you; to you; in you; by you</i>	2 nd person singular personal pronoun; locative, dative or instrumental case	Strong's #4771 (dative, locative or instrumental case given as Strong's #4671)
thélô (θέλω) [pronounced THEH-loh]	<i>to will, to have in mind, to wish, to desire, to purpose, to intend, to please; to take delight [pleasure] in</i>	2 nd person singular, present active indicative	Strong's #2309
poieô (ποιέω) [pronounced poi-EH-oh]	<i>to do, to make, to construct, to produce; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	1 st person singular, aorist active subjunctive	Strong's #4160

Translation: ...“What do you keep on wishing [that] I should do?”

This is a blind man who has called to Jesus to see him. What would you think that he wants? This is another interesting thing. Jesus knows that this man is blind; Jesus knows that the minute that He sees the man. Nevertheless, Jesus asks him this question first.

You, reading this, and me reading this, we know that man wants to be able to see. Jesus, by simple observation, knows this. Nevertheless, Jesus asks him, “What do you keep wanting Me to do?”

Luke 18:40b–41a **When he came near, Jesus [lit., He] asked him, “What do you keep on wishing [that] I should do?”** (Kukis mostly literal translation)

Luke 18:40–41a **Now, Jesus stopped [right there] and commanded the beggar [lit., he] be brought directly to Him. When he came near, Jesus [lit., He] asked him, “What do you keep on wishing [that] I should do?”** (Kukis mostly literal translation)

Luke 18:40–41a **Now, Jesus stopped right there and commanded that the beggar be brought directly to Him. As the man came closer to Jesus, He asked him, “What is it that you want Me to do?”** (Kukis paraphrase)

But the [man] said, “Lord, that I may look up.”

Luke
18:41b

The [beggar] replied, “Lord, that I may receive sight.”

The beggar replied, “Lord, I ask that I might see.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But the [man] said, “Lord, that I may look up.”
Complete Apostles’ Bible	And he said, "Lord, that I may receive my sight." Holy Aramaic Scriptures
Douay-Rheims 1899 (Amer.)	But he said: Lord, that I may see.
Holy Aramaic Scriptures	Then he said, “Mari {My Lord}, that I might see!”
James Murdock’s Syriac NT	And he said: My Lord, that I may see.
Original Aramaic NT	But he said, "My Lord, that I may see."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he said, Lord, that I may be able to see again.
Bible in Worldwide English	The man said, Sir, I want to see. This is all of v. 41 in the BWE.
Easy English	‘Sir,’ the blind man replied, ‘I want to see again.’
Easy-to-Read Version–2008	He said, "Lord, I want to see again."
Good News Bible (TEV)	"Sir," he answered, "I want to see again."
J. B. Phillips	"Lord, make me see again," he cried.
<i>The Message</i>	He said, “Master, I want to see again.”
NIRV	“Lord, I want to be able to see,” the blind man replied.
New Life Version	He answered, “Lord, I want to see.”

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

Contemporary English V. "Lord, I want to see!" he answered.

The Living Bible	"Lord," he pleaded, "I want to see!"
New Berkeley Version	.
The Passion Translation	"Lord," he said, "please, I want to see again."
UnfoldingWord Simplified T.	He replied, "Lord, I want you to enable me to see!"
William's New Testament	He answered, "Lord, I want to see again!"

Partially literal and partially paraphrased translations:

Beck's American Translation	.
Breakthrough Version	The blind man said, "Master, that I might see again."
A. Campbell's Living Oracles	He answered, Master, to give me my sight.
New Advent (Knox) Bible	Lord, he said, give me back my sight.
20 th Century New Testament	"Master," he said, "I want to recover my sight."

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	"Lord," he said, "let me see again."
Conservapedia Translation	And he said, "Lord, give me sight."
Revised Ferrar-Fenton Bible	"Master, was his reply, "that I may recover my eyesight!"
Free Bible Version	"Lord, please, I want to see," he pleaded.
Lexham Bible	And he said, "Lord, that I may regain <i>my</i> sight.
Montgomery NT	"Lord," he answered, "that I might see again."
Riverside New Testament	He said, "Sir, I want my sight."
The Spoken English NT	And he said, "Teacher, that I'll see again!"
Weymouth New Testament	"Sir," he replied, "let me recover my sight."
Wikipedia Bible Project	"Lord, please, let me see again," he pleaded.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And he said, Lord, that I may look up.
Revised English Bible–1989	"Sir, I want my sight back," he answered.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The blind man said, "Lord, let me be able to see."
Holy New Covenant Trans.	The blind man said, "Lord, heal me! Let me be able to see again."

Weird English, 𐤀𐤃𐤁𐤀 English, Anachronistic English Translations:

Accurate New Testament	...The [Man] but says Lord that [I] may see...
Alpha & Omega Bible	AND HE SAID, MASTER, I WANT TO REGAIN MY SIGHT.
Awful Scroll Bible	Thereupon he said, "Lord, in order that I may be discerned- things -among!"
Concordant Literal Version	Now he said, "Lord, that I should be receiving sight!"
exeGesés companion Bible	And he says, Adonay, that I see!
Orthodox Jewish Bible	And he said, Adoni, that I may regain my sight. This is all v. 41 in the OJB.
Rotherham's Emphasized B.	And [he] said— Lord!...that I may recover sight!

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	He said, "Lord, let me regain my sight!"
Jonathan Mitchell NT	So he said, "O Lord (or: Master), that I could see again."
Syndein/Thieme	Now he replied, "Lord {indicating the blind man is a believer}, that I might 'recover my sight'/'see again' {anablepo}."

Translation for Translators He replied, "Lord, enable me to see *again!*"
 The Voice **Blind Man:** Lord, let me receive my sight.

Bible Translations with Many Footnotes:

NET Bible® He replied,¹²⁰ "Lord, let me see again."¹²¹
 ^{120tn} Grk "said."
 ^{121tn} Grk "Lord, that I may see [again]." The phrase can be rendered as an imperative of request, "Please, give me sight." Since the man is not noted as having been blind from birth (as the man in John 9 was) it is likely the request is to receive back the sight he once had.

New American Bible (2011) He replied, "Lord, please let me see."^t
 t. [18:41] Mk 10:36.

Wilbur Pickering's New T. .

Literal, almost word-for-word, renderings:

An Understandable Version And he replied, "Lord, I want to receive my sight."
 Charles Thomson NT And he said, O master! that I may have sight.
 Far Above All Translation He then said, "Lord, for me to see again."
 Legacy Standard Bible "Lord, I want to regain my sight!"
 Modern English Version He said, "Lord, grant that I may receive my sight."
 Modern Literal Version 2020 But he said, Lord, that* I may recover my sight.
 New King James Version He said, "Lord, that I may receive my sight."
 Revised Young's Lit. Trans. ...and he said, 'Sir, that I may receive sight.'

The gist of this passage: The blind beggar answers that he would like to receive his sight back.
 41b

Luke 18:41b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	the; this, that; who, which	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong's #1161
epô (ἔπω) [pronounced EHP-oh]	to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell	3 rd person singular, aorist active indicative	Strong's #2036
kurios (κύριος) [pronounced KOO-ree-oss]	lord, master; Lord; he to whom a person or thing belongs; a prince, chief, sovereign	masculine singular noun; vocative	Strong's #2962
hina (ἵνα) [pronounced HEE-na]	that, in order that, so that, to the intent that; because	conjunction which denotes purpose or result	Strong's #2443
anablepô (ἀναβλέπω) [pronounced an-ab-LEP-oh]	to look up; to recover (lost) sight, to receive sight; to look again	1 st person plural, aorist active subjunctive	Strong's #308

Translation: The [beggar] replied, "Lord, that I may receive sight."

There are things which occur in the biographies of Jesus that, when we look at them closely, give us some reason to think and ponder what is meant.

If you or I saw this man, we would know immediately what he wanted. No doubt, Jesus knew this as well. Yet He asks the man what he wants.

Recall that there are disciples with Jesus, and some of them tried to dissuade this man from coming to Jesus. Do you suppose that they knew what this man wanted? There is no doubt that they did. I believe that the intent here is to stretch this event out long enough for those with Jesus, who tried to stop this man, to reconsider their thinking. They knew what this man wanted and needed; and yet, they were willing to stand in his way.

Luke 18:41b The [beggar] replied, "Lord, that I may receive sight." (Kukis mostly literal translation)

I believe the answer to this question was more for the Lord's disciples, who wanted Jesus to just go on by, and not to see to this man's needs.

Many of Jesus' disciples have been with Him two or three years. It should not be difficult for them to grasp His modus operandi, which was to make men whole again.

Luke 18:41b The beggar replied, "Lord, I ask that I might see." (Kukis paraphrase)

And the Jesus said to him, "Look up, the faith of you has saved you [in the past with future results]."

Luke
18:42

Jesus said to him, "Recover [your] sight; your faith has saved you."

Jesus said to him, "Open your eyes and see; your faith has saved you."

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And the Jesus said to him, "Look up, the faith of you has saved you [in the past with future results]."
Complete Apostles' Bible	Then Jesus said to him, "Receive your sight; your faith has made you well." Holy Aramaic Scriptures
Douay-Rheims 1899 (Amer.)	And Jesus said to him: Receive thy sight: thy faith hath made thee whole.
Holy Aramaic Scriptures	And Eshu {Yeshua} said unto him, "See! Your Faith has given you life!"
James Murdock's Syriac NT	And Jesus said to him: See thou; thy faith hath vivified thee.
Original Aramaic NT	And Yeshua said to him, "See; your faith has saved you."

Significant differences:

Limited Vocabulary Translations:

Bible in Worldwide English	Jesus said, You can see now. You are healed because you believed.
Easy English	Jesus said to him, 'See again! You are well now because you believed in me.'
Easy-to-Read Version–2008	Jesus said to him, "You can see now. You are healed because you believed."
Good News Bible (TEV)	Jesus said to him, "Then see! Your faith has made you well."
J. B. Phillips	"You can see again! Your faith has cured you," returned Jesus.
The Message	Jesus said, "Go ahead—see again! Your faith has saved and healed you!"

New Life Version Jesus said to him, "Then see! Your faith has healed you."

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

Casual English Bible Jesus said to him, "See again! You have faith, and it has saved[9] you."
⁹18:42The Greek word *sōzō* can have several meanings: save, heal, make whole again, protect, rescue.

