

Luke 19

written and compiled by Gary Kukis

Luke 19:1–48

Jesus and Zacchæus/The 10 Minas/Jesus Enters Jerusalem

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10).

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These exegetical studies are *not* designed for you to read each and every word. For instance, the Hebrew exegesis is put into greyish tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Hebrew tables to sort it all out. The intent is to make this particular study the most complete and most accurate examination of Luke 19 which is available in writing. The idea is to make every phrase, verse and passage understandable and to make correct application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples, their temporal and spiritual leaders, and their armies as

they move across the landscape of the Land of Promise. I hope to provide not only an accurate exegesis of the chapter in view, but to also quote many of the great insights that past commentators have offered us.

Although much of this chapter is based upon narrative from the book of Kings, I will make every attempt possible to provide enough historical information and theological context so that you will have a sufficient background to understand what is going on.

Preface: Jesus comes to the home of Zacchæus for a meal. He gives the parable of the 10 minas. Jesus then enters into Jerusalem on a colt as a king. After this, He weeps over Jerusalem and He cleanses the Temple again.

Bible Summary: Jesus ate with Zacchæus. He told a parable about servants in the kingdom. He rode into Jerusalem on a colt and wept over the city.¹

This should be the most extensive examination of Luke 19 available, where you will be able to examine in depth every word of the original text.

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

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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 and 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)
Angel, Angels, Elect Angels, and Fallen Angels	Angels were living creatures created before man. They also have free will. Those who chose against God (or sinned against God) are fallen angels. They will spend eternity in the Lake of Fire. Those who have never sinned against God and never rebelled against God are the <i>elect angels</i> . We do not know exactly what their future is, apart from them spending eternity with God. See the Angelic Conflict (HTML) (PDF) (WPD).
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).
Canaan, the Land of Promise	Canaan is the land promised by God to Israel on a number of occasions. It is named <i>Canaan</i> after the <i>Canaanites</i> who live there. In modern terms, this would be the land between Egypt and Lebanon (roughly).
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 (<i>rebound</i>), 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).

Definition of Terms	
(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 Church Age is the period of time in history where God works through the body of believers, also known as the church. This age began on the Day of Pentecost, following our Lord’s resurrection and ascension, and continues today. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD). See the doctrine of Dispensations (HTML) (PDF) (WPD).
Client nation	The client nation is a nation where there are a lot of believers and a lot of mature and growing believers. This nation is known for its evangelization, for its Bible teaching, its Bible scholarship, and missionary activity. The government and leaders may or may not be supportive of such activity. However, generally speaking, such activity is allowed within the national entity. It is this activity which preserves such a national entity. Doctrine of the Client Nation (HTML) (PDF) (WPD).
Cycles of Discipline (Stages of National Discipline)	A national entity which is a client nation to God is under both God’s protection and His discipline (much like the individual believer). As a nation moves further and further from God, God may impose disciplinary measures on that nation, which include economic disaster, illness, civil unrest, military defeat, and even invasion which may include a slavery or dispersion of the people. These cycles are found in Lev. 26. Although these warnings are designed for Israel, all client nations to God may face similar downward historical trends. These stages were originally called <i>the five cycles of discipline</i> by R. B. Thieme, Jr. The Five Cycles of Discipline (R. B. Thieme, Jr.) (Ken Ford) (Joe Griffin chart) (Lee Griffith) (Wisdom and Knowledge) (L. G. Merritt).
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 The LORD says to my Lord: "Sit at My right hand, until I make Your enemies Your footstool." 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).
Divine Good	Divine good is that which the believer produces while filled with the Holy Spirit. A mature believer will produce more divine good and more efficiently than an immature believer. See also the Doctrine of Divine Good (L.G. Merritt—West Bank Bible Church) (Grace Bible Church of Baytown) (Maranatha Church).

Definition of Terms	
Divine Operating Assets	Divine operating assets are the things which God gives to the believer in the Church Age at the point of salvation. We have the ability to comprehend with all saints the nature of the plan of God and our place in it. We have the power of God the Holy Spirit (think of this as having power tools as opposed to having regular tools and no strength). We have the ability to grow spiritually and to make a difference in this world with the assets that God has given us. See 40 Grace Gifts Given at Salvation or 60 Grace Gifts Received At the Moment of Salvation .
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.
Hapax Legomenon, hapax legomena	An hapax legomenon [pronounced, <i>HAP-aks li-GOM-uh-non</i> , also, <i>hey-PAKS</i>] (plural: hapax legomena [pronounced: <i>HAP-aks li-GOM-uh-nuh</i> , and <i>hey-PAKS</i>]), is a <i>word or phrase that appears only once in a manuscript, document, or particular area of literature.</i> ²
Jew, Jews, Jewish	Genetically, Jews are those with the genes of Abraham, Isaac, and Jacob. Religiously, those who follow the faith of Abraham (and today, those who follow a distorted version of the faith of Moses). Hebrew is the term used in the Old Testament; Jew/Jewish is used in the New. See Jews, Gentiles and Christians ; Jewish Civilization ; The Jewish Religious Systems ; The Jews and Hellenism ; Jews and Judaism ; and Jews and Gentiles in Bible Times .
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 .
The Law of Moses, The Law	The Mosaic Law (often referred to as <i>the Law</i>) is the Law which God gave orally to Moses, which Moses wrote down. It is found at the beginning of Exodus 20 and continues through the book of Numbers (with some narrative integrated into the text of the Law). The book of Deuteronomy summarizes and reviews much of the Mosaic Law and adds in some additional applications (Deuteronomy is actually a series of sermons given by Moses to the people of Israel—Moses himself wrote these sermons). Often the words <i>the Law</i> refer back to the books specifically written by Moses (Exodus, Leviticus, Numbers and Deuteronomy). See also (the Spokane Bible Church on the Mosaic Law .) (Maranatha Church on the Mosaic Law).

² From <http://dictionary.reference.com/browse/hapax+legomenon> accessed April 24, 2012.

Definition of Terms	
Laws of Divine Establishment	Since the world appears to be made up of mostly unbelievers, God must have some kind of plan for the unbelievers while they are alive. These are called the laws of divine establishment, and they are applicable to both believers and unbelievers. These are the laws which protect the freedom of a nation, and allow for evangelism and for the teaching of the Word of God. See the Laws of Divine Establishment (HTML) (PDF) (WPD).
Mental Attitude Sins	These sins would include arrogance, pride, jealousy, implacability, bitterness, vindictiveness, inordinate ambition and inordinate competition, all motivational sins, and sinful thoughts such as fear, guilt, worry, anger, judging, hatred. See the Doctrine of Mental Attitude Sins (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)
Metonym	A metonym is where one word stands in for another word (or for several words). The headline which reads: <i>California Elects Jerry Brown</i> actually means <i>the voters of California elect Jerry Brown</i> .
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)
Negative Volition	There are three kinds of truth in this world: divine establishment truth; the gospel of Jesus Christ; and Bible doctrine. When you reject any of these, you are exercising negative volition toward what you have rejected. The Laws of Divine Establishment (HTML) (PDF) (WPD). Salvation (HTML) (PDF) (WPD). The Importance of Bible Doctrine (HTML) (PDF) (WPD).
Omniscience (of God); omniscient	Omniscience means that God knows everything—whether past present or future, whether actual or possible. Jesus would have had access to this mark of Deity, but He may never have used it during His life on earth. See Grace Notes Essence of God (HTML) (PDF); Grace Bible Church (Omniscience); Got Questions (Omniscience).
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).

Definition of Terms	
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).
Plan of God , God's Plan	God has a plan for the human race, for Jesus Christ His Son, and for all of those on this planet who believe in Him. Often this plan includes the actions of unbelievers, foreknown by God, but not foreordained. See Grace Notes' Plan of God (HTML —Bolender) (PDF —Bolender); L. G. Merritt (The Plan of God); Joe Griffin (God Exists: Navigating the Web of Truth); Don Samdahl (Summary of the Plan of God); R. B. Thieme, Jr. (The Plan of God).
Portfolio of Invisible Assets , portfolio of spiritual assets	The portfolio of invisible assets is also known as the portfolio of spiritual assets. These are the spiritual assets that we receive as a believer in Jesus Christ. We gain greater access to these benefits as we grow spiritually. For further examination: Wenstrom ; Rickard ; Prep School .
Positive volition	When speaking within the confines of a doctrinal message (be it written or verbal), positive volition is the state of mind for the unbeliever where he is ready to hear the gospel and believe in Jesus Christ. Positive volition is the state of mind of the believer who is interested in hearing the truth and will do whatever is necessary to expose himself (or herself) to the truth.
Priest nation	A priest nation is a nation through which God works. The Word of God will be preserved in a priest nation (and even written in a priest nation); and evangelization will occur both within that priest nation, and men will be sent out to evangelize (like Jonah). See (L. G. Merritt) and (Ron Adema).
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).
Redeem; Redemption	Redemption is the saving work of Christ whereby He purchased our freedom from the slave market of sin by means of His death on the cross. Doctrine of Redemption: (Jack Ballinger) (Ken Reed) (Wenstrom)
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).

Definition of Terms	
The Revealed God (or, the Revealed Lord), the Revealed Member of the Trinity	<p>We do not look within ourselves or do we build up some concept of God based upon our own experiences, but we first understand God as He has revealed Himself. Throughout the lives of the saints who have gone before us, God revealed Himself through the written Word and sometimes through direct contact. Once a foundation is laid, then we can see how God is understood through various experiences in our lives. I often refer to Him as <i>the Revealed God</i>.</p> <p>We do not look within to find God and we do not go out and search for God. He will reveal Himself to us. Those who look to other gods are simply worshiping that which others have defined as <i>God</i>; or, in many cases, they incorporate their own norms and standards into their belief of the God they choose to believe in. Essentially, such a person is making God in his own image.</p>
Scribe, scribes	<p>A scribe is one who transcribes the Law, replacing old and worn out manuscripts with newer ones; or preparing manuscripts for distribution. Scribes also taught the Mosaic Law, and, apparently, with a legalistic bias (Matt. 7:29 17:10 23:2–3). They conspired against Jesus (Matt. 26:3, 57 27:41).</p>
Sin nature	<p>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 Lemmon³) (L. G. Merritt) (The origin of the old sin nature—McLaughlin) (Doctrine of the Old Sin Nature—Makarios—Word document) (Sin Nature)</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 Advance	<p>Spiritual advance is another way to describe <i>growing in grace and knowledge of the Lord Jesus Christ</i> (2Peter 3:18). We grow by keeping short accounts with God insofar as our sinning goes (that is, we often name our sins to God as per 1John 1:9); and by exposing ourselves regularly (daily) to accurate teaching of the Word of God by a well-qualified pastor-teacher, hearing and believing the spiritual principles being taught. See Basic Themes of the Bible; aka The Fundamental Themes of Scripture (HTML) (PDF) (WPD); Living the Christian Life (HTML) (PDF) (WPD); and Christian Mechanics (HTML) (PDF) (WPD).</p>
Spiritual gift; spiritual gifts	<p>Every believer, at the moment of salvation, is given one or more spiritual gifts. Knowledge of these gifts and the exploitation of some comes with spiritual growth. See the Doctrine of Spiritual Gifts (Dr. Grant C. Richison) (Ron Adema) (Ron Snider).</p>

³ You will have to do a search on this page.

Definition of Terms	
Spiritual Life , Spiritual Lives	The spiritual life is the life that God expects us to lead. Fundamental to the spiritual life is rebound (naming your sins to God and being filled with the Spirit) and spiritual growth (learning and believing Bible doctrine). Even though we are commanded to live the spiritual life, this is not an imposition to our lives, but enlightenment and peace of mind. The unbeliever cannot lead a spiritual life. (HTM) (PDF) (The Spiritual Life via the 10 problem solving devices —R. B. Thieme, Jr.) (Walking in the Spirit —Chafer) (Spiritual Metabolism —Robert R. McLaughlin)
Super-quote, Superquote	<p>A super-quote is the result of taking two possibly parallel quotations and coming up with an overall quotation which represents both of them. Let's assume that these two quotations represent the exact same teaching of Jesus: (1) Mark 4:31–32 "It is like a grain of mustard seed, which, when sown on the ground, is the smallest of all the seeds on earth, yet when it is sown it grows up and becomes larger than all the garden plants and puts out large branches, so that the birds of the air can make nests in its shade." (2) Luke 13:19 "It is like a grain of mustard seed that a man took and sowed in his garden, and it grew and became a tree, and the birds of the air made nests in its branches." The super-quote might be: "It is like a grain of mustard seed, that a man took and sowed in his garden; which, when sown on the ground, is the smallest of all the seeds on earth, yet when it is sown it grows up it grew and became a tree, and it becomes larger than all the garden plants and puts out large branches, so that the birds of the air made nests in its branches, in its shade." Being able to make a super-quote does not prove that two passages are identical; just that they could be.</p> <p>It is not necessary to show that two passages of narrative can be made into a super-quote. It is only necessary to show that all of the elements of the passages (including context) can exist simultaneously.</p>
Synagogue; Synagogues	<p>Synagogues are consecrated spaces used for the purpose of prayer, the reading aloud of the Tanakh (the entire Hebrew Bible, including the Torah), the study of the Tanakh, and to assemble and worship.</p> <p>Most believe that synagogues were first formed during the Babylonian captivity (586–537 B.C.). One of the leaders at the end of the Second Temple era, promulgated the idea of creating individual houses of worship in whatever locale Jews found themselves.⁴ It is reasonable to suppose that there were formal and informal gatherings prior to this.</p>
Synoptic Gospels, Synoptics	The synoptic gospels (also called the <i>synoptics</i>) are Matthew, Mark and Luke. These gospels include many of the same stories, often in a similar sequence with similar and sometimes identical wording. They stand in contrast to John, whose content is largely distinct
The Temple	The Temple is a permanent structure as the place of worship of the Revealed God, originally built by Solomon. Both Solomon and the Temple represent the Lord Jesus Christ and His reign in the Millennium. See the Temple, Description and Measurements (Grace Notes); Solomon's Temple (Redeeming Grace); the Temple (Redeeming Grace).
Torah, The	The word <i>torah</i> is a Hebrew word that means <i>law</i> . This word is often applied to the first 5 books of the Bible. Occasionally, it may be used to refer to the entire Old Testament.

⁴ Quoted and paraphrased from [Wikipedia](#); accessed February 10, 2018.

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/>

Some even come from Wikipedia.

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An Introduction to Luke 19

Introduction: Luke 19, like the previous chapters, has several disjoint sections. That is, they likely took place around the same period of time (within the same week or month), but one section has little to do with the next section. Another change is, we are moving further away from Jesus' teaching and returning to more narrative. Throughout the rest of the book of Luke, Jesus will be teaching, but a chapter will not be devoted to His teaching only. Luke 19 is split 50-50 between narrative and teaching.

The first section deals with Jesus and Zacchæus. Zacchæus is very rich tax collector, and we don't know how much of his wealth was ill-gotten. However, at some point, he believed in the Lord and he became a follower of the Lord.

Then we have the parable of the 10 minas, which was predicated upon Jesus coming to Jerusalem, causing many to think the **Kingdom of God** was about to come to pass.

Then Jesus enters into Jerusalem, and there are several incidents which take place at His entry. First, we have the triumphal entry of the Lord, riding a colt, as a reigning king might do. The Lord's **disciples** are jubilant and the **pharisees** are cranky. ("Jesus, control Your disciples," one said to Him.) The second act of Jesus, upon entering Jerusalem, was to cry over the city of Jerusalem (Jesus warns them about what is about to happen). Finally, Jesus enters into the **Temple** (not the *Temple proper*, but into the courtyard), and He throws all of moneychangers out (He did this at the beginning of His ministry).

There are a great many things happening in this chapter and so I included a number of graphics, some of which came from Catholic websites. I make an attempt to cover these chapters as accurately as possible, which certainly leaves out some Catholic doctrine. However, sometimes a graphic helps a person remember what they are studying.

Interestingly enough, I have found many of the Catholic Bibles to be excellent translations (both Old and New Testaments); and very similar to so-called **Jewish** Bibles. For the most part (with the key exception of the New World Bible—the Jehovah Witness translation), most translations are both unique and nondenominational for the most part. That is, I could choose a Bible from any category of translations and teach from that as easily as I teach from the Bible translation which I choose for each book.

...To Jerusalem (the Gospel of Luke) (a graphic); from [Tell the Lord Thank You](#); accessed June 14, 2021.



We continue with many incidents synching up with the other **gospels**:

We have ten incidents in Luke 18–19 which match up with Matthew and Mark.

Harmony of the Gospel Chart for Luke 18–19 (Palmer/Kukis)			
Event	Matthew	Mark	Luke
Jesus blesses little children	19:13-15	10:13-16	18:15-17
Rich young ruler	19:16-26	10:17-27	18:18-27
Disciples reward	19:27-30	10:28-31	18:28-30
Jesus predicts death	20:17-19	10:32-34	18:31-34
Blind men healed near Jericho	20:29-34	10:46-52	18:35-43
Jesus ascends toward Jerusalem	21:1	11:1	19:28
Two disciples get a colt	21:1-7	11:1-7	19:29-35
Triumphal entry into Jerusalem	21:8-11	11:7-10	19:35-38
Second temple cleansing	21:12-13	11:15-17	19:45-46
Jewish leaders seek to destroy Jesus	21:15-16	11:18	19:47-48

As has been noted, the **synoptic gospels** began to synch up again in the middle of Luke 18 (previously, this occurred back in Luke 8 and 9. If you will recall, Luke 8 seemed to be early in the Lord’s ministry, and Luke 9 takes place immediately prior to the Lord coming to Jerusalem (entering Jerusalem takes place in the middle of Luke 19).

Again, the question is, what to do with those 8½ chapters of Luke between Luke 9 and 18—and there are two logical possibilities: (1) All of these events occurred as Jesus walked toward Jerusalem; or (2) Luke had material to record which he could not really fit into a timeline. He knew about the incident, took notes on that incident (perhaps a mental note), but could not really place these events into a timeline. This last approach would be logical for Luke, as he did not observe the events as Matthew and Peter did (Peter appears to be Mark’s primary source for his **gospel**).

From http://www.onthewing.org/user/Gospel_Harmony.pdf accessed February 10, 2023.

A title or one or two sentences which describe Luke 19.

Titles and/or Brief Descriptions of Luke 19 (by Various Commentators)

Study Light Summary: *Jesus visits Zacchaeus, the publican, in Jericho, tells the parable of the pounds, enters Jerusalem in triumph, but weeps in the knowledge of the future fate of the city, and purges the Temple.*⁵

⁵ From <https://www.studyight.org/commentaries/eng/kpc/luke-19.html> accessed May 7, 2023.

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Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

Brief, but insightful observations of Luke 19 (various commentators)

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

Fundamental Questions About Luke 19

Jesus knows that this will be His final trip to Jerusalem. He knows that He will be crucified there, die, and rise up and the 3rd day. Apart from omniscience, how does He know this?

Some of these questions may not make sense unless you have read Luke 19. There are **two translations** at the very end of this chapter if you wanted to do that before proceeding any further in this study.

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It is important to understand what has gone before.

The Prequel of Luke 19

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

The Principals of Luke 19

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 19

Place	Description

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By the Numbers

Item	Date; duration; size; number

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

A Synopsis of Luke 19

Chapter Outline

Charts, Graphics and Short Doctrines

The ESV (capitalized) is used below:

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Outlines and Summaries of Luke 19 (Various Commentators)

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

A Synopsis of Luke 19 from the Summarized Bible

Contents: Conversion of Zaccheus. Parable of the pounds. Triumphal entry. Jesus weeps over Jerusalem. Purification of the temple.

Characters: God, Jesus, Zacchaeus, Abraham, disciples.

Conclusion: The Lord Jesus came from heaven to make possible the bringing of those that are lost to God. Having made this provision, He has gone into a far country to receive for Himself a Kingdom and return in great power. He has endued His followers in the world with advantages and capacities of serving the interests of His church until He returns to receive it, when all shall render account to Him and receive their reward accordingly.

Key Word: Coming King, Luke 19:12, Luke 19:38.

Strong Verses: Luke 19:10, Luke 19:26.

Striking Facts: Luke 19:38. The great honor paid to Christ by multitudes makes the ignominy of His death to appear the greater. He could have influenced all men as easily as those to whom the ass and colt belonged, but the Great Ambassador of heaven knew He was entering Jerusalem to be rejected and crucified according to the divine purpose. The great song of rejoicing will yet be taken up by innumerable multitudes when He returns to receive the Church and set up His Kingdom.

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

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

The Big Picture (Luke 18–21)

Scripture	Text/Commentary
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 Zaccchaeus

The Big Picture (Luke 18–21)

Scripture	Text/Commentary
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
Luke 20E	Jesus Asks, How Does David Call His Son, <i>Lord?</i>
Luke 20F	Jesus Warns About the Scribes
Luke 21A	The Widow's Offering
Luke 21B	Jesus Teaches About the Future times (the Destruction of Jerusalem, the End Times, Wars and Persecutions, Destruction of Jerusalem, Coming of the Son of Man)
Luke 21C	Parable of the Fig Tree
Luke 21D	The Importance of Watching

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Changes—additions and subtractions:

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

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

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

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

I used to include the Shmoop summary with each chapter, but I had the following problems with nearly every summary they provided: (1) the summary was longer than the text of the chapter itself; (2) the summary made an

attempt to be funny and hip, but it came off as irreverent to me; (3) the summary was not really accurate. For those reasons, I just did not see the Shmoop summary as being helpful in any way.

It appears that the Original Aramaic NT is identical to the Lamsa Peshitta. Apparently I have missed this little detail for 18 chapters.

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.

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Zacchæus, a Rich Man, Hosts a Dinner for Jesus

Visual Summary of Luke 19:1–10 (artwork by Steve Thomason); from [Steve Thomason Follow the Cloud](#); accessed June 14, 2021.

Although I do not care of any caricature of Jesus (serious or not), the rest of this cartoon gives a fairly reasonable summary of the first 10 verses.

Zacchæus is in the tree, Jesus is walking by, and then tells him to prepare for Jesus coming to his home. The **religious** types are there, not very happy with Jesus going into the house of a tax collector.



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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:

Kukis mostly literal translation:

And having entered, He was passing through the Jericho. And behold, a man, a name was called Zacchæus and he was a chief tax collector and he [was] wealthy. And he was seeking to see the Jesus who He is. And he was not able from the crowd because of the size, small he was. And running ahead to the front to go up the sycamore tree so that he might see Him, for of that He was about to pass through.

Luke
19:1–4

Jesus [lit., *He*], having entered Jericho, was passing through [it]. There was [lit., *Behold*] a man [whose] name was called Zacchæus—he was a chief tax collector and [he was quite] wealthy. He desired to know who Jesus was [so he went out to see Him]. However, he was unable [to see Him] because of the crowd [and because] he was small in stature. So, running ahead to the front, Zacchæus [lit., *he*] climbed [lit., *went*] up a sycamore tree in order to see Jesus [lit., *Him*], for He was about to pass through [that part of town].

Kukis paraphrase

Jesus had entered into Jericho and was walking through it. A man named Zacchæus heard about this and was very interested (Zacchæus was a wealthy tax collector who had a supervisory position). Zacchæus wanted to know just exactly Who this Jesus was, so he went out to see Him. Unfortunately, the crowd around Jesus was quite large and Zacchæus was a rather short man; therefore he could not even see Him. Then Zacchæus had the idea to run ahead of the group and perch himself up on a sycamore tree, so that he might see Jesus as He walked through that part of town.

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 translation⁶ 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:

⁶ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

Westcott-Hort Text (Greek)	And having entered, He was passing through the Jericho. And behold, a man, a name was called Zacchæus and he was a chief tax collector and he [was] wealthy. And he was seeking to see the Jesus who He is. And he was not able from the crowd because of the size, small he was. And running ahead to the front to go up the sycamore tree so that he might see Him, for of that He was about to pass through.
Complete Apostles' Bible	And having entered, He passed through Jericho. And behold, there was a man named Zacchaeus, and he was a chief tax collector, and this man was rich. And he was trying to see who Jesus was, but could not because of the crowd, for he was of short stature. And running up ahead in front, he went up into a sycamore tree so that he might see Him, because He was about to pass by that way.
Douay-Rheims 1899 (Amer.)	And entering he walked through Jericho. And behold, there was a man named Zacheus, who was the chief of the publicans: and he was rich. And he sought to see Jesus who he was: and he could not for the crowd, because he was low of stature. And running before, he climbed up into a sycamore tree, that he might see him: for he was to pass that way.
Holy Aramaic Scriptures	And when Eshu {Yeshua} entered and passed through Yerikhu {Jericho}, there was a certain gabra {man} whose name was Zakay {Zacchaeus}, an athiyra {a wealthy man}, and he was the Rab Makse {the Tax Collectors Chief}, and he was desiring that he might see who Eshu {Yeshua} was, and was not able to from the crowd, because Zakay was small in his stature. And he ran ahead of Eshu {Yeshua} and climbed a barren fig tree, so that he might see Him, because He likewise was about to pass by.
James Murdock's Syriac NT	And as Jesus entered and passed through Jericho, [there was] a certain man, whose name was Zaccheus, who was rich, and chief of the publicans; and he wished to see Jesus, who he was; and could not, on account of the crowd; because Zaccheus was small in stature. And he ran forward of Jesus, and climbed a wild fig-tree, in order to see him; for he was to pass that way.
Original Aramaic NT ⁷	And when Yeshua entered and passed through Jericho, A certain man was there whose name was Zakkai; he was a rich man and Chief of Tax Collectors, And he wanted to see who Yeshua was and he was not able to from the crowd because Zakkai was small in stature. And he ran before it to Yeshua and he climbed up a bare fig tree to see him because he was going to pass by there.

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 went into Jericho, and when he was going through it,

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

A man, named Zacchaeus, who was the chief tax-farmer, and a man of wealth, Made an attempt to get a view of Jesus, and was not able to do so, because of the people, for he was a small man.

And he went quickly in front of them and got up into a tree to see him, for he was going that way..

Bible in Worldwide English

Jesus came to the city of Jericho and was passing through it.

A man named Zacchaeus was there. He was the head tax collector, and he was a rich man.

He wanted to see who Jesus was but he could not see him because he was a short man and there were many people around him.

So he ran ahead and climbed into a tree to see Jesus, for he was coming that way.

Easy English

Zacchaeus meets Jesus

Jesus went into Jericho and he was walking through the city. There was a man there called Zacchaeus. He was a leader of the men who took taxes from people. He had become very rich. He was trying to see who Jesus was. There was a big crowd there and he was a small man. So he could not see Jesus. He ran on in front of the crowd and he climbed up a tree. He could see Jesus more easily from the tree, because Jesus would walk along that way.

Easy-to-Read Version—2008

Jesus was going through the city of Jericho. In Jericho there was a man named Zacchaeus. He was a wealthy, very important tax collector. He wanted to see who Jesus was. There were many others who wanted to see Jesus too. Zacchaeus was too short to see above the people. So he ran to a place where he knew Jesus would come. Then he climbed a sycamore tree so he could see him.

God's Word™

Jesus was passing through Jericho. A man named Zacchaeus was there. He was the director of tax collectors, and he was rich. He tried to see who Jesus was. But Zacchaeus was a small man, and he couldn't see Jesus because of the crowd. So Zacchaeus ran ahead and climbed a fig tree to see Jesus, who was coming that way. little man

J. B. Phillips

The chief tax-collector is converted to faith in Jesus

Then he went into Jericho and was making his way through it. And here we find a wealthy man called Zacchaeus, a chief collector of taxes, wanting to see what sort of person Jesus was. But the crowd prevented him from doing so, for he was very short. So he ran ahead and climbed up into a sycamore tree to get a view of Jesus as he was heading that way.

The Message

Zacchaeus

Then Jesus entered and walked through Jericho. There was a man there, his name Zacchaeus, the head tax man and quite rich. He wanted desperately to see Jesus, but the crowd was in his way—he was a short man and couldn't see over the crowd. So he ran on ahead and climbed up in a sycamore tree so he could see Jesus when he came by.

NIRV

Zacchaeus the Tax Collector

Jesus entered Jericho and was passing through. A man named Zacchaeus lived there. He was a chief tax collector and was very rich. Zacchaeus wanted to see who Jesus was. But he was a short man. He could not see Jesus because of the crowd. So he ran ahead and climbed a sycamore-fig tree. He wanted to see Jesus, who was coming that way.

New Life Version

The Changed Life of Zacchæus

Jesus went on to the city of Jericho and was passing through it. There was a rich man named Zaccheus. He was a leader of those who gathered taxes. Zaccheus wanted to see Jesus but he could not because so many people were there and he was a short man. He ran ahead and got up into a sycamore tree to see Him. Jesus was going by that way.

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

Casual English Bible⁸

FINAL LEG: JERICHO TO JERUSALEM

HOW TO CONVERT A TAXMAN

Jesus reached the city of Jericho, passing through on his way to Jerusalem. There was a rich man in town: Zacchaeus. He was a leader of the tax collectors.[1] Zacchaeus was trying to get an angle so he could see Jesus, but he wasn't having any luck. The crowd was too big and he was too small—a short man. So he ran ahead of the crowd and quickly climbed up a sycamore-fig[2] tree just as Jesus was about to catch up and pass by.

¹19:2The word describing Zacchaeus is often translated “chief tax collector.” It's unclear what that means because this is the only time the word shows up in the Bible. Some Bible experts speculate that it means he is the one who holds the contract with the Roman Empire to collect the local taxes. Jews would bid for the job of collecting taxes. The best bid got the job. Bidders would guarantee to collect a certain amount of money for the empire. They were allowed a reasonable profit, though ancient documents suggest tax collectors sometimes went a little overboard. The bidder who won the contract could hire a team of taxmen to help him.

²19:4See the footnote for Luke 17:6. The Gospel of Luke is the only book in the New Testament that mentions this tree.

Contemporary English V.

Jesus was going through Jericho, where a man named Zacchaeus lived. He was in charge of collecting taxes and was very rich. Jesus was heading his way, and Zacchaeus wanted to see what he was like. But Zacchaeus was a short man and could not see over the crowd. So he ran ahead and climbed up into a sycamore tree.

The Living Bible

As Jesus was passing through Jericho, a man named Zacchaeus, one of the most influential Jews in the Roman tax-collecting business (and, of course, a very rich man), tried to get a look at Jesus, but he was too short to see over the crowds. So he ran ahead and climbed into a sycamore tree beside the road, to watch from there.

New Berkeley Version
New Living Translation

Jesus and Zacchaeus

Jesus entered Jericho and made his way through the town. There was a man there named Zacchaeus. He was the chief tax collector in the region, and he had become very rich. He tried to get a look at Jesus, but he was too short to see over the crowd. So he ran ahead and climbed a sycamore-fig tree beside the road, for Jesus was going to pass that way.

The Passion Translation

In the city of Jericho there lived a very wealthy man named Zacchaeus, who was the supervisor over all the tax collectors. As Jesus made his way through the city, Zacchaeus was eager to see Jesus. He kept trying to get a look at him, but the crowd around Jesus was massive. Zacchaeus was a very short man and couldn't see over the heads of the people. So he ran on ahead of everyone and climbed up a blossoming fig tree so he could get a glimpse of Jesus as he passed by.

UnfoldingWord Simplified T.

Jesus entered Jericho and was going through the city. There was a man there named Zacchaeus. He was in charge of collecting taxes and was very rich. He wanted to see Jesus but he could not see him over the crowd. He was a very short man and there were many people around Jesus. So he ran further down the road. He climbed a sycamore fig tree so he could see Jesus when he came by.

Williams' New Testament⁹

Then He went into Jericho and was passing through it. Here there was a man named Zaccheus, who was tax-commissioner of the district, and he was a rich man too. Now he was trying to see Jesus to find out who He was, but he could not because of the crowd, as he was so small in stature. So he ran on ahead and

⁸ From <https://www.casualenglishbible.com/>

⁹ William's New Testament - 1937 by Charles B. Williams.

climbed up in a mulberry tree, just to get a glimpse of Him, for Jesus was coming through on that street.

Partially literal and partially paraphrased translations:

American English Bible	Well after that, as [Jesus] was continuing on through Jericho, {Look!} there was a rich man called Zacchaeus (he was the chief tax collector) and he wanted to see just who this Jesus was, but he couldn't because of the crowd, since he was too short. So he ran ahead and climbed a fig-sycamore tree along the street where [Jesus] was walking, so he could see him.
Beck's American Translation Breakthrough Version	And after He went in, He was going through Jericho. And look, a man called by the name Zacchaeus. And he was a head tax collector, and he was rich. And he was looking to see Jesus, who He is. And he was not able to see Him from the crowd because he was little in height. And after he ran ahead to the front, he climbed up on a white mulberry tree so that he might see Him because He was going to be going through that way.
Common English Bible	A rich tax collector Jesus entered Jericho and was passing through town. A man there named Zacchaeus, a ruler among tax collectors, was rich. He was trying to see who Jesus was, but, being a short man, he couldn't because of the crowd. So he ran ahead and climbed up a sycamore tree so he could see Jesus, who was about to pass that way.
A. Campbell's Living Oracles	When Jesus had entered, and was passing through Jericho, behold, a man named Zacchaeus, a rich man, and chief of the publicans, endeavored to see what sort of person he was, but could not for the press, being of a low stature. Therefore, running before, he climbed up into a sycamore, to see him; having observed that he was going that way.
New Advent (Knox) Bible	He had entered Jericho, and was passing through it; and here a rich man named Zacchaeus, the chief publican, was trying to distinguish which was Jesus, but could not do so because of the multitude, being a man of small stature. So he ran on in front, and climbed up into a sycamore tree, to catch sight of him, since he must needs pass that way.
NT for Everyone	The Calling of Zacchaeus They went into Jericho and passed through. There was a man named Zacchaeus, a chief tax-collector, who was very rich. He was trying to see who Jesus was, but, being a small man, he couldn't, because of the crowd. So he ran on ahead, along the route Jesus was going to take, and climbed up into a sycamore tree to see him.
20 th Century New Testament	Jesus entered Jericho and made his way through the town. There was a man there, known by the name of Zacchaeus, who was a commissioner of taxes and a rich man. He tried to see what Jesus was like; but, being short, he was unable to do so because of the crowd. So he ran on ahead and climbed into a mulberry tree, to see Jesus, for he knew that he must pass that way.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	Jesus Visits Zacchaeus He entered Jericho and was passing through. There was a man named Zacchaeus who was a chief tax collector, and he was rich. He was trying to see who Jesus was, but he was not able because of the crowd, since he was a short man. So running ahead, he climbed up a sycamore tree to see Jesus, since he was about to pass that way.
Conservapedia Translation	So Jesus entered into Jericho. There was a man named Zacchaeus, who was the most successful and notorious of Judea's tax collectors, and he was rich. He wanted

Ferrar-Fenton Bible	to see Jesus, but couldn't see over the crowd since he was so short. So he ran ahead, and climbed up into a sycamore tree to see Jesus as He passed that way. Zaccheus the Tax-farmer. Then when He had entered and was passing through Jericho, a man, Zaccheus by name, who was the chief tax-farmer, and was rich, endeavored to see what sort of person Jesus was; but he could not for the crowd, because he was short of stature. Running ahead, however, he climbed a sycamore tree, in order that he might see Him when He passed by.
God's Truth (Tyndale)	And he entered in, and went through Hericho (<i>Jericho</i>). And behold, there was a man named Zacheus, which was a ruler among the Publicans, and was rich also. And he made means to see Jesus, what he should be: and could not for the press, because he was of a low stature. Wherefore he ran before, and climbed up into a wild fig tree, to see him: for he should come that way.
International Standard V	<i>Jesus and Zacchaeus</i> As Jesus [Lit. he] entered Jericho and was passing through it, a man named Zacchaeus appeared. He was a leading tax collector, and a rich one at that! He was trying to see who Jesus was, but he couldn't do so due to the crowd, since he was a short man. So he ran ahead and climbed a sycamore tree to see Jesus, [Lit. him] who was going to pass that way.
NIV, ©2011	Zacchaeus the Tax Collector Jesus entered Jericho and was passing through. A man was there by the name of Zacchaeus; he was a chief tax collector and was wealthy. He wanted to see who Jesus was, but because he was short he could not see over the crowd. So he ran ahead and climbed a sycamore-fig tree to see him, since Jesus was coming that way.
Riverside New Testament	HE entered and was passing through Jericho. In the city there was a man called Zacchaeus, who was chief of the tax collectors and was rich. He was trying to see Jesus — what he was like; but he could not on account of the crowd, for he was short in stature. So running ahead he climbed up into a mulberry tree to see him, for he was going to pass that way.
Weymouth New Testament	So He entered Jericho and was passing through the town. There was a man there called Zacchaeus, who was the local surveyor of taxes, and was wealthy. He was anxious to see what sort of man Jesus was; but he could not because of the crowd, for he was short in stature. So he ran on in front and climbed up a mulberry tree to see Him; for He was about to pass that way.
Wikipedia Bible Project	Jesus entered Jericho and was walking through the town. A man called Zacchaeus was there, a chief tax-collector who was very rich. He was trying to see who Jesus was, but he couldn't because of the crowd and the fact that he was short. So he ran on ahead, and climbed up a sycamore tree to see Jesus, because he was going to come that way.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) ¹⁰	Jesus and Zacchæus <ul style="list-style-type: none"> • When Jesus entered Jericho and passed through the city, a man named Zaccheus lived there. He was a tax collector and a wealthy man. He wanted to see what Jesus was like, but he was a short man and could not see him because of the crowd. So he ran ahead and climbed up a sycamore tree. From there he would be able to see Jesus, who was going to pass that way. The footnote to this first narrative has been placed in the Addendum . And entering, he went through Jericho.
The Heritage Bible	

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

And behold, *there was* a man called by the name of Zacchaeus, and he was a chief tax collector, and he was rich.

And he sought to see Jesus who he is, and absolutely did not have the power because of the crowd, because he was small in height.

And having run ahead, he went up onto a sycamore tree in order to see him, because he was going through that way.

New American Bible (2011) **Zacchaeus the Tax Collector.***

He came to Jericho and intended to pass through the town. Now a man there named Zacchaeus, who was a chief tax collector and also a wealthy man, was seeking to see who Jesus was; but he could not see him because of the crowd, for he was short in stature. So he ran ahead and climbed a sycamore tree in order to see Jesus, who was about to pass that way.

* [19:1–10] The story of the tax collector Zacchaeus is unique to this gospel. While a rich man (Lk 19:2), Zacchaeus provides a contrast to the rich man of Lk 18:18–23 who cannot detach himself from his material possessions to become a follower of Jesus. Zacchaeus, according to Luke, exemplifies the proper attitude toward wealth: he promises to give half of his possessions to the poor (Lk 19:8) and consequently is the recipient of salvation (Lk 19:9–10).

New Catholic Bible

Jesus and Zacchaeus, the Rich Tax Collector.^[a] Jesus entered Jericho and was passing through it. A man there, named Zacchaeus, was a chief tax collector and a rich man. He wanted to see who Jesus was, but since he was short in stature, he could not see him because of the crowd. Therefore, he ran ahead and climbed a sycamore tree in order to catch a glimpse of him for he was going to pass that way.

[a] The lesson is obvious: it is God who saves the rich (see Lk 18:27), because he alone can change the human heart. Zacchaeus's generosity in atoning for the wrongs he has done goes beyond anything the Jewish or the Roman law could require of a judged and condemned thief.

New English Bible–1970

Jesus and Zacchaeus (Jericho)

Entering Jericho he made his way through the city. There was a man there named Zacchaeus; he was superintendent of taxes and very rich. He was eager to see what Jesus looked like; but, being a little man, he could not see him for the crowd. So he ran on ahead and climbed a sycamore-tree in order to see him, for he was to pass that way.

New Jerusalem Bible

He entered Jericho and was going through the town and suddenly a man whose name was Zacchaeus made his appearance; he was one of the senior tax collectors and a wealthy man. He kept trying to see which Jesus was, but he was too short and could not see him for the crowd; so he ran ahead and climbed a sycamore tree to catch a glimpse of Jesus who was to pass that way.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Yeshua entered Yericho and was passing through, when a man named Zakkai appeared who was a chief tax-collector and a wealthy man. He was trying to see who Yeshua was; but, being short, he couldn't, because of the crowd. So he ran on ahead and climbed a fig tree in order to see him, for Yeshua was about to pass that way.

Hebraic Roots Bible

And going in, He passed through Jericho.

And, behold, a man called by name Zaccheus; and he was a chief tax collector, and he was rich.

And he was seeking to see Yahshua, who He is. And he was not able, because of the crowd, and he was little in stature.

And running ahead, he went up onto a sycamore tree, so that he might see Him; for He was going to pass through that way.

- Holy New Covenant Trans. Jesus was going through the city of Jericho. In Jericho there was a man named Zacchaeus. He was a very important, rich tax collector. He wanted to see Jesus, but there were also many other people and Zacchaeus was too short to see over them. So he ran ahead to a place where he knew Jesus would pass. Then he climbed a sycamore-fig tree so that he could see Jesus.
- The Scriptures 2009 And having entered, He was passing through Yeriho.
And see, a man called Zakkai! And he was a chief tax collector, and he was rich, and he was seeking to see who עשוי was, but was unable because of the crowd, for he was small in stature.
And having run ahead, he climbed up into a sycamore tree to see Him, because He was about to pass by.

Weird English, Old English, Anachronistic English Translations:

- Accurate New Testament¹¹ ...and Entering [He] passed the jericho and look! Man {was} [by] name Being Called Zacchaeus and He was Tax Collector (Chief) and He {was} Rich and [He] sought to see the jesus Someone [He] is and not [He] had (ability) {to see him} from the crowd for [in] the stature Little [He] was and Running (Ahead) to the [thing] before [He] ascends to sycamore that [He] may see him for that [He] intended to pass... height
- Awful Scroll Bible And coming-towards, He was going-through Jericho.
And Be Looked!, a man by name being called Zacchæus, and he was a leading-tax~collector, and this one was rich.
And he was seeking to perceive Jesus, who He is, and he was not able, because of the multitude since, he was small in stature.
And running-ahead, from-within-near, he stepped-up into a sycamore tree, in order that, he may perceive Him since, He was meaning to go-through by there.
- Concordant Literal Version And entering, He passed through Jericho."
And lo! a man whose name is called Zaccheus was there, and he was a chief tribute collector, and he was rich."
And he sought to see Jesus, who He is, and was not able because of the throng, for he was little in stature."
And running before in front, he climbed up on a fig mulberry that he may see Him, seeing that He was about to be passing through that way."
- exeGesés companion Bible **SALVATION COMES TO HOUSE OF ZAKKAY**
And Yah Shua enters and passes through Yericho.
And behold, a man by name called Zakkay;
and he is the arch customs agent; and he is rich:
and he seeks to see Yah Shua, who he is;
and cannot because of the multitude because he is little of stature.
And he runs in front,
and ascends into a sycamore to see him:
for he is about to pass through.
- Orthodox Jewish Bible And having entered, Rebbe, Melech HaMoshiach was passing through Jericho. And, hinei, a man by name Zakkai was there and he was a chief moches (tax collector) and he was an oisher (rich man).
And he was seeking to catch a look at Rebbe Melech HaMoshiach and was not able to do so, because of the multitude, and because he was komah (short of stature).
And having run ahead to the front, he climbed up onto an etz (tree), a sycamore, that he might see Rebbe, Melech HaMoshiach, because by that derech (way) he

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

was about to pass by. [MELACHIM ALEF 10:27, DIVREY HAYAMIM ALEF 27:28, YESHAYAH 9:10]

Rotherham's Emphasized B.

**§ 73. Zacchæus, the Rich Tax-collector.
Chapter 19.**

And [having entered] he was passing through Jericho; and lo! a man, by name called Zacchæus, and [he] was a chief tax-collector, and [he] was rich. And he was seeking to see Jesus, what sort of man he was, and could not for the multitude, because [in stature] he was [small]. And [running forward unto the front] he got up a sycamore-tree, c that he might see him; for [by that way] was he about to pass.

Expanded/Embellished Bibles:

The Amplified Bible

Zaccheus Converted

Jesus entered Jericho and was passing through. And there was a man called Zaccheus; he was a chief tax collector [a superintendent to whom others reported], and he was rich. Zaccheus was trying to see who Jesus was, but he could not see because of the crowd [Or from the crowd.], for he was short in stature. So he ran on ahead [of the crowd] and climbed up in a sycamore tree in order to see Him, for He was about to pass through that way.

An Understandable Version

So, Jesus [finally] entered Jericho and was traveling through it. Just then, there appeared a man named Zacchaeus, who was a wealthy, chief tax collector. He was trying to see which one was Jesus, but could not due to the large crowd and [because] he was so short. So, he ran on ahead [of the crowd] and climbed up a mulberry tree [Note: This was a tree that produced a fig-like fruit] in order to see Jesus, who was supposed to pass that way [soon].

The Expanded Bible

Zacchaeus Meets Jesus

Jesus [^L entered and] was going through the city of Jericho. A man was there named Zacchaeus, who was a ·very important [chief; leading] tax collector [^C with oversight over other tax collectors, and so even more hated; see 18:10], and he was wealthy. He ·wanted [was trying] to see who Jesus was, but he was not able because he was too short to see above the crowd. He ran ahead to a place where Jesus ·would come [was about to pass], and he climbed a sycamore tree so he could see him.

Jonathan Mitchell NT

Later, after entering, he continued passing through the midst of Jericho. And then – look, and consider this – an adult man normally being called by the name Zacchaeus [was present]. He was chief tax (or: tribute; customs) collector and contractor [for the district], and [was] a wealthy man. Well, he kept on trying to see who this Jesus is, and yet he was unable – because of the crowd – because he was short (small in size, or, stature). And so, running forward into the [place] ahead [of the crowd], he climbed up on a fig-mulberry (or: sycamore fig) tree so that he could see Him – because He was about to continue passing through that [way].

P. Kretzmann Commentary

Verses 1-4

Zacchaeus the Publican.

Jesus at Jericho:

And Jesus entered and passed through Jericho.

And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich.

And he sought to see Jesus who He was; and could not for the press, because he was little of stature.

And he ran before, and climbed into a sycamore tree to see him; for he was to pass that way.

Kretzmann's [commentary](#) on the first four verses has been placed in the [Addendum](#).

Syndein/Thieme

{Jesus and Zacchaeus}

`And, He {Jesus}, entering, kept on passing through Jericho.

`And, behold {pay attention} {there was} a man with a name called Zacchaeus . . . who was a chief tax collector {architelones} and was rich.

`And he kept on desiring to perceive/'get a look at' who Jesus was . . . and he absolutely could not {ouk} 'see over the crowd' because he kept on being 'a short man'/'of little stature'.

`And, having run up ahead, he climbed up into a sycamore tree to maybe see Him . . . because He {Jesus} was about to pass that way.

Translation for Translators

Zacchaeus changed his way of life after talking with Jesus.*Luke 19:1-10*

Jesus and his disciples entered Jericho and were going through the city. There was a man there named Zacchaeus. He was a chief tax collector, who was rich. He tried to see Jesus, but he was very short, and there was a big crowd of people near Jesus. So he was not able to see him. So he ran further ahead along the road that Jesus was walking on. He climbed a sycamore-fig tree to see Jesus.

The Voice

Jesus enters Jericho and seems only to be passing through. Living in Jericho is a man named Zaccheus. He's the head tax collector and is very rich. He is also very short. He wants to see Jesus as He passes through the center of town, but he can't get a glimpse because the crowd blocks his view. So he runs ahead of the crowd and climbs up into a sycamore tree so he can see Jesus when He passes beneath him.

Bible Translations with a Lot of Footnotes:

Lexham Bible

Jesus and Zacchaeus

And he entered and [*Here "and" is supplied because the previous participle ("entered") has been translated as a finite verb] traveled through Jericho. And there was [Literally "behold"] a man named [Literally "called by name"] Zacchaeus, and he was a chief tax collector, and he was rich. And he was seeking to see Jesus—who he was—and he was not able to as a result of the crowd, because he was short in stature. And he ran on ahead and [*Here "and" is supplied because the previous participle ("ran on") has been translated as a finite verb] climbed up into a sycamore tree so that he could see him, because he was going to go through that way .

NET Bible®

Jesus and Zacchaeus

Jesus¹ entered Jericho² and was passing through it. Now³ a man named Zacchaeus was there; he was a chief tax collector⁴ and was rich. He⁵ was trying to get a look at Jesus,⁶ but being a short man he could not see over the crowd.⁷ So⁸ he ran on ahead and climbed up into a sycamore tree⁹ to see him, because Jesus¹⁰ was going to pass that way.

¹tn Grk "And entering, he passed through"; the referent (Jesus) has been specified in the translation for clarity. Here καί (kai) has not been translated because of differences between Greek and English style.

²map For location see Map5-B2; Map6-E1; Map7-E1; Map8-E3; Map10-A2; Map11-A1.

³tn Grk "And behold." Here καί (kai) has been translated as "now" to indicate the introduction of a new character. The Greek word ἰδοῦ (idou) at the beginning of this statement has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1).

⁴sn This is the one place in the NT the office of chief tax collector is noted. He would organize the other tax collectors and collect healthy commissions (see also the note on the word tax collector in 3:12).

⁵tn Here καί (kai) has not been translated because of differences between Greek and English style.

^{6th} Grk “He was trying to see who Jesus was.”

^{7th} Grk “and he was not able to because of the crowd, for he was short in stature.”

^{8th} Here καί (kai) has been translated as “so” to indicate the implied result of Zacchaeus not being able to see over the crowd.

^{9th} A sycamore tree would have large branches near the ground like an oak tree and would be fairly easy to climb. These trees reach a height of some 50 ft (about 15 m).

^{10th} Grk “that one”; the referent (Jesus) has been specified in the translation for clarity.

The Spoken English NT¹²

Jesus Meets Zacchaeus the Chief Tax Collector

Jesus went into Jericho, and was going through it. Now,^a there was a man called Zacchaeus,^b who was^c a chief tax collector, and he was rich. He kept trying to see who Jesus was, and he couldn't see from the crowd, because he was short. And he ran on ahead and climbed a sycamore tree so that he could see him—Jesus was coming through that way.

a. Lit. “Behold.”

b. Prn. zak-kee-us.

c. Lit. “and he was.”

Wilbur Pickering's New T.

Zacchaeus

He entered and started passing through Jericho.¹ A man named Zacchaeus was there—he was a chief tax collector, and he was wealthy! He was trying to see who Jesus was, but could not because of the crowd, because he was short. And running on ahead he climbed up into a sycamore tree, in order to see Him, since He was about to pass by there.

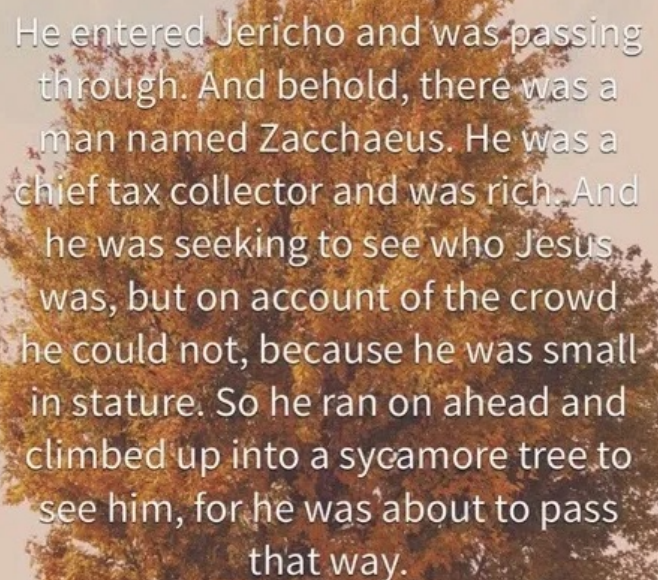
(1) This would be the new Jericho.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation **And having entered, He was passing through Jericho. And look! [There was] a man by name being called Zaccheus, and he was a tax collection superintendent, and he was rich. And he was trying to see Jesus, who He is, and he was not able [to] because of the crowd, for he was small in stature. And having run ahead in front of [the crowd], he went up into a sycamore tree, so that he should see Him, because He was about to be passing {through} by that [way].**

Charles Thomson NT

When Jesus had entered and was passing through Jericho, behold a man named Zaccheus who was chief publican and a wealthy man sought to see Jesus, what sort



He entered Jericho and was passing through. And behold, there was a man named Zacchaeus. He was a chief tax collector and was rich. And he was seeking to see who Jesus was, but on account of the crowd he could not, because he was small in stature. So he ran on ahead and climbed up into a sycamore tree to see him, for he was about to pass that way.

Luke 19:1-4

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

of a person he was, but could not by reason of the crowd; for he was of a low stature. So running before, he climbed a sycamine tree that he might see him, for he was to pass that way.

Luke 19:1–4 (ESV) (a graphic); from **I Have Something to Say**; accessed June 14, 2021.

Far Above All Translation¹³ Then he entered Jericho and went through it. And there was a man by the name of Zacchaeus, and he was a senior tax-collector, and this man was rich, and he was trying to see who Jesus was, but could not for the crowd, because he was short in stature. So he ran on ahead and climbed up a sycamore tree in order to see him, because it was by that way that he was going to cross through.

Legacy Standard Bible

Zaccheus Is Saved

And He entered Jericho and was passing through. And behold, there was a man called by the name of Zaccheus; he was a chief tax collector and he was rich. And Zaccheus was trying to see who Jesus was, and was unable because of the crowd, for he was small in stature. So he ran on before and climbed up into a sycamore [Fig-mulberry] tree in order to see Him, for He was about to pass through that way.

Modern Literal Version 2021

And having entered, he was going through Jericho.

And behold, a man called by *the* name Zacchaeus *was there* and he himself was a chief tax collector and this one was rich.

And he was seeking to see Jesus; who he is, and was not able from the crowd, because he was little in stature.

And having ran ahead before *the crowd*, he ascended *up* upon a sycamore fig tree in-order-that he might see him, because he was about to go through that *way*.

New American Standard B.

New European Version

New Matthew Bible

Of Zaccheus, and of the ten servants to whom the minas were delivered. Christ rides to Jerusalem and weeps over it.

And he entered in and went through Jericho. And there was a man named Zaccheus, who was a chief publican, and was rich also. And he made efforts to see Jesus, who he was. But due to the press of people, he could not, because he was of a low stature. And so he ran ahead and climbed up into a wild fig tree in order to see him, for he would be coming that way.

Niobi Study Bible

Jesus Comes to Zacchaeus' House; Jesus Rides into Jerusalem

And Jesus entered and passed through Jericho. And behold, there was a man named Zacchaeus who was the chief among the publicans, and he was rich. And he sought to see Jesus, who He was, but could not for the press of the crowd, because he was short in stature. And he ran ahead and climbed up into a sycamore tree to see Him, for He was to pass that way.

Revised Young's Lit. Trans.

And having entered, he was passing through Jericho, and lo, a man, by name called Zaccheus, and he was a chief tax-gatherer, and he was rich, and he was seeking to see Jesus, who he is, and was not able for the multitude, because in stature he was small, and having run forward before, he went up on a sycamore, that he may see him, because through that way he was about to pass by.

The gist of this passage:

Zacchæus, a wealthy tax collector, wanted to see Jesus, but he was too short to see over the crowd that was with the Lord. He determined where the Lord would be walking, and he climbed up a sycamore tree in order to wait for Him.

1-4

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

Luke 19:1			
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
eiserchomai (εἰσερχομαι) [pronounced <i>ice-ER-khom-ahēe</i>]	<i>entering [in]; going in [through]; coming in [through]</i>	masculine singular, aorist active participle; nominative case	Strong's #1525
dierchomai (διέρχομαι) [pronounced <i>dee-AIR-khom-mai</i>]	<i>to go through, pass through; to go, walk, journey, pass through a place; to travel the road which leads through a place, go, pass, travel through a region; to go abroad</i>	3 rd person singular, imperfect (deponent) middle/passive indicative	Strong's #1330
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)
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: Jesus [lit., He], having entered Jericho, was passing through [it].

Jesus has been walking, with many followers, stopping at a variety of places, as he is going toward Jerusalem. He is apparently traveling along the river stretching between the two great bodies of water in Israel. This means that much of His trip would have been moving eastward.

Luke 19:1 Jesus [lit., He], having entered Jericho, was passing through [it]. (Kukis mostly literal translation)

Luke 19:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
idou (ἰδοῦ) [pronounced <i>ih-DOO</i>]	<i>behold, lo; listen, listen up, focus on this, get this, look, look here; see [here]; take note</i>	demonstrative singular particle; interjection; 2 nd person singular, aorist active imperative	Strong's #2400 (a special case of #1492)
anēr (ἄνθρωπος) [pronounced <i>ah-NAIR</i>]	<i>man, male; adult male; husband, betrothed; [a group of] men and women [generic use]</i>	masculine singular noun; nominative case	Strong's #435
onoma (ὄνομα, ατος, τό) [pronounced <i>OHN-oh-mah</i>]	<i>name, title, character, reputation; person</i>	neuter singular noun; dative, locative or instrumental case	Strong's #3686

Luke 19:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaleô (καλέω) [pronounced kal-EH-oh]	active: <i>called; calling aloud, uttering in a loud voice; invited</i> ; passive: <i>being called, receiving a call</i>	feminine singular, present passive participle, nominative case	Strong's #2564
Zakchaïos (Ζακχαῖος) [pronounced dzak-CHAH-ee-yos]	<i>pure</i> (from the Hebrew); transliterated, <i>Zacchæus, Zacchaius, Zaccheus</i>	proper masculine singular noun; taken from the Hebrew; nominative case	Strong's #2195

Translation: *There was [lit., Behold] a man [whose] name was called Zacchæus—...*

Interestingly enough, after 3+ years of a public ministry, not everyone had seen Jesus or met Him. Not everyone had an opinion about Him.

An example of this is a man named Zacchæus. He was very eager to see Jesus, but he does not appear to have an opinion of Him yet.

Luke 19:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
autos (αὐτός) [pronounced ow-TOSS]	<i>he; same; this</i>	3 rd person masculine singular personal pronoun; nominative case	Strong's #846
ἐν (ἐν) [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)
architelônēs (ἀρχιτελώνης) [pronounced ar-khee-tel-OH-nace]	<i>head tax collector, principle tax-gatherer, chief among the publicans</i>	masculine noun, nominative case	Strong's #754

Translation: *...he was a chief tax collector...*

Zacchæus was a chief tax collector, suggesting that he had worked in this field for a considerable amount of time and possibly did some supervising.

Luke 19:2c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532

Luke 19:2c			
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
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

Translation: ...and [he was quite] wealthy.

Zacchæus had accumulated a great deal of wealth during this time.

We are not given any indication whether some of his wealth was ill-gotten or if it was all legitimate.

We know that there was a close association between Jesus and at least two wealthy men: Zacchæus and Joseph of Aramathia. As far as we know, Jesus never told either man to give away all or most of their wealth.

Luke 19:2 **There was** [lit., *Behold*] **a man** [whose] **name was called Zacchæus—he was a chief tax collector and [he was quite] wealthy.** (Kukis mostly literal translation)

Luke 19:3a			
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
zêteô (ζητέω) [pronounced zay-TEH- oh]	<i>to seek after [to find], to look for; to seek by thinking [reasoning, inquiring]; to seek for, to aim at, to strive after; to require [demand]; to crave, to desire from someone</i>	3 rd person singular, imperfect active indicative	Strong's #2212
eidô (εἶδω) [pronounced Ī-doh]	<i>to see, to perceive, to discern, to know</i>	aoist active infinitive	Strong's #1492
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
lêsous (Ἰησοῦς) [pronounced ee-ay- SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, accusative case	Strong's #2424
tís (τίς) [pronounced tihç]	<i>who, what [one], which, how; whether, why</i>	masculine singular interrogative pronoun; nominative case	Strong's #5101

Luke 19:3a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
esti (ἐστί) [pronounced <i>ehs-TEE</i>] or estin (ἐστίν) [pronounced <i>ehs-TIN</i>]	<i>is, are, to be</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)

Translation: He desired to know who Jesus was [so he went out to see Him].

Zacchæus wanted to know Who Jesus was. He wanted to meet Him; he wanted to observe Him, he had heard stories, but he wanted to see the Lord with his own eyes.

Many people spoke about the Lord, both good and bad. When someone is spoken of as both the **Messiah** and a charlatan, it certainly would interest people who had not formed an opinion yet.

Luke 19:3b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, also, even, along with, so, then, too, both, but, for, if, indeed, likewise, moreover, or, that, therefore, when, while, yea, yet; and so; so that</i>	conjunction; a primary particle, having a copulative and sometimes also a cumulative force	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
dunamai (δύναμαι) [pronounced <i>DOO-nam-ahēe</i>]	<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
With the negative, this means, <i>unable to do, without the power to do, lacking the capability to act.</i>			
ἀπό (ἀπό) [pronounced <i>aw-PO</i>]	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
Zodhiates: apo means the going forth or preceding of one object from another; or it indicates the separation of a person or an object from another person or an object with which it was formerly united but is now separated. Thieme and Zodhiates describe apo as being from the ultimate [secondary, mediate] source [origin] of. This barely scratches the surface of this preposition, as Zodhiates devotes nearly 5 pages to it.			
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
ochlos (ὄχλος) [pronounced <i>OKH-loss</i>]	<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

Translation: However, he was unable [to see Him] because of the crowd...

Although we are never given any numbers, it appears that there may have been 100 or more people traveling with the Lord. And many others from Jericho began to gather around Him (also as interested as Zacchæus was).

Zacchæus wanted to see the Lord, but it is clear that there were too many people for him to even get a look.

Luke 19:3c			
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
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
hêlikia (ἡλικία) [pronounced hay-lik-EE-ah]	<i>maturity (in years or size); age, stature</i>	feminine singular noun; dative, locative or instrumental case	Strong's #2244
Thayer definitions: 1) age, time of life; 1a) age, term or length of life; 1b) adult age, maturity; 1c) suitable age for anything; 1d) metaphorically of an attained state fit for a thing; 2) stature, i.e in height and comeliness of stature.			
micros/mikroteros (μικρός/μικρότερος) [pronounced mik-ROSS, mik-ROT-er-os]	<i>small (in size, quantity, number or dignity); least, less, little</i>	masculine singular comparative adjective; nominative case	Strong's #3398
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)

Translation: ...[and because] he was small in stature.

Also, it turns out that Zacchæus was a smaller man. So he could not see over the crowd of people.

Luke 19:3 He desired to know who Jesus was [so he went out to see Him]. However, he was unable [to see Him] because of the crowd [and because] he was small in stature. (Kukis mostly literal translation)

Luke 19:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
protrechō (προτρέχω) [pronounced prot-REHKH-oh]	<i>running ahead, running forward, outstripping, preceding, outrunning</i>	masculine singular, aorist active participle, nominative case	Strong's #4390

Luke 19:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
emprosthēn (ἔμπροσθεν) [pronounced EM-pross-thehn]	<i>in front, ahead, toward the front; forward</i>	adverb (also used as a preposition)	Strong's #1715
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>	3 rd person singular, aorist active indicative	Strong's #305
epí (ἐπί) [pronounced eh-PEE]	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
sukomōraía (συκομωραία) [pronounced soo-kom-oh-RAH-yah]	<i>fig tree, mulberry tree, sycamore tree</i>	feminine singular noun, accusative case	Strong's #4809
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
eidō (εἶδω) [pronounced Ī-doh]	<i>to see, to perceive, to discern, to know</i>	3 rd person singular, aorist active subjunctive	Strong's #1492
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: So, running ahead to the front, Zacchæus [lit., he] climbed [lit., went] up a sycamore tree in order to see Jesus [lit., Him],...

Zacchæus was a smart man and able to think on his feet. He had an idea where Jesus was going, knew that there was a tall tree there that he could climb, so he went that way. He would get a bird's eye view from there.

Luke 19:4b			
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
ekeinês (ἐκείνης) [pronounced ehk-EI-nace]	<i>of her [it], her, hers, its; from her [it]</i>	3 rd person feminine singular pronoun or remote demonstrative; genitive/ablative case	Strong's #1565
mellô (μέλλω) [pronounced MEHL-ow]	<i>to be about to, to do, to intend, to come; to suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation), will, would</i>	3 rd person singular, imperfect active indicative	Strong's #3195
dierchomai (διέρχομαι) [pronounced dee-AIR-khom-mai]	<i>to go through, pass through; to go, walk, journey, pass through a place; to travel the road which leads through a place, go, pass, travel through a region; to go abroad</i>	present (deponent) middle/passive infinitive	Strong's #1330

Translation: ...for He was about to pass through [that part of town].

Zacchæus guessed where Jesus would go next, and planned his move to be there, and with a good seat, so to speak.

Luke 19:4 So, running ahead to the front, Zacchæus [lit., he] climbed [lit., went] up a sycamore tree in order to see Jesus [lit., Him], for He was about to pass through [that part of town]. (Kukis mostly literal translation)

Zacchæus in the Sycamore Awaiting the Passage of Jesus (by James Tissot); from the [Brooklyn Museum](#); accessed June 13, 2021.

This is one of the few pieces of art which has a full background revealed at the link provided.

Luke 19:1–4 Jesus [lit., He], having entered Jericho, was passing through [it]. There was [lit., Behold] a man [whose] name was called Zacchæus—he was a chief tax collector and [he was quite] wealthy. He desired to know who Jesus was [so he went out to see Him]. However, he was unable [to see Him] because of the crowd [and because] he was small in stature. So, running ahead to the front, Zacchæus [lit., he] climbed [lit., went] up a sycamore tree in order to see Jesus [lit., Him], for He was about to pass through [that part of town]. (Kukis mostly literal translation)



Zacchaeus' sycamore fig in Jericho (a photo) from [Wikipedia](#); accessed June 13, 2021.

Attribution to the author: By Bonio - Own work, CC BY-SA 3.0, (I assume that he is the photographer).

So that there is no confusion, this is certainly not the tree that Zacchæus climbed up. That tree is likely long gone. But someone decided to name this tree, put a plaque up, or whatever and now it is a *holy site*.

About all we can really say is that this is a tree near the site where Jericho used to be.

When it comes to the length of life such a tree can live, I saw estimates everywhere from 250 years to 2000 years. Perhaps the person who said 2000 years was familiar with this tree here.

Luke 19:1–4 Jesus had entered into Jericho and was walking through it. A man named Zacchæus heard about this and was very interested (Zacchæus was a wealthy tax collector who had a supervisory position). Zacchæus wanted to know just exactly Who this Jesus was, so he went out to see Him. Unfortunately, the crowd around Jesus was quite large and Zacchæus was a rather short man; therefore he could not even see Him. Then Zacchæus had the idea to run ahead of the group and perch himself up on a sycamore tree, so that he might see Jesus as He walked through that part of town. (Kukis paraphrase)



And when He had come to the place, looking up, the Jesus said face to face with him, “Zacchæus, having made haste, get down, for today, in the house of yours, it is necessary for Me to remain.”

Luke
19:5

When Jesus [lit., He] came to the place [where the tree was], having looked up, He saw him and He [lit., Jesus] said directly to him, “Zacchæus, having moved quickly [to get up that tree], get down, for today, in your home, it is necessary for Me to lodge.”

When Jesus came to the place where Zacchæus was waiting for Him up in the tree, He looked up at him and then said directly to him, “Zacchæus, I see that you moved quickly to get up there, but now I want you to get down, because it is imperative that I lodge at your home today.”

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) And when He had come to the place, looking up, the Jesus said face to face with him, “Zacchæus, having made haste, get down, for today, in the house of yours, it is necessary for Me to remain.”
- Complete Apostles’ Bible And when He came upon that place, Jesus looked up and saw him, and said to him, "Zacchaeus, hurry and come down, for today I must stay in your house."
- Douay-Rheims 1899 (Amer.) And when Jesus was come to the place, looking up, he saw him and said to him: Zacheus, make haste and come down: for this day I must abide in thy house.