Contemporary English V. Jesus replied, "Look and you will see! Your eyes are healed because of your faith."
 The Living Bible And Jesus said, "All right, begin seeing! Your faith has healed you."

New Berkeley Version .

The Passion Translation Jesus said, "Now you will see. Receive your sight this moment. For your faith in me has given you sight and new life."

UnfoldingWord Simplified T. Jesus said to him, "Then see! Because you have trusted in me, I have healed you!"

Partially literal and partially paraphrased translations:

American English Bible So Jesus said:
 'Then, see again... For your faith has saved you!'

Beck's American Translation .

Breakthrough Version And Jesus said to him, "See again. Your trust has rescued you."

New Advent (Knox) Bible Jesus said to him, Receive thy sight; thy faith has brought thee recovery.
 NT for Everyone 'Then see again,' said Jesus. 'Your faith has saved you.'

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible "Receive your sight," Jesus told him. "Your faith has saved you."

Conservapedia Translation And Jesus said to him, "You have sight; your faith has healed you."

Revised Ferrar-Fenton Bible "Recover your eyesight," said Jesus to him; "your faith has saved you."

Free Bible Version "Then see!" Jesus told him. "Your trust in me has healed you."

Lexham Bible And Jesus said to him, "Regain *your* sight! Your faith has saved you."

Montgomery NT "Receive your sight," said Jesus, "your faith has saved you."

Riverside New Testament Jesus said to him, "See. Your faith has healed you."

Wikipedia Bible Project "See again!" Jesus told him. "Your trust in me has healed you."

Catholic Bibles (those having the imprimatur):

The Heritage Bible And Jesus said to him, Look up; your faith has saved you.

New American Bible (2011) Jesus told him, "Have sight; your faith has saved you."^u
 u. [18:42] 7:50; 17:19.

New English Bible—1970 Jesus said to him, 'Have back your sight; your faith has cured you.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Yeshua said to him, "See again! your trust has healed you!"

Holy New Covenant Trans. And Yahshua said to him, See again! Your faith has healed you.

Israeli Authorized Version Jesus said to him, "See again! You are made well because you believed."

The Scriptures 2009 And עשוהי said to him, "Receive your sight! Your belief has saved you."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...and The Jesus says [to] him see! The Faith [of] you has saved you...

Alpha & Omega Bible AND JESUS SAID TO HIM, RECEIVE YOUR SIGHT; YOUR FAITH HAS MADE YOU WHOLE.

Awful Scroll Bible	Then Deliverance-of-Jah said to him, "Be discerned- things -among, your confidence has preserved you sound!"
exeGesés companion Bible	And Yah Shua says to him, See! Your trust saves you.
Orthodox Jewish Bible	And Rebbe Melech HaMoshiach said to him, Regain your sight; your emunah (faith) has brought you refuah (healing).
Rotherham's Emphasized B.	And Jesus said unto him— Recover sight! Thy faith hath saved thee.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Jesus said to him, "Regain your sight; your [personal trust and confident] faith [in Me] has made you well."
The Expanded Bible	Jesus said to him, "Then see. ·You are healed because you believed [Your faith has healed/saved you]."
Jonathan Mitchell NT	Then Jesus said to him, "At once see again! Your trust and faith has healed and made you whole (saved and rescued you [from that condition]) so that you are now restored to your original condition."
Syndein/Thieme	``And, Jesus said to him, "Recover your sight {anablepo} . . . your faith has 'made you well with results that will last forever' {sozo - perfect tense}."
Translation for Translators	Jesus said to him, "Then see! Because you have trusted [PRS] <i>in me</i> , I have healed you!"
The Voice	Jesus: Receive your sight; your faith has made you well.

Bible Translations with Many Footnotes:

NET Bible®	Jesus ¹²² said to him, "Receive ¹²³ your sight; your faith has healed you." ¹²⁴ ^{122tn} Here καί (kai) has not been translated because of differences between Greek and English style. ^{123tn} Or "Regain" (see the note on the phrase "let me see again" in the previous verse). ^{124tn} Grk "has saved you," but in a nonsoteriological sense; the man has been delivered from his disability.
The Spoken English NT	Jesus said to him, "See again. Your faith has healed ^w you." ^w Or "saved."
Wilbur Pickering's New T.	Then Jesus said to him: "See again! Your faith has made you well."

Literal, almost word-for-word, renderings:

An Understandable Version	And Jesus said to him, "Receive your sight, your faith has made you well."
Charles Thomson NT	Then Jesus said to him, Have sight. Thy faith hath cured thee.
Far Above All Translation	Then Jesus said to him, "See again. Your faith has saved you."
Modern Literal Version 2020	And Jesus said to him, Recover your sight. Your faith has cured you.
New American Standard	And Jesus said to him, "Regain your sight; your faith has made you well [Lit saved you]."
Revised Young's Lit. Trans.	And Jesus said to him, 'Receive your sight; your faith has saved you;'...

The gist of this passage: Jesus commands the man to receive his sight, and tells him that his faith made him whole.

Luke 18:42a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
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
lêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424
epô (ἔπω) [pronounced <i>EHP-oh</i>]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
autô (αὐτῷ) [pronounced <i>ow-TOH</i>]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
anablepô (ἀναβλέπω) [pronounced <i>an-ab-LEP-oh</i>]	<i>look up; recover (lost) sight, receive sight; look again</i>	3 rd person singular, aorist active imperative	Strong's #308

Translation: Jesus said to him, "Recover [your] sight;..."

Jesus orders the man to regain his sight.

I believe that part of the reason for this exchange between Jesus and the blind man is so that those who are with him can understand better what is going on. They seem to be confused about what Jesus is doing and Who He is. The reason that I say this is, they made an attempt to keep this man from Jesus.

Luke 18:42b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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)
pistis (πίστις) [pronounced <i>PIHS-tihs</i>]	<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 <i>sow</i>]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

Luke 18:42b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sôzô (σώζω) [pronounced SOHD-zoh]	<i>to save, keep safe and sound, to rescue from danger or destruction</i>	3 rd person singular, perfect active indicative	Strong's #4982
se (σε) [pronounced seh]	<i>you, to you, towards you</i>	2 nd person singular personal pronoun; accusative case	Strong's #4771 (Strong's #4571)

Translation: ...your faith has saved you.”

The perfect tense of the verb means *saved in the past with results that continue into the future*.

What Jesus says here has two meanings. The man had faith enough to approach Jesus in order to restore his sight. This faith was essential to his healing. Without it, he would not have come to Jesus in the first place. However, just as important here is, Jesus must be believed in for salvation. Our faith, in that sense, saves us eternally.

Fundamental to the Christian life is salvation. Without salvation, a person is just pretending to be a Christian. You must first exercise faith in the Lord.

Luke 18:42 **Jesus said to him, “Recover [your] sight; your faith has saved you.”** (Kukis mostly literal translation)

Luke 18:42 **Jesus said to him, “Open your eyes and see; your faith has saved you.”** (Kukis paraphrase)

And immediately, he looked up. And he was following Him, glorifying the God. And all the people, seeing [this], gave praise to the God.

Luke
18:43

And he immediately recovered his sight. Then he followed Jesus [lit., *Him*], glorifying God. All the people who saw [this] gave praise to God.

He immediately recovered his sight and then chose to follow Jesus, glorifying God as he went. The people there saw what had happened and they gave praise to God for the healing of this man.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And immediately, he looked up. And he was following Him, glorifying the God. And all the people, seeing [this], gave praise to the God.
Complete Apostles' Bible	And immediately he received his sight, and was following Him, glorifying God. And all the people, when they saw this, gave praise to God. Holy Aramaic Scriptures
Douay-Rheims 1899 (Amer.)	And immediately he saw and followed him, glorifying God. And all the people, when they saw it, gave praise to God.
Holy Aramaic Scriptures	And at once {lit. in the son of an hour}, he saw, and he was coming after {following} Him, and gave praise unto Alaha {God}. And all the Ama {the People} who saw it were giving shubkha {glory} unto Alaha {God}!
James Murdock's Syriac NT	And immediately he saw. And he followed after him, and glorified God. And all the people who beheld, gave glory to God.

Original Aramaic NT And immediately he saw, and he was coming after him and he was praising God, and all the people who saw were giving glory to God.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And straight away he was able to see, and he went after him, giving glory to God; and all the people when they saw it gave praise to God.
Bible in Worldwide English	Right then he was able to see. He went with Jesus and he praised God. All the people saw it and they all praised God too.
Easy English	Immediately, the man could see again. He started to follow Jesus along the road. He was praising God.
Easy-to-Read Version–2008	Many people saw what had happened. They also praised God.
<i>God's Word™</i>	Then the man was able to see. He followed Jesus, thanking God. Everyone who saw this praised God for what happened.
Good News Bible (TEV)	Immediately, he could see again. He followed Jesus and praised God. All the people saw this, and they, too, praised God.
J. B. Phillips	At once he was able to see, and he followed Jesus, giving thanks to God. When the crowd saw it, they all praised God.
<i>The Message</i>	And his sight was restored at once, and he followed Jesus, praising God. All the people who saw it thanked God too.
NIRV	The healing was instant: He looked up, seeing—and then followed Jesus, glorifying God. Everyone in the street joined in, shouting praise to God.
New Life Version	Right away he could see. He followed Jesus, praising God. When all the people saw it, they also praised God.
	At once he could see. He followed Jesus and gave thanks to God. All the people gave thanks to God when they saw it.

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

Casual English Bible	Instantly the man could see again. He joined the Jesus entourage, following him and thanking God along the way. All the people who saw this gave thanks to God as well.
Contemporary English V.	Right away the man could see, and he went with Jesus and started thanking God. When the crowds saw what happened, they praised God.
The Living Bible	And instantly the man could see and followed Jesus, praising God. And all who saw it happen praised God too.
New Berkeley Version	.
The Passion Translation	Instantly he could see again. His eyes popped opened, and he saw Jesus. He shouted loud praises to God and he followed Jesus. And when the crowd saw what happened, they too erupted with shouts of praise to God.
UnfoldingWord Simplified T.	Immediately he was able to see. And he went with Jesus, praising God. And when all the people there saw this, they also praised God.

Partially literal and partially paraphrased translations:

American English Bible	And instantly, his sight returned! Then he started following [Jesus], glorifying God, and the people were also praising God after they saw this.
Beck's American Translation	.
Breakthrough Version	And at once he saw again, and he was following Him admitting that God is magnificent. And when the entire group saw it, it gave praise to God.
New Advent (Knox) Bible	And at once the man recovered his sight, and followed him, glorifying God; all the people, too, gave praise to God at seeing it.[5]

[5] vv. 35-43: Mt. 20.29; Mk. 10.46. It would appear that St Luke, in speaking of our Lord as drawing near Jericho, is only giving a vague indication of where the miracle took place, since the other Evangelists tell us that he met the blind man when he was leaving the city. It may be, however, that there is some confusion between the old city of Jericho, and that built by Herod the Great about two miles away.

20th Century New Testament Instantly he recovered his sight, and began to follow Jesus, praising God. And all the people, on seeing it, gave glory to God.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	Immediately the man could see, and followed Jesus, glorifying God; and all the people who saw this gave praise to God.
Revised Ferrar-Fenton Bible	And regaining his eyesight immediately, he followed Him, praising God. And all the people, on seeing it, gave thanks to God.
Free Bible Version	Immediately the man could see. He followed Jesus, praising God. Everyone there who saw what happened also praised God.
International Standard V	Immediately the man [Lit. he] could see again and began to follow Jesus, [Lit. him] glorifying God. All the people saw this and gave praise to God.
Weymouth New Testament	No sooner were the words spoken than the man regained his sight and followed Jesus, giving glory to God; and all the people, seeing it, gave praise to God.
Wikipedia Bible Project	Immediately the man could see again, and followed Jesus, praising God. Everyone there who saw what happened praised God too.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	At once the blind man was able to see, and he followed Jesus, giving praise to God. And all the people who were there also praised God.
The Heritage Bible	And instantly he looked up, and followed him, glorifying God. And all the people seeing it, gave praise to God.
New Jerusalem Bible	And instantly his sight returned and he followed him praising God, and all the people who saw it gave praise to God.
Revised English Bible–1989	He recovered his sight instantly and followed Jesus, praising God. And all the people gave praise to God for what they had seen.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Instantly he received his sight and began following him, glorifying God; and when all the people saw it, they too praised God.
Hebraic Roots Bible	And instantly he saw again. And he followed Him, glorifying YAHWEH. And seeing, all the people gave praise to YAHWEH.
Holy New Covenant Trans.	Immediately the man was able to see again. He followed Jesus, giving glory to God. All of the people who saw this praised God for what had occurred.
The Scriptures 2009	And immediately he received his sight, and was following Him, praising Elohim. And all the people, seeing it, gave praise to Elohim.
Tree of Life Version	Immediately the man received his sight and began following Yeshua, glorifying God. And when all the people saw it, they also gave praise to God.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and immediately [He] sees and [He] followed him Recognizing the god and Every The People Seeing {him} gives praise [to] the god...
Alpha & Omega Bible	IMMEDIATELY HE REGAINED HIS SIGHT AND FOLLOWED HIM, PRAISING THEOS (<i>The Alpha & Omega</i>); AND WHEN ALL THE PEOPLE SAW IT, THEY GAVE PRAISE TO THEOS (<i>The Alpha & Omega</i>).

Awful Scroll Bible	Then off-from-that-matter, he discerned- things -among, and he remains to become joint road him, giving splendor to God. Indeed all the people being perceived it extol God.
Concordant Literal Version	And instantly he receives sight and followed Him, glorifying God. And the entire people, perceiving it, give praise to God."
exeGesés companion Bible	...- and immediately he sees, and follows him, glorifying Elohim: - and all the people see it and give halal to Elohim.
Orthodox Jewish Bible	And at once he saw again and was following Rebbe, Melech HaMoshiach, shouting, Baruch Hashem! And all the people, who were edei reiyah (eyewitnesses) of this, shouted, Baruch HaShem!
Rotherham's Emphasized B.	And [instantly] he recovered sight, and began to follow him, glorifying God. And [all the people] beholding, gave praise unto God.

Expanded/Embellished Bibles:

An Understandable Version	And immediately his sight was restored and he followed Jesus, giving honor to God. And when all the people saw this, they <i>[too]</i> praised God.
The Expanded Bible	At once the man was able to see, and he followed Jesus, thanking God. All the people who saw this praised God.
Jonathan Mitchell NT	And at that very moment, and with usefulness, he saw again. And so he began to follow Him, repeatedly glorifying God, and progressively enhancing God's reputation. Then all the people – at seeing [it] – gave praise to God.
P. Kretzmann Commentary	And immediately he received his sight, and followed Him, glorifying God; and all the people, when they saw it, gave praise unto God. Kretzmann's commentary has been placed in the Addendum . Kretzmann's weird summary is place in the same table.
Syndein/Thieme	``And immediately {parachrema} he 'regained his sight' and 'kept on following as a student' {akoloutheo} Him {Jesus}, 'praising/'assigning the glory to' {doxazo} God. And all the people, having seen it, they too gave praise/'laudatory discourse' {ainos} to God.
Translation for Translators	Immediately he was able to see! And he went with <i>Jesus</i> , praising God. And when all the people who were <i>going with Jesus</i> saw it, they also praised God.
The Voice	At that very instant, the man is able to see. He begins following Jesus, shouting praises to God; and everyone in the crowd, when they see what has happened, starts praising God too.

Bible Translations with Many Footnotes:

Lexham Bible	And immediately he regained his sight and began to follow [*The imperfect tense has been translated as ingressive here ("began to follow")] him, glorifying God. And all the people, when they [*Here "when " is supplied as a component of the participle ("saw") which is understood as temporal] saw it , [*Here the direct object is supplied from context in the English translation] gave praise to God.
NET Bible®	And immediately he regained ¹²⁵ his sight and followed Jesus, ¹²⁶ praising ¹²⁷ God. When ¹²⁸ all the people saw it, they too ¹²⁹ gave praise to God. ¹²⁵ tn Or "received" (see the note on the phrase "let me see again" in v. 41). ¹²⁶ tn Grk "him"; the referent (Jesus) has been specified in the translation for clarity. ¹²⁷ sn The presence of God's work leads again to joy, with both the beggar and the people praising God (1:64; 2:20; 5:25-26; 7:16; 13:13; 17:15; 19:37). ¹²⁸ tn Here καί (kai) has not been translated because of differences between Greek and English style. ¹²⁹ tn The word "too" has been supplied for stylistic reasons.

Wilbur Pickering's New T. *And immediately he did! and he followed Him, glorifying God. And all who witnessed it gave praise to God.*

Literal, almost word-for-word, renderings:

Context Group Version	<i>And immediately he received his sight, and followed him, publicly honoring God: and all the people, when they saw it, gave praise to God.</i>
Far Above All Translation	<i>And immediately he recovered his sight, and followed him, glorifying God. And all the people saw it and gave praise to God.</i>
Modern Literal Version 2020	<i>And instantly he recovered his sight and was following him, glorifying God. And all the people, having seen it, gave praise to God. {Luke 19:1-28; Jericho; no parallel.}</i>
Revised Young's Lit. Trans.	<i>...and presently he did receive sight, and was following him, glorifying God; and all the people, having seen, did give praise to God.</i>
A Voice in the Wilderness	<i>And immediately he recovered his sight, and followed Him, glorifying God. And all the people, when they saw it, gave praise to God.</i>

The gist of this passage: The blind man received his sight back instantly and then chose to follow Jesus. He glorified God. The people who witnessed this gave praise to God.

Luke 18:43a			
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
parachrêma (παραχρήμα) [pronounced <i>par-akh-RAY-mah</i>]	<i>immediately, forthwith, instantly; presently; soon</i>	adverb	Strong's #3916
anablepô (ἀναβλέπω) [pronounced <i>an-ab-LEP-oh</i>]	<i>to look up; to recover (lost) sight, to receive sight; to look again</i>	3 rd person plural, aorist active indicative	Strong's #308

Translation: *And he immediately recovered his sight.*

After this brief interaction with Jesus, the man recovered his sight. It was not gradual, but sudden. When Jesus healed, it was if the person had never suffered that malady before. However, before healing the man, Jesus needed to make certain issues clear.

Luke 18:43b			
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
akoloutheô (ἀκολουθέω) [pronounced <i>ak-ol-oo-THEH-oh</i>]	<i>to follow [one who precedes], to join [one as his attendant, as a disciple], to accompany [one]; to become or to be his disciple; to side with his party</i>	3 rd person singular, imperfect active indicative	Strong's #190

Luke 18:43b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autō (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
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: Then he followed Jesus [lit., Him], glorifying God.

The man chose, at that point, to follow Jesus. We know nothing else about him from this point forward—not even if he was the person to tell Luke what took place here. However, how many ties could he have where he was living. Jesus gave him his sight; certainly following such a one was the most reasonable thing to do.

Luke 18:43c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
pás (πάς) [pronounced pahs]	<i>each, every, any; all, entire; anyone, everyone</i>	masculine singular adjective, nominative case	Strong's #3956
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
laos (λαός) [pronounced lah-OSS]	<i>people, people group, tribe, nation, all those who are of the same stock and language; of a great part of the population gathered together anywhere</i>	masculine singular noun; accusative case	Strong's #2992
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

Luke 18:43c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
didōmi (δίδωμι) [pronounced <i>dihd-OH-mee</i>]	<i>to give, to grant; to supply, to furnish; to entrust; to pay wages; to appoint to office; to permit; to give up, to yield; to give back; to sacrifice</i>	3 rd person singular, aorist active indicative	Strong's #1325
ainos (αἶνος) [pronounced <i>EI-noss</i>]	<i>a saying, proverb; praise [for benefits received or expected], laudatory discourse</i>	masculine singular noun; accusative case	Strong's #136
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
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, dative, locative or instrumental case	Strong's #2316

Translation: All the people who saw [this] gave praise to God.

There were people following the Lord and there would have been people located in that region who observed what took place here. All of them gave praise to God, recognizing that these works were the work of God.

This could have been the reason that Jesus spent time with this man, and asked him directly what he needed from Jesus.

Despite all that these people will see, nearly all of them will desert Jesus when He is on the cross.