Holy Aramaic Scriptures	And when He came unto that place, Eshu {Yeshua} saw him and said unto him, 'Hurry! Come down Zakay {Zacchaeus}, for, it is fitting that today I should be in your house!'
James Murdock's Syriac NT	And when Jesus came to the place, he saw him, and said to him: Make haste and come down, Zaccheus; for I must be at thy house to-day.
Original Aramaic NT	And when he came to that place, Yeshua saw him and said to him, "Hasten, come down, Zakkai, for today I must stay at your house."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And when Jesus came to the place, looking up, he said to him, Zacchaeus, be quick and come down, for I am coming to your house today.
Bible in Worldwide English	When Jesus came to the tree, he looked up. He said, Zacchaeus, come down right now. I must stay at your house today.
Easy English	When Jesus came to the tree, he looked up at Zacchaeus. He said to him, 'Zacchaeus, come down quickly. Today I must stay in your home.'
Easy-to-Read Version—2008	When Jesus came to where Zacchaeus was, he looked up and saw him in the tree. Jesus said, "Zacchaeus, hurry! Come down! I must stay at your house today."
J. B. Phillips	When Jesus reached the spot, he looked up and saw the man and said, "Zacchaeus, hurry up and come down. I must be your guest today."
<i>The Message</i>	When Jesus got to the tree, he looked up and said, "Zacchaeus, hurry down. Today is my day to be a guest in your home."
NIRV	Jesus reached the spot where Zacchaeus was. He looked up and said, "Zacchaeus, come down at once. I must stay at your house today."
New Simplified Bible	When Jesus came to the place he looked up at Zacchaeus and said: »Come down quickly for today I must visit your home.«

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

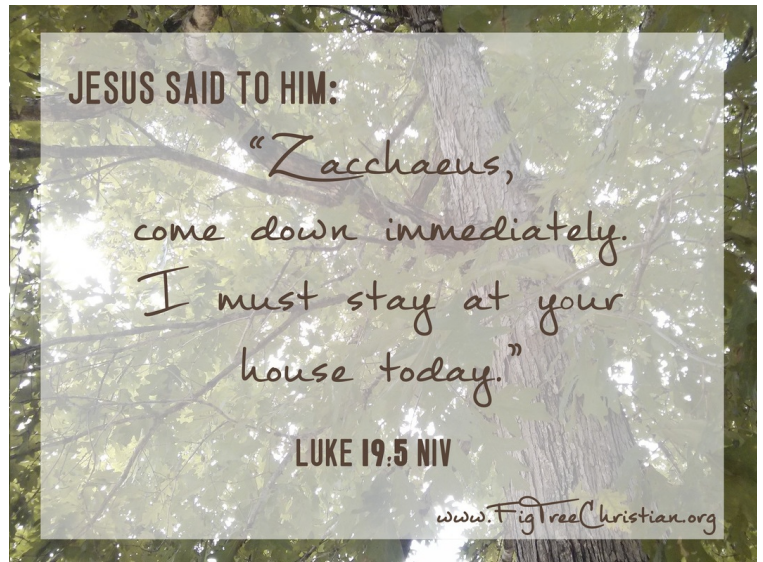
Casual English Bible	When Jesus came to the tree, he looked up and said, "Zacchaeus, hurry up and get down here. I need to stay at your house today."
Contemporary English V.	When Jesus got there, he looked up and said, "Zacchaeus, hurry down! I want to stay with you today."
The Living Bible	When Jesus came by, he looked up at Zacchaeus and called him by name! "Zacchaeus!" he said. "Quick! Come down! For I am going to be a guest in your home today!"
New Berkeley Version	.
The Passion Translation	When Jesus got to that place, he looked up into the tree and said, "Zacchaeus, hurry on down, for I am appointed to stay at your house today!"
UnfoldingWord Simplified T.	When Jesus got there, he looked up and said to him, "Zacchaeus, come down quickly, I have to stay at your house tonight!"

Partially literal and partially paraphrased translations:

American English Bible	Then when Jesus reached that spot, he looked up and said: 'ZacChaeUs, hurry and get down from there, because I'll be staying at your house today.'
Beck's American Translation	.
Breakthrough Version	.
20 th Century New Testament	When Jesus came to the place, he looked up and said to him: "Zacchaeus, be quick and come down, for I must stop at your house to-day."

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	When Jesus passed by, He looked up and saw him, and said, "Zacchaeus, get down from there, quickly! I am going to stay at your place tonight."
Free Bible Version	When Jesus got there, he looked up and said, come down quickly! I need to stay at your house today."
God's Truth (Tyndale)	And when Jesus came to the place, he looked up, and saw him, and said unto him: Zache, come down at once, for today I must abide at your house.
International Standard V	When Jesus came to the tree, [Lit. to the place] he looked up and said, Zacchaeus, hurry and come down! I must stay at your house today.



Luke 19:5 (NIV) (a graphic); from [Fig Tree Christian](http://www.FigTreeChristian.org); accessed June 14, 2021.

The Spoken English NT	When Jesus came to the place, he looked up. He said to him, "Zacchaeus, hurry and come down. Because I have to stay at your house today.
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Catholic Bibles (those having the imprimatur):

The Heritage Bible	And as he came upon the place, looking up, Jesus saw him, and said to him, Zacchaeus, hurry; come down, because today it is necessary for me to stay at your house.
New Jerusalem Bible	When Jesus reached the spot he looked up and spoke to him, 'Zacchaeus, come down. Hurry, because I am to stay at your house today.'
Revised English Bible–1989	When Jesus came to the place, he looked up and said, "Zacchaeus, be quick and come down, for I must stay at your house today."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	When he came to the place, he looked up and said to him, "Zakkai! Hurry! Come down, because I have to stay at your house today!"
Hebraic Roots Bible	And as He came to the place, looking up, Yahshua saw him, and said to him, Zaccheus, hurry, come down, for today I must stay in your house.
Holy New Covenant Trans.	When Jesus came to that spot, he looked up. Jesus said to him, "Zacchaeus, hurry! Come down! I must stay at your house today!"
The Scriptures 2009	And as עשוהי came to the place, He looked up and saw him, and said to him, "Zakkai, hurry and come down, for I have to stay at your house today."

Weird English, ©lde English, Anachronistic English Translations:

Accurate New Testament	...and as [He] comes to the place Seeing {him} The Jesus says to him Zacchaeus Rushing descend! today for in the house [of] you is (necessary) me to stay...
Awful Scroll Bible	And as Jesus came to the place, looking-up, He perceived him, and said, with respects to him, "Zacchæus, making haste, be stepped-down, for this-day, I necessitate to abide from-within your house."
Concordant Literal Version	And as He came to the place, looking up, Jesus perceived him and said to him, "Zaccheus! Hurry! Descend, for today I must remain in your house."
exeGesés companion Bible	And as Yah Shua comes to the place, he looks, and sees him, and says to him, Zakkay, hasten, and descend; for today I must abide at your house.
Orthodox Jewish Bible	And as he came to the place, having looked up, Rebbe Melech HaMoshiach said to him, Zakkai, hurry and come down, for hayom (today) in your bais (house) it is necessary for me to remain.
Rotherham's Emphasized B.	And <as he came up to the place> looking up Jesus said unto him— Zacchæus! make haste, and come down; For to-day in thy house I must needs abide.

Expanded/Embellished Bibles:

An Understandable Version	And when Jesus came to the tree, He said to him, "Zacchaeus, hurry and come down [from that tree], for I need to stay at your house today."
The Expanded Bible	When Jesus came to that place, he looked up and said to him, "Zacchaeus, hurry and come down! [For; Because] I must stay at your house today."
Jonathan Mitchell NT	Then as He came upon the place, upon looking up Jesus said to him, "Zacchaeus, while hurrying, climb down at once, for it is necessary for Me to stay at your house today."
P. Kretzmann Commentary	Verses 5-7 The call of the Lord: And when Jesus came to the place, He looked up and saw him, and said unto him, Zacchaeus, make haste and come down; for today I must abide at thy house.
Syndein/Thieme	``And Jesus, having come to that place, looking . . . seeing him . . . and said face to face with him, "Zacchaeus, come down quickly {an order}, because I must stay at your house today."
Translation for Translators	When Jesus got there, he looked up and said to him, "Zacchaeus, come down quickly, because <i>God wants</i> me to go <i>with you(sg)</i> to your house and stay there <i>tonight</i> !"
The Voice	Jesus comes along and looks up into the tree[,and there He sees Zaccheus]. [The earliest manuscripts omit this portion.] ¹⁴ Jesus: Zaccheus, hurry down from that tree because I need to stay at your house tonight.

Bible Translations with Many Footnotes:

Lexham Bible	And when he came to the place, Jesus looked up and [*Here "and " is supplied because the previous participle ("looked up") has been translated as a finite verb] said to him, "Zacchaeus, come down quickly, because it is necessary for me to stay at your house today!"
NET Bible®	And when Jesus came to that place, he looked up ¹¹ and said to him, "Zacchaeus, come down quickly, ¹² because I must ¹³ stay at your house today." ¹⁴ ^{11tc} Most mss (A [D] W [Ψ] Ë ¹³ 33 ^{vid} L ₁ latt) read "Jesus looking up, saw him and said." The words "saw him and" are not in κ B L T Θ Ë ¹ 579 1241 2542 pc co. Both the

¹⁴ Although this seems like a determining factor, it is not necessarily. An earlier manuscript may be of inferior quality if it comes from an inferior family of manuscripts (by *inferior*, I mean that it is less accurate).

testimony for the omission and the natural tendency toward scribal expansion argue for the shorter reading here.

^{12tn} Grk “hastening, come down.” σπεύσας (speusa”) has been translated as a participle of manner.

^{13sn} I must stay. Jesus revealed the necessity of his associating with people like Zacchaeus (5:31-32). This act of fellowship indicated acceptance.

^{14sn} On today here and in v. 9, see the note on today in 2:11.

Wilbur Pickering’s New T.

And when Jesus came to the place, He looked up and saw him, and said to him, “Zacchaeus, come down quickly, because today I must stay at your house”²
(2) Jesus called him by name. How did He know that? Might that have contributed to the man’s conversion?

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	And as Jesus came up to the place, having looked up, He saw him and said to him, "Zaccheus, having hurried, come down, for it is necessary [for] Me to stay in your house today."
Berean Literal Bible	And as He came to the place, Jesus having looked up, said to him, "Zacchaeus, having hurried, come down, for it behooves Me to stay in your house today."
Charles Thomson NT	And when Jesus came to the place, he looked up, and saw him, and said to him, Zaccheus, make haste down, for I must stop today at thy house.
Modern Literal Version 2020	And as he came to the place, Jesus looked up and saw him, and said to him, Zacchaeus, after you have hurried, come-down; for* it is essential for me to abide in your house today.
New European Version	.
New King James Version	And when Jesus came to the place, He looked up and saw him [NU omits <i>and saw him</i>], and said to him, "Zacchaeus, make haste [<i>hurry</i>] and come down, for today I must stay at your house."
NT (Variant Readings)	And when Jesus came to the place, he looked up, [and saw him], and said unto him, Zacchaeus, make haste, and come down; for today I must abide at thy house.
Revised Young's Lit. Trans.	And as Jesus came up to the place, having looked up, he saw him, and said unto him, 'Zaccheus, having hastened, come down, for to-day in your house it is necessary for me to remain;'...

The gist of this passage: Jesus comes to the place where Zacchæus is, and he tells him, “Quickly come down, because I must stay at your home.”

Luke 19:5a			
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
ὡς (ὡς) [pronounced hohç]	like, as; how; about; in such a way; even as	comparative particle, adverb	Strong’s #5613
With the aorist, this can mean <i>when, after</i> ; with the present and imperfect, it can mean <i>while, when; as long as</i> ; with the subjunctive, it can mean <i>when, as soon as</i> .			
έρchomai (έρχομαι) [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, aorist active indicative	Strong’s #2064

Luke 19:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπί (ἐπί) [pronounced eh-PEE]	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
τον (τόν) [pronounced tahn]; also το (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
τοπος (τόπος) [pronounced TOP-oss]	<i>room, place, space; an inhabited place [a city, village]; a location</i>	masculine singular noun; accusative case	Strong's #5117

Translation: *When Jesus [lit., He] came to the place [where the tree was],...*

Jesus can see very well, and He could see Zacchæus, from a distance, climbing up a tree along the route where he is. Obviously, this would have been a rather quizzical thing for Jesus to see.

It probably took Jesus about 2 seconds to figure out what was happening. It is my guess that Jesus saw Zacchæus get up into this tree from afar. Therefore, He knew when to look up at him.

Luke 19:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἀναβλέπω (ἀναβλέπω) [pronounced an-ab-LEP-oh]	<i>looking up; recovering (lost) sight, receiving sight; looking again</i>	masculine singular, aorist active participle, nominative case	Strong's #308
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
The definite article is in brackets in the Westcott Hort text. Perhaps their point is, this word is never literally translated into English? The definite article is found in the Robinson-Pierpont Greek text and in the Scrivener Textus Receptus.			
Ἰησοῦς (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, nominative case	Strong's #2424
The next 3 words are found in the Scrivener Textus Receptus and in the Robinson/Pierpont Byzantine text, but not in the Westcott Hort text.			
εἶδω (εἶδω) [pronounced Ī-doh]	<i>to see, to perceive, to discern, to know</i>	3 rd person singular, aorist active indicative	Strong's #1492

Luke 19:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
auton (αὐτόν) [pronounced ow-TAHN]	him, to him, towards him; same	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but	conjunction	Strong's #2532
εἶπὼ (ἔπρω) [pronounced EHP-oh]	to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell	3 rd person singular, aorist active indicative	Strong's #2036
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: ...having looked up, He saw him and He [lit., Jesus] said directly to him,

So Jesus is there, where Zacchæus climbed up a tree, and now he is overhead. At that point, Jesus looks up at this guy and speaks directly to him.

Luke 19:5c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Zakchaïos (Ζακχαῖος) [pronounced dzak-CHAH-ee-yos]	pure (from the Hebrew); transliterated, Zacchæus, Zacchaios, Zaccheus	proper masculine singular noun; taken from the Hebrew; vocative	Strong's #2195
speudô (σπεύδω) [pronounced SPYOO'-doh]	[those] making haste; [the ones] urging on (diligently or earnestly); by implication to await eagerly	masculine singular, aorist active participle; nominative case	Strong's #4692
katabainô (καταβαίνω) [pronounced kat-ab-ah'ee-no]	descend (literally or figuratively); come (get, go, step) down, fall (down)	2 nd person singular, aorist active imperative	Strong's #2597

Translation: "Zacchæus, having moved quickly [to getup that tree], get down,...

Based upon the first four verses, it did not appear that Zacchæus knew the Lord personally; therefore, Jesus would not have known his name based upon a previous contact. However, Jesus looks up at him and calls him by name.

Personally, I do not believe that Jesus accessed His **omniscience** at any point during this event (I don't know that Jesus accessed His Deity at all during His public ministry; and possibly never during His physical existence). He

likely saw Zacchæus climb up a tree (which would have caught the attention of any observant person), and then Jesus would have asked those around him, “So, who exactly is that guy over there who is up in that tree?” Obviously, no one in the group who was originally following Him would have known, but there were some people walking along with Jesus, and one of them heard the question (perhaps repeated), and he says, “That’s Zacchæus. He is the head of the tax collectors in this region and he is very wealthy. He owns a really nice house in the expensive section of town.”

So, by the time Jesus is right there underneath the tree where Zacchæus is, Jesus knows a number of things about him. Jesus has also sized up the situation, and understands why he is up in the tree. He knows the Zacchæus is on positive signals towards Him.

Therefore, Jesus looks up at him and says, “I know you moved quickly to get up that tree. But now, I need you to come down.”

Luke 19:5d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
sêmeron (σήμερον) [pronounced SAY-mer-on]	<i>today; this (very) day); what has happened today</i>	adverb	Strong’s #4594
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
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong’s #1722
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
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, dative, locative or instrumental case	Strong’s #3624
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong’s #4771 (genitive is given Strong’s #4675)
deí (δεῖ) [pronounced digh]	<i>to need, to be necessary, to have need of, a need which is inevitable in the nature of things</i>	3 rd person singular, present impersonal active indicative	Strong’s #1163

This verb can be used impersonally, as in: *it is (was, etc.) necessary, it is right and proper that.*

Luke 19:5d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
me (μέ) [pronounced <i>meh</i>]	<i>I, me, my, mine</i>	1 st person personal pronoun; accusative case	Strong's #3165; a shorter (and probably original) form of #1691
ménō (μένω) [pronounced <i>MEH-noh</i>]	<i>to remain, to abide, to dwell, to live, to lodge</i>	aoist active infinitive	Strong's #3306

Translation: ...for today, in your home, it is necessary for Me to lodge.”

Jesus understands that Zacchæus is where he is out of **positive volition**. As I have mentioned before, Jesus is very intelligent and perceptive. He can read people. That is, Jesus can look someone in the face, and, in a second or two, have an idea what that person is thinking. I don't mean that Jesus can read Zacchæus's mind, but that He knows Z is interested in Him.

It is also time for Jesus and His followers to take a rest. Jesus knows that He can impose upon Him for this favor. Obviously, Zacchæus could have said *no*, but already, Jesus was a celebrity to him, and someone that Zacchæus would like to meet.

Illustration: When someone you are interested in (most of us might think of a movie star or a sport star, at this point), and we just happen to meet that person by chance, and they looked at us, spoke to us by name, and said, “Look, I need a meal and a place to sleep tonite,” we would be taken aback, but, as soon as we got our bearings, we would say, “Sure, yes, by all means.”

What I have explained in this verse is that there was no need for Jesus to access His omniscience in order to do what He did here. Some might think this a parlor trick of sorts, but Jesus simply picked up on an interesting situation and ran with it.

Luke 19:5 *When Jesus [lit., He] came to the place [where the tree was], having looked up, He saw him and He [lit., Jesus] said directly to him, “Zacchæus, having moved quickly [to get up that tree], get down, for today, in your home, it is necessary for Me to lodge.”* (Kukis mostly literal translation)t

Zacchæus in the Tree Being Summed by Jesus (a graphic); from **Christian Centre Toronto**; accessed June 13, 2021.



Luke 19:5 *When Jesus came to the place where Zacchæus was waiting for Him up in the tree, He looked up at him and then said directly to him, “Zacchæus, I see that you moved quickly to get up there, but now I want you to get down, because it is imperative that I lodge at your home today.”* (Kukis paraphrase)

I perhaps should have separated these two verses. Many translations have v. 6 ending the paragraph vv. 1–6 and v. 7 beginning the next paragraph.

And making haste, he got down and he received Him joyfully. And seeing all [this], they were murmuring saying that, with a sinner He entered in to lodge.

Luke
19:6–7

And moving quickly, Zacchæus [lit., *he*] got down. [He went back home, preparing things] and [then] received Jesus [lit., *Him*] joyfully. But seeing this, many [lit., *all*] were complaining [to one another about Jesus], saying, “With a sinner He [as chosen to] enter in to lodge [for the night].”

Zacchæus got down very quickly and headed back to his home where he prepared things for the Lord. When Jesus arrived, Zacchæus received Him with great joy. However, while all this was taking place, some religious types were watching. They began to criticize what they saw, saying, “This so-called teacher has chosen to enter into the house of this sinner to stay for the night.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And making haste, he got down and he received Him joyfully. And seeing all [this], they were murmuring saying that, with a sinner He entered in to lodge.
Complete Apostles' Bible	So he hurried and came down, and received Him, rejoicing. But when they saw it, they all were complaining, saying, "He has gone to be a guest with a sinful man."
Douay-Rheims 1899 (Amer.)	And he made haste and came down and received him with joy. And when all saw it, they murmured, saying, that he was gone to be a guest with a man that was a sinner.
Holy Aramaic Scriptures	And quickly he came down, and received Him, while rejoicing! But, when they all saw it, they were murmuring, and saying that with a gabra khataya {a sinful man} He was to lodge.
James Murdock's Syriac NT	And he hastened, and came down, and received him with gladness. And when they all saw [it], they murmured, and said: He hath gone in to be guest with a man that is a sinner.
Original Aramaic NT	And he made haste and he came down and received him rejoicing. But when all of them saw it, they were all complaining and they were saying, "He entered and lodged with a man that is a sinner."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he came down quickly, and took him into his house with joy. And when they saw it, they were all angry, saying, He has gone into the house of a sinner.
Bible in Worldwide English	So Zacchaeus came down right then. He was glad to have Jesus come in his house. When all the people saw this, they did not like it. They said, He has gone to visit a bad man.
Easy English	So Zacchaeus came down immediately and took Jesus into his home. He was very happy about this. The people saw what had happened. They were not happy, and

	they were saying, 'Jesus has gone to stay in the home of a man that does bad things.'
Easy-to-Read Version–2008	Zacchaeus hurried and came down. He was happy to have Jesus in his house. Everyone saw this. They began to complain, "Look at the kind of man Jesus is staying with. Zacchaeus is a sinner!"
God's Word™	Zacchaeus came down and was glad to welcome Jesus into his home. But the people who saw this began to express disapproval. They said, "He went to be the guest of a sinner."
Good News Bible (TEV)	Zacchaeus hurried down and welcomed him with great joy. All the people who saw it started grumbling, "This man has gone as a guest to the home of a sinner!"
J. B. Phillips	So Zacchaeus hurriedly climbed down and gladly welcomed him. But the bystanders muttered their disapproval, saying, "Now he has gone to stay with a real sinner."
The Message	Zacchaeus scrambled out of the tree, hardly believing his good luck, delighted to take Jesus home with him. Everyone who saw the incident was indignant and grumped, "What business does he have getting cozy with this crook?"
NIRV	So Zacchaeus came down at once and welcomed him gladly. All the people saw this. They began to whisper among themselves. They said, "Jesus has gone to be the guest of a sinner."
New Life Version	At once he came down and was glad to have Jesus come to his house. When the people saw it, they began to complain among themselves. They said, "He is going to stay with a man who is known to be a sinner."
New Simplified Bible	He hurried down to receive him joyfully. Many in the crowd complained saying: »He is staying with a man who is a sinner.«

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

Casual English Bible	Zacchaeus climbed down in a hurry and greeted him with delight. When everyone saw what was going on, they started to grumble about Jesus: "He's going to go sleep in the house of a known sinner."
Contemporary English V.	Zacchaeus hurried down and gladly welcomed Jesus. Everyone who saw this started grumbling, "This man Zacchaeus is a sinner! And Jesus is going home to eat with him."
The Living Bible	Zacchaeus hurriedly climbed down and took Jesus to his house in great excitement and joy. But the crowds were displeased. "He has gone to be the guest of a notorious sinner," they grumbled.
New Berkeley Version	.
New Living Translation	Zacchaeus quickly climbed down and took Jesus to his house in great excitement and joy. But the people were displeased. "He has gone to be the guest of a notorious sinner," they grumbled.
The Passion Translation	So he scurried down the tree and came face-to-face with Jesus. As Jesus left to go with Zacchaeus, many in the crowd complained, "Look at this! Of all the people to have dinner with, he's going to eat in the house of a crook."
UnfoldingWord Simplified T.	So he came down quickly. He was glad to welcome Jesus into his home. But the people who saw Jesus go there grumbled, saying, "He has gone to be the guest of a real sinner!"

Partially literal and partially paraphrased translations:

American English Bible	So the man quickly got down and started rejoicing that he could welcome him as his guest. But when [the crowds] saw this, they all started grumbling: 'Is he going to spend the night at the home of a man who's a sinner?'
Beck's American Translation	.

Breakthrough Version	And he hurried up, climbed down, and being happy received Him into his house. And when everyone saw it, they were whispering among themselves, saying, "He went in beside a sinful man to settle down <i>for the night</i> ."
New Advent (Knox) Bible	And he came down with all haste, and gladly made him welcome. When they saw it, all took it amiss; He has gone in to lodge, they said, with one who is a sinner.
NT for Everyone	So he hurried up, came down, and welcomed him with joy. Everybody began to murmur when they saw it. 'He's gone in to spend time with a proper old sinner!' they were saying

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	So he came down quickly and was glad to have Jesus as his guest. When the crowd saw this, they gossiped amongst themselves, saying, "Jesus is now the guest of a sinner."
Revised Ferrar-Fenton Bible	He accordingly descended with all speed, and received Him with delight. On seeing it, however, they all grumbled, exclaiming, "Why, He is going to be entertained by a wicked man!"
Free Bible Version	Zacchaeus climbed down quickly and was so happy to welcome Jesus to his home. When the people saw this they all complained, "He's gone to stay with such a sinner!"
God's Truth (Tyndale)	And he came down hastily and received him joyfully. And when they saw that they all grudged saying: He is gone in to tarry with a man that is a sinner.
International Standard V	Zacchaeus [Lit. He] came down quickly and was glad to welcome him into his home. [The Gk. lacks into his home] But all the people who saw this began to complain: "Jesus [Lit. He] is going to be the guest of a notorious [The Gk. lacks notorious] sinner!"
Weymouth New Testament	So he came down in haste, and welcomed Him joyfully. When they all saw this, they began to complain with indignation. "He has gone in to be the guest of a notorious sinner!" they said.
Wikipedia Bible Project	Zacchaeus climbed down quickly and took Jesus home with him, very happy. When the people saw this they complained loudly. "He's gone to stay with an out-and-out sinner!" they said.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	So Zaccheus climbed down and received him joyfully. All the people who saw it began to grumble, and said, "He has gone as a guest to the house of a sinner." 5:30; 7:34
The Heritage Bible	And hurrying, he came down, and received him, rejoicing. And seeing <i>it</i> , they all grumbled, saying that he entered to loosen down with a sinful man.
New American Bible (2011)	And he came down quickly and received him with joy. When they all saw this, they began to grumble, saying, "He has gone to stay at the house of a sinner." ^a a. [19:7] 5:30; 15:2.
New Jerusalem Bible	And he hurried down and welcomed him joyfully. They all complained when they saw what was happening. 'He has gone to stay at a sinner's house,' they said.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	He climbed down as fast as he could and welcomed Yeshua joyfully. Everyone who saw it began muttering, "He has gone to be the house-guest of a sinner."
Holy New Covenant Trans.	Then Zacchaeus came down quickly. He was so happy to have Jesus in his house.

All of the people saw this. They began to complain, saying, "Look at the type of person Jesus stays with. Zacchaeus is a sinner!"
 Tree of Life Version Zacchaeus hurried and came down and welcomed Him joyfully.
 But when everyone saw it, they began to grumble, saying, "Yeshua has gone to be the guest of a sinner!"

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...and Rushing [He] descends and [He] receives him Enjoying and Seeing {him} All [Men] murmured Saying for with offending man [He] enters to put (down)...

Alpha & Omega Bible AND HE HURRIED AND CAME DOWN AND RECEIVED HIM GLADLY. WHEN THEY SAW IT, THEY ALL BEGAN TO GRUMBLE, SAYING, "HE HAS GONE TO BE THE GUEST OF A MAN WHO IS A SINNER."

Awful Scroll Bible And making haste, he stepped-down, and welcomes- Him -by, rejoicing. And perceiving, they all were grumbling-throughout, speaking out that, "He went-in to lodge, with a man missing-the-mark!"

Concordant Literal Version And hurrying, he descended, and entertains Him with rejoicing." And perceiving it, all grumbled, saying that with a man who is a sinner He entered to put up for the night." ..- and he hastens and descends and receives him cheerfully. And they see, and they all murmur, wording, He enters to lodge with a man - a sinner.

Orthodox Jewish Bible And having hurried, Zakkai came down and welcomed with Kabbalas HaMalchus (accepting his sovereignty as king) Rebbe, Melech HaMoshiach with simcha (joy). And all, having seen this, were beginning to kvetch (complain), saying, With a choteh (sinner) he entered to rest?

Rotherham's Emphasized B. And he made haste and came down, and received him joyfully. And all when they beheld began to murmur, saying—
 ||With a sinful' man|| hath he gone in to lodge!

Expanded/Embellished Bibles:

The Amplified Bible So Zacchaeus hurried and came down, and welcomed Jesus with joy. When the people saw it, they all began muttering [in discontent], "He has gone to be the guest of a man who is a [notorious] sinner."

An Understandable Version So, he came down immediately and welcomed Jesus gladly. And when the crowd saw this, they began complaining [*i.e., because Zacchaeus was a despised tax collector*] and said, "He is going to lodge with a sinful man."

The Expanded Bible Zacchaeus came down quickly and welcomed him gladly [joyfully]. All the people saw this and began to complain [murmur; grumble], "Jesus is staying with [has gone in to lodge with/be the guest of] a sinner!"

Jonathan Mitchell NT And so, making haste, he climbed down and received Him as a guest, under [his roof], while continuously rejoicing. Then, upon seeing [this], all [the crowd] began buzzing throughout with muttered complaints, one to another saying, "He goes in (enters) to loose-down (= relax and lodge for the night) beside (= in company with) an adult man [who is] an outcast (a sinner; one who by way of life fails to attain the goal of a culturally accepted life)!"

P. Kretzmann Commentary And he made haste and came down, and received Him joyfully. And when they saw it, they all murmured, saying, That He was gone to be guest with a man that is a sinner. Kretzmann's commentary on Luke 19:5–7 has been placed in the **Addendum**.

Syndein/Thieme ``And, making haste, he came down and 'received Him as a guest' {hupodechomai} joyfully/'rejoicing exceedingly' {chairo}.

{Note: Remember tax collectors were social pariahs. Jesus might have been the first to stay at his house as a guest!}

“And, having seen this, they all together kept on indignantly complaining . . . saying, “He has gone in to be the ‘traveling guest’ {kataluo} of a ‘noble man’ {aner} . . . who is a sinner {hamartolos}.”

{Note: Aner is the word used in the bible usually for mankind in the sense of being more noble - like a good husband is referred to as aner instead of anthropos. God the Holy Spirit inspired Luke to use this Greek word for us to understand that Zacchaeus had a nobility, even though he is a sinner (and who is not other than Jesus?) }

Translation for Translators

So he came down quickly. *He took Jesus to his house and welcomed him joyfully. The people who saw Jesus go there grumbled saying, “He has gone to be the guest of a man who is a sinner!”*

The Voice

Zacchaeus scrambles down and joyfully brings Jesus back to his house. Now the crowd sees this, and they’re upset.

Crowd (*grumbling*): Jesus has become the houseguest of this fellow who is a notorious sinner.

Bible Translations with Many Footnotes:

Lexham Bible

And he came down quickly and welcomed him joyfully.

And 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] they all began to complain, [*The imperfect tense has been translated as ingressive here (“began to complain”)] saying, “He has gone in to find lodging with a man who is a sinner!”

NET Bible®

So he came down quickly¹⁵ and welcomed Jesus¹⁶ joyfully.¹⁷ And when the people¹⁸ saw it, they all complained,¹⁹ “He has gone in to be the guest of a man who is a sinner.”²⁰

^{15tn} Grk “hastening, he came down.” σπεύσας (speusas) has been translated as a participle of manner.

^{16tn} Grk “him”; the referent (Jesus) has been specified in the translation for clarity.

^{17tn} The participle χαίρων (cairwn) has been taken as indicating manner.

^{sn} Zacchaeus responded joyfully. Luke likes to mention joy as a response to what God was doing (1:14; 2:10; 10:20; 13:17; 15:5, 32; 19:37; 24:41, 52).

^{18tn} Grk “they”; the referent is unspecified but is probably the crowd in general, who would have no great love for a man like Zacchaeus who had enriched himself many times over at their expense.

^{19tn} This term is used only twice in the NT, both times in Luke (here and 15:2) and has negative connotations both times (BDAG 227 s.v. διαγογγύζω). The participle λέγοντες (legonte”) is redundant in contemporary English and has not been translated.

^{20sn} Being the guest of a man who is a sinner was a common complaint about Jesus: Luke 5:31-32; 7:37-50; 15:1-2.

The Spoken English NT

And he hurried down, and was very happy to welcome him.^d

When everybody saw it, they were grumbling. They were saying, “He’s gone to stay at the house of a man who’s a sinner.”

^d Lit. “and he welcomed him, rejoicing.”

Literal, almost word-for-word, renderings:

A Faithful Version

And he came down in haste and received Him joyfully.

But after seeing this, everyone began to criticize, saying, "He has gone in to lodge with a sinful man."

Analytical-Literal Translation	And having hurried, he came down and welcomed Him rejoicing. And having seen, they all began protesting, saying, "He went in to lodge with a sinful man!"
Charles Thomson NT	Accordingly he hastened and came down, and received him joyfully. When the multitude saw this they murmured, saying, He is gone to be entertained by a sinner.
Context Group Version	And he hurried, and came down, and received him joyfully. And when they saw it, they all murmured, saying, He has gone in to lodge with a man that is a disgracer [of God].
Modern Literal Version 2020	And having hurried, he came-down and accepted him, rejoicing. And having seen it, they were all murmuring, saying, He has entered to board with a man, a sinner.
New American Standard	And he hurried and came down, and received Him joyfully [Lit <i>rejoicing</i>]. When <i>the people saw this</i> , they all <i>began to complain</i> , saying, "He has gone in to be the guest [Or to find lodging] of a man who is a sinner!"
New European Version New Matthew Bible	. And he came down hastily, and brought him home joyfully. And when the people saw that, they all murmured, saying, He has gone in to stay with a man that is a sinner.
Revised Young's Lit. Trans.	...and he having hastened did come down, and did receive him rejoicing; and having seen it, they were all murmuring, saying -- 'With a sinful man he went in to lodge!'

The gist of this passage: Zacchæus quickly climbed down the tree, happy that Jesus was coming to his home. However, most everyone else began to grumble about Jesus staying at this man’s home, as he is a well-known sinner (since he is a tax collector).

6-7

Luke 19:6a			
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
speudō (σπεύδω) [pronounced <i>SPYOO'-doh</i>]	<i>[those] making haste; [the ones] urging on (diligently or earnestly); by implication to await eagerly</i>	masculine singular, aorist active participle; nominative case	Strong’s #4692
katabainō (καταβαίνω) [pronounced <i>kat-ab-ah'ee-no</i>]	<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

Translation: And moving quickly, Zacchæus [lit., he] got down.

Reading this, there are two ways to read what Jesus just said to Zacchæus—either *moving quickly* was a part of Jesus’ command (but it is not in the imperative), or *moving quickly* is what Jesus had observed Zacchæus do. I believe this to be the latter, and for Luke to be purposely using the same words in sort of a parallelism.

Making haste is a masculine singular, aorist active participle in both verses. In v. 5, it refers to the actions of Zacchæus to get up that tree. But, in this verse, they describe his actions getting down from the tree and rushing home.

To get down is in the imperative in v. 5, but in the indicative in v. 6. However, even though the morphology is different, they describe the exact same action: *getting down from the tree*.

This is not something which reveals any great hidden meaning; it is just an interesting sort of parallelism.

Zacchæus quickly did what Jesus asked him to do. He quickly got down from the tree, but he did two other things quickly as well—which things are not specified here. He had to get home quickly and begin to prepare for guests. This is another play on words. Zacchæus had to move so quickly that two actions which he takes are not even a part of the textual narrative.

Luke 19:6b			
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
hupodechomai (ὑποδέχομαι) [pronounced <i>hoop-od-EHKH-om-ahēe</i>]	<i>to welcome, to receive as a guest, to admit under one's roof, to entertain hospitably</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #5264
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
chairō (χαίρω) [pronounced <i>KHAI-row</i>]	<i>rejoicing (exceedingly), being glad; being well, thriving; giving one a greeting, saluting</i>	masculine singular, present active participle, nominative case	Strong's #5463

Translation: [He went back home, preparing things] and [then] received Jesus [lit., Him] joyfully.

Zacchæus immediately does what Jesus has asked of him. He goes back to his home and has his servants prepare for guests. Now, it is my assumption—although it is not clearly spelled out here—that Jesus and His followers were all a part of this gathering. That is, I don't believe that Jesus said, "Look, I need to take a load off, so you guys just hang around here for the night, and I am off to get fed. Do what you want."

Luke 19:6 And moving quickly, Zacchæus [lit., he] got down. [He went back home, preparing things] and [then] received Jesus [lit., Him] joyfully.

As is often true of narrative, not every detail is given. Zacchæus either led Jesus to his home or he ran out ahead to begin to prepare things for Jesus. When Jesus arrives, Zacchæus receives Him into his home.

It will be clear, simply from the size of the home and the furnishings, that Zacchæus is a wealthy man (also, we have been told that he is a wealthy man). However, there is no record of Jesus saying, "Listen, Zacchæus, this is a pretty ostentatious show of wealth here. Maybe you should tone it down and give that money to the poor." Jesus said that to one man and for one reason—the rich young ruler believed that he could be saved by works. Jesus corrected him. There does not appear to be a reason to correct Zacchæus.

When it comes to believers who are wealthy—and even pastors and Christian authors who are wealthy—it is none of our business. There are many wealthy believers out there and even a handful of individuals who have become wealthy based upon having mega-churches, writing books; or even by misleading people on television. It is not your job or my job to ferret these people out, to decide which ones have too much wealth, or to criticize them by sharing memes on Facebook or Twitter. If you are a man, you have some limited charge over your wife and a more general control over your children. You can teach and guide them. If you object to this or that **pastor-**

teacher or Christian celebrity, just keep it to yourself. You are not in charge of that person. You are in charge of you and yours.

If you think that your own **pastor** is too wealthy or too ostentatious or both, you are probably in the wrong **church** and he is not your right pastor. Under those circumstances, leave quietly. You do not need to lead a revolt.

And if you are a pastor-teacher and you observe another pastor not doing what he ought to be doing, or teaching falsehoods—it is not your job to directly interact with him nor is it your job to post your commentary about brother so-and-so. You are best off teaching about what is right and what is wrong in the faith to your own congregation, no matter how large or small that congregation is. Quite obviously, you do not want to dedicate your ministry to running down someone else, even if you don't name him (or her).

You teach what you believe is the right thing to teach, and if there is some false doctrine somehow connected to what you are teaching, then teach about that false doctrine. Don't name another pastor-teacher don't hint at another pastor-teacher.

In relation to what we have just examined, also see the **Doctrine of Wealthy Men in the Bible** (which reference include *McEwan's Doctrine of Wealth*) ([HTML](#)) ([PDF](#)) ([WPD](#)).

Back in Luke 8, I taught about various cults and how they try to separate a person from their family. Sometimes, this is one of the first thing a cult tries to do. I did not name any particular cults or pastors (although I certain could have named some which have come and gone). I taught this sort of thing by principle. You go into a church, and, in very short order, someone appears to be assigned to you or seems to become your monitor; and they talk about the end of Luke 8 and how the Lord's true family was not his mother or half-brothers, but the believers who were following Him. That is true, but if they use that passage to trying to get you to cut off contact with family and friends, then you get out of there as quickly as you can. I think that these principles are fairly clear, and they do not require me to name any group or individual in order to better get that message across. Believers who read that can choose to listen or not; and if they believe it, it helps to guide them away from cults and cultic behavior. This is an example of how you can teach a very specific topic without naming specific churches or pastors. See **Luke 8** ([HTML](#)) ([PDF](#)) ([WPD](#)) for more information.

Now, you may counter by saying, "Well, Paul cited specific pastors to avoid." There are two explanations here: (1) Paul was an Apostle with authority over more than one church. Therefore, he could criticize Charley Brown specifically if he wanted to. We do not have that authority. (2) Secondly, these names we read—they mean nothing to us. Paul is not naming the pastor of the first Baptist church that is right around the corner from you.

I have attended Berachah Church from afar and close up since 1972. There are been all kinds of critics who have tried to present this church as cultic. But, in all the time I have been there or in FX groups, I had complete privacy. If I did not want to speak with anyone, then I could do that. No one ever tried to tell me what to do or solicit information from me in that church. If I disappeared, no one was going to be sent out to check on me. This is decidedly non-cultic behavior. If you ever read about this church, you will hear an exaggerated description of the previous pastor as too harsh, too militaristic, and too authoritative. Now, although my previous pastor certain did have a strong personality, that was not an issue at any time, as there is no cookie-cutter personality that all pastors must have.

Luke 19:7a			
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 19:7a			
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 plural, aorist active participle; nominative case	Strong's #1492
pantes (πάντες) [pronounced <i>PAHN-tehç</i>]	<i>the whole, all; everyone, each one, all [things]</i>	masculine plural adjective, nominative case	Strong's #3956
diagonguzō (διαγογγύζω) [pronounced <i>dee-ag-ong-GOOD-zoh</i>]	<i>to murmur; to complain throughout a crowd (always used of many indignantly complaining)</i>	3 rd person plural, imperfect active indicative	Strong's #1234

Translation: But seeing this, many [lit., all] were complaining [to one another about Jesus],...

There were some very religious people there. Possibly scribes and pharisees to scope out what Jesus was doing; perhaps they simply lived there in Jericho. But they were on hand, and they knew what sort of person that Zacchæus was. He was a tax collector and that profession had made him wealthy.

You may wonder, *what about Matthew? Wouldn't he shut this sort of talk down? He was a tax collector.* Let me suggest either (1) Matthew was too shy to assert himself (especially against everyone); and/or (2) Matthew has been with Jesus for 2 or 3 years now. He is no longer a tax collector.

So these religious types begin to murmur to one another. However, the word used as the subject is the masculine plural adjective pantes (πάντες) [pronounced *PAHN-tehç*], which means, *the whole, all; everyone, each one, all [things]*. Strong's #3956. So this was more than the religious types who were there. Were they the ones to start this murmuring? Probably; but it appears to have been taken up by nearly everyone there.

I find this quite remarkable that, on this final trip to Jerusalem, just how many followers of Jesus were very legalistic and judgmental. It is not just this incident. You will recall from the previous chapter that a blind man desired to speak with Jesus, and those in front of the procession tried to shut him up.

People seem to think that they would have liked to have been alive during the time of Jesus, but that is because they are not reading/hearing all that took place. The people who traveled with the Lord are clearly questionable. Jesus and His disciples were persecuted. There were some cities and some places where the Lord did not go because of this persecution.

Sometimes, the same people who think being alive during the time of Jesus would have been fantastic; and, at the same time, are worried about the loss of religious freedom in the United States (I write this in 2021). Do you see how incongruous those two positions can be? Going back to the time of Jesus would not plop you down in the middle of religious freedom. Many early Christians were killed for their faith.

Luke 19:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
λέγω (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine plural, present active participle, nominative case	Strong's #3004
ὅτι (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
παρά (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
ἁμαρτωλός (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, nominative case	Strong's #268
εἰσερχομαι (εἰσερχομαι) [pronounced ice-ER-khom-ahee]	<i>to enter [in]; to go in [through]; to come in [through]</i>	3 rd person singular, aorist active indicative	Strong's #1525
καταλύω (καταλύω) [pronounced kaht-al-OO-oh]	<i>to loosen down (disintegrate), that is, (by implication) to demolish (literally or figuratively, to) come to nought, to overthrow, to throw down, to destroy, to dissolve; but also, to halt for the night, to be guest, to lodge</i>	aorist active infinitive	Strong's #2647

Translation: ...saying, "With a sinner He [as chosen to] enter in to lodge [for the night]."

The religious types talk about what is plain as day. Jesus is going to lodge in the home of a sinner. They know that any tax collector is a sinner; but they did not consider themselves to be. The idea that a great religious teacher, like Jesus, would stay at the home of a tax collector, was scandalous.

Luke 19:7 But seeing this, many [lit., all] were complaining [to one another about Jesus], saying, "With a sinner He [as chosen to] enter in to lodge [for the night]." (Kukis mostly literal translation)

Luke 19:6–7 And moving quickly, Zacchæus [lit., he] got down. [He went back home, preparing things] and [then] received Jesus [lit., Him] joyfully. But seeing this, many [lit., all] were complaining [to one another about Jesus], saying, "With a sinner He [as chosen to] enter in to lodge [for the night]." (Kukis mostly literal translation)

Luke 19:6–7 Zacchæus got down very quickly and headed back to his home where he prepared things for the Lord. When Jesus arrived, Zacchæus received Him with great joy. However, while all this was taking place, some

religious types were watching. They began to criticize what they saw, saying, "This so-called teacher has chosen to enter into the house of this sinner to stay for the night." (Kukis paraphrase)

But standing, Zacchæus said face to face with the Lord, "Behold the half of me the possessions, Lord, to the poor I keep on giving and if someone anyone I have defrauded, I keep on recompensing fourfold."

Luke
19:8

Taking a stand, Zacchæus said directly to the Lord, "Listen, half of my possessions, Lord, I give to the poor; and if I have defrauded someone—anyone—I will repay them fourfold."

Zacchæus thought it best to explain himself to the Lord. He spoke to Him directly, saying, "Lord, I give half of my possessions to the poor; and if ever I defraud anyone, I repay them fourfold."

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But standing, Zacchæus said face to face with the Lord, "Behold the half of me the possessions, Lord, to the poor I keep on giving and if someone anyone I have defrauded, I keep on recompensing fourfold."
Complete Apostles' Bible	Then Zacchæus stood and said to the Lord, "Look, Lord, I give half of my possessions to the poor; and if I have extorted anything from anyone, I restore fourfold."
Douay-Rheims 1899 (Amer.)	But Zacheus standing, said to the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have wronged any man of any thing, I restore him fourfold.
Holy Aramaic Scriptures	Then, Zakay {Zacchæus} arose and said unto Eshu {Yeshua}, 'Behold, Mari {My Lord}, half my wealth I give unto the meskine {the poor}, and unto any one that I have defrauded of anything, I will repay fourfold.'
James Murdock's Syriac NT	And Zaccheus stood up, and said to Jesus: Behold, my Lord, the half of my riches I give to the poor; and to every man, whom I have wronged in any thing, I restore fourfold.
Original Aramaic NT	Then Zakkai arose and he said to Yeshua, "Behold, my Lord, I give half my wealth to the poor, and anything that I have seized I repay fourfold to every man."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Zacchæus, waiting before him, said to the Lord, See, Lord, half of my goods I give to the poor, and if I have taken anything from anyone wrongly, I give him back four times as much.
Bible in Worldwide English	Zacchæus stood up and said to the Lord, Look, Lord, I will give to the poor people half of all I have. And if I have cheated anyone, I will give him back four times as much as I took.
Easy English	Later, Zacchæus stood up in front of everyone. He said to the Lord Jesus, 'Listen, Master! I will give half of all the things that I have to poor people. I may have taken too much money from some people. I will give back to them four times as much as I took from them wrongly.'
God's Word™	Later, at dinner, Zacchæus stood up and said to the Lord, "Lord, I'll give half of my property to the poor. I'll pay four times as much as I owe to those I have cheated in any way."
Good News Bible (TEV)	Zacchæus stood up and said to the Lord, "Listen, sir! I will give half my belongings to the poor, and if I have cheated anyone, I will pay back four times as much."

J. B. Phillips	But Zacchaeus himself stopped and said to the Lord, "Look, sir, I will give half my property to the poor. And if I have swindled anybody out of anything I will pay him back four times as much,"
<i>The Message</i>	Zacchaeus just stood there, a little stunned. He stammered apologetically, "Master, I give away half my income to the poor—and if I'm caught cheating, I pay four times the damages."
NIRV	But Zacchaeus stood up. He said, "Look, Lord! Here and now I give half of what I own to those who are poor. And if I have cheated anybody out of anything, I will pay it back. I will pay back four times the amount I took."
New Life Version	Zaccheus stood up and said to the Lord, "Lord, see! Half of what I own I will give to poor people. And if I have taken money from anyone in a wrong way, I will pay him back four times as much."
New Simplified Bible	Zacchaeus stood before Jesus and said: »Lord, I now give half of all my possessions to the poor. If I have defrauded any one I will give back four times the amount taken.«

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

Casual English Bible	As Zacchaeus stood there, he told the Lord, "Look, sir, I'm promising you right now that I'm going to give half of everything I own to the poor. And if I've cheated anyone of anything, I'll reimburse them four times what I owe them."
Contemporary English V.	Later that day Zacchaeus stood up and said to the Lord, "I will give half of my property to the poor. And I will now pay back four times as much to everyone I have ever cheated."
The Living Bible	Meanwhile, Zacchaeus stood before the Lord and said, "Sir, from now on I will give half my wealth to the poor, and if I find I have overcharged anyone on his taxes, I will penalize myself by giving him back four times as much!"
New Berkeley Version	.
The Passion Translation	Zacchaeus joyously welcomed Jesus and was amazed over his gracious visit to his home. Zacchaeus stood in front of the Lord and said, "Half of all that I own I will give to the poor. And Lord, if I have cheated anyone, I promise to pay back four times as much as I stole."
UnfoldingWord Simplified T.	Then Zacchaeus stood up while they were eating and said to Jesus, "Lord, I want you to know that I am going to give half of what I own to poor people. And as for the people whom I have cheated, I will pay them back four times the amount I have gotten from them."

Partially literal and partially paraphrased translations:

American English Bible	But then ZacChaeUs stood up and said this to [Jesus]: 'Lord, I'll give half of my belongings to the poor, and whatever I got from anyone by extortion and false accusations, I'll repay four times over!'
Beck's American Translation	.
Breakthrough Version	But when Zacchaeus stood, he said to the Master, "Look, the halves of the things that are mine, Master, I am giving to the poor, and if I made false accusations of anything against anyone, I am giving it back quadruple."
New Advent (Knox) Bible	But Zacchaeus stood upright and said to the Lord, Here and now, Lord, I give half of what I have to the poor; and if I have wronged anyone in any way, I make restitution of it fourfold.
NT for Everyone	But Zacchaeus stood there and addressed the master. 'Look, Master,' he said, 'I'm giving half my property to the poor. And if I have defrauded anyone of anything, I'm giving it back to them four times over.'

20th Century New Testament But Zacchaeus stood forward and said to the Master: "Listen, Master! I will give half my property to the poor, and, if I have defrauded any one of anything, I will give him back four times as much."

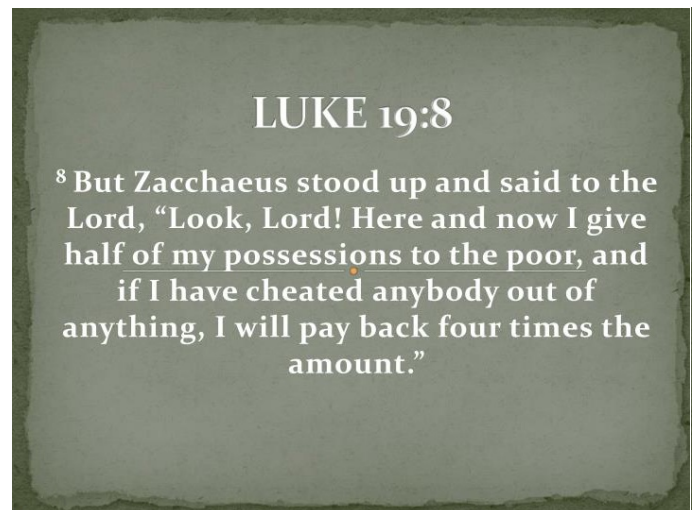
Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation Zacchaeus stood and said to the Lord, "Lord, I give half of everything I own to charity, and if I ever blackmailed anybody out of more than they owed (and we both know I did), I give back four times the excess."

Literally, "if I sycophanted anyone," which, from its root meaning, meant "if I 'showed the fig' on anyone." This expression had its origin in a fig famine in ancient Corinth, during which many customs agents used to plant figs on travelers and cite that as evidence that they were taking figs out of the city, contrary to law, and fine them heavily for this trumped-up offense. Thus, to "show the fig" meant to plant contraband or similar evidence of a tax law or customs violation on someone and, in essence, extort from him a tax or duty that was not in fact payable. Roman-hired publicans used to do this frequently. Zacchaeus uses a conditional form that signifies a condition that is in all probability a fact.

Revised Ferrar-Fenton Bible Zacchaeus then presenting himself before the Master, said: "See, Sir, I give the half of my possessions to the poor; and if ever I have defrauded any one by means of false information, I will restore it fourfold."

International Standard V Later, Zacchaeus stood up and announced to the Lord, Lord, Ill give half of my possessions to the poor. Ill pay four times as much as I owe [The Gk. lacks as I owe] if I have cheated anyone in any way



Luke 19:8 (NIV) (a graphic); from [Slide Serve](#); accessed June 14, 2021.

Riverside New Testament Zacchaeus stood and said to the Master, "See, the half of my property, Sir, I give to the poor, and if I have unjustly taken anything from any one, I will give him back four-fold."

Weymouth New Testament Zacchaeus however stood up, and addressing the Lord said, "Here and now, Master, I give half my property to the poor, and if I have unjustly exacted money from any man, I pledge myself to repay to him four times the amount."

Catholic Bibles (those having the imprimatur):

Christian Community (1988) But Zaccheus spoke to Jesus, "Half of what I own, Lord, I will give to the poor, and if I have cheated anyone, I will pay him back four times as much."
2S 12:6

The Heritage Bible And Zacchaeus standing, said to the Lord, Behold, Lord, the half of my possessions I give to the poor, and if I have defrauded quadruple.

New American Bible (2011) But Zacchaeus stood there and said to the Lord, "Behold, half of my possessions, Lord, I shall give to the poor, and if I have extorted anything from anyone I shall repay it four times over."^b
b. [19:8] Ex 21:37; Nm 5:6–7; 2 Sm 12:6.

Casual English Bible	But Zacchaeus stood there and said to the Lord, "Behold, Lord, I intend to give half of everything I possess to the poor, and if I have defrauded someone of anything, I will repay that amount four times over." This is a mistake!!!
New Jerusalem Bible	But Zacchaeus stood his ground and said to the Lord, 'Look, sir, I am going to give half my property to the poor, and if I have cheated anybody I will pay him back four times the amount.'
Revised English Bible–1989	But Zacchaeus stood there and said to the Lord, "Here and now, sir, I give half my possessions to charity; and if I have defrauded anyone, I will repay him four times over."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But Zakkai stood there and said to the Lord, "Here, Lord, I am giving half of all I own to the poor; and if I have cheated anyone, I will pay him back four times as much."
Holy New Covenant Trans.	Zacchaeus stood up and said to the Lord Jesus, "Lord, I am now giving half of my money to the poor. If I have cheated anyone, I am now paying him back four times more!"
Tree of Life Version	But Zacchaeus stood there and said to the Lord. "Look, Master, half of my possessions I give to the poor, and if I have somehow cheated anyone, I repay four times as much!"

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...Being Stood but Zacchaeus says to the lord look! the half [things] [of] me [of] the [things] possessing Lord [to] the [men] poor [I] give and if [from] someone something [I] extort [I] give [thing] quadruple...
Awful Scroll Bible	What is more, Zacchæus being stood, said, with respects to the Lord, "Be Looked! Lord, the half under- my -ruling, I give to the reduced-to-cower, and if- I ~extort - anyone of anything, I extend-out four-times-over."
Concordant Literal Version	Now standing, Zaccheus said to the Lord, "Lo! the half of my possessions, Lord, I am giving to the poor! And if from anyone I get anything by blackmail, I am giving back fourfold."
exeGesés companion Bible	And Zakkay stands, and says to Adonay: Behold, Adonay, the half of my holdings I give to the poor; and if I have sycophanted ought from anyone, I give fourfold
Orthodox Jewish Bible	And Zakkai stood there and said to Rebbe, Melech HaMoshiach Adoneinu: Hinei, half of my possessions, Adoni, I give as tzedakah (contribution to charity) to the aniyim, and if from someone I defrauded of anything, I am paying back arbatayim (four times). [Ex 22:1, Lv 6:4,5; Num 5:7; 2Sm 12:6; Ezek 33:14,15]
Rotherham's Emphasized B.	But [taking his stand] Zacchæus said unto the Lord— Lo! [the half of my possessions] , Lord, [unto the destitute] I give; And <[if [from anyone] I have taken aught by false accusation]> I give back fourfold.

Expanded/Embellished Bibles:

An Understandable Version	Then Zacchaeus stood there and said to the Lord, "Look, Lord, I [plan to] give half of my possessions to poor people. And if I have cheated anyone out of something, [I promise] to repay them four times as much."
The Expanded Bible	But Zacchaeus stood and said to the Lord [^C the scene presumably changes here to a meal at Zacchaeus' home], "[^L Look; ^T Behold] I ·will give [or I am now giving]

- Jonathan Mitchell NT half of my possessions to the poor. And if I have cheated anyone [or to those I have cheated/extorted], I will pay back four times more [^C a generous response, since the law required only restitution plus one-fifth; Lev. 6:1–5].”
- Now being brought to a standstill [by this], Zacchaeus said to the Lord, “Look here, and consider! One half of my possessions (the things normally giving me sustenance), Lord (Master), I am habitually giving to the destitute folks. And if I extorted anything from anyone through what appeared as threat of accusation, I am habitually giving back (repaying) four times as much.” [comment: an echo of the Law in Ex. 22:1. This would be an appeal to the Law, and thus, an affirmation that he lived by the Torah, and was not really a “sinner”]
- P. Kretzmann Commentary **Verses 8-10**
The pledge of Zacchaeus and the Lord's answer:
And Zacchaeus stood and said unto the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold.
- Syndein/Thieme `` But Zacchaeus, having come to a standstill . . . said to the Lord, “Look, Lord {indicating Zacchaeus was a believer-and an explanation for 'aner'}, half of that which I am possessing I give to the poor.
And if {ei} - and it is true {1st class condition} - I have 'exacted money wrongly' {sukophanteo}, I am paying back four times as much!”
{Note: This is another explanation for 'aner'. He understands Divine Viewpoint and this is the correct method to handle a thief. He should be required to pay back the victim four times what he took from him!}
- Translation for Translators Then Zacchaeus stood up *while they were eating* and said to the Lord Jesus, “Lord, I want you (sg) to know that I am going to give half of what I own to poor people. And as for the people whom I have cheated, I will pay them back four times the amount I have gotten from them by cheating.”
- The Voice **Zacchaeus:** Lord, I am giving half of my goods to the poor, and whomever I have cheated I will pay back four times what I took.

Bible Translations with Many Footnotes:

- Lexham Bible And Zacchaeus stopped and [*Here “and ” is supplied because the previous participle (“stopped”) has been translated as a finite verb] said to the Lord, “Behold, half of my possessions, Lord, I am giving to the poor, and if I have extorted anything from anyone, I am paying it [*Here the direct object is supplied from context in the English translation] back four times as much !”
- NET Bible® But Zacchaeus stopped and said to the Lord, “Look, Lord, half of my possessions I now give²¹ to the poor, and if²² I have cheated anyone of anything, I am paying back four times as much!”
²¹sn Zacchaeus was a penitent man who resolved on the spot to act differently in the face of Jesus’ acceptance of him. In resolving to give half his possessions to the poor, Zacchaeus was not defending himself against the crowd’s charges and claiming to be righteous. Rather as a result of this meeting with Jesus, he was a changed individual. So Jesus could speak of salvation coming that day (v. 9) and of the lost being saved (v. 10).
²²tn This is a first class condition in the Greek text. It virtually confesses fraud.
- The Spoken English NT But Zacchaeus stood in front of the Lord and said, “Look, Teacher-I’m giving away half of what I own to the poor. And if I’ve made anything dishonestly at someone’s expense,^e I’m giving back four times as much.”
^e. Or “if I’ve extorted anything from anyone.”
- Wilbur Pickering’s New T. Then Zacchaeus stood and said to the Lord, “Indeed, Lord, I herewith give half of my goods to the poor, and if I have extorted anything from anyone, I restore fourfold”.³

(3) The man knew his Bible; see Exodus 22:1.

Literal, almost word-for-word, renderings:

Charles Thomson NT	Whereupon Zaccheus, standing up, said to the Lord, Behold, Sir, the half of my goods I give to the poor. And if I have wronged any man, I make him fourfold restitution:...
Far Above All Translation	Meanwhile Zacchaeus stood and said to the Lord, I am giving half my possessions to the poor, Lord, and if I have extorted anything from anyone, I will repay it four times over.
Legacy Standard Bible	But Zaccheus stopped and said to the Lord, "Behold, half of my possessions, Lord, I will give [Lit <i>am giving</i>] to the poor, and if I have extorted anyone of anything, I will give [Lit <i>am giving</i>] back four times as much."
Modern KJV	And Zaccheus stood and said to the Lord, Behold, Lord, I give half of my goods to the poor. And in anything I accused anyone falsely, I restore it fourfold.
New European Version New Matthew Bible	. And Zacche stood forth and said to the Lord, Behold, Lord: half of my goods I give to the poor, and if I have done any man wrong, I will restore him fourfold.
Revised Young's Lit. Trans.	And Zaccheus having stood, said unto the Lord, 'Lo, the half of my goods, sir, I give to the poor, and if of any one anything I did take by false accusation, I give back fourfold.'
World English Bible	Zacchaeus stood and said to the Lord, "Behold, Lord, half of my goods I give to the poor. If I have wrongfully exacted anything of anyone, I restore four times as much."

The gist of this passage: Zacchæus stands and announces that he gives half of his good to the poor and that, if he cheats anyone, he will restore that person fourfold.

Luke 19:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
histêmi (ἵστημι) [pronounced HIHS-tay-mee]	standing [up, by]; set up, establishing; placing, making firm; keeping intact	masculine singular, aorist passive participle; nominative	Strong's #2476
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong's #1161
Zakchaïos (Ζακχαῖος) [pronounced dzak-CHAH-ee-yos]	pure (from the Hebrew); transliterated, Zacchæus, Zacchaius, Zaccheus	proper masculine singular noun; taken from the Hebrew; vocative	Strong's #2195
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
prós (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

Luke 19:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
kurios (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs; a prince, chief, sovereign</i>	masculine singular noun; nominative case	Strong's #2962

Translation: Taking a stand, Zacchæus said directly to the Lord,...

Zacchæus seems to have taken the Lord aside, or addressed Him directly here.

Given the emphasis upon Zacchæus coming down the tree quickly and Jesus telling him to prepare his house for Jesus to come there, Zacchæus, after running home and getting things in order, probably thought of what things that he needed to say to Jesus.

There are several similarities between this event and the narrative of Jesus and the rich young ruler. Both men certainly had a respect for the Lord and His opinions. Both men are rich. Both were concerned as to how Jesus viewed them. I may be reading too much into the rich young ruler for this latter commonality. I think it is reasonable.

Luke 19:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
idou (ἰδοῦ) [pronounced <i>ih-DOO</i>]	<i>behold, lo; listen, listen up, focus on this, get this, look, look here; see [here]; take note</i>	demonstrative singular particle; interjection; 2 nd person singular, aorist active imperative	Strong's #2400 (a special case of #1492)
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
hēmisy (ἥμισυ) [pronounced <i>HAY-mee-soo</i>]	<i>half, semi; through the idea of partition involved in connection</i>	masculine singular adjective, accusative case	Strong's #2255
emou (ἐμοῦ) [pronounced <i>eh-MOO</i>]; mou (μου) [pronounced <i>moo</i>]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
tôn (τῶν) [pronounced <i>tohn</i>]	<i>the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	neuter plural definite article; genitive and ablative cases	Strong's #3588

Luke 19:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hupárchonta (ὑπάρχοντα) [pronounced hoop- AHR-khon-tah]	<i>possessions, goods, wealth, property, substance, things one has [owns]</i>	neuter plural noun, accusative case	Strong's #5224
kurios (κύριος) [pronounced KOO-ree- oss]	<i>lord, master; Lord; he to whom a person or thing belongs; a prince, chief, sovereign</i>	masculine singular noun; vocative	Strong's #2962
tois (τοῖς) [pronounced toiç]	<i>for the; by this, in that</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
The definite article is bracketed in the Westcott Hort text, but I have no idea why.			
ptôchos (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
didōmi (δίδωμι) [pronounced dihd-OH- mee]	<i>to give, to grant; to supply, to furnish; to entrust; to pay wages; to appoint to office; to permit; to give up, to yield; to give back; to sacrifice</i>	3 rd person singular, present active indicative	Strong's #1325

Translation: ...“Listen, half of my possessions, Lord, I give to the poor;...”

He seems to be justifying himself to the Lord. He tells Him, “I give half of what I have to the poor.” Clearly, this is not something that many people could say. Perhaps, no one might be able to saying something like this.

Since the verb is in the present tense, Zacchæus is speaking of what he does continuously. This is not a pledge for the future but a testimony as to what he does now.

We can justify what we hold back from the poor in a number of ways. The simplest one is, “God placed them in this situation, so there must be a reason.” This is apparently not the tact taken by Zacchæus. He had a good income and he was concerned for the poor. Given the percentage that he claims here, Zacchæus refused few people if any.

Luke 19:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #25382
ei (εἰ) [pronounced 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]... or if [and we are assuming that this is true]...</i>			

Luke 19:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tinós (τινός) [pronounced <i>tihn-oss</i>]	<i>of one, from someone, from a certain one; of any, from anyone, of anything; from someone, of something; of some, from some time, awhile; only</i>	masculine singular enclitic, indefinite pronoun; adjective; genitive/ablative case	Strong's #5100
tina (τινα) [pronounced <i>tihn-ah</i>]; ti (τι) [pronounced <i>tih</i>]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	masculine singular enclitic, indefinite pronoun; adjective; accusative case	Strong's #5100
sukophanteō (συκοφαντέω) [pronounced <i>soo-kof-an-TEH-oh</i>]	<i>to accuse falsely, to take by false accusation; to defraud, to exact unlawfully, to extort</i>	1 st person singular, aorist active indicative	Strong's #4811
apodidōmi (ἀποδίδωμι) [pronounced <i>ap-od-EED-oh-mee</i>]	<i>to give [away, up, over, back]; to deliver (again), to give (again), (re-) pay (-ment be made), to perform, to recompense, to render, to requite, to restore, to reward, to sell, to yield</i>	1 st person singular, present active indicative	Strong's #591
tetraplōos (τετραπλόος) [pronounced <i>tet-rap-LOW-oss</i>]	<i>four times, fourfold, quadruple</i>	adjective	Strong's #5073

Translation: ...and if I have defrauded someone—anyone—I will repay them fourfold.”

Using the 1st class condition, Zacchæus is saying, *if, and I have, defrauded someone*. Is his point that he is extremely meticulous in his work? Nevertheless, if he does cheat someone (even inadvertently), he restores the person who was cheated. If only this would happen with us today.

Let me suggest that Zacchæus is using debater's 1st class condition here. Perhaps his meaning here is, “Even if I every defrauded someone—anyone—I would keep on recompensing them fourfold.”

I don't think what Zacchæus is saying is, “Sure, I often defraud people, but when I am caught, I pay them back fourfold.”

Luke 19:8 Taking a stand, Zacchæus said directly to the Lord, “Listen, half of my possessions, Lord, I give to the poor; and if I have defrauded someone—anyone—I will repay them fourfold.” (Kukis mostly literal translation)

I find these statements interesting in this way: is Zacchæus justifying himself as the rich young ruler had? What is the difference between them? How is their attitude towards the Lord different? Once chief difference between Zacchæus and the rich young ruler is, Zacchæus is speaking of what he does typically. The rich young ruler emphasized what he did not do. The rich young ruler was asking what he must do in order to have eternal life; Zacchæus proposes no such deal.

Let me propose that there were two types of people who followed **the Law**. There were those who believed in the God of the Bible, the **Revealed God**, and they followed the teachings of the Law because they believed in Him. Then there were those who trusted in their own righteousness, and allowed themselves to be guided by the Scriptures, but they were willing to distort the Scriptures if it benefitted them.

The tax collector had believed in the Revealed God and he made an effort to follow the letter and the spirit of the Law. The rich young ruler was willing to follow the Scriptures up to a point, that point being where it affect his bottom line (his income). Then, if the rabbinical teachings provided him a workaround—like the corban gimmick—then he was willing to do that which benefitted himself the most.

We studied the rich young ruler back in **Luke 18** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Luke 19:8 **Zacchæus** thought it best to explain himself to the Lord. He spoke to Him directly, saying, “Lord, I give half of my possessions to the poor; and if ever I defraud anyone, I repay them fourfold.” (Kukis paraphrase)

But said face to face with him the Jesus that, “Today, salvation to the house this has come because that also he a son of Abraham is, for has come the Son of the Man to seek and to save the one perishing [or, *being lost*].”

Luke
19:9–10

Jesus said directly to him, “Today, salvation has come to this house because you are[lit., *he is*] also a son of Abraham; for the Son of Man has come to seek and to save the ones who are [lit., *the one who is*] perishing [or, *lost*].”

Jesus then spoke directly to Zacchæus, saying, “Today, salvation has come to this house, because you are also a son of Abraham. The Son of Man has come to seek and to save those who are lost.”

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) But said face to face with him the Jesus that, “Today, salvation to the house this has come because that also he a son of Abraham is, for has come the Son of the Man to seek and to save the one perishing [or, *being lost*].”
- Complete Apostles’ Bible And Jesus said to him, "Today salvation has come to this house, because he also is a son of Abraham; for the Son of Man has come to seek and to save that which was lost."
- Douay-Rheims 1899 (Amer.) Jesus said to him: This day is salvation come to this house, because he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost.
- Holy Aramaic Scriptures Eshu {Yeshua} said unto him, ‘Today, Khaye {Life} has come unto this house, because this son is also of Abraham. For, The Son of Man came, so that He might seek and might revive that thing which was abiyd {lost, or ruined}.’
- James Murdock’s Syriac NT Jesus said to him: This day, life is to this house; for he also is a son of Abraham. For the Son of man came, to seek and to vivify that which was lost.
- Original Aramaic NT Yeshua said to him, "Today, The Life* has come to this house, because This One also is The Son of Abraham."
"For The Son of Man has come to seek and to save that which was lost."

Significant differences:

Limited Vocabulary Translations:

- Bible in Basic English And Jesus said to him, Today salvation has come to this house, for even he is a son of Abraham.

For the Son of man came to make search for those who are wandering from the way, and to be their Saviour.

Bible in Worldwide English	Jesus said to him, The head of this house has been saved today! He also is a son of Abraham. The Son of Man came to look for and to save those who are lost.
Easy English	Jesus said to him, 'Today God has saved people in this home. Now Zacchaeus also belongs to the family of Abraham. I, the Son of Man, came to look for people who are far away from God. They are in danger and I have come to save them.'
Easy-to-Read Version–2008	Jesus said, "Today is the day for this family to be saved from sin. Yes, even this tax collector is one of God's chosen people. The Son of Man came to find lost people and save them."
God's Word™	Then Jesus said to Zacchaeus, "You and your family have been saved today. You've shown that you, too, are one of Abraham's descendants. Indeed, the Son of Man has come to seek and to save people who are lost."
J. B. Phillips	Jesus said to him, "Salvation has come to this house today! Zacchaeus is a descendant of Abraham, and it was the lost the Son of Man came to seek—and to save."
The Message	Jesus said, "Today is salvation day in this home! Here he is: Zacchaeus, son of Abraham! For the Son of Man came to find and restore the lost."
NIRV	Jesus said to Zacchaeus, "Today salvation has come to your house. You are a member of Abraham's family line. The Son of Man came to look for the lost and save them."
New Life Version	Jesus said to him, "Today, a person has been saved in this house. This man is a Jew also. For the Son of Man came to look for and to save from the punishment of sin those who are lost."