Luke 18:43 **And he immediately recovered his sight. Then he followed Jesus [lit., *Him*], glorifying God. All the people who saw [this] gave praise to God.**

Luke 18:43 **He immediately recovered his sight and then chose to follow Jesus, glorifying God as he went. The people there saw what had happened and they gave praise to God for the healing of this man.**

The ESV (capitalized) is used below:

There are two seemingly big problems. One the one hand, we could call these two different but very similar events; but that might not be necessary.

Jesus Heals the Blind Man/Men (Matthew, Mark and Luke)			
Matthew	Mark	Luke	Commentary
Matthew 20:29 And as they went out of Jericho, a great crowd followed him.	Mark 10:46 And they came to Jericho. And as he was leaving Jericho with his disciples and a great crowd, Bartimaeus, a blind beggar, the son of Timaeus, was sitting by the roadside.	Luke 18:35 As he drew near to Jericho, a blind man was sitting by the roadside begging.	In Matthew, Jesus and His followers are leaving Jericho; but they are drawing near to in Mark and Luke. Apparently there is an old and new Jericho, and a person can exit one and be on the way to another.
		Luke 18:36 And hearing a crowd going by, he inquired what this meant.	Only Mark gives the name of one of the blind beggars. Luke mentions that he notices a crowd going past him.
Matthew 20:30 And behold, there were two blind men sitting by the roadside, and when they heard that Jesus was passing by, they cried out, "Lord, have mercy on us, Son of David!"	Mark 10:47 And when he heard that it was Jesus of Nazareth, he began to cry out and say, "Jesus, Son of David, have mercy on me!"	Luke 18:37 They told him, "Jesus of Nazareth is passing by." Luke 18:38 And he cried out, "Jesus, Son of David, have mercy on me!"	Finding out that this is Jesus, the blind man calls out to Him. Matthew knows that there are actually two blind men here.
Matthew 20:31 The crowd rebuked them, telling them to be silent, but they cried out all the more, "Lord, have mercy on us, Son of David!"	Mark 10:48 And many rebuked him, telling him to be silent. But he cried out all the more, "Son of David, have mercy on me!"	Luke 18:39 And those who were in front rebuked him, telling him to be silent. But he cried out all the more, "Son of David, have mercy on me!"	Apparently many told this man to be quiet; and he just called out all the louder.
	Mark 10:49 And Jesus stopped and said, "Call him." And they called the blind man, saying to him, "Take heart. Get up; He is calling you."	Luke 18:40 And Jesus stopped and commanded him to be brought to Him. And when he came near, he asked Him,...	Jesus calls for this man to be brought to Him.
	Mark 10:50 And throwing off his cloak, he sprang up and came to Jesus.		The main blind man throws off his overcoat.
Matthew 20:32 And stopping, Jesus called them and said, "What do you want Me to do for you?" Matthew 20:33 They said to him, "Lord, let our eyes be opened."	Mark 10:51 And Jesus said to him, "What do you want me to do for you?" And the blind man said to him, "Rabbi, let me recover my sight."	Luke 18:41 ..."What do you want me to do for you?" He said, "Lord, let me recover my sight."	Jesus asks this man what he wants (which is obvious to Jesus); and the man answers.

Jesus Heals the Blind Man/Men (Matthew, Mark and Luke)			
Matthew	Mark	Luke	Commentary
	Mark 10:52a <i>And Jesus said to him, "Go your way; your faith has made you well."</i>	Luke 18:42 <i>And Jesus said to him, "Recover your sight; your faith has made you well."</i>	Jesus orders that the man's sight be restored; and adds, "Your faith has made you well."
Matthew 20:34 <i>And Jesus in pity touched their eyes, and immediately they recovered their sight and followed him.</i>	Mark 10:52b <i>And immediately he recovered his sight and followed him on the way.</i>	Luke 18:43 <i>And immediately he recovered his sight and followed him, glorifying God. And all the people, when they saw it, gave praise to God.</i>	The man recovers his sight.

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A Set of Summary Doctrines and Commentary

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

Why Luke 18 is in the Word of God

1. The parable of the unjust judge and the persistent widow is only found in Luke.
2. The story of the praying of the tax collector and the pharisee is only found in Luke.
3. We deal with the difficult questions of the rich young ruler, and why Jesus does not appear to give this man the gospel.
4. Jesus, for the third time, tells His disciples about His impending arrest, death and resurrection; and they do not hear Him.
5. The narrative of the blind beggar is given a different dimension to it by Luke, as compared to this event being recorded by Matthew and Mark.

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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 18

1. God will help His people who continue to petition Him.

What We Learn from Luke 18

2. The key to a relationship with God is not developing personal righteousness, but it is based upon throwing ourselves on the mercy of God.
3. Jesus uses little children to illustrate the importance of faith in gaining a relationship with God.
4. Jesus uses the rich young ruler as a teaching aide to His disciples. What seems impossible to man, is possible with God (salvation for man).
5. Jesus also uses this to explain rewards and blessings in heaven.
6. Explanation is needed for Jesus teaching about His death, burial and resurrection; but the disciples do not appear to hear Him on this matter.
7. We learn how the recording of the same series of events can seem different, depending upon who is witnessing and recounting the event.

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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 18

Although this chapter moves from almost pure teaching to teaching interspersed with narrative, Jesus continues to teach, using the daily events that take place as a jumping off point.

Jesus tells the parable of a persistent widow who appears before an unrighteous judge. She is so persistent that the man finally grants her request, just to get her out of his hair. Our appeals go to God, a righteous Judge.

Jesus does something interesting in the second section of teaching, where He is not really giving a parable, but describing something which appears to have happened. He considers the prayers of two men, a pharisee and a tax collector, and compares them.

Twice in this chapter, Jesus seems to be shielded from some human contact. People would bring their children to Jesus, and the disciples decided that this was really unnecessary, and began to shoo them away. Jesus reproveth His disciples and uses the faith of the children to illustrate entry into the Kingdom of God.

A blind beggar also calls out to Jesus in this chapter, and the many disciples around Jesus try to restrain him from contact. He calls out all the louder, and Jesus sees and speaks with him.

Interestingly enough, Jesus appears to speak to the rich young ruler unhindered. That is, no one appears to want to keep him from speaking to Jesus.

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Addendum

Because this commentary takes up so much room in the midst of the translations, I place it here instead.

The text this comes from is [Luke 18:1–5](#).

Kretzmann's Commentary on Luke 18:1–5

The revelations of Jesus concerning the last days of the world and His coming to Judgment would naturally fill the disciples with consternation and apprehension. It was evident that, with such afflictions and desolations coming upon the land, they would have need of much patience and continual fortitude, but also of the constant protection of God. To be instant and importunate in prayer, therefore, would be a necessity of the last days for such as intended to heed the warnings of the Master. The story was to teach the disciples the obligation always to pray, to be persistent and persevering in prayer, in spite of all temptation to unbelief, notwithstanding all delay on the part of God. Not to grow weary, not to be overwhelmed by fatigue, that is the secret of the conquering prayer. For the point of the story is not that God does not delay in answering prayer. This fact is only too well known from the experience of many Christians. But the cause, reason, or motive for delay in the case of God is entirely different from that of the judge. The judge represents God only in so far as the Lord often appears to a sorely tried heart as a hard and unreasonable Master, otherwise there is no similarity.

A judge was in a certain city. According to Deuteronomy 16:18, the Jews were to have, in all the gates of the city, judges, whose work consisted in hearing cases and pronouncing judgment. They were supposed to administer justice without respect of persons, Exodus 23:6-9; Leviticus 19:15; Matthew 5:21-22. But the judge here spoken of feared not God, he paid no attention to the calls of justice; and he had no respect for man, he was unmoved even by such complaints as required immediate adjustment. An utterly unprincipled man, controlled by shameless selfishness. Now there was a widow in the same city that had been defrauded, that had suffered an injustice, and she naturally brought her complaint to the official whose business it was to adjudicate matters of that kind. Her cry was: Vindicate me from my adversary, see to it that I get justice, provide a square deal for me. She continued to come again and again, and she became more insistent as time went by. For a considerable time he stood it, for he had no inclination to exert himself, since he was living for his own ease only. But finally he thought the matter out within himself. Though he had no fear of God in his heart and no respect for men in his mind, yet his selfishness thought very highly of his own comfort and peace of mind. To escape the bother which she was making for him, to spare himself disagreeable hours, since she was rendering life miserable for him, he wanted to secure justice for her, lest she at last, in the height of bitterness and rage, literally put her fists into his eyes, punish him, in the language of the prize-ring. The condition of his heart was not changed in a single particle, but he disliked being bored to distraction.

From <https://www.studylight.org/commentaries/eng/kpc/luke-18.html> (accessed April 20, 2023).

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This reference is to [vv. 1–5](#).

Footnote for The Christian Community Bible Luke 18:1–5

• 18.1 If there is a just God, why does he not do justice? (Ps 44:24, Heb 1; Zec 1:12; Rev 6:10). Jesus answers: Do you desire and ask for the justice of God with enough faith? He will undoubtedly do justice, but you will have to wait.

A judge who neither feared God nor people: many people upon seeing what is unjust and absurd in life, view God this way. If we pray with perseverance, we will gradually discover that things are not as absurd as they seem, and we will come to recognize the face of the God who loves us in what happens.

Who cry to him day and night (v. 7). Jesus, who so insists on our responsibility to the world, is the one who also urges us to call on God day and night. Why are people so readily divided (or why do we divide them) into prayers and doers?

Will he find faith on earth? (v. 8). Jesus confirms an opinion already found among the Jews of his days. In the last days before Judgment, the power of evil will be so great that in many love will grow cold (Mt 24:12).

Footnote for The Christian Community Bible Luke 18:1–5

In fact, with the first coming of Jesus, the Old Testament ended in seeming failure; few had believed in him and, later, most were influenced by the confusion, the false saviors and the violence which precipitated the fall of the nation forty years after the death of Jesus.

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This is taken from [Luke 18:6–8](#).

Kretzmann's Commentary on Luke 18:6–8

The Lord Himself, in pointing out the lesson, brings out the contrast strongly: on the one hand, the judge of unrighteousness, whose ideas of justice were not only hazy, but who knew no justice, whose character was the essence of selfishness; on the other, the just and loving God, whose aim is not only to do justice, but to show mercy to all His works; the one yielding grudgingly and merely to escape being bored; the other finding His delight in showing mercy and in yielding to the entreaties of His own. Truly, God will provide vindication for His elect, for those that believe on Him through the power of His means of grace. But He wants them to continue in prayer, in calling to Him, day and night. He may be leisurely in coming to the help of His saints, He may delay help for a while; but when His hour comes succor which He renders comes suddenly. It is a speedy and glorious deliverance which they experience. The question of God's hearing prayer is therefore beyond doubt, but the certainty of faith in the case of the people earth is not so absolute. With all the temptations of the last days surrounding them, it be a very serious question, from the standpoint of men, whether faith in Jesus Christ as Messiah of the world will still be found at that time. It will surely be a matter of God's power and mercy to keep His elect in the faith until the end.

From <https://www.studydrive.org/commentaries/eng/kpc/luke-18.html> (accessed April 21, 2023).

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Additional note for [Luke 18:8](#).

Jesus asks **'Yet, when the Son of Man arrives, will he really find the faith on earth?'** This note deals with that final phrase.

What has happened to 'The Faith?' (From the 2001 Translation)

Have you ever wondered why Jesus, when he was speaking of his return, asked the following question (found at Luke 18:8):

'However, when the Son of Man arrives, will he really find the faith on the earth?'

He obviously had good reason to ask that; he must have known that by the time of his return, people would be following 'the broad road' by adopting the religious ideas and doctrines of others, rather than doing their own Bible research. He knew that people would be following the teachings of the 'false anointed' and 'false prophets' who falsely claim knowledge and guidance from God.

If you're happy with that, what can we say? But we hope that the faith will be found on the earth, in you.

However, for that to be true, **you will have to search for the truth yourself!** No, you won't find complete truth through the written teachings of men as they dispense it through their sermons, magazines, videos, or books. It can only be found in the Bible.

What has happened to 'The Faith?' (From the 2001 Translation)

As Paul wrote at Romans 3:4:

'Let God be proven true even if that makes every man a liar.'

From https://2001translation.org/commentaries/Truth#_15 (accessed April 21, 2023).

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This is taken from [Luke 18:9–12](#).

Kretzmann's Commentary on Luke 18:9–12

During the last journey of Jesus, representatives of the Pharisees were present almost continually. It is probable that some of these had given some evidence of their imagined superiority again, or there were other that had their way of thinking and acting They trusted in themselves that they were righteous; they firmly believed themselves to be perfect; they felt only the deepest contempt for the others whom they supposed to be in a class far beneath them, below the consideration of all decent people. They were representatives of the self-righteous, self-sufficient people, with both inherent and carefully educated Pharisaic tendencies. The parable of Jesus was intended to open the eyes of this pitifully blind class. Two men went up into the Temple to pray. The third, sixth, and ninth hours of the day were observed by the Jews as the hours of prayer, Daniel 6:10. If possible, they went up into the Temple for that special prayer, or turned toward the Temple in making it. The chief places of prayer were the halls, or porches, or the inner courts, where there was little or no distraction or disturbance. The first of these two men was a Pharisee, a member of the strictest sect among the Jews. He stood, he made it his object to be as prominent and conspicuous as possible, for he felt his self-importance and intended to convey to others this same impression. He prayed to himself, literally: his words were more in the nature of congratulation and praise of himself than a communication to God. What he said was the firm conviction of his own heart. He proudly enumerated his supposed virtues, thanking God, incidentally, that he was not like other people. The poor man did not know, in the arrogance of his pride, that he might do whatever he chose, "yea, if he sweat blood and had himself burned with fire, it would still before God an abomination and the greatest of sins." The Pharisee boasted that he had done no harm to others; he was no extortioner, no robber that openly took his neighbor's property; he was no unjust person, he paid his debts and gave to every man his due; he was no adulterer, he had never openly lived in sins of the flesh; he was not on a level with the publican, whose many transgressions were proverbial. But he also had positive virtues; he observed all the ordinances of religion, both those commanded by God and those enjoined by the elders. Only one day in the year had been set aside by God as a day of fasting for the entire people, the great Day of Atonement. But the Pharisees of the stricter kind added voluntary fasts on Mondays and Thursdays; the latter, because on that day Moses was said to have ascended on Mount Sinai; the former, because they believed he had come down on that day from the mountain. This Pharisee was also very strict about giving tithes, the tenth part of all that he possessed, down to the smallest vegetable in the garden, Matthew 23:23. The Pharisee is a type of all self-righteous people of all times, of every person that has pleasure and delight in himself, in his own wonderful being and doing, that boasts before God of his civic honesty and blameless reputation, of some outward, glittering virtues, and despises others.

From <https://www.studydrive.org/commentaries/eng/kpc/luke-18.html> (accessed April 21, 2023).

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[Charts, Graphics and Short Doctrines](#)

This reference is to [Luke 18:9–14](#).

Footnote for The Christian Community Bible Luke 18:9–14

• 9. The Pharisees were very determined to fulfill God's law; they fasted often and did many works of mercy.

Footnote for The Christian Community Bible Luke 18:9–14

Unfortunately, many of them took the credit for such a model life: they thought they no longer needed God's mercy because their good deeds would force him to reward them.

On the other hand the publican recognizes he is a sinner towards God and people: all he can do is to ask pardon. He is in the truth and in the grace of God when he goes home.

Jesus speaks for those who are fully convinced of their own righteousness (v. 9). The text says precisely: "their justice" which contrasts with "he was justified" in verse 14. The Bible calls just those whose life is in order before God because they observe his law; so in Matthew 1:19 and Luke 1:6 Joseph and Zachary are called just. In many places, however, great importance is given to the exterior acts of the just man, and for the Pharisees as for any religious group that is at the same time a party or a social group, the members of the group considered themselves as good people.

Jesus invites us to humility if we want to acquire the only righteousness which counts in God's eyes, for it is not a matter of acquiring it by means of merit and religious practices, but receiving it rather as a gift from God destined for those who want his pardon and holiness. It is not by chance that this parable is in the Gospel of Luke, disciple of Paul; for Paul, the converted Pharisee, constantly dwells on what is the true justice of a Christian. What God wants for us is so great that we could never buy it with religious practices or good works: but to those who trust him God gives all (see Rom 4).

Neither is it by chance that Jesus offers us a Pharisee who only knows how to compare himself with another person in order to find himself better than the other. It is there that the devil waits for all, and for all Christian groups, who pride themselves on having discovered a way to conversion. Wherever we see a divided Church, whether because of political or religious causes, it is a good guess that people favor such a situation because it allows comparison with others. It is difficult to belong to a group of "the converted" without looking with charitable compassion on those Christian brethren who have not taken the same road.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Because this commentary takes up so much room in the midst of the translations, I place it here instead.

The text this comes from is [Luke 18:13–14](#).

Kretzmann's Commentary on Luke 18:13–14

The publican had nothing of the arrogance and self-assertiveness of the Pharisee. He stood at a great distance, probably in the shadow of a pillar, where he would be as inconspicuous as possible. He is acutely conscious of his unworthiness. He does not even dare to lift up his eyes toward the sanctuary as to the visible shrine of God's presence among His people. He can only, in piercing grief because of his sin, beat upon his breast. His prayer is one shuddering sigh: God, be merciful to me, the sinner! In his eyes there is only one sinner worth mentioning, only one whose sins he can see; and that is himself. See 1 Timothy 1:15. He knows of no merit, no worthiness, on his part; he has nothing to boast of. It is only shame, boundless, overwhelming shame, that he feels. And he asks only for mercy, nothing but God's grace. The publican is a type of the repentant sinner, that knows and acknowledges his sin, that feels its guilt in heart and conscience, that confesses his guilt over against God, but also turns to the Lord as to his merciful, gracious God, accepts and appropriates the grace of God, the pardon which is assured to all sinners in Jesus, the Savior. The judgment of Christ in the case is clear and comprehensive. With emphasis He declares that this man, the publican, went down into his house justified, pardoned rather than the other, the Pharisee. He received the atonement of Jesus in faith in the Messiah. He was justified by grace, for Christ's sake, through faith. "There we hear two strange and peculiar sentences, altogether opposed to human wisdom and imagination of reason, terrible in the eyes of all the world,

Kretzmann's Commentary on Luke 18:13–14

that the great saints are condemned as unrighteous and the poor sinners are accepted and declared to be righteous and holy. " All the great saints after the manner of the Pharisees are in actual fact unrighteous; their worship, praying, praise is nothing but hypocrisy and boasting; they are not honest toward God and men, and, what is still worse, they have no prayer to God, ask nothing of God, want nothing of God's love and mercy. And therefore they remain in their sins and are looked upon by God as unjust and treated accordingly. The poor sinners, on the other hand, that acknowledge their sinfulness and desire nothing but mercy, they receive the mercy for which they long. For everyone that exalts himself will be humiliated; but he that humbles himself will be exalted. He that believes' himself to be pious and righteous, that exalts himself above all sinfulness and above all sinners, will close the door of mercy before his own face, will bring upon himself damnation. But he that confesses his condition as that of a lost and condemned creature, and puts his sole and only trust in the grace of God, will be accepted by God as His dear child in Jesus the Savior.

From <https://www.studylight.org/commentaries/eng/kpc/luke-18.html> (accessed April 22, 2023).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The text this comes from is [Luke 18:15–17](#).

Kretzmann's Commentary on Luke 18:15–17

The incident here told happened in one of the hamlets, probably in Perea, while Jesus was on His last journey to Jerusalem. The kindness of Jesus won the hearts of all that were not filled with prejudice against Him. And therefore the mothers of the village brought their little children, their babies, to Jesus, in order that He might lay His hands upon them in blessing. There was nothing of superstition in this act. But the disciples, as soon as they noticed this proceeding, gravely rebuked the mothers for disturbing the Master, who in their opinion was far too busy and engaged with far too weighty questions to be disturbed with trifles. But the view of Jesus in this matter differed from that of His disciples very decidedly. In a manner which carried a world of reproof for their interference, He called out to the mothers, bidding them come. He was glad and wanted the little children brought to Him. No one should in any way interfere with such bringing nor deny to the little ones the friendship and blessing of the Savior. Of such is the kingdom of God. That is the requirement for entry into the kingdom of God, that faith must be as simple and sincere as that of children. They accept Jesus, their Savior, without question and without doubt; they love Him and cling to Him in joyful abandon. With solemn seriousness Jesus makes this declaration, that no one can enter into the Kingdom unless he accepts it as a little child. Note: Since the only way in which anyone can come to Jesus is by faith, it follows that children can very well believe. Also: Since the only means of grace of which we know that it can transmit faith also to infants is that of Baptism, it follows that we should bring our children to Jesus by means of this Sacrament as soon as possible. Finally: We must strive unceasingly to bring our reason into captivity under the obedience of Christ in the Word, in order that our faith may become simple and childlike.