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

Casual English Bible	Jesus said, "Salvation has come to this house today. Zacchaeus, after all, is a descendant of Abraham like the rest of us. The Son of Humans[3] has come on a search and rescue mission, to save those who are lost." ³ 19:10Usually translated "Son of Man." See footnote for Luke 5:24. 5:24Usually 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.	Jesus said to Zacchaeus, "Today you and your family have been saved, because you are a true son of Abraham. The Son of Man came to look for and to save people who are lost."
The Living Bible	Jesus told him, "This shows [<i>This shows</i> , implied.] that salvation has come to this home today. This man was one of the lost sons of Abraham, and I, the Messiah, [literally, "the Son of Man."] have come to search for and to save such souls as his."
New Berkeley Version	.
New Living Translation	Jesus responded, "Salvation has come to this home today, for this man has shown himself to be a true son of Abraham. For the Son of Man ["Son of Man" is a title Jesus used for himself.] came to seek and save those who are lost."
The Passion Translation	Jesus said to him, "This shows that today life has come to you and your household, for you are a true son of Abraham. The Son of Man has come to seek out and to give life to those who are lost."
UnfoldingWord Simplified T.	Jesus said to him, "Today God has saved this household, because this man has shown that he is a true descendant of Abraham. Remember this: I, the Son of Man, came to find and save people like you who have gone astray from God."

William's New Testament Then Jesus said to him, "Today salvation has come to this home, for he too is a real descendant of Abraham. For the Son of Man has come to seek and to save the people that are lost."

Partially literal and partially paraphrased translations:

American English Bible So Jesus said:
'Salvation has come to this house today, for he's also a son of Abraham! This is the reason why the Son of Man came... To search for and save those who are lost.'

Beck's American Translation .
Breakthrough Version Jesus said to him, "Today a rescue happened in this house due to the fact that he is also a son of Abraham. You see, the Human Son came to look for and to rescue the sheep that has been lost."

New Advent (Knox) Bible Jesus turned to him and said, To-day, salvation has been brought to this house; he too is a son of Abraham. That is what the Son of Man has come for, to search out and to save what was lost.

20th Century New Testament "Salvation has come to this house to-day," answered Jesus, "for even this man is a son of Abraham. The Son of Man has come to 'search for those who are lost' and to save them."

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation Jesus said to him, "Salvation comes to your house today, for you are also a son of Abraham. The Son, a human being, has come to find and save what has been lost."

Revised Ferrar-Fenton Bible Jesus said to him: "Salvation has to-day come to this family; for this man is certainly a son of Abraham. For the Son of Man came to search out and save the lost."

Free Bible Version In response Jesus said, "Today salvation has come to this house, because this man has shown he is a son of Abraham too. For The Son of man came to search for and save those who are lost."

God's Truth (Tyndale) And Jesus said to him: this day is health come unto this house, for as much as he also is become the child of Abraham. For the son of man is come to seek and to save that which was lost.

Weymouth New Testament Turning towards him, Jesus replied, "To-day salvation has come to this house, seeing that he too is a son of Abraham. For the Son of Man has come to seek and to save that which was lost."

Wikipedia Bible Project "Salvation has come to this house today, because this man has proved himself to be a son of Abraham," said Jesus.
"The son of Man came to search for and to save those who are lost."

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Looking at him Jesus said, "Salvation has come to this house today, for he is also a true son of Abraham. The Son of Man has come to seek and to save the lost."
4:21; 13:16; Mt 21:31; Jn 8:39
Ezk 34:16

The Heritage Bible And Jesus said to him, Today salvation has come to this house, because he also is a son of Abraham,
Because the Son of Man came to seek and to save the one being destroyed.

New American Bible (2011) * And Jesus said to him, "Today salvation^c has come to this house because this man too is a descendant of Abraham. * ^dFor the Son of Man has come to seek and to save what was lost."

* [19:9] A descendant of Abraham: literally, “a son of Abraham.” The tax collector Zacchaeus, whose repentance is attested by his determination to amend his former ways, shows himself to be a true descendant of Abraham, the true heir to the promises of God in the Old Testament. Underlying Luke’s depiction of Zacchaeus as a descendant of Abraham, the father of the Jews (Lk 1:73; 16:22–31), is his recognition of the central place occupied by Israel in the plan of salvation.

* [19:10] This verse sums up for Luke his depiction of the role of Jesus as savior in this gospel.

c. [19:9] 13:16; Mt 21:31.

d. [19:10] 15:4–10; Ez 34:16.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Yeshua said to him, “Today salvation has come to this house, inasmuch as this man too is a son of Avraham. For the Son of Man came to seek and save what was lost.”
Holy New Covenant Trans.	Jesus said, "This man is a son of Abraham. Today, safety from danger has come to this house! I came to find lost people and to save them."
The Scriptures 2009	And עשוהי said to him, “Today deliverance has come to this house – since he also is a son of A <u>br</u> aham. “For the Son of A <u>da</u> m has come to seek and to save what was lost.”

Weird English, 𐤀𐤋𐤁 English, Anachronistic English Translations:

Accurate New Testament	...says but to him The Jesus for today Saving [in] the house this becomes as and He Son {of} abraham is comes for The Son [of] the man to seek and to save the [thing] having lost...
Awful Scroll Bible	And Jesus said, with respects to him that, "This-day, deliverance came about this house, accordingly-this-certain-one himself, also is a son of Abraham. "For the Son of Man came, to seek and to preserve sound that, having been lost-away."
exeGesés companion Bible	And Yah Shua says to him, This day salvation becomes to this house. - he also is a son of Abraham. For the Son of humanity comes to seek and to save the lost.
Orthodox Jewish Bible	And he said to him, Hayom (Today) Yeshu’at Eloheinu has come to this bais, because he also is a Ben Abraham. For the Ben HaAdam (Moshiach, DANIEL 7:13-14) came to seek and to save the lost. [Ezek 34:12,16]

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Jesus said to him, “Today salvation has come to this household, because he, too, is a [^b]spiritual] son of Abraham; for the Son of Man has come to seek and to save that which was lost.” [b] By changing both his old way of thinking and his behavior Zaccheus proved that his faith in God was real.
An Understandable Version	Then Jesus said to him, “Salvation has come to this house today, since he too [<i>i.e.</i> , Zacchaeus] is a descendant of Abraham. For the Son of man came to search for and save those who were lost.”
The Expanded Bible	Jesus said to him, “Salvation has come to this house today, because this man also ·belongs to the family [^L is a son] of Abraham. [^L For; Because] The Son of Man came to ·find [seek out] lost people and save them.”

Jonathan Mitchell NT	<p>So Jesus said to him, "Today salvation (deliverance; health and wholeness; healing and restoration to an original state of being) is birthed in this house (or: happened to this house; came to be for this house), in accord with the fact that he himself is also Abraham's son (= a son having the qualities and character of Abraham; or: = he is a true Israelite; or: = he is as much a son of Abraham as I am).</p> <p>"You see, the Son of the Man (= the eschatological messianic figure; = Adam's son) came to seek after, and then to save, deliver and restore what is existing being lost and destroyed."</p>
P. Kretzmann Commentary	<p>And Jesus said unto him, This day is salvation come to this house, forso much as he also is a son of Abraham.</p> <p>For the Son of Man is come to seek and to save that which was lost.</p> <p>Kretzmann's commentary for vv. 8–10 has been placed in the Addendum.</p>
Syndein/Thieme	<p>Now Jesus said face to face with him, "Today salvation has come to this household . . . since he too is a son of Abraham.</p> <p>{Note: Abraham was not born a Jew. He became a Jew in his 90's when he was circumcised. This verse is telling us that to be a son of Abraham is not by physical birth, but by spiritual rebirth. Zacchaeus believed in Jesus Christ and called Him Lord. At the point of faith, the righteousness of God is imputed to the believer and that is salvation.}</p> <p>~"For the Son of Man has come to seek and to save that which was lost {apollumi}."</p> <p>{Note: When Adam sinned, 'the sin of the father' is passed from father to child in every human who is born. It is that one sin that condemns each of us - and we were all 'lost' - unable to redeem ourselves, unless someone qualified would take all sins to Himself and be judged as a substitute for us. That is why the 2nd Member of the Godhead had to agree to 'humble' Himself to take the form of a man, set aside His divine attributes for the period of the 1st incarnation - relying solely on the filling of God the Holy Spirit as a prototype for us - and go to the cross without ever committing one personal sin himself (first He had to be born of a virgin, so the 'sin of the father' would not be passed to Him from His human father).}</p>
Translation for Translators	<p>Jesus said to him, "Today God has forgiven [PRS] you and the other people in [MTY] this house, because you (sg) also have shown that you have trusted in God as your ancestor Abraham did. Remember this: I, the one who came from heaven, came to seek and save people like you(sg) who have gone astray from God, just like a shepherd who searches for his lost sheep."</p>
The Voice	<p>Jesus: Today liberation has come to this house, since even Zacchaeus is living as a son of Abraham. For the Son of Man came to seek and to liberate the lost.</p>

Bible Translations with Many Footnotes:

NET Bible®	<p>Then²³ Jesus said to him, "Today salvation²⁴ has come to this household,²⁵ because he too is a son of Abraham!²⁶ For the Son of Man came²⁷ to seek and to save the lost."</p> <p>^{23tn} Here <i>καί</i> (<i>kai</i>) has been translated as "then" to indicate the implied sequence of events within the narrative</p> <p>^{24sn} This is one of the few uses of the specific term <i>salvation</i> in Luke (1:69, 71, 77), though the concept runs throughout the Gospel.</p> <p>^{25sn} The household is not a reference to the building, but to the people who lived within it (L&N 10.8).</p> <p>^{26sn} Zacchaeus was personally affirmed by Jesus as a descendant (son) of Abraham and a member of God's family.</p> <p>^{27sn} The Son of Man came to seek and to save the lost is Jesus' mission succinctly defined. See Luke 15:1-32.</p>
Rotherham's Emphasized B.	<p>And Jesus said unto him—</p>

||This day, salvation|| [unto this house] hath come,—^d
 For that ||he too|| is [a son of Abraham];
 For the Son of Man came, *to seek and to save what was lost.*^e
^d MI: "hath come into existence."
^e Eze. xxxiv. 16.

The Spoken English NT

And Jesus said to him, "Today salvation has come to this house. Because he too is a child of Abraham. After all, the Human One came to search for and save the lost."^f

^f Ezek. 34:16 (I will seek the lost, and I will bring back the strayed, and I will bind up the injured, and I will strengthen the weak, and the fat and the strong I will destroy. I will feed them in justice.—ESV).

Wilbur Pickering's New T.

So Jesus said about him, "Today salvation has happened in this house,⁴ in that he also is a son of Abraham; because the Son of Man has come to seek and to save that which was lost."
 (4) Yes indeed, that was a complete change of direction!

Literal, almost word-for-word, renderings:

Analytical-Literal Translation Then Jesus said to him, "Today salvation came to this house, because he also is a son of Abraham.
 "For the Son of Humanity came to seek and to save the lost."
 Context Group Version And Jesus said to him, Today has rescue come to this house, since he also is a son of Abraham. For the Son of man came to seek and to rescue that which was lost.

Far Above All Translation Then Jesus said to him, "Today salvation has come to this house, for he also is a son of Abraham."
 For the son of man came to seek and save what has got lost.

Luke 19:10 (ESV) (a graphic); from **Daily Verses**; accessed June 13, 2021.



New European Version
 Revised Young's Lit. Trans. .
 And Jesus said unto him -- 'To-day salvation did come to this house, inasmuch as he also is a son of Abraham; for the Son of Man came to seek and to save the lost.'

The gist of this passage: Jesus says that salvation has come to this house because he is a son of Abraham; and Jesus came to seek and to save the lost.

9-10

Luke 19:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εἶπὼ (ἔπρω) [pronounced EHP-oh]	to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell	3 rd person singular, aorist active indicative	Strong's #2036
δέ (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong's #1161

Luke 19:9a			
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
αυτον (αὐτόν) [pronounced ow-TAHN]	<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
Ho is in brackets in the Westcott Hort text which I use.			
ἰησοῦς (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, nominative case	Strong's #2424

Translation: Jesus said directly to him,...

Jesus speaks directly to Zacchæus, meaning that His focus is upon this man. Secondly, the Lord will focus on this man's house, as members of his house are already believers or they will become believers.

Luke 19:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ὅτι (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
σήμερον (σήμερον) [pronounced SAY-mer-on]	<i>today; this (very) day; what has happened today</i>	adverb	Strong's #4594
σῶτηρία (σωτηρία) [pronounced soh-tay-REE-ah]	<i>salvation; safety, deliverance [from present or eternal danger], preservation [from danger or destruction]; welfare, prosperity</i>	feminine singular noun; nominative case	Strong's #4991
τῷ (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
οἶκος (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, dative, locative or instrumental case	Strong's #3624

Luke 19:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
toutō (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)
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

Translation: ...“Today, salvation has come to this house...”

Jesus is the salvation which has come to the house of Zacchæus. Despite his honor and integrity in business, Zacchæus needs to concentrate upon Jesus, Who is his salvation.

Jesus is focused on him, suggesting that his focus should be returned.

This would suggest that this tax collector is a righteous man in terms of the **laws of divine establishment**; but that he still needs Jesus, Who has come to his house.

Today Salvation has Come to this House (a graphic); from [Twitter](#); accessed June 14, 2021.



Chapter Outline

Charts, Graphics and Short Doctrines

Luke 19:9c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kathoti (καθότι) [pronounced kath-OT-ee]	<i>according to what; as far as, according as; because that, because; as, just as; forasmuch as, inasmuch as</i>	adverb	Strong's #2530
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
autos (αὐτός) [pronounced ow-TOSS]	<i>he; same; this</i>	3 rd person masculine singular personal pronoun; nominative case	Strong's #846

Luke 19:9c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
huios (υἱός, οὐ, ό) [pronounced hwee-OSS]	son, child, descendant; pupil; follower	masculine singular noun, nominative case	Strong's #5207
Abraam (Α'βραάμ) [pronounced ab-rah-AHM]	father of a multitude; transliterated Abraham	indeclinable proper masculine noun	Strong's #11
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	is, are, to be	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)

This is bracketed in the Westcott Hort text. However, it is found in the other texts which I use.

Translation: ...because you are [lit., he is] also a son of Abraham;...

The 3rd person here still refers to Zacchæus, the man to whom Jesus is speaking. I think that this makes better English sense to change it to the 2nd person, hence the change in the translation.

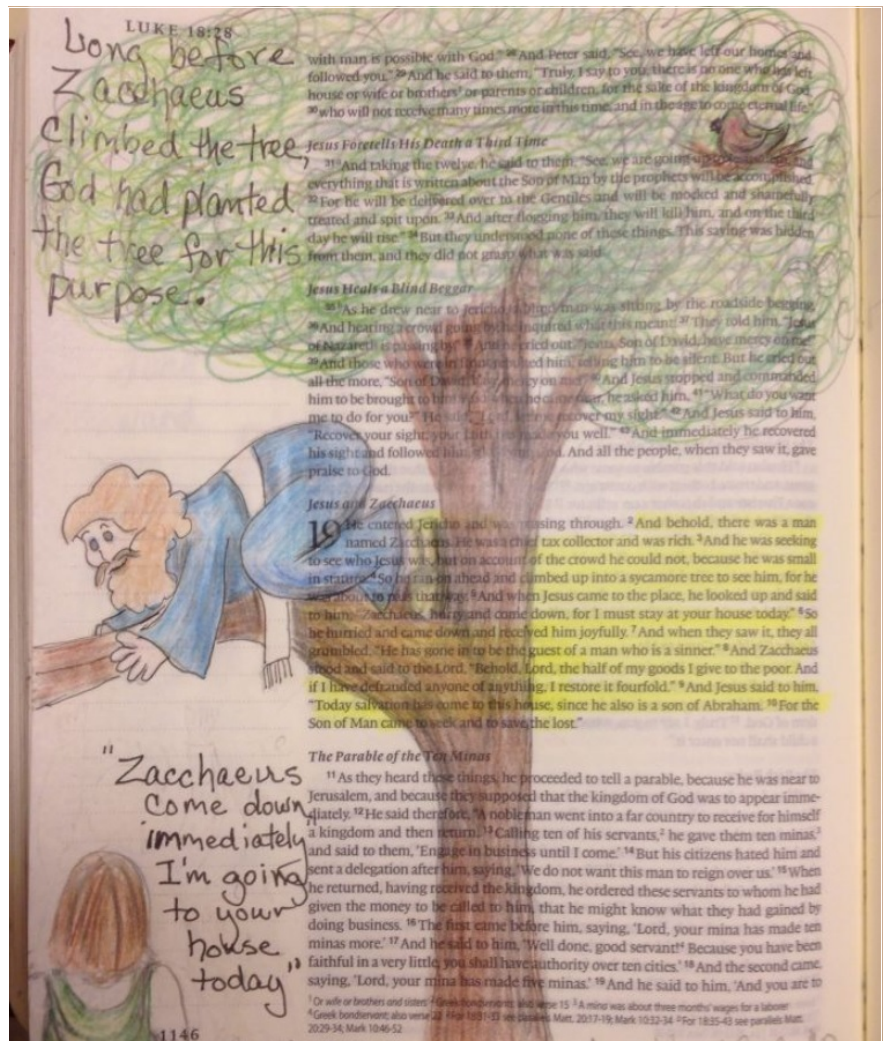
I think the use of the 3rd person is to illustrate a principle rather than to focus solely upon Zacchæus. There are religious types there, who apparently came right along, and they are complaining to one another. Therefore, what Jesus is saying is said for their benefit. "This Zacchæus is just a sinning tax collector," they are saying to one another. Jesus is saying, "This Zacchæus is also a son of Abraham, and I have come to seek and save him."

Jesus was called to go to the children of Israel (the sons of Abraham). This is what He is doing.

Luke 19:9 Jesus said directly to him, "Today, salvation has come to this house because you are [lit., he is] also a son of Abraham;... (Kukis mostly literal translation)

Luke 19:2–10 (Bible Journaling by Nancy Erwin); from [Pinterest](#); accessed June 13, 2021. Bible journaling is adding personal graphics to your Bible.

This certainly would have been better if Zacchæus and Jesus both did not have hair like girls.



Luke 19:10			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
έρχομαι (ἔρχομαι) [pronounced AIR- kloh-my]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	3 rd person singular, aorist active indicative	Strong's #2064
γάρ (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
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
huios (υἱός, οὐ, ὁ) [pronounced hwee- OSS]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, nominative case	Strong's #5207
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
anthrōpos (ἄνθρωπος) [pronounced ANTH- row-pos]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; genitive/ablative case	Strong's #444
zêteō (ζητέω) [pronounced zay-TEH- oh]	<i>to seek after [to find], to look for; to seek by thinking [reasoning, inquiring]; to seek for, to aim at, to strive after; to require [demand]; to crave, to desire from someone</i>	aorist active infinitive	Strong's #2212
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
sōzō (σώζω) [pronounced SOHD- zoh]	<i>to save, keep safe and sound, to rescue from danger or destruction</i>	aorist active infinitive	Strong's #4982
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588

Luke 19:10			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apollumi (ἀπόλλυμι) [pronounced ap-OL-loo-mee]	<i>destroying; putting out of the way entirely, abolishing, putting an end to, ruining; rendering useless; killing; declaring that one must be put to death; metaphorically devoting or giving over to eternal misery in hell; perishing; being lost, ruined, destroyed; losing</i>	masculine singular, perfect active participle, accusative case	Strong's #622

Translation: ...for the Son of Man has come to seek and to save the ones who are [lit., the one who is] perishing [or, lost].”

The purpose of Jesus is to seek out those who may be lost and to offer salvation to them. Or to seek out those who are perishing and offer salvation to them.

Although what takes place in the souls of Zacchæus and the religious one who are there is not given, let me suggest that Zacchæus believes in Jesus. He believes that Jesus is the Son of Man, who has come to save those who are lost. Zacchæus believes that salvation has come to his home. That is all it takes for Zacchæus. When these thought take place in his soul, he is saved (fulfilling Jesus’ words, that “Salvation has come to this house”).

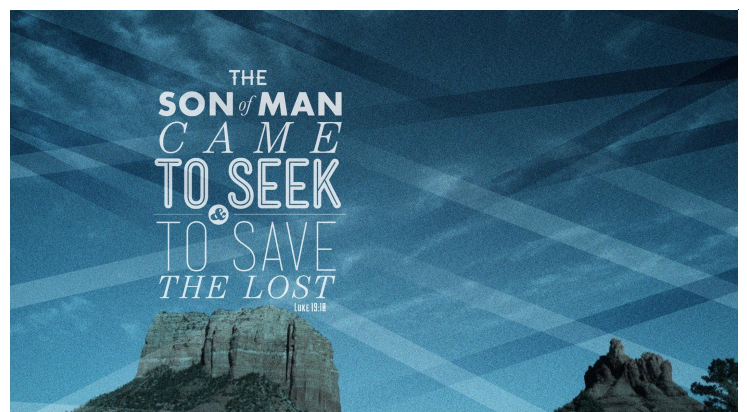
But recall that Jesus spoke of Zacchæus in the 3rd person, making a point to those who are there and murmuring to one another. The pharisees and other religious types simply wrote Zacchæus off, because he is a tax collector. There were certain people who the religious class in Israel wrote off. Jesus wrote no one off.

Application: It is clear today that there is great opposition to the church in the form of the LGBTQ community, and that some of them are going to actively try to harm and even shut down some churches. If our laws in the United States change somewhat, they may be successful in some cases. These are people for whom Christ died, and these are souls the God is concerned with. As believers in Jesus Christ, we do not get to write them off.

Application: Each local church, pastor and board of deacons need to have an idea as to how they will deal with LGBTQ activists, if they invade the church. The pastor does not have to have his best anti-gay sermon loaded and ready to go; nor should the pastor avoid such passages if they are a part of the series which he is teaching. They all need to be tolerant inasmuch as, these are people who have been brainwashed—some of them their entire lives beginning with things which they have seen on the Disney channel.

Application: We cannot be as the pharisees, writing off certain segments of the population. Nor, do we necessarily cater to any group. A church should not be *gay-friendly* to the point of setting aside the teachings of Scripture and giving tacit approval to their lives and lifestyle. There is a balance to be struck, and let me suggest that, each church and circumstance is different. We do not throw academic discipline out the window; but we do not throw those that we don’t like out the door either (R. B. Thieme, Jr. did not like long hair, but there were long haired men who came into his congregation from time to time; they weren’t thrown out).

Luke 19:10 ...for the Son of Man has come to seek



and to save the ones who are [lit., *the one who is*] perishing [or, *lost*]." (Kukis mostly literal translation)

Luke 19:9–10 Jesus said directly to him, "Today, salvation has come to this house because you are[lit., *he is*] also a son of Abraham; for the Son of Man has come to seek and to save the ones who are [lit., *the one who is*] perishing [or, *lost*]." (Kukis mostly literal translation)

Luke 19:10 (a graphic); from [Verses Project](#); accessed June 13, 2021.

Luke 19:9–10 Jesus then spoke directly to Zacchæus, saying, "Today, salvation has come to this house, because you are also a son of Abraham. The Son of Man has come to seek and to save those who are lost." (Kukis paraphrase)

As was often the case, when the man of the house believed in Jesus, many times, his wife and children would follow suit (all or most of them).

Chapter Outline

Charts, Graphics and Short Doctrines

Jesus Tells the Parable of the 10 Minas



Don't Waste Your Life (Luke 19:11–27) (a graphic); from New City Church (on [Slide Share](#)); accessed June 13, 2021.

I have not heard the sermon or watched the slide share presentation, but this is a reasonably good title for this next section. The person who believes in Jesus Christ is given a number of spiritual assets and the point of salvation. What we do with these assets is fundamental to our Christian lives (and to our happiness as well).

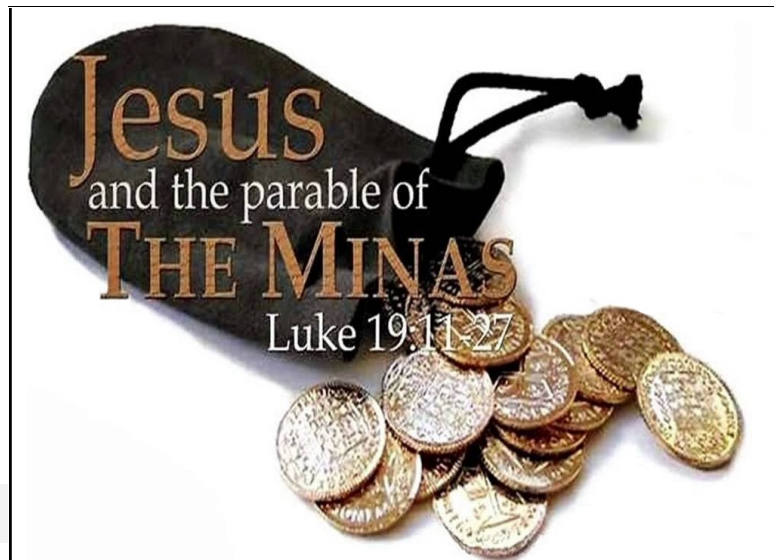
This was a very difficult verse to translate. However, the concepts were reasonably easy to understand and explain.

The Parable of the Minas (a graphic); from [Ocean View Baptist Church](#); accessed June 14, 2021.

This second graphic gives us an overall view of what is coming. The secondary principles taught here are not what many people would have thought.

Now, is this parable related directly to the tax collector previously spoken of, or is this a new crowd and new topic? Based upon the first few words of v. 11, this appears to be given to the tax collector and to his family (and to anyone else who might have come to observe).

Chapter Outline



Charts, Graphics and Short Doctrines

When it comes to these parables, often times there are two levels of teaching going on. In most cases—but certainly not all—the parable being told has some important elements of divine establishment being taught; or the entire parable teaches something which is simply a truism for all people, believers and unbelievers alike. There is a chap named Gary North who has written a number of online books espousing conservative economics, and he often cites the parables taught by Jesus (as well as the proverbs written by Solomon). On the one hand, I believe that he is mostly accurate; but his approach to the parables tends to be superficial. What does the parable say, and how did people hearing the parable understand it? How do the people there evaluate the parable (in case the Lord asks for a general conclusion to be drawn)?

However, parables also have a meaning underneath the surface. Sometimes that meaning is quite obvious and sometimes it requires some digging (you may be surprised to hear that some parables have an underlying meaning that is still debated today). From my recollection of North's writings (and I have certainly not read them all), he tends to concentrate on one level of understanding—the surface level. And there is nothing wrong with this when simply affirming or teaching the laws of divine establishment. However, we must also consider, what did Jesus want people to understand from His parables, both back then and now to His current audience of believers? Therefore, when appropriate, we will look at the surface meaning of these parables as well as the underlying spiritual meaning.

One book by North, *Treasure and Dominion*, portrays itself as *an economic commentary on Luke*.¹⁵ The laws of divine establishment can be discovered through such an approach to the Bible; but, bear in mind, no one is every saved by following the laws of divine establishment. They will just lead a better life in general, but eternity will be spent in the **Lake of Fire**.

But the hearing of them these things, adding again, He spoke a parable, because the [Jesus] near is Jerusalem to Him and to think they that immediately about to be the kingdom of thus God to appear.

Luke
19:11

As they heard these things, Jesus [lit., He] spoke another parable, because they [lit., the (Jesus)] were nearing Jerusalem and His followers [lit., they] had supposed that the kingdom of God would soon be made apparent.

After the Lord's followers heard these things, many of them had assumed that the kingdom of God would soon be made apparent. Therefore, Jesus decided to teach a parable, to add to the doctrine that they had.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But the hearing of them these things, adding again, He spoke a parable, because the [Jesus] near is Jerusalem to Him and to think they that immediately about to be the kingdom of thus God to appear.
Complete Apostles' Bible	Now as they heard these things, He told another parable, because He was near Jerusalem and because they thought the kingdom of God would appear immediately.
Douay-Rheims 1899 (Amer.)	As they were hearing these things, he added and spoke a parable, because he was nigh to Jerusalem and because they thought that the kingdom of God should immediately be manifested.
Holy Aramaic Scriptures	And when they were hearing these things, He continued to speak a Mathla {a Parable}, because he was near unto Urishlim {Jerusalem}, and they were expecting

¹⁵ From <https://garynorth.com/treasureanddominion.pdf> accessed May 2, 2023.

that it was the prepared time that The Malkutheh d'Alaha {The Kingdom of God} would be revealed.

James Murdock's Syriac NT And when they heard these things, he proceeded to utter a similitude; because he was near to Jerusalem, and they supposed that the kingdom of God was to be soon developed.

Original Aramaic NT And as they heard these things, he added to speak a parable because he was nearing Jerusalem, and they were expecting in that same hour that the Kingdom of God was going to be revealed.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English And while they were giving ear to these words, he made another story for them, because he was near Jerusalem, and because they were of the opinion that the kingdom of God was coming straight away.

Bible in Worldwide English While they were listening to this, he started to tell them a story. He did so because they were near Jerusalem and the people thought that the kingdom of God would begin right away.

Easy English **Jesus tells a story about 10 servants**

While the people were still listening, Jesus told them a story. He did this because the people had wrong thoughts. He was now getting near to Jerusalem. So the people with him were thinking that God would begin to rule his people immediately.

Easy-to-Read Version–2008 As the crowd listened to what he was saying, Jesus went on to tell a story. He was now near Jerusalem and knew that the people thought it was almost time for God's kingdom to come.

God's Word™ Jesus was getting closer to Jerusalem, and the people thought that the kingdom of God would appear suddenly. While Jesus had the people's attention, he used this illustration.

Good News Bible (TEV) While the people were listening to this, Jesus continued and told them a parable. He was now almost at Jerusalem, and they supposed that the Kingdom of God was just about to appear.

J. B. Phillips **Life requires courage, and is hard on those who dare not use their gifts**

Then as the crowd still listened attentively, Jesus went on to give them this parable, For the fact that he was nearing Jerusalem made them imagine that the kingdom of God was on the point of appearing.

The Message **The Story About Investment**

While he had their attention, and because they were getting close to Jerusalem by this time and expectation was building that God's kingdom would appear any minute, he told this story:...

NIRV **The Story of Three Slaves**

While the people were listening to these things, Jesus told them a story. He was near Jerusalem. The people thought that God's kingdom was going to appear right away.

New Life Version **The Picture-Story of the Ten Servants and the Money**

As they heard these things, Jesus told them a picture-story. Because He was near Jerusalem, they thought the holy nation of God would come at once.

New Simplified Bible They were close to Jerusalem. They assumed that the kingdom of God was to appear immediately. Jesus responded to their assumption with an illustration.

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

Casual English Bible **STORY ABOUT A CASH INVESTMENT**

Contemporary English V.	As people stood there listening to Jesus say this, he told them a parable. He did it because he was getting close to Jerusalem, and they thought God's kingdom was about to become a reality. The crowd was still listening to Jesus as he was getting close to Jerusalem. Many of them thought that God's kingdom would soon appear, and Jesus told them this story: A prince once went to a foreign country to be crowned king and then to return. But before leaving, he called in ten servants and gave each of them some money. He told them, "Use this to earn more money until I get back." Vv. 12–13 are included for context.
The Living Bible	And because Jesus was nearing Jerusalem, he told a story to correct the impression that the Kingdom of God would begin right away.
New Berkeley Version New Living Translation	Parable of the Ten Servants The crowd was listening to everything Jesus said. And because he was nearing Jerusalem, he told them a story to correct the impression that the Kingdom of God would begin right away.
The Passion Translation	At this time Jesus was getting close to entering Jerusalem. The crowds that followed him were convinced that God's kingdom realm would fully manifest when Jesus established it in Jerusalem.
UnfoldingWord Simplified T.	The people were listening to everything Jesus said. Since he was getting close to Jerusalem, Jesus decided to tell them another story. He wanted to correct their idea that as soon as he got to Jerusalem he would begin to rule as king over God's people.
William's New Testament	As they were listening to these things, He told them another story, because He was near Jerusalem and because they supposed that the kingdom of God was going to appear at once.

Partially literal and partially paraphrased translations:

American English Bible	Well, as they were listening to him say these things, Jesus gave them this parable (because he was getting close to JeruSalem and they all thought that the Kingdom of God was coming right away).
Beck's American Translation Breakthrough Version	As they listened, when He added to these things, He told an illustration because of the fact for Him to be near Jerusalem and for it to be seeming to them that God's empire was going to be spotted at once.
Common English Bible	Faithful service As they listened to this, Jesus told them another parable because he was near Jerusalem and they thought God's kingdom would appear right away.
A. Campbell's Living Oracles	As the people were attentive, he added this parable, because he was nigh to Jerusalem, and they fancied the Reign of God would immediately commence.
New Advent (Knox) Bible	While they stood listening, he went on and told them a parable; this was because he had now nearly reached Jerusalem, and they supposed that the kingdom of God was to appear immediately.
NT for Everyone	The King, the Servants and the Money While people were listening to this, Jesus went on to tell a parable. They were, after all, getting close to Jerusalem, and they thought that the kingdom of God was going to appear at once.
20 th Century New Testament	As the people were listening to this, Jesus went on to tell them a parable. He did so because he was near Jerusalem, and because they thought that the Kingdom of God was going to be proclaimed at once.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	While the people were listening to this, Jesus proceeded to tell them a parable, because He was near Jerusalem and they thought the kingdom of God would appear imminently.
Conservapedia Translation	As they heard this, Jesus added a parable, for he was close to Jerusalem and the crowds thought this meant the kingdom of God would appear immediately.
Revised Ferrar-Fenton Bible	Trustworthiness: The Parable of the Talents. As the people were attentive, He proceeded to relate a parable, because He neared Jerusalem, and they supposed that the Kingdom of God would immediately commence.
Free Bible Version	While they were still paying attention, Jesus told them a story for they were close to Jerusalem and the people thought that God's kingdom was going to become a reality right away.
God's Truth (Tyndale)	As they heard these things, he added thereto a similitude, because he was near to Herusalem (Jerusalem), and because also they thought that the kingdom of God should shortly appear.
International Standard V	<i>The Parable about the Coins</i> As they were listening to this, Jesus [Lit. he] went on to tell a parable because he was near Jerusalem and because the people [Lit. they] thought that the kingdom of God would appear immediately.
Riverside New Testament	While they were listening to this, he added an illustration, because he was near to Jerusalem and they were thinking that the kingdom of heaven was going to appear immediately.
Wikipedia Bible Project	While they were listening, Jesus told them a story, because they were close to Jerusalem and the people were thinking that God's kingdom was about to become visible.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The ten pounds (Mt 25:14) • Jesus was now near Jerusalem, and the people with him thought that God's reign was about to appear. So as they were listening to him, Jesus went on to tell them a parable. An extensive note from the Christian Community Bible is place in the Addendum . And as they were hearing these things, adding, he spoke a parable, because he was near Jerusalem, and because they thought that the kingdom of God was about to instantly appear.
The Heritage Bible	
New American Bible (2011)	The Parable of the Ten Gold Coins.* °While they were listening to him speak, he proceeded to tell a parable because he was near Jerusalem and they thought that the kingdom of God would appear there immediately. * [19:11–27] In this parable Luke has combined two originally distinct parables: (1) a parable about the conduct of faithful and productive servants (Lk 19:13, 15b–26) and (2) a parable about a rejected king (Lk 19:12, 14–15a, 27). The story about the conduct of servants occurs in another form in Mt 25:14–20. The story about the rejected king may have originated with a contemporary historical event. After the death of Herod the Great, his son Archelaus traveled to Rome to receive the title of king. A delegation of Jews appeared in Rome before Caesar Augustus to oppose the request of Archelaus. Although not given the title of king, Archelaus was made ruler over Judea and Samaria. As the story is used by Luke, however, it furnishes a correction to the expectation of the imminent end of the age and of the establishment of the kingdom in Jerusalem (Lk 19:11). Jesus is not on his way to Jerusalem to receive the kingly power; for that, he must go away and only after

returning from the distant country (a reference to the parousia) will reward and judgment take place.

e. [19:11–27] Mt 25:14–30.

New Catholic Bible

The Parable of the Ten Gold Coins.^[b] While the people were listening to him speak, Jesus went on to tell them a parable, because now he was near Jerusalem and because they thought that the kingdom of God might appear immediately.

[b] This parable is unusual in that its chief personage is an aspirant to the throne, for it seems to be inspired by the story of Archelaus, who went to Rome in 4 B.C. to obtain the succession to Herod the Great in Judea, and whose return was marked by a slaughter not yet forgotten in the memory of the people.

New English Bible–1970

The Parable of the Ten Pounds (Jericho) [Lk. 19.11-27 →] - Mt.25.14-30

While they were listening to this, he went on to tell them a parable, because he was now close to Jerusalem and they thought the reign of God might dawn at any moment.

New Jerusalem Bible

While the people were listening to this he went on to tell a parable, because he was near Jerusalem and they thought that the kingdom of God was going to show itself then and there.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

While they were listening to this, Yeshua went on to tell a parable, because he was near Yerushalayim, and the people supposed that the Kingdom of God was about to appear at any moment.

Holy New Covenant Trans.

Jesus traveled closer to Jerusalem. Some of the people thought that God’s kingdom would soon appear. Jesus knew that the people thought this so, while the people were listening to these things, he continued with a story:...

The Scriptures 2009

And as they were hearing this, He spoke another parable, because He was near Yerushalayim and they thought the reign of Elohim was about to be manifested straightaway.

Tree of Life Version

As they were listening to this, Yeshua went on to tell a parable, because He was near Jerusalem and they supposed that the kingdom of God was about to appear at once.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...hearing but them these Adding {something} [He] says comparison because of the+ near to be jerusalem him and to suppose them for immediately intends The Kingdom [of] the god to be shown...

Alpha & Omega Bible

WHILE THEY WERE LISTENING TO THESE THINGS, JESUS WENT ON TO TELL A PARABLE, BECAUSE HE WAS NEAR JERUSALEM, AND THEY SUPPOSED THAT THE KINGDOM OF THEOS (*The Alpha & Omega*) WAS GOING TO APPEAR IMMEDIATELY.

Awful Scroll Bible

Moreover, they hearing these things, He putting-to it, spoke a putting-beside, because He is to near Jerusalem, and they are to suppose that, the Rule, of God, is about, off-from-that-matter, to be exposing-among.

Concordant Literal Version

Now at their hearing these things, adding, He spoke a parable because of His being near Jerusalem, and they are supposing that instantly the kingdom of God is about to be looming up."

exeGesés companion Bible

YAH SHUA ON THE TEN MINAS

And as they hear these, he adds and says a parable, because he is near Yeru Shalem; and because they think the sovereigndom of Elohim is about to appear.

Orthodox Jewish Bible Now as they were hearing these things, Rebbe, Melech HaMoshiach added a mashal (parable), because he was near to Yerushalayim and they had the havamina (assumption) that the Malchut Hashem was about to appear immediately.

Expanded/Embellished Bibles:

- The Amplified Bible* **Parable of Money Usage**
While they were listening to these things, Jesus went on to tell a parable, because He was near Jerusalem, and they assumed that the kingdom of God was going to appear immediately [as soon as He reached the city].
- The Expanded Bible **A Story About Three Servants**
As the people [^Lthey; ^Ceither the disciples, the guests of Zacchaeus, or the larger crowd] were listening to this, Jesus told them a story [parable] because he was near Jerusalem and they thought [it seemed to them] God's kingdom would appear immediately.
- Jonathan Mitchell NT Now after their hearing these things, joining to [them], He spoke an illustration (a parable) because of the [situation for] Him to be near Jerusalem, as well as [for] them to continue thinking and supposing that God's reign and kingdom continues about to, at that very moment and with usefulness, be progressively brought to light and caused to appear again.
- P. Kretzmann Commentary **Verses 11-14**
The Parable of the Talents.
The departure of the nobleman:
And as they heard these things, He added and spake a parable, because He was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.
- Syndein/Thieme {The Parable of the Ten Minas}
`But they, having listened to these things, in addition to what He previously said, He {Jesus} was telling a parable . . . because He was near to Jerusalem . . . and because they were of the opinion that the kingdom of God was about to appear immediately.
- Translation for Translators **Jesus taught about being willing to take risks in using what he has given us.**
Luke 19:11-27; Matthew 25:14-30
They were coming near to Jerusalem, and the people who were going with Jesus who heard him say these things thought that as soon as he got to Jerusalem he would become their king.
- The Voice The crowd has been listening to all this, and everyone assumes that the kingdom of God is going to appear at any moment, since He's nearing Jerusalem. So He tells them this parable:...

Bible Translations with Many Footnotes:

- Lexham Bible **The Parable of the Ten Minas**
Now while [*Here "while " is supplied as a component of the temporal genitive absolute participle ("were listening to")] they were listening to these things , he went on and [*Here "and " is supplied because the previous participle ("went on") has been translated as a finite verb] told a parable, because he was near Jerusalem and they thought that the kingdom of God was going to appear immediately.
- NET Bible© **The Parable of the Ten Minas**
While the people were listening to these things, Jesus²⁸ proceeded to tell a parable, because he was near to Jerusalem,²⁹ and because they thought³⁰ that the kingdom of God³¹ was going to³² appear immediately.
²⁸tn Grk "he"; the referent (Jesus) has been specified in the translation for clarity.

^{29map} For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

^{30tn} The present active infinitive δοκεν (dokein) has been translated as causal.

^{31sn} Luke means here the appearance of the full kingdom of God in power with the Son of Man as judge as Luke 17:22-37 describes.

^{32tn} Or perhaps, "the kingdom of God must appear immediately (see L&N 71.36).

Rotherham's Emphasized B. **§ 74. The Nobleman's Journey to a Distant Land, and his Return.**

And ||because they were hearing these things|| he added and spake a parable, because of his being near Jerusalem, ^f and their supposing that, |instantly| was the kingdom of God to shine forth.

^f Chap. ix. 51, n.

The Spoken English NT

The Parable of the Ten Servants who are Given Ten Coins (Mt. 25:14-30)

As people were listening to this, Jesus went on to tell a parable. Because he was right near Jerusalem, and they were thinking that God's Reign was going to appear right away.

Wilbur Pickering's New T.

Parable of a despised king

Now as they heard these things, He continued with a parable, because He was near Jerusalem and they were supposing that the Kingdom of God was on the verge of being revealed.⁵

(5) This seems to have been a fixation in their minds that kept them from understanding the Lord's repeated warnings that He was about to be killed.

Literal, almost word-for-word, renderings:

An Understandable Version

And as the crowd listened to these things, Jesus told them another parable, because He was close to Jerusalem and they assumed the kingdom of God was going to appear right away.

Analytical-Literal Translation

Now while they [were] hearing these [things], again He spoke an allegory, because of His being near Jerusalem, and [because] they [were] thinking that the kingdom of God is about to immediately appear.

English Standard Version

As they heard these things, he proceeded to tell a parable, because he was near to Jerusalem, and because they supposed that the kingdom of God was to appear immediately.

Luke 19:11 (ESV) (a graphic); from [Slide Player](#); accessed June 14, 2021.

Far Above All Translation

As they heard these things, he again told a parable, because of him being close to Jerusalem, and of them thinking that the kingdom of God was immediately going to manifest itself prominently.

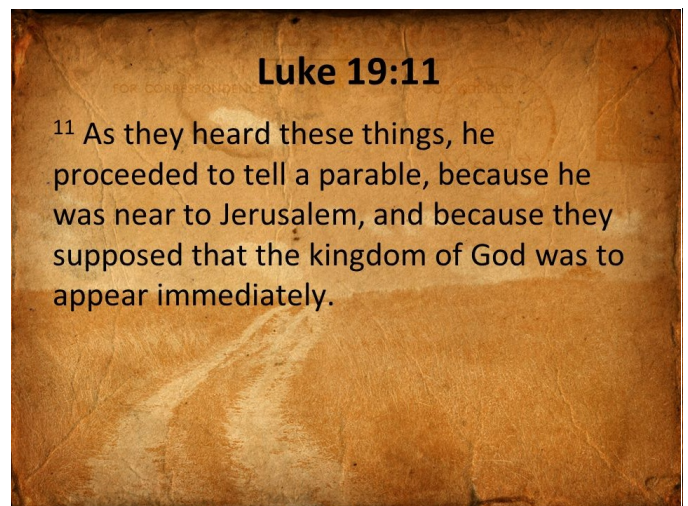
Legacy Standard Bible

Parable of the Ten Minas

Now while they were listening to these things, Jesus went on to tell a parable, because He was near Jerusalem, and they thought that the kingdom of God was going to appear immediately.

Modern English Version

The Parable of the Ten Pounds



As they heard these things, He continued and told them a parable, because He was near Jerusalem and because they thought the kingdom of God would immediately appear.

Modern Literal Version 2020 Now while they themselves are hearing these things, he added and spoke a parable, because of the thing near to Jerusalem, and because they think that the kingdom of God is about to be instantly manifested.

New Matthew Bible As the people listened to these things, he added a similitude, because he was nearing Jerusalem, and also because they thought that the kingdom of God would shortly appear.

Revised Geneva Translation And while they heard these things, He continued and spoke a parable (because He was near Jerusalem, and also because they thought that the Kingdom of God would shortly appear).

Revised Young's Lit. Trans. And while they are hearing these things, having added he spake a simile, because of his being near to Jerusalem, and of their thinking that the reign of God is about presently to be made manifest.

The gist of this passage: As they neared Jerusalem, it became clear to the Lord that people were expecting the kingdom to appear quite soon. He tells a parable to try to lead them in another direction.

Luke 19:11a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
akoúō (ἀκούω) [pronounced ah-KOO-oh]	<i>those hearing; hearing and paying attention to; listeners; those who hear and understand</i>	masculine plural, present active participle; genitive/ablative 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
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
tauta (ταῦτα) [pronounced TAU-taw]	<i>these, these things</i>	intermediate demonstrative pronoun; neuter plural; nominative case	Strong's #3778 (also known as Strong's #5023)
prostithēmi (προστίθημι) [pronounced pros-TITH-ay-meef]	<i>adding again, giving more, increasing, placing additional, laying beside, annexing, repeating; proceeding further</i>	masculine singular, aorist active participle, nominative case	Strong's #4369
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 19:11a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
parabolê (παράβολή) [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	Strong's #3850

Translation: *As they heard these things, Jesus [lit., He] spoke another parable,...*

Jesus felt that it was necessary to teach something more, because of the things which He had just said (“Today, salvation has come to this house, because you are also a son of Abraham. The Son of Man has come to seek and to save those who are lost.”).

Based on that quote and based upon Jesus coming close to Jerusalem, the people with Him began to assume that He had come to offer the kingdom for all mankind. Many expected that He would go into Jerusalem, be universally accepted as the Christ-King, and that would begin the Kingdom of God. Well, that is not what was going to happen, and Jesus knows this. Jesus is aware of the things being taught by the Scriptures that many believers simply were ignoring. Isaiah 53 is very clear to us today, but who taught that as a part of the Messiah's coming. But Jesus understood that this was coming; that this would be His fate in Jerusalem.

Luke 19:11b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diá (διά) [pronounced <i>dee-AH</i>]	<i>through; with; in; of time; throughout; during; by the means of; by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
engýs (ἐγγύς) [pronounced <i>eng-GOOÇ</i>]	<i>near (literally or figuratively, of place or time); at hand, near (at hand, unto), ready, imminent, soon to come to pass</i>	adverb of nearness	Strong's #1451
einai (εἶναι) [pronounced <i>I-nī</i> or <i>I-nah-ee</i>]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	present infinitive of Strong's #1510	Strong's #1511 (a form of Strong's #1510)
Hierousalêm (Ἱερουσαλήμ) [pronounced <i>hee-er-oo-sal-AME</i>]	<i>double peace; transliterated Jerusalem</i>	indeclinable proper noun/location	Strong's #2419
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: *...because they [lit., the (Jesus)] were nearing Jerusalem...*

It is quite common for there to be a definite article just standing out there by itself. Many times, it refers back to something else with the same definite article. Literally, this phrase reads, *...because the [...] is near Jerusalem to him*. The nearest neuter singular is back in v. 9, which is a reference to *the one perishing* or *the one who is lost*. What makes the most sense to me (and this is somewhat of a stretch), is to extend and amplify *dia*, so that this might read, *...because of the one who is lost [and because] He [Jesus] is nearing Jerusalem [and because]...* That is looking at only one meaning of *dia*.

We can sort of ignore some of the words here, and simply focus on the idea that Jesus and those who are with Him are moving closer to Jerusalem.

I place these tables of the Greek words for two reasons. Firstly and primarily, this is for me to start from to build a translation. Quite frankly, I am rarely happy with the translation which I formulate; and only sometimes, I like the paraphrase which I develop. Secondly, I place those tables there for you, the reader. I would expect you to skip over them most of the time. However, when you question my translation (perhaps because what I come up with differs somewhat from the KJV or the NIV), you are able to look at the Greek and its morphology and determine whether you have a preference for the translation I have come up with, or whether you believe that some other existing translation is better. Fundamentally, what is important to me, is to come up with a reasonable translation to begin with, and then to build an explanation or commentary upon that. That is the very foundation, obviously, of all Bible teaching.

Luke 19:11c			
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
δοκέω (δοκέω) [pronounced <i>dohk-EH-oh</i>]	<i>to think, to imagine, to consider, to appear</i>	present active infinitive	Strong's #1380
αὐτούς (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
ὅτι (ὅτι) [pronounced <i>HOH-tee</i>]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
παρὰ (παρὰ) [pronounced <i>par-akh-RAY-mah</i>]	<i>immediately, forthwith, instantly; presently; soon</i>	adverb	Strong's #3916
μέλλω (μέλλω) [pronounced <i>MEHL-ow</i>]	<i>to be about to, to do, to intend, to come; to suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation), will, would</i>	3 rd person singular, present active indicative	Strong's #3195
ἡ (ἡ) [pronounced <i>hey</i>]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative and vocative cases	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)

Luke 19:11c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
basileia (βασιλεία) [pronounced <i>bas-il-ī-ah</i>]	<i>kingdom, rule, reign; royalty; a realm (literally or figuratively)</i>	feminine singular noun; nominative case	Strong's #932
του (του) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
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
αναφαίνω (ἀναφαίνω) [pronounced <i>an-af-AH-ee-no</i>]	<i>to appear, to show, (reflexively) to appear, or (passively) to be made apparent, to have pointed out; to discover; to bring to light, to hold up to view</i>	present passive infinitive	Strong's #398

Translation: ...and His followers [lit., they] had supposed that the kingdom of God would soon be made apparent

At this point, Luke inserts some important commentary, which appears to be based upon the thinking of Jesus. Jesus recognizes that His followers are expecting Him to go into Jerusalem and establish His kingdom, free of Roman rule and free of the phariseical legalism.

Luke 19:11 **As they heard these things, Jesus [lit., He] spoke another parable, because they [lit., the (Jesus)] were nearing Jerusalem and His followers [lit., they] had supposed that the kingdom of God would soon be made apparent** (Kukis mostly literal translation)

Jesus has taught the disciples that He would be crucified. This idea just did not fit into their brains. They had no frame of reference for it. But, based upon some other things which the Lord taught, many thought that the kingdom of God was about to be made manifest. Jesus is going to teach some things which suggest that it may be not the case.

Jesus' disciples were doing something which Jewish teachers have done for years—they ignored the portions of the Old Testament that they did not understand and could not reconcile with other portions of Scripture.

Part of the reason for confusion among even the greatest of scholars is, the **first and second advents** of the Lord were placed in the same passage. That makes perfect sense to us today, as we live in the **Church Age** ourselves, which even falls in between the Lord's two advents (the Church Age is intercalated between the first and second advents).

There are 33 Old Testament passages that I am aware of and two New Testament passages where we have the first and second advent of Jesus presented as a single event.

The light blue (red) represents the first advent; and the dark blue (red) represents the second.

A Sampling of Passages Containing the First and Second Advents		
1 st Advent	2 nd Advent	The Text and Commentary
Psalm 2:7	Psalm 2:6, 8–9	Yea, I have set My king on My holy mount on Zion. I will declare concerning the statute of Jehovah: He said to Me, You are My Son. Today I have begotten You. Ask of Me, and I will give the nations as Your inheritance; and the uttermost parts of the earth as Your possession. You will break them with a rod of iron; You will dash them in pieces like a potter's vessel.
Here, the 1 st and 2 nd Advents of our Lord are mixed together. In the 2 nd Advent, our Lord will sit as King over all on Mount Zion; God will give to Him all the nations as His possession. When He first returns at the 2 nd Advent, He will destroy the nations plaguing Israel and in open revolt against Him.		
In the 1 st Advent, Jesus will come as the Son of God, begotten of man.		
Psalm 22:22	Psalm 22:23	I will tell of your name to my brothers; in the midst of the congregation I will praise You. You who fear the LORD, praise Him! All you offspring of Jacob, glorify Him, and stand in awe of Him, all you offspring of Israel!
Our Lord's disciples rarely seemed to fear Him or His great power; however, on the Mount of Transfiguration, when Jesus was glorified, I suspect that the disciples who were there cowered.		
We can file this final section under the heading, <i>every knee shall bow</i> . (from Rom. 14:11 and Isa. 45:23)		
In these last two passages, you see that this either ends with the destruction of the rebellious or with the rule of Jesus Christ over His earthly kingdom (or both, in some cases).		
Psalm 146:7–9a	Psalm 146:9b–10	[The Lord] executes justice for the oppressed, who gives food to the hungry. The LORD sets the prisoners free; the LORD opens the eyes of the blind. The LORD lifts up those who are bowed down; the LORD loves the righteous. The LORD watches over the sojourners; he upholds the widow and the fatherless, but the way of the wicked he brings to ruin. The LORD will reign forever, your God, O Zion, to all generations. Praise the LORD!
(Psalm 146) Jesus gave food to the hungry and He opened the eyes of the blind and He caused to walk those who were lame. When John the Baptizer questions whether or not He is the Messiah, Jesus gives these things as proofs of His anointing by God.		
At the Great White Throne, Jesus Christ will bring the wicked to their final ruin. At the Millennium, and then going into eternity, Jesus Christ will reign forever.		
Isaiah 9:6a	Isaiah 9:6b–7	For to us a Child is born, to us a Son is given; and the government shall be upon His shoulder, and His name will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of His government and of peace there will be no end, on the throne of David and over His kingdom, to establish it and to uphold it with justice and with righteousness from this time forth and forevermore. The zeal of the LORD of hosts will do this.

A Sampling of Passages Containing the First and Second Advents

1 st Advent	2 nd Advent	The Text and Commentary
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God sent His Son in the form of a man, both fully man and fully God. Jesus will, in the 2nd advent, assume all power over the earth.

Isaiah 52:14	Isaiah 52:13	Behold, My Servant will rule well; He will be exalted and extolled, and be very high. Just as many were astonished at You (so much was the disfigurement from man, His appearance and His form from the sons of mankind).
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The Servant of God, His Messiah, will rule in the 2nd Advent; however, He appeared in the 1st Advent just as any man, without any distinguishing features. Before the cross, He was greatly disfigured by the physical abuse of the Roman soldiers.

Luke 17:22–24, 26–30	Luke 17:25	And He said to the disciples, The days will come when you will desire to see one of the days of the Son of Man, and you shall not see it. And they shall say to you, Lo, here! or, behold, there! Do not go away, nor follow. For as the lightning which lights up, flashing from the one part under heaven, and shines to the other part under heaven, so also shall the Son of Man be in His day. But first He must suffer many things and be rejected of this generation. And as it was in the days of Noah, so it also shall be in the days of the Son of Man. They ate, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark; and the flood came and destroyed them all. So also as it was in the days of Lot: they ate, they drank, they bought, they sold, they planted, they built; but the day Lot went out of Sodom, it rained fire and brimstone from the heaven and destroyed them all. Even so it shall be in the day when the Son of Man is revealed.
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Jesus herein describes the [second] coming of the Son of Man. However, He points out that first, He must suffer many things and be rejected by this generation.

The entire **Doctrine of Intercalation** is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)).

Therefore, we should expect Jesus to be teaching something which suggests that there is more to come beyond Jesus going to Jerusalem; and which takes place prior to the establishment of the kingdom (the Kingdom of God is the **Millennium**).

Luke 19:11 After the Lord’s followers heard these things, many of them had assumed that the kingdom of God would soon be made apparent. Therefore, Jesus decided to teach a parable, to add to the doctrine that they had. (Kukis paraphrase)

Portions of this passage were difficult to translate.

Jesus is going to explain something to His disciples (all who followed Him), who were somewhat confused, and expected Jesus to, upon entering Jerusalem, begin the kingdom at that time. That was not going to happen. However, He does not say this clearly and concisely. He gives a parable instead.

You may be reading this and wonder, *why didn't Jesus explain exactly what was happening?* Bear in mind, He has already been doing that. He told His followers what to expect when He came back to Jerusalem. In fact, for the third time, He told them what to expect, and yet, this was their response: Luke 18:34 **But they understood none of these things. This saying was hidden from them, and they did not grasp what was said.** (ESV)

This parable that Jesus will give is a combination of two parables given elsewhere in His ministry. One of these is found in Matthew 25:14–30. These would have been given about the same time of the Lord's ministry. There are enough differences to indicate that Jesus taught roughly the same parable at least twice. I do not find an exact parallel to this ruler leaving and some of his subjects hating him; but we have a very similar sort of parable where Jesus speaks of a landowner who leaves some tenant farmers in charge.

He said, "So a man, a certain one, well-born, traveled to a country, foreign, to receive his own kingdom and to return. But calling ten slaves of him, he gave to them ten minas. And he said face to face with them, 'To engage in business in whom I keep on coming.'

Luke
19:12–13

Jesus said, '[There was] a certain noble man [who was going to] travel to a foreign country to receive his own kingdom and then to return. [Before he left,] he summoned his ten servants [and] he gave them ten minas [to invest for him]. He said directly to them, 'Engage in business [and investments] until I come [back].'

Jesus told this particular parable: "There was a certain nobleman who had planned to travel to the foreign country in order to receive benefits related to his kingdom. Afterwards he was going to return. Prior to leaving, he summoned 10 of his servants, giving them 10 minas in order for them to make investments on his behalf. He instructed them to engage in sound business practices and investment strategies until he returned. He expected them to make a profit for him in his absence.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	He said, "So a man, a certain one, well-born, traveled to a country, foreign, to receive his own kingdom and to return. But calling ten slaves of him, he gave to them ten minas. And he said face to face with them, 'To engage in business in whom I keep on coming.'
Complete Apostles' Bible	Therefore He said: "A certain nobleman went into a far country to receive for himself a kingdom and to return. And having called ten of his servants, he gave them ten minas, and said to them, 'Do business till I come.'
Revised Douay-Rheims	He said therefore: a certain nobleman went into a far country, to receive for himself a kingdom and to return. And calling his ten servants, he gave them ten pounds and said to them: Trade till I come.
Holy Aramaic Scriptures	And He said, "A certain man, a son of a large clan, went to a far country, so that he might receive a Malkutha {a Kingdom} for himself, and was to return. And he called his ten servants, and he gave unto them ten miniyn {coins} and said unto them, 'Make trade until I come.'
James Murdock's Syriac NT	And he said: A certain man of high birth was going to a distant place, to obtain royalty, and return again. And he called his ten servants, and gave them ten pounds: and he said to them, Traffic until I come.
Original Aramaic NT	And he said, "A certain man, a son of great descent, went to a distant region to receive a Kingdom and to return."

And he called his ten servants and he gave them ten minas* and he said to them, "Invest in trading until I come."

Significant differences:

Limited Vocabulary Translations:

Bible in Worldwide English	So he said, A man who belonged to a respected family went to a country far away. He went to get power to rule. Then he was going to come back. Before he left, he called ten of his servants. He gave each of them some money. He said, "Go and trade with this money until I come back."
Easy English	Jesus said to them, 'An important man left his home and he travelled a long way to another country. There he would receive authority to rule his own country. After that, he would return home and he would be king. Before he left, he asked ten of his servants to come to him. He gave each of them ten pounds of silver. "Use this money to get more money for me while I am away," he said. <div style="border-left: 1px solid black; padding-left: 10px; margin-left: 20px;"> <p>A man would receive 10 pounds of silver if he worked for 100 days. It was a lot of money.</p> <p>Jesus was telling people that God gives gifts to us. We must use the gifts that he gives to us. One day we will have to tell him how we used them. Some people may not have used them. He will say that those people have done the wrong thing.</p> </div>
Easy-to-Read Version–2008	So he said, "A very important man was preparing to go to a country far away to be made a king. Then he planned to return home and rule his people. So he called ten of his servants together. He gave a bag of money to each servant. He said, 'Do business with this money until I come back.'
God's Word™	He said, "A prince went to a distant country to be appointed king, and then he returned. Before he left, he called ten of his servants and gave them ten coins. He said to his servants, 'Invest this money until I come back.'
Good News Bible (TEV)	So he said, "There was once a man of high rank who was going to a country far away to be made king, after which he planned to come back home. Before he left, he called his ten servants and gave them each a gold coin and told them, 'See what you can earn with this while I am gone.'
J. B. Phillips	"Once upon a time a man of good family went abroad to accept a kingdom and then return. He summoned ten of his servants and gave them each ten pounds, with the words, 'Use this money to trade with until I come back.'
<i>The Message</i>	"There was once a man descended from a royal house who needed to make a long trip back to headquarters to get authorization for his rule and then return. But first he called ten servants together, gave them each a sum of money, and instructed them, 'Operate with this until I return.'
NIRV	Jesus said, "A man from an important family went to a country far away. He went there to be made king and then return home. So he sent for ten of his slaves. He gave them each about three months' pay. 'Put this money to work until I come back,' he said.
New Life Version	So Jesus said, "A leader of a country went to another country far away. A nation was to be given to him, then he would return home. He called ten of the servants he owned. He gave them ten pieces of money and said to them, 'Put this money to use until I return.'

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

Casual English Bible	He said, "A man born into a family of nobles made a trip to a distant region. He went there to get crowned king and then come back home. Before he left he called in 10
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of his slaves. He gave them each 10 bags of money—enough for each of them to pay about 1,000 days of wages.[4] He told them, ‘Use this to do business while I’m gone.’

⁴19:13 Literally, “10 minas.” That would pay a common worker’s salary for more than two and a half years.

Contemporary English V.
The Living Bible

“A nobleman living in a certain province was called away to the distant capital of the empire to be crowned king of his province. Before he left he called together ten assistants and gave them each \$2,000 to invest while he was gone

New Berkeley Version
New Living Translation

He said, “A nobleman was called away to a distant empire to be crowned king and then return. Before he left, he called together ten of his servants and divided among them ten pounds of silver, [Greek *ten minas*; one mina was worth about three months’ wages.] saying, ‘Invest this for me while I am gone.’

The Passion Translation

So he told them this story to change their perspective: “Once there was a wealthy prince who left his province to travel to a distant land, where he would be crowned king and then return. Before he departed he summoned his ten servants together and said, ‘I am entrusting each of you with fifty thousand dollars to trade with while I am away. Invest it and put the money to work until I return.’

UnfoldingWord Simplified T.

He said, “A prince prepared to go to a distant country in order to receive from a higher king the right to become king over the country where he lived. After he received the right of being king, he would return to rule his people. Before he left, he summoned ten of his servants. He gave each of them an equal amount of money. He said to them, ‘Do business with this money until I return!’ Then he left.

William's New Testament

So He said: “Once upon a time a man of noble birth went off to a distant country to get for himself a kingdom and then return. He called in ten of his slaves and gave them twenty dollars apiece and told them to do business with his money while he was gone.

Partially literal and partially paraphrased translations:

American English Bible

So he said:

‘A certain man of noble birth
Traveled to a far-away land
To be appointed as king.
‘So he called for ten of his slaves,
And he gave them each a large silver coin,
Saying:
‘Do business [with this], until I return.’

Beck’s American Translation
Breakthrough Version

So He said, “A certain person from a good family line traveled to a distant rural area to receive an empire for himself and to return. After calling ten slaves of his, he gave them ten minas (\$17 coins) and said to them, ‘Invest while I am gone.’

A. Campbell's Living Oracles

A certain nobleman went abroad to procure for himself the royalty, and then return; and having called ten of his servants, and delivered to them ten pounds, he said, improve these till I return.

NT for Everyone

‘There was once a nobleman,’ he said, ‘who went into a country far away to be given royal authority and then return. He summoned ten of his slaves and gave them ten silver coins. “Do business with these”, he said, “until I come back.”

20th Century New Testament

He said: “A nobleman once went to a distant country to receive his appointment to a Kingdom and then return. He called ten of his servants and gave them ten pounds each, and told them to trade with them during his absence.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	So He said, "A man of noble birth went to a distant country to lay claim to his kingship and then return. Beforehand, he called ten of his servants and gave them ten minas. 'Conduct business with this until I return,' he said.
Revised Ferrar-Fenton Bible	He therefore said: "Once a nobleman went to a distant country, to procure for himself a kingdom, and then to return. So, calling ten of his own servants, he handed to them ten minas and said to them, 'Carry on your business until I return.'
Free Bible Version	"Once there was a nobleman who left home to go to a distant country to be crowned king there, and then to return. He called ten of his servants, divided money* equally among them, and told them, 'Invest this money until I return.'
International Standard V	So he said, "A prince went to a distant country to be appointed king and then to return. He called ten of his servants and gave them ten coins. [Lit. minas. A mina was equivalent to about eight months of wages for a laborer.] He told them, 'Invest this money until I come back.'
Montgomery NT	So he said: "A certain nobleman went abroad to receive for himself royal power and to return. "And he summoned ten slaves of his, and gave them ten pounds, and said to them, ""Trade with these until I come."
Urim-Thummim Version	He said therefore, <i>A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his 10 slaves, and delivered them 10 pounds (3 month's wages) and said to them, occupy until I come.</i>
Weymouth New Testament	So He said to them, "A man of noble family travelled to a distant country to obtain the rank of king, and to return. And he called ten of his servants and gave each of them a pound, instructing them to trade with the money during his absence.
Wikipedia Bible Project	"There once was a nobleman who left home to go to a distant country to be made king there, and then return. He called ten of his servants, and divided among them ten mina's worth of cash, and told them "Invest this money in business until I return."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	He said, "A man of noble birth went to a distant country to assume regal authority, after which he planned to return home. Before he left, he summoned ten of his servants and gave them ten pounds of silver. He said, 'Put this money to work until I get back.' Mk 13:34
The Heritage Bible	He then said, A certain man well born went into a distant region to take for himself a kingdom, and to return. And having called his ten servants, he gave them ten minas, ¹³ and said to them, Be busy with trading until I come. ¹³ 19:13 mina, one mina was equal to 100 drachmas or 100 shekels.
New American Bible (2011)	So he said, "A nobleman went off to a distant country to obtain the kingship for himself and then to return. ^f He called ten of his servants and gave them ten gold coins* and told them, 'Engage in trade with these until I return.' * [19:13] Ten gold coins: literally, "ten minas." A mina was a monetary unit that in ancient Greece was the equivalent of one hundred drachmas. f. [19:12] Mk 13:34.
New Catholic Bible	So he summoned ten of his servants and gave them ten gold coins, ^[c] instructing them, 'Trade with the money I have given you until I return.' [c] <i>Gold coins</i> : literally, <i>minas</i> ; a mina, was a Greek coin equal to a hundred drachmas or Roman denarii, that is, a hundred times the daily wage of a laborer. In the time of Jesus, it weighed about 350 grams of silver.
New Jerusalem Bible	Accordingly he said, 'A man of noble birth went to a distant country to be appointed king and then return. He summoned ten of his servants and gave them ten pounds, telling them, "Trade with these, until I get back.

Revised English Bible–1989 He said, “A man of noble birth went on a long journey abroad, to have himself appointed king and then return. But first he called ten of his servants and gave them each a sum of money, saying, ‘Trade with this while I am away.’

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Therefore he said, “A nobleman went to a country far away to have himself crowned king and then return. Calling ten of his servants, he gave them ten manim [a maneh is about three months’ wages] and said to them, ‘Do business with this while I’m away.’

Hebraic Roots Bible Then He said: A certain well-born man went to a distant country to receive a kingdom for himself, and to return. And calling ten of his slaves, he gave to them ten minas and said to them, Trade and keep busy until I come.

Holy New Covenant Trans. "A very important man was preparing to go to a far away country to be made a king. After that the man planned to return home and rule. So the man called ten of his slaves together. He gave a gold coin to each slave. The man said, ‘Do business with this money until I come back.’

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...[He] says so Man Someone Noble goes to land lengthy to receive [for] himself kingdom and to return Calling but ten servants [of] himself [He] gives [to] them ten minas and [He] says to them trade! {them} in whom [I] come...

Awful Scroll Bible He said therefore, "A certain man came-to-be-faring-well, proceeds to a remote region, to receive for himself a reign, and to turn-back-by. (")And calling his ten devoted slaves, he gives to them ten minas, and said, with regards to them, 'Be transacting until I come.'

Concordant Literal Version He said, then, "A certain man, a noble, went into a far country, to obtain for himself a kingdom, and to return." Now, calling ten of his slaves, he gives to them ten minas and said to them, 'Go into business while I am coming.'

exeGesés companion Bible So he says,
A well birthed human goes to a far region
to take a sovereigndom for himself and to return.
And he calls his ten servants
and gives them ten minas;
and says to them, Barter until I come.

Orthodox Jewish Bible Then Moshiach said, A certain man of noble birth traveled to a distant country to get for himself royal power for his malchut and to return. And having summoned ten avadim (servants) of his, he gave them ten minas and he said to them, Conduct business until I come.

Expanded/Embellished Bibles:

The Amplified Bible So He said, “A nobleman went to a distant country to obtain for himself a kingdom, and [then] to return. So he called ten of his servants, and gave them ten minas [one apiece, each equal to about a hundred days’ wages] and said to them, ‘Do business [with this] until I return.’