From <https://www.studylight.org/commentaries/eng/kpc/luke-18.html> (accessed April 22, 2023).

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[Charts, Graphics and Short Doctrines](#)

This is a footnote for [Luke 18:22](#).

Sometimes these footnotes are sketchy, but this one seems to be pretty good.

Footnote for Mark 10:17–30 (Heritage Bible)

Mark 10:17-30 Riches, poverty, and the kingdom of God. This story can be called "the most misunderstood story in the Bible." Many have read this, have given away their earthly possessions, and taken a vow of poverty for the remainder of their earthly life. If you read the entire story you discover that is not what the story teaches. Mrk 10:17-30 teaches exactly the same thing that Mtt 6:33 teaches: But seek first the kingdom of God, and his

Footnote for Mark 10:17–30 (Heritage Bible)

righteousness, and all these things will be added to you. Jesus was not teaching that believers were to divest themselves of earthly possessions, follow Him, and live in poverty the remainder of their lives. This is what it sounded like, and this is the way the young man took it. The disciples even thought that was what He said, but they kept questioning Jesus until they heard the entire explanation. The disciples did not stop with what Jesus said in Mrk 10:21. After Jesus said, How hard is it for those convinced on riches to enter into the kingdom of God, and what Jesus said in verse 25, they were astonished, and began to question Him in earnest. The reason Jesus stated it that way is because he knew that the young man and many others love and trust their material possessions more than they love and trust God. Since Jesus was speaking in this manner, Peter wanted to be sure he understood what Jesus was saying. Although the disciples had left all and followed Jesus, they certainly did not plan to be poor the rest of their lives. In response to Peter's insistent questioning. Jesus reveals the financial principle that the rich young ruler, Luke 18:18, completely missed. The principle is that if you turn away from material possessions to put Jesus totally first in your life, God will return material possessions to you a hundredfold now in this time...with persecutions, and in the age to come eternal life. The rich young ruler turned his back on the greatest financial investment offer of all time, plus he turned his back on Jesus and eternal life. Jesus does not ask us to follow Him, and become poor. He invites us to put Him before all things, and He will return to us financially far beyond any amount we could acquire otherwise. The spiritual return for giving Jesus your total life, love, and loyalty is eternal life, which is incalculable. If you think that God wills that His children be poor financially, try proving that by the Bible instead of your soulish reasoning that Satan has given you to keep you poor. When you have read your Bible from beginning to end and catalogued every Scripture that deals with finances, you will be convinced that God's will is wealth for His children, and you will cast out the deception of Satan.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Because this commentary takes up so much room in the midst of the translations, I place it here instead.

The text this comes from is [Luke 18:18–23](#).

Kretzmann's Commentary on Luke 18:18–23

See Matthew 19:16-22; Mark 10:17-22. Jesus was still on the eastern side of the Jordan when the incident occurred which is here narrated. A young rich ruler of a local synagogue came to him and asked him, with all marks of respect and esteem: Good Master, by the doing of what. will I inherit eternal life? The question gave Jesus one of the best opportunities of confessing Himself to be coequal with God the Father. For He did not decline the honor which lay in the word "good. " But He called the attention of the ruler to the word he had used. Jesus was not only good in the sense commonly associated with the word, that of a virtuous man and wise teacher. He is the Good in the absolute sense. So much for the form in which the young man had addressed Him. As for his question, he had mentioned works, he had expressed his belief that the inheriting of eternal life depended upon something that he could do. Jesus takes him up at this point. He reminds him of the commandments which, as ruler of the synagogue, he certainly must be familiar with. Note: Jesus does not quote the commandments in the order which is generally followed, thus showing that not the order of the precepts of God, but the keeping of their contents, is the important matter. But when Jesus had named five of the commandments, all of them from the second table of the Law, the ruler made the astounding statements: These all have I kept from my youth, thereby proving that he had no true idea of the spiritual understanding of the Law of God. His conception of his duty according to the commandments was that universally held among the Jews, namely, that a mere outward observance of the letter of the Law was equal to its fulfillment; Only transgressions in deeds and, under certain circumstances, in words were accounted sin; transgressions in desires and thoughts were not taken into consideration. The ruler had evidently made his declaration in good faith, and Jesus loved him for it, Mark 10:21. Nevertheless, it was necessary for the great Physician to cut deeply in this case, in order to lay bare the tumor of false sanctity. So Jesus told him that he still lacked one thing in order to be perfect and

Kretzmann's Commentary on Luke 18:18–23

thus to lay claim to the inheritance of heaven. Everything that he had he should distribute to the poor; then he would have a treasure safely laid away in heaven, then, also, he could be the Lord's disciple in truth. The Lord's object was to show the man how far he still was from keeping the commandments as he should, how far from perfect his love toward God and his neighbor was, how completely his heart was still bound up in the things of this world. The advice of Jesus strikes the heart of the matter, and finds its application in the case of every person. We should love God above all things, and if He demands it, if the welfare of the kingdom of God makes it necessary, we should be ready to sacrifice all earthly goods and life itself; and we should at all times serve our neighbor with our money. The test was too much for the young man. He was deeply grieved, he became very sorrowful on account of the words of Jesus. He had been touched in his weakest spot; he was very rich. In giving up his riches he would be denying himself that which his heart placed even above the love and service of Jesus. Thus many people that once heard the Word of God and were attracted by some phase of church work, have turned their backs upon the Church, and everything it stands for and offers, because their Pharisaic hearts were struck by some sermon concerning their special sinful hobby. It is necessary at all times that the Word of God, the Law, tear the mask of self-righteousness from the face of the sinner before he can become a disciple of Jesus in deed and in truth.

From <https://www.studylight.org/commentaries/eng/kpc/luke-18.html> (accessed April 24, 2023).

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[Charts, Graphics and Short Doctrines](#)

Additional note for [Luke 18:26](#).

What does it mean to be saved? (From the 2001 Translation)

This is a scriptural commentary submitted by a volunteer or a volunteer translator. It's not an official view of the 2001 Translation project. We are not a religion and we do not establish doctrine. These commentaries reflect a variety of views and some disagree with each other. Anyone can submit a commentary (see requirements).

Although the term 'getting saved' is used throughout the Bible, we gain a real sense of the meaning of this term from the account found at Acts 16:29, 30, which tells of a Greek jailer (someone that was unfamiliar with Christianity and its terms) who asked Paul and Silas this:
'Lords, what must I do to get saved?'

And they replied:

'Believe in the Lord Jesus, and you and your household will be saved.'

The question that naturally comes to mind here is:

What did the jailer actually think that he and his family were going to be saved from?

Going back to the Ancient Scriptures of IsraEl (OT), the only mention of salvation appears to have been in connection with being saved through the destruction of IsraEl or JeruSalem.

However, this man and his family weren't Jews, and they didn't live anywhere near JeruSalem.

For at Acts 16:34 we are told:

'He and his entire household started rejoicing over their coming to believe in The God (gr. to Theou)'...
That is, the God of the Jews.

As you can see, this family wasn't in danger of being destroyed when JeruSalem was conquered by the Romans in 70-CE, because they lived in a far-away land. Therefore, it doesn't seem likely that the man was asking about a physical salvation from a coming destruction.

Now, among modern Christians, the term 'salvation' has come to mean 'being saved from damnation.' And something like that must have been what this man was referring to, since there was no indication that he and

What does it mean to be saved? (From the 2001 Translation)

his family were in imminent danger from another source. Yet the question that he asked and the answer that he was given still seem a bit hard to explain, since we really don't know what was going through the man's mind when he asked this.

But is simple 'belief in Jesus' all that is required for 'salvation from damnation?'

Well in this case, we must realize that there was a lot more that this jailer needed to understand about Jesus and becoming a Christian, since as a virtual pagan, there was a world of things that he had to learn about monotheism, Christian conduct, the resurrection, and of God's Kingdom.

In fact, as the text tells us;

He also had to learn about 'The God,' not just about Jesus.

So clearly, much more than just belief in Jesus would actually have been required for him and his family to be saved.

Therefore, this is why the account continues with the words:

'Then they told him and all those in his house about the Word of The God' (according to the Westcott and Hort text),

Or,

'about the word of the Lord' (according to Scrivener's Textus Receptus).'

Of course, recognize that this was the same challenge that was faced by all the gentiles to whom Paul and his companions preached – which is a little hard for those of us who live in so-called 'Christian' lands to understand.

Unfortunately, however;

Many that call themselves Christians today are actually in the same condition as that jailer was before Paul and Silas 'told him and all those in his house about the Word of The God.' For many still don't understand Christian living (Jesus' instructions on morality and love, for example).

So, notice what Jesus himself said at Matthew 7:22, 23:

'In that day, many will say to me;

Lord, Lord, didn't we prophesy in your name, cast out demons in your name, and perform many great works in your name?

Then I'll admit to them,

I never knew you!

Get away from me you lawbreakers!'

Therefore, it appears as though more than simple belief is required.

For to keep from being a 'lawbreaker' and in order to be 'known' by Jesus, a person must not only believe in him, but also in everything that he taught... Which includes coming to an understanding of his instructions on how to live a clean life as one of his followers.

And who will actually be 'saved?'

Jesus answered this question himself when he said (at Matthew 24:13):

'But those that endure to the end will be saved.'

So in order for Christians to continue in a 'saved' condition, they must follow a faithful course to the end of their lives.

Kukis note: This is obviously incorrect. We are saved by faith alone in Christ alone. We do not have to prove that we were saved through our works; we do not have to continue in faithfulness in order to remain saved. Otherise, we are saved based upon having faith in Christ and leading a Christian life that meets some reasonable minimum standard in order to maintain this salvation (or to prove this salvation).