An Understandable Version So, He said, “A certain distinguished gentleman went to a distant country to receive a royal appointment [*i.e., as king over a territory*] and then return. [*Note: This is the only parable of Jesus’ that correlates with a known incident; that of Herod’s son Archelaus going to Rome to receive from Caesar Augustus an appointment to rule over Judea, Samaria and Idumaea in 4 B.C. See Matt. 2:22*]. So, he called ten of his slaves and gave each of them a sum of money [*Note: The amount of each sum*

The Expanded Bible	<p>was equivalent to one hundred twelve-hour days of a farm laborer's pay, or about \$10,800 in 2005]. [Then] he said to them, 'Invest this money until I return.'</p> <p>He said: "A very important man [nobleman] went to a country far away to be made a king [receive a kingdom] and then to return home [Judean kings, like Herod the Great and his son Archelaus, received their authority to rule from the emperor in Rome]. So he called ten of his servants [slaves] and gave a coin [Greek: mina; worth 100 denarii, or about 3 months' wages] to each servant. He said, 'Do business with [Invest; Trade with] this money until I get back.'</p>
Jonathan Mitchell NT	<p>Therefore He said, "A certain man of noble birth traveled into a far off country (a distant land) to take possession for himself (or: to receive to himself) a kingdom and its reign, and then to at once return.</p> <p>"Now [before leaving], upon calling ten slaves to himself, he gave to them (or: distributed among them) ten minas [a silver coin = about three months' wages; the sixtieth part of a talent] then said to them, 'Do business (or: Engage in trade) while I continue going.'</p>
Syndein/Thieme	<p>Therefore He {Jesus} said, "A certain aristocrat/noble man" {eugenes anthropos - either a man with noble characteristics and or of a noble family line} journeyed {poreuomai} into a distant country {poreuomai - same word Jesus used to tell new believers to imitate Him and "continue on life's journey"} to receive for himself a kingdom and then return.</p> <p>{Note: Jesus Himself is this Noble Man. He humbled Himself to go to take the form of a man. At the 1st Advent, He won the tactical victory at the cross. At the 2nd Advent, He will win the strategic victory and Satan will no longer be the ruler of the earth (which he claimed from Adam when he sinned).}</p>
Translation for Translators	<p>Now, summoning ten of his slaves {Israel as client nation}, he {the noble aristocrat} gave them ten minas/'pounds in money' {mna} {mna - a weight and sum of money equal to 100 drachmae} and said face to face with them, 'Conduct business with these {pragmateuomai} 'until I return.'</p> <p>So he told them this parable: "A prince prepared to go to a distant country in order that the Emperor would make him a king. He intended to return later. Before he left, he summoned ten of his servants. He gave each of them a coin worth three months' wages. He said to them, 'Do business with these coins until I return!' Then he left.</p>
The Voice	<p>Jesus: A ruler once planned a journey to a distant country to take the throne of that country and then return home. Before his departure, he called 10 of his servants and gave them each about three months of wages. [Literally, mina, Roman coin] "Use this money to buy and sell until I return."</p>

Bible Translations with Many Footnotes:

Lexham Bible	<p>Therefore he said, "A certain nobleman traveled to a distant country to receive for himself a kingdom and to return. And summoning ten of his own slaves, he gave them ten minas [A Greek monetary unit equal to 100 drachmas] and said to them, 'Do business until I come back.' [Literally "in which time I am coming back"]</p>
NET Bible®	<p>Therefore he said, "A nobleman³³ went to a distant country to receive³⁴ for himself a kingdom and then return.³⁵ And he summoned ten of his slaves,³⁶ gave them ten minas,³⁷ and said to them, 'Do business with these until I come back.'</p> <p>^{33tn} Grk "a man of noble birth" or "a man of noble status" (L&N 87.27).</p> <p>^{34sn} Note that the receiving of the kingdom takes place in the far country. This suggests that those in the far country recognize and acknowledge the king when his own citizens did not want him as king (v. 14; cf. John 1:11-12).</p> <p>^{35sn} The background to this story about the nobleman who went...to receive for himself a kingdom had some parallels in the area's recent history: Archelaus was appointed ethnarch of Judea, Samaria, and Idumea in 4 B.C., but the people did not</p>

like him. Herod the Great also made a similar journey to Rome where he was crowned King of Judea in 40 B.C., although he was not able to claim his kingdom until 37 B.C.

^{36tn} See the note on the word “slave” in 7:2.

^{37sn} That is, one for each. A mina was a Greek monetary unit worth one hundred denarii or about four months’ wages for an average worker based on a six-day work week.

Rotherham’s Emphasized B. He said, therefore—

||A certain man, of noble birth|| went into a country far away, to receive for himself a kingdom, and to return.^a

And |calling ten’ servants of his own| he gave unto them ten’ minas, and said unto them—

Do business, till I come.

^a Cp. Mt. xxv. 14–30; Mk. xiii. 34.

The Spoken English NT

So he said, “A certain prince^g traveled to a faraway country, so he could be made king.^h And then he was supposed to come back.

Before he left, he called ten of his slaves, and gave each of them a valuable coin.ⁱ

He said to them, ‘Do business until I come back.’”

^g Lit. “a person of noble birth.”

^h Lit. “receive/take a kingdom for himself.”

ⁱ Lit. “and he gave them ten minas.” A mina was worth 100 drachmas, and you could buy a sheep with a drachma.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation Therefore, He said, “A certain man of noble birth went on to a distant country to receive a kingdom for himself and to return.

“So having called ten of his own slaves, he gave to them ten minas [each worth about 12.5 ounces or 350 grams of silver] and said to them, ‘Do business until I come.’”

Bond Slave Version

He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

And he called his ten servants, and delivered them ten pounds, and said to them, Occupy till I come.

Charles Thomson NT

And as this engaged their attention, he continued his discourse and spake a parable. Because he was near Jerusalem and they thought that the reign of God would commence immediately; therefore he said, A certain person of noble birth was going to a distant country, to receive for himself regal power, and return. So having called ten servants of his, he delivered to them ten pounds weight of money, and said to them, Trade with this till I return. V. 11 is included for context.

Context Group Version

He said therefore, A certain nobleman went into a far country, to receive for himself a kingdom, and to return.

And he called ten slaves of his, and gave them \$ 10, , {lit., 10 mina coins, worth about 3 years wages for an agricultural worker} and said to them, Trade (pl) until I come.

Green’s Literal Translation

Then He said: A certain wellborn man went to a distant country to receive a kingdom for himself, and to return. And calling ten of his slaves, he gave to them ten minas and said to them, Trade until I come.

Legacy Standard Bible

So He said, “A nobleman went to a distant country to receive a kingdom for himself, and then return. And he called ten of his slaves, and gave them ten minas [Gr monetary unit worth approx. 100 days of a laborer’s wages] and said to them, ‘Engage in business until I come *back* [Lit *while I am coming*].’”

Modern English Version Therefore He said, "A nobleman went to a distant country to receive a kingdom and to return. So he called his ten servants and entrusted to them ten pounds [Gk. *mina*, worth about 3 months' wages.] and said to them, 'Trade until I come.'

Modern Literal Version 2020 Therefore he said: A certain noble man, traveled into a far away region, to receive a kingdom for himself and to return. Now he called ten of his bondservants, and gave them ten two-hundred denarii-coins, and said to them, Trade° with this until I come.

Niobi Study Bible **The Parable of the Minas**
And as they heard these things, He added and spoke a parable, because He was nigh to Jerusalem and because they thought that the Kingdom of God should immediately appear. He said therefore, "A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants and delivered them ten pounds, and said unto them, 'Make use of it till I come.' V. 11 is included for context.

Revised Young's Lit. Trans. He said therefore, 'A certain man of birth went on to a far country, to take to himself a kingdom, and to return, and having called ten servants of his own, he gave to them ten pounds, and said unto them, Do business -- till I come;...

The gist of this passage: This begins the actual parable, where it is about a man who is about to go to a far country in order to be officially given reign over his country. Before leaving, he chooses ten of his servants and gives them each a sum of money, telling them to use it for business deals in his absence.

Luke 19:12a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epô (ἔπω) [pronounced EHP-oh]	to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell	3 rd person singular, aorist active indicative	Strong's #2036
oun (οὖν) [pronounced oon]	so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so	adverbial particle	Strong's #3767
anthrôpos (ἄνθρωπος) [pronounced ANTH-row-pos]	man [in the generic sense], mankind, human being; man [in reference to gender]	masculine singular noun; nominative case	Strong's #444
Thayer definitions: 1) a human being, whether male or female; 1a) generically, to include all human individuals; 1b) to distinguish man from beings of a different order; 1b1) of animals and plants; 1b2) of from God and Christ; 1b3) of the angels; 1c) with the added notion of weakness, by which man is led into a mistake or prompted to sin; 1d) with the adjunct notion of contempt or disdainful pity; 1e) with reference to two fold nature of man, body and soul; 1f) with reference to the two fold nature of man, the corrupt and the truly Christian man, conformed to the nature of God; 1g) with reference to sex, a male; 2) indefinitely, someone, a man, one; 3) in the plural, people; 4) joined with other words, merchantman.			
tís (τις) [pronounced tihç]	one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only	enclitic, indefinite pronoun; masculine singular adjective	Strong's #5100
eugenês (εὐγενής) [pronounced yoog-EHN-ace]	well born; noble-minded, high in rank, or (figuratively) generous, more noble, nobleman	masculine singular adjective, nominative case	Strong's #2104

Luke 19:12a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
poreuomai (πορεύομαι) [pronounced <i>po-ROO-oh-my</i>]	<i>to traverse, to travel, to depart, to go way, to go forth</i>	3 rd person aorist, aorist deponent passive indicative	Strong's #4198
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
chôra (χώρα, ας, ἡ) [pronounced <i>KHOH-ra</i>]	<i>country, land; district, region, place; [open] country [as opposed to the city]; [dry] land [as opposed to the sea]</i>	feminine singular noun; accusative case	Strong's #5561
makrós (μακρός) [pronounced <i>mak-ROSS</i>]	<i>distant, far away, remote; long (in place or time); long, long lasting</i>	feminine singular adjective, accusative case	Strong's #3117

Translation: Jesus said, '[There was] a certain noble man [who was going to] travel to a foreign country...

As explained at the beginning of this passage, Jesus has already laid out exactly what was going to happen. That clear teaching did not permeate their brains. So, here He speaks to them with a parable.

In this parable, there is a nobleman-ruler who is about to travel to a foreign country.

Luke 19:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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>	aorist active infinitive	Strong's #2983
heautō (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
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
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
hupostrophō (ὑποστρέφω) [pronounced <i>hoop-os-TREF-oh</i>]	<i>to turn back; to turn about; to return</i>	aorist active infinitive	Strong's #5290

Translation: ...to receive his own kingdom and then to return.

It says here that he is going to receive his own kingdom, and then he would return.

Luke 19:12 Jesus said, [There was] a certain noble man [who was going to] travel to a foreign country to receive his own kingdom and then to return. (Kukis mostly literal translation)

According to An Understandable Version: *This is the only parable of Jesus' that correlates with a known incident; that of Herod's son Archelaus going to Rome to receive from Caesar Augustus an appointment to rule over Judea, Samaria and Idumaea in 4 B.C.*

The NET Bible similarly states: *[This parable] had some parallels in the area's recent history: Archelaus was appointed ethnarch of Judea, Samaria, and Idumea in 4 B.C., but the people did not like him. Herod the Great also made a similar journey to Rome where he was crowned King of Judea in 40 B.C., although he was not able to claim his kingdom until 37 B.C.*¹⁶

Jesus has, at other times, used actual historical incidents to teach from. Remember the story of the good Samaritan? It is very likely that this incident actually occurred, and was known to some who heard Jesus speak of it. They understood the story and the background, and were able to understand Jesus' teaching because of this.

This particular parable certainly has parallels to things that His audience would know about. This would better engage them in the parable.

Many pastor-teachers today use this exact same approach for some sermons. They will cite an incident which most people know about and use that to kick off their sermon. This simply tells us that the world's greatest Teacher sometimes used this approach.

The parallel is, this nobleman is Jesus, and Jesus is going to go to God the Father and receive His country (Israel and the world). Jesus will return to this world.

Luke 19:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaleō (καλέω) [pronounced kal-EH-oh]	active: called; calling aloud, uttering in a loud voice; invited; passive: being called, receiving a call	masculine singular aorist active participle, nominative case	Strong's #2564
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong's #1161
deka (δέκα) [pronounced DEH-kah]	ten	Indeclinable numeral	Strong's #1176
doulos (δοῦλος) [pronounced DEW-loss]	slave (s); servant (s); attendant (s)	masculine plural noun; accusative case	Strong's #1401
heautou (ἑαυτοῦ) [pronounced heh-ow-TO]	his, his own; himself, of himself, from himself	3 rd person masculine singular reflexive pronoun; genitive/ablative case	Strong's #1438

Translation: [Before he left,] he summoned his ten servants...

¹⁶ From <https://bible.org/netbible/index.htm?luk19.htm> (footnote); accessed May 2, 2023.

Before leaving, this wealthy man summons 10 of his servants. They come to him.

Throughout the Bible we find instances of slaves who are given great responsibilities. Slavery as an institution has been with us almost since the dawn of man, and like all human institutions, it is not all good or all bad.

Periodically in the United States, our founding fathers are disparaged as being horrible people because they had slaves; and the confederacy is portrayed by similar movements as nearly the embodiment of evil, and their statues are removed, using the false logic that, if there is a statue, there means that people must revere that person and all that he did in his life (which is boiled down to *enslaving others*). These movements are purely political and they are being trained and kept engaged in the movement during periods of time when there is not much else to get enraged over. These same people do nothing to curb or reduce present-day slavery in the United States (and elsewhere) which is taking place in numbers greater than those practiced prior to the Civil War.

If this is an interest of yours, then see the [Doctrine of Slavery \(HTML\)](#) ([PDF](#)) ([WPD](#)).

Luke 19:13b			
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
autois (αὐτοῖς) [pronounced <i>ow-TOIC</i>]	<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
deka (δέκα) [pronounced <i>DEH-kah</i>]	<i>ten</i>	Indeclinable numeral	Strong's #1176
mnâ (μνᾶ) [pronounced <i>mnah</i>]	<i>an amount of money (by weight); transliterated, mina</i>	feminine plural noun, accusative case	Strong's #3414

Translation: ...[and] he gave them ten minas [to invest for him]

He gives his servants money so that they might invest this money for him.

The amount here is widely disputed, ranging from \$10 to \$10,000. Although it is not stated here, each man receives a single mina. The Analytical-Literal Translation gives the most specifics here, saying that each mina is 12.5 oz. of silver. Today (5/30/21), silver spot price is \$28. Therefore, each man is given approximately \$350 to invest. By our standards of wealth in the United States, this is not thought to be very much. There are some mutual funds which won't touch you if you are not investing at least \$5000. However, this is the United States, where we have great wealth. In the Philippines, if someone had this amount of money, they might start up a Siri store at the front of their home in order to make money. This would be a sizable enough investment to begin such a store or to begin selling food either from their home or on the street.

I think the NET Bible again, in their footnotes, provides us with a better way to evaluate the value of a mina. It claims that a mina is worth approximately 4 month's wages. Today, that might typically be \$3000–5000 times 4; making the amount much more substantial: \$12,000–20,000.

The point here is, the nobleman is not leaving behind in the hands of these slaves an inconsequential sum of money. This is a great responsibility for these slaves. Although the nobleman here does not state it, this money left behind could be seen as a test for these slaves, to see which of them might be entrusted with even more.

Donald Trump used to host a show on television called *The Apprentice*, and 14–18 contestants would be given a variety of tasks and projects to determine who would be considered the greatest business person of the lot.¹⁷ What we are seeing here is perhaps the first iteration of that concept; however, with more winners than on the Trump show.

Luke 19:13c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
εἶπὼ (ἔπω) [pronounced <i>EHP-oh</i>]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
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
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
πραγματεύομαι (πραγματεύομαι) [pronounced <i>prag-mat-YOO-om-ahee</i>]	<i>to do (engage in, busy oneself with) business; to perform a trade; to be occupied with something</i>	aorist (deponent) middle/passive infinitive	Strong's #4231
ἐν (ἐν) [pronounced <i>en</i>]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
ὃν (ὃ) [pronounced <i>hoh</i>]	<i>to whom, for which, in what, by means of that, whose</i>	masculine singular relative pronoun; dative, locative or instrumental case	Strong's #3739
ἐρχομαι (ἔρχομαι) [pronounced <i>AIR-khoh-my</i>]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	1 st person singular, present (deponent) middle/passive indicative	Strong's #2064

Translation: He said directly to them, 'Engage is business [and investments] until I come [back].'

¹⁷ There were apparently 15 seasons of this show and two basic formats, the second being celebrities who would compete for monies to be given to their favorite charity. I got this information from [Wikipedia](#), accessed May 2, 2023.

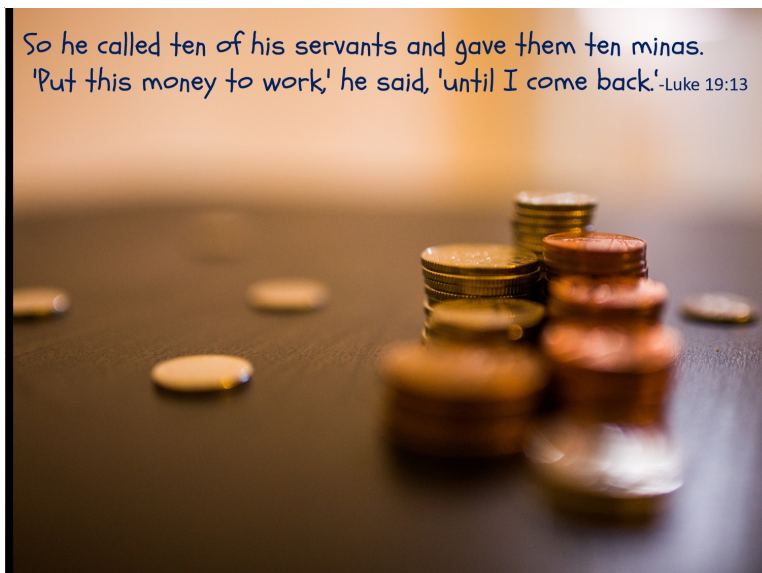
He told his servants to invest his money by engaging in legitimate business practices. They are to continue doing this until he comes back.

Luke 19:13 [Before he left,] he summoned his ten servants [and] he gave them ten minas [to invest for him]. He said directly to them, 'Engage in business [and investments] until I come [back].' (Kukis mostly literal translation)

Luke 19:12–13 Jesus said, '[There was] a certain noble man [who was going to] travel to a foreign country to receive his own kingdom and then to return. [Before he left,] he summoned his ten servants [and] he gave them ten minas [to invest for him]. He said directly to them, 'Engage in business [and investments] until I come [back].' (Kukis mostly literal translation)

Luke 19:13 (NLT) (a graphic); from **Howard Carter**; accessed June 13, 2021.

Luke 19:12–13 Jesus told this particular parable: "There was a certain nobleman who had planned to travel to the foreign country in order to receive benefits related to his kingdom. Afterwards he was going to return. Prior to leaving, he summoned 10 of his servants, giving them 10 minas in order for them to make investments on his behalf. He instructed them to engage in sound business practices and investment strategies until he returned. He expected them to make a profit for him in his absence. (Kukis paraphrase)



So he called ten of his servants and gave them ten minas. 'Put this money to work,' he said, 'until I come back.' -Luke 19:13

When considering time and place of this parable, remember that Jesus is saying this because His followers expected Him to bring in the Kingdom of God almost immediately upon arriving in Jerusalem. That is not going to happen. And when He has tried to explain to them straight out what is going to happen, his disciples are unable to take it in.

Jesus will be going to the third heaven to receive His reward, which will be possession of the earth. He will return to the earth at the second advent. We are his servants. He has left us with the **spiritual life** and **spiritual gifts**. This is what He has invested in us. We use these things to increase the Lord's investment in this world. That is, we use these gifts to further **God's plan** in the world.

Jesus is leaving His disciples behind. He knows what the next events will be, which will be His seizure by the authorities, the illegal trials, all culminating in His crucifixion. Then He will be raised from the dead, soon thereafter to ascend into heaven where He will be recognized and given reign over this world (which will not be until He returns). He has made an investment in His disciples to carry on in His absence, so this parable is spoken specifically to them (and to all those who believe in Him after his death, burial and resurrection).

But the citizens of his continued hating him; and they sent forth a delegation after him, saying, 'We do not want this one to reign over us.'

Luke
19:14

However, his citizens hated him, and they sent out a delegation after him, saying 'We do not want this [man] to rule over us!'

There were also some of his fellow countrymen who hated him. They sent out a delegation after him with the following message: 'We refuse to have this man reign over us!'

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But the citizens of his continued hating him; and they sent forth a delegation after him, saying, 'We do not want this one to reign over us.'
Complete Apostles' Bible	But his citizens hated him, and sent a delegation after him, saying, 'We will not have this man to reign over us.'
Douay-Rheims 1899 (Amer.)	But his citizens hated him and they sent an embassy after him, saying: We will not have this man to reign over us.
Holy Aramaic Scriptures	But, the sons of his city were hateful to him and sent Izgade {Ambassadors/Representatives} after him. And they were saying, 'We don't want this man to rule over us!'
James Murdock's Syriac NT	But the inhabitants of his city hated him; and they sent envoys after him, saying: We wish this man not to reign over us.
Original Aramaic NT	But the citizens of the city hated him and they sent envoys after him and they were saying, "We do not want this man to reign over us."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But his people had no love for him, and sent representatives after him, saying, We will not have this man for our ruler.
Bible in Worldwide English	His people hated him. They chose some men and sent them after him to tell the king, "We do not want this man to rule over us."
Easy English	But the people who were living in his country did not like the man. So they sent some of their people to the foreign country with a message. They said, "We do not want this man to rule over us."
Easy-to-Read Version—2008	But the people in the kingdom hated the man. They sent a group to follow him to the other country. There they said, 'We don't want this man to be our king.'
<i>God's Word</i> ™	"The citizens of his own country hated him. They sent representatives to follow him and say to the person who was going to appoint him, 'We don't want this man to be our king.'
Good News Bible (TEV)	Now, his own people hated him, and so they sent messengers after him to say, 'We don't want this man to be our king.'
J. B. Phillips	But the citizens detested him and they sent a delegation after him, to say, 'We will not have this man to be our king.'
<i>The Message</i>	"But the citizens there hated him. So they sent a commission with a signed petition to oppose his rule: 'We don't want this man to rule us.'
NIRV	"But those he ruled over hated him. They sent some messengers after him. They were sent to say, 'We don't want this man to be our king.'
New Life Version	But other men in his country hated him. They sent men after him to tell him they did not want him as their king.
New Simplified Bible	»His citizens hated him. They sent a spokesman to him saying we do not want this man to rule us.

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

Casual English Bible	"The local citizens he ruled hated him. They sent a delegation of representatives to go where he was headed. They carried this message for those who planned to crown him king: 'We absolutely don't want this man ruling over us.'
Contemporary English V.	But the people of his country hated him, and they sent messengers to the foreign country to say, "We don't want this man to be our king."

The Living Bible	But some of his people hated him and sent him their declaration of independence, stating that they had rebelled and would not acknowledge him as their king.
New Berkeley Version The Passion Translation	. "Some of his countrymen despised the prince and sent a delegation after him to declare before the royals, 'We refuse to let this man rule over us! He will not be our king!'
UnfoldingWord Simplified T.	But many people of his country hated him. So they sent some messengers to follow him and say to the higher king, 'We do not want this man to be our king!'
William's New Testament	But his citizens continued to hate him, and sent a delegation after him to say, 'We do not want this man to become king over us.'

Partially literal and partially paraphrased translations:

American English Bible	'But, he was hated by some of his subjects, Who sent envoys ahead to say this about him: <i>'We don't want this man as our ruler!'</i>
Beck's American Translation Breakthrough Version	. His citizens were hating him. And they sent a delegation of older men out on a mission behind him, saying, 'We do not want this person to be king over us.'
Common English Bible	His citizens hated him, so they sent a representative after him who said, 'We don't want this man to be our king.'
A. Campbell's Living Oracles	Now his citizens hated him; and sending an embassy after him, protested, We will not have this man for our king.
New Advent (Knox) Bible	But his fellow citizens hated him, and sent ambassadors after him to say, We will not have this man for our king.
20 th Century New Testament	But his subjects hated him and sent envoys after him to say 'We will not have this man as our King.'

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible	His countrymen, however, hated him, and sent an embassy to follow him, saying, 'We will not have this fellow to reign over us.'
International Standard V	But the citizens of his country hated him and sent a delegation to follow him and to announce, We dont want this man to rule over us!
Montgomery NT	"But this fellow citizens hated him, and sent a deputation after him to say, 'We do not wish this man to become our king.'
The Spoken English NT	Now, the people of his city used to hate him. And they sent a delegation after him to say, 'We don't want this man to be king over us.'
Weymouth New Testament	"Now his countrymen hated him, and sent a deputation after him to say, 'We are not willing that he should become our king.'
Wikipedia Bible Project	But his subjects hated him, and sent a messenger after him. won't have this man as king over us,' they said

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	But his compatriots, who disliked him, sent a delegation after him with this message, 'We do not want this man to be our king.'
The Heritage Bible	Ps 2:2; Jn 19:15 But his townsmen hated him, and set apart and sent elders after him, saying, We will <i>that</i> this one absolutely not reign over us.
New Catholic Bible	But the citizens of his country hated him and sent a delegation after him to give this message, 'We do not want this man to be our king.'
New English Bible–1970	His fellow-citizens hated him, and they sent a delegation on his heels to say, "We do not want this man as our king."

New Jerusalem Bible But his compatriots detested him and sent a delegation to follow him with this message, "We do not want this man to be our king."

Jewish/Hebrew Names Bibles:

Holy New Covenant Trans. But the people in his kingdom hated the man, so the people sent a group of their own men to follow the man to the other country. There these men said, don't want that man to rule over us!

Tree of Life Version But his citizens detested him and they sent a delegation after him, saying, 'We don't want this fellow to reign over us!'

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...The but Citizens [of] him hated him and [Men] send delegation after him Saying not [We] want this to rule to us...

Awful Scroll Bible (")Moreover his citizens were hating him, and they segregate-out an ambassador after him, speaking out, 'We desire not this one, to reign over us.'

Concordant Literal Version Now his citizens hated him, and they dispatch an embassy after him, saying, 'We do not want this man to reign over us!'"

exeGesés companion Bible But his citizens hate him and apostolize a presbytery after him, wording, We will that this one not reign over us.

Orthodox Jewish Bible But his subjects were hating the man of noble birth and they sent a delegation after him saying, We do not want this one to rule over us.

Rotherham's Emphasized B. But ||his citizens|| hated him, and sent off an embassy after him, saying— We desire not |this| man, to be made king over us!

Expanded/Embellished Bibles:

The Amplified Bible But his citizens [the residents of his new kingdom] hated him and sent a delegation after him, saying, 'We do not want this man to be a king over us.'

An Understandable Version But the citizens [of his newly acquired kingdom] hated him and sent a delegation after him [i.e., to the person who appointed the gentleman king over them], saying, 'We do not want this man to rule over us.'

The Expanded Bible But the people in the kingdom [his citizens/subjects] hated the man. So they sent a group [delegation; embassy] to follow him and say, 'We don't want this man to be our king [rule/reign over us].'

Jonathan Mitchell NT "Now (or: However) his fellow citizens began hating (or: continued with ill-will against) him, and so they sent off a delegation (a body of ambassadors) after him [note: presumably to the one who was to make him a king], as a group [to be] saying, 'We continue not wanting or intending this man to reign as king upon (or: over) us.'

P. Kretzmann Commentary But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.
Kretzmann's **commentary** for Luke 19:11–14 is placed in the **Addendum**.

Syndein/Thieme ``But His citizens {Israel} kept on hating/detesting him and 'sent {a delegation} a message under their authority' {apostello} after Him, saying, 'We do not want this man to be reign over us!'
{rejection of Jesus Christ as the Messiah in the 1st Advent and recognition that He would become the King of Kings after the cross}

Translation for Translators But *many of* his fellow-citizens hated him. So after he left they sent some messengers to tell the Emperor, 'We (exc) do not want this man to be our king!'

The Voice **Jesus:** After he departed, the people under his rule despised him and sent messengers with a clear message: "We do not want this man to rule over us."

Bible Translations with Many Footnotes:

NET Bible®	But his citizens ³⁸ hated ³⁹ him and sent a delegation after him, saying, 'We do not want this man ⁴⁰ to be king ⁴¹ over us!'
	^{38tn} Or "subjects." Technically these people were not his subjects yet, but would be upon his return. They were citizens of his country who opposed his appointment as their king; later the newly-appointed king will refer to them as his "enemies" (v. 27).
	^{39tn} The imperfect is intense in this context, suggesting an ongoing attitude.
	^{40tn} Grk "this one" (somewhat derogatory in this context).
	^{41tn} Or "to rule."

Literal, almost word-for-word, renderings:

A Faithful Version	But his citizens hated him and sent an ambassador after him, saying, 'We are not willing to have this man reign over us.'
Analytical-Literal Translation	"But his citizens were hating him and sent a delegation after him, saying, 'We do not want this [man] to reign over us.
Context Group Version	But his citizens spurned him, and sent an ambassador after him, saying, We will not have this man reign over us.
Literal New Testament	BUT HIS CITIZENS HATED HIM AND SENT AN EMBASSY AFTER HIM, SAYING, WE ARE UNWILLING [FOR] THIS [MAN] TO REIGN OVER US.
Literal Standard Version	He therefore said, "A certain man of birth went on to a far country, to take to himself a kingdom, and to return, and having called ten servants of his own, he gave ten minas to them and said to them, Do business—until I come; and his citizens were hating him, and sent a delegation after him, saying, We do not wish this one to reign over us. Vv. 12–13 are included for context.
Modern Literal Version 2020	But his citizens were hating him and sent an emissary after him, saying, We do not wish that this one reign over us.
Revised Young's Lit. Trans.	...and his citizens were hating him, and did send an embassy after him, saying, We do not wish this one to reign over us.
Webster's Translation	But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.
World English Bible	But his citizens hated him, and sent an envoy after him, saying, 'We don't want this man to reign over us.'

The gist of this passage: The citizens of the country over which this man would rule despised him and they sent a delegation to the higher ruler telling them, "We won't have this man rule over us!"

Luke 19:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
polítai (πολίται) [pronounced pohl-EE-tie]	<i>citizens; inhabitants of any city or country; associations of another in citizenship; fellow citizens, fellow countrymen</i>	masculine plural noun, nominative case	Strong's #4177

Luke 19:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
miseō (μισέω) [pronounced mihs-EH-oh]	<i>to hate, pursue with hatred, detest; to be hated, detested</i>	3 rd person plural, imperfect active indicative	Strong's #3404
αυτον (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: However, his citizens hated him,...

So we have several things going on in this parable. This man left to be given the reign over this particular territory; and he left the people with money to make some investments. But also, the people of that country hate him.

This is a fascinating parable because of its complexity.

The citizens here are the **Jews** (primarily the religious Jews) and the Person they hate is Jesus and they refuse to have Him rule over them.

Luke 19:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
apostellō (ἀποστέλλω) [pronounced ap-os-TEHL-low]	<i>to order (one) to go to a place appointed; to send [out, forth, away], dismiss; to allow one to depart, that he may be in a state of liberty; to order one to depart, send off; to drive away; to set apart</i>	3 rd person plural, aorist active indicative	Strong's #649
presbeía (πρεσβεία) [pronounced preh-BY-ah]	<i>seniority (eldership), (by implication) an embassy, an ambassador; delegation</i>	feminine singular noun, accusative case	Strong's #4242
opisō (ὀπίσω) [pronounced ohp-ISS-oh]	<i>behind, back; after, afterwards</i>	adverb	Strong's #3694
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: ...and they sent out a delegation after him,...

It appears that where this ruler has gone, a delegation has gone after to express their unhappiness with him.

Luke 19:14c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine plural, present active participle, nominative case	Strong's #3004
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
thélō (θέλω) [pronounced THEH-loh]	<i>to will, to have in mind, to wish, to desire, to purpose, to intend, to please; to take delight [pleasure] in</i>	1 st person plural, present active indicative	Strong's #2309
touton (τοῦτον) [pronounced TOO-tohn]	<i>this, this one, this thing</i>	intermediate demonstrative pronoun; masculine singular; accusative case	Strong's #5126 (also Strong's #3778)
basileúō (βασιλεύω) [pronounced bas-il-YOO-oh]	<i>to be king; to reign (over); to rule (literally or figuratively)</i>	aorist active infinitive	Strong's #936
epí (ἐπί) [pronounced eh-PEE]	<i>on, upon; at, by, before; of position, over, against; to, at, across; about (the times), above, after, against, among, as long as</i>	preposition of superimposition; used of motion and rest	Strong's #1909
hēmas (ἡμᾶς) [pronounced hay-MASS]	<i>us</i>	1 st person plural pronoun; accusative case	Strong's #2248 (accusative plural of Strong's #1473)

Translation: ...saying 'We do not want this [man] to rule over us!'

The citizenry claim that they do not want this man to reign over them.

Luke 19:14 However, his citizens hated him, and they sent out a delegation after him, saying 'We do not want this [man] to rule over us!' (Kukis mostly literal translation)

The parallel is this: the Hebrew people do not want to accept Jesus to reign over them. Since this was apparently based on a real historical incident, the Jewish people expressed their disapproval to Cæsar Augustus as well.

God had placed the Romans over Israel because they were failing as a nation. They still remained a **client nation** and a **priest nation** to God, but they were no longer independent.

Application: I write this in the year 2023, and it appears that the United States may be in for very rough times ahead. We may lose our prosperity, our freedoms and our exalted position in the world. We do not know what is in our future, but things do not look good. The problem is not one of political parties or political candidates; the fundamental problem is spiritual. I noticed this problem perhaps 40 years ago. Although I do not attend many churches (I have a right church and a right pastor), I have an occasion to darken the doors of another church. What I have noticed for many years is (1) there are very few young people; and the church is strengthened by having many young people to carry the torch that we older folks will hand off. (2) The content of what is being taught is often way off. (3) A number of churches do not appear to have a clear vision of what ought to be taking place within the walls of their auditorium.

Application: To approach this same topic in another way, we are not increasing our numbers (of believers); and the doctrines of the Bible are not being accurately taught. Both of these things must be taking place simultaneously. We need more people in the United States believing in Jesus Christ; and we need more believers who understand what the **Christian life** is all about.

Application: The people of Israel at this point in time are very dissatisfied regarding their national status. They were no longer independent; they were no longer the great nation that they were under David and Solomon. The United States could follow suit in many similar ways. When God gives us such great freedom, we cannot, as a nation, squander that freedom. We should use our freedom for **spiritual advance**; not for increased degeneracy.

Luke 19:14 There were also some of his fellow countrymen who hated him. They sent out a delegation after him with the following message: 'We refuse to have this man reign over us!' (Kukis paraphrase)

And it becomes in the return, to him a receiving of the kingdom, and he spoke to call to him the slaves, the [ones] to whom he gave the money, in order that he might know what they gained (through business and trading).

Luke
19:15

And it was, that the [nobleman] returned, him having received the kingdom. He spoke, calling to him the slaves, the [ones] to whom he gave the money, in order that he might know what they had gained (through business and trading).

After officially receiving the kingdom, the nobleman returned to his country. First on his list of things to do was to call in those servants to whom he entrusted some of his funds. He wanted to know how much they had gained through investing.

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) And it becomes in the return, to him a receiving of the kingdom, and he spoke to call to him the slaves, the [ones] to whom he gave the money, in order that he might know what they gained (through business and trading).
- Complete Apostles' Bible And so it was that when he returned, having received the kingdom, that he commanded those servants to whom he had given the money, to be called to him, so that he might know who gained what by trading.
- Douay-Rheims 1899 (Amer.) And it came to pass that he returned, having received the kingdom: and he commanded his servants to be called, to whom he had given the money, that he might know how much every man had gained by trading.
- Holy Aramaic Scriptures And when he received the Malkutha {the Kingdom}, and returned, he said that they should call those servants unto him to whom he had given the kespha {the silver/money}, so that he might know what every one from them had gained.

James Murdock's Syriac NT	And when he had obtained the royalty, and had returned, he commanded those servants to be called, to whom he had committed his money; that he might know what each of them had gained by trading.
Original Aramaic NT	And when he had received the Kingdom and returned, he said to summon to him his servants to whom he had given money that he may know what everyone of them had traded.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And when he came back again, having got his kingdom, he gave orders for those servants to whom he had given the money to come to him, so that he might have an account of what business they had done.
Bible in Worldwide English	But he was given the power to rule and came back. Then he called the servants to whom he had given the money. He wanted to know how much money each one had made by trading.
Easy English	Then the man returned home and he was now their king. He asked those ten servants to come to him. He had given them each some money. Now he wanted to know how much more money they had now. They should have bought things with it and then they should have sold those things again for more money.
Easy-to-Read Version–2008	"But the man was made king. When he came home, he said, 'Call those servants who have my money. I want to know how much more money they earned with it.'
<i>God's Word™</i>	"After he was appointed king, he came back. Then he said, 'Call those servants to whom I gave money. I want to know how much each one has made by investing.'
Good News Bible (TEV)	"The man was made king and came back. At once he ordered his servants to appear before him, in order to find out how much they had earned.
J. B. Phillips	Then later, when he had received his kingdom, he returned and gave orders for the servants to whom he had given the money to be called to him, so that he could find out what profit they had made.
<i>The Message</i>	"When he came back bringing the authorization of his rule, he called those ten servants to whom he had given the money to find out how they had done.
NIRV	"But he was made king and returned home. Then he sent for the slaves he had given the money to. He wanted to find out what they had earned with it.
New Life Version	After he had been given the other nation, he returned as king. He asked for his servants who had received the money to come to him. He wanted to know how much more they had after putting it to use.

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

Casual English Bible	He got crowned king anyhow. Then he went home. He called in the slaves he had given the money to. He asked what they did with it.
Contemporary English V.	After the prince had been made king, he returned and called in his servants. He asked them how much they had earned with the money they had been given.
The Living Bible	"Upon his return he called in the men to whom he had given the money, to find out what they had done with it, and what their profits were.
New Berkeley Version	.
The Passion Translation	"Nevertheless, he was crowned king and returned to his land. Then he summoned his ten servants to see how much each one had earned and what their profits came to.
UnfoldingWord Simplified T.	But he was made king anyway. Later he returned as the new king. Then he called in the servants to whom he had given the money. He wanted to know how much they had gained by doing business with the money he had given them.

William's New Testament Then after he had gotten the appointment as king, he returned and ordered those slaves to whom he had given his money to be called in, that he might find out what business they had done.

Partially literal and partially paraphrased translations:

Beck's American Translation .
Breakthrough Version And it happened during the time for him to come back after receiving the empire; he also said to holler for him to these slaves (to whom he had given the silver coins) so that he might know what they earned from their investments.

Len Gane Paraphrase "And so it happen that when he returned after he received the kingdom, he then commanded these servants to be called to him whom he had given the money, so that he could know how much every man had gained in business.

A. Campbell's Living Oracles When he returned, vested with royal power, he commanded those servants to be called to whom he had committed the money, that he might know what every one had gained.

New Advent (Knox) Bible Afterwards, when he came back as king, he sent for the servants to whom he had entrusted the money, to find out how much each of them had gained by his use of it.

NT for Everyone 'So it happened that when he received the kingship and came back again, he gave orders to summon these slaves who had received the money, so that he could find out how they had got on with their business efforts.

20th Century New Testament On his return, after having been appointed King, he directed that the servants to whom he had given his money should be summoned, so that he might learn what amount of trade they had done.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible When he returned from procuring his kingship, he summoned the servants to whom he had given the money, to find out what each one had earned.

Christian Standard Bible When he had returned, having received the distant kingdom, he called his servants to him, and asked how their investments had performed.

Conservapedia Translation "At his return, having received the authority to be king, he summoned those servants he had given the money to, so that he could find out how much they had made in business.

Revised Ferrar-Fenton Bible "But, on his return, after having received the kingdom, he summoned before him those servants to whom he had entrusted the money, in order that he might ascertain what each had earned by trading.

Free Bible Version After he had been crowned king he returned. He ordered his servants brought to him. He wanted to know what profit they had made by investing the money he had given them.

International Standard V
Montgomery NT .
"And upon his return after he had secured the royal power, he ordered the slaves to whom he had given the money to be called in, so that he might know what they had gained by trading.

UnfoldingWord Literal Text It happened when he came back again, having received the kingdom, he commanded the servants to whom he had given the money to be called to him, that he might know what profit they had made by doing business.

Weymouth New Testament And upon his return, after he had obtained the sovereignty, he ordered those servants to whom he had given the money to be summoned before him, that he might learn their success in trading.

Wikipedia Bible Project Well, when the king returned after taking charge of the other kingdom, he ordered that his servants be brought to him. He wanted to know what they had gained by investing the money he had given them.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And it was, in his returning, having received the kingdom, he also said that these servants be called to him, to whom he had given the silver, that he might know what each had gained by trading.
New American Bible (2002)	But when he returned after obtaining the kingship, he had the servants called, to whom he had given the money, to learn what they had gained by trading.
New Catholic Bible	"When he returned after having been made king, he sent for the servants to whom he had given the money to ascertain what profit they had made through their trading.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"However, he returned, having been made king, and sent for the servants to whom he had given the money, to find out what each one had earned in his business dealings.
Holy New Covenant Trans.	"However, he did become king. When he came home, he said, those slaves who have my money. I want to know how much more money they earned with it.'
Tree of Life Version	When he returned after receiving the kingdom, he called for those slaves to whom he had given the money. He wanted to know how much business they had done.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and [It] becomes in the+ to return him receiving the kingdom and [He] says to be called [to] him the servants these [to] whom* [He] had given the silver that [He] may know something [They] profit...
Awful Scroll Bible	(")And it occurred, from-within he is to come-before-among, to receive the reign, receiving the reign, he even told these devoted slaves, to be called to him, to whom he gives the silver coins to, in order that, he should come to know, who thoroughly-transacts what.
Concordant Literal Version	And, obtaining the kingdom, it occurred at his coming back, that he said also to summon to him these slaves to whom he had given the silver, that he may know what business they do."
exeGesés companion Bible	And so be it, when he comes back, having taken the sovereigndom, he says to voice out to call these servants to him - to whom he had given the silver, to know how much each thoroughly applied himself.
Orthodox Jewish Bible	And it came about when he returned, having received the royal power of his malchut, he summoned to his presence these avadim to whom he had given the kesef, that he might have daas of what they had gained by trading.
Rotherham's Emphasized B.	And it came to pass <when he returned, having received the kingdom> that he bade be called unto him these servants, to whom he had given the silver, that he might take note, what business they had done.

Expanded/Embellished Bibles:

An Understandable Version	And it happened when the gentleman returned, having received his appointment as king, that he ordered the slaves to whom he had given the <i>[sums of]</i> money, to report to him. He wanted to find out how much <i>[money]</i> they had made on their investments.
The Expanded Bible	"But the man ·became king [^L received the kingdom]. When he returned [returned home, he said, 'Call those ·servants [slaves] who have my money so I can know how much they earned with it.'

Jonathan Mitchell NT	"Later, after receiving and taking (or: obtaining) the kingdom and its reign, it occurred within the [situation for] him to come back that he spoke [a directive for] these slaves – to whom he had given the silver coins – to be summoned to him so that he might personally come to know what they gained by trading and conducting business.
P. Kretzmann Commentary	Verses 15-21 The accounting: And it came to pass that, when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.
Syndein/Thieme	``Now it came to pass {a certain amount of time has passed} when he returned/'came back again' having received the kingdom . . . then he was calling to himself {these slaves} to whom he had given the money {argurion - referring to logistical grace in the analogy} for the purpose that he might know 'who had gained what in his business enterprise' {diapragmateuomai}.
Translation for Translators	But <i>the Emperor</i> made him king anyway. <i>Later</i> the <i>new king</i> returned. Then he commanded that the servants to whom he had given the coins should be summoned {that someone should summon the servants to whom he had given the coins}. He wanted to know how much they had gained by doing business with the coins.
The Voice	Jesus: He successfully assumed kingship <i>of the distant country</i> and returned home. He called his 10 servants together and told them to give an account of their success in doing business with the money he had entrusted to them.

Bible Translations with Many Footnotes:

Lexham Bible	And it happened that when he returned after [*Here “after ” is supplied as a component of the participle (“receiving”) which is understood as temporal] receiving the kingdom, he ordered these slaves to whom he had given the money to be summoned to him, so that he could know what they had gained by trading.
NET Bible®	When ⁴² he returned after receiving the kingdom, he summoned ⁴³ these slaves to whom he had given the money. He wanted ⁴⁴ to know how much they had earned ⁴⁵ by trading. ^{42tn} Grk “And it happened that when.” 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. ^{43tn} Grk “he said for these slaves to be called to him.” The passive construction has been translated as an active one and simplified to “he summoned.” ^{44tn} Grk “in order that he might know” (a continuation of the preceding sentence). Due to the length and complexity of the Greek sentence, a new sentence was started here in the translation by supplying the pronoun “he” as subject and the verb “wanted” to convey the idea of purpose. ^{45sn} The Greek verb earned refers to profit from engaging in commerce and trade (L&N 57.195). This is an examination of stewardship.
The Spoken English NT	He was made king, and when he came back, he said to call over the slaves that he'd given the money to. He wanted to know ^j what business they'd done with it. ^j Lit. “...the money to, in order to know.”

Literal, almost word-for-word, renderings:

A Faithful Version	And it came to pass that when he returned after receiving the kingdom, he directed that those servants to whom he had given the money be called to him, in order that he might know what each one had gained by trading.
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Analytical-Literal Translation	"And it happened, when he returned [from] having received the kingdom, he commanded these slaves to be called to him, to whom he gave the money, so that he should know who gained what by trading.
Charles Thomson NT	And when he had obtained the regal government and was come back, he ordered those servants, to whom he had given the money, to be called to him, that he might know what each had gained.
Far Above All Translation	And it came to pass when he returned, having received the kingdom, that he ordered these servants to whom he had given the money to be called to him, in order to find out who had gained what in doing business.
Literal New Testament	AND IT CAME TO PASS ON COMING BACK AGAIN HIS HAVING RECEIVED THE KINGDOM, THAT HE DIRECTED TO BE CALLED TO HIM THESE BONDMEN TO WHOM HE GAVE THE MONEY, IN ORDER THAT HE MIGHT KNOW WHAT EACH HAD GAINED BY TRADING.
Modern Literal Version 2020	And it happened, while* he was coming back again, having received the kingdom, and he said, These bondservants to whom he gave the silver, are to be summoned to him, in-order-that he might know who had made what by trading.
Revised Young's Lit. Trans.	'And it came to pass, on his coming back, having taken the kingdom, that he commanded these servants to be called to him, to whom he gave the money, that he might know what any one had done in business....
World English Bible	"When he had come back again, having received the kingdom, he commanded these servants, to whom he had given the money, to be called to him, that he might know what they had gained by conducting business.

The gist of this passage: The man received his kingship. So he returned to his country and he called his servants to come in and tell him how they did with his investment

Luke 19:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 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>			
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
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 19:15a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epanerchomai (ἐπανέρχομαι) [pronounced ep-an-ER-khom-ahee]	<i>to return, to come back again</i>	aorist active infinitive	Strong's #1880

Translation: *And it was, that the [nobleman] returned,...*

Jesus continues with this rather extensive parable (it is 16 verses long!).

This nobleman returns to his country.

Luke 19:15b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
lambánô (λαμβάνω) [pronounced lahm-BAHN-oh]	<i>taking, receiving, having, holding; obtaining; getting a hold of</i>	masculine singular, aorist active participle, accusative case	Strong's #2983
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-ah]	<i>kingdom, rule, reign; royalty; a realm (literally or figuratively)</i>	feminine singular noun; accusative case	Strong's #932

Translation: *...him having received the kingdom.*

He is recognized, apparently by a higher ruler, as the proper ruler of this country. So he returns to his country as its ruler.

The delegation of disgruntled folks was overruled.

Luke 19:15c

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

Luke 19:15c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epô (ἔπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
phôneô (φωνέω) [pronounced foe-NEH-oh]	<i>to sound, to emit a sound, to speak; to cry (out, aloud), speak with a loud voice; to call, to call one's self; to summon, to send for, to invite</i>	aorist passive infinitive	Strong's #5455
autô (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
tous (τοὺς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
doulos (δοῦλος) [pronounced DEW-loss]	<i>slave (s); servant (s); attendant (s)</i>	masculine plural noun; accusative case	Strong's #1401
toutous (τούτους) [pronounced TAUW-tooce]	<i>these, those, to them, towards them</i>	intermediate demonstrative masculine plural pronoun; accusative case	Strong's #5128 (accusative plural of Strong's #3778)
hois (οἷς) [pronounced hoïç]	<i>to whom, in which, by means of what; for that</i>	masculine plural relative pronoun; dative, locative or instrumental case	Strong's #3739
didômi (δίδωμι) [pronounced dihd-OH-mee]	<i>to give, to grant; to supply, to furnish; to entrust; to pay wages; to appoint to office; to permit; to give up, to yield; to give back; to sacrifice</i>	3 rd person singular, pluperfect active indicative	Strong's #1325
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
argurion (ἀργύριον) [pronounced ar-GOO-ree-on]	<i>cash; specifically a silverling (that is, drachma or shekel); money, (piece of) silver (piece)</i>	neuter singular noun, accusative case	Strong's #694

Translation: He spoke, calling to him the slaves, the [ones] to whom he gave the money,...

This nobleman had some servants, and he gave them some money to work with.

Luke 19:15d			
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
ginōskō (γινώσκω) [pronounced gih-NOH-skoh]	<i>to know, to learn to know, to come to know, to gain knowledge of; to feel; to become known; to understand, to perceive, to have knowledge of; to understand; a Jewish idiom for sexual intercourse between a man and a woman; to become acquainted with</i>	3 rd person singular, aorist active subjunctive	Strong's #1097
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
diapragmateúomai:(διαπραγματεύομαι) [pronounced dee-ap-rag-mat-YOO'-ohm-ah-ee]	<i>to thoroughly occupy oneself, (transitively and by implication) to earn in business; to gain by trading; to examine thoroughly</i>	3 rd person plural, aorist (deponent) middle/passive indicative	Strong's #1281

Translation: ...in order that he might know what they had gained (through business and trading).

He wanted to know how their business practices and investments paid off.

Luke 19:15 **And it was, that the [nobleman] returned, him having received the kingdom. He spoke, calling to him the slaves, the [ones] to whom he gave the money, in order that he might know what they had gained (through business and trading).** (Kukis mostly literal translation)

This represents Jesus going away, having the kingdom conferred upon Him, and then returning to His people. When He evaluates believers, we will come before Him, and tell just exactly what we have done with the resources which He has given us.

These resources include a **spiritual gift** (or several), time, and the guidance of the Holy Spirit. We are able to put all of this together with **Bible doctrine** taken into our souls.

Now remember *why* Jesus was speaking this parable to them: Luke 19:11b **...He proceeded to tell a parable, because He was near to Jerusalem, and because they supposed that the kingdom of God was to appear immediately.** (ESV; capitalized)

Illustration: Now, all of this takes time. Some people, like evangelists and pastor teachers, often realize their gifts early on, and do the necessary preparation to put them into service. A pastor-teacher might spend time learning the original languages and going to a seminary to learn theology. For me, I knew that I wanted to do something with the Scriptures, but I did not know what exactly. I began writing about 20 years ago (I am 70 years old while writing these words). Realizing that I would spend a significant part of my life writing commentary and translating the Scriptures did not actually occur to me at first. At first, these were my notes and my personal study which I decided, at some point, to post (at that time, having one's own web page was more or less a new thing).

Application: With the proper intake of Bible doctrine, you will determine for yourself, your gift or gifts. God will not strike you with a lightning bolt; you will not have dozens of people come to you and say, "You ought to be doing such and such." It will be a natural act of growth.

Luke 19:15 *After officially receiving the kingdom, the nobleman returned to his country. First on his list of things to do was to call in those servants to whom he entrusted some of his funds. He wanted to know how much they had gained through investing.* (Kukis paraphrase)

Jesus will, after gathering the saints, will evaluate us and our work here on earth.

Part of what His disciples need to realize is, Jesus is not simply going into Jerusalem and begin His kingdom. He must go to a faraway place and have authority conferred upon Him. He will leave behind certain believers with particular investments that He will make in them. Then Jesus must return and see if His investments have paid off.

Some of these translations reveal that these translators are not all mathematicians.

But has arrived the first, saying, "The mina of yours [is now] ten earned [the] mina."

Luke
19:16

The first [slave] arrived, saying, 'Your mina [is now] ten [minas], earned [by] the mina [you gave to me].'

The first slave came before the nobleman, telling him, 'The mina which you gave me earned 10 minas.'

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But has arrived the first, saying, "The mina of yours [is now] ten earned [the] mina."
Complete Apostles' Bible	Then came the first, saying, 'Master, your mina has earned ten minas.'
Douay-Rheims 1899 (Amer.)	And the first came saying: Lord, thy pound hath gained ten pounds.
Holy Aramaic Scriptures	And the first came and said, 'Mari {My Lord}, minyak {your coin} has gained ten miniyn {coins}!'
James Murdock's Syriac NT	And the first came, and said: My Lord, thy pound hath gained ten pounds.
Original Aramaic NT	The first came and he said, "My Lord, your mina has gained ten minas."

Significant differences:

Limited Vocabulary Translations:

Bible in Worldwide English	The first one came to him and said, "Sir, your money has made ten times more money."
Easy English	The first servant came to him and said, "Master, your money has made ten more pounds for you."
Easy-to-Read Version–2008	The first servant came and said, 'Sir, I earned ten bags of money with the one bag you gave me.'
God's Word™	"The first servant said, 'Sir, the coin you gave me has earned ten times as much.'
Good News Bible (TEV)	The first one came and said, 'Sir, I have earned ten gold coins with the one you gave me.'
J. B. Phillips	The first came into his presence, and said, 'Sire, your ten pounds have made a hundred pounds more.'
The Message	"The first said, 'Master, I doubled your money.'

New Life Version	The first one came and said, 'Lord, the piece of money you gave me has made ten more pieces of money.'
New Simplified Bible	»The first reported: Your pound has made ten pounds more.

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

Casual English Bible	"The first slave said, 'Sir, I doubled the money you gave me. You now have 10 extra sacks of money.'
Contemporary English V.	The first servant came and said, "Sir, with the money you gave me I have earned ten times as much."
The Living Bible	"The first man reported a tremendous gain—ten times as much as the original amount!
New Berkeley Version	.
New Living Translation	The first servant reported, 'Master, I invested your money and made ten times the original amount!'
The Passion Translation	"The first one came forward and said, 'Master, I took what you gave me and invested it, and it multiplied ten times.'
UnfoldingWord Simplified T.	The first man came to him and said, 'Sir, with your money I have earned ten times as much!'
William's New Testament	Now the first one came in and said, 'Your twenty dollars, sir, has made two hundred more.'

Partially literal and partially paraphrased translations:

American English Bible	'So the first one came up and told him: <i>'With your coins, I've earned ten silver coins!'</i>
Beck's American Translation	.
Breakthrough Version	The first one showed up, saying, 'Master, your mina (a \$17 coin) earned ten minas (\$170).'
Common English Bible	The first servant came forward and said, 'Your money has earned a return of one thousand percent.' (This is accurate, by the way)
Len Gane Paraphrase	"Then the first came saying, Lord, your mina has increased to ten minas.
20 th Century New Testament	The first came up, and said 'Sir, your ten pounds have made a hundred.'

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	The first servant came forward and said, 'Master, your mina has produced ten more minas.'
Conservapedia Translation	The first said, 'Lord, your coin has grown to ten coins.'
Revised Ferrar-Fenton Bible	The first appeared, saying, 'Sir, your minah has earned ten minahs additional.'
International Standard V	The first servant [The Gk. lacks servant] came and said, Sir, your coin has earned ten more coins.
Lexham Bible	So the first arrived, saying, 'Sir, your mina has made ten minas more!'
Riverside New Testament	The first came saying, 'Sir, your money has gained tenfold.'
Leicester A. Sawyer's NT	And the first came, saying, Lord, your mina [\$16.33] has gained ten minas.

Catholic Bibles (those having the imprimatur):

New American Bible (2011)	The first came forward and said, 'Sir, your gold coin has earned ten additional ones.'
New Catholic Bible	The first came forward and said, 'Sir, your money has increased tenfold in value.'
New English Bible—1970	The first came and said, "Your pound, sir, has made ten more."
New Jerusalem Bible	The first came in, "Sir," he said, "your one pound has brought in ten."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible The first one came in and said, 'Sir, your *maneh* has earned ten more *manim*.'

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...comes but The [Man] First Saying Lord The Mina [of] you ten gains minas...
 Awful Scroll Bible (")And came-near the first, speaking out, 'Lord, your mina earns-besides ten minas.'
 Concordant Literal Version Now along came the first, saying, 'Lord, your mina earns ten minas.'
 exeGeses companion Bible And the first comes, wording,
 Adoni, your mina acquired ten minas.
 Orthodox Jewish Bible And the rishon (first) came, saying, With your mina, Adoni, ten minas more were
 gained.
 Rotherham's Emphasized B. And the first came near, saying—
 Lord! ||thy mina|| hath made |ten' minas|.

Expanded/Embellished Bibles:

The Expanded Bible "The first servant came and said, 'Sir, I earned ten coins with the one you gave me
 [— your mina has earned ten minas].'
 Jonathan Mitchell NT "So the first one happened along, saying, 'Master (or: Sir), your mina worked itself
 and earned ten more minas!'
 Syndein/Thieme ``So the first one came before him saying, 'Lord, your mina {mna} 'having been
 invested in a business project has earned' {prosergazomai} ten minas {more}.'
 {Note: This slave took what he was given {doctrine} and applied it to his experience
 thereby being a good and faithful ambassador for the Lord in time. The God's plan
 was advanced through this man imitating Christ in his day to day activities.}
 Translation for Translators The first man came *to him* and said, 'Sir, with your one coin I have earned ten more
 coins!
 The Voice **Jesus:** The first came before him and said, "Lord, I have made 10 times the amount
 you entrusted to me."

Bible Translations with Many Footnotes:

NET Bible® So⁴⁶ the first one came before him and said, 'Sir,⁴⁷ your mina⁴⁸ has made ten minas
 more.'
 ⁴⁶tn Here δέ (de) has been translated as "so" to indicate the implied result of the royal
 summons.
 ⁴⁷tn Or "Lord"; or "Master." (and so throughout this paragraph).
 ⁴⁸tn See the note on the word "minas" in v. 13.

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

An Understandable Version So, the first one appeared in front of him, and said, 'Master, your sum of money has
 earned ten times more.'
 Charles Thomson NT And the first came and said, My lord, that pound of thine, hath gained ten pounds.
 Context Group Version And the first came before him, saying, Lord, your \$ 1, {lit., mina} has made \$ 10,
 {lit. 10 minas} more.
 Far Above All Translation So the first came and said, your mina has made a profit of ten minas.'
 Modern Literal Version 2020 Now the first came*, saying, Lord, your two-hundred denarii-coins has been worked
 up to ten two-hundred denarii-coins more.
 Revised Young's Lit. Trans. Then came the first, saying, `Lord, your pound has gained ten pounds.'
 World English Bible The first came before him, saying, 'Lord, your mina has made ten more minas.'

The gist of this passage: The first man reported his earnings as being tenfold.

Luke 19:16a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
paraginomai (παράγινομαι) [pronounced pah-ahg- EEN-ohm-a]	<i>to come [arrive, be present]; to appear, to make a public appearance; to come near, to approach; to stand by, to come to the aid of</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #3854
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
prôtos (πρῶτος) [pronounced PROT- oss]	<i>first [in place, order or time; in any succession of things or persons]; first [in rank]; influence, honour; chief; principal, foremost; at the first</i>	masculine singular adjective; nominative case	Strong's #4413
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

Translation: The first [slave] arrived, saying,...

The first slave came before the nobleman.

Bear in mind that this is a fairly long parable spoken by the Lord.

Luke 19:16b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kurios (κύριος) [pronounced KOO-ree- oss]	<i>lord, master; Lord; he to whom a person or thing belongs; a prince, chief, sovereign</i>	masculine singular noun; vocative	Strong's #2962
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)
mnâ (μνᾶ) [pronounced mnah]	<i>an amount of money (by weight); transliterated, mina</i>	feminine singular noun, nominative case	Strong's #3414

Luke 19:16b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
deka (δέκα) [pronounced DEH-kah]	<i>ten</i>	Indeclinable numeral	Strong's #1176
prosergázomai (προσεργάζομαι) [pronounced pros-er-GAD-zom-ahēe]	<i>to earn in addition, to work additionally, (by implication) acquire besides</i>	3 rd person singular, aorist middle indicative	Strong's #4333
mnâ (μνᾶ) [pronounced mnah]	<i>an amount of money (by weight); transliterated, mina</i>	feminine plural noun, accusative case	Strong's #3414

Translation: ...'Your mina [is now] ten [minas], earned [by] the mina [you gave to me].'

The first servant took the mina which the nobleman had given him, and turned it into 10 minas.

The exact amount of money 1 mina is worth is not very important. We would assume that it is more than any of these individuals had laying around and that it was a reasonable amount to have a servant invest.

Luke 19:16 **The first [slave] arrived, saying, 'Your mina [is now] ten [minas], earned [by] the mina [you gave to me].'** (Kukis mostly literal translation)

We are the slaves who stand before the Lord and give an account for all that we have done during our time on earth.

There is a minor economic lesson here, and that would be, the master diversifies his own savings (the money that he uses for investment). He splits this amount among 10 servants, giving each of them a chance to invest. The key word here is, *diversify*; but, quite obviously, that is a minor consideration in this entire parable. By making mention of this, I am giving a surface interpretation.

Luke 19:16 **The first slave came before the nobleman, telling him, 'The mina which you gave me earned 10 minas.'** (Kukis paraphrase)

And he said to him, 'Well done, good servant. Because in the small [thing] faithful you became, you keep on being authority, having [authority] over ten cities.'

Luke
19:17

The nobleman [lit., he] said to the first slave [lit., him], 'Well done, [my] good servant. Because you have been faithful in the small [things], you will have authority over 10 cities.'

The nobleman then said to this slave, 'You have done well. Because you have become faithful in the small things, I will give you authority over 10 cities.'

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And he said to him, 'Well done, good servant. Because in the small [thing] faithful you became, you keep on being authority, having [authority] over ten cities.'
Complete Apostles' Bible	And he said to him, 'Well done, good servant; because you were faithful in a very little, have authority over ten cities.'
Douay-Rheims 1899 (Amer.)	And he said to him: Well done, thou good servant, because thou hast been faithful in a little, thou shalt have power over ten cities.
Holy Aramaic Scriptures	He said unto him, 'Well done abda taba {good servant}! Because with little you have been found faithful, you will be an authority over ten towns.
James Murdock's Syriac NT	He said to him: Well done, good servant! As thou hast been faithful over a little, thou shalt have authority over ten towns.
Original Aramaic NT	He said to him, "Excellent, good servant! Because you are found faithful with a little, you shall be a ruler over ten fortress cities."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he said to him, You have done well, O good servant: because you have done well in a small thing you will have authority over ten towns.
Bible in Worldwide English	The ruler said, "You have done well. You are a good servant. You will rule over ten cities because you have done well with a very small thing."
Easy English	The king was happy and said to his servant, "You have done well. You are a good servant that I can trust. You have used a small amount of money well. So now you will rule over ten cities."
Easy-to-Read Version–2008	The king said to him, 'That's great! You are a good servant. I see that I can trust you with small things. So now I will let you rule over ten of my cities.'
<i>God's Word</i> ™	"The king said to him, 'Good job! You're a good servant. You proved that you could be trusted with a little money. Take charge of ten cities.'
J. B. Phillips	'Splendid, my good fellow,' he said, 'since you have proved trustworthy over this small amount, I am going to put you in charge of ten towns.'
<i>The Message</i>	"He said, 'Good servant! Great work! Because you've been trustworthy in this small job, I'm making you governor of ten towns.'
NIRV	" 'You have done well, my good slave!' his master replied. 'You have been faithful in a very small matter. So I will put you in charge of ten towns.'
New Life Version	He said to him, 'You are a good servant. You have been faithful in using a little. Now you will be leader over ten cities.'

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

Casual English Bible	"The king said, 'Wow! Because I could count on you to take care of this relatively small matter, I'm going to put you in charge of 10 of my cities.'
Contemporary English V.	"That's fine, my good servant!" the king said. "Since you have shown that you can be trusted with a small amount, you will be given ten cities to rule."
New Berkeley Version	.
New Living Translation	""Well done!" the king exclaimed. "You are a good servant. You have been faithful with the little I entrusted to you, so you will be governor of ten cities as your reward."
The Passion Translation	""Splendid! You have done well, my excellent servant. Because you have shown that you can be trusted in this small matter, I now grant you authority to rule over ten fortress cities."
UnfoldingWord Simplified T.	He said to this man, 'You are a good servant! You have done very well! Because you have faithfully taken care of a small amount of money, I will give you ten cities to rule over.'
William's New Testament	So he said to him, 'Well done, my good slave! Because you have proven dependable in a very small business, be governor of ten cities!'

Partially literal and partially paraphrased translations:

American English Bible	'And [the king] said this in reply: <i>'Well-done, my good [faithful] slave! Since you've proved yourself faithful in small things, I'll appoint you over ten cities.'</i>
Beck's American Translation . Breakthrough Version	And he said to him, 'Well done, good slave. Because you became trustable in the smallest thing, have authority over ten cities.'
A. Campbell's Living Oracles	He answered, Well done, good servant; because you have been faithful in a very small matter, receive the government of ten cities.
New Advent (Knox) Bible	And he said to him, Well done, my true servant: since thou hast been faithful over a very little, thou shalt have authority over ten cities.
NT for Everyone	' "Well done, you splendid servant!" he said. "You've been trustworthy with something small; now you can take command of ten cities."
20 th Century New Testament	'Well done, good servant!' exclaimed the master. 'As you have proved trustworthy in a very small matter, I appoint you governor over ten towns.'

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	“Well done, good [Or <i>capable</i>] servant!’ he told him. ‘Because you have been faithful in a very small matter, have authority over ten towns.’
Conservapedia Translation	And he said to him, 'You are a good servant, and because you have done as you were told, you have authority over ten cities.'
Revised Ferrar-Fenton Bible	“Well done, good servant,’ was the reply, 'because you have been faithful with a very little, you shall have the governorship of ten towns.'
Free Bible Version	“Well done! You're a good servant,' said the king. 'Since you proved yourself trustworthy in a very small matter, I'm placing you in charge of ten cities.'
UnfoldingWord Literal Text	The nobleman said to him, 'Well done, good servant. Because you were faithful in very little, you will have authority over ten cities.'
Wikipedia Bible Project	“Well done, you're a good servant,' said the nobleman, 'and because you were faithful in this small way, now I'm putting you in charge of ten cities.'

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The master replied, 'Well done, my good servant! Since you have proved yourself faithful in a small matter, I can trust you to take charge of ten cities.' Romans 8:18; 2Cor 4:17
The Heritage Bible	And he said to him, Well done, inherently good servant; because you have been faithful in the least, have authority over ten cities.
New American Bible (2011)	He replied, 'Well done, good servant! You have been faithful in this very small matter; take charge of ten cities.' ⁹ g. [19:17] 16:10.
New Jerusalem Bible	He replied, "Well done, my good servant! Since you have proved yourself trustworthy in a very small thing, you shall have the government of ten cities."

Jewish/Hebrew Names Bibles:

Holy New Covenant Trans.	The king said to the slave, You are a good slave. I see that I can trust you with small things. So now I will let you have authority over ten of my cities!
Tree of Life Version	The master said to him, 'Well done, good slave! Because you were faithful with so little, take charge over ten cities.'

Weird English, 𐤀𐤃𐤁𐤀 English, Anachronistic English Translations:

Accurate New Testament	...and [He] says [to] him {You make them} well Good Servant for in [thing] least Faithful [You] become be! authority Having over ten cities...
Awful Scroll Bible	(")And he said to him, 'Well done, good devoted slave since, you became confiding, from-within the least, be you holding existence-by, over ten cities.'
Concordant Literal Version	And he said to him, 'Well done, surely, good slave! Seeing that you became faithful in the least, be having authority over ten cities.'"
exeGesés companion Bible	And he says to him, Well done, you good servant: because you became trustworthy in the least, have authority over ten cities.
Orthodox Jewish Bible	Yafeh! Eved tov! Because you have been ne'eman (faithful) in a very small thing, have shlita (authority) over ten towns. [MISHLE 27:18]
Rotherham's Emphasized B.	And he said to him— Well done! good' servant. <Because in a very small thing thou hast been [faithful]> Have thou authority over [ten' cities].

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	And he said to him, 'Well done, good servant! Because you proved yourself faithful <i>and</i> trustworthy in a very little thing, you shall [now] have authority over ten cities [in my kingdom].'
An Understandable Version	And the gentleman replied, 'Well done, you are a good slave. Because you have proven trustworthy over a [<i>relatively</i>] very small matter, you will [<i>now</i>] have charge over ten towns.'
The Expanded Bible	The king said to the servant, 'Excellent! ·You are a good servant [Good servant/slave!]. Since ·I can trust you [you have been faithful] with small things, I will let you ·rule [govern; ^L have authority] over ten of my cities.'
Jonathan Mitchell NT	"Then he said to him, 'Well done, [you are] an excellent slave! Because you came to be faithful and trustworthy in a least thing (= a small matter), be constantly holding (or: having) top authority over ten towns (or: cities).'
Syndein/Thieme	`` And he {the noble aristocrat} said to him, " 'Well done' . . . 'good of intrinsic value' {agathos} slave! Because you have been faithful 'in a very little'/'in the lowest according to the opinion of men' {elachistos}, be having and holding to yourself authority {isthi exousia - present tense - and an order} over ten cities. {'the least will have the most' - the least is in the human viewpoint of men but in the Divine Viewpoint of God - this man was faithful and will be greatly rewarded both in time (the present tense) and eternity future}
Translation for Translators	He said to this man, 'You are a good servant! You have done very well! Because you have <i>handled</i> faithfully a small amount of money, I will give you authority to rule ten cities.'
The Voice	Jesus: The ruler replied, "Well done! You're a good servant indeed! Since you have been faithful in handling a small amount of money, I'll entrust you with authority over 10 cities <i>in my new kingdom.</i> "

Bible Translations with Many Footnotes:

Lexham Bible	And he said to him, 'Well done, good slave! Because you have been faithful in a very small thing, have authority [Literally "be having authority"] over ten cities.'
NET Bible®	And the king ⁴⁹ said to him, 'Well done, good slave! Because you have been faithful ⁵⁰ in a very small matter, you will have authority ⁵¹ over ten cities.'
	⁴⁹ tn Grk "he"; the referent (the nobleman of v. 12, now a king) has been specified in the translation for clarity.
	⁵⁰ tn See Luke 16:10.

^{51sn}The faithful slave received expanded responsibility (authority over ten cities) as a result of his faithfulness; this in turn is an exhortation to faithfulness for the reader.

The Spoken English NT

He said to him, 'Well done—you're a good slave: you've been faithful in relation to something really small.^k You're to have authority over ten cities!'

^k Lit. "the least."

Literal, almost word-for-word, renderings:

Analytical-Literal Translation "A he said to him, 'Well done, good slave! Because you were faithful in a very little [thing], be having authority over ten cities.'

Charles Thomson NT Whereupon he said to him, Well done, good servant! because thou hast been faithful in a very small trust, be thou the governor of ten cities.

Literal New Testament
**AND HE SAID TO HIM, WELL!
 GOOD BONDMAN; BECAUSE
 IN A VERY LITTLE FAITHFUL
 THOU WAST, BE THOU
 AUTHORITY HAVING OVER
 TEN CITIES.**

Luke 19:17 (unknown translation) (a graphic); from **Godly Ladies**; accessed June 14, 2021. I probably spent 15 minutes trying to track down which translation this is. It is not on Bible Hub nor did I have it in e-sword. I found several articles where this translation was used, but it was not identified.

Modern Literal Version 2020 **And he said to him, Well done, good bondservant, because you became faithful in the least matters. You have ten cities. Be the authority over them.**

New European Version **And he said to him: Well done, you good servant. Because you were found faithful in a very little, have authority over ten cities.**

Revised Young's Lit. Trans. **And he said unto him, 'Well done, you good servant; because you have been faithful in a very little, have you authority over ten cities.'**

The gist of this passage: The master recognizes the faithfulness of the first servant, and gives him authority over 10 cities.



Luke 19:17a			
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
εἶπὼ (ἔπρω) [pronounced EHP-oh]	to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell	3 rd person singular, aorist active indicative	Strong's #2036

Luke 19:17a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autō (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
eû (εὖ) [pronounced yoo]	<i>well done; well, good; to be well off, fare well, prosper; acting well</i>	adverb	Strong's #2095
agathos (ἀγαθός) [pronounced ag-ath-OSS]	<i>good, benefit, well; of good constitution or nature; useful, salutary; pleasant, agreeable, joyful, happy; excellent, distinguished; upright, honourable</i>	masculine plural adjective; vocative	Strong's #18
doulos (δούλος) [pronounced DEW-loss]	<i>slave (s); servant (s); attendant (s)</i>	masculine plural noun; vocative	Strong's #1401

Translation: The nobleman [lit., he] said to the first slave [lit., him], 'Well done, [my] good servant.

The first servant has taken the money given him by this nobleman and has increased it tenfold. The nobleman praises the servant. He calls him a *good servant*.

Luke 19:17b			
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
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
eláchistos (ἐλάχιστος) [pronounced ehI-AKH-ihS-toss]	<i>least, very little (small), smallest (in size, amount, dignity, importance, rank, authority, commandments, etc.)</i>	masculine singular superlative adjective, dative, locative or instrumental case	Strong's #1646
pistos (πιστός) [pronounced pis-TOSS]	<i>faithful, trustworthy, dependable, worthy of trust; fidelity; believing, confiding, trusting; credible</i>	masculine singular adjective; nominative case	Strong's #4103
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>	2 nd person singular, aorist (deponent) middle/passive indicative	Strong's #1096

Translation: Because you have been faithful in the small [things],...

The nobleman recognizes that his servant has been faithful. He was not given a great responsibility. Here, it is called *small*.

The verb here is the aorist indicative of *gínomai* (γίνομαι) [pronounced *GIN-oh-mī*]. It means, *to become [something it was not before]*. Strong's #1096. This is an important distinction. The servant *became* faithful. This is what happens to us. We are not born faithful; we develop this characteristic.

Luke 19:17c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ísthi (ἴσθι) [pronounced <i>IHS-thee</i>]	<i>[you] be</i>	2 nd person singular, present imperative	Strong's #2468 (2 nd person present imperative of Strong's #1510)
exousia (ἐξουσία) [pronounced <i>ex-oo-SEE-ah</i>]	<i>authority, jurisdiction, liberty, power, right, strength; privilege, that is, (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely magistrate, superhuman, potentate, token of control), delegated influence</i>	feminine singular noun, accusative case	Strong's #1849
echô (ἔχω) [pronounced <i>EHKH-oh</i>]	<i>having [and/or] holding; the one who owns, the possessor, adhering to, clinging to</i>	masculine singular, present active participle; nominative case	Strong's #2192
epanô (ἐπάνω) [pronounced <i>ep-AN-oh</i>]	<i>above, up above, on, over (of place); more than (of number)</i>	adverb	Strong's #1883
deka (δέκα) [pronounced <i>DEH-kah</i>]	<i>ten</i>	Indeclinable numeral	Strong's #1176
polis (πόλις, εως, ἡ) [pronounced <i>POH-liss</i>]	<i>city, city-state; inhabitants of a city</i>	feminine plural noun; genitive/ablative case	Strong's #4172

Translation: *...you will have authority over 10 cities.'*

The nobleman gives authority to this slave over 10 cities.

Now, even though this is a parable (Jesus is telling this right now), it speaks as to the conditions commonplace during his time. When speaking a parable, the events should not seem farfetched or weird.

Slaves in the Ancient World:

In our society, we have been propagandized to believe that (1) slavery is the worst thing in the world and (2) that an entire race of people in the United States are unable to move forward in their lives because their ancestors were slaves. The Bible recognizes that there are different forms of slavery. The slavery which took place in our early history is actually outlawed by the Bible. However, that does not mean that all forms of slavery are outlawed; nor does it mean that all forms of slavery are unequivocally bad. People could *choose* to place themselves into slavery (for instance), and this was not unlike someone taking an unpaid internship today or being a lowly-paid apprentice. You do not automatically get those positions and a person willing to enslave himself did not

automatically get that position either. What is different between being a slave and an intern is, the slave is better taken care of. The master assumes responsibility for the slave. You cannot let them go hungry, unclothed. The master does not want them to be sick. The present-day intern, none of that is true. The employer has few if any responsibilities toward their interns. I am not trying to portray either institution as good or bad; just simply give you the facts and explain their similarities and differences. A person who views this sort of slavery as evil and wrong would have to display the same animosity towards the concept of an internship or apprenticeship, as those institutions are quite similar the slaves which we are talking about here.

The point I am making is this: the slave in this example (in the story) is given authority over 10 cities. Clearly, I am not a slave to any man; and clearly, I will never be in charge of 10 cities (maybe in eternity). The slave in this story will take quite a big step up, based upon his faithfulness to his master.

Luke 19:17 **The nobleman [lit., he] said to the first slave [lit., him], 'Well done, [my] good servant. Because you have been faithful in the small [things], you will have authority over 10 cities.'** (Kukis mostly literal translation)

The parallel is, we are the slaves to God. When He observes that we are faithful to Him, then we receive great rewards. Now, what exactly this will be in heaven and how this will shake out—I could not tell you. But if God came to me here, today, on this earth, and said, "Here are 10 (earthly) cities; you are in charge of them;" that would be analogous to what will happen in heaven.

Luke 19:17 **The nobleman then said to this slave, 'You have done well. Because you have become faithful in the small things, I will give you authority over 10 cities.'** (Kukis paraphrase)

And came up the second [one] saying, 'The mina of yours, lord, made five minas.'	Luke 19:18	The second [servant] came up [and] said, 'Your mina [that you gave me] has made five minas.'
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The second servant came up before the nobleman, saying, 'The mina which you gave to me has become 5 minas.'

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And came up the second [one] saying, 'The mina of yours, lord, made five minas.'
Complete Apostles' Bible	And the second came, saying, 'Master, your mina made five minas.'
Douay-Rheims 1899 (Amer.)	And the second came, saying: Lord, thy pound hath gained five pounds.
Holy Aramaic Scriptures	And the second came and said, 'Mari {My Lord}, minyak {your coin} has made five miniyn {coins}!
James Murdock's Syriac NT	And the second came, and said: My lord, thy pound hath produced five pounds.
Original Aramaic NT	The second came and he said, "My Lord, your mina has gained five minas."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And another came, saying, Your pound has made five pounds.
Bible in Worldwide English	The second one came to him and said, "Sir, your money has made five times more money."

Easy English	The second servant came and said, "Master, your money has made five more pounds."
Easy-to-Read Version—2008 <i>God's Word</i> ™	"The second servant said, 'Sir, with your one bag of money I earned five bags.' "The second servant said, 'The coin you gave me, sir, has made five times as much.'
Good News Bible (TEV)	The second servant came and said, 'Sir, I have earned five gold coins with the one you gave me.'
<i>The Message</i> NIRV	"The second said, 'Master, I made a fifty percent profit on your money.' "The second slave came to his master. He said, 'Sir, your money has earned five times as much.'
New Life Version	"The second man came to him and said, 'Lord, the piece of money you gave me has made five more pieces of money.'
New Simplified Bible	»The second said: Your pound, Lord, has made five pounds.

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

Casual English Bible	"The second slave said, 'You get all 10 bags of your money back plus five more.' [5] 19:18The 10 minas grew into 15.
Contemporary English V.	The second one came and said, "Sir, with the money you gave me, I have earned five times as much."
The Living Bible	"The next man also reported a splendid gain—five times the original amount.
New Berkeley Version	.
New Living Translation	"The next servant reported, 'Master, I invested your money and made five times the original amount.'
The Passion Translation	"The second came and said, 'Master, what you left with me has multiplied five times.'
UnfoldingWord Simplified T.	Then the second servant came and said, 'Sir, the money you gave me is now worth five times as much!'
William's New Testament	The second one came in and said, 'Your twenty dollars, sir, has made a hundred!'

Partially literal and partially paraphrased translations:

American English Bible	'Then the second [slave] came up and said: 'With your coins, I've earned five silver coins!'
Beck's American Translation	.
Breakthrough Version	And the second slave came, saying, 'Your mina (a \$17 coin), Master, made five minas (\$85).'
Common English Bible	"The second servant came and said, 'Master, your money has made a return of five hundred percent.'
Len Gane Paraphrase	"The second came saying, Lord, your mina has increased to five minas.
NT for Everyone	'The second came and said, "Master, your money has made five times its value!"
20 th Century New Testament	When the second came, he said 'Your ten pounds, Sir, have produced fifty.'

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	The second servant came, and said, 'Lord, your coin has grown to five coins.'
Revised Ferrar-Fenton Bible	"The second came, saying, 'Sir, your minah has gained five minahs.'
God's Truth (Tyndale)	And the other came saying: Lord your pound has increased five pounds.
International Standard V	The second servant [The Gk. lacks servant] came and said, Your coin, sir, has earned five coins.
Riverside New Testament	Then came the second, saying, 'Your money, Sir, has made fivefold.'
The Spoken English NT	And the second came up and was saying, 'Your coin has made five more.'
Weymouth New Testament	"The second came, and said, "'Your pound, Sir, has produced five pounds.'

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The second reported, 'Sir, your pound of silver earned five more pounds of silver.'
The Heritage Bible	And the second came near, saying, Lord, your mina has made five minas.
New American Bible (2002)	Then the second came and reported, 'Your gold coin, sir, has earned five more.'
New Catholic Bible	"Next, the second servant came forward and said, 'Sir, your money has increased fivefold in value.'
New Jerusalem Bible	Then came the second, "Sir," he said, "your one pound has made five."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The second one came and said, 'Sir, your <i>maneh</i> has earned five more <i>manim</i> ; and to this one he said, 'You be in charge of five towns.' V. 19 is included for context.
Holy New Covenant Trans.	The second slave said, with the one gold coin which belongs to you, I earned five coins!

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and comes The [Man] Second Saying The Mina [of] you Lord makes five minas...
Awful Scroll Bible	(")And the second came, speaking out, 'Lord, your mina produces five minas.'
Concordant Literal Version	And the second came, saying, 'Your mina, lord, makes five minas.'
exeGesés companion Bible	And the second comes, wording, Adoni, your mina produced five minas.
Orthodox Jewish Bible	And the sheni (second) came saying, Your mina, Adoni, made five minas.
Rotherham's Emphasized B.	And the second came, saying— Thy mina , lord, hath made five' minas.

Expanded/Embellished Bibles:

The Expanded Bible	"The second servant said, 'Sir, I earned five coins with your one [your mina earned five minas].'
Jonathan Mitchell NT	"Next came the second one, saying, 'Your mina, sir (master), made five minas.'
Syndein/Thieme	""And, the second one came saying, 'Lord, your mina {mna} has gained five minas {more}.'
Translation for Translators	Then the second servant came and said, 'Sir, with your one coin I have earned five more <i>coins</i> !'
The Voice	Jesus: The second came and said, "Lord, I've made five times the original amount."

Bible Translations with Many Footnotes:

NET Bible®	Then ⁵² the second one came and said, 'Sir, your mina has made five minas.' ⁵² tn Here καί (kai) has been translated as "then" to indicate the implied sequence of events within the narrative.
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Literal, almost word-for-word, renderings:

An Understandable Version	Then the second slave appeared, and said, 'Master, your sum of money has earned five times more.
C. Thomson updated NT	Then the second came and said, My lord, that pound of yours has gained five pounds.
Context Group Version	And the second came, saying, Your \$ 1, , {lit., mina} Lord, has made \$ 5, . {lit., five minas}

Modern Literal Version 2020	And the second came, saying, Your two-hundred denarii-coins, Lord, made* five two-hundred denarii-coins.
New European Version	And the second came, saying: Your minas, Lord, have made five minas.
Revised Young's Lit. Trans.	'And the second came, saying, Sir, your pound made five pounds;...

The gist of this passage: The second man informed his master that he increased his master's holdings fivefold.

Luke 19:18			
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
έρchomai (έρχομαι) [pronounced <i>AIR-khoh-my</i>]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	3 rd person singular, aorist active indicative	Strong's #2064
ho (ό) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
deuteros (δεύτερος, -α, -ον) [pronounced <i>DYOO-ter-oss</i>]	<i>the second, the other of two; (ordinal) second (in time, place or rank; also adverbially): - afterward, again, second (-arily, time)</i>	adjective	Strong's #1208
λέγω (λέγω) [pronounced <i>LEH-goh</i>]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine singular, present active participle, nominative case	Strong's #3004
hê (ή) [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)
mnâ (μνᾶ) [pronounced <i>mnah</i>]	<i>an amount of money (by weight); transliterated, mina</i>	feminine singular noun, nominative case	Strong's #3414
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)
kurios (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs; a prince, chief, sovereign</i>	masculine singular noun; vocative	Strong's #2962

Luke 19:18			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ποιεῶ (ποιέω) [pronounced <i>poi-EH-oh</i>]	<i>to do, to make, to construct, to produce; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	3 rd person singular, aorist active indicative	Strong's #4160
πεντε (πέντε) [pronounced <i>PEHN-teh</i>]	<i>five</i>	Indeclinable noun	Strong's #4002
μνᾶ (μνᾶ) [pronounced <i>mnah</i>]	<i>an amount of money (by weight); transliterated, mina</i>	feminine plural noun, accusative case	Strong's #3414

Translation: The second [servant] came up [and] said, 'Your mina [that you gave me] has made five minas.'

The second servant came up before the nobleman and told his master, "The mina you gave me is now 5 minas." This is a five-fold increase; or a 500% increase.

Luke 19:18 The second [servant] came up [and] said, 'Your mina [that you gave me] has made five minas.' (Kukis mostly literal translation)

We have the same interpretation as before. We, as believers, stand before God and He evaluates our work. Something like this results in being rewarded with 5 cities.

Luke 19:18 The second servant came up before the nobleman, saying, 'The mina which you gave to me has become 5 minas.' (Kukis paraphrase)

But he said, even this and you, above, be, five cities. Luke 19:19 **Then he said, 'Even this [applies to] you; be over five cities.'**

Then the nobleman said, 'This also applies to you. You will be over 5 cities.'

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) But he said, even this and you, above, be, five cities.
- Complete Apostles' Bible Likewise he said to him, 'You also be over five cities.'
- Douay-Rheims 1899 (Amer.) And he said to him: Be thou also over five cities.
- Holy Aramaic Scriptures He said also unto this one, 'You also will have authority over five towns.
- James Murdock's Syriac NT He said likewise to him: Thou also shalt have authority over five towns.
- Original Aramaic NT He said also to this one, "You also shall be ruler over five fortress cities."

Significant differences:

Limited Vocabulary Translations:

- Bible in Basic English And he said, You will be ruler over five towns.
- Bible in Worldwide English The ruler said, "You will rule over five cities."

Easy English	The king replied, "You will rule over five cities."
Easy-to-Read Version—2008	The king said to this servant, 'You can rule over five cities.'
God's Word™	"The king said to this servant, 'You take charge of five cities.'
J. B. Phillips	The second came in and said, 'Sire, your ten pounds have made fifty pounds.' and he said to him, 'Good, you're appointed governor of five towns.' V. 18 is included for context.
<i>The Message</i>	"He said, 'I'm putting you in charge of five towns.'
NIRV	"His master answered, 'I will put you in charge of five towns.'
New Life Version	"The second man came to him and said, 'Lord, the piece of money you gave me has made five more pieces of money.'
New Simplified Bible	»He replied: You should be over five cities.

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

Casual English Bible	"The king said, 'I'm going to put you in charge of five of my cities.'
Contemporary English V.	The king said, "You will be given five cities."
The Living Bible	"'All right!' his master said. 'You can be governor over five cities.'
New Berkeley Version	.
New Living Translation	"'Well done!' the king said. 'You will be governor over five cities.'
The Passion Translation	"His master said, 'I also grant you authority in my kingdom over five fortress cities.'
UnfoldingWord Simplified T.	He also said to that servant, 'Well done! I will put you over five cities.'
William's New Testament	So he said to him too, 'Be governor of five cities?'

Partially literal and partially paraphrased translations:

American English Bible	'So [the king] said: 'I'll appoint you over five cities.'
Beck's American Translation	.
Breakthrough Version	He also said to this slave, 'And you, become over five cities.'
Len Gane Paraphrase	"And he said to him similarly, 'You also rule of five cities.'
A. Campbell's Living Oracles	He answered, Be you also governor of five cities.
20 th Century New Testament	So the master said to him 'And you I appoint over five towns.'

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	.
Revised Ferrar-Fenton Bible	And to him also he said, 'You can be the governor of five towns.'"
Free Bible Version	"'I'm placing you in charge of five cities,' said the king.
The Spoken English NT	He said to that one, 'You're to be over five cities.'
Wikipedia Bible Project	"'I'm putting you in charge of five cities,' said the nobleman.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And he said also to him, You also be over five cities.
New American Bible (2011)	And to this servant too he said, 'You, take charge of five cities.'
New Jerusalem Bible	To this one also he said, "And you shall be in charge of five cities."
Revised English Bible—1989	The second came and said, 'Your money, sir, has increased fivefold'; and he was told, 'You shall be in charge of five cities.' V. 18 is included for context.

Jewish/Hebrew Names Bibles:

Holy New Covenant Trans.	The king said to this slave, 'You may rule over five cities!'
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Weird English, Ⓒldɛ English, Anachronistic English Translations:

Accurate New Testament Awful Scroll Bible Concordant Literal Version exeGesese companion Bible	...[He] says but and [to] this and You over become! {her Having} five cities... And he said to this one also, 'Be there coming about even you, up-over five cities.' Now he said to this one also, 'And you, be over five cities.'" And likewise he says to him, You also be over five cities.
Orthodox Jewish Bible	And the man of noble birth said also to this one, And you have shlita (authority) over five towns.

Expanded/Embellished Bibles:

An Understandable Version The Expanded Bible Jonathan Mitchell NT	And the gentleman said to him also, 'You [will] have charge over five towns.' The king said to this servant, 'You can ·rule [be; take charge] over five cities.' "So he to this one, also, 'And you, yourself, progressively come to be on top of five towns (or: cities).'
Syndein/Thieme	`` So he {the noble aristocrat} said likewise to him, 'Become you {an order} over five cities.' {Note: The concept of 'equality' is not a divine viewpoint. There will not even be equality in heaven! You will be rewarded or not based on how you voluntarily assist God in His plan. If you allow Him to accomplish a lot through you, you will be rewarded the maximum. You do half what you could have done, and you will be rewarded half. But, don't be superficial and stupid. The real YOU is your soul! Don't be judging others! But, when you do need to discern the thinking of those you, do it based on the doctrine espoused from their souls!}
Translation for Translators The Voice	He said to that servant similarly, 'Good! I will give you authority to rule five cities.' Jesus: The ruler replied, "I'll entrust you with authority over five cities."

Bible Translations with Many Footnotes:

NET Bible®	So ⁵³ the king ⁵⁴ said to him, 'And you are to be over five cities.' ^{53tn} Here δέ (de) has been translated as "so" to indicate the implied result of the second slave's report. ^{54tn} Grk "he"; the referent (the nobleman of v. 12, now a king) has been specified in the translation for clarity.
Rotherham's Emphasized B.	And he said [to him also]— And thou ^b be over five' cities. ^b Or: " Thou therefore."
Wilbur Pickering's New T.	Likewise he said to him, 'You also be over five cities'.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation Charles Thomson NT Context Group Version Far Above All Translation Modern English Version Modern Literal Version 2020 New American Standard New King James Version Revised Young's Lit. Trans. A Voice in the Wilderness	Then he said also to this [one], 'And you, be over five cities.' Whereupon he said to him, Be thou also governor of five cities. And he said to him also, You also be over five cities. And he said to this one likewise, too be in charge of five cities.' "He said in like manner to him, 'You, take authority over five cities.' But he also said to this one, You, become the authority over five cities. And he said to him also, 'And you are to be over five cities.' Likewise he said to him, 'You also be over five cities.' ...and he said also to this one, And you, become you over five cities. Likewise he said to him, You also be over five cities.
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The gist of this passage: The man who had one mina and turned it into five is given control over five cities.

Luke 19:19			
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
τούτῳ (τούτω) [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)
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
σύ (σύ) [pronounced soo]	<i>you, your</i>	2 nd person singular personal pronoun; nominative case	Strong's #4771
εἰπάνω (ἐπάνω) [pronounced ep-AN-oh]	<i>above, up above, on, over (of place); more than (of number)</i>	adverb	Strong's #1883
γίνομαι (νίνομαι) [pronounced GIN-oh-mī]	<i>be, become [something it was not before]; come to be [about], happen; be born; arise; be made, be created</i>	2 nd person singular, present (deponent) middle/passive imperative	Strong's #1096
πέντε (πέντε) [pronounced PEHN-teh]	<i>five</i>	Indeclinable noun	Strong's #4002
πόλις (πόλις, εως, ή) [pronounced POH-liss]	<i>city, city-state; inhabitants of a city</i>	feminine plural noun; genitive/ablative case	Strong's #4172

Translation: Then he said, 'Even this [applies to] you; be over five cities.'

The nobleman spoke to this second servant. He tells him that he will be over five cities.

Luke 19:19 Then he said, 'Even this [applies to] you; be over five cities.' (Kukis mostly literal translation)

The parallel is, this is a person who is rewarded as well for their life on earth. But key to this is employing the **divine operating assets**.

Luke 19:19 Then the nobleman said, 'This also applies to you. You will be over 5 cities.' (Kukis paraphrase)

It did occur to me, especially when going through this parable the first time, that there are ten slaves. Luckily, we will not deal with all ten.

And the other came, saying, 'Lord, behold, the mina of yours which I keeping having reserving in a face-cloth; for I was frightened of you because a man, rigid you are and you lift up what you did not set down; and you reap what you have not sown.'

Luke
19:20–21

Another [one] came, saying, 'Lord, look, [here is] your mina which I have kept, preserving [it] in a face-cloth, for I was frightened of you because you are a hard man. You take up what you did not set down; and you reap what you have not sown.'

Another one appeared before the nobleman, telling him, 'Lord, listen, here is your mina where I have been saving it. I am frightened of you because I have heard that you are a hard man. You take up that which you did not set down; and you reap that which you have not sown.'

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And the other came, saying, 'Lord, behold, the mina of yours which I keeping having reserving in a face-cloth; for I was frightened of you because a man, rigid you are and you lift up what you did not set down; and you reap what you have not sown.'
Complete Apostles' Bible	Then another came, saying, 'Master, behold your mina, which I had laid away in a handkerchief. For I feared you, because you are a harsh man. You take up what you did not deposit, and reap what you did not sow.'
Douay-Rheims 1899 (Amer.)	And another came, saying: Lord, behold here is thy pound, which I have kept laid up in a napkin. For I feared thee, because thou art an austere man: thou takest up what thou didst not lay down: and thou reapest that which thou didst not sow.
Holy Aramaic Scriptures	And another came and said, 'Mari {My Lord}, look! minyak {your coin}, which was with me, the very same, laid up in a seduna {a linen cloth}. For, I feared, because you are a harsh man, and that you take up the thing that you have not laid down, and you reap the thing that you have not sown.'
James Murdock's Syriac NT	And another came, and said: My lord, lo, this is thy pound, which hath been with me, laid up in fine linen. For I was afraid of thee, because thou art a hard man, and takest up that which thou layedst not down, and reapest that which thou sowedst not.
Original Aramaic NT	Another came and he said, "My lord, behold, that mina, which I had is now laid in fine linen." "For I was afraid of you, for you are a hard man, for you take up that which you have not laid down and you reap the thing which you have not sown."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And another came, saying, Lord, here is your pound, which I put away in a cloth; Because I was in fear of you, for you are a hard man: you take up what you have not put down, and get in grain where you have not put seed.
Bible in Worldwide English	Then another servant came and said, "Sir, here is your money. I hid it in a cloth and kept it.

	I was afraid of you. You are a hard man. You take in where you put nothing out. You gather where you did not plant."
Easy English	Then another servant came. He said, "Master, here is your money. I put it away in a piece of cloth to keep it safe. I did this because I was afraid of you. You tell people what they should do all the time. You take things that you did not work for. You take food from fields where you did not plant any seed."
Easy-to-Read Version—2008	"Then another servant came in and said to the king, 'Sir, here is your bag of money. I wrapped it in a piece of cloth and hid it. I was afraid of you because you are a hard man. You even take money that you didn't earn and gather food that you didn't grow.'
God's Word™	"Then the other servant said, 'Sir, look! Here's your coin. I've kept it in a cloth for safekeeping because I was afraid of you. You're a tough person to get along with. You take what isn't yours and harvest grain you haven't planted.'
Good News Bible (TEV)	Another servant came and said, 'Sir, here is your gold coin; I kept it hidden in a handkerchief. I was afraid of you, because you are a hard man. You take what is not yours and reap what you did not plant.'
J. B. Phillips	When the last came, he said, 'Sire, here are your ten pounds, which I have been keeping wrapped up in a handkerchief. I have been scared—I know you're a hard man, getting something for nothing and reaping where you never sowed.'
The Message	"The next servant said, 'Master, here's your money safe and sound. I kept it hidden in the cellar. To tell you the truth, I was a little afraid. I know you have high standards and hate sloppiness, and don't suffer fools gladly.'
NIRV	"Then another slave came. He said, 'Sir, here is your money. I have kept it hidden in a piece of cloth. I was afraid of you. You are a hard man. You take out what you did not put in. You harvest what you did not plant.'
New Simplified Bible	»Another reported: Lord, here is your pound. I kept it stored in a napkin. »I feared you because you are an austere man. You take up what you do not lay down and you reap that which you did not sow.

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

Casual English Bible	"Another slave came and said, 'Sir, look here. I kept your money in this piece of cloth, which I hid in a safe place. I didn't want to lose any of it because I'm afraid of you. For one thing, you're a hard man to please. Also, you take what you want—confiscating from others what you didn't earn, and reaping a harvest of crops when you didn't do any farming.'
Contemporary English V.	Another servant came and said, "Sir, here is your money. I kept it safe in a handkerchief. You are a hard man, and I was afraid of you. You take what isn't yours, and you harvest crops you didn't plant."
The Living Bible	"But the third man brought back only the money he had started with. 'I've kept it safe,' he said, 'because I was afraid you would demand my profits, for you are a hard man to deal with, taking what isn't yours and even confiscating the crops that others plant.'
New Berkeley Version	.
New Living Translation	"But the third servant brought back only the original amount of money and said, 'Master, I hid your money and kept it safe. I was afraid because you are a hard man to deal with, taking what isn't yours and harvesting crops you didn't plant.'
The Passion Translation	"Another came before the king and said, 'Master, here is the money you entrusted to me. I hid it for safekeeping. You see, I live in fear of you, for everyone knows you are a strict master and impossible to please. You push us for a high return on all that you own, and you always want to gain from someone else's efforts.'
UnfoldingWord Simplified T.	Then another servant came. He said, 'Sir, here is your money. I wrapped it up in a cloth and hid it to keep it safe. I was afraid of what you would do to me if the business failed. I know you are a hard man who takes from others that which does

not really belong to you. You are like a farmer who harvests grain that another man planted.'

William's New Testament

But another one came in and said, 'Here is your twenty dollars, sir, which I kept laid away in a handkerchief. For I lived in constant dread of you, because you are a stern man, you pick up what you did not put down, you reap what you did not sow.'

Partially literal and partially paraphrased translations:

American English Bible

'But the last came up and said:
*'Lord, here's the coin you gave me,
 Which I wrapped up in a bandanna.
 I did this because I'm afraid,
 For I know that you're a very harsh man...
 One who picks up what he hasn't put down
 And harvests where he hasn't planted.'*

Beck's American Translation .
 Breakthrough Version

And the other came, saying, 'Master, look, your mina (a \$17 coin) that I was keeping set-aside in a towel. You see, I feared you because you are a rough man. You pick up what you did not set down and harvest what you did not seed.'

Common English Bible

"Another servant came and said, 'Master, here is your money. I wrapped it up in a scarf for safekeeping. I was afraid of you because you are a stern man. You withdraw what you haven't deposited and you harvest what you haven't planted.'

A. Campbell's Living Oracles

Another came, saying, My Lord, here is your pound, which I have kept laid up in a napkin; for I was afraid of you, because you are a hard master; you exact what you did not give, and reap what you did not sow

New Advent (Knox) Bible

Then another came and said, Lord, here is thy pound; I have kept it laid up in a handkerchief. I was afraid of thee, knowing how exacting a man thou art; thou dost claim what thou didst never venture, dost reap what thou didst never sow.

NT for Everyone

'The other came and said, "Master, here is your money. I kept it wrapped in this handkerchief. You see, I was afraid of you, because you are a hard man: you profit where you made no investment, and you harvest what you didn't sow."

20th Century New Testament

Another servant also came and said 'Sir, here are your ten pounds; I have kept them put away in a handkerchief. For I was afraid of you, because you are a stern man. You take what you have not planted, and reap what you have not sown.'

Mostly literal renderings (with some occasional paraphrasing):

Free Bible Version

"Another servant came in and said, 'Lord, look, here's your money back. I kept it safe, wrapped up in a cloth. I was afraid of you because you're a hard man. You take what doesn't belong to you, and you harvest what you didn't plant.'

International Standard V

"Then the other servant [The Gk. lacks servant] came and said, 'Sir, look! Here's your coin. I've kept it in a cloth for safekeeping because I was afraid of you. You are a hard man. You withdraw what you didn't deposit and harvest what you didn't plant.'

Lexham Bible

And another came, saying, 'Sir, behold your mina, which I had put away for safekeeping in a piece of cloth. For I was afraid of you, because you are a severe man—you withdraw what you did not deposit, and you reap what you did not sow!'

UnfoldingWord Literal Text

Another came, saying,' Lord, here is your mina, which I kept safely in a cloth, for I was afraid of you, because you are a demanding person. You take up what you did not put in, and you reap what you did not sow.'

Wikipedia Bible Project

"Another servant came, and said, 'Lord, look, here's your mina, which I kept safe, wrapped in a cloth. I was afraid of you, because you're a harsh man—you take what doesn't belong to you, and you harvest what you didn't sow.'

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And another came near, saying, Lord, behold, your mina I had reserved in a towel, Because I feared you, because you are a hard ²¹ man, taking up what you absolutely did not place <i>down</i> , and reaping what you absolutely did not sow.
New Jerusalem Bible	²¹ 19:21 hard , <i>austeros</i> , meaning gale force winds, the English word austere. Next came the other, "Sir," he said, "here is your pound. I put it away safely wrapped up in a cloth because I was afraid of you; for you are an exacting man: you gather in what you have not laid out and reap what you have not sown."
NRSV (Anglicized Cath. Ed.)	Then the other came, saying, "Lord, here is your pound. I wrapped it up in a piece of cloth, for I was afraid of you, because you are a harsh man; you take what you did not deposit, and reap what you did not sow."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"Then another one came and said, 'Sir, here is your maneh. I kept it hidden in a piece of cloth, because I was afraid of you — you take out what you didn't put in, and you harvest what you didn't plant.'
Holy New Covenant Trans.	Then the next slave came in. The slave said to the king, 'Sir, here is your gold coin. I hid it in a piece of cloth. I was afraid of you; you are a hard man. You take money which you didn't earn and gather food you didn't even grow!'
Tree of Life Version	But another came, saying, 'Master, here is your mina. I was keeping it safe in a handkerchief, for I was afraid of you because you are a strict man. You take what you did not make and reap what you did not sow.'

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and The Another [Man] comes Saying Lord look! The Mina [of] you whom [I] had keeping in cloth [I] feared for you for Man Severe [You] are [You] take what not [You] place and [You] reap what not [You] sow...
Alpha & Omega Bible	ANOTHER CAME, SAYING, 'MASTER, HERE IS YOUR MINA, WHICH I KEPT PUT AWAY IN A HANDKERCHIEF; FOR I WAS AFRAID OF YOU, BECAUSE YOU ARE AN EXACTING PERSON; YOU TAKE UP WHAT YOU DID NOT LAY DOWN AND REAP WHAT YOU DID NOT SOW.'
Awful Scroll Bible	(")And another came, speaking out, 'Lord, Be Looked!, your mina, which I was holding laying-away, from-within a handkerchief. (" ")For I was fearing you since, you is an austere man. You take up what you lay not down, and reap what you sow not.'
exeGesés companion Bible	And another comes, wording, Adoni, behold, your mina, which I laid in a sudarium: for I awe you, because you are an austere human: you take what you place not, and harvest what you spore not.
Orthodox Jewish Bible	And the other came saying, Adoni, hinei! Your mina which I had put away in a tichel (kerchief). For I was fearing you, because you are a big machmir (stickler), you take what you did not deposit, and you reap what you did not sow.
Rotherham's Emphasized B.	And [the other] c came, saying— Lord, lo! thy mina, which I kept lying by in a napkin; For I was afraid of thee, because [a harsh man] thou art,—

Thou takest up what thou layedst not down,
And reapest what thou sowedst not!

Expanded/Embellished Bibles:

- The Amplified Bible* Then another came and said, 'Lord, here is your mina, which I have kept laid up in a handkerchief [for safekeeping]. I was [always] afraid of you, because you are a stern man; you pick up what you did not lay down and you reap what you did not sow.'
- An Understandable Version Then another slave appeared and said, 'Look, master, here is your sum of money. I kept it [safely] wrapped up in a cloth, for I was afraid of you, knowing you are a hard man to deal with and that you pick up [and keep] something you did not lay down [i.e., lose], and you harvest a crop that you did not plant.'
- The Expanded Bible "Then another servant came in and said to the king, 'Sir, here is your coin [mina] which I wrapped [stored away] in a piece of cloth [handkerchief] and hid. [For; Because] I was afraid of you, because you are a hard [harsh; demanding; severe] man. You even take money that [out what] you didn't earn [put in] and gather food that [harvest what] you didn't plant [sow].'
- Jonathan Mitchell NT "And then the different one came, saying, 'Sir (or: Master), look! [Here is] your mina which I continued having lying away reserved (or: stored) within a handkerchief (or: piece of cloth).
"You see, I was constantly fearing and wary of you, because you are a harsh person (or: an austere, severe, demanding man). You habitually take or pick up what you did not deposit, and you are repeatedly reaping what you did not sow.'
- P. Kretzmann Commentary And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin;
for I feared thee, because thou art an austere man; thou takest up that thou layedst not down, and reapest that thou didst not sow.
Kretzmann's [commentary](#) for Luke 19:20–21 is placed in the [Addendum](#).
- Syndein/Thieme ``And, 'another of a different kind' {heteros} of slave came saying, 'Lord {again Lord is here for two purposes - a slave would recognize the authority of his master and call him lord - that is the day to day meaning unbelievers would get from the parable. But Lord also is used here to indicate this slave is also a believer - a normal, everyday, believer who does nothing to advance the plan of God!} here is your mina that I have been having and holding hiding away put away {for safekeeping} in a 'piece of cloth'/'swaddling cloth' {soudarion}.
{Note: Faith without works is dead. This type of person is a believer and will be in heaven. He does not study doctrine so he does not know HOW to do God's will. He is the type that thinks by doing what he thinks is good, will be good in the eyes of God. But how does God get the glory/credit if this man does his own will?? It is not a coincidence, what God has given him is hidden in 'swaddling cloth' that is used to bury the dead! So, after salvation, we need to study God's Viewpoint and apply it to our experiences in life (investing it so it will multiply).}
`` For I kept on 'being afraid'/'revering {phobeo} you . . . because you are a rigid/rough/austere {austeros} man. You withdraw what you absolutely did not {ouk} deposit . . . and reap what you absolutely did not {ouk} sow.'
{Note: Phobeo - from which we get phobia - means to both fear and to respect God. So, in this parable, we have the human viewpoint (since he did not study and take in divine viewpoint). Not knowing and therefore, not truly loving his Master, this man is afraid of Him and misjudges How He operates and what He does! God is the ultimate source of ALL divine good - good of intrinsic value! And, nothing that comes outside of the filling of God the Holy spirit and the application of divine viewpoint to experience has any value at all to God!}

Translation for Translators	Then another servant came. He said, ‘Sir, here is your coin. I wrapped it in a napkin and put it away, <i>so that nothing would happen to it</i> . I did that because I was afraid of what you would do to me if the business failed. I know you are a man who does not do foolish things with your money. You even take <i>from others money</i> that does not really belong to you, <i>like a farmer who harvests grain from another man’s field</i> where he did not <i>even</i> do the planting.’
The Voice	Jesus: A third came and said, “Lord, I have successfully preserved the money you gave me. I wrapped it up in a napkin and hid it away because I was afraid of you. After all, you’re a tough man. You have a way of taking a profit without making an investment and harvesting when you didn’t plant any seed.”

Bible Translations with Many Footnotes:

NET Bible®	<p>Then another⁵⁵ slave⁵⁶ came and said, ‘Sir, here is⁵⁷ your mina that I put away for safekeeping⁵⁸ in a piece of cloth.⁵⁹ For I was afraid of you, because you are a severe⁶⁰ man. You withdraw⁶¹ what you did not deposit⁶² and reap what you did not sow.’</p> <p>^{55sn} Though ten were given minas, the story stops to focus on the one who did nothing with the opportunity given to him. Here is the parable’s warning about the one who does not trust the master. This figure is called “another,” marking him out as different than the first two.</p> <p>^{56tn} The word “slave” is not in the Greek text, but has been supplied for stylistic reasons.</p> <p>^{57tn} Grk “behold.”</p> <p>^{58tn} Or “that I stored away.” L&N 85.53 defines ἀπόκειμαι (apokeimai) here as “to put something away for safekeeping – ‘to store, to put away in a safe place.’”</p> <p>^{59tn} The piece of cloth, called a σουδάριον (soudarion), could have been a towel, napkin, handkerchief, or face cloth (L&N 6.159).</p> <p>^{60tn} Or “exacting,” “harsh,” “hard.”</p> <p>^{61tn} Grk “man, taking out.” The Greek word can refer to withdrawing money from a bank (L&N 57.218), and in this context of financial accountability that is the most probable meaning. Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation by supplying the pronoun “you” as subject and translating the participle αἶρεις (airei”) as a finite verb.</p> <p>^{62tn} The Greek verb τίθημι (tithmi) can be used of depositing money with a banker to earn interest (L&N 57.217). In effect the slave charges that the master takes what he has not earned.</p>
The Spoken English NT	<p>And another one came and was saying, ‘Look, Master—here’s your coin. I was keeping it hidden in a piece of cloth. Because I was afraid of you, because you’re a hard man. You draw out what you haven’t deposited,^l and you harvest what you haven’t planted.’</p> <p>^l Lit. “take.”</p>
Wilbur Pickering’s New T.	Then a different one came, saying: ‘Master, here is your mina, that I kept laid away in a piece of cloth—I feared you because you are a hard man, removing what you did not place, and reaping what you did not sow.’

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	<p>"And another came, saying, 'Lord, look—your mina, which I had been storing away in a handkerchief!</p> <p>'For I was fearing you, because you are a stern man. You take up what you did not lay down and reap what you did not sow.'</p>
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Bond Slave Version	And another came, saying, Lord, behold, here is your pound, which I have kept laid up in a napkin: For I feared you, because you are an austere man: you take up that you layedst not down, and reap that you did not sow.
Context Group Version	And another came, saying, Lord, look, [here is] your \$ 1, , {lit., mina} which I kept laid up in a square piece of cloth: for I feared you, because you are an austere man: you take up that which you did not lay down, and reap that which you did not sow.
Far Above All Translation	Then the other one came and said, 'Master, here is your mina, which I kept hidden in a sweat-band. For I was afraid of you, for you are a harsh man. You take what you did not put there, and you reap what you did not sow.'
Green's Literal Translation	And another came, saying, Lord, behold your mina which I have stored up in a face-cloth. For I feared you, because you are an exacting man, taking what you did not lay down, and reaping what you did not sow.
Modern English Version	"Then another came, saying, 'Master, look, here is your pound, which I have kept put away in a napkin. For I feared you, because you are an exacting man. You collect what you did not deposit, and reap what you did not sow.'
Modern Literal Version 2020	And a different <i>bondservant</i> came, saying, Lord, behold, <i>here is</i> your two-hundred denarii-coins, which I was holding, laying it up in a handkerchief; for* I was fearing you, because you are an austere man. You lift up <i>from</i> what you did not lay down and reap what you did not sow.
New American Standard	And <i>then</i> another came, saying, 'Master, here is your mina, which I kept tucked away in a handkerchief; for I was afraid of you, because you are a demanding man; you take up what you did not lay down, and reap what you did not sow.'
Revised Young's Lit. Trans.	Then another came, saying, 'Lord, here is your mina, which I kept laid away in a handkerchief; for I was afraid of you, because you are a severe man. You take what you did not deposit, and reap what you did not sow.'

The gist of this passage: Another slave did not invest the money given him, but simply hid it away and presented it back to the new ruler when he returned.

20-21

Luke 19:20a			
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
héteros (ἕτερος) [pronounced <i>HEH-ter-os</i>]	<i>another [of a different kind], other; different, altered</i>	correlative pronoun; adjective	Strong's #2087
érchomai (ἔρχομαι) [pronounced <i>AIR-khoh-my</i>]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	3 rd person singular, aorist active indicative	Strong's #2064

Luke 19:20a			
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
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs; a prince, chief, sovereign</i>	masculine singular noun; vocative	Strong's #2962
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)
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)
mnâ (μνᾶ) [pronounced mnah]	<i>an amount of money (by weight); transliterated, mina</i>	feminine singular noun, nominative case	Strong's #3414
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

Translation: Another [one] came, saying, 'Lord, look, [here is] your mina...

At some point, the nobleman met with one of his servants, and he tells the nobleman immediately, "Look, here is your mina!"

Luke 19:20b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hên (ἣν) [pronounced hayn]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	feminine singular relative pronoun; accusative case (occasionally a demonstrative pronoun)	Strong's #3739

Luke 19:20b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
echō (ἔχω) [pronounced EHKH-oh]	to have [and/or] hold; to own, to possess, to adhere to, to cling to	1 st person singular, imperfect active indicative	Strong's #2192
apokeimai (ἀπόκειμαι) [pronounced ap-OHK-i-mahee]	reserving, preserving, laying (up, away); being set aside, being laid up, being reserved; figuratively, awaiting	feminine singular, present (deponent) middle/passive participle; accusative case	Strong's #606
en (ἐν) [pronounced en]	in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where	preposition with the locative, dative and instrumental cases	Strong's #1722
soudárium (σουδάριον) [pronounced soo-DAHR-ee-on]	face cloth, sweat-cloth, a towel (for wiping the perspiration from the face, or binding the face of a corpse), a handkerchief; transliterated, sudarium	neuter singular noun; dative, locative or instrumental case	Strong's #4676

Translation: ...which I have kept, preserving [it] in a face-cloth,...

He tells the nobleman, “I have been holding onto it; I have kept it safe and sound, hidden in this wash cloth.”

He was given the money specifically to invest, but he did not.

Luke 19:20 Another [one] came, saying, ‘Lord, look, [here is] your mina which I have kept, preserving [it] in a face-cloth,... (Kukis mostly literal translation)



The Servant Buries the Mina (a graphic); from [Word Aloud](#); accessed June 14, 2021.

In Matthew 25:18, we find that that this man put the mina in some cloth and then buried it. He dug it up later when his master returned.

Now, these are slaves. Their orders were clear:

Luke 19:13 Calling ten of his servants, he gave them ten minas, and said to them, 'Engage in business until I come.' (ESV)

Did the boss man tell them, “I am going to give you a mina, and I want you to guard it with your lives and give it back to me when I return.” First of all, what sense would that make? Why hand this money to anyone if you are just looking to save it?

The slave has been given a job to do, and he refused to do that job. It is as if his boss said, “Use my pickup and

go get some sheetrock from Lowe's" and he goes and parks the truck in his garage to keep it safe.

Luke 19:20a-b **Another [one] came, saying, 'Lord, look, [here is] your mina which I have kept, preserving [it] in a face-cloth,...**

Compare what this servant did to what he was supposed to do. He flat out disobeyed his master. By the way, the slave is not done talking yet. He has several more stupid things to say.

Luke 19:21a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
phobeō (φοβέω) [pronounced fob-EH-oh]	<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 singular, imperfect (deponent) passive indicative	Strong's #5399
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
se (σέ) [pronounced seh]	<i>you, to you, towards you</i>	2 nd person singular personal pronoun; accusative case	Strong's #4771 (Strong's #4571)
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
anthrōpos (ἄνθρωπος) [pronounced ANTH-row-pos]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; nominative case	Strong's #444
austērós (αὐστηρός) [pronounced ow-stay-ROSS]	<i>rigid, rough (properly as a gale), (figuratively) severe, harsh, hard, austere</i>	masculine singular adjective, nominative case	Strong's #840
ei (εἶ) [pronounced ī]	<i>you are, thou art</i>	2 nd person singular, present indicative	Strong's #1488 (second person singular present of #1510)

Translation: ...for I was frightened of you because you are a hard man.

The servant then explains. "I am afraid of you because I know that you are a rigid, unbending dude."

The slave has more to say, and much of it is uncomplimentary. However, when your boss gives you an order (and I am assuming this is a lawful thing which he is telling you to do), if you have any questions about it, you ask right then and there. You do not wait until the job is supposed to be done and say, "Well, now, I did not do it, and here are the reasons why."

Luke 19:21b			
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
airō (αἶρω) [pronounced <i>Ī-row</i>]	<i>to bear (up), to carry, to lift up, to loose, to make to doubt, to put away, to remove, to take (away, up)</i>	2 nd person singular, present active indicative	Strong's #142
ho (ὃ) [pronounced <i>hoh</i>]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	neuter singular relative pronoun; accusative case	Strong's #3739
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
tithēmi (τίθημι) [pronounced <i>TITH-ā-mee</i>]	<i>to set [put, place] [a person or thing; to lay [something] down; to set [something in its proper place]; to assign to a place; to appoint, to make; to constitute</i>	2 nd person singular, aorist active indicative	Strong's #5087

Translation: You take up what you did not set down;...

There are a great many falsehoods said about rich and successful people. One of these things is, they don't really earn any money, but they somehow siphon their money from others.

This appears to be an idiom with that in mind. "You take up something which did not really belong to you in the first place."

Rich people and poor people have one very important thing in common—both sets of people have **sin natures**. Do some poor people take things which are not theirs? Of course. Do some rich people do this? Of course. Are some poor people fundamentally honest? Certainly they are. Do some rich people earn their money legitimately? Without a doubt.

This servant has said one thing, but then he adds all of this additional information. "You're a hard man; you take up what you did not set down..." Do you know what this slave is really saying? "I am not going to work my butt off so that you can make money off of my sweat!"

Luke 19:21c			
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
therízō (θερίζω) [pronounced <i>thehr-IHD-zoh</i>]	<i>to reap, to harvest; proverbial expression for sowing and reaping; to cut off, to destroy; as crops are cut down with a sickle</i>	2 nd person singular, present active indicative	Strong's #2325

Luke 19:21c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	neuter singular relative pronoun; accusative case	Strong's #3739
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
speirō (σπείρω) [pronounced SPY-roh]	<i>to sow, to scatter, to toss out seed; to receive seed; sometimes used metaphorically</i>	2 nd person singular, aorist active indicative	Strong's #4687

Translation: ...and you reap what you have not sown.'

The man repeats another falsehood. "You sow what you do not reap." Now, in some cases, the head of a company which produces food might not ever drive a tractor, work a hoe, operate a shovel, or package a single morsel of food. However, they put together the pieces for a very complex puzzle in order to produce food and then deliver it to a place where it might be purchased. Now, if this were an easy thing to do, why doesn't every single farmhand start up his own farm? Our food delivery system here in the United States is second to none. The average grocery store has a great variety and selection than the best stores anywhere else.

Nevertheless, this particular person spouts some half-truths and even complete falsehoods, and acts upon those things. Were these this person's instructions? Of course not!

Luke 19:21 ...for I was frightened of you because you are a hard man. You take up what you did not set down; and you reap what you have not sown.' (Kukis mostly literal translation)

Luke 19:20–21 Another [one] came, saying, 'Lord, look, [here is] your mina which I have kept, preserving [it] in a face-cloth, for I was frightened of you because you are a hard man. You take up what you did not set down; and you reap what you have not sown.' (Kukis mostly literal translation)

Luke 19:20–21 Another one appeared before the nobleman, telling him, 'Lord, listen, here is your mina where I have been saving it. I am frightened of you because I have heard that you are a hard man. You take up that which you did not set down; and you reap that which you have not sown.' (Kukis paraphrase)

The parallel is, there are some believers who have all of the assets given them by God, and yet, they do nothing with these assets.

I had some difficulty translating this passage, in part, because there were **hapax legomena** in these two verses. Also, there were a couple of sections that just did not seem to fit together in a way that I am used to.

He said to him, ‘From the mouth of you I have judged you, evil servant. You knew that I, a man, rigid, am; taking up that which I did not lay down; and reaping that which I did not sow. And because why did you not give of me the money on a [money-changer] table; and I, an appearing, with interest whatever it I would have collected.’

Luke
19:22–23

The nobleman [lit., *He*] said to his servant [lit., *him*], ‘From your words [lit., *mouth*], I have judged you, [you] evil servant. You knew that I am a hard man; taking up that which I did not lay down; and reaping that which I did not sow. And for why did you not place my money on a [money-changer] table so that I, upon my return [lit., *(my) coming*], could have collected it and whatever interest [it bore].’

The nobleman then said to the servant: ‘I have judged you based upon your own words, you evil servant. You already knew that I was a hard man; you knew that I will take up that which I did not lay down; and that I reaped that which I did not sow. Based upon this information, why did not not at least invest my money in a bank, so that, when I returned, I could have collected the money and whatever interest it produced?’

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	He said to him, ‘From the mouth of you I have judged you, evil servant. You knew that I, a man, rigid, am; taking up that which I did not lay down; and reaping that which I did not sow. And because why did you not give of me the money on a [money-changer] table; and I, an appearing, with interest whatever it I would have collected.’
Complete Apostles’ Bible	And he said to him, ‘Out of your own mouth I will judge you, you wicked servant. You knew that I was a harsh man, taking up what I did not deposit, and reaping what I did not sow. Why then did you not give my money to a bank, and when I came, I would have collected it with interest?’
Douay-Rheims 1899 (Amer.)	He saith to him: Out of thy own mouth I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up what I laid not down and reaping that which I did not sow. And why then didst thou not give my money into the bank, that at my coming I might have exacted it with usury?
Holy Aramaic Scriptures	He said unto him, ‘From your own mouth I will judge you, evil servant. You knew me that I am a difficult man, and I take up the thing that I have not laid down, and I reap the thing that I have not sown! Why didn’t you give kephsi {my silver/money} to the exchange, and I would come, demanding it with interest?’
James Murdock’s Syriac NT	He said to him: Out of thy own mouth will I judge thee, thou evil servant. Thou knewest me, that I am a hard man, and that I take up what I laid not down, and reap what I sowed not! Why didst thou not put my money into the broker's hands, that when I came, I might have demanded it with interest?
Original Aramaic NT	He said to him, "I will judge you from your own mouth, you evil servant, for you had known me that I am a hard man, and I take up the thing that I have not laid down, and I reap the thing that I have not sown. Why did you not put my money upon the exchange and I would have come to seek it with its interest?"

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	He said to him, By the words of your mouth you will be judged, you bad servant. You had knowledge that I am a hard man, taking up what I have not put down and getting in grain where I have not put seed; Why then did you not put my money in a bank, so that when I came I would get it back with interest?
Bible in Worldwide English	The ruler said "You bad servant! I will judge you by your own words. You knew that I was a hard man! You knew that I take in where I put nothing out. You knew that I gather where I did not plant. Why did you not put my money in the bank? Then when you came home I would have had my money with interest."
Easy English	The king replied, "You are a very bad servant! I will use your own words to show you that you have done the wrong thing. You say that I tell people what they should do all the time. That I take things that I did not work for. That I take food from fields where I did not plant any seed. Did you know all that about me? 23 Then you should have put my money into the bank. When I came home, I would have received my money back, with extra money."
God's Word™	"The king said to him, 'I'll judge you by what you've said, you evil servant! You knew that I was a tough person to get along with. You knew that I take what isn't mine and harvest grain I haven't planted. Then why didn't you put my money in the bank? When I came back, I could have collected it with interest.'
J. B. Phillips	To which he replied, 'You scoundrel, your own words condemn you! You knew perfectly well, did you, that I am a hard man who gets something for nothing and reaps where he never sowed? Then why didn't you put my money into the bank, and then when I returned I could have had it back with interest?'
The Message	"He said, 'You're right that I don't suffer fools gladly—and you've acted the fool! Why didn't you at least invest the money in securities so I would have gotten a little interest on it?'
NIRV	"His master replied, 'I will judge you by your own words, you evil slave! So you knew that I am a hard man? You knew that I take out what I did not put in? You knew that I harvest what I did not plant? Then why didn't you put my money in the bank? When I came back, I could have collected it with interest.'
New Life Version	The king said to him, 'By the words from your own mouth I must say that you are guilty. You are a sinful servant. You knew I was a hard man. You knew I take what I have not put down. You knew I gather where I have not planted. Why did you not put my money in the bank? Then when I came back I could have had my own money and what the bank paid for using it.'

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

Casual English Bible	"The king said, 'Well, after a mouthful of nasty words like that, it seems as though you found enough rope to hang yourself. You are one bad slave. So, you know I'm hard to please and I take what doesn't belong to me, including crops from farmers? Why didn't you at least play it safe and deposit my money in the bank so I could have gotten some interest on the investment?'
Contemporary English V.	"You worthless servant!" the king told him. "You have condemned yourself by what you have just said. You knew that I am a hard man, taking what isn't mine and harvesting what I've not planted. Why didn't you put my money in the bank? On my return, I could have had the money together with interest."
The Living Bible	'You vile and wicked slave,' the king roared. 'Hard, am I? That's exactly how I'll be toward you! If you knew so much about me and how tough I am, 23 then why didn't you deposit the money in the bank so that I could at least get some interest on it?'
New Berkeley Version	.

New Living Translation	“‘You wicked servant!’ the king roared. ‘Your own words condemn you. If you knew that I’m a hard man who takes what isn’t mine and harvests crops I didn’t plant, 23 why didn’t you deposit my money in the bank? At least I could have gotten some interest on it.’
The Passion Translation	“The king said, ‘You wicked servant! I will judge you using your own words. If what you said about me is true, that I am a harsh man, pushing you for a high return and wanting gain from others’ efforts, why didn’t you at least put my money in the bank to earn some interest on what I entrusted to you?’
UnfoldingWord Simplified T.	He said to that servant, ‘You wicked servant! I will condemn you by the words you just said. You knew I was a hard man, because I take what does not belong to me and harvest what I did not plant. So you should at least have given my money to money lenders! Then when I returned I could have collected that amount plus the interest it would have earned!’
William's New Testament	He said to him, ‘On the ground of what you say I will sentence you, you wicked slave! You knew that I was a stern man, that I picked up what I did not put down, and reaped what I did not sow. So why did you not put my money into the bank? In that case, when I came back I could have gotten interest on my principal.’

Partially literal and partially paraphrased translations:

American English Bible	‘Then [the master] said: <i>‘O wicked slave! From the words of your mouth, I’ve judged you... So you know that I’m a very harsh man, Who picks up what he hasn’t put down, And harvests what he hasn’t planted? Then you should have put my coin in a bank, Where it likely would have gained interest!’</i>
Beck’s American Translation . Breakthrough Version	He says to him, ‘From your mouth, I will judge you, evil slave. You realized that I am a rough man taking what I did not set down and harvesting what I did not seed. And why didn’t you give my silver coin on a <i>bank</i> table, and when I came, I would collect it together with interest?’
Common English Bible	The king replied, ‘I will judge you by the words of your own mouth, you worthless servant! You knew, did you, that I’m a stern man, withdrawing what I didn’t deposit, and harvesting what I didn’t plant? Why then didn’t you put my money in the bank? Then when I arrived, at least I could have gotten it back with interest.’
A. Campbell's Living Oracles	He answered, Out of your own mouth, you malignant servant, I will condemn you. Did you know that I am a hard master, exacting what I did not give, and reaping what I did not sow? Why, then, did you not put my money into the bank; that at my return I might have received it with interest?
New Advent (Knox) Bible	Then he said to him, Thou false servant, I take thy judgement from thy own lips. Thou knewest that I was an exacting man, claiming what I never ventured and reaping what I never sowed; then why didst thou not put my money into the bank, so that I might have recovered it with interest when I came?
NT for Everyone	‘ “I’ll condemn you out of your own mouth, you wicked scoundrel of a servant!” he replied. “So: you knew that I was a hard man, profiting where I didn’t invest and harvesting where I didn’t sow? So why didn’t you put my money with the bankers? Then I’d have had the interest when I got back!”
20 th Century New Testament	The master answered ‘Out of your own mouth I judge you, you worthless servant. You knew that I am a stern man, that I take what I have not planted, and reap what I have not sown? Then why did not you put my money into a bank? And I, on my return, could have claimed it with interest.

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible	"He said to him: 'Out of your own mouth will I condemn you, you worthless servant. Let it be that I am a hard master, exacting what I did not give, and reaping what I did not sow; why then did you not place my money in a bank, so that upon my return I might have received it with interest?"
Free Bible Version	"'I'll judge you by your own words,' the king replied. 'You know I'm a hard man, "who takes what doesn't belong to me, and I harvest what I didn't plant." Why then didn't you deposit my money in the bank, so that when I returned I could have had my money with interest?"
God's Truth (Tyndale)	And he said unto him: Of your own mouth, judge I you you evil servant. Knew you that I am a strait man taking up that I laid not down, and reaping that I did not sow? Wherefore then gave not you my money into the bank, that at my coming I might have required mine own with vantage?"
International Standard V	The king [Lit. He] told him, 'I will judge you by your own words, you evil servant! You knew, did you, that I was a hard man, and that I withdraw what I didn't deposit and harvest what I didn't plant? Then why didn't you put my money in the bank? When I returned, I could have collected it with interest.'
The Spoken English NT	And he said to him, 'I'm going to judge you out of your own mouth, you bad slave. You knew that I'm "a hard man, who draws out what he hasn't deposited, and harvests what he hasn't planted." So why didn't you hand my money over to the bank? Then when I came, I'd have collected it with interest.'
UnfoldingWord Literal Text	The nobleman said to him, 'By your own words I will judge you, you wicked servant. You knew that I am a demanding person, that I take up what I did not put in, and that I reaped what I did not sow. Then why did you not put my money in the bank, so that when I returned I would have collected it with interest?'
Wikipedia Bible Project	"'I'll judge you by your own words,' replied the nobleman. "You say you know I'm a harsh man, "who takes what doesn't belong to you, and harvest what you didn't sow.' If that's the case, why didn't you at least deposit my money in the bank, so that when I came back I could at least have had my money with interest?"

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The master replied, 'You worthless servant, I will judge you by your own words! So you knew I was an exacting person, taking up what I did not lay down, and reaping what I did not sow? Why, then, did you not put my money on loan, so that, when I got back, I could have collected it with interest?'
The Heritage Bible	And he says to him, Out of your <i>own</i> mouth I will judge you, you wicked servant. You knew that I was a hard man, taking up what I absolutely did not place <i>down</i> , and reaping what I absolutely did not sow; And why did you absolutely not give my silver over to the money broker, and I <i>at my coming</i> might have collected <i>what is</i> mine with interest?"
New English Bible—1970	"You rascal!" he replied; "I will judge you by your own words. You knew, did you, that I am a hard man, that I draw out what I never put in, and reap what I did not sow? Then why did you not put my money on deposit, and I could have claimed it with interest when I came back?"
New Jerusalem Bible	He said to him, "You wicked servant! Out of your own mouth I condemn you. So you knew that I was an exacting man, gathering in what I have not laid out and reaping what I have not sown? Then why did you not put my money in the bank? On my return I could have drawn it out with interest."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	To him the master said, 'You wicked servant! I will judge you by your own words! So you knew, did you, that I was a severe man, taking out what I didn't put in and harvesting what I didn't plant? Then why didn't you put my money in the bank? Then, when I returned, I would have gotten it back with interest!'
Holy New Covenant Trans.	Then the king said to the slave, 'You evil slave! I will use your own words to condemn you. You said that I am a hard man. You said I take money which I didn't earn and gather food I didn't even grow. If this is true, then you should have put my money in the bank. Then after I came back, my money would have earned some interest.'

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...[He] says [to] him from the mouth [of] you [I] will judge you Evil Servant [You] had seen for I Man Severe am Taking what not [I] place and Reaping what not [I] sow and because of what? not [You] give [of] me the silver to table {not} (And) I Coming with interest ever it practice...
Awful Scroll Bible	(")And he confirms to him, 'Out of your mouth I will judge you, cruel devoted slave! You had perceived that, I am an austere man, taking up what I lay not down, and reaping what I sow not. (" ")Because-of-what you even, give not my silver coins to a four-footed table, and coming, I shall transact of it with bringing-forth?'
Concordant Literal Version	Now he is saying to him, 'Out of your mouth will I judge you, wicked slave! You were aware that I am a harsh man, picking up what I do not lay down and reaping what I do not sow." And wherefore do you not give my silver to the bank, and I, coming, would utilize it together with interest?'"
exeGesés companion Bible	And he words to him, From your own mouth I judge you, evil servant: you know I am an austere human, taking what I place not, and harvest what I spore not: And why gave you not my silver to the table, so that at my coming I had ever exacted my own with interest?
Orthodox Jewish Bible	He says to him, From your own mouth I will judge you, eved rasha (bad servant). You had daas that I am a big machmir (stickler), taking what I did not deposit and reaping what I did not sow? Why then did you not put my kesef on deposit? Then when I came I would have collected ribit (interest).
Rotherham's Emphasized B.	He saith to him— [Out of thy mouth] do I judge thee, O wicked' servant! <Thou knewest that a harsh man am,— Taking up what I laid not down, And reaping what I did not sow> Wherefore, then, didst thou not place my silver upon a {money-changer's} table, And when I came with interest' might have exacted it?

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	He said to the servant, 'I will judge and condemn you by your own words, you worthless servant! Did you [really] know that I was a stern man, picking up what I did not lay down and reaping what I did not sow? Then why did you not [at the very
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least] put my money in a bank? Then on my return, I would have collected it with interest.'

An Understandable Version The gentleman replied to him, 'I will judge you [based] on what you [yourself] have [just] said, you evil slave. [Since] you knew that I am a hard man to deal with, picking up [and keeping] something I had not laid down, and harvesting a crop I had not planted, then why did you not deposit my money in the bank? [Then] when I returned I could have withdrawn [the original sum of money] plus interest.'

The Expanded Bible Then the king said to the servant, 'I will condemn [judge] you by your own words [from your mouth], you evil [wicked; or worthless] servant. You knew that I am a hard [harsh; demanding; severe] man, taking money that [out what] I didn't earn [put in] and gathering food that [harvesting what] I didn't plant [sow]. Why then didn't you put my money in the bank [on the table; referring to the banker's table]? Then when I came back, my money would have earned some interest.'

Jonathan Mitchell NT "He is then saying to him, 'From out of your own mouth I am now deciding about you, you worthless (good-for-nothing; malignant) slave! You had seen so as to know, did you, that I, myself, am a harsh person – constantly withdrawing what I did not deposit and repeatedly reaping what I did not sow (or: plant)?

"And so why (through what reason or circumstance) did you not give my silver coin upon a table (= with the money changers, or, at a bank), and I, upon coming, could make a transaction with it – together with what it produced (offspring; = interest)?'

P. Kretzmann Commentary Verses 22-27

The punishment:

And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow;

wherefore, then, gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

Syndein/Thieme ``But, he {the noble aristocrat} said to him, 'I will judge you 'by your own words' {idiom: literally 'out of your own mouth'} you evil/wicked {poneros} slave!

Did you 'know in the past with results that last forever' {oida - pluperfect} that I was a rigid/rough/austere {austeros} man withdrawing what I didn't deposit . . . and reaping what I didn't sow?

{Note: This is the principal of 'no excuses'. Every human being has exactly the same opportunity for salvation. Then after salvation, each human has exactly the same opportunity to 'grow in the grace and knowledge of our Lord and Savior'. If we do not grow to our personal maximum, then it is our fault, not God's!}

``And, why then didn't you put my money in the bank, so that, having returned, I could have collected it with interest?'

Translation for Translators The king said to that servant, 'You wicked servant! I will condemn you by the very words [MTY] that you *have just now spoken*. ◀You know that I do not *do foolish things with my money*./Did you not know that I do not do foolish things with my money?▶ [RHQ] *You said that I even take from others money that does not really belong to me, like a farmer who harvests grain from another man's field where he did not even do the planting. So ◀you should at least have given my money to money lenders!/why did you not at least give my money to bankers?▶ [RHQ] Then when I returned I could have collected that amount plus the interest it would have earned!*

The Voice **Jesus:** The ruler replied, "I will condemn you using your very own words, you worthless servant! So I'm a severe man, am I? So I take a profit without making an investment and harvest without planting seed? Then why didn't you invest my money in the bank so I could have at least gained some interest on it?"

Bible Translations with Many Footnotes:

Lexham Bible

He said to him, 'By your own words [Literally "from your own mouth"] I will judge you, wicked slave! You knew that I am a severe man, withdrawing what I did not deposit and reaping what I did not sow. And why did you not give my money to the bank, and I, when I [*Here "when" is supplied as a component of the participle ("returned") which is understood as temporal] returned, would have collected it with interest?'

NET Bible®

The king⁶³ said to him, 'I will judge you by your own words,⁶⁴ you wicked slave!⁶⁵ So you knew, did you, that I was a severe⁶⁶ man, withdrawing what I didn't deposit and reaping what I didn't sow? Why then didn't you put⁶⁷ my money in the bank,⁶⁸ so that when I returned I could have collected it with interest?'

^{63tn} Grk "He"; the referent (the nobleman of v. 12, now a king) has been specified in the translation for clarity.

^{64tn} Grk "out of your own mouth" (an idiom).

^{65tn} Note the contrast between this slave, described as "wicked," and the slave in v. 17, described as "good."

^{66tn} Or "exacting," "harsh," "hard."

^{67tn} That is, "If you really feared me why did you not do a minimum to get what I asked for?"