Kukis note: There is a similar branch of Christianity which has a believer falling off a roof (losing his salvation) and then climbing back up on that roof again (regaining it again) (perhaps through a dedication service or coming forward in church or at some evangelistic meeting. Now, think back as to how were you save originally? It was completely apart from any human merit. Faith alone in Christ alone. Let's assume that you lose your salvation. This puts you out of fellowship as well as without being saved. How exactly to you save yourself again, starting from the power of your sin nature? So, does this mean that you lose your salvation when powered by the Holy Spirit; but then, having gone through some set of evil deeds lose that salvation (even though you have the Holy Spirit) and gain it back under the power of your sin nature?

From <https://2001translation.org/commentaries/saved> (accessed April 24, 2023).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Because this commentary takes up so much room in the midst of the translations, I place it here instead.

The text this comes from is [Luke 18:27](#).

Kretzmann's Commentary on Luke 18:24–27

The young ruler had gotten more than he bargained for; he went away from Jesus, and it is very doubtful whether he ever returned. Jesus determined to teach His disciples and others that were near a lesson drawn from the incident. He told them in the form of an exclamation: How difficult, how next to impossible, it is for those that have goods, that are rich, to enter into the kingdom of God! See Matthew 19:23-30; Mark 10:23-31. A person that is rich, actually calls the goods that are entrusted to him his own, and thus puts his trust in them, instead of in God alone, who has laid this responsibility upon him, is a servant of mammon, and cannot get to heaven. The difficulty is well illustrated by a proverb after the Oriental fashion, according to which it is easier for a camel to go through the eye of a needle than for a rich man of that kind to enter into the kingdom of heaven. "For the rich people commonly become so entangled in the love and in the lust of riches that they cannot seek Jesus; yea, they do not desire to see Him: All their consolation is centered in money and goods; the more they get, the greater their desire, grows to possess still more." But the saying of Jesus was too much for the spiritual understanding of the disciples and other hearers. In astonishment and perplexity they ask: And who can be saved? But Jesus gave them the solution by saying: The impossible with men is possible with God. It is true in general that God's almighty power is not limited. And it is true, with special reference to conversion, that it is by the merciful power of God that sinful people are converted and renewed, that their hearts are torn loose from the love of this world and its riches and turned to His service all alone.

From <https://www.studydrive.org/commentaries/eng/kpc/luke-18.html> (accessed April 25, 2023).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The text this comes from is [Luke 18:29–30](#).

Kretzmann's Commentary on Luke 18:29–30

The disciples of Jesus had experienced in their own lives the wonderful mercy of God, who had not only caused them to forsake the things of this world and had wrought faith in their hearts, but had given them the additional privilege of being disciples and friends of their Savior. Peter now reminded Jesus of the fact of their having forsaken all in order to follow Him. It appears even here, however, that the thoughts of Peter were still engaged with things of this world, that the idea of a temporal Messianic kingdom had not yet been driven out entirely. But Jesus deals with him in all patience. He tells him and all the apostles with solemn emphasis that there is no one that has left home or wife or brothers or parents or children for the sake of the kingdom of God who would not receive in return, as a reward of grace, much more, a hundred times more, even in this present world. Even here on earth, in Christ and in the Kingdom of Grace, a Christian finds full compensation for everything that he has given up and sacrificed in this world's goods; for the standards of the kingdom of God are entirely different from those of the world, Mark 10:30. And finally, when the time set by God has come, He will give to the believers the inheritance of eternal life, not on account of any works or sacrifice, but as a reward of grace. Then

Kretzmann's Commentary on Luke 18:29–30

all that he may have been obliged to suffer, to sacrifice, to deny, will sink into insignificance and be forgotten in the enjoyment of the heavenly bliss.

From <https://www.studylight.org/commentaries/eng/kpc/luke-18.html> (accessed April 25, 2023).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The text this comes from is [Luke 18:34](#).

Kretzmann's Commentary on Luke 18:31–34

Twice the Lord had spoken very explicitly of His coming Passion, but the disciples had not understood the reference: Here He took the Twelve aside and placed Himself at their head as their Champion and intrepid Leader. Then He gave them a full prophecy concerning His Passion, enumerating the several outstanding features. To Jerusalem they were going, there the great tragedy was to take place. All the prophecies of the Old Testament concerning the suffering and death of the Servant of the Lord, of the Messiah, would there be fulfilled; all things would happen to the Son of Man as written in the prophets: Delivered into the hands of the Gentiles, derided and mocked, treated with contempt, spat upon. But always, in the end, the definite assurance of His resurrection on the third day. In spite of the detailed account, however, the disciples understood none of these things, the entire matter being hidden from them, they had not the faintest idea what it was all really about. They merely huddled about Him, while amazement and an indefinable dread took hold of them, as of an impending disaster. "Notwithstanding all the information which Christ had given them concerning this awful subject, they could not as yet fully comprehend how the Messiah should suffer; or how their Master, whose power they knew was unlimited, should permit the Jews and Gentiles to torment and slay Him as He here intimates they would."

From <https://www.studylight.org/commentaries/eng/kpc/luke-18.html> (accessed April 27, 2023).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The text this comes from is [Luke 18:39](#).

Kretzmann's Commentary on Luke 18:35–39

See Matthew 20:29-34; Mark 10:46. Jesus had now crossed the Jordan from Perea into Judea and was nearing the city of Jericho. Near this city He healed two blind men, as Matthew relates, one before entering the city, of whom Luke tells, one upon leaving the city, whose healing Mark relates. As Jesus with & large company of people, in addition to His disciples, was nearing the city, the blind man, who sat near the gate of the city, where many people were wont to pass by, heard the sound of the many feet moving along the road and inquired as to the reason. He received the information that it was Jesus, the Prophet of Nazareth, who was passing by. Immediately the man acted as though he were electrified. He cried out with a loud voice, calling upon Jesus to have mercy upon him, giving Him the name which was reserved for the promised Messiah as a title of honor. From the reports concerning Jesus and His work this blind man had gained the right, the saving knowledge concerning Christ, and his faith looked up to the Master as the only one who, in His mercy, could cure him. The leaders of the multitude that were just passing the spot where the blind man was sitting, tried to hush him up, just as is often done in our days, when helpless cripples are regarded as a nuisance and treated accordingly. But the man was not daunted by their rebukes that he should hold his peace. He continued his cry to Jesus for mercy:

From <https://www.studylight.org/commentaries/eng/kpc/luke-18.html> (accessed April 27, 2023).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The text this comes from is [Luke 18:43](#).

Kretzmann’s Commentary on Luke 18:40–43

Jesus, as soon as He heard the plaintive cry, stood still in the road and commanded that the blind man be brought to Him. And now willing hands were found without trouble to render the service required. In order to hear the prayer of faith, Jesus asked the man what he desired Him to do for him. The request of the blind man was incidentally a confession, for he called Jesus Lord, confessing Him to be God, just as he had previously expressed his belief that Jesus was the Messiah. Here was a full confession of faith in the person and in the office of Jesus. In the strength of this faith he made his prayer that he might be able to see, that his eyes might be opened. And Jesus, in the depth of His sympathy for all men, in whatever trouble they may be, spoke the almighty word which opened his eyes: Receive thy sight. His faith had gained the boon of the merciful healing for him. "As soon as the word sounds: Receive thy sight, he believes it; therefore, what he believed now happens to him. That is the first lesson which we should learn from this gospel, namely, to believe the Word of God with complete, trustful heart, without wavering." At once he received his sight and followed after Jesus, with his mouth overflowing with praise to God. Trusting in God's mercy and Christ's love for sinners and His sympathy for those suffering in any way from the curse of sin, he was made whole without delay. And all the people that saw this miracle likewise gave praise to God. Note: A Christian that has received any evidence of the mercy of God, in the countless benefits conferred through the means of God, really never has cause to complain, but should always be found with his mouth singing the praises of Him who has led him out of the darkness of sin and unbelief into His marvelous light.

Summary. Jesus tells the parables of the importunate widow and of the Pharisee and the publican, blesses little children that are brought to Him, speaks to the rich young ruler concerning sacrifices for His sake, gives His disciples the third prediction of His Passion, and heals the blind man of Jericho.

From <https://www.studylight.org/commentaries/eng/kpc/luke-18.html> (accessed April 29, 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 18

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

Jesus teaches the parable of the judge and the widow to His disciples

Jesus [lit., He] was teaching a parable to His followers [lit., to them], about the need for them to keep on praying and not to be discouraged,..

Because His disciples were becoming discouraged, Jesus taught them a parable, encouraging them to continually pray:....

...saying, "[There] was a certain judge in a certain city—he did not fear God and he did not respect man.

...'There was a certain judge in a certain city who did not fear God nor did he respect man.

However, [there] was [also] a widow in that city, and she went directly to him, saying, 'Vindicate me from my adversary.'

Also in that city was a widow. She went directly to the judge, saying, "Vindicate me from my adversary.'