^{68tn} Grk "on the table"; the idiom refers to a place where money is kept or managed, or credit is established, thus "bank" (L&N 57.215).

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

"Then he says to him, 'Out of your mouth [fig., By your own words] I will judge you, evil slave! You knew that I am a stern man, taking up what I did not lay down and reaping what I did not sow.

'And why did you not give my money to a [money changer's] table [fig., a bank], and having come, I might [have] collected it with interest?'

Bond Slave Version

And he says to him, Out of your own mouth will I judge you, you wicked servant. You knew that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

Therefore then gave not you my money into the bank, that at my coming I might have required mine own with usury?

C. Thomson updated NT

Whereupon he says to him, Out of your own mouth I will condemn you, you malignant slave. You know that I am an austere man, taking up what I laid not down, and reaping what I did not sow! Why then did you not put my money in the bank, that at my return I might have received it with interest?

Far Above All Translation

So he said to him, 'I will judge you from your own mouth, you bad servant. You knew that I was a harsh man, taking what I did not put there, and reaping what I did not sow. So why did you not invest my money at a bank, so that when I came, I would have availed myself of it with interest?'

Literal New Testament

HE SAYS BUT TO HIM, OUT OF THY MOUTH I WILL JUDGE THEE, WICKED BONDMAN : THOU KNEWEST THAT I A MAN HARSH AM, TAKING UP WHAT I DID NOT LAY DOWN AND REAPING WHAT I DID NOT SOW!

AND WHY DIDST THOU NOT GIVE MY MONEY TO THE BANK, THAT I COMING WITH INTEREST MIGHT HAVE REQUIRED IT?

Modern Literal Version 2020

But he says to him, I will be judging you out-of your *own* mouth, you evil bondservant. You knew that I am an austere man, lifting up *from* what I did not lay *down* and reaping what I did not sow? And why did you not give my silver over to the bank, and *after* I came *back*, I would have appropriated it together-with interest?

New American Standard

He *said to him, 'From your own lips [Lit *Out of your mouth*] I will judge you, you worthless slave. Did you know that I am a demanding man, taking up what I did not lay down, and reaping what I did not sow? And so why did you not put my money in the bank, and when I came back, I would have collected it with interest?'

Revised Young's Lit. Trans. 'And he said to him, Out of your mouth I will judge you, evil servant: you knew that I am an austere man, taking up what I did not lay down, and reaping what I did not sow! and wherefore did you not give my money to the bank, and I, having come, with interest might have received it?

The gist of this passage: The nobleman speaks to the servant who did nothing with the money given him. 22-23

Luke 19:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	3 rd person singular, present active indicative	Strong's #3004
autō (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, of</i>	preposition	Strong's #1537
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
stoma (στόμα) [pronounced STOHM-ah]	<i>mouth; face; by implication, language (and its relations); an opening (in the ground); since thoughts of a man's soul find verbal utterance by his mouth, the "heart" or "soul" and the mouth are distinguished; the edge [of a sword]</i>	neuter singular noun; genitive/ablative case	Strong's #4750
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
krinō (κρίνω) [pronounced KREE-no]	<i>to judge, to decide (mentally or judicially); by implication to try, condemn, punish to distinguish, also to avenge, to conclude, to condemn, to damn, to decree, to determine, to esteem, to go to (sue at the) law, to ordain, to call in question, to sentence to, to think</i>	1 st person singular, aorist active indicative	Strong's #2919
se (σέ) [pronounced seh]	<i>you, to you, towards you</i>	2 nd person singular personal pronoun; accusative case	Strong's #4771 (Strong's #4571)

Luke 19:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ponêros (πονηρός) [pronounced <i>pon-ay-ROS</i>]	<i>hurtful, evil (in its effect or influence on others), bad, grievous, harm [ful], malicious, wicked</i>	masculine singular comparative adjective, vocative	Strong's #4190
doulos (δούλος) [pronounced <i>DEW-loss</i>]	<i>slave (s); servant (s); attendant (s)</i>	masculine singular noun; vocative	Strong's #1401

Translation: The nobleman [lit., *He*] said to his servant [lit., *him*], 'From your words [lit., *mouth*], I have judged you, [you] evil servant.

The nobleman now browbeats his servant, addressing him as [*you*] *evil servant*.

The nobleman asserts that he can rightly judge his servant simply based upon what he said. He will not have to imagine any sort of unspoken motivations that the servant may have had. "You tell me this is what you believe?" the master asks. "Let me show you just exact how incongruous this is with your actions."

It is legitimate for the master to judge or evaluate his servant. He will do this on the basis of what his servant says to him.

Luke 19:22b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eidô (εἶδω) [pronounced <i>I-doh</i>]	<i>to see, to perceive, to discern, to know</i>	2 nd person singular, pluperfect active indicative	Strong's #1492
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
egó (ἐγώ) [pronounced <i>ehg-OH</i>]	<i>I, me, my; primarily used as an emphatic</i>	1 st person singular, personal pronoun; nominative case	Strong's #1473
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; nominative case	Strong's #444
austêrós (αὐστηρός) [pronounced <i>ow-stay-ROSS</i>]	<i>rigid, rough (properly as a gale), (figuratively) severe, harsh, hard, austere</i>	masculine singular adjective, nominative case	Strong's #840
eimi (εἶμι) [pronounced <i>eye-ME</i>]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	3 rd person singular, present active indicative	Strong's #1510

Translation: You knew that I am a hard man;...

"You know that I am a hard, rigid man," the master said. "Why did that not enter into your thinking when it came to the mina that I left with you?"

As the master, who is known to be a hard man, the servant should have been all the more inclined to do what was expected of him.

Luke 19:22c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
airô (αἶρω) [pronounced <i>ī-row</i>]	<i>bearing (up), carrying, the one lifting up, loosening, making to doubt, putting away, removing, taking (away, up)</i>	masculine singular, present active participle; nominative case	Strong's #142
ho (ὃ) [pronounced <i>hoh</i>]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	neuter singular relative pronoun; accusative case	Strong's #3739
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
tithêmi (τίθημι) [pronounced <i>TITH-ā-mee</i>]	<i>to set [put, place] [a person or thing; to lay [something] down; to set [something in its proper place]; to assign to a place; to appoint, to make; to constitute</i>	2 nd person singular, aorist active indicative	Strong's #5087

Translation: ...taking up that which I did not lay down;...

"You seem to believe," the master continues, "that I just take up whatever I want."

This does not matter whether it is true or not; it is simply that the servant believes it, so he should have acted accordingly.

Luke 19:22d			
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
therízō (θερίζω) [pronounced <i>thehr-IHD-zoh</i>]	<i>reaping, harvesting; proverbial expression for sowing and reaping; cutting off, destroying; as crops are cut down with a sickle</i>	masculine singular, present active participle, nominative case	Strong's #2325
ho (ὃ) [pronounced <i>hoh</i>]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	neuter singular relative pronoun; accusative case	Strong's #3739
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
speirô (σπείρω) [pronounced <i>SPY-roh</i>]	<i>to sow, to scatter, to toss out seed; to receive seed; sometimes used metaphorically</i>	1 st person singular, aorist active indicative	Strong's #4687

Translation: ...and reaping that which I did not sow.

“You think,” the master says, “That I can simply go out there and reap whatever it is that I want.”

The servant is wrong in his evaluation of his master—in fact, the servant is wrong about the system of economics that he is a part of—but that does not matter.

Luke 19:22 **The nobleman [lit., He] said to his servant [lit., him], ‘From your words [lit., mouth], I have judged you, [you] evil servant. You knew that I am a hard man; taking up that which I did not lay down; and reaping that which I did not sow.** (Kukis mostly literal translation)

What is incongruous is, given that the master is all of these things, then “Why do you think that I would entrust you with money just so that you can hand it back to me? What good is that me?”

Beneath the surface, this is what God often does for the believer. We may think that God is harsh and that He expects us to do all of the work, but we should determine what is the proper way to continue with the assets which He has given to us. How should be put these assets to work for Him.

Two assets which we have is the Holy Spirit and our spiritual gift. God has given us these things, so what do we do in order to produce for Him.

God also places us into various circumstances. What do we do with these circumstances?

God places us onto a piece of good ground, with fine farming equipment; and we have the strength and the knowledge to plow, plant and harvest—so what is it that God wants us to do? He wants us to plow, plant and harvest.

We must be filled with the Holy Spirit. That requires the **rebound** technique. We name our sin or sins to God; and we are refilled with the Spirit. As one friend of mine asked me, “So, you mean I have to name my sins every 10 seconds?” Meaning, she was aware of **mental attitude sins** that she was committing; and I affirmed her assessment. When you have committed these sins, then you must name them. The believer cannot operate in this world according to God’s plan without being filled with the Holy Spirit.

Now, as we grow spiritually, we might sin less often. Maybe we go a minute between mental attitude sins; and maybe, given some time, when go 10 minutes without sinning.

Luke 19:23a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong’s #2532
diá (διά) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by the means of; by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong’s #1223
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
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong’s #3756

Luke 19:23a			
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>	2 nd person singular, aorist active indicative	Strong's #1325
εμου (ἐμοῦ) [pronounced <i>eh-MOO</i>]; μου (μου) [pronounced <i>moo</i>]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
το (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
argurion (ἀργύριον) [pronounced <i>ar-GOO-ree-on</i>]	<i>cash; specifically a silverling (that is, drachma or shekel); money, (piece of) silver (piece)</i>	neuter singular noun, accusative case	Strong's #694
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
τράπεζα (τράπεζα) [pronounced <i>TRAP-ehd-zah</i>]	<i>table; counter, stool; figuratively for what is on the table: food, money</i>	feminine singular noun, accusative case	Strong's #5132

This can refer to the table or stand of a money changer, where he sits, exchanging different kinds of money for a fee (agio), and paying back with interest loans or deposits. (Thayer)

Translation: And for why did you not place my money on a [money-changer] table...

"The simplest option open to you is this: put the money into the hands of a money changer, and let him pay you some small interest on that money. That is a safe investment." This is very much like putting one's money in the bank. We don't get very much interest, but the interest is certain and the principal is secure.

Luke 19:23b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kagō/kamoi/kame (καγώ/κάμοι/κάμέ) [pronounced <i>kag-OH</i>]	<i>and I; I also, even I, I as well, I likewise, in like manner I; even I, this selfsame I; me, me also</i>	conjunction; 1 st person singular, dative, locative or instrumental case	Strong's #2504

Luke 19:23b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
έρχομαι (ἔρχομαι) [pronounced AIR-khoh-my]	going, coming (in a great variety of applications, literally and figuratively); the ones accompanying; appearing; bringing, those entering	masculine singular, aorist active participle, nominative case	Strong's #2064
sun (σύν) [pronounced soon]	with, beside, in association with	preposition	Strong's #4862
τόκος (τόκος) [pronounced TOHK-oss]	interest (on money loaned), usury	masculine singular noun, dative, locative or instrumental case	Strong's #5110
άν (ὅν) [pronounced ahn]	whomever, whichever, whatever; (what-, where-, wither-, who-) ever	particle often found with the relative pronoun	Strong's #302
Strong: [An is a] primary particle, denoting a supposition, wish, possibility or uncertainty: - [what-, where-, where-, who-]soever. Usually unexpressed except by the subjunctive or potential mood. ¹⁸			
Zodhiates: In interrogations, direct or indirect, where the thing inquired about is possible, or certain, but the inquirer is uncertain when or how it is to take place. ¹⁹			
auto (αὐτό) [pronounced ow-TOH]	him, his, it; same	3 rd person neuter singular pronoun; accusative case	Strong's #846
prassô (πράσσω) [pronounced PRAS-so]	to practice; to perform repeatedly or habitually; by implication to execute, accomplish; specifically to collect (dues, taxes, fares); to commit, to do, to exact, to keep, to require, to use arts	1 st person singular, aorist active indicative	Strong's #4238

Translation: ...so that I, upon my return [lit., (my) coming], could have collected it and whatever interest [it bore].'

"Whatever the amount of interest is, I could have collected that upon my return, along with the money."

Luke 19:23 And for why did you not place my money on a [money-changer] table so that I, upon my return [lit., (my) coming], could have collected it and whatever interest [it bore].' (Kukis mostly literal translation)

The master says to the servant, "Based upon who you think I am and how the economics of this world is, the bare minimum that you should have done is simply placed my money out for loan and collected interest from that."

Luke 19:22–23 The nobleman [lit., He] said to his servant [lit., him], 'From your words [lit., mouth], I have judged you, [you] evil servant. You knew that I am a hard man; taking up that which I did not lay down; and reaping that which I did not sow. And for why did you not place my money on a [money-changer] table so that I, upon my return [lit., (my) coming], could have collected it and whatever interest [it bore].' (Kukis mostly literal translation)

¹⁸ Strong's Exhaustive Concordance by James Strong, S.T.D., LL.D., 1890; from e-Sword, Strong's #302.

¹⁹ Spiros Zodhiates, *The Complete Word Study Dictionary New Testament*; AMG Publishers; ©1992, p. 140.

Luke 19:22–23 The nobleman then said to the servant: 'I have judged you based upon your own words, you evil servant. You already knew that I was a hard man; you knew that I will take up that which I did not lay down; and that I reaped that which I did not sow. Based upon this information, why did not not at least invest my money in a bank, so that, when I returned, I could have collected the money and whatever interest it produced?' (Kukis paraphrase)

Bear in mind that this is Jesus returning and evaluating His servants. That is what the meaning of this parable is. He gives us the spiritual life and a spiritual gift or two or three. What did we do with the life God gave us? Watch tv all of that time? Read books? Work for money? This is not why God entrusts us with the things that He does.

Now, God allows us in the time we are here to enjoy it. But we have divine resources and we should be making use of them.

The Parable of the Minas (a graphic); from [Slide Share](#); accessed June 14, 2021.

Giving out the gospel is not the only act of **divine good** that we can do as a believer. However, it is a good example of divine good (and it is divine good *only* when we are filled with the Holy Spirit.

The Parable of the Minas

- 1 The nobleman = Jesus
- 2 The far country = heaven
- 3 The servants = disciples
- 4 The mina = the gospel business

And to those standing around, he says, 'Take away from him the mina and give [it] to the [one] ten minas he is having.'

Luke
19:24

To the ones who are standing about, he said, 'Take away the mina from him and give [it] to the [one] who has ten minas.'

There are some others who are there. The nobleman looks to them and say, 'Take the one mina away from this guy and give it to the one who has ten minas.'

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And to those standing around, he says, 'Take away from him the mina and give [it] to the [one] ten minas he is having.'
Complete Apostles' Bible	And he said to those standing by, 'Take the mina away from him, and give it to him who has ten minas.'
Douay-Rheims 1899 (Amer.)	And he said to them that stood by: Take the pound away from him and give it to him that hath ten pounds.
Holy Aramaic Scriptures	And unto those who were standing before him, he said, 'Take the mina {coin} from him, and give it unto that one who has ten miniyn {coins} with him.'
James Murdock's Syriac NT	And he said to them that stood before him: Take from him the pound, and give it to him with whom are the ten pounds.
Original Aramaic NT	And he said to those who stood before him, "Take from him the mina and give to him who has ten minas with him."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he said to the others who were near, Take the pound away from him, and give it to the man who has ten.
Bible in Worldwide English	Some men were standing there. He said to them, "Take the money from him. Give it to the man who has ten times as much."
Easy English	Some other servants were standing near to their master. He said to them, "Take the money from this bad servant. Give it to the servant that has ten pounds."
Easy-to-Read Version–2008	Then the king said to the men who were watching, 'Take the bag of money away from this servant and give it to the servant who earned ten bags of money.'
God's Word™	The king told his men, 'Take his coin away, and give it to the man who has ten.'
Good News Bible (TEV)	Then he said to those who were standing there, 'Take the gold coin away from him and give it to the servant who has ten coins.'
J. B. Phillips	Then he said to those who were standing by, 'Take away his ten pounds and give it to the fellow who has a hundred.'
The Message	"Then he said to those standing there, 'Take the money from him and give it to the servant who doubled my stake.'
NIRV	"Then he said to those standing by, 'Take his money away from him. Give it to the one who has ten times as much.'
New Life Version	"Then he said to those who were standing by, 'Take the piece of money from him and give it to the one who has ten pieces of money.'

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

Casual English Bible	The king told his associates, 'Take the money away from that slave and give it to the one who doubled my investment.'
Contemporary English V.	Then he said to some other servants standing there, "Take the money away from him and give it to the servant who earned ten times as much."
The Living Bible	"Then turning to the others standing by he ordered, 'Take the money away from him and give it to the man who earned the most.'
New Berkeley Version	.
The Passion Translation	"The king said to his other servants, 'Take the money he has and give it to the faithful servant who multiplied my money ten times over.'
UnfoldingWord Simplified T.	Then the king said to those who were standing near, 'Take the money from him and give it to the servant who made ten times as much!'
William's New Testament	So he said to the bystanders, 'Take the twenty dollars away from him and give it to the man who has the two hundred.'

Partially literal and partially paraphrased translations:

American English Bible	'Then he said this to those who were standing nearby: <i>'Take away the coin that I gave him, And give it to the one who has ten!'</i>
Beck's American Translation	.
Breakthrough Version	And he said to the people who had stood nearby, 'Take the mina (a \$17 coin) from him, and give it to the person who has ten minas (\$170).'
Len Gane Paraphrase	"And he said to those who stood close, Take the mina from him and give it to him who has ten minas.
A. Campbell's Living Oracles	Then he said to his attendants, Take the pound from him, and give it to him who has ten pounds.
New Advent (Knox) Bible	Then he gave orders to those who stood by, Take the pound away from him, and give it to the man who has ten pounds.

NT for Everyone	' "Take the money from him," he said to the bystanders, "and give it to the man who's got it ten times over!"
20 th Century New Testament	'Take away from him the ten pounds,' he said to those standing by, 'and give them to the one who has the hundred.'

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	So he said to those who were around, 'Take that coin from him, and give it to the servant who made ten coins.'
Revised Ferrar-Fenton Bible	Take that minah from him,' he said to his attendants, 'and give it to the one who has the ten minahs.'
International Standard V	So the king [Lit. he] told those standing nearby, Take the coin away from him and give it to the man who has the ten coins.
Riverside New Testament	Then to those who stood by he said, 'Take from him the silver and give it to him who has tenfold.'
UnfoldingWord Literal Text	The nobleman said to them that stood by,' Take away from him the mina, and give it to him that has the ten minas.'

Catholic Bibles (those having the imprimatur):

New Catholic Bible	"Then he said to those standing by, 'Take the money from him and give it to the one with the ten gold coins.'
Revised English Bible–1989	Turning to his attendants he said, 'Take the money from him and give it to the man with the most.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	To those standing by, he said, 'Take the <i>maneh</i> from him and give it to the one with ten <i>manim</i> .'
Holy New Covenant Trans.	"The king said to the men who were watching, the gold coin away from this slave and give it to the slave who earned ten coins.'
The Scriptures 2009	"Then he said to those who stood by, 'Take the mina from him, and give it to him who possesses ten minas.'

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and [to] the [men] having stood [He] says take! from him the mina and give! {her} [to] the [man] the ten minas having...
Alpha & Omega Bible	THEN HE SAID TO THE BYSTANDERS, TAKE THE MINA AWAY FROM HIM AND GIVE IT TO THE ONE WHO HAS THE TEN MINAS.
Awful Scroll Bible	(")And he said, to those having stood-by, 'Be taking away from him the mina, and be gave it to him holding ten minas.'
exeGesés companion Bible	And he says to them who stand by, Take the mina from him and give to him having ten minas.
Orthodox Jewish Bible	And to the ones having stood nearby he said, Take from him the mina and give it to the one having ten minas.
Rotherham's Emphasized B.	And unto the by-standers he said— Take_ from him_ the mina, And give unto him that hath the ten' minas ;—.

Expanded/Embellished Bibles:

An Understandable Version	Then he said to those who were standing around, 'Take the sum of money away from him and give it to the one who made ten times as much [<i>with the original sum</i>].'
The Expanded Bible	"The king [He] said to the men who were standing by, 'Take the coin [^L mina] away from this servant and give it to the servant who earned ten coins [^L minas].'
Jonathan Mitchell NT	"And so, he said to those standing by, 'Take the mina away from him and give [it] to the one now having the ten minas.'
Syndein/Thieme	``And he said to 'those in his periphery in the past with results that last forever', {these are his good and faithful servants} 'Take {an order} the mina/'pounds of money' {represents 'logistical grace' given to him will now be removed} from him {his time is up - the sin unto death}, and give it to the one who has the ten.'
Translation for Translators	Then <i>the king</i> said to those who were standing near, 'Take the coin from him and give it to <i>the servant</i> who has ten coins!'
The Voice	Jesus: The ruler told the onlookers, "Take the money I gave him, and give it to the one who multiplied my investment by 10."

It is common to speculate about when the kingdom of God will fully arrive. But Jesus, through the previous parable, makes it clear that such speculation is a waste of time. Instead, people should be busy investing their lives in the kingdom of God. Earlier, in His encounter with the rich young ruler, Jesus invited the man to stop collaborating with the Roman Empire for his own benefit and to switch sides—so he could start working with the kingdom of God for the sake of the poor. The man refused; but soon after, a man named Zaccheus volunteered to do that very thing: to stop working for his own wealth by collaborating with Caesar's kingdom and to start working for justice for the poor by collaborating with God's kingdom. Speculation about the dates and times of the coming of the Kingdom can obscure the point—believers should live, starting now, in the way of the Kingdom.

Kukis: This note seems oddly placed, does it not?

Bible Translations with Many Footnotes:

Lexham Bible	And to the bystanders he said, 'Take away from him the mina and give it [^{*Here the direct object is supplied from context in the English translation}] to the one who has the ten minas!'
NET Bible®	And he said to his attendants, ⁶⁹ 'Take the mina from him, and give it to the one who has ten.' ⁷⁰ ^{69tn} Grk "to those standing by," but in this context involving an audience before the king to give an accounting, these would not be casual bystanders but courtiers or attendants. ^{70tn} Grk "the ten minas."

Literal, almost word-for-word, renderings:

Charles Thomson NT	Then he said to his attendants, Take the pound from him, and give it to him who hath the ten pounds,...
Context Group Version	And he said to those that stood by, Take away from him the \$ 1, , {lit., mina} and give it to him who has the \$ 10, . {lit., 10 minas}.
Modern Literal Version 2020	And he said to the ones standing beside him, Take away the two-hundred denarii-coins from him, and give it to the one who has the ten two-hundred denarii-coins.
New American Standard	And <i>then</i> he said to the <i>other slaves</i> who were present, 'Take the mina away from him and give it to the one who has the ten minas.'
Revised Young's Lit. Trans.	'And to those standing by he said, Take from him the pound, and give to him having the ten pounds -- ...

Webster's Translation

And he said to them that stood by, Take from him the pound, and give it to him that hath ten pounds.

The gist of this passage:

The nobleman told those standing near to take the mina from this servant and give it to the man who earned 10 minas.

Luke 19:24a			
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
τοῖς (τοῖς) [pronounced <i>toiç</i>]	<i>for the; by this, in that</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
παρίστημι/παριστάνω (παρίστημι/παριστάνω) [pronounced <i>par-IHS-tay-meet/par-is-TAHN-oh</i>]	<i>to stand beside (before, by, here, up, with), (transitively) to exhibit, proffer, (specifically) to recommend, (figuratively) to substantiate; or (intransitively) to be at hand (or ready), to aid [assist], to bring before; to command, commend, give presently, present, prove, provide, show, yield</i>	masculine singular, perfect active participle; dative, locative or instrumental case	Strong's #3936

Translation: To the ones who are standing about,...

There were some others there, men under the authority of this newly crowned ruler. The ruler will decide what the fate of this man will be.

Luke 19:24b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εἶπὼ (εἶπω) [pronounced <i>EHP-oh</i>]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
αἶρὼ (αἶρω) [pronounced <i>ī-row</i>]	<i>bear (up), carry, lift up, loose, make to doubt, put away, remove, take (away, up)</i>	2 nd person plural, aorist active imperative	Strong's #142
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
αὐτοῦ (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Luke 19:24b			
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)
mnâ (μνᾶ) [pronounced mnah]	<i>an amount of money (by weight); transliterated, mina</i>	feminine singular noun, accusative case	Strong's #3414

Translation: ...he said, 'Take away the mina from him...

The ruler orders the mina be taken from this man.

This is a little confusing. Were these men going to hold onto the mina themselves and continue investing it? That is what makes the most sense to me.

Luke 19:24c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
didōmi (δίδωμι) [pronounced dihd-OH-mee]	<i>give, grant; supply, furnish; entrust; pay wages; appoint to office; permit; give up, yield; give back; sacrifice</i>	2 nd person plural, aorist active imperative	Strong's #1325
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
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
deka (δέκα) [pronounced DEH-kah]	<i>ten</i>	Indeclinable numeral	Strong's #1176
mnâ (μνᾶ) [pronounced mnah]	<i>an amount of money (by weight); transliterated, mina</i>	feminine plural noun, accusative case	Strong's #3414
echô (ἔχω) [pronounced EHKH-oh]	<i>having [and/or] holding; the one who owns, the possessor, adhering to, clinging to</i>	masculine singular, present active participle; dative, locative or instrumental case	Strong's #2192

Translation: and give [it] to the [one] who has ten minas.'

The ruler tells those standing around to take the mina from the useless servant and give it to the man who made the most shrewd investments.

Luke 19:24 To the ones who are standing about, he said, 'Take away the mina from him and give [it] to the [one] who has ten minas.' (Kukis mostly literal translation)

The parallel is, the believers who produce will be give much more than the most; and those who do not, will have the bare minimum subsistence, which is not very much.

Now, all believers will have a bare minimum, which is eternal life without a sin nature. They may not have anything else.

Luke 19:24 There are some others who are there. The nobleman looks to them and say, 'Take the one mina away from this guy and give it to the one who has ten minas.' (Kukis paraphrase)

And they said to him, 'Lord, he keeps on having ten minas.'	Luke 19:25	But they say to him, 'Lord, he keeps on having ten minas.'
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And they said to him, 'But he already has 10 minas!'

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And they said to him, 'Lord, he keeps on having ten minas.'
Complete Apostles' Bible	"But they said to him, 'Master, he has ten minas.'
Douay-Rheims 1899 (Amer.)	And they said to him: Lord, he hath ten pounds.
Holy Aramaic Scriptures	They said unto him, 'Maran {Our Lord}, there are ten miniyn {coins} with him!'
James Murdock's Syriac NT	They say to him: Our lord, there are with him ten pounds.
Original Aramaic NT	And they were saying to him, "Our Lord, he has ten minas."

Significant differences:

Limited Vocabulary Translations:

Bible in Worldwide English	They said, "Sir, he has ten times as much already!"
Easy English	"But, master," they replied, "that servant has ten pounds already."
Easy-to-Read Version–2008	"The men said to the king, 'But sir, that servant already has ten bags of money.'
<i>God's Word</i> TM	"They replied, 'Sir, he already has ten coins.'
J. B. Phillips	"'But, sire, he has a hundred pounds already,' they said to him.
<i>The Message</i>	"They said, 'But Master, he already has double . . .'
NIRV	"'Sir,' they said, 'he already has ten times as much!'

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

Casual English Bible	The people told the king, 'Sir, he already has a lot of money!'
Contemporary English V.	.
The Living Bible	"'But, sir,' they said, 'he has enough already!'
New Berkeley Version	.
The Passion Translation	"'But master,' the other servants objected, 'why give it to him? He already has so much!'
UnfoldingWord Simplified T.	They protested, 'But sir, he already has a lot of money!'
William's New Testament	And they said, 'Sir, he has two hundred already.'

Partially literal and partially paraphrased translations:

American English Bible	'But when they said: 'O Lord, he already has ten.'
Beck's American Translation	.
Breakthrough Version	And they said to him, 'Master, he has ten minas (\$170).'
NT for Everyone	("Master," they said to him, "he's got ten times that already!")
20 th Century New Testament	'But, Sir,' they interposed, 'he has a hundred pounds already!'

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	'Master,' they said, 'he already has ten!'
Revised Ferrar-Fenton Bible	"'Why, he has ten minahs, sir,' was their reply.
Free Bible Version	"'But master, he already has ten times as much,' they replied.
International Standard V	They answered him, Sir, he already [The Gk. lacks already] has ten coins!
Lexham Bible	And they said to him, 'Sir, he has ten minas.
Riverside New Testament	They said to him, 'Sir, he has tenfold.'
The Spoken English NT	And they said to him, 'Master, he <i>has</i> ten coins!'
Wikipedia Bible Project	"But Lord, he already has ten," they replied.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	But they objected, 'Sir, he already has ten pounds!'
New English Bible–1970	"But, sir," they replied, "he has ten already."
Revised English Bible–1989	'But, sir,' they replied, 'he has ten times as much already.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	They said to him, 'Sir, he already has ten manim!'
Holy New Covenant Trans.	The men said to the king, sir, that slave already has ten gold coins!
The Scriptures 2009	"But they said to him, 'Master, he <i>already</i> possesses ten minas.'
Tree of Life Version	But they said to him, 'Sir, he has ten minas!'

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and [They] say [to] him Lord [He] has ten minas...
Awful Scroll Bible	And they said to him, 'Lord, he holds ten minas!' ..- and they say to him, Adoni, he has ten minas.
Orthodox Jewish Bible	And they said to him, Adoneinu, he has ten minas!
Rotherham's Emphasized B.	And they said to him Lord! he hath ten' minas;—

Expanded/Embellished Bibles:

An Understandable Version	But the people said to him, 'Master, he [<i>already</i>] has ten times as much money [<i>as you gave him</i>].'
The Expanded Bible	They said, 'But sir, that servant already has ten coins [¹ minas].'
Jonathan Mitchell NT	"'But master,' they interposed to him, 'he [<i>already</i>] now has ten minas!'
Syndein/Thieme	"'And, they said to him {the rich aristocrat}, 'Lord, he has and holds ten minas { <i>already</i> }!'
Translation for Translators	They protested, 'But Sir, he already has ten <i>coins</i> !'
The Voice	Jesus: Then the onlookers replied, "Lord, he already has 10 times the original amount!"

Bible Translations with Many Footnotes:

NET Bible®

But⁷¹ they said to him, ‘Sir, he has ten minas already!’⁷²

⁷¹tn Here *kaí* (*kai*) has been translated as “but” to indicate the contrast present in this context. Those watching the evaluation are shocked, as the one with the most gets even more. The word “already” is supplied at the end of the statement to indicate this surprise and shock.

⁷²tc A few mss (D W 69 pc and a few versional witnesses) omit this verse either to harmonize it with Matt 25:28-29 or to keep the king’s speech seamless.

Wilbur Pickering’s New T.

(They even said to him, ‘Master, he already has ten minas!’)

Literal, almost word-for-word, renderings:

Analytical-Literal Trans.

(And they said to him, 'Lord, he has ten minas!')

Context Group Version

And they said to him, Lord, he has \$ 10, . 10 minas...

Modern Literal Version 2020

And they said to him, Lord, he has ten two-hundred denarii-coins. Why?

New American Standard

And they said to him, ‘Master, he *already* has ten minas.’

Revised Young's Lit. Trans.

...(and they said to him, Sir, he has ten pounds) --...

The gist of this passage:

The people hearing this parable suddenly object to this particular outcome.

Luke 19:25			
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</i>	conjunction	Strong’s #2532
légō (λέγω) [pronounced <i>LEH-goh</i>]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	3 rd person plural, aorist active indicative	Strong’s #3004
autō (αὐτῷ) [pronounced <i>ow-TOH</i>]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong’s #846
kurios (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs; a prince, chief, sovereign</i>	masculine singular noun; vocative	Strong's #2962
echō (ἔχω) [pronounced <i>EHKH-oh</i>]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	3 rd person singular, present active indicative	Strong’s #2192
deka (δέκα) [pronounced <i>DEH-kah</i>]	<i>ten</i>	Indeclinable numeral	Strong’s #1176
mnâ (μνᾶ) [pronounced <i>mnah</i>]	<i>an amount of money (by weight); transliterated, mina</i>	feminine plural noun, accusative case	Strong’s #3414

Translation: **But they say to him, ‘Lord, he keeps on having ten minas.’**

This seems patently unfair to those who are there, that this man with one mina have it taken away from him. However, he is an unproductive servant.

Luke 19:25 **But they say to him, ‘Lord, he keeps on having ten minas.’** (Kukis mostly literal translation)

The believer is not rewarded for non-production.

Luke 19:25 **And they said to him, 'But he already has 10 minas!' (Kukis paraphrase)**

Two sets of people are dealt with here. The first set is broken down into two subsets.

'I keep on saying to you [all,] every [person] who keeps on having will be given; but from the [one] who is not having, even what he keeps on having, it will be removed. Moreover, the enemies of mine, these; the [ones] not wishing [that] I reign over them, bring [them] here and slaughter them in front of me!'

Luke
19:26–27

[The nobleman explained:] 'I keep on saying to you [all], every one who keeps on having will be given [more]; but from the [one] who does not have, even what he has will be taken away [from him]. Moreover, these enemies of mine, the ones who do not want me to reign over them—bring [them] here [to me] and slaughter them [right] in front of me!' "

The nobleman explained: 'This is what I am saying to you—anyone who keeps on having and increasing, him I will give more; but the one who does not increase his holdings, the little that he has will be taken away from him and given to someone else. Furthermore, those enemies of mine, the ones who do not want me to reign over them—bring them directly to me and slaughter them right in front of me!' "

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) 'I keep on saying to you [all,] every [person] who keeps on having will be given; but from the [one] who is not having, even what he keeps on having, it will be removed. Moreover, the enemies of mine, these; the [ones] not wishing [that] I reign over them, bring [them] here and slaughter them in front of me!'
- Complete Apostles' Bible For I say to you that to everyone who has, more shall be given; and from him who does not have, even what he has shall be taken away from him. Nevertheless bring here those enemies of mine, who did not want me to reign over them, and slay them before me.' "
- Douay-Rheims 1899 (Amer.) But I say to you that to every one that hath shall be given, and he shall abound: and from him that hath not, even that which he hath shall be taken from him. But as for those my enemies, who would not have me reign over them, bring them hither and kill them before me.
- Holy Aramaic Scriptures He said unto them, 'I say unto you, that unto all who have, it will be given unto him. And from that one who does not have, even that which he has, will be taken from him. However, unto those, my enemies, who didn't desire that I should rule over them, bring them, and kill them before me!'
- James Murdock's Syriac NT He said to them: I tell you, that to every one that hath, will be given; and from him that hath not, even what he hath will be taken away. But as for those my enemies, who would not have me to reign over them, bring them and slay them before me.
- Original Aramaic NT He said to them, "I tell you that everyone who has it, it shall be given him, and from him who does not have it, even that which he has shall be taken from him." "However, those my enemies, who did not want me to reign over them, bring them and kill them in front of me."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And I say to you that to everyone who has, more will be given, but from him who has not, even what he has will be taken away. And as for those who were against me, who would not have me for their ruler, let them come here, and be put to death before me.
Bible in Worldwide English	The ruler said, "I tell you. Anyone who has some will get more. But he who does not have anything, even the little that he has will be taken away from him. But where are those people who hate me and did not want me to rule over them? Bring them here and kill them right here in front of me."
Easy English	"Let me tell you this," the king said. "Some people have received good things. They will all receive more. Some other people have nothing. Those people will lose even the little bit that they do have. Now I must punish these other people that did not want me to rule over them. Bring them here and kill them in front of me."' <div style="border-left: 1px solid black; padding-left: 10px; margin-left: 20px;">In the picture story, Jesus tells them that he is going away. And he tells them that he will return. The people that do not want Jesus to rule over them now will meet him again. Jesus was telling them what would happen to those people.</div>
Easy-to-Read Version—2008	"The king said, 'People who use what they have will get more. But those who do not use what they have will have everything taken away from them. Now where are my enemies? Where are the people who did not want me to be king? Bring my enemies here and kill them. I will watch them die.'"
<i>God's Word</i> ™	"I can guarantee that everyone who has something will be given more. But everything will be taken away from those who don't have much. Bring my enemies, who didn't want me to be their king. Kill them in front of me."
Good News Bible (TEV)	'I tell you,' he replied, 'that to those who have something, even more will be given; but those who have nothing, even the little that they have will be taken away from them. Now, as for those enemies of mine who did not want me to be their king, bring them here and kill them in my presence!' "
J. B. Phillips	'Yes,' he replied, 'and I tell you that the man who has something will get more given to him. But as for the man who has nothing, even his "nothing" will be taken away. And as for these enemies of mine who objected to my being their king, bring them here and execute them in my presence.'"
<i>The Message</i>	"He said, 'That's what I mean: Risk your life and get more than you ever dreamed of. Play it safe and end up holding the bag. "As for these enemies of mine who petitioned against my rule, clear them out of here. I don't want to see their faces around here again.'"
NIRV	"He replied, 'I tell you that everyone who has will be given more. But here is what will happen to anyone who has nothing. Even what they have will be taken away from them. And what about my enemies who did not want me to be king over them? Bring them here! Kill them in front of me!' "
New Life Version	Jesus said, "I tell you, he who has, to him will be given more. To him who does not have, even the little he has will be taken from him. 'Bring here those who hated me and did not want me to be their king and kill them in front of me.'"

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

Casual English Bible	"The king answered, 'I'll tell you this, everyone who has something and uses it well is going to get more. But everyone who has just a little and uses it poorly is going to lose what little they have. And now let's deal with those critics of mine who said they didn't want me as their king. I don't want to be their king, either. Bring them here and execute them.'"
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Contemporary English V.	The king replied, "Those who have something will be given more. But everything will be taken away from those who don't have anything. Now bring me the enemies who didn't want me to be their king. Kill them while I watch!"
The Living Bible	"'Yes,' the king replied, 'but it is always true that those who have, get more, and those who have little, soon lose even that. And now about these enemies of mine who revolted—bring them in and execute them before me.'"
New Berkeley Version New Living Translation	. "'Yes,' the king replied, 'and to those who use well what they are given, even more will be given. But from those who do nothing, even what little they have will be taken away. And as for these enemies of mine who didn't want me to be their king—bring them in and execute them right here in front of me.'"
The Passion Translation	"'Yes,' replied the king. 'But to all who have been faithful, even more will be given them. And for the ones who have nothing, even the little they seem to have will be taken from them. Now, bring all those rebellious enemies of mine who rejected me as their king—bring them here before me and execute them!'"
UnfoldingWord Simplified T.	But the king said, 'I tell you this: To the people who use well what they have received, I will give even more. But from the people who do not use well what they have received, I will take away even what they already have. Now, as for those enemies of mine who did not want me to rule over them, bring them here and execute them while I am watching!'"
William's New Testament	'I tell you, the man who gets will have more given to him, but the man who does not get will have even what he has taken away from him! But bring those enemies of mine here who did not want me to become king over them and slay them in my presence!'"

Partially literal and partially paraphrased translations:

American English Bible	'He said: <i>'More will be given to those who have much, While all will be taken from those who have none. 'Now, bring all my enemies here... Those who didn't want me to serve as their king, And before me, slaughter them all!'</i>
Beck's American Translation Breakthrough Version	. 'I tell you that to everyone who has it will be given, but from the <i>person</i> who does not have, even what he has will be taken. More importantly, bring these enemies of mine here, the <i>ones</i> who did not want me to be king over them, and slaughter them in front of me.'"
New Advent (Knox) Bible	Nay, but I tell you, if ever a man is rich, gifts will be made to him, and his riches will abound; if he is poor, even the little he has will be taken from him. But as for those enemies of mine, who refused to have me for their king, bring them here and kill them in my presence.[1] [1] vv. 12-27: A similar parable is found in Mt. 25.14.
NT for Everyone	'Let me tell you: everyone who has will be given more; but if someone has nothing, even what he has will be taken away from him. But as for these enemies of mine, who didn't want me to be king over them – bring them here and slaughter them in front of me.'
20 th Century New Testament	'I tell you,' he answered, 'that, to him who has, more will be given, but, from him who has nothing, even what he has will be taken away. But as for my enemies, these men who would not have me as their King, bring them here and put them to death in my presence.'"

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	He replied, 'I tell you that everyone who has will be given more; but the one who does not have, even what he has will be taken away from him. And these enemies of mine who were unwilling for me to rule over them, bring them here and slay them in front of me.'"
Conservapedia Translation	I say to you, to those who have, things shall be given, and from those who do not have, even what little they have shall be taken away. But those enemies of mine who do not wish for my reign to come, bring them here and kill them before me.
Revised Ferrar-Fenton Bible	"'I tell you,' replied he, 'that to all who possess shall be given; but from the one who possesses nothing, even what he holds shall be taken from him. Then, as to those enemies of mine, who did not want me to reign over them, bring them here and execute them in my presence.'"
Weymouth New Testament	"'I tell you that to every one who has anything, more shall be given; and from him who has not anything, even what he has shall be taken away. But as for those enemies of mine who were unwilling that I should become their king, bring them here, and cut them to pieces in my presence.'"
Wikipedia Bible Project	"'I tell you, that to whoever that has, it will be given; but from whoever does not have, even what they have shall be taken away. As for my enemies, those who didn't want me to be king over them—bring them here and kill them in front of me.'"

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The master replied, 'I tell you, everyone who has will be given more; but from those who have nothing, even what they have will be taken away. As for my enemies, who did not want me to be their king, bring them in, and execute them right here in front of me!'" 8:18; Mt 13:12 19:43; 21:20
The Heritage Bible	Because I say to you that, To everyone having, it will be given, and from the one not having, even what he has will be taken away from him. But these hating me, not willing for me to reign over them, bring here, and slaughter them in front of me.
New American Bible (2011)	'I tell you, to everyone who has, more will be given, but from the one who has not, even what he has will be taken away. ^h Now as for those enemies of mine who did not want me as their king, bring them here and slay them before me.'" h. [19:26] 8:18; Mt 13:12; Mk 4:25.
New English Bible—1970	"I tell you," he went on, "the man who has will always be given more; but the man who has not will forfeit even what he has. But as for those enemies of mine who did not want me for their king, bring them here and slaughter them in my presence." '
New Jerusalem Bible	"I tell you, to everyone who has will be given more; but anyone who has not will be deprived even of what he has. "As for my enemies who did not want me for their king, bring them here and execute them in my presence." '

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But the master answered, 'I tell you, everyone who has something will be given more; but from anyone who has nothing, even what he does have will be taken away. However, as for these enemies of mine who did not want me to be their king, bring them here and execute them in my presence!'"
Holy New Covenant Trans.	The king said, 'The person who uses what he has will get more, but the person who doesn't use what he has will have everything taken away from him!' "'Now, where are my enemies? Where are the people who didn't want me to rule over them? Bring my enemies here and kill them. I will watch them die!'"

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...[I] say [to] you* for [to] every the [man] having {some things} [It] will be given from but the [man] not having {some things} and what [He] has will be taken furthermore the [men] adverse [of] me these the [men] not wanting me to rule to them lead! here and execute! them before me...
Awful Scroll Bible	(") 'For I instruct to yous that, everyone that is holding, it will be given, but from he not holding, even what he holds, will be taken away from him. (" ')Preferably, those mine hostile ones, the ones desiring me not to reign over them, be brought them moreover-to-this place, and be slaying- them -down, from-within-near me.' "
exeGeses companion Bible	For I word to you, To everyone who has, is given; and from him who has not, even what he has, is taken from him: but those, my enemies, who will that I not reign over them, bring them here and slaughter in front of me.
Orthodox Jewish Bible	I say to you, that to everyone having, more will be given, but from the one not having, even what he has will be taken away. But these oyevim of mine, the ones refusing me the Kabbalas HaMalchus (refusing my sovereignty as king, cf 70 C.E.) over them, bring here and execute them before me.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	[Jesus explained,] 'I tell you that to everyone who has [because he valued his gifts from God and has used them wisely], more will be given; but from the one who does not have [because he disregarded his gifts from God], even what he has will be taken away.' [The king ended by saying,] 'But as for these enemies of mine who did not want me to be king over them, bring them here and kill them in my presence.'"
An Understandable Version	[So the gentleman concluded], 'I tell you, to every person who [already] has something, [more] will be given, but from that person who has [almost] nothing, even what [little] he has will be taken away from him. But bring those enemies of mine here [i.e., the citizens. See verse 14], who did not want me to rule over them, and kill them in front of me.'
The Expanded Bible	·The king said [I say to you], 'Those who have will be given more, but those who do not have anything ·will have everything [L even what they have will be] taken away from them. Now ·where are my enemies [or concerning those enemies] who didn't want me to ·be king [rule/reign over them]? Bring them here and ·kill [slay; slaughter] them before me.'"
Jonathan Mitchell NT	"I continue saying to you people, that to everyone presently and habitually possessing (having and holding), [more] will be given; yet from the one not presently or habitually possessing (having or holding), that which he continues holding [onto] will be lifted up and taken away. ""What is more, You folks bring here these enemies of mine – the ones not wanting me to reign as king over (or: upon) them – and at once slaughter them in front of me by slashing their throats!"
P. Kretzmann Commentary	For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. But those mine enemies which would not that I should reign over them bring hither, and slay them before me. Kretzmann's commentary on vv. 22–27 has been placed in the Addendum .

- Syndein/Thieme **“I tell you that to everyone who has . . . {believes, takes in doctrine, and applies doctrine to his life's experiences} more will be given. But from the one having not . . . {fails in one or more of the above} even what he has {logistical grace - air to breathe, a heart that beats, gravity, etc.} will be taken away {sin unto death}.**
 {Note: We each are given only so many minutes on this earth. When that time is up . . . by death, or rapture, or the 2nd Advent of Christ, what you have or have not done will be judged by Him.}
“Moreover, as for these same enemies of mine who were not desiring 'Me to be their King'/'for Me to rule over them', bring them here {an order} and slaughter them {katasphatto} in front of Me!”
- Translation for Translators ***But the king said, 'I tell you this: To the people who use well what they have received, more will be given {I will give more}. But from the people who do not use well what they have received, even what they already have will be taken away {I will take away even what they already have}. Now, as for those enemies of mine who did not want me to rule over them, bring them here and execute them while I am watching!' ”***
- The Voice **Jesus:** The ruler responded, “Listen, whoever has some will be given more, and whoever doesn't have anything will lose what he thinks he has. And these enemies of mine who didn't want me to rule over them—bring them here and execute them in my presence.”

Bible Translations with Many Footnotes:

- Lexham Bible **'I tell you that to everyone who has, more will be given. But from the one who does not have, even what he has will be taken away. But these enemies of mine who did not want me to be king over them—bring them [Here the direct object is supplied from context in the English translation] here and slaughter them in my presence!'** ”
- NET Bible® **'I tell you that everyone who has will be given more,⁷³ but from the one who does not have, even what he has will be taken away.⁷⁴ But as for these enemies of mine who did not want me to be their king,⁷⁵ bring them here and slaughter⁷⁶ them⁷⁷ in front of me!’”**
^{73tn} Grk “to everyone who has, he will be given more.”
 sn Everyone who has will be given more. Again, faithfulness yields great reward (see Luke 8:18; also Matt 13:12; Mark 4:25).
^{74sn} The one who has nothing has even what he seems to have taken away from him, ending up with no reward at all (see also Luke 8:18). The exact force of this is left ambiguous, but there is no comfort here for those who are pictured by the third slave as being totally unmoved by the master. Though not an outright enemy, there is no relationship to the master either. Three groups are represented in the parable: the faithful of various sorts (vv. 16, 18); the unfaithful who associate with Jesus but do not trust him (v. 21); and the enemies (v. 27).
^{75tn} Grk “to rule over them.”
^{76tn} This term, when used of people rather than animals, has some connotations of violence and mercilessness (L&N 20.72).
^{77sn} Slaughter them. To reject the king is to face certain judgment from him.
- Rotherham's Emphasized B. **I tell you—**
 [Unto everyone' that hath] shall be given,
 Whereas [from him that hath not] [even what he hath] shall be taken away.^d
 But <these mine enemies who desired not that
 I should be made king over them> bring ye here, and slay them outright
 before me.^e
- ^d Chap. viii. 18; Mt. xiii. 12; Mk. iv. 25.
^e Still leaving cities subject to rule, ver. 17–19.

The Spoken English NT	'I'm telling you, everyone who has will get more, ^m but the person who doesn't have will even get what they have taken away. But as for these enemies of mine, who didn't want me to be king over them-bring them here and execute them in front of me.'"
Wilbur Pickering's New T.	<p>^m. Lit. "to everyone who has will be given."</p> <p>'Indeed I tell you, to everyone who has, more will be given;⁶ but from him who does not have, even what he has will be taken from him. But as for those enemies of mine who didn't want me to reign over them, bring them here and slaughter them in front of me!'"⁷</p> <p>(6) There is a sense in which blessing is earned; the more you do, the more you get.</p> <p>(7) The man had accepted the description given by the third slave, and here he demonstrates that he really is a 'hard' man, but don't forget that he rewarded the faithful slaves. And don't forget Rev. 19:15!</p>

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	<p>'For I say to you_p, to every one having, [more] will be given, but from the one not having, even what he has will be taken away from him.</p> <p>'Nevertheless, those enemies of mine, the ones not having wanted me to reign over them, bring [them] here and execute [them] before me.'"</p>
Charles Thomson NT	<p>Then he said to his attendants, Take the pound from him, and give it to him who hath the ten pounds, (and upon their saying to him, My lord he hath ten pounds) for I tell you, said he, that to every one who improveth more shall be given; but from him who improveth not, even what he hath shall be taken away. And as for those enemies of mine who would not have me to reign over them, bring them here and slay them in my presence. Vv. 24–25 are included for context.</p>
Context Group Version	<p>I say to you (pl), that to every one that has shall be given; but from him who has not, even that which he has shall be taken away. But these enemies of mine, that did not want that I should reign over them, bring here, and kill them before me.</p>
Far Above All Translation	<p>'For I say to you that to everyone who has <i>something</i>, <i>more</i> will be given, but from him <i>who does</i> not have <i>anything</i>, even what he has will be taken away from him. However, bring those enemies of mine here – those <i>who did</i> not want me to reign over them – and execute <i>them</i> before me.' "</p>
Modern English Version	<p>" 'I tell you that to everyone who has will be given. But from him who has not, even what he has will be taken away from him. But as for those enemies of mine, who would not let me reign over them, bring them here and slay them before me.' "</p>
New American Standard	<p>'I tell you that to everyone who has, <i>more</i> shall be given, but from the one who does not have, even what he does have shall be taken away. But as for these enemies of mine who did not want me to reign over them, bring <i>them</i> here and slaughter them in my presence.'"</p>
NT (Variant Readings)	<p>I say unto you, that unto everyone that hath shall [more] be given; but from him that hath not, even that which he hath shall be taken away [from him]. But these mine enemies, that would not that I should reign over them, bring hither, and slay them before me.</p>
Revised Young's Lit. Trans.	<p>...for I say to you, that to every one having shall be given, and from him not having, also what he has shall be taken from him, but those my enemies, who did not wish me to reign over them, bring hither and slay before me.'</p>

The gist of this passage: The king indicates that those who made money will be given even more; and those who did not, whatever they have will be taken from them. Also, those who opposed the king were to be brought before Him and slaughtered.

Luke 19:26a			
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 plural, 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
panti (παντί) [pronounced pahn-TEE]	<i>each, every, any; all, entire; anyone, all things, everything; some [of all types]</i>	masculine singular adjective, locative, dative and instrumental cases	Strong's #3956
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
echō (ἔχω) [pronounced EHKH-oh]	<i>having [and/or] holding; the one who owns, the possessor, adhering to, clinging to</i>	masculine singular, present active participle; dative, locative or instrumental case	Strong's #2192
didōmi (δίδωμι) [pronounced dihd-OH-mee]	<i>to give, to grant; to supply, to furnish; to entrust; to pay wages; to appoint to office; to permit; to give up, to yield; to give back; to sacrifice</i>	3 rd person singular, future active indicative	Strong's #1325

Translation: [The nobleman explained:] 'I keep on saying to you [all], every one who keeps on having will be given [more];...

Jesus is giving some principles, but He is speaking through the nobleman who has just begun his reign.

The text lacks *the nobleman then said* or *the noblemen explained himself*. The idea is for us to confound Jesus with the nobleman. These are Jesus words; these are words which we all should heed.

The person who keeps on having, is the person who began with a single mina and multiplied it by 5 or by 10 (there is nothing magic in these numbers). These types will be given more.

When God gives us spiritual assets, then we must make the most of them.

Luke 19:26b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἀπό (ἀπό) [pronounced aw-PO]	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
δέ (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
του (του) [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
μή (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
ἐχὼ (ἐχω) [pronounced EHKh-oh]	<i>having [and/or] holding; the one who owns, the possessor, adhering to, clinging to</i>	masculine singular, present active participle; genitive/ablative case	Strong's #2192
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
ὃς (ὅ) [pronounced hoh]	<i>whom, which, what, that; to whom, to that, whose, whoever</i>	neuter singular relative pronoun; nominative case	Strong's #3739
ἐχὼ (ἐχω) [pronounced EHKh-oh]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	3 rd person singular, present active indicative	Strong's #2192
αἶρω (αἶρω) [pronounced ī-row]	<i>to bear (up), to carry, to lift up, to loose, to make to doubt, to put away, to remove, to take (away, up)</i>	3 rd person singular, future passive indicative	Strong's #142
The next two words are found in the Scrivener Textus Receptus and the Byzantine Greek text.			
αἰὼν (αἰών) [pronounced ī-OHN]	<i>forever, an unbroken age, perpetuity of time, eternal, eternity; the worlds, universe; period of time, age</i>	masculine singular noun; genitive/ablative case	Strong's #165
αὐτοῦ (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: ...but from the [one] who does not have, even what he has will be taken away [from him].

The second phrase is slightly difficult, as we talk about someone who does not have anything, and that is taken away from him. How do you take something away from someone who has nothing?

This is the servant who was given resources, but he did nothing with those resources. What he has yet will be taken away from him.

Luke 19:26 [The nobleman explained:] 'I keep on saying to you [all], every one who keeps on having will be given [more]; but from the [one] who does not have, even what he has will be taken away [from him]. (Kukis mostly literal translation)

The first set of people are those to whom the Lord entrusted benefits and a **portfolio of spiritual assets**; and God rewards or unrewards them, according to their production.

The parallel here is, believers in the Church Age are given Bible doctrine, the filling of the Holy Spirit, and spiritual operating assets (like a spiritual gift and the spiritual life). Those who do nothing with these resources will spend eternity in heaven, but they will spend their life in eternity living on *Dirt Street* (an expression I picked up from my real estate broker). This is heaven, but it is barely heaven (which is great). But there are no additional rewards coming to such a person who has all of these assets but squanders them.

Luke 19:26 (NLT) (a graphic); from **Word Wise Tips**; accessed June 14, 2021.



Chapter Outline

Charts, Graphics and Short Doctrines

Luke 19:27a

Greek/Pronunciation Common English Meanings

		Notes/Morphology	Strong's Number
πλὴν (πλήν) [pronounced <i>plane</i>]	<i>moreover, besides, but, nevertheless; besides, except, but; instead</i>	adverb	Strong's #4133
τούς (τούς) [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
ἐχθρός (ἐχθρός) [pronounced <i>ehkh-THROSS</i>]	<i>enemy, adversary, foe; hostile, hated, hating; from the verb to hate</i>	masculine plural adjective, used as a substantive; accusative case	Strong's #2190

Luke 19:27a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εμου (ἐμοῦ) [pronounced <i>eh-MOO</i>]; μου (μου) [pronounced <i>moo</i>]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
τούτους (τούτους) [pronounced <i>TAUW- tooce</i>]	<i>these, those, to them, towards them</i>	intermediate demonstrative masculine plural pronoun; accusative case	Strong's #5128 (accusative plural of Strong's #3778)
τους (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
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
θέλω (θέλω) [pronounced <i>THEH- loh</i>]	<i>wishing, having the will (or, desire), purposing that, intending to; taking delight [pleasure] in</i>	masculine plural, aorist active participle, accusative case	Strong's #2309
με (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
βασιλεύω (βασιλεύω) [pronounced <i>bas-il- YOO-oh</i>]	<i>to be king; to reign (over); to rule (literally or figuratively)</i>	aorist active infinitive	Strong's #936
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

Luke 19:27a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autous (αὐτούς) [pronounced ow-toose]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846

Translation: Moreover, these enemies of mine, the ones who do not want me to reign over them—...

This is the second set of people over whom the king reigns.

You may recall at the beginning of this parable, there was a contingent of those who did not like this new ruler; and they did not want him to reign over them. The new ruler calls them enemies here.

Luke 19:27b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ágō (ἄγω) [pronounced AHG-oh]	<i>go, depart, lead, bring, guide, direct, follow</i>	2 nd person plural, aorist active imperative	Strong's #71
hōde (ἔδε) [pronounced HO-deh]	<i>here, [in, to] this place, in this same spot; there</i>	adverb	Strong's #5602
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
katasphátō (κατασφάττω) [pronounced kaht-ahs-FAHT-toe]	<i>slaughter, kill (off), slay</i>	2 nd person plural, aorist active imperative	Strong's #2695
autous (αὐτούς) [pronounced ow-toose]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846
emprosthēn (ἔμπροσθεν) [pronounced EM-pross-thehn]	<i>in front, ahead, toward the front; forward</i>	adverb (also used as a preposition)	Strong's #1715

Luke 19:27b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
emou (ἐμοῦ) [pronounced <i>eh-MOO</i>]; mou (μου) [pronounced <i>moo</i>]	<i>me; of me; from me; my, mine</i>	1 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: ...bring [them] here [to me] and slaughter them [right] in front of me! ”

The new ruler speaks to those who are under him (the ones who are standing around). He says, “Bring these malcontents to me. I want them slaughtered in front of me.”

Luke 19:27 Moreover, these enemies of mine, the ones who do not want me to reign over them—bring [them] here [to me] and slaughter them [right] in front of me! ” (Kukis mostly literal translation)

Who are those standing in front of this new ruler? Those are the **elect angels** who do what they are told to do. The enemies of the new ruler—unbelievers—will be removed from the earth and they will be cast into the Lake of Fire.

Luke 19:26–27 [The nobleman explained:] ‘I keep on saying to you [all], every one who keeps on having will be given [more]; but from the [one] who does not have, even what he has will be taken away [from him]. Moreover, these enemies of mine, the ones who do not want me to reign over them—bring [them] here [to me] and slaughter them [right] in front of me!’ ” (Kukis mostly literal translation)

In this parable, there are three kinds of believers and there are unbelievers. The three kinds of believers are the productive believers, the moderately productive believers and the unproductive believers. Productive believers not only have their own production, but somehow, there are potential rewards for unproductive believers that are somehow given to them (or, perhaps, additional spiritual production is given, taken from the believer who did not produce in God’s plan). There are the moderately productive believers who receive according to their production. The nonproductive believers even have that which God gave to them—the potential for great rewards—taken from them. Finally, the unbelievers, who would not that Jesus rule over them—they will be executed in front of the Lord.

Luke 19:26–27 The nobleman explained: ‘This is what I am saying to you—anyone who keeps on having and increasing, him I will give more; but the one who does not increase his holdings, the little that he has will be taken away from him and given to someone else. Furthermore, those enemies of mine, the ones who do not want me to reign over them—bring them directly to me and slaughter them right in front of me!’ ” (Kukis paraphrase)

Chapter Outline	Charts, Graphics and Short Doctrines
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Jesus Commandeers a Colt for His Entry into Jerusalem

Matthew 21:1–6 Mark 11:1–6 John 12:14–15

The Triumphal Entry (Luke 19:28–48) (a graphic); from [Onward Church](#); accessed June 13, 2021.

Logically, this would begin a new chapter (as it does in Mark and Matthew).

This is the 6th event which is found in all three [synoptics](#) which match up (see the [Harmony of the Gospel Chart](#) in the [Introduction](#)).



And having said these things, He was departing toward the front, going up to Jerusalem.

Luke
19:28

Having said these things, Jesus [lit., He] departed, [going] towards the front, going up to Jerusalem.

After saying these things, Jesus moved up towards the front of His followers, ascending to Jerusalem.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And having said these things, He was departing toward the front, going up to Jerusalem.
Complete Apostles' Bible	And having said these things, He went on ahead, going up to Jerusalem.
Douay-Rheims 1899 (Amer.)	And having said these things, he went before, going up to Jerusalem.
Holy Aramaic Scriptures	And when Eshu {Yeshua} said these things, He went forward that He might go unto Urishlim {Jerusalem}.
James Murdock's Syriac NT	And when Jesus had spoken these things, he went forward, to go to Jerusalem.
Original Aramaic NT	And when Yeshua had said these things, he went out to those before him to go to Jerusalem.

Significant differences:

Limited Vocabulary Translations:

Bible in Worldwide English Easy English	When Jesus had said this, he went on ahead of them towards Jerusalem. Jesus goes into Jerusalem When Jesus had said all this, he went on in front of them. He was going towards Jerusalem.
Easy-to-Read Version–2008 <i>God's Word</i> TM J. B. Phillips <i>The Message</i>	After Jesus said these things, he continued traveling toward Jerusalem. After Jesus had given this illustration, he continued on his way to Jerusalem. After these words, Jesus walked on ahead of them on his way to Jerusalem. God's Personal Visit After saying these things, Jesus headed straight up to Jerusalem.
NIRV	Jesus Comes to Jerusalem as King After Jesus had said this, he went on ahead. He was going up to Jerusalem.
New Life Version	When He had finished the picture-story, He went on ahead of them up to Jerusalem.
New Simplified Bible	After Jesus spoke he went to Jerusalem.

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

Casual English Bible	JESUS ENTERS JERUSALEM LIKE A KING After Jesus told the story, he went on up into the hills toward Jerusalem. When Jesus had finished saying all this, he went on toward Jerusalem.
Contemporary English V. New Berkeley Version New Living Translation	. Jesus' Triumphant Entry After telling this story, Jesus went on toward Jerusalem, walking ahead of his disciples.
The Passion Translation	After saying all of this, Jesus headed straight for Jerusalem.
UnfoldingWord Simplified T.	After Jesus said those things, he continued on the road up to Jerusalem, going ahead of the disciples.
William's New Testament	After saying these things, He went on ahead of them, on His way to Jerusalem.

Partially literal and partially paraphrased translations:

American English Bible	Then after he said all these things, he got up and started leading the way to JeruSalem.
Beck's American Translation	.
Breakthrough Version	And after He said these things, He was traveling in the front, as He walked up to Jerusalem.
Len Gane Paraphrase	After he had spoken this, he went forward going to Jerusalem.
A. Campbell's Living Oracles	After this discourse, Jesus walked foremost, traveling toward Jerusalem.
New Advent (Knox) Bible	And when he had spoken thus, he went on his way, going up to Jerusalem.
NT for Everyone	The Triumphal Entry With these words, Jesus went on ahead, going up to Jerusalem.

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible	The Triumphant Entry. Having then said this, He journeyed on, going up to Jerusalem..
Free Bible Version	After he finished telling them this story, Jesus left for Jerusalem, walking on ahead.
God's Truth (Tyndale)	And when he had thus spoken, he proceeded forth before, ascending up to Jerusalem.
International Standard V	The King Enters Jerusalem <i>(Matthew 21:1-11; Mark 11:1-11; John 12:12-19)</i> After Jesus [Lit. he] had said this, he traveled on and went up to Jerusalem.
NIV, ©2011	Jesus Comes to Jerusalem as King After Jesus had said this, he went on ahead, going up to Jerusalem.
Riverside New Testament	When he had said these things, he journeyed onward, going up toward Jerusalem.
The Spoken English NT	The Crowd Celebrates as Jesus Enters Jerusalem (Mt. 21:1-11; Mk 11:1-11; Jn 12:12-19) When Jesus had said that, he went ahead on his way up to Jerusalem.
Urim-Thummim Version	And when he had thus spoken, he walked and went up to Jerusalem.
Weymouth New Testament	After thus speaking, He journeyed onward, proceeding up to Jerusalem.
Wikipedia Bible Project	After he told them this, Jesus went towards Jerusalem, walking on ahead.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Jesus enters Jerusalem <i>(Mk 11:1; Mt 21:1; Jn 12:12; Mt 24:2)</i> So Jesus spoke, and then he passed on ahead of them, on his way to Jerusalem.
The Heritage Bible	And having said these things, he went in front, going up into Jerusalem.
New American Bible (2011)	VI. THE TEACHING MINISTRY IN JERUSALEM* (19:28–21:38) The Entry into Jerusalem.

he had said this, he proceeded on his journey up to Jerusalem.

* [19:28–21:38] With the royal entry of Jesus into Jerusalem, a new section of Luke's gospel begins, the ministry of Jesus in Jerusalem before his death and resurrection. Luke suggests that this was a lengthy ministry in Jerusalem (Lk 19:47; 20:1; 21:37–38; 22:53) and it is characterized by Jesus' daily teaching in the temple (Lk 21:37–38). For the story of the entry of Jesus into Jerusalem, see also Mt 21:1–11; Mk 11:1–10; Jn 12:12–19 and the notes there.

i. [19:28–40] Mt 21:1–11; Mk 11:1–11; Jn 12:12–19.

New English Bible–1970

The Triumphal Entry into Jerusalem (Jerusalem)

[Lk.19.28-38 -] - Mt.21.1-11, Mk.11.1-11, Jn.12.12-19

WITH THAT JESUS WENT FORWARD and began the ascent to Jerusalem.

New Catholic Bible

The Activity of Jesus at Jerusalem^[d]

Jesus Enters Jerusalem as the Messiah.^[e] **After he had said this, Jesus proceeded on his journey up to Jerusalem.**

[d] The Messiah reaches Jerusalem, where he is to complete God's plan. His encounter with the city is a powerful one, but will end in his rejection. The plan of God will nonetheless be carried out in a way different from human expectations: in suffering, Death, and Resurrection, in the Paschal Mystery.

[e] By accepting the acclamations of his many disciples, Jesus proclaims himself to be the Messiah, the king, the son of David, whom Israel has awaited. The scene seems to be a repetition of the ceremony of Solomon's proclamation and consecration (see 1 Ki 1:33-40). The surprising thing is the modest circumstances: the colt is the mount of the poor, the mount of the ancient period of nomadism. The Old Testament imagined various scenarios for the coming of the Messiah; they were all glorious, except for one, that of Zechariah (9:9).

NRSV (Anglicized Cath. Ed.)

Jesus' Triumphal Entry into Jerusalem

After he had said this, he went on ahead, going up to Jerusalem.

Revised English Bible–1989

WITH that Jesus set out on the ascent to Jerusalem.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

After saying this, Yeshua went on and began the ascent to Yerushalayim.

Holy New Covenant Trans.

After Jesus said these things, he continued traveling upward toward Jerusalem.

The Scriptures 2009

And having said this, He went on ahead, going up to Yerushalayim.

Tree of Life Version

After saying these things, Yeshua was going on ahead, up to Jerusalem.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...and Saying these [He] went before Ascending to jerusalem...

Awful Scroll Bible

And these things being spoken, He was proceeding, from-within-the-interest of walking-up to Jerusalem.

exeGesés companion Bible

YAH SHUA ENTERS YERU SHALEM

And he says these,

and he goes ahead and ascends to Yeru Shalem.

Orthodox Jewish Bible

And having said these things, he was traveling ahead, making his aliyah leregel to Yerushalayim.

Expanded/Embellished Bibles:

An Understandable Version

And when Jesus had said this, He went on ahead [of His disciples. See Matt. 21:1] up to Jerusalem.

The Expanded Bible

Jesus Enters Jerusalem as a King

After Jesus said this, he went on [ahead, going up] toward Jerusalem.

Jonathan Mitchell NT	And then, after saying these things, He began to make His way, ahead [of the crowd] and in front [of them], progressively walking up into Jerusalem.
P. Kretzmann Commentary	Verses 28-31 Christ's Entry into Jerusalem. Christ commissions two disciples: And when He had thus spoken, He went before, ascending up to Jerusalem.
Translation for Translators	Jesus entered Jerusalem humbly, but like a king. <i>Luke 19:28-40; Matthew 21:1-9; Mark 11:1-10; John 12:12-15</i> After Jesus said those things, he <i>continued on the road</i> up to Jerusalem, going ahead of his disciples.
The Voice	When He finished the parable, He pushed onward, climbing the steep hills toward Jerusalem.

Bible Translations with Many Footnotes:

Lexham Bible	The Triumphal Entry And after he [<i>*Here "after" is supplied as a component of the participle ("had said") which is understood as temporal</i>] had said these things, he traveled on ahead, going up to Jerusalem.
NET Bible®	The Triumphal Entry After Jesus ⁷⁸ had said this, he continued on ahead, ⁷⁹ going up to Jerusalem. ⁸⁰ ^{78tn} Grk "he"; the referent (Jesus) has been specified in the translation for clarity. ^{79tn} This could mean "before [his disciples]," but that is slightly more awkward, requiring an elided element (the disciples) to be supplied. ^{80sn} This is yet another travel note on the journey to Jerusalem. See also Luke 18:31; 19:11. Jesus does not actually enter Jerusalem until 19:45.
Rotherham's Emphasized B.	And [having said these things] he was moving on in front, going up into Jerusalem. ^f
Wilbur Pickering's New T.	The last week The 'Triumphal Entry' Having said these things, He went on ahead, going up to Jerusalem.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	And having said these [things], He was traveling ahead [of His disciples], going up to Jerusalem.
Charles Thomson NT Modern English Version	Having spoken this, he proceeded on in his journey up to Jerusalem. The Triumphant Entry in Jerusalem When He had said this, He went before them, ascending up to Jerusalem.
Modern Literal Version 2020	{The week of Jesus' crucifixion. Mar 11:1-11 & Mat 21:1-12, 14-17 & Luk 19:29-44 & Joh 12:12-19 Bethany to Jerusalem and back Sun. April 2, 30 AD.} And having said these things, he was traveling on before them, going-up to Jerusalem.
Niobi Study Bible	The Triumphal Entry And when Jesus had thus spoken, He went ahead, ascending up to Jerusalem.
Revised Young's Lit. Trans.	And having said these things, he went on before, going up to Jerusalem.
Webster's Translation	And when he had thus spoken, he went before, ascending towards Jerusalem.

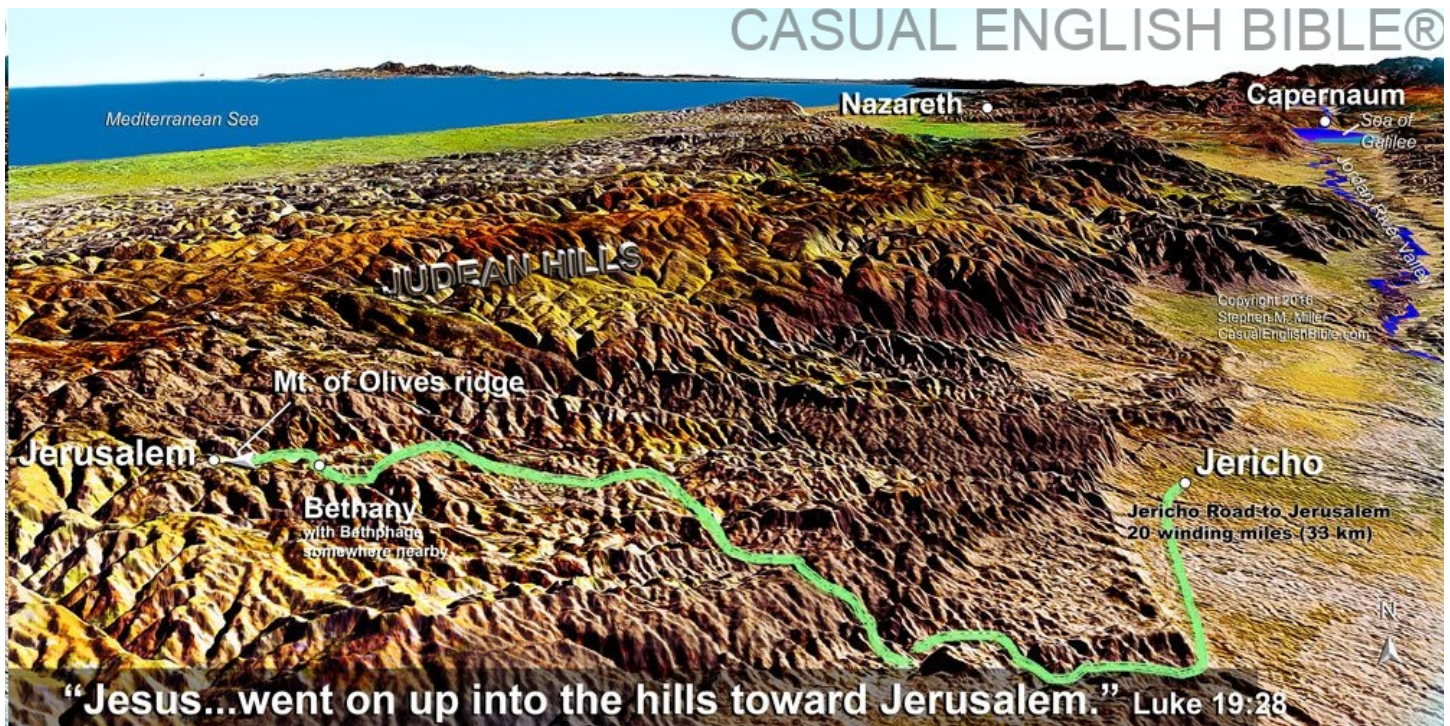
The gist of this passage: After Jesus was done speaking, He walked on ahead to Jerusalem.

Luke 19:28			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
εἶπὼ (ἔπω) [pronounced <i>EHP-oh</i>]	<i>speaking, saying [in word or writing]; answering, bringing word, calling, commanding, granting, telling</i>	masculine singular, aorist active participle, nominative case	Strong's #2036
ταῦτα (ταῦτα) [pronounced <i>TAU-taw</i>]	<i>these, these things</i>	intermediate demonstrative pronoun; neuter plural; accusative case	Strong's #3778 (also known as Strong's #5023)
πορεύομαι (πορεύομαι) [pronounced <i>po-ROO-oh-my</i>]	<i>to traverse, to travel, to depart, to go way, to go forth</i>	3 rd person singular, imperfect (deponent) middle/passive indicative	Strong's #4198
εμπροσθεν (ἔμπροσθεν) [pronounced <i>EM-pross-thehn</i>]	<i>in front, ahead, toward the front; forward</i>	adverb (also used as a preposition)	Strong's #1715
ἀναβαίνειν (ἀναβαίνειν) [pronounced <i>ahn-ahb-EI-noh</i>]	<i>ascending, going up; rising, the one mounting, being borne up, springing up</i>	masculine singular, present active participle; nominative case	Strong's #305
Ἱεροσόλυμα (Ἱεροσόλυμα) [pronounced <i>hee-er-os-OL-oo-mah</i>]	<i>a double peace; transliterated, Jerusalem, Hierosolyma; this can refer to the city itself or to its inhabitants</i>	feminine singular proper singular noun/location; accusative case	Strong's #2414

Translation: Having said these things, Jesus [lit., He] departed, [going] towards the front, going up to Jerusalem.

Jesus realizes that it is time for His last trip up to Jerusalem. Those with Him really do not appreciate exactly what is happening. They are following Him, but they don't fully appreciate that is in the near future.

One of the questions on my mind is, *how did Jesus, in His humanity, realize this? How did He know that this is when the crucifixion would occur?* My answer is, Jesus would have come to know this as a prophet (and not from His Deity).



Jesus...went on up into the hills toward Jerusalem (a map); from [Casual English Bible](#); accessed June 14, 2021. Coming across this graphic made me realize that I have not really covered the geography of what is taking place. This excellent relief map help us to better picture what is happening.

According to Ralph Wilson,²⁰ Jericho is at an elevation of –850 ft and Jerusalem is at 2500 ft. So this is a bit of a steep climb. They are traveling over a half mile up.

Luke 19:28 **Having said these things, Jesus [lit., He] departed, [going] towards the front, going up to Jerusalem.** (Kukis mostly literal translation)

Luke 19:28 **After saying these things, Jesus moved up towards the front of His followers, ascending to Jerusalem.** (Kukis paraphrase)

And it came about, as He had drawn near to Bethphage and Bethany, face to face with the mountain, the [one] called of Olives. He sent forth two of His disciples, saying, “Go to the opposite village in which, when going into, you [all] will find a colt tied up, upon which no man had sat. And, having loosened him, bring [it to Me]. And, if anyone to you, asks [the] reason why you loosen this one, you will say that the Lord of him [it is] necessary [that] He keep on having.”

Luke
19:29–31

And it came about, as Jesus [lit., He] came near to Bethphage and [to] Bethany, opposite the mountain, the [one] called [the Mount] of Olives, He sent forth two of His disciples, saying, “Go to the village ahead wherein you will find a colt tied up, [a colt] upon which no man had ever sat. After untying it, bring [it to Me]. But if anyone asks you why you are untying it [lit., this one], you will say, ‘[It is] necessary for the Lord of this colt [lit., it, him] to have [it].’ ”

²⁰ From <http://www.jesuswalk.com/luke/maps/towns-of-judea-350x184.gif> accessed June 14, 2021.

As Jesus came nearer to the villages of Bethphage and to Bethany, which are opposite the Mount of Olives, He sent out two of His disciples, telling them, “Go into the village up ahead, in which you will find a colt that is tied up. This will be a colt upon which no man has ever sat. After you untie the colt, bring him to Me. If anyone questions what you are doing, simply tell them, ‘It is necessary for the Lord of this colt to make use of it.’ ”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And it came about, as He had drawn near to Bethphage and Bethany, face to face with the mountain, the [one] called of Olives. He sent forth two of His disciples, saying, “Go to the opposite village in which, when going into, you [all] will find a colt tied up, upon which no man had sat. And, having loosened him, bring [it to Me]. And, if anyone to you, asks [the] reason why you loosen this one, you will say that the Lord of him [it is] necessary [that] He keep on having.”
Complete Apostles’ Bible	And it came to pass, as He drew near to Bethsphage and Bethany, to the mountain which is called Olivet, that He sent two of His disciples, saying, "Go into the village opposite you, in which when you enter you will find a colt tied up, on which no one of men has ever sat. Loose him and bring him here. And if anyone asks you, 'Why are you loosing him?' thus you shall say to him, 'Because the Lord has need of him.' "
Douay-Rheims 1899 (Amer.)	And it came to pass, when he was come nigh to Bethphage and Bethania, unto the mount called Olivet, he sent two of his disciples, Saying: Go into the town which is over against you, at your entering into which you shall find the colt of an ass tied, on which no man ever hath sitten: loose him and bring him hither. And if any man shall ask you: Why do you loose him? You shall say thus unto him: Because the Lord hath need of his service.
Holy Aramaic Scriptures	And when He came unto Beth-Phage and Beth-Anya, on the side of the tura {the mountain} which is called Beth-Zaythe {the House/Place of Olives}, He sent two from His Disciples. And He said unto them, “Go unto that village which is opposite to us, and when you enter into it, behold, you will find a colt that is bound, which a person hasn’t ever ridden upon. Loose it, and bring it. And if anyone asks you why you are loosening him, say thus unto him, ‘Maran {Our Lord} needs it.’”
James Murdock’s Syriac NT	And when he arrived at Bethphage and Bethany, near to the mount called the place of Olives, he sent two of his disciples, and said to them: Go ye to the village that is over against us, and as ye enter [it], ye will find a colt tied, on which no man ever rode; loose [him] and bring [him]. And if any man ask you, Why do ye loose him? say to him: Our Lord needeth him.
Original Aramaic NT	And when he arrived at Bethphage and Bethany on the side of the Mount which is called 'Bayth Zaytha*', he sent two of his disciples. He said to them, "Go to the village which is opposite us, and when you enter, behold, you shall find a colt tied on which a man has never ridden; loose and bring him." "If a man asks you why you are loosing him, say thus to him: 'He is needed for Our Lord.' "

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And it came about that when he got near Bethphage and Bethany by the mountain which is named the Mountain of Olives, he sent two of the disciples, Saying, Go into the little town in front of you, and on going in you will see a young ass fixed with a cord, on which no man has ever been seated; let him loose and take him.
Bible in Worldwide English	And if anyone says to you, Why are you taking him? say, The Lord has need of him. He came near Bethphage and Bethany by the hill called the Mount of Olives. Then he sent two of his disciples ahead. He said, Go into the village in front of you. As soon as you go in, you will find an animal tied up. No one has ever sat on it. Untie it and bring it to me. If anyone asks you, "Why are you untying it?" tell him, "The Lord needs it."
Easy English	He was getting near to two villages called Bethphage and Bethany. They were on the Mount of Olives. Then Jesus sent two of his disciples to go further. He told them, 'Go into the village that is in front of you. When you arrive there, you will find a young donkey. Someone has tied it there. Nobody has yet ridden on it. Undo the rope and bring the donkey here to me. Someone may ask you, "Why are you taking the donkey?" Then say to them, "The Master needs it."'
	Bethphage and Bethany were on the east side of the Mount of Olives. The Mount of Olives is very near Jerusalem, on the east side of the city. Many olive trees grow on it.
Easy-to-Read Version–2008	He came near Bethphage and Bethany, towns near the hill called the Mount of Olives. He sent out two of his followers. He said, "Go into the town you can see there. When you enter the town, you will find a young donkey tied there that no one has ever ridden. Untie it, and bring it here to me. If anyone asks you why you are taking the donkey, you should say, 'The Master needs it.'"
<i>God's Word™</i>	When he came near Bethphage and Bethany at the Mount of Olives (as it was called), Jesus sent two of his disciples ahead of him. He said to them, "Go into the village ahead of you. As you enter, you will find a young donkey tied there. No one has ever sat on it. Untie it, and bring it. If anyone asks you why you are untying it, say that the Lord needs it."
Good News Bible (TEV)	As he came near Bethphage and Bethany at the Mount of Olives, he sent two disciples ahead with these instructions: "Go to the village there ahead of you; as you go in, you will find a colt tied up that has never been ridden. Untie it and bring it here. If someone asks you why you are untying it, tell him that the Master needs it."
J. B. Phillips	Jesus arranges his own entrance into Jerusalem Then as he was approaching Bethphage and Bethany, near the hill called the Mount of Olives, he sent off two of his disciples, telling them, "Go into the village just ahead of you, and there you will find a colt tied, on which no one has ever yet ridden. Untie it and bring it here. And if anybody asks you, 'Why are you untying it?' just say, 'the Lord needs it.'"
<i>The Message</i>	When he got near Bethphage and Bethany at the mountain called Olives, he sent off two of the disciples with instructions: "Go to the village across from you. As soon as you enter, you'll find a colt tethered, one that has never been ridden. Untie it and bring it. If anyone says anything, asks, 'What are you doing?' say, 'His Master needs him.'"
NIRV	He approached Bethphage and Bethany. The hill there was called the Mount of Olives. Jesus sent out two of his disciples. He said to them, "Go to the village ahead of you. As soon as you get there, you will find a donkey's colt tied up. No one has ever ridden it. Untie it and bring it here. Someone may ask you, 'Why are you untying it?' If so, say, 'The Lord needs it.'"
New Life Version	The Last Time Jesus Goes into Jerusalem

When Jesus was coming near the towns of Bethphage and Bethany by the Mount of Olives, He sent two of His followers on ahead. He said, "Go into the town ahead of you. There you will find a young donkey tied. No man has ever sat on it. Let it loose and bring it to Me. If anyone asks you, 'Why are you letting it loose?' say to him, 'Because the Lord needs it.'"

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

Casual English Bible	As he approached the villages of Bethphage and Bethany on the slopes of a ridge called the Mount of Olives, he sent two of his disciples ahead. He told them, "Go into the next village. You'll find a young donkey that has never been ridden. Untie it and bring it here. If someone asks why you're untying it, just tell them, 'The Lord needs it.'"
Contemporary English V.	As he was getting near Bethphage and Bethany on the Mount of Olives, he sent two of his disciples on ahead. He told them, "Go into the next village, where you will find a young donkey that has never been ridden. Untie the donkey and bring it here. If anyone asks why you are doing that, just say, 'The Lord needs it.' "
The Living Bible	As they came to the towns of Bethphage and Bethany, on the Mount of Olives, he sent two disciples ahead, with instructions to go to the next village, and as they entered they were to look for a donkey tied beside the road. It would be a colt, not yet broken for riding. "Untie him," Jesus said, "and bring him here. And if anyone asks you what you are doing, just say, 'The Lord needs him.'"
New Berkeley Version New Living Translation	. As he came to the towns of Bethphage and Bethany on the Mount of Olives, he sent two disciples ahead. "Go into that village over there," he told them. "As you enter it, you will see a young donkey tied there that no one has ever ridden. Untie it and bring it here. If anyone asks, 'Why are you untying that colt?' just say, 'The Lord needs it.'"
UnfoldingWord Simplified T.	.

Partially literal and partially paraphrased translations:

American English Bible	And when he got close to BethPhage and BethAny (near the hill called the Mount of Olives), he sent two of his disciples ahead, telling them: 'Go into that village opposite us, and as you're entering it, you'll find a colt that's tied up, which no one has ridden before. Untie it and bring it here.' And if anyone asks why you're untying it, just tell him that the Lord needs it.'
Beck's American Translation Breakthrough Version	. And it happened as He came near Bethphage and Bethany, to the mountain that is called, "of Olives;" He sent two of the students out <i>on a mission</i> , saying, "Go into the village directly facing <i>you</i> , in which, as you travel into it, you will find a young donkey that has been tied up, on which no one (of people) has been seated at any time. And after you untie it, bring it <i>here</i> . And if someone asks you why you are untying it, this is what you will state, 'The Master has need of it.'"
Len Gane Paraphrase	And so it happened when he was near Bethphage and Bethany at the mount called the Mount of Olives, he sent two of his disciples. He said, "Go into the village in front of you. When you enter you will find a colt tied on which no one has even sat on; loosen him and bring [him here]. "If any one asks you, 'Why are you untying him?' Say this to him, 'Because the Lord has need of him.'"
New Advent (Knox) Bible	After this, when he was approaching Bethphage and Bethany, close to the mountain which is called Olivet, he sent two of his disciples on an errand; Go into the village that faces you, he told them, and as you enter it you will find a colt tethered there,

one on which no man has yet ridden; untie it and bring it here. And if anybody asks you, Why are you untying it? this must be your answer, The Lord has need of it.

20th Century New Testament It was when Jesus had almost reached Bethphage and Bethany, near the Mount of Olives, that he sent on two of the disciples. "Go to the village facing us," he said, " and, when you get there, you will find a foal tethered, which no one has yet ridden; untie it and lead it here. And, if anybody asks you 'Why are you untying it?,' you are to say this--'The Master wants it.'"

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible And when He approached Bethphage and Bethany, near the Mount called Olivet, He sent forward two of His disciples, saying, "Go to the opposite village; on entering which you will find a colt tied up, upon which no man has ever been seated; unfasten, and bring him here. And if any one asks you, 'Why do you unfasten him?' tell him, 'The Master has need of him.'"

Free Bible Version As he approached Bethphage and Bethany on the Mount of Olives, he sent two disciples, telling them:
"Go to the village further on. As you enter it you'll find a colt tied up that no one has ever ridden. Untie it and bring it here. If anyone asks you, 'Why are you untying it?' just say, 'The Lord needs it.'"

God's Truth (Tyndale) And it fortun'd, when he was come near to Bethphage and Bethany, besides mount Olivete, he sent two of his disciples saying: Go you in to the town which is over against you. In the which as soon as you are come, you shall find a colt tied, whereon yet never man sat. Loose him and bring him hither. And if any man ask you, why that you loose him: thus say unto him, the Lord has need of him.

International Standard V When he came near Bethphage and Bethany at the Mount of Olives, he sent two of his disciples on ahead and said, "Go into the village ahead of you. As you enter, you will find a colt tied up that no one has ever ridden. [Lit. ever sat on] Untie it, and bring it along. If anyone asks you why you are untying it, say this: 'The Lord needs it.'"

Montgomery NT When he was come near Bethphage and Bethany at the mount called The Olive Orchard, he sent two of his disciples saying. "Go into the village in the front, and on entering it you will find an ass's colt tied, on which no one has ever ridden. "Untie it and bring it here. And if any one asks you, 'Why are you untying the colt?' Simply say, 'The Master needs it.'"

Riverside New Testament When they approached Bethphage and Bethany at the mount called the Olive Orchard, he sent two of his disciples, telling them, "Go into the village across there, and as you enter it you will find a colt tied upon which no man has ever sat. Loose it and lead it here. If any one asks you, 'Why are you loosing it?' say, 'The Master has need of it.' "

Weymouth New Testament And when he was come near Bethphage and Bethany, at the Mount called the Oliveyard, He sent two of the disciples on in front, saying to them, "Go into the village facing you. On entering it you will find an ass's foal tied up which no one has ever yet ridden: untie it, and bring it here. And if any one asks you, 'Why are you untying the colt?' simply say, 'The Master needs it.'"

Catholic Bibles (those having the imprimatur):

Christian Community (1988) When he drew near to Bethphage and Bethany, close to the Mount of Olives, he sent two of his disciples with these instructions, "Go to the village opposite; and, as you enter it, you will find a colt tied up, that no one has yet ridden. Untie it, and bring it here. And if anyone says to you, 'Why are you untying this colt?' You shall give this answer, 'The Master needs it.'"

Mt 21: 1-11; Mk 11: 1-11; Jn 12: 12-16

The Heritage Bible	<p>And it was, as he drew near to Bethphage²⁹ and Bethany, toward the Mount called Of Olives, he set apart and sent two of the disciples, Saying, Go away into the village opposite you, in which entering you will find a colt tied, on which absolutely not one of man ever yet sat; loosing him, bring <i>him</i>. And if anyone asks you, Why do you loose <i>him</i>? Thus you shall speak to him, Because the Lord has need of him.</p>
New American Bible (2011)	<p>²⁹ 19:29 Bethphage, Fig-house. Bethany, Date-house. As he drew near to Bethphage and Bethany at the place called the Mount of Olives, he sent two of his disciples.^j He said, "Go into the village opposite you, and as you enter it you will find a colt tethered on which no one has ever sat. Untie it and bring it here.^k And if anyone should ask you, 'Why are you untying it?' you will answer, 'The Master has need of it.' j. [19:29] Zec 14:4. k. [19:30] Nm 19:2; Dt 21:3; 1 Sm 6:7; Zec 9:9.</p>
New Catholic Bible	<p>As he drew near to Bethphage and Bethany at the place called the Mount of Olives, he sent off two of the disciples, saying, "Go into the village directly ahead, and upon entering it, you will find tied there a colt on which no one has ever ridden. Untie it and bring it here. If anyone asks you, 'Why are you untying it?' simply say, 'The Lord needs it.' "</p>
New English Bible—1970	<p>As he approached Bethphage and Bethany at the hill called Olivet, he sent two of the disciples with these instructions: 'Go to the village opposite; as you enter it you will find tethered there a colt which no one has yet ridden. Untie it and bring it here. If anyone asks why you are untying it, say, "Our Master needs it."'</p>
New Jerusalem Bible	<p>Now it happened that when he was near Bethphage and Bethany, close by the Mount of Olives as it is called, he sent two of the disciples, saying, 'Go to the village opposite, and as you enter it you will find a tethered colt that no one has ever yet ridden. Untie it and bring it here. If anyone asks you, "Why are you untying it?" you are to say this, "The Master needs it."'</p>

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	<p>As he approached Beit-Pagei and Beit-Anyah, by the Mount of Olives, he sent two <i>talmidim</i>, instructing them, "Go into the village ahead; on entering it, you will find a colt tied up that has never been ridden. Untie it and bring it here. If anyone asks why you are untying it, tell him, 'The Lord needs it.'</p>
Holy New Covenant Trans.	<p>He came near to Bethphage and Bethany, villages close to the Hill of Olives. Jesus sent two of his students on ahead. He said, "Go into that village over there. You will find a young donkey tied there that has not been ridden. Untie it and bring it to me here. If someone asks you why you are taking the donkey, you will say, 'The Lord, its owner, needs it.'"</p>
The Scriptures 2009	<p>And it came to be, when He came near to Běyth Phaġi and Běyth Anyah, at the mountain of Olives, that He sent two of His taught ones, saying, "Go into the village opposite you, in which, as you enter, you shall find a colt tied, on which no one has ever sat. Loosen it and bring it here. "And if anyone asks you, 'Why do you loosen it?' thus you shall say to him, 'Because the Master has need of it.' "</p>

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	<p>...and [It] becomes as [He] approaches to bethphage and [to] bethany to the mountain the [thing] being called [it] [of] olives [He] sends two [ones] [of] the students Saying go! to the opposite village in whom Entering [You*] will find foal having been bound to whom No [Man] ever [of] men sits (down) and Loosening him</p>
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Awful Scroll Bible	lead! {him} and if Someone you* may ask because of what? [You*] loosen {him} so [You*] will say for The Lord [of] him need has... And it happened, as He nears to Bethphage and Bethany, with regards to the mountain, being called Olives, He segregates-out two of His disciples, saying, "Be bringing- yourselves -by, into the village, from-thoroughly-within-opposite yous, from-within which coming-in, yous will come upon a colt, having been tied, on which not-even-one man sits-down on, yet-at-any-time, loosing it, be brought it. (")And if- anyone -shall ask yous, 'Because-of-what yous loose it?' The same-as-this yous will say to him that, 'The Lord holds need of it.' "
Concordant Literal Version	And it occurred, as He nears Bethphage and Bethany, at the mount called Olivet, He dispatches two of His disciples, saying, "Go away into the village facing you, in which, entering, you will be finding a colt bound, on which no man ever is seated, and loosing it, be leading it to Me. " And if anyone shou
exeGesés companion Bible	And so be it, as he approaches Beth Pag and Beth Ania at the mount called, Of Olives, he apostolizes two of his disciples, Saying, Go into the village opposite you; wherein, as you enter, you find a colt tied, whereon no human yet ever sat; loose and bring him: and whenever anyone asks you, Why loose you it? say thus to him, Because Adonay has need of him.
Orthodox Jewish Bible	And it came about as he came near to Beit-Pagey and Beit-Anyah, by the Mount of Olives, Rebbe, Melech HaMoshiach sent two of the talmidim, Saying, Go to the shtetl ahead of you, in which entering you will find an AYIR (ZECHARYAH 9:9) having been tied, upon which none among Bnei Adam ever sat, and having untied it, bring it here. And if someone asks you, Why are you untying it?--you will say this: HaAdon has need of it.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	When He approached Bethphage and Bethany, at the mount that is called Olivet, He sent two of the disciples, saying, "Go into the village ahead of you; there, as you enter, you will find a [donkey's] ^[c] colt tied, on which no one has ever sat. Untie it and bring it here. If anybody asks you, 'Why are you untying the colt?' you will say, 'The Lord needs it.'" [c] A colt that had not been ridden was considered holy by the Jews and was fit to carry a king.
An Understandable Version	And it happened when Jesus got close to Bethphage and Bethany [<i>Note: These were two small towns about two miles east of Jerusalem</i>], at a hill called Olivet, that He sent two of His disciples, saying [<i>to them</i>], "Go into the village just ahead of you, and upon entering [<i>it</i>], you will find tied up [<i>there</i>] a colt that no one has ever ridden. Untie it and bring it [<i>here</i>]. And if anyone asks you, 'Why are you untying it?' you should say, 'The Lord needs it.'"
The Expanded Bible	As Jesus came near Bethphage and Bethany, towns near the hill called the Mount of Olives, he sent out two of his ·followers [disciples]. He said, "Go to the town ·you can see there [ahead of you; or opposite you; ^c unclear whether Bethphage or Bethany]. When you enter it, you will find a ·colt [young donkey] tied there, which no one has ever ridden. Untie it and bring it here to me. If anyone asks you why you are untying it, say that ·the Master [the Lord; or its Owner] needs it."

Jonathan Mitchell NT	Then it came to pass, as He neared Bethphage and Bethany – at (or: facing toward) the mountain being normally called Olivet (or: the Mount of Olives) – [that] He sent off two of the disciples on a mission, saying, "Be now going, under [these directions], down into the village facing [us] within which, after entering, you will find a colt tied [there] – one upon which not even one person at any time sat down. And then, after loosing [it], lead it [here].
P. Kretzmann Commentary	"And if anyone may be asking you, 'Why (For what [purpose]) are you now loosing [it]?' you will respond in this way, 'The Lord (or: Master) is now having need of it.'" And it came to pass, when He was come nigh to Bethphage and Bethany, at the mount called the Mount of Olives, He sent two of His disciples, saying, Go ye into the village over against you, in the which at your entering ye shall find a colt tied, whereon yet never man sat; loose him, and bring him hither. And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him.
Syndein/Thieme	Kretzmann's commentary for Luke 19:28–31 is placed in the Addendum . ``Then after speaking this, He {Jesus} went on forth . . . going up to Jerusalem. ``And it came to pass {change of subject} when he approached near Bethphage and Bethany . . . face to face with the mount called Olives {Mount of Olives}, He sent on a mission under His authority {apostello} two of his students/disciples, 19:30`` saying, "Depart {an order} into the village opposite {katenanti} . . . in which at your entering, you will discover a horse's colt {polos} tied there {polos - usually a horse's colt but could be an ass's colt}, which no one has ever ridden. Untying him . . . and bring it here {an order}.
Translation for Translators	``And if {ean} anyone interrogates {erotao} you - maybe they will, maybe they will not - 'Why do you untie it?' you should say this: 'The Lord has need of it.'" When they got near Bethphage and Bethany <i>villages</i> , near the hill that is called {that they call} Olive <i>Tree</i> Hill, he said to two of his disciples, "Go to the village just ahead <i>of you</i> . As you <i>two</i> enter it, you will see a young animal that no one has ever ridden, that has been {someone has} tied up. Untie it and bring it <i>to me</i> . If anyone asks you, 'Why are you untying it?' say <i>to him</i> , 'The Lord needs it.' "
The Voice	He approached the towns of Bethphage and Bethany, which are near Mount Olivet. He sent two of the disciples ahead. Jesus: Go to the next village. When you enter, you will find a colt tied—a colt that has never been ridden before. Untie it and bring it here. If anyone asks you why you're untying it, just say, "The Lord needs it."

Bible Translations with Many Footnotes:

Lexham Bible	And it happened that when he drew near to Bethphage and Bethany, to the hill [Or "mountain"] called the Mount of Olives, he sent two of the disciples, saying, 'Go into the village in front of you, in which as you [*Here "as" is supplied as a component of the participle ("enter") which is understood as temporal] enter you will find a colt tied, on which no person has ever [Literally "no one of men ever"] sat, and untie it and [*Here "and" is supplied because the previous participle ("untie") has been translated as a finite verb] bring it . [*Here the direct object is supplied from context in the English translation] And if anyone asks you, 'Why are you untying it?' [*Here the direct object is supplied from context in the English translation] you will say this: 'The Lord has need of it.' "
NET Bible®	Now ⁸¹ when he approached Bethphage ⁸² and Bethany, at the place called the Mount of Olives, ⁸³ he sent two of the disciples, telling them, ⁸⁴ "Go to the village ahead of you. ⁸⁵ When ⁸⁶ you enter it, you will find a colt tied there that has never been ridden. ⁸⁷ Untie it and bring it here. If anyone asks you, 'Why are you untying it?' just say, 'The Lord needs ⁸⁸ it.'" ^{81tn} Grk "And it happened that when." The introductory phrase ἐγένετο (egeneto, "it happened that"), common in Luke (69 times) and Acts (54 times), is redundant in

contemporary English and has not been translated. Here καί (kai) has been translated as “now” to indicate the transition to a new topic.

^{82sn}The exact location of the village of Bethphage is not known. Most locate it on the southeast side of the Mount of Olives and northwest of Bethany, about 1.5 miles (3 km) east of Jerusalem.

^{83tn}Grk “at the mountain called ‘of Olives.’” This form of reference is awkward in contemporary English, so the more familiar “Mount of Olives” has been used in the translation.

^{sn}“Mountain” in English generally denotes a higher elevation than it often does in reference to places in Palestine. The Mount of Olives is really a ridge running north to south about 1.8 mi (3 km) long, east of Jerusalem across the Kidron Valley. Its central elevation is about 100 ft (30 m) higher than Jerusalem. It was named for the large number of olive trees which grew on it.

^{84tn}Grk “saying.”

^{85tn}Grk “the village lying before [you]” (BDAG 530 s.v. κατέναντι 2.a).

^{86tn}Grk “in which entering.” This is a continuation of the previous sentence in Greek, but because of the length and complexity of the construction a new sentence was started here in the translation.

^{87tn}Grk “a colt tied there on which no one of men has ever sat.”

^{88sn}The custom called angaria allowed the impressment of animals for service to a significant figure.

Rotherham’s Emphasized B. **§ 75. The Triumphal Entry. Jesus weeps over Jerusalem.**

Mt. xxi. 1–9; Mk. xi. 1–10; Jn. xii. 12 ff.

And it came to pass <as he drew near unto Bethphage, and Bethany, unto the mount which is called the Mount of Olives> he sent off two of his disciples, saying—

Go your way unto the opposite’ village, in which, as ye are entering, ye shall find a colt, bound, whereon [no man] hath [ever] sat,—and, having loosed him, bring him.

And <if any one question you—

Wherefore are ye loosing him?>

[thus] shall ye say—

||His Lord|| hath [need].⁹

⁹Or: “The Lord hath need of him.”

The Spoken English NT

And as he was coming up on Bethphageⁿ and Bethany,^o at the foot of the hill called the Mount of Olives, he sent two of his followers on a mission. He said to them, “Go into the village across from you. As you’re going into it, you’ll find a colt tied up. It will never have been ridden before.^p Untie it and bring it. And if anyone asks you why you’re untying it, say this: ‘The Teacher needs him.’”^q

^{n.} Prn. beth-fa-gee.

^{o.} Prn. beth-a-nee.

^{p.} Lit. “upon which no human being has ever sat.”

^{q.} Or “His master needs him” (Lattimore).

Wilbur Pickering’s New T.

When He drew near to Bethphage⁸ and Bethany, at the mountain called ‘of Olives’, it happened like this: He sent two of His disciples, saying: “Go to the village opposite you, where as you enter you will find a colt tied, on which no man ever yet sat. Untie and bring it. And if anyone asks you, ‘Why are you untying it?’ just say this to him: ‘The Lord needs it.’”

(8) Some 44% of the Greek manuscripts have ‘Bethphage’ (as in most versions), but the 56% includes the best line of transmission, which I follow.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	And it happened, as He drew near to Bethsphage and Bethany, to the mountain, the one being called Of Olives, He sent two of His disciples, having said, "Go into the village opposite [you _p], in which entering you _p will find a colt [or, a young donkey] having been bound, on which no person ever sat, having untied it, bring [it]. "And if anyone asks you _p , 'Why are you _p untying [it]?' thus you _p will say to him, 'The Lord has need of it.'"
Context Group Version	When he drew near to Bethphage and Bethany, at the mountain that is called, of Olives, he sent two of the apprentices, saying, Go your (pl) way into the village across from [you (pl)]; in which as you (pl) enter you (pl) shall find a colt tied, whereon no man ever yet sat: and having freed him, bring him. And if any one asks you (pl), Why do you (pl) loose him? You (pl) shall say in this way, The Lord has need of him.
Far Above All Translation	And it came to pass as he approached Bethsphagé and Bethany at the mount called the Mount of Olives, that he sent off two of his disciples, and said, "Go off to the village opposite, in which as you go in, you will find a tethered foal, on which no man has ever sat. Untie it and bring it. And if anyone asks you, 'Why are you untying it,' you will say the following to him: 'The Lord needs it.' "
Modern Literal Version 2020	And it happened, as he drew near to Bethphage and Bethany, toward the mountain which is called Olives, he sent two of his disciples, <i>and</i> said, Proceed° into the village in front of <i>me</i> ; in which, traveling <i>to it</i> ; you° will find a young-donkey which has been tied, on which no one from mankind has sat at anytime. Having loosed it, lead° <i>it here</i> . And if anyone asks you°, Why are you° loosening him? You° will say to him thus, The Lord has need of him.
New American Standard	When He approached Bethphage and Bethany, near the mountain that is called Olivet [Or <i>hill...Olive Grove</i> ; Mount of Olives], He sent two of the disciples, saying, "Go into the village ahead [Or <i>opposite</i>] of <i>you</i> ; there, as you enter, you will find a colt tied, on which no one yet has ever sat; untie it and bring it <i>here</i> . And if anyone asks you, 'Why are you untying <i>it</i> ?' <i>you</i> shall say this: 'The Lord [Or <i>Because the Lord</i>] has need of it.'"
Revised Young's Lit. Trans.	And it came to pass, as he came near to Bethphage and Bethany, unto the mount called of the Olives, he sent two of his disciples, having said, Go away to the village opposite <i>you</i> , in which, entering into, you shall find a colt bound, on which no one of men did ever sit, having loosed it, bring <i>it</i> ; and if any one does question you, Therefore do you loose it? thus you shall say to him -- The Lord has need of it.'

The gist of this passage: Jesus sends two disciples to go to a village opposite them, and that they would find a colt, which had never been ridden, tied up. They were to fetch it; and if anyone asks, tell them the Lord has need of it.

29-31

Luke 19:29a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
γίνομαι (γίνομαι) [pronounced <i>GIN-oh-mī</i>]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, aorist (deponent) middle/passive indicative	Strong's #1096

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

Luke 19:29a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōs (ὡς) [pronounced <i>hohç</i>]	<i>like, as; how; about; in such a way; even as</i>	comparative particle, adverb	Strong's #5613
eggizō (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>	3 rd person singular, aorist active indicative	Strong's #1448
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
Bēthphagē (Βηθφαγή) [pronounced <i>bayth-fag-AY</i>]	<i>fig house, house of unripe figs; transliterated Bethphage, Beth-phage</i>	indeclinable proper singular noun, location	Strong's #967
Thayer: [This is] the name of a hamlet between Jericho and Jerusalem, close to Bethany.			
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
Bēthanía (Βηθανία) [pronounced <i>bay-than-EE-ah</i>]	<i>date-house; house of misery; transliterated, Bethany</i>	indeclinable proper noun, location	Strong's #963

According to Thayer, Bethany is:

- 1) a village at the Mount of Olives, about two miles (3 km) from Jerusalem, on or near the normal road to Jericho
- 2) a town or village on the east bank of the Jordan, where John was baptising

Even though these are not too far apart, given the meaning of the name, it is not impossible for two nearby villages to have the same name.

Translation: *And it came about, as Jesus [lit., He] came near to Bethphage and [to] Bethany,...*

There is some controversy upon whether the village *Bethphage* belongs here or not. Wilbur Pickering says no. It is found in almost every translation, but only in 44% of the manuscripts. It is more likely that a word drops out than is added back in.

In any case, Jesus has left Jericho, with quite a number of followers, and He is approaching one or two villages up ahead.

Luke 19:29b

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

Luke 19:29b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
oros (ὄρος, ους, τό) [pronounced OH-ross]	<i>mountain, hill</i>	neuter singular noun; accusative case	Strong's #3735
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
kaleō (καλέω) [pronounced kal-EH-oh]	<i>active: called; calling aloud, uttering in a loud voice; invited; passive: being called, receiving a call</i>	neuter singular, present passive participle, accusative case	Strong's #2564
elaia (ἐλαία, ας, ῆ) [pronounced el-AH-yah]	<i>olive, olive tree, olive fruit</i>	feminine plural noun, genitive/ablative case	Strong's #1636

Translation: ...opposite the mountain, the [one] called [the Mount] of Olives,...

The villages are facing the Mount of Olives. Given the name, it certainly makes sense that hundreds of olive trees grow on that mountain.

Luke 19:29c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apostellō (ἀποστέλλω) [pronounced ap-os-TEHL-low]	<i>to order (one) to go to a place appointed; to send [out, forth, away], dismiss; to allow one to depart, that he may be in a state of liberty; to order one to depart, send off; to drive away; to set apart</i>	3 rd person singular, aorist active indicative	Strong's #649
duo (δύο) [pronounced DOO-oh]	<i>two, both</i>	Indeclinable adjective; primary numeral	Strong's #1417
mathētês (μαθητής) [pronounced math-ay-TAYÇ]	<i>disciple, a learner, pupil, student, follower</i>	masculine plural noun; genitive/ablative case	Strong's #3101

Translation: ...He sent forth two of His disciples,...

At this point, Jesus dispatches two of His disciples.

The word found here is quite interesting: it is the aorist active indicative of *apostellō* (ἀποστέλλω) [pronounced *ap-os-TEHL-low*], which is the basis for the word *apostle* (the 12 disciples have not yet been called *Apostles*).

Luke 19:29 And it came about, as Jesus [lit., He] came near to Bethphage and [to] Bethany, opposite the mountain, the [one] called [the Mount] of Olives, He sent forth two of His disciples,... (Kukis mostly literal translation)

Luke 19:30a			
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
hupagō (ὑπάγω) [pronounced hoop-AG-oh]	<i>go, lead under, bring under; withdraw one's self, go away, depart</i>	2 nd person plural, present active imperative	Strong's #5217
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
tên (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)
katénanti (κατέναντι) [pronounced kat-EHN-an-tee]	<i>in the sight of, directly opposite, before, over against, opposite;, ahead before [a judge]</i>	adverb	Strong's #2713
kômê (κώμη) [pronounced KO-may]	<i>village, hamlet, town; the common sleeping place to which labourers in the field return, the name of the city near which the villages lie and to whose municipality they belong; the inhabitants of villages</i>	feminine singular noun, accusative case	Strong's #2968

Translation: ...saying, "Go to the village ahead..."

These two disciples are told to go into the village which is up ahead. Probably, that is Bethany. Jesus would likely be pointing towards the village. It is a village which they could see and the Lord is likely pointing it out.

Luke 19:30b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722

Luke 19:30b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hê (ἥ) [pronounced hey]	to whom, in which, by what, to that, by whose	feminine singular relative pronoun; dative, locative or instrumental case	Strong's #3739 (relative pronoun)
eisporenomai (εἰσπορεύομαι) [pronounced ice-pohr-YOU-om-ahee]	those coming in, the ones going into, those who enter in	masculine plural, present (deponent) middle/passive participle, nominative case	Strong's #1531
heuriskô (εὕρισκω) [pronounced hyoo-RIHS-ko]	to find (literally or figuratively); to discover, to get, to obtain; to perceive, to see	2 nd person plural, future active indicative	Strong's #2147
pôlos (πῶλος) [pronounced po'-los]	foal, filly, a young ass, colt, the young of a horse or ass	masculine noun, accusative case	Strong's #4454
deô (δέω) [pronounced DEH-oh]	tied up, fastened; being bound, fastened with chains, throw into chains	masculine singular, perfect passive participle, accusative case	Strong's #1210

Translation: ...wherein you will find a colt tied up,...

In the village, the disciples are going to find a colt which is tied up.

This has always puzzled me, but the description seems to be so visual as to suggest to me that Jesus is speaking from His gift of prophecy. Jesus was a prophet in His humanity.

A king is to enter his kingdom riding a colt (probably of an ass). Jesus knew this and could see the colt in His mind's eye, tied up. He knew where the colt was.

Although we know that Jesus is a prophet, we are not told when He used this gift of prophecy. This is a logical place where He would.

Luke 19:30c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epí (ἐπί) [pronounced eh-PEE]	to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
hon (ὃν) [pronounced hawn]	whom, which, what, that; to whom, to that, whose, whomever	masculine singular relative pronoun; accusative case	Strong's #3739

Luke 19:30c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
οὐδείς (οὐδεῖς, οὐδεμία, οὐδέν) [pronounced oo-DICE, oo-deh-MEE-ah; oo-DEHN]	<i>no, no one, none, not one, nothing, not a thing; not in any respect, in no way, not in any way; an invalid, senseless, useless matter;</i>	adjective; used as an absolute denial; emphatic negation; designates exclusivity	Strong's #3762
ῥῶποτε (ῥώποτε) [pronounced PO-roht-eh]	<i>ever; at any time; (with negative particle) at no time</i>	adverb	Strong's #4455
ἄνθρωποι (ἄνθρωποι) [pronounced ANTH-row-poy]	<i>men [in the generic sense], mankind, human beings; men [in reference to gender]; people</i>	masculine plural noun; genitive/ablative case	Strong's #444
καθίζῶ (καθίζω) [pronounced kath-EED-zoh]	<i>to sit [down, down with] and the implication can be to abide, to continue with, to remain, to stay (see Luke 12:49 Acts 18:11); further: to cause to sit as a judge; to appoint a judge</i>	3 rd person singular, aorist active indicative	Strong's #2523

Translation: ...[a colt] upon which no man had ever sat.

There are quite a number of things which I find interesting about this passage, one of which is, that no man has sat upon this colt before. I do not get the significance of that; or why Jesus knows this. Perhaps this is something a king would ride.

Luke 19:30d			
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
λυῶ (λύω) [pronounced LOO-oh]	<i>being loosen; setting free; dissolving; severing; breaking; destroying, demolishing</i>	masculine plural, aorist active participle, nominative case	Strong's #3089
αὐτόν (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
ἄγω (ἄγω) [pronounced AHG-oh]	<i>go, depart, lead, bring, guide, direct, follow</i>	2 nd person plural, aorist active imperative	Strong's #71

Translation: After untying it, bring [it to Me].

Jesus tells his disciples, "You are going to untie this colt and bring it to Me."

Very little information is given to us concerning the gift of prophecy. I would understand this to be a vision that Jesus sees; and that He might also see Himself riding into Jerusalem on this same colt.

Luke 19:30 ...saying, "Go to the village ahead wherein you will find a colt tied up, [a colt] upon which no man had ever sat. After untying it, bring [it to Me]. (Kukis mostly literal translation)

Luke 19:31a			
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
εάν (ἐάν) [pronounced <i>eh-AHM</i>]	<i>if, in case, suppose, let's suppose [for the sake of an argument]; in case that, provided [that]; but, except</i>	conditional particle; conjunction affixed to a subjunctive verb	Strong's #1437
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
humas (ὑμάς) [pronounced <i>hoo-MOSS</i>]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)
erōtaō (ἐρωτάω) [pronounced <i>air-o-TAW-oh</i>]	<i>to ask [someone about something], to ask [a question]; to request, to beseech, to desire, to entreat, to pray</i>	3 rd person singular, present active subjunctive	Strong's #2065
διά (διά) [pronounced <i>dee-AH</i>]	<i>through; with; in; of time; throughout; during; by the means of; by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
τι (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
luō (λύω) [pronounced <i>LOO-oh</i>]	<i>to loosen; to set free; to dissolve; to sever; to break; to destroy, to demolish</i>	2 nd person plural, present active indicative	Strong's #3089
hoútō (οὗτω) [pronounced <i>HOO-toh</i>]	<i>this one; thus; so, in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong's #3779

Here, it is spelled, hoútōs (οὗτως) [pronounced *HOO-tohç*].

Translation: But if anyone asks you why you are untying it [lit., *this one*],...

This is an odd thing to me. Jesus appears to know that there is a colt tied up and that this colt has never been ridden. However, He does not appear to know if anyone will object or try to stop His disciples.

In Matthew, Jesus offers this explanation: "Say to the daughter of Zion, 'Behold, your King is coming to you, humble, and mounted on a donkey, on a colt, the foal of a beast of burden.'" (Matthew 21:5; ESV; capitalized)

This appears to be a paraphrase and summation of: Zechariah 9:9 *Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Behold, your King is coming to you; righteous and having salvation is He, humble and mounted on a donkey, on a colt, the foal of a donkey.* ESV (capitalized)

Perhaps you can see why this is slightly confusing. How does Jesus know there is a colt tied up in this village (despite that being logical); but He does not know if anyone will object to the disciples taking it.

The explanation is this: Jesus knows, because of the Word of God, that He must ride into Jerusalem upon a colt; and yet, He lacks a colt. Therefore, it makes sense that one has been prepared for Him in eternity past. Jesus does not know all of the circumstances surrounding this. That is, He has no idea who owns the colt. But He knows that God will provide this colt for Him. It is time for Him to enter Jerusalem, as the King, riding upon a colt.

Illustration: I can only draw this sort of parallel. I have a friend who is very mechanically oriented. Once I had asked him a question about a car part, and he told me about the bolt and what was on the other side of the bolt (hidden from view—there was more to this than simply the nut holding the bolt on). He can't see this and I can't see it. He had never taken that car part apart. However, he knew through experience what was going on in the place that he could not see.

This is very much how Jesus sees the world, through the eye of the Scriptures. He knows what is happening because He knows the Scriptures (in His humanity). Therefore, He can draw conclusions here, without knowing everything about the circumstance (omniscience would tell Jesus everything).

So, to give you an idea, had Jesus used His omniscience, then He would say, "As soon as you get close to that colt, someone is going to come out of the house—he will be wearing sandals where the latch is about to break—and he will ask you, "What are you doing out here scoping out my foal?" Jesus would know what the person looks like, whether it would be one person or several, and He would know the exact words used. However, since Jesus is not accessing His omniscience, He has no idea if someone will come out and ask questions or try to stop them or what. He only knows that God the Father, in His plan, has provided this colt.

As an aside, one of the best translations for getting the prophecy and its fulfilment right is Green's literal translation. Properly, it is called the Literal Translation of the Holy Bible, copyright © 1976-2000 by Jay P. Green, Sr. But the key piece of Scripture was Zechariah 9:9, which is cited in the actual Green's literal translation text of Matt. 21:5 (where Jesus quotes/summarizes/paraphrase the pertinent passage).

Luke 19:31b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eréō (ἐρέω) [pronounced eh-REH-oh]	<i>to say, to declare</i>	2 nd person plural, future active indicative	Strong's #2046
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs; a prince, chief, sovereign</i>	masculine singular noun; nominative case	Strong's #2962

Luke 19:31b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
chreia (χρεία) [pronounced KHRI-ah]	<i>necessity, necessary, need; duty, business; an occasion; a demand, requirement; use; want</i>	feminine singular noun; accusative case	Strong's #5532
echô (ἔχω) [pronounced EHKH-oh]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	3 rd person singular, present active indicative	Strong's #2192

Translation: ...you will say, '[It is] necessary for the Lord of this colt [lit., it, him] to have [it].' "

Jesus tells them what to say. He is the Lord of the colt, and He has need of it. It is necessary for Him to have the colt.

Jesus is able to make such a statement because (1) He is the Lord and (2) God the Father had to provide this colt for Jesus in eternity past.

As discussed previously, Jesus is traveling with perhaps 100 or more followers (remember that Zacchæus had a very difficult time getting close to Jesus; and also recall that some at the front shooed away the blind man, who wanted to be healed). So, this indicates that there are many people with Jesus, and He has not sent them away.

Throughout these 3 years, these people have to eat. One of the great unknown stories of that time is, how did Jesus provide meals for all of these people each and every day? Or, better posed, *how did God the Father provide for Jesus and for His followers?*

Luke 19:31 **But if anyone asks you why you are untying it [lit., this one], you will say, '[It is] necessary for the Lord of this colt [lit., it, him] to have [it].' "** (Kukis mostly literal translation)

Luke 19:29–31 **And it came about, as Jesus [lit., He] came near to Bethphage and [to] Bethany, opposite the mountain, the [one] called [the Mount] of Olives, He sent forth two of His disciples, saying, "Go to the village ahead wherein you will find a colt tied up, [a colt] upon which no man had ever sat. After untying it, bring [it to Me]. But if anyone asks you why you are untying it [lit., this one], you will say, '[It is] necessary for the Lord of this colt [lit., it, him] to have [it].' "** (Kukis mostly literal translation)

Luke 19:29–31 **As Jesus came nearer to the villages of Bethphage and to Bethany, which are opposite the Mount of Olives, He sent out two of His disciples, telling them, "Go into the village up ahead, in which you will find a colt that is tied up. This will be a colt upon which no man has ever sat. After you untie the colt, bring him to Me. If anyone questions what you are doing, simply tell them, 'It is necessary for the Lord of this colt to make use of it.' "** (Kukis paraphrase)

I have a second approach to the colt thing:

This is quite fascinating to me, that Jesus knows of this colt. Let me suggest that the Lord recognized that He needed to enter Jerusalem as their King, and this was what was necessary to show Him as their king. Such behavior is similar to what we read in 2Kings 9:13 (Then in haste every man of them took his garment and put it under him on the bare steps, and they blew the trumpet and proclaimed, "Jehu is king."—ESV).

The donkey was the mount of a king, as we ready in 2Sam. 18:9.

This is prophesied specifically in Zechariah 9:9 **Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Behold, your King is coming to you; righteous and having salvation is He, humble and mounted on a donkey, on a colt, the foal of a donkey.** (ESV; capitalized).

Jesus knows these verses and He understands them. He knows that this verse is properly applied to Him. Therefore, since He is about to enter Jerusalem, with a group of followers, there must be the colt, or foal, of a donkey available to Him. Since He does not see one anywhere in His periphery, He recognizes that this colt must be found in the final stop before entering into Jerusalem.

But going away, the ones sent discovered [things] exactly as He said to them. Having loosened of them the colt, said the lords of it face to face with them, "Why do you [all] loosen the colt?"

Luke
19:32–33

Having gone [into the village], those sent discovered [things to be] exactly as the Lord [lit., He] had said to them. As they untied the colt, the owners [lit., lords, masters] of it said directly to them, "Why are you [both] untying [our] colt?"

When the two men entered into the village, they found exactly what the Lord said that they would find. When they began to untie the colt, its owners emerged, got right in their faces, and said, "What the hell do you think you're doing, untying our colt?"

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) **But going away, the ones sent discovered [things] exactly as He said to them. Having loosened of them the colt, said the lords of it face to face with them, "Why do you [all] loosen the colt?"**
- Complete Apostles Bible **So those who were sent departed and found it just as He told them. But as they were loosing the colt, the owners of it said to them, "Why are you loosing the colt?"**
- Douay-Rheims 1899 (Amer.) **And they that were sent went their way and found the colt standing, as he said unto them. And as they were loosing the colt, the owners thereof said to them: Why loose you the colt?**
- Holy Aramaic Scriptures **And those went who were sent, and found it as He had said unto them. And while they were loosening the iyla {the colt}, its masters {or, owners} said unto them, "Why are you loosening that iyla {colt}?"**
- James Murdock's Syriac NT **And they went who were sent, and they found, as he said to them. And as they loosed the colt, the owner of him said to them: Why do ye loose that colt?**
- Original Aramaic NT **And they who were sent went and found just as he had said to them. And as they loosed the colt, its owners were saying to them, "Why are you loosing that colt?"**

Significant differences:

Limited Vocabulary Translations:

- Bible in Basic English **And those whom he sent went away, and it was as he said.**

	And when they were getting the young ass, the owners of it said to them, Why are you taking the young ass?
Bible in Worldwide English	They went and found it just as Jesus had said. When they were untying the animal, the men who owned it asked them, Why are you untying the animal?
Easy-to-Read Version–2008	The two followers went into town. They found the donkey exactly like Jesus told them. They untied it, but its owners came out. They said to the followers, "Why are you untying our donkey?"
Good News Bible (TEV)	They went on their way and found everything just as Jesus had told them. As they were untying the colt, its owners said to them, "Why are you untying it?"
J. B. Phillips	So the messengers went off and found things just as he had told them. In fact, as they were untying the colt, the owners did say, "Why are you untying it?" and they replied, "The Lord needs it." V. 34 is included for context.
<i>The Message</i>	The two left and found it just as he said. As they were untying the colt, its owners said, "What are you doing untying the colt?"
NIRV	Those who were sent ahead went and found the young donkey. It was there just as Jesus had told them. They were untying the colt when its owners came. The owners asked them, "Why are you untying the colt?"
New Life Version	Those who were sent found everything as Jesus had told them. As they were letting the young donkey loose, the owners said to them, "Why are you letting the young donkey loose?"

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

Casual English Bible	The disciples found everything just as Jesus described it. As they started untying the colt, its owner asked, "Why are you doing that?"
Contemporary English V.	They went off and found everything just as Jesus had said. While they were untying the donkey, its owners asked, "Why are you doing that?"
The Living Bible	They found the colt as Jesus said, and sure enough, as they were untying it, the owners demanded an explanation. "What are you doing?" they asked. "Why are you untying our colt?"
New Berkeley Version	.
New Living Translation	So they went and found the colt, just as Jesus had said. And sure enough, as they were untying it, the owners asked them, "Why are you untying that colt?"
The Passion Translation	The two who were sent entered the village and found the colt exactly like Jesus had said. While they were untying the colt, the owners approached them and asked, "What are you doing?"
UnfoldingWord Simplified T.	.
William's New Testament	So off the two messengers went and found it just as He had told them. And while they were untying the colt, its owners said to them, "Why are you untying the colt?"

Partially literal and partially paraphrased translations:

Beck's American Translation	.
Breakthrough Version	After going off, the two who had been sent out found just what He said to them. As they were untying the young donkey, its masters said to them, "Why are you untying the young donkey?"
A. Campbell's Living Oracles	Accordingly, they who received this order, went, and found everything as he had told them. As they were loosing the colt, the owners said to them, Why loose you the colt?
New Advent (Knox) Bible	So the two he had appointed went on their way, and found the colt standing there, just as he had told them. As they were untying it, its owners asked them, Why are you untying the colt?.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	So they went ahead, and found exactly what He had described. So they untied the colt, and the owners said, "Why are you untying the colt?"
Revised Ferrar-Fenton Bible	The messengers accordingly went away, and found everything as He had told them. And as they were untying the colt, the owner asked them, "Why are you untying that colt?"
God's Truth (Tyndale)	They that were sent, went their way and found, even as he had said unto them. And as they were a loosing the colt, the owners said unto them: why loose you the colt?
Urim-Thummim Version	And they that were sent went their way, found the colt even as he had said to them. Then as they were untying the colt, the owners said to them, why untie the colt?
Weymouth New Testament	So those who were sent went and found things as He had told them. And while they were untying the colt the owners called out, "Why are you untying the colt?"
Wikipedia Bible Project	So the two disciples went on their way and discovered that everything was just as Jesus said. As they were untying the colt, its owners asked, 'Why are you untying the colt?'

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And having gone, those having been set apart and sent, found <i>him</i> just as he said to them. And as they were loosing the colt, his lord ³³ said to them, Why do you loose the colt? ³³ 19:33 his lord , the owner of the colt.
New American Bible (2011)	So those who had been sent went off and found everything just as he had told them. ¹ And as they were untying the colt, its owners said to them, "Why are you untying this colt?" I. [19:32] 22:13.
New English Bible—1970	The two went on their errand and found it as he had told them; and while they were untying the colt, its owners asked, 'Why are you untying that colt?'
New Jerusalem Bible	The messengers went off and found everything just as he had told them. As they were untying the colt, its owners said, 'Why are you untying it?'
NRSV (Anglicized Cath. Ed.)	So those who were sent departed and found it as he had told them. As they were untying the colt, its owners asked them, 'Why are you untying the colt?'

Jewish/Hebrew Names Bibles:

Holy New Covenant Trans.	The two students went into town. They found the donkey exactly as Jesus had told them. The students untied the donkey, but its owners came out. They asked the students, "Why are you untying our donkey?"
Tree of Life Version	Those who were headed out found things just as He told them. Then as they were untying the colt, his owners said to them, "Why are you untying the colt?"

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...Going but The [Men] Having Been Sent find {them} as [He] says [to] them loosening but them the foal say The Lords [of] him to them why? [You*] loosen the foal...
Awful Scroll Bible	Moreover, having been segregated-out, going-away, they found it accordingly-as-to He said to them. And they loosing the colt, its owners said, with regards to them, "Why loose yous the colt?" ..- and the apostolized go their way and find even as he said to them. And as they loose the colt, the adonim say to them,

- Orthodox Jewish Bible Why loose you the colt?
And having departed, the ones having been sent found it just as Rebbe, Melech HaMoshiach told them.
And while untying the AYIR, its owners said to them, Why are you untying the AYIR?
- Rotherham's Emphasized B. And they who were sent, departing, found as he had said to them. And [as they were loosing the colt] his lords said unto them—
Why are ye loosing the colt?

Expanded/Embellished Bibles:

- An Understandable Version So, those who were sent [*i.e.*, Jesus' disciples], went away and found [*things*] just as Jesus had told them.
And as they were untying the colt, its owners said to them, "Why are you untying the colt?"
- The Expanded Bible The two ·followers [^l who were sent] went into town and found ·the colt [or the situation] just as Jesus had told them. As they were untying it, its ·owners [masters] came out and asked the followers, "Why are you untying our ·colt [young donkey]?"
- P. Kretzmann Commentary **Verses 32-35**
Jesus ready for the entry:
And they that were sent went their way, and found even as He had said unto them. And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?
- Syndein/Thieme ``So 'those having been sent on the mission under His authority' {apostello}, going on their way, discovered it exactly as He had told them.
``Now, as they were untying the colt, its owners/lords asked face to face with them, "Why do you untie that colt?"
- Translation for Translators So the two disciples went to the village and found the animal, just like he had told them. As they were untying it, its owners said to them, "Why are you two untying that young animal?"

Bible Translations with Many Footnotes:

- Lexham Bible So those who were sent went and [^{*}Here "and" is supplied because the previous participle ("went") has been translated as a finite verb] found it [^{*}Here the direct object is supplied from context in the English translation] just as he had told them.
And as [^{*}Here "as" is supplied as a component of the temporal genitive absolute participle ("were untying"')] they were untying the colt, its owners said to them, "Why are you untying the colt?"
- NET Bible® So those who were sent ahead found⁸⁹ it exactly⁹⁰ as he had told them. As⁹¹ they were untying the colt, its owners asked them,⁹² "Why are you untying that colt?"
^{89tn} Grk "sent ahead and went and found."
^{90sn} Exactly as he had told them. Nothing in Luke 19-23 catches Jesus by surprise. Often he directs the action.
^{91tn} Here καί (kai) has not been translated because of differences between Greek and English style.
^{92tn} Grk "said to them."
- The Spoken English NT And they^r went off, and found things just as he had described to them.^s
As they untied the colt, its owners said to them, "What are you untying colt for?"
^{r.} Lit. "the ones sent."
^{s.} Lit. "said to them."
- Wilbur Pickering's New T. **A steed for the King**
So those who were sent went and found it just like He told them.

As they were untying the colt, its owners said to them, "Why are you untying the colt?"

Literal, almost word-for-word, renderings:

- Exactly as
- Analytical-Literal Translation So the ones having been sent, having gone away, found [everything] just as He said to them. But as they are untying the colt, its owners said to them, "Why are you, untying the colt?"
- Berean Literal Bible And having departed, those having been sent found it as He had said to them. And on their untying the colt, its masters said to them, "Why do you untie the colt?"
- Charles Thomson NT Accordingly they who were despatched went and found it as he had told them. And as they were untying the colt, the owners of it said to them, Why do ye untie the colt?
- Far Above All Translation Then those who had been sent off went off and found it as he had told them. And as they untied the foal, its owners said to them, "Why are you untying the foal?"
- Modern Literal Version 2020 Now the ones, having been sent, went away, and found just-as he *had* said to them. And while loosening the young-donkey, the lords of it said to them, Why are you^o loosening the young-donkey?
- Revised Young's Lit. Trans. And those sent, having gone away, found according as he said to them, and while they are loosing the colt, its owners said unto them, 'Why loose you the colt?'

The gist of this passage: The disciples come across the colt, exactly as Jesus described, and they begin to untie it. The owner (s) emerges and asks what they are doing.

32-33

Luke 19:32			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aperchomai (ἀπέρχομαι) [pronounced <i>ahp-AIRKH-oh-mai</i>]	<i>going away [from], departing, going [on one's way]</i>	masculine singular, aorist active participle; nominative case	Strong's #565
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
hoi (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
apostellô (ἀποστέλλω) [pronounced <i>ap-os-TEHL-low</i>]	<i>ordering (one) to go to a place, the appointed one; sending [out, forth, away], dismissing; allowing one to depart, sending off; to driving away; setting apart; sent ones</i>	masculine plural, perfect passive participle, nominative case	Strong's #649
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>	2 nd person plural, aorist active indicative	Strong's #2147

Luke 19:32			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kathôs (καθώς) [pronounced <i>kath-OCE</i>]	1) <i>according as, according to; 1a) just as, even as, inasmuch as, as; 1b) in proportion as, in the degree that, that; 2) since, seeing that, agreeably to the fact that; 3) when, how, after that</i>	adverb	Strong's #2531
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
autois (αὐτοῖς) [pronounced <i>ow-TOIC</i>]	<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: Having gone [into the village], those sent discovered [things to be] exactly as the Lord [lit., He] had said to them.

The two disciples went to the nearby village, and they found the colt just as Jesus had described.

Again, I believe that this points more toward Jesus having a vision, which He described, and His two disciples went where he told them to go and saw what He saw.

Luke 19:32 Having gone [into the village], those sent discovered [things to be] exactly as the Lord [lit., He] had said to them. (Kukis mostly literal translation)

Luke 19:33a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
luô (λύω) [pronounced <i>LOO-oh</i>]	<i>being loosen; setting free; dissolving; severing; breaking; destroying, demolishing</i>	masculine plural, present active participle, genitive/ablative case	Strong's #3089
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
autôh (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
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
pôlos (πῶλος) [pronounced <i>po'-los</i>]	<i>foal, filly, a young ass, colt, the young of a horse or ass</i>	masculine noun, accusative case	Strong's #4454

Translation: *As they untied the colt,...*

So, the two disciples simply began to untie the colt. Jesus did not instruct them to ask around.

Luke 19:33b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	3 rd person plural, aorist active indicative	Strong's #3004
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
kurioi (κύριοι) [pronounced KOO-ree-oi]	<i>lords, masters; owners, possessors; those who have control over a person or thing; princes, chiefs, sovereigns</i>	masculine plural noun; nominative case	Strong's #2962
Thayer definitions: 1) <i>he to whom a person or thing belongs, about which he has power of deciding; master, lord; 1a) the possessor and disposer of a thing; 1a1) the owner; one who has control of the person, the master; 1a2) in the state: the sovereign, prince, chief, the Roman emperor; 1b) is a title of honour expressive of respect and reverence, with which servants greet their master; 1c) this title is given to: God, the Messiah.</i>			
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
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
autous (αὐτούς) [pronounced ow-toose]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846

Translation: *...the owners [lit., lords, masters] of it said directly to them,...*

Two or more men, called the *lords, masters, owners* here come and get right in the faces of the disciples. The preposition *prós* (πρός) [pronounced *prahç*] means, *facing, face to face with; to, towards, unto; for; about, according to, against*. Strong's #4314. So, they did not come and yell at the disciples from across the street; they were right up there face to face with the disciples.

Obviously, this is what a normal owner would do. Imagine coming out to your vehicle, and there is a thief sitting in the front seat trying to hot wire it. Your initial reaction (apart from turning on your cell phone's video capabilities) would be very similar to their reaction.

Luke 19:33c			
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
luō (λύω) [pronounced <i>LOO-oh</i>]	<i>to loosen; to set free; to dissolve; to sever; to break; to destroy, to demolish</i>	2 nd person plural, present active indicative	Strong's #3089
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
pōlos (πῶλος) [pronounced <i>po'-los</i>]	<i>foal, filly, a young ass, colt, the young of a horse or ass</i>	masculine noun, accusative case	Strong's #4454

Translation: ...“Why are you [both] untying [our] colt?”

Another way of saying this is, “Just what the hell do you think you’re doing, untying our colt?” I realize that is paraphrased somewhat. Let’s say you came out of the grocery store and found a complete stranger in your car, what words would you have used? It is the same idea. Now, because these are the Scriptures, they said exactly as we read here, but tone can mean everything.

Luke 19:33 *As they untied the colt, the owners [lit., lords, masters] of it said directly to them, “Why are you [both] untying [our] colt?”* (Kukis mostly literal translation)

Luke 19:32–33 *Having gone [into the village], those sent discovered [things to be] exactly as the Lord [lit., He] had said to them. As they untied the colt, the owners [lit., lords, masters] of it said directly to them, “Why are you [both] untying [our] colt?”* (Kukis mostly literal translation)

Luke 19:32–33 *When the two men entered into the village, they found exactly what the Lord said that they would find. When they began to untie the colt, its owners emerged, got right in their faces, and said, “What the hell do you think you’re doing, untying our colt?”* (Kukis paraphrase)

But the [disciples] said that, “The Lord of him a need He keeps on having.”

Luke
19:34

The [disciples] replied that, “The Lord of the colt [lit., him, it] keeps on having need [of it].”

The disciples responded, saying, “The Lord of this colt has a need for it.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But the [disciples] said that, “The Lord of him a need He keeps on having.”
Complete Apostles Bible	And they said, "The Lord has need of him."
Revised Douay-Rheims	But they said: Because the Lord hath need of him.
Holy Aramaic Scriptures	And they said unto them, “Because Maran {Our Lord} needs it.”
James Murdock’s Syriac NT	And they said: Because our Lord needeth him.
Original Aramaic NT	And they said to them, "He is needed for Our Lord."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And they said, The Lord has need of him.
Bible in Worldwide English	They said, The Lord needs it.
Easy English	The two men went into the village. They saw everything there that Jesus had told them about. While they were taking the young donkey, some men spoke to them. It was their own donkey. They asked, 'Why are you taking the donkey?' 'The Master needs it,' the disciples replied. Vv. 32–33 are included for context.
Easy-to-Read Version–2008	The followers answered, "The Master needs it."
God's Word™	The disciples answered, "The Lord needs it."
Good News Bible (TEV)	"The Master needs it," they answered, and they took the colt to Jesus. Then they threw their cloaks over the animal and helped Jesus get on. V. 35 is included for context.
<i>The Message</i>	They said, "His Master needs him."

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

Casual English Bible	The disciples said, "Because the Lord needs it."
Contemporary English V.	They answered, "The Lord needs it."
The Living Bible	And the disciples simply replied, "The Lord needs him!"
New Berkeley Version	.
The Passion Translation	The disciples replied, "We need this donkey for the Lord of All."
UnfoldingWord Simplified T.	They replied, "The Lord needs it."

Partially literal and partially paraphrased translations:

American English Bible	Well, those who were sent ahead found things exactly as he said they'd be. So when the owners asked why they were untying the colt, they replied: 'The Lord needs it.' Vv. 32–33 are included for context.
Beck's American Translation	.
Breakthrough Version	The two said, "The Master has need of it."
A. Campbell's Living Oracles	They answered, The Master needs him.
20 th Century New Testament	And the two disciples answered--"The Master wants it."

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	"The Lord needs it," they answered.
Revised Ferrar-Fenton Bible	"The Master has need of him," was their answer.
Free Bible Version	The disciples replied, Lord needs it."
International Standard V	The disciples [Lit. They] answered, The Lord needs it.
The Spoken English NT	They said, Teacher needs him."
Weymouth New Testament	And while they were untying the colt the owners called out, "Why are you untying the colt?" and they replied, "The Master needs it." V. 33 is included for context.
Wikipedia Bible Project	'The Lord needs it,' the disciples replied.