A Complete Translation of Luke 18	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
[At first] he was not willing, but over time, after these things, he said to himself, ‘Even though I do not fear God or respect man, but because this widow keeps reaching out to me continually pleading [lit., <i>beating, trouble, toil</i>] [with me], I will vindicate her so that her coming to me will end. She keeps on wearing me out [with entreaties].’ ”	At first, this judge was not willing to do anything on her behalf, but over time, she wore him down, as she kept coming to him pleading for justice. He thought to himself, ‘Even though I do not fear God or respect man, I am tired of this woman continually coming before me. It is as if she were beating me. I will vindicate her so that she will stop coming before me.’ ”
The Lord said, “Listen to what the unjust judge keeps on saying. God will not execute justice [in the form of punishment] upon [lit., <i>of</i>] His elect, the ones petitioning [lit., <i>crying out to</i>] Him day and night. Also He will keep on being forbearing towards them.	The Lord explained to His disciples: “Listen and try to understand the parable of the unjust judge. God will not punish His chosen ones, even those who petition Him day and night. He will continue to be patient towards them.
I keep on telling you that He will execute their retribution shortly. Notwithstanding, when the Son of Man is coming, will He find Bible doctrine [lit., <i>faith</i>] on the earth?	I keep on telling you that the God will answer their prayers in a very short while. Nevertheless, when the Son of Man returns to this earth, will He find Bible doctrine in the souls of His elect?
Jesus tells the self-righteous types about the pharisee and the tax collector	
Then Jesus [lit., <i>He</i>] spoke directly to the ones who were trusting themselves, that they were righteous, and they despised the rest, [telling them] this parable:...	Then Jesus spoke directly to the self-righteous types, those who trusted in themselves, those who looked down on others, telling them this parable:...
...“Two men went up to the Temple to pray—one a pharisee and the other a tax collector. The pharisee stood [there], praying directly to himself, [saying]: ‘God, I am grateful to You that I am not just like the rest of mankind—[those who are] extortionists, unrighteous, adulterers—even like this one, the tax collector. I continue fasting twice a week; and I continue paying a tithe of all—as much as I acquire [I pay a tithe for].’	...“Two men—a pharisee and a tax collector—had gone up to the Temple to pray. The pharisee stood his ground, praying directly to himself, saying, ‘God, I am grateful to You that I am not like the rest of mankind—those who extort money, who are unrighteous, who cheat on their wives—I am grateful that I am not even like this man here, the tax collector. I fast twice a week and, whatever I acquire, I pay tithes for.’
But the tax collector, who was standing afar off, was unwilling to lift up [his] eyes toward heaven. Instead, he beat his breast, saying, ‘God, be propitious to me, a sinner.’	The tax collector stood a further distance away from the Temple; and he was unwilling to even look up towards heaven while praying. Instead, he beat his own chest in humility, praying, ‘God, be merciful to me, a fallen man.’
I keep telling you [all], this one went down to his house being justified more than the [other] one; for everyone who lifts himself up will be brought low; but the one who humbles himself will be exalted.”	Listen, this second man then returned to his home justified, and certainly more than the pharisee. The person who lifts himself up in arrogance will be brought low; but the one who humbles himself before God will be exalted.”
The disciples try to discourage people from bringing their children to Jesus	
The [people] were bringing [their] infants to Jesus [lit., <i>to Him</i>] that He might touch them.	The disciples happened to notice that many people were bringing their children to the Lord so that He might touch them and say something to them.

A Complete Translation of Luke 18	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
When [His] disciples saw [this happening], they forbid them [to bring their children to Him].	His disciples were concerned that this was a trivial thing for the Lord to deal with, so they told the parents to stop doing this.
Jesus then summoned His disciples [lit., <i>them</i>], saying, "Allow the children to come directly to Me; do not hinder them, for of them [or, <i>their sort</i>] is the kingdom of God.	Jesus, aware of what had taken place, summoned His disciples, and said to them, "Allow the children to come directly to Me; stop hindering them; because of them is the kingdom of God.
Point of doctrine I communicate to you: whoever does not receive the kingdom of God as a child [would], he will not ever enter into it."	Let me communicate this important point of doctrine to you: whoever does not receive the kingdom of God as a child would, that person will not enter into it."
The rich young ruler comes to Jesus	
A certain ruler questioned Jesus [lit., <i>Him</i>], saying, "Good teacher, how will I inherit eternal life, having done [what I have done]?"	A certain ruler came up to Jesus and questioned Him, saying, "Good teacher, given the (good) life I have led, how will I inherit eternal life?"
Jesus then said to him, "Why do you call Me good? [There is] no one [truly] good except One, [and that is] God.	Jesus first said to him, "Why did you just call Me good? Surely you realize that no one is good except God?"
You have known [these] commandments [in the past, with results that continue]: you should not commit adultery, you ought not murder, you ought not steal, you should not bear false testimony, and you will continue to give honor to your mother and father."	You certainly know the basic commandments: you will not cheat on your wife, you will not murder anyone, you will not steal from anyone, you will not lie in court, and, especially, you will continue to give honor to your parents."
The [ruler] said, "I have kept all these things from [my] youth."	The ruler replied, "I have kept all of these things from my youth."
Hearing [him], Jesus said to him, "Yet [there is] one [thing] in you [that is] lacking: sell all, as much as you have and give [the proceeds] to the poor, and you will have treasure in the heavens [as a result]. Then come, follow Me!"	Jesus listened to him and then said, "You lack but one thing, then: sell all that you have and give the proceeds to the poor. As a result, you will have treasure in the heavens. Then, having done that, come and follow Me."
The [ruler], [upon] hearing these things, became very sorrowful, for he was extremely wealthy.	The ruler, upon hearing these words, became very unhappy, for he was extremely wealthy.
Someone asks Jesus, "Who then can be saved?"	
Having seen him [become very sorrowful], Jesus said, "How difficult [for] these who have wealth to enter into the kingdom of God. It is easier for a camel to go through the eye of a needle than [it is for] a rich man to enter into the kingdom of God."	Having considered the response of the rich young ruler, Jesus said, "It is so difficult for those who have wealth to enter into the kingdom of God. It is easier for a camel to go through the eye of a needle than it is for a rich man to enter into the kingdom of God."
The ones hearing [this] kept on saying, "Who then is able to be saved?"	The ones there listening to the words of Jesus then remarked, "Who then is able to be saved?"
Jesus [lit., <i>He</i>] explained [lit., <i>said</i>], "The [things which are] impossible with men are possible with God."	Jesus explained, "The things which are impossible among men are made possible with God."

A Complete Translation of Luke 18	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Then Peter said, "Listen, we have left the [things which are] our own [and] we have followed You."	Then Peter said, "Listen, we have left behind the things which we owned and have followed You."
But [Jesus] said to them, "Point of doctrine I communicate to you: no one who has left a house or a wife or [his] brothers or parents or children on account of the kingdom of God who does not indeed receive many times more in this time [period] and in the age to come [which is a part of] life eternal."	Jesus then said, "Let Me communicate this important doctrinal concept to you: if you were placed in a position where you had to leave your home or your wife behind; or you had to set aside family members or your parents or your children, in order to serve the kingdom of God, you will certainly, without a doubt, receive great rewards in this life and in the life eternal which is to come."
Jesus tells His disciples what will happen in Jerusalem; they do not hear Him	
Jesus [lit., He], taking the 12 aside, said directly to them, "Listen [carefully], we are going up to Jerusalem and all that was written by the prophets about the Son of Man will be fulfilled; for He will be given over to the Gentiles.	Jesus took the 12 aside and spoke directly to them, saying, "Listen to Me carefully: we are going up to Jerusalem and, when we arrive there, all that the prophets have written about the Son of Man will be fulfilled. He will be given over to the Gentiles for punishment.
He will be mocked and [physically] abused and spat upon; and these same ones [lit., they], having scourged [Him], will kill Him. However [lit., and], He will rise up on the third day."	In their custody, He will be mocked, physically abused and spit upon. These same ones, after scourging Him, will kill Him. However, He will rise up on the third day."
Not one of them understood [what Jesus was saying to them]; this information was hidden from them. They did not know the [relevant] teaching.	Not one of the disciples understood what Jesus was saying to them. The doctrinal content of the Lord's message was hidden from them. They did not know the relevant teaching.
A blind man approaches Jesus, asking to be healed	
It came to pass when Jesus [lit., He] was approaching Jericho, [that] a certain blind [man] was sitting down along the road begging. Hearing the group pass by, the blind beggar [lit., he] continued to ask who this might be.	It came to pass when Jesus was walking towards Jericho that a certain blind man was sitting along the same road begging. The blind man could hear a group of people passing by, so he kept asking who this might be.
Associates of the blind man [lit., they] made known to him [that this is] Jesus of Nazareth passing by. He cried out [to Jesus], saying, "Jesus, Son of David, have compassion for me!"	Associates of the blind man informed him that it was Jesus of Nazareth passing by in front of him. The blind beggar cried out to Jesus, "Jesus, Son of David, have compassion for me!"
Those who were leading in front kept admonishing him so that he would be quiet. But even much more he cried out loudly, "Son of David, have compassion for me!"	There were a number of people who led this procession, and they criticized the blind man, attempting to intimidate him into being quiet. However, instead, he just cried out all the more, saying, "Son of David, have compassion for me!"

A Complete Translation of Luke 18	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Now, Jesus stopped [right there] and commanded the beggar [lit., <i>he</i>] be brought directly to Him. When he came near, Jesus [lit., <i>He</i>] asked him, "What do you keep on wishing [that] I should do?"	Now, Jesus stopped right there and commanded that the beggar be brought directly to Him. As the man came closer to Jesus, He asked him, "What is it that you want Me to do?"
The [beggar] replied, "Lord, that I may receive sight."	The beggar replied, "Lord, I ask that I might see."
Jesus said to him, "Recover [your] sight; your faith has saved you."	Jesus said to him, "Open your eyes and see; your faith has saved you."
And he immediately recovered his sight. Then he followed Jesus [lit., <i>Him</i>], glorifying God. All the people who saw [this] gave praise to God.	He immediately recovered his sight and then chose to follow Jesus, glorifying God as he went. The people there saw what had happened and they gave praise to God for the healing of this man.
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time:

Doctrinal Teachers* Who Have Taught Luke 18			
	Series	Lesson (s)	Passage
	1992 Spiritual Dynamics	#214–215	Luke 18:9–14
R. B. Thieme, Jr.	1985 Ephesians	#1140	Luke 18:9–13
	1991 Israel in Conflict	#257	Luke 18:18–30
	2010 Life of Christ	#863–876	Luke 18:1–17
R. B. Thieme, III	2010 Life of Christ	#861–862	Luke 18:34
	2010 Life of Christ	#867–868	Luke 18:35–40
Grace Notes by Dr. Daniel Hill (edited by Warren Doud)	Book of Luke https://www.gracenotes.info/luke/luke.pdf		Luke 18:1–43
Dr. Peter Pett	Book of Luke https://www.studylight.org/commentaries/eng/pet/luke-18.html		Luke 18:1–43
Dr. Thomas Constable	Book of Luke https://planobiblechapel.org/tcon/notes/pdf/luke.pdf https://www.studylight.org/commentaries/eng/dcc/luke-18.html		Luke 18:1–43

* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and rebound after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his

church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage).

Word Cloud from the Kukis Paraphrase of Luke 18



Word Cloud from Exegesis of Luke 18¹⁹

These two graphics should be very similar; this means that the exegesis of Luke 18 has stayed on topic and has covered the information found in this chapter of the Word of God.

Chapter Outline	Charts, Graphics and Short Doctrines	
Beginning of Document	Verse Navigation	Introduction and Text
First Verse	Chapter Summary	Addendum
www.kukis.org	Exegetical Studies in Luke	

¹⁹ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.