Catholic Bibles (those having the imprimatur):

New English Bible–1970	They answered, 'Our Master needs it.'
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Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Those who were sent went off and found it just as he had told them. As they were untying the colt, its owners said to them, "Why are you untying the colt?" and they said, "Because the Lord needs it." Vv. 32–33 are included for context.
Holy New Covenant Trans.	Jesus' students answered, "The Lord, its owner, needs it."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...The [Men] but say for The Lord [of] him need has...
Awful Scroll Bible	And they said, "The Lord holds need of it."
Concordant Literal Version	Now they say that "The Lord has need of it."
exeGesés companion Bible	And they say, Adonay has need of him.
Orthodox Jewish Bible	And they said, Rebbe, Melech HaMoshiach Adoneinu has need of it.

Expanded/Embellished Bibles:

The Expanded Bible	The followers answered, "The Master [The Lord; Its Owner] needs it."
Jonathan Mitchell NT	So they said, "The Lord (or: Master) is now having need of it."
Translation for Translators	They replied, "The Lord needs it." <i>So the owners said that they could take it.</i>
The Voice	So the two disciples found things just as He had told them. When its owners did indeed ask why they were untying the colt, the disciples answered <i>as they had been instructed</i> .
Disciples: The Lord needs it. Vv. 32–33 are included for context.	

Bible Translations with Many Footnotes:

Rotherham's Emphasized B.	And [they] said— His Lord hath [need]. ^h
	^h See ver. 31, n.
Wilbur Pickering's New T.	So they said, "The Lord needs it".

Literal, almost word-for-word, renderings:

A Faithful Version	Then they said, "The Lord has need of it."
An Understandable Version	And they replied, Lord needs it."
C. Thomson updated NT	And they said, The Lord hath occasion of it.
Far Above All Translation	At this they said, Lord needs it."
Literal New Testament	AND THEY SAID, THE LORD OF IT NEED HAS.
Modern Literal Version 2020	Now they said, The Lord has need of it.
World English Bible	They said, "The Lord needs it."

The gist of this passage: The disciples tell the owners of the colt that the Lord has a need for it.

Luke 19:34			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161

Luke 19:34			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	3 rd person plural, aorist active indicative	Strong's #3004
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
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
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
chreia (χρεία) [pronounced KHRI-ah]	<i>necessity, necessary, need; duty, business; an occasion; a demand, requirement; use; want</i>	feminine singular noun; accusative case	Strong's #5532
echō (ἔχω) [pronounced EHKH-oh]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	3 rd person singular, present active indicative	Strong's #2192

This is nearly word-for-word v. 31b.

Translation: The [disciples] replied that, “The Lord of the colt [lit., *him, it*] keeps on having need [of it].”

The disciples say exactly what Jesus tells them to say.

You may have noticed the play on words. The *lords of the colt* are the ones who speak to the two disciples; but they call *Jesus the Lord of the colt*.

No more will be said of this interaction. Apparently, the owners of the colt agree for the colt to be taken. We do not know if any other conversation was had, or if the owners simply nodded and said, “Okay, then, take him.”

I would suggest that the owners understood what the disciples were requesting, that they knew the Lord, and that all of this made sense to them. For all we know, they may have recently heard Zechariah 9:9 taught.

The followers of Jesus understand what they should be doing as well, which we will read about in the next verse. I would not be surprised to find that, behind all of these, the actions that we are studying, have a backstory. Let me suggest what it is: This reading comes up in rotation in the **synagogues**; or, a notice is sent out for the reading of Zechariah 9:9 to be done in the synagogues. Someone not only reads this passage, but then adds, “Now, do we see any man coming into Jerusalem as a king, riding on the foal of a donkey? Such a man would be the Messiah!” Now, please realize that this is all speculation on my part, but there seem to be a number of people who seem to understand what is happening right at this point. The men who came out to protect their colt from being taken suddenly back off. The people with Jesus begin to lay out their robes and the like before Him as He

travels, sitting upon this foal. My point being, there seems to be an understanding among many people what all of this means. How many more people, given that day and time, have been attending the **synagogue** readings? How many have questions about what is happening? How many from the religious hierarchy believe that they have to resist Jesus, and that by quoting and teaching such Scriptures? So, my speculation, I believe, is quite reasonable, given the circumstances.

Have you ever been in church and the pastor is talking about something, and you think maybe he is following you around, as it is exactly on point? Or you simply marvel that what you are hearing in church is very applicable to your own life and circumstances. I think that many of us have had that occur; so it seems within God's plan to integrate His Word with our lives.

Luke 19:34 **The [disciples] replied that, "The Lord of the colt [lit., *him, it*] keeps on having need [of it]."** (Kukis mostly literal translation)

Luke 19:34 **The disciples responded, saying, "The Lord of this colt has a need for it."** (Kukis paraphrase)

And they brought him face to face with the Jesus. And throwing from them the garment upon the colt. They cause to mount (the colt) the Jesus.

Luke
19:35

They brought the colt [lit., *he, it*] directly to Jesus. They placed their garments on the colt [and then] helped [or, *caused*] Jesus to mount [the colt].

After this interaction, the two disciples brought the colt directly to Jesus. They placed their garments upon the colt and then helped Jesus to mount it.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And they brought him face to face with the Jesus. And throwing from them the garment upon the colt. They cause to mount (the colt) the Jesus.
Complete Apostles Bible	Then they brought him to Jesus. And when they threw their own clothes on the colt, they set Jesus on him.
Douay-Rheims 1899 (Amer.)	And they brought him to Jesus. And casting their garments on the colt, they set Jesus thereon.
Holy Aramaic Scriptures	And they brought it towards Eshu {Yeshua}, and cast their garments upon the iyla {the colt}. And they mounted Eshu {Yeshua} upon him.
James Murdock's Syriac NT	And they brought him to Jesus. And they cast their garments upon the colt, and set Jesus upon him.
Original Aramaic NT	And they brought him to Yeshua and they cast their garments on the colt and set Yeshua upon him.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And they took him to Jesus, and they put their clothing on the ass, and Jesus got on to him.
Bible in Worldwide English Easy English	They brought it to Jesus and laid their coats on it. Then they put Jesus on it. They brought the donkey to Jesus. They put their coats on its back. Then they helped Jesus to sit on it.
Easy-to-Read Version–2008	So the followers brought the donkey to Jesus. They put their coats on its back. Then they put Jesus on the donkey.

<i>God's Word™</i>	They brought the donkey to Jesus, put their coats on it, and helped Jesus onto it.
J. B. Phillips	So they brought it to Jesus and, throwing their cloaks upon it, mounted Jesus on its back. Then as he rode along, people spread out their coats on the roadway. V. 36 is included for context.
<i>The Message</i>	They brought the colt to Jesus. Then, throwing their coats on its back, they helped Jesus get on. As he rode, the people gave him a grand welcome, throwing their coats on the street. V. 36 is included for context..
New Life Version	Then they brought it to Jesus. They put their coats on the donkey and they put Jesus on it.

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

Casual English Bible	They brought the colt to Jesus, saddled it with some of their cloaks, and then helped Jesus up onto it.
Contemporary English V.	Then they led the donkey to Jesus. They put some of their clothes on its back and helped Jesus get on.
The Living Bible	So they brought the colt to Jesus and threw some of their clothing across its back for Jesus to sit on.
New Berkeley Version	.
New Living Translation	So they brought the colt to Jesus and threw their garments over it for him to ride on.
The Passion Translation	They brought the colt to Jesus. Then they placed their prayer shawls on its back, and Jesus rode it as he descended the Mount of Olives toward Jerusalem. As he rode along, people spontaneously threw their prayer shawls on the path in front of him like a carpet. V. 36 is included for context.
UnfoldingWord Simplified T.	Then the disciples brought the donkey to Jesus. They threw their cloaks on the donkey's back for him to sit on and helped Jesus get on it.
William's New Testament	So they brought it to Jesus.

Partially literal and partially paraphrased translations:

American English Bible	So they thereafter led it to Jesus, and they threw a robe over the colt and set Jesus on [top of it].
Beck's American Translation	.
Breakthrough Version	And they brought it to Jesus, and after tossing their robes on the young donkey, they loaded Jesus on it.
Len Gane Paraphrase	They brought him to Jesus, placed their outer garments on the colt, and set Jesus on it.
New Advent (Knox) Bible	So they brought the colt to Jesus, and spread out their garments on it, and bade Jesus mount.
20 th Century New Testament	Then they led it back to Jesus, and threw their cloaks on the foal and put Jesus upon it.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.
Conservapedia Translation	So they brought him to Jesus, and they threw their coats on the colt, so Jesus could sit on him.
Revised Ferrar-Fenton Bible	So they brought him to Jesus: and, covering the colt with their cloaks, they placed Jesus upon its back.
Free Bible Version	They brought the colt to Jesus. Then they threw their cloaks over it, and sat Jesus on its back.
God's Truth (Tyndale)	And they cast their raiment on the colt, and set Jesus thereon.

International Standard V Riverside New Testament The Spoken English NT	.
Wikipedia Bible Project	They led it to Jesus and threw their cloaks on the colt and mounted Jesus on it. And they brought him to Jesus. And they put their robes over the colt, and got Jesus sitting on him. They led the colt to Jesus, and threw their cloaks over it, and sat Jesus on top.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	So they brought it to Jesus and, throwing their cloaks on the colt, they mounted Jesus on it.
The Heritage Bible	And they brought him to Jesus, and throwing their garments upon the colt, they caused Jesus to mount <i>him</i> .
New American Bible (2011)	^m So they brought it to Jesus, threw their cloaks over the colt, and helped Jesus to mount. m. [19:35–36] 2 Kgs 9:13.
New English Bible–1970	So they brought the colt to Jesus. Then they threw their cloaks on the colt, for Jesus to mount, and they carpeted the road with them as he went on his way. V. 36 is included for context.
New Jerusalem Bible	So they took the colt to Jesus and, throwing their cloaks on its back, they lifted Jesus on to it.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	They brought it to Yeshua; and, throwing their robes on the colt, they put Yeshua on it.
Hebraic Roots Bible	And they led it to Yahshua. And throwing their garments on the colt, they put Yahshua on it.
Holy New Covenant Trans.	Then the students brought it to Jesus. They put some of their clothes on the donkey's back. Then they helped Jesus get on top of it.
The Scriptures 2009	So they brought it to עשוהי. And throwing their garments on the colt, they set עשוהי on it.
Tree of Life Version	Then they brought it to Yeshua, threw their cloaks on the colt, and set Yeshua on it.

Weird English, ©198 English, Anachronistic English Translations:

Accurate New Testament	...and [They] lead him to the jesus and Throwing [of] them the garments to the foal [Men] mount the jesus...
Alpha & Omega Bible	THEY BROUGHT IT TO JESUS, AND THEY THREW THEIR COATS ON THE COLT AND PUT JESUS ON IT.
Awful Scroll Bible	And they brought it, with respects to Jesus. And throwing- their cloaks -on the colt, they stepped- Jesus -upon it.
Concordant Literal Version exeGesés companion Bible	And they led it to Jesus, and tossing their garments on the colt, they mount Jesus." And they bring him to Yah Shua: and they toss their garments on the colt and they mount Yah Shua thereon:...
Orthodox Jewish Bible	And they led it to him and, having thrown their kaftans on the AYIR, they put Rebbe Melech HaMoshiach on it.
Rotherham's Emphasized B.	And they brought him unto Jesus; and, throwing their mantles over the colt, they seated Jesus thereon.

Expanded/Embellished Bibles:

The Amplified Bible	They brought it to Jesus, and they threw their robes over the colt [A sign of homage and recognition of Jesus' kingship] and put Jesus on it.
An Understandable Version	So, they brought the colt to Jesus and spread their clothing on it, [then] placed Jesus on it [i.e., held the animal still as Jesus mounted it, since it had never been ridden before. See verse 30].
The Expanded Bible	So they brought it to Jesus, threw their coats [garments] on the colt's [young donkey's] back, and put Jesus on it.
Jonathan Mitchell NT	Then they led it to Jesus, and after throwing their cloaks (or: outer garments) upon the colt, they mounted Jesus on [it].
P. Kretzmann Commentary	And they brought him to Jesus; and they cast their garments upon the colt, and they set Jesus thereon. Kretzmann's commentary has been placed in the Addendum .
Syndein/Thieme	And, they brought it face to face with Jesus, and throwing/casting their cloaks on the colt, Jesus mounted thereon.
Translation for Translators	The two disciples brought the animal to Jesus. They threw their cloaks on the animal's back for him to sit on and helped Jesus get on it.

Bible Translations with Many Footnotes:

NET Bible®	Then ⁹³ they brought it to Jesus, threw their cloaks ⁹⁴ on the colt, ⁹⁵ and had Jesus get on ⁹⁶ it. ^{93tn} Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the narrative. ^{94tn} Grk “garments”; but this refers in context to their outer cloaks. The action is like 2 Kgs 9:13. ^{95sn} See Zech 9:9. ^{96tn} Although ἐπεβίβασαν (epibibasan) is frequently translated “set [Jesus] on it” or “put [Jesus] on it,” when used of a riding animal the verb can mean “to cause to mount” (L&N 15.98); thus here “had Jesus get on it.” The degree of assistance is not specified.
Wilbur Pickering's New T.	Then they brought it to Jesus; and throwing their own clothes on the colt, they placed Jesus on it.

Literal, almost word-for-word, renderings:

A Faithful Version	And they led it to Jesus; and after laying their garments on the colt, they put Jesus on it.
Analytical-Literal Translation	And they brought it to Jesus. And having thrown their own cloaks on the colt, they placed Jesus on it.
Charles Thomson NT	So they brought it to Jesus. And having thrown their mantles on the colt, they set Jesus thereon.
English Standard Version	And they brought it to Jesus, and throwing their cloaks on the colt, they set Jesus on it.
Far Above All Translation	So they led it to Jesus, and slung their own clothes onto the foal and mounted Jesus on it.
Literal New Testament	AND THEY LED IT TO JESUS; AND HAVING CAST THEIR GARMENTS ON THE COLT, THEY PUT ON [IT] JESUS.
Modern Literal Version 2020	And they led it to Jesus, and having tossed forth their own garments upon the young-donkey, they mounted Jesus upon it.
New King James Version	Then they brought him to Jesus. And they threw their own clothes on the colt, and they set Jesus on him.
New Matthew Bible	And they brought him to Jesus. And they cast their cloaks on the colt and set Jesus thereon.

Webster's Translation

And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus upon him.

World English Bible

They brought it to Jesus. They threw their cloaks on the colt, and set Jesus on them.

The gist of this passage:

The disciples bring the colt to Jesus. They place their cloaks on the colt for Jesus to sit upon.

Luke 19:35a			
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
ἀγὼ (ἄγω) [pronounced <i>AHG-oh</i>]	<i>to go, to depart, to lead, to bring, to guide, to direct, to follow</i>	3 rd person plural, aorist active indicative	Strong's #71
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
πρός (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
τον (τόν) [pronounced <i>tahn</i>]; also το (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
Ἰησοῦς (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, accusative case	Strong's #2424

Translation: They brought the colt [lit., *he, it*] directly to Jesus.

After interacting with the owners of the colt, the two disciples bring this colt right back to Jesus.

Luke 19:35b			
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
ἐπιρρίπτω (ἐπιρρίπτω) [pronounced <i>ep-ir-HRIHP-toe</i>]	<i>throwing (upon) [literally or figuratively]; placing upon, casting upon</i>	masculine plural, aorist active participle, nominative case	Strong's #1977
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

Luke 19:35b			
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
himation (ἱμάτιον) [pronounced <i>heem-AHT-ee-on</i>]	<i>1) a garment (of any sort); 1a) garments, i.e. the cloak or mantle and the tunic; 2) the upper garment, the cloak or mantle</i>	neuter plural noun, accusative case	Strong's #2440
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
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
ρῶλος (πῶλος) [pronounced <i>po'-los</i>]	<i>foal, filly, a young ass, colt, the young of a horse or ass</i>	masculine noun, accusative case	Strong's #4454

Translation: They placed their garments on the colt...

It is common for a colt to have a saddle of some sort, but this one did not, as it had not been ridden before. So the disciples (at least the two) took some of their own clothing and placed it onto the colt.

Luke 19:35c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπιβιβάζω (ἐπιβιβάζω) [pronounced <i>ep-ee-bee-BAHD-zoh</i>]	<i>to cause to mount; to place upon, to set on</i>	3 rd person plural, aorist active indicative	Strong's #1913
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
Ἰησοῦς (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, accusative case	Strong's #2424

Translation: ...[and then] helped [or, caused] Jesus to mount [the colt].

There would have been some help involved here, as the colt had not been ridden before. The disciples probably held the colt steady or attempted to calm the colt.

Luke 19:35 **They brought the colt [lit., *he, it*] directly to Jesus. They placed their garments on the colt [and then] helped [or, *caused*] Jesus to mount [the colt].** (Kukis mostly literal translation)



Let me suggest that Jesus is not having problems mounting this animal. Let me simply suggest that, as King, this would be standard protocol for His servants to help Him up and to keep the young donkey calm.

The Lord's Donkey (a graphic); from [Virtue Online](#); accessed June 13, 2021.

Luke 19:35 **After this interaction, the two disciples brought the colt directly to Jesus. They placed their garments upon the colt and then helped Jesus to mount it.** (Kukis paraphrase)

As a minor aside, did you notice that Jesus did not make a colt appear out of thin air?

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Jesus Enters Jerusalem as the King

Matthew 21:7–11 Mark 11:7–10 John 12:12–13, 18 (compare John 2:14–16)

But a going forth of Him, they were spreading the garments in the way. But coming near of Him, already to the descent of the mountain of the olives, has begun all the multitude of the disciples, those rejoicing, to praise the God in a voice great because of all things from which they have seen powers; saying, “Blessed the One Coming, the King, in a name of a Lord; in heaven, peace and glory in highest regions.”

Luke
19:36–38

As Jesus [lit., *He*] was going forth, His followers [lit., *they*] were spreading out [their] garments along the road. As He is coming near, now to the lower foothills [lit., *descent*] of the Mount of Olives, the multitude of [His] disciples, those [who are] rejoicing, are praising God in a great voice because of the great deeds which they have seen. They are saying, “Blessed is the King, the One Coming in the name of the Lord: [there is] peace in the heavens and praise (and glory) in the most high places.”

As Jesus went forth, His followers spread out their garments along the road. As he came near to the lower foothills of the Mount of Olives, the multitude of His disciples were rejoicing and praising God with great enthusiasm because of all the marvelous works which they have witnessed. As they go along the road with the Lord, they are loudly quoting Psalm 118:26: “Blessed is the King, Who comes in the name of the Lord. There is peace in the heavens and praise and glory for Him in the most high places.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But a going forth of Him, they were spreading the garments in the way. But coming near of Him, already to the descent of the mountain of the olives, has begun all the multitude of the disciples, those rejoicing, to praise the God in a voice great because of all things from which they have seen powers; saying, "Blessed the One Coming, the King, in a name of a Lord; in heaven, peace and glory in highest regions."
Complete Apostles Bible	And as He went, they were spreading their clothes under Him on the road. And as He was approaching the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the miracles which they had seen, saying: " 'Blessed is the King who comes in the name of the LORD!' Peace in heaven and glory in the highest! "
Douay-Rheims 1899 (Amer.)	And as he went, they spread their clothes underneath in the way. And when he was now coming near the descent of Mount Olivet, the whole multitude of his disciples began with joy to praise God with a loud voice, for all the mighty works they had seen, Saying: Blessed be the king who cometh in the name of the Lord! Peace in heaven and glory on high!
Holy Aramaic Scriptures	Then, when He proceeded, they were spreading their garments in the road. And when He drew near unto the descent of the mountain of Beth-Zaythe {the place of Olives}, the crowd of Disciples all began rejoicing and giving thanks unto Alaha {God} in a qala rama {a loud voice}, concerning all the mighty works {the miracles} which they had seen. And they were saying, "Blessed is The Malka {The King} who comes in The Name of MarYa {The Lord-YHWH}. Shlama b'Shmaya {Peace in the Heavens}, and glory in the heights!"
James Murdock's Syriac NT	And as he went, they spread their garments in the way. And when he came near to the descent of the place of Olives, the whole multitude of the disciples began to rejoice, and to praise God, with a loud voice, for all the mighty deeds which they had seen. And they said: Blessed be the king, that cometh in the name of the Lord: peace in heaven, and glory on high.
Original Aramaic NT	As he went they were spreading their garments in the road. When he approached the descent of the Mount of Bayth Zaytha, all the crowds of disciples began rejoicing and praising God with loud voices for all the mighty works that they had seen. And they were saying, "Blessed is The King who comes in the name of THE LORD JEHOVAH; peace in Heaven and glory in The Highest."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And while he went on his way they put their clothing down on the road in front of him. And when he came near the foot of the Mountain of Olives, all the disciples with loud voices gave praise to God with joy, because of all the great works which they had seen; Saying, A blessing on the King who comes in the name of the Lord; peace in heaven and glory in the highest.
Bible in Worldwide English	As he was riding along, people spread their coats on the road. He came near the top of the hill called the Mount of Olives. Then all the people who believed in him began to be happy. They sang out loudly, and praised God in a loud voice for all the big works they had seen.

	They said, God bless the King who comes in the name of the Lord! Peace in heaven where God is praised!
Easy English	While he was riding along, the people were putting their coats down on the road in front of him. Jesus got near to the lowest part of the Mount of Olives. The whole crowd of his disciples were very happy. They began to praise God with loud voices. They thanked him for all the great things that they had seen. They said: 'May the Lord God bless the king who comes with his authority! We want everything to be well in heaven. We praise our powerful God above!'
Easy-to-Read Version—2008	He rode along the road toward Jerusalem. The followers spread their coats on the road before him. Jesus was coming close to Jerusalem. He was already near the bottom of the Mount of Olives. The whole group of followers was happy. They were very excited and praised God. They thanked God for all the powerful things they had seen. They said, "'Welcome! God bless the king who comes in the name of the Lord.' Peace in heaven and glory to God!"
J. B. Phillips	Then as he rode along, people spread out their coats on the roadway. And as he approached the city, where the road slopes down from the Mount of Olives, the whole crowd of his disciples shouted praises to God for all the marvellous things that they had seen him do. "'Blessed is the king who comes in the name of the Lord!'" they cried. "There is peace in Heaven and glory on high!"
<i>The Message</i>	Right at the crest, where Mount Olives begins its descent, the whole crowd of disciples burst into enthusiastic praise over all the mighty works they had witnessed: Blessed is he who comes, the king in God's name! All's well in heaven! Glory in the high places!
NIRV	V. 36 is placed with the previous passage for context. As he went along, people spread their coats on the road. Jesus came near the place where the road goes down the Mount of Olives. There the whole crowd of disciples began to praise God with joy. In loud voices they praised him for all the miracles they had seen. They shouted, "Blessed is the king who comes in the name of the Lord!" (Psalm 118:26) "May there be peace and glory in the highest heaven!"
New Life Version	As Jesus was going, they put their coats down on the road. Jesus was near the city and ready to go down the Mount of Olives. The many people who were following Him began to sing with loud voices and give thanks for all the powerful works they had seen. They said, "Great and honored is the King Who comes in the name of the Lord. There is peace and greatness in the highest heaven."
New Simplified Bible	As he went, they spread their garments in the way. He was near the descent of the Mount of Olives. The entire crowd of disciples rejoiced and praised God with a loud voice for all the mighty works they had seen. They said: »Blessed is the King that comes in the name of Jehovah! Peace in heaven, and glory in the highest heaven!« (Psalms 118:26; 134:3)

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

Casual English Bible	As he rode up toward the crest of the ridge, people began carpeting his path with their cloaks. Then as he started his descent down the Mount of Olives,[6] the crowd of followers got loud. They started cheering and yelling their thanks to God for all the incredible miracles they had seen. They said, "Here comes the king God approved.[7] There will be peace in heaven—and glory for the One who lives there in the highest heaven." [8]
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⁶19:37 When travelers finally reach the peak of the ridge of hills known as the Mount of Olives, this is the moment they usually catch their first glimpse of Jerusalem. It sits on the next ridge, just across a small valley called Kidron.

⁷19:38 A more traditional translation would be: "Blessed is He who comes in the name of the Lord!" (New American Standard Bible). The crowd seems to be quoting Psalm 118:26.

⁸19:38 The people are quoting two passages from the Jewish Bible that many Jews during this time linked to their hopes for a Messiah to free them from the Roman Empire: Psalms 118:26; 148:1.

Contemporary English V.

And as he rode along, the people spread clothes on the road in front of him. When Jesus was starting down the Mount of Olives, his large crowd of disciples were happy and praised God because of all the miracles they had seen. They shouted, "Blessed is the king who comes in the name of the Lord! Peace in heaven and glory to God."

The Living Bible

Then the crowds spread out their robes along the road ahead of him, and as they reached the place where the road started down from the Mount of Olives, the whole procession began to shout and sing as they walked along, praising God for all the wonderful miracles Jesus had done.

"God has given us a King!" they exulted. "Long live the King! Let all heaven rejoice! Glory to God in the highest heavens!"

New Berkeley Version
New Living Translation

As he rode along, the crowds spread out their garments on the road ahead of him. When he reached the place where the road started down the Mount of Olives, all of his followers began to shout and sing as they walked along, praising God for all the wonderful miracles they had seen.

"Blessings on the King who comes in the name of the Lord!

Peace in heaven, and glory in highest heaven!" Pss 118:26; 148:1.

The Passion Translation

They brought the colt to Jesus. Then they placed their prayer shawls on its back, and Jesus rode it as he descended the Mount of Olives toward Jerusalem. As he rode along, people spontaneously threw their prayer shawls on the path in front of him like a carpet. As soon as he got to the bottom of the Mount of Olives, the crowds of his followers shouted with a loud outburst of ecstatic joy over all the mighty wonders of power they had witnessed. They shouted over and over, "Highest praises to God for the one who comes as King in the name of the Lord! Heaven's peace and glory from the highest realm *now comes to us!*"

UnfoldingWord Simplified T.

Then as he rode along, others spread their cloaks on the road in front of him to honor him. As they came along the road that goes down from the Mount of Olives, the whole crowd of his disciples began to rejoice and praise God loudly for all the great miracles that they had seen Jesus do. They were saying things like, "May God bless our king who comes with God's authority! May there be peace between God in heaven and us his people, and may everyone praise God!"

William's New Testament

Then they threw their coats upon it and mounted Jesus upon it. As He was going on, the people continued to spread their coats under Him on the road. Just as He was approaching the city, going down the Mount of Olives, the whole throng of the disciples began to praise God exultantly and loudly for all the wonder-works that they had seen, and said: "Blessed is the King who comes in the name of the Lord; peace in heaven and praise on high!"

Partially literal and partially paraphrased translations:

American English Bible

Then, as he was traveling along, they were all spreading their robes over the road in front of him.

Well, as soon as he got close to the road that leads down the Mount of Olives [into JeruSalem], huge crowds of his disciples started rejoicing and praising God, shouting about all the powerful things that they had seen, and saying:

‘Praise this one who comes as King in the Name of Jehovah!

‘Peace in the heavens and glory in the highest places!’

Additional note on this verse in the [Addendum](#).

Beck’s American Translation
Breakthrough Version

As He traveled, they were spreading their robes out underneath in the road. As He came near, already close to the descent of the Mountain of the Olives, absolutely all the large number of the happy students began to be praising God with a loud voice about all the abilities that they saw, saying, "The coming king in the Master's name who has been conferred with prosperity. Peace in heaven and magnificence in the highest places."

New Advent (Knox) Bible

As he went, they strewed the road with their garments; and when he drew near the descent of mount Olivet, the whole company of his disciples began rejoicing and praising God for all the miracles they had seen. Blessed is the king, they said, who comes in the name of the Lord; peace in heaven, glory above.[2]

[2] vv. 29-38: Mt. 21.1; Mk. 11.1; Jn. 12.12.

NT for Everyone

As he was going along, people kept spreading their cloaks on the road.

When he came to the descent of the Mount of Olives, the whole crowd of disciples began to celebrate and praise God at the tops of their voices for all the powerful deeds they had seen.

‘Welcome, welcome, welcome with a blessing,’ they sang.

‘Welcome to the king in the name of the Lord!

‘Peace in heaven, and glory on high!’

20th Century New Testament

As he went along, the people kept spreading their cloaks in the road. When he had almost reached the place where the road led down the Mount of Olives, every one of the many disciples began in their joy to praise God loudly for all the miracles that they had seen: "Blessed is He who comes--Our King--in the name of the Lord! Peace in Heaven, And glory on high."

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation

And as He rode, they spread clothes before him. When He came near to the descent of the Mount of Olives, the crowds of disciples began to rejoice and praise God loudly, for they had seen His mighty works. They said, "Blessed be the King that comes in the name of the Lord: peace in heaven, and glory in the highest."

Revised Ferrar-Fenton Bible

And as they went, they flung their garments upon the road.

Then, as they reached the descent of the Mount of Olivet, the whole crowd of disciples began to exult and praise God in loud acclaim for all the powers they had witnessed,

saying, "**BLESS THE KING COMING IN THE NAME OF THE LORD;**¹

Peace from heaven,

And majesty in the heights!"

1. Psa 118:26

Free Bible Version

As he rode along, people spread their cloaks on the road.

As he approached Jerusalem*, right where the road goes down from the Mount of Olives, the crowd of disciples all began shouting joyful praises to God at the top of their voices for all the miracles they had seen.

“Blessed is the king who comes in the name of the Lord,” they shouted. “Peace in heaven and glory in highest heaven.”

God’s Truth (Tyndale)

And when he was now come, where he should go down from the mount Olivete, the whole multitude of the disciples began to rejoice, and to laud God with a loud voice,

International Standard V Montgomery NT	for all the miracles that they had seen, saying: Blessed be the king that comes in the name of the Lord: peace in heaven, and glory in the highest.
Riverside New Testament	. So he rode on, while they kept throwing their garments in the way. And when now he was coming near Jerusalem, and descending the Mount of Olives, the whole multitude of the disciples began to rejoice, and to praise God with a loud voice for the almighty works they had seen. They cried, "Blessed is the King who comes in the name of the Lord! Peace in Heaven and glory in the Highest"
Leicester A. Sawyer's NT	And as he proceeded they spread their clothes in the way. And when he was now approaching, at the descent of the Mount of Olives, all the multitude of the disciples began to rejoice, and praise God with a loud voice for all the mighty works which they saw, saying, Blessed is the king who comes in the name of the Lord; peace be in heaven, and glory in the highest [<i>heavens</i>].
Urim-Thummim Version	Then as he went, they spread their clothes in the roadway And when he was come near, at the descent of the Mount of Olives, the whole crowd of the disciples began to rejoice and praise Elohim with a loud voice for all the mighty works that they had seen saying, blessed is the King that comes in the Name of the LORD: peace in the cosmos, and glory in the Most High.
Weymouth New Testament	So He rode on, while they carpeted the road with their garments. And when He was now getting near Jerusalem, and descending the Mount of Olives, the whole multitude of the disciples began in their joy to praise God in loud voices for all the mighty deeds they had witnessed. "BLESSED IS the King," they cried, "WHO COMES IN THE NAME OF THE LORD: in Heaven peace, and glory in the highest realms."
Wikipedia Bible Project	As he went along, they spread their cloaks on the road. As he reached the place where the road descends the Mount of Olives, the all the followers were shouting loud praises to God for all the great things they had seen. "Blessed is the king who comes in the name of the Lord; peace in heaven and glory in the highest," they cried.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	And as he went along, people spread their cloaks on the road. When Jesus came near Jerusalem, to the place where the road slopes down from the Mount of Olives, the whole multitude of his disciples began to rejoice, and to praise God with a loud voice for all the miracles they had seen; and they cried out, " <i>Blessed is he who comes as king in the name of the Lord. Peace in heaven, and glory in the highest heavens.</i> " Person singular 118:26; Lk 2:14
The Heritage Bible	And as he went, they spread their garments in the way. And as he was drawing near, even now to the descent of the Mount of Olives, all the multitude of the disciples began rejoicing, praising God with a loud voice for all the works of power they had seen, Saying, Blessed is the Coming King in the name of the Lord; peace in heaven, and glory in the Highest.
New American Bible (2011)	As he rode along, the people were spreading their cloaks on the road; and now as he was approaching the slope of the Mount of Olives, the whole multitude of his

disciples began to praise God aloud with joy for all the mighty deeds they had seen. They proclaimed:

“Blessed is the king who comes
in the name of the Lord.*

Peace in heaven
and glory in the highest.”ⁿ

* [19:38] Blessed is the king who comes in the name of the Lord: only in Luke is Jesus explicitly given the title king when he enters Jerusalem in triumph. Luke has inserted this title into the words of Ps 118:26 that heralded the arrival of the pilgrims coming to the holy city and to the temple. Jesus is thereby acclaimed as king (see Lk 1:32) and as the one who comes (see Mal 3:1; Lk 7:19). Peace in heaven...: the acclamation of the disciples of Jesus in Luke echoes the announcement of the angels at the birth of Jesus (Lk 2:14). The peace Jesus brings is associated with the salvation to be accomplished here in Jerusalem.

n. [19:38] 2:14; Ps 118:26.

New English Bible–1970

And now, as he approached the descent from the Mount of Olives, the whole company of his disciples in their joy began to sing aloud the praises of God for all the things they had seen:

[Ps.118.26.] ‘Blessings on him who comes as king in the name of the Lord!

Peace in heaven, glory in highest heaven!’

New Jerusalem Bible

As he moved off, they spread their cloaks in the road, and now, as he was approaching the downward slope of the Mount of Olives, the whole group of disciples joyfully began to praise God at the top of their voices for all the miracles they had seen. They cried out: Blessed is he who is coming as King in the name of the Lord! Peace in heaven and glory in the highest heavens!

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

As he went along, people carpeted the road with their clothing; and as he came near *Yerushalayim*, where the road descends from the Mount of Olives, the entire band of *talmidim* began to sing and praise God at the top of their voices for all the powerful works they had seen:

“**Blessed is the King who is coming in the name of ADONAI!**”

[Psalm 118:26]

“Shalom in heaven!”

and

“Glory in the highest places!”

Hebraic Roots Bible

And as He went, they were spreading their garments in the highway. And as He was already drawing near to the descent of the Mount of Olives, all the multitude of the disciples began rejoicing, to praise YAHWEH with a loud voice concerning all the works of power which they saw, saying, “Blessed is the One coming in the name of YAHWEH,” the King. Peace in Heaven, and glory in the highest! (Psa. 118:26)

Holy New Covenant Trans.

While Jesus was riding along the road toward Jerusalem, the students were spreading their robes on the road in front of him. Jesus was coming close to Jerusalem. He was already near the bottom of the Hill of Olives. The whole group of students were happy. They were very excited and they praised God for all the powerful things they had seen. They said, “Give praise to this king who is coming with the authority of the Lord God! Let there be peace in heaven and glory to God!”

The Scriptures 2009

And as He went, they were spreading their garments on the way. And as He was coming near, already at the descent of the Mount of Olives, the entire crowd of the taught ones began rejoicing, to praise Elohim with a loud voice for all the miracles they had seen, saying, “ ‘Blessed is the Sovereign who is coming in the Name of יהוה!^a Psalm 118:26 Peace in heaven and esteem in the highest!’”

^a Matt. 23:39 (...for I say to you, from now on you shall by no means see Me, until you say, 'Blessed is He who is coming in the Name of הוהי' ")

Tree of Life Version

And as He went along, the people were spreading their cloaks on the road. When Yeshua came near the slope of the Mount of Olives, the whole crowd of disciples began to rejoice. They praised God with a loud voice for all the miracles they had seen, saying, "Blessed is the King who comes in the name of Adonai! Shalom in heaven and glory in the highest!"

Weird English, English, Anachronistic English Translations:

Accurate New Testament

...going but him [They] spread the garments [of] them in the way approaching but him already at the descent [of] the mountain [of] the olives begin~ Every The Crowd [of] the students Enjoying to praise the god [with] sound great about all whom* [They] see powers Saying Having Been Blessed {is} The [Man] Coming The King in name [of] lord in heaven {is} Peace and Recognition {is} in [things] highest...

Alpha & Omega Bible

AS HE WAS GOING, THEY WERE SPREADING THEIR COATS ON THE ROAD. AS SOON AS HE WAS APPROACHING, NEAR THE DESCENT OF THE MOUNT OF OLIVES, THE ENTIRE CROWD OF THE DISCIPLES BEGAN TO PRAISE THEOS (*The Alpha & Omega*) JOYFULLY WITH A LOUD VOICE FOR ALL THE MIRACLES WHICH THEY HAD SEEN, SHOUTING: "BLESSED IS THE KING WHO COMES IN THE NAME OF THE LORD; †(Psalm 118:26) PEACE IN HEAVEN AND GLORY IN THE HIGHEST!"

Awful Scroll Bible

And He proceeding, they were spreading-under their cloaks, from-within the road. He nearing, even assuredly-then, with regards to the descent, of the Mount of Olives, the whole multitude of disciples begin rejoicing, to praise God, with a great voice, over all the powers, which they perceived, saying, " 'Having been well-considered is the Governing-leader, coming by-within the Name, of the Lord', Peace, from-within the Expanse, and Splendor, from-within the highest!"

Concordant Literal Version

Now, at His going, they strewed their garments under Him in the road." Now at His already drawing near to the descent of the mount of Olives, the entire multitude of the disciples begins rejoicing, praising God with a loud voice concerning all the powerful deeds which they perceived, saying, "Blessed be the King coming in the name of the Lord! In heaven peace, and glory among the highest!" ..and as he goes, they spread their garments in the way.

And as he approaches, already at the descent of the mount of Olives, the whole multitude of the disciples begins to cheer and halal Elohim with a mega voice for all the dynamis they had seen; wording, Eulogized - the Sovereign who comes in the name of Yah Veh: shalom in the heavens and glory in the highests.

Orthodox Jewish Bible

And as Moshiach rode along, the people were spreading their garments on the road. [MELACHIM BAIS 9:13]

And as Rebbe, Melech HaMoshiach was now approaching the path that makes the descent from the Mount of Olives, all the multitude of the Rebbe's talmidim began with simcha (joy) and with a kol gadol (a loud voice) to shout Baruch Hashem for all the nifla'ot (wonders) and gevurot (mighty deeds) of Hashem! For they had been edei reiyah (eyewitnesses) of these, Saying, BARUCH HABAH, HaMelech B'SHEM ADONOI! Shalom b'Shomayim! And kavod in the Highest! [TEHILLIM 118:26]

Rotherham's Emphasized B. And, as he moved along, they were spreading their own mantles in the way. And <when he was drawing near, already, unto the descent of the Mount of Olives> one-and-all' the throng of the disciples began joyfully' to be praising God with a loud voice, concerning all' the mighty works which they had seen; saying—

Blessed is he that cometh...

The king! *In the name of the Lord!*ⁱ

[In heaven] peace!

And glory in the highest!

ⁱPs. cxviii. 26.

Expanded/Embellished Bibles:

The Amplified Bible

As soon as He was approaching [Jerusalem], near the descent of the Mount of Olives, the entire multitude of the disciples [all those who were or claimed to be His followers] began praising God [adoring Him enthusiastically and] joyfully with loud voices for all the miracles and works of power that they had seen, shouting,

“BLESSED (celebrated, praised) IS THE KING WHO COMES IN THE NAME OF THE LORD!

Peace in heaven and glory (majesty, splendor) in the highest [heaven]!”

An Understandable Version

And as He rode [*along*], people spread their clothing on the roadway. Then, as He descended the Mount of Olives and got close to the city [*i.e., Jerusalem*], the entire crowd of disciples began joyfully praising God in loud voices because of all the powerful miracles they had seen [*Him perform*]. They were saying, “May the King who comes in the name [*i.e., by the authority*] of the Lord, be blessed. May there be peace in heaven and praise [*to God*] in the highest [*i.e., may this praise reach to the highest heaven*].”

The Expanded Bible

As Jesus rode toward Jerusalem, others spread their coats on the road [path; way] before him.

As he was coming close to Jerusalem, on the way down the Mount of Olives, the whole crowd of followers [disciples] began joyfully shouting praise to God for all the miracles [mighty works] they had seen. They said,

“God bless [Blessed is] the king who comes in the name of the Lord [Ps. 118:26]!

There is peace [or May there be peace; ^LPeace] in heaven and glory to God [^Lin the highest; ^Ceither “in highest heaven” or “to the Most High God”]!”

Jonathan Mitchell NT

Now then, during His traveling along, folks began strewing, scattering and spreading out their cloaks and outer garments on the path, under [Him].

But at His already progressively drawing near to the road descending the slope from the Mount of Olives, the entire multitude of the disciples started continuously rejoicing – to be repeatedly praising God, in a great (or: loud) voice, concerning all of the powers and abilities (= works and deeds of power) which they had seen and perceived,

repeatedly and one after another saying, "Having been spoken well of and blessed [is] the One presently and progressively coming in [the authority of] and in union with the Name of [the] Lord [= Yahweh]: the King! [Ps. 118:26] Peace and shalom within the midst of heaven (or: in [the] atmosphere), and a manifestation which calls forth praise (or: glory and a good reputation) in union with the highest places, and in [the authority of the] highest Ones!"

P. Kretzmann Commentary

Verses 36-40

The joyful reception by the people:

And as He went, they spread their clothes in the way.

And when He was come nigh, even now at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen, saying, Blessed be the King that cometh in the name of the Lord. Peace in heaven and glory in the highest!

Syndein/Thieme

``Now as He was riding along, they kept on spreading their cloaks on the way/road. ``And, as He approached face to face with the road leading down from the Mount of Olives, a whole multitude/crowd of His students/disciples began to rejoicing and praising God with a loud voice . . . for all the 'mighty works'/powers {dunamis} they had been seeing, `` saying, "Eulogized in the past with results that last forever {eulogeo - perfect tense} . . . the King, having come in the name of the Lord! Peace/'Inner happiness' {eirene} . . . in heaven and glory in/among/with the Highest/'Most High' {hupsistos}!"

Translation for Translators

Then as he rode along, *others* spread their cloaks on the road *to honor him*. As they came near *to Jerusalem*, on the road that descends from Olive Tree Hill, the whole crowd of his disciples began to rejoice and praise God loudly for all the great miracles that they had seen *Jesus do*. They were saying things like, "May the Lord God bless our king who comes representing [MTY] him!" "May there be peace *between God* in heaven *and us his people*!" "May everyone praise God!"

The Voice

They brought the colt to Jesus, threw their coats on the colt's back, and then sat Jesus on it. As Jesus rode along, some people began to spread their garments on the road *as a carpet*. When they passed the crest of Mount Olivet and began descending toward Jerusalem, a huge crowd of disciples began to celebrate and praise God with loud shouts, glorifying God for the mighty works they had witnessed.

Crowd of Disciples: The King who comes in the name of the Eternal One is blessed! [Psalm 118:26]
Peace in heaven! Glory in the highest! V. 35 is included for context.

Bible Translations with Many Footnotes:

Lexham Bible

And as [*Here "as" is supplied as a component of the temporal genitive absolute participle ("was going along")] **he was going along, they were spreading out their cloaks on the road.**
Now as [*Here "as" is supplied as a component of the temporal genitive absolute participle ("was drawing near")] **he was drawing near by this time to the descent from the Mount of Olives, the whole crowd of the disciples began rejoicing to praise God with a loud voice for all the miracles that they had seen, saying,**
"Blessed is the king,
the one who comes in the name of the Lord! [A quotation from Ps 118:26, with "the king" added as a clarification]
Peace in heaven
and glory in the highest!"

NET Bible®

As⁹⁷ he rode along, they⁹⁸ spread their cloaks on the road. As he approached the road leading down from⁹⁹ the Mount of Olives,¹⁰⁰ the whole crowd of his¹⁰¹ disciples began to rejoice¹⁰² and praise¹⁰³ God with a loud voice for all the mighty works¹⁰⁴ they had seen:¹⁰⁵ "Blessed is the king¹⁰⁶ who comes in the name of the Lord!¹⁰⁷ Peace in heaven and glory in the highest!"

^{97tn} Here καί (kai) has not been translated because of differences between Greek and English style.

^{98tn} The disciples initiated this action (since in 19:35 and 37 they are the subject) but the other gospels indicate the crowds also became involved. Thus it is difficult to specify the referent here as "the disciples" or "people."

^{99tn} Grk “the descent of”; this could refer to either the slope of the hillside itself or the path leading down from it (the second option has been adopted for the translation, see L&N 15.109).

^{100sn} See the note on the name Mount of Olives in v. 29.

^{101tn} Grk “the”; the Greek article has been translated here as a possessive pronoun (ExSyn 215).

^{102tn} Here the participle χαίροντες (caironte”) has been translated as a finite verb in English; it could also be translated adverbially as a participle of manner: “began to praise God joyfully.”

^{103sn} See 2:13, 20; Acts 2:47; 3:8-9.

^{104tn} Or “works of power,” “miracles.” Jesus’ ministry of miracles is what has drawn attention. See Luke 7:22.

^{105tn} Grk “they had seen, saying.” The participle λέγοντες (legontes) is redundant in contemporary English and has not been translated.

^{106sn} Luke adds the title king to the citation from Ps 118:26 to make clear who was meant (see Luke 18:38). The psalm was used in looking for the deliverance of the end, thus leading to the Pharisees’ reaction.

^{107sn} A quotation from Ps 118:26.

The Spoken English NT

As he went along, they were throwing their robes in the street.^t

Right as Jesus came over the top^u of the Mount of Olives, the whole crowd of his followers started celebrating. They were praising God in a loud voice for all the displays of power they’d seen.

They were saying,

Bless the king who comes in the name of the Sovereign One!^v

Peace in heaven, and glory in the highest heaven!

^t Like an improvised “red carpet” treatment.

^u Lit. “And as he was already getting close to the descent.” Jerusalem would come into view at that moment, signaling the end of their pilgrimage to celebrate the Passover.

^v Psalm 118:25-26.

Wilbur Pickering’s New T.

And as He went along people were spreading their clothes on the road.

Rejoicing and praising

Then, as He was approaching the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works they had seen,

saying: “Blessed is the King who comes in the name of the Lord!⁹ Peace in heaven and glory in the highest!”

(9) See Psalm 118:26.

Literal, almost word-for-word, renderings:

A Faithful Version

Now as He went along, they spread their garments in the road. And as He drew near to the city, already being at the descent of the Mount of Olives, all the multitude of the disciples began to rejoice and to praise God with a loud voice for all the works of power that they had seen, Saying, “Blessed be the King, Who comes in the name of the Lord. Peace in heaven and glory in the highest!”

Analytical-Literal Translation

Now as He [was] going, they were spreading their coats on the road. Then He having now drawn near to the descent of the Mount of Olives, the whole crowd of the disciples began rejoicing [and] to be praising God with a loud voice for all [the] miraculous works which they saw, saying, “Having been blessed [is] the One coming [as] King in [the] name of [the] LORD; peace in heaven and glory in [the] highest!” [Psalm 118:26]

Charles Thomson NT

And as he went along, the people spread their mantles on the way.

And as he was drawing near, just at the descent of the mount of olives, the whole multitude of the disciples began to express their joy in loud acclamations, praising God for all the miracles which they had seen, saying, Blessed be the king who is coming in the name of the Lord! Peace in heaven and glory in the highest!

Context Group Version

And as he went, they spread their cloaks in the way. And as he was now drawing near, [even] at the descent of the Mount of Olives, the entire multitude of the apprentices began to rejoice and praise God with a loud voice for all the mighty works which they had seen; saying, Esteemed [is] he who comes, the King, in the name of the Lord: peace in the sky, and public honor in the highest..

Far Above All Translation

As he rode, they strewed their clothes in the way. And as he was by now approaching the descent down the Mount of Olives, the whole company of the disciples started rejoicing and praising God in a loud voice for all the deeds of power which they had seen, saying, "Blessed is the king who comes in the name of the Lord. Peace in heaven and glory in the highest realms."

Literal New Testament

AND AS HE WENT THEY WERE STREWING THEIR GARMENTS IN THE WAY. AND AS HE DREW NEAR ALREADY AT THE DESCENT OF THE MOUNT OF OLIVES BEGAN ALL THE MULTITUDE OF THE DISCIPLES, REJOICING, TO PRAISE GOD WITH A VOICE LOUD FOR ALL WHICH THEY HAD SEEN [THE] WORKS OF POWER, SAYING, BLESSED THE COMING KING IN [THE] NAME OF [THE] LORD. PEACE IN HEAVEN AND GLORY IN [THE] HIGHEST.

Modern Literal Version 2020

Now *while* traveling there, they were spreading their garments in the road. Now as he was already drawing near, even to the slope of the Mountain of Olives, all the multitude of the disciples began rejoicing, and to praise God with a loud voice concerning all the miracles which they saw; saying, The King, the one coming in the name of the Lord has been blessed; peace in heaven and glory in the highest.

Revised Young's Lit. Trans.

And as he is going, they were spreading their garments in the way, and as he is coming near now, at the descent of the mount of the Olives, the whole multitude of the disciples began rejoicing to praise God with a great voice for all the mighty works they had seen, saying, 'blessed is he who is coming, a king in the name of the Lord; peace in heaven, and glory in the highest.'

The gist of this passage:

The Lord continues riding this colt, and His disciples and others placing their garments in front of Him, for the colt to walk over. They quote Psalm 118:26 as Jesus travels along.

36-38

Luke 19:36			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
poreuomai (πορεύομαι) [pronounced po-ROO-oh-my]	<i>traversing, traveling, departing, those going away, going forth</i>	masculine singular, aorist (deponent) middle/passive participle; genitive/ablative case	Strong's #4198
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

Luke 19:36			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hupostrōnnumi (ὑποστρώννυμι) [pronounced hoop-os- TRONE-noo-mee]	<i>to spread out underneath, to put under (something), to strewn underneath</i>	3 rd person plural, imperfect active indicative	Strong's #5291
ta (τά) [pronounced taw]	<i>the; to this, towards that</i>	neuter plural definite article; accusative case	Strong's #3588
himation (ἱμάτιον) [pronounced heem- AHT-ee-on]	<i>1) a garment (of any sort); 1a) garments, i.e. the cloak or mantle and the tunic; 2) the upper garment, the cloak or mantle</i>	neuter plural noun, accusative case	Strong's #2440
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
hodos (ὁδός, οὐ, ἡ) [pronounced ho- DOSS]	<i>a way, road, highway; a journey; traveling; metaphorically, a course of conduct; a way [of thinking, feeling, deciding]</i>	feminine singular noun, dative, locative or instrumental case	Strong's #3598

Translation: As Jesus [lit., He] was going forth, His followers [lit., they] were spreading out [their] garments along the road.

Jesus has been in Jericho, which is not far from the Jordan River; and He is traveling towards Jerusalem. His followers are spreading out their garments before Him as He rides the colt towards Jerusalem.

They understand this to be the triumphal entry of the King; and had the people of Jerusalem all received the Lord with similar, things would have been much different.

We read about similar behavior when Jehu travels forth as the King of Israel in 2Kings 9:13: *Then in haste every man of them took his garment and put it under him on the bare steps, and they blew the trumpet and proclaimed, "Jehu is king."* See the **Kings, Prophets and Priests Chart** ([HTML](#)) ([PDF](#)) ([WPD](#))

Luke 19:36 As Jesus [lit., He] was going forth, His followers [lit., they] were spreading out [their] garments along the road. (Kukis mostly literal translation)

Luke 19:37a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eggizō (ἐγγίζω) [pronounced eng-ID-zoh]	<i>making near, approaching; being at hand, coming (drawing) near, (coming, drawing) close</i>	masculine singular, present 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
êdê (ἤδη) [pronounced AY-day]	<i>[even] now, already, by this time</i>	adverb of time, immediacy	Strong's #2235
tê (τῆ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
katabasis (κατάβασις) [pronounced kat-AB-as-ihs]	<i>descent; the act of descending; the place of descent; that part of the mountain where the descent is made</i>	feminine singular noun; genitive/ablative case	Strong's #2600
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
oros (ὄρος, οὐς, τό) [pronounced OH-ross]	<i>mountain, mount, hill</i>	neuter singular noun; genitive/ablative case	Strong's #3735
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	feminine plural definite article; genitive and ablative cases	Strong's #3588
elaia (ἐλαία, ας, ῆ) [pronounced el-AH-yah]	<i>olive, olive tree, olive fruit</i>	feminine plural noun, genitive/ablative case	Strong's #1636

Translation: As He is coming near, now to the lower foothills [lit., descent] of the Mount of Olives,...

There is a seemingly difficult word here, which is known as a hapax legomenon: katabasis (κατάβασις) [pronounced kat-AB-as-ihs]. Its meanings are commonly given as, *descent; the act of descending; the place of descent; that part of the mountain where the descent is made*. Although this word occurs only here, it is based upon a verb that means *to descend*; which is found 80 times in the New Testament. Strong's #2600.

What Jesus is doing is apparently in the foothills of the Mount of Olives. Now, He and His disciples did not climb up the Mount of Olives, but they are traveling along a road which run along the Mount of Olives, which road leads up into Jerusalem. At this point, the road itself is descending as they come into Jerusalem.

Luke 19:37b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
archomai (ἀρχομαι) [pronounced AR-khom-ah-ee]	<i>to begin; to be the first [to do something], to commence (in order of time); to rehearse [from the beginning]</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #756
hapas (ἅπας) [pronounced HAP-as]	<i>absolutely all or (singular) every one; all (things), every (one), whole, all together</i>	neuter singular adjective, nominative case	Strong's #537
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
plêthos (πλῆθος) [pronounced PLAY-thoss]	<i>the many; a large number, a multitude of; the throng, populace</i>	neuter singular noun, nominative case	Strong's #4128
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
mathêtês (μαθητής) [pronounced math-ay-TAYÇ]	<i>disciple, a learner, pupil, student, follower</i>	masculine plural noun; genitive/ablative case	Strong's #3101
chairô (χαίρω) [pronounced KHAI-row]	<i>rejoicing (exceedingly), being glad; being well, thriving; giving one a greeting, saluting</i>	masculine plural, present active participle, nominative case	Strong's #5463
aineô (αἰνέω) [pronounced ahee-NEH-oh]	<i>to praise, extol, to sing praises in honour to God; to allow, recommend; to promise or vow</i>	present active infinitive	Strong's #134
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
phônê (φωνή) [pronounced foh-NAY]	<i>sound, voice; language</i>	feminine singular noun; dative, locative or instrumental case	Strong's #5456
meGas (μέγας, μεγάλη, μέγα) [pronounced MEH-gas]	<i>large, great; wide, spacious; rich; loud [i.e., a greater intensity]; high [position], more prominent, important</i>	feminine singular adjective; dative, locative or instrumental case	Strong's #3173

Translation: ...the multitude of [His] disciples, those [who are] rejoicing, are praising God in a great voice...

The disciples of Jesus are very enthusiastic. Despite what He has told them, they are rejoicing and praising God in a loud voice. They perhaps see this as the greatest day in human history; certainly the greatest day in their own lives.

Luke 19:37c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
peri (περι) [pronounced per-EE]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
pasōn (πασῶν) [pronounced pah-SOW]	<i>from the whole, of all; all things, everything</i>	feminine plural adjective, genitive/ablative case	Strong's #3956
hōn (ὧν) [pronounced hone]	<i>from whom, from which, from what, of that; of one [another], whose</i>	feminine plural relative pronoun; genitive/ablative case	Strong's #3739
eidō (εἶδω) [pronounced Ī-doh]	<i>to see, to perceive, to discern, to know</i>	3 rd person plural, aorist active indicative	Strong's #1492
dúnamis (δύναμις) [pronounced DOO-nahm-iss]	<i>power, ability, able, capable; inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth; mighty deeds, miracles; meaning or significance [of voice, language]</i>	feminine plural noun; genitive/ablative case	Strong's #1411

Translation: ...because of the great deeds which they have seen.

These disciples have seen Jesus do amazing things—the sort of things which we have studied throughout the book of Luke. There were miraculous healings, the casting out of demons, and even a few who were dead were raised up. The people with Jesus have no doubts about their King and Savior.

They know what they themselves have witnessed.

Luke 19:37 *As He is coming near, now to the lower foothills [lit., descent] of the Mount of Olives, the multitude of [His] disciples, those [who are] rejoicing, are praising God in a great voice because of the great deeds which they have seen.* (Kukis mostly literal translation)

Luke 19:38a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine plural, present active participle, nominative case	Strong's #3004

Luke 19:38a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eulogeô (εὐλογέω) [pronounced you-lohg-EH-oh]	active: <i>blessing [of man], speaking well of; praising [of God]</i> ; passive: <i>being blessed, being happy; being well spoken of; being praised</i>	masculine singular, perfect passive participle; nominative case	Strong's #2127
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
érchomai (ἔρχομαι) [pronounced AIR-khoh-my]	<i>going, coming (in a great variety of applications, literally and figuratively); the ones accompanying; appearing; bringing, those entering</i>	masculine singular, present (deponent) middle/passive participle, nominative case	Strong's #2064
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
basileus (βασιλεύς) [pronounced bahs-ee-loose]	<i>leader of the people, prince, commander, lord of the land, king, ruler</i>	masculine singular noun	Strong's #935
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
onoma (ὄνομα,ατος,τό) [pronounced OHN-oh-mah]	<i>name, title, character, reputation; person</i>	neuter singular noun; dative, locative or instrumental case	Strong's #3686
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962

Translation: They are saying, "Blessed is the King, the One Coming in the name of the Lord:..."

At this point, they quote Psalm 118:26. Psalm 118:26a reads: **Blessed is He Who comes in the name of the LORD!** (ESV; capitalized)

Luke 19:38b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722

Luke 19:38b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ouranos (οὐρανός) [pronounced oo-ran-OSS]	<i>the sky; by extension heaven (as the abode of God); by implication happiness, power, eternity; specifically the Gospel (Christianity)</i>	masculine singular noun; dative, locative or instrumental case	Strong's #3772
eirênê (εἰρήνη, ης, ῆ) [pronounced eye-RAY-nay]	<i>peace, harmony, order, welfare</i>	feminine singular noun; nominative case	Strong's #1515
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
doxa (δόξα) [pronounced DOHX-ah]	<i>glory, dignity, glorious, honour, praise, worship</i>	feminine singular noun; nominative case	Strong's #1391
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
hupsistos (ὑψιστος) [pronounced HOOP-sihs-toss]	<i>highest, most high [of place: the highest regions; of rank: the most high God]</i>	neuter plural adjective; adverb; dative, locative or instrumental case	Strong's #5310

Translation: ...[there is] peace in the heavens and praise (and glory) in the most high places.”

The people also proclaim, “Peace in the heavens and glory in the most high places.” I am not sure where this comes from. Although some attribute these words to Psalm 148:1, which reads, [Praise the LORD! Praise the LORD from the heavens; praise Him in the heights!](#) (ESV; capitalized) Why is this not a direct quote (or closer than it is)?

While pondering that question, we might consider, let’s look at the parallel readings of this incident:

The Berean Literal Bible is used below:

The Lord’s Triumphal Entry into Jerusalem		
Matthew 21:8–9	Mark 11:9–10	Luke 19:36–38
And the very great crowd spread their cloaks on the road, and others were cutting down branches from the trees and were spreading them on the road.	And many spread their cloaks on the road, and others, branches having been cut down from the fields.	And as He is going, they were spreading their garments on the road.

The Lord’s Triumphal Entry into Jerusalem

Matthew 21:8–9	Mark 11:9–10	Luke 19:36–38
<p>And the crowds going before Him and those following were crying out,...</p>	<p>And those going before and those following were crying out: “Hosanna!” “Blessed is the One coming in the name of the Lord!” “Blessed is the coming kingdom of our father, David!” “Hosanna in the highest!”</p>	<p>And as He is drawing near, already at the descent of the Mount of Olives, the whole multitude of the disciples rejoicing, began to praise God in a loud voice for all the mighty works which they had seen,...</p>
<p>...saying: “Hosanna to the Son of David!” “Blessed is the One coming in the name of the Lord!” “Hosanna in the highest!”</p>	<p>...saying: “Blessed is the King who comes in the name of the Lord!” “Peace in heaven and glory in the highest!”</p>	<p>...saying: “Blessed is the King who comes in the name of the Lord!” “Peace in heaven and glory in the highest!”</p>

Hosanna is a transliteration from the Hebrew and it means, *O save!* Some understand this to mean, *Save us!* Others, *be propitious* (which meaning/understanding I personally question here).

The **superquote** might be: “Hosanna, to the Son of David!” “Blessed is the One coming in the name of the Lord!” “Blessed is the coming kingdom of our father, David!” “Hosanna in the highest!” “Peace in heaven and glory in the highest!”

Interestingly enough, John did not record this incident in his biography of the Lord. It is my thinking that he wanted to provide a perspective not really found in the other gospels.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Given the parallel passages, the superquote might be: “Hosanna, to the Son of David!” “Blessed is the One coming in the name of the Lord!” “Blessed is the coming kingdom of our father, David!” “Hosanna in the highest!” “Peace in heaven and glory in the highest!” Given this, I would suggest that there is not a coordinated shout or chorus, but a number of things simply called out from the crowd. Now, something might catch the ear of one group and they might repeat what they just heard; so, from time to time, there might be a repeated chorus or verse of sorts.

When I first took the quote from Mark (who has the longest quote), I mentally objected to this appearing to be a number of individual quotes. However, when examining all of this, it became more likely that these were individual quotes, called out by various people or groups of people. If you are of a certain age (as I am), when reading *hosanna*, it is hard to block out the lyrics and **music** of Jesus Christ, Superstar (*Hosanna, heysanna, sanna, sanna; Hosanna, heysanna, hosanna*). That scene from the movie could not be any further from the truth if it got into a bus and drove to the other side of the world. Despite this being a catchy tune, what we read here are probably random shouts from the people, and sometimes by several trying to start a chorus. Although we read all of this in a verse or two, the procession could have been 30 minutes; it could have been an hour or more. So, over here might be some random shouts of individuals; and over there, perhaps five or ten singing some passages from the psalms. Recording in the three gospels are probably just a sampling of what was called out by the crowds.

The Translation for Translators may have expressed this well with: *They were saying things like, “May the Lord God bless our king who comes representing [MTY] him!” “May there be peace between God in heaven and us his people!” “May everyone praise God!”*

This translation gives us a feel for these as being random things that were shouted out or sung.

Luke 19:38 They are saying, “Blessed is the King, the One Coming in the name of the Lord: [there is] peace in the heavens and praise (and glory) in the most high places.” (Kukis mostly literal translation)

Luke 19:38 (a graphic); from [Pinterest](#); accessed June 13, 2021.

Luke 19:36–38 As Jesus [lit., *He*] was going forth, His followers [lit., *they*] were spreading out [their] garments along the road. As He is coming near, now to the lower foothills [lit., *descent*] of the Mount of Olives, the multitude of [His] disciples, those [who are] rejoicing, are praising God in a great voice because of the great deeds which they have seen. They are saying, “Blessed is the King, the One Coming in the name of the Lord: [there is] peace in the heavens and praise (and glory) in the most high places.” (Kukis mostly literal translation)



Luke 19:36–38 As Jesus went forth, His followers spread out their garments along the road. As he came near to the lower foothills of the Mount of Olives, the multitude of His disciples were rejoicing and praising God with great enthusiasm because of all the marvelous works which they have witnessed. As they go along the road with the Lord, they are loudly quoting Psalm 118:26: “Blessed is the King, Who comes in the name of the Lord. There is peace in the heavens and praise and glory for Him in the most high places.” (Kukis paraphrase)

The people appear to be very happy and excited here. But, bear in mind, when Jesus told them of His impending death (Luke 18:31–33), they simply brushed that aside (Luke 18:34). Jesus told the people a parable, given that they expected the kingdom to suddenly be instituted (Luke 19:11). Jesus was oriented to reality; the people with Him were not.

And some of the pharisees from the crowd said face to face with Him, “Teacher, rebuke the disciples of You.”

Luke 19:39

Some of the pharisees from the crowd said directly to Jesus [lit., *Him*], “Teacher, censure your disciples.”

Some of the pharisees in the crowd confronted Jesus directly, saying, “Teacher, You need to censure Your disciples.”

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) And some of the pharisees from the crowd said face to face with Him, “Teacher, rebuke the disciples of You.”
- Complete Apostles Bible And some of the Pharisees said to Him from the crowd, "Teacher, rebuke Your disciples."
- Douay-Rheims 1899 (Amer.) And some of the Pharisees, from amongst the multitude, said to him: Master, rebuke thy disciples.

Holy Aramaic Scriptures	Then, some from the Phrishe {the Pharisees} from among the kenshe {the crowds}, they said unto Him, "Rabi {My Master}, rebuke your disciples!"
James Murdock's Syriac NT	And some of the Pharisees from among the crowd, said to him: Rabbi, rebuke thy disciples.
Original Aramaic NT	But some of the Pharisees from among the crowds were saying to him, "Rabbi, rebuke your disciples."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And some of the Pharisees among the people said to him, Master, make your disciples be quiet.
Bible in Worldwide English	Some of the Pharisees who were among the people said to Jesus, Teacher, tell your disciples to stop saying that.
Easy English	Some of the Pharisees in the crowd said to Jesus, 'Teacher, stop your disciples from saying these things.'
Easy-to-Read Version–2008	Some of the Pharisees said to Jesus, "Teacher, tell your followers not to say these things."
Good News Bible (TEV)	Then some of the Pharisees in the crowd spoke to Jesus. "Teacher," they said, "command your disciples to be quiet!"
J. B. Phillips	There were some Pharisees in the crowd who said to Jesus, "Master, restrain your disciples!"
<i>The Message</i>	Some Pharisees from the crowd told him, "Teacher, get your disciples under control!"
NIRV	Some of the Pharisees in the crowd spoke to Jesus. "Teacher," they said, "tell your disciples to stop!"
New Life Version	Some of the proud religious law-keepers who were in among the people said to Jesus, "Teacher, speak sharp words to Your followers."

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

Casual English Bible	Some Pharisees in the crowd told Jesus, "Teacher, tell your disciples to be quiet."
Contemporary English V.	Some Pharisees in the crowd said to Jesus, "Teacher, make your disciples stop shouting!"
New Berkeley Version	.
New Living Translation	ut some of the Pharisees among the crowd said, "Teacher, rebuke your followers for saying things like that!"
The Passion Translation	Some Jewish religious leaders who stood off from the procession said to Jesus, "Teacher, you must order your followers at once to stop saying these things!"
UnfoldingWord Simplified T.	Some of the Pharisees who were in the crowd said to him, "Teacher, tell your disciples to stop saying those things!"

Partially literal and partially paraphrased translations:

American English Bible	However, some of the Pharisees among the crowd went up [to Jesus] and said: 'Teacher! Scold your disciples!'
Beck's American Translation	.
Breakthrough Version	And some of the Separatists from the crowd said to Him, "Teacher, forbid Your students."
Common English Bible	Some of the Pharisees from the crowd said to Jesus, "Teacher, scold your disciples! Tell them to stop!"
NT for Everyone	Some of the Pharisees from the crowd said to Jesus, 'Teacher, tell your disciples to stop that.'

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	Some of the Pharisees from the crowd said, "Rabbi, rebuke your disciples!" How were we doing "Pharisees" again?
Revised Ferrar-Fenton Bible	Some of the Pharisees, however, from the crowd said to Him, "Teacher, reprimand Your disciples."
Free Bible Version	Some of the Pharisees who were in the crowd said to Jesus, stop your disciples from saying that."
International Standard V	Some of the Pharisees in the crowd told Jesus, [Lit. him] Teacher, tell your disciples to be quiet.
Montgomery NT	And some of the Pharisees said to them out of the crowd, "Teacher reprove your disciples!"
Weymouth New Testament	Thereupon some of the Pharisees in the crowd appealed to Him, saying, "Rabbi, reprove your disciples."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Some Pharisees in the crowd said to him, "Master, rebuke your disciples!" Mt 21: 14-16
New American Bible (2011)	Some of the Pharisees in the crowd said to him, "Teacher, rebuke your disciples."* * [19:39] Rebuke your disciples: this command, found only in Luke, was given so that the Roman authorities would not interpret the acclamation of Jesus as king as an uprising against them; cf. Lk 23:2-3.
NRSV (Anglicized Cath. Ed.)	Some of the Pharisees in the crowd said to him, 'Teacher, order your disciples to stop.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Some of the <i>P'rushim</i> in the crowd said to him, "Rabbi! Reprimand your <i>talmidim!</i> "
Hebraic Roots Bible	And some of the Pharisees from the crowd said to Him, Rabbi, rebuke your disciples.
Holy New Covenant Trans.	From the crowd some of the Pharisees said to Jesus, "Teacher, tell your students not to say such things!"
The Scriptures 2009	And some of the Pharisees from the crowd said to Him, "Teacher, rebuke Your taught ones."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and (Some) Ones [of] the pharisees from the crowd say to him Teacher reprimand! the students [of] you...
Awful Scroll Bible	And some of the Pharisees, out of the multitude, said, with respects to Him, "Teacher, be criticizing-over Your disciples!"
Concordant Literal Version	And some of the Pharisees from the throng say to Him, "Teacher, rebuke your disciples!"
exeGesés companion Bible	And some of the Pharisees from the multitude say to him, Doctor, rebuke your disciples.
Orthodox Jewish Bible	And some of the Perushim from the multitude said to him, Rabbi, rebuke your talmidim!
Rotherham's Emphasized B.	And certain of the Pharisees from the multitude said unto him— Teacher! rebuke thy disciples.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Some of the Pharisees from the crowd said to Him, "Teacher, rebuke Your disciples [for shouting these Messianic praises]."
An Understandable Version	But some of the Pharisees from the crowd said to Jesus, speak sternly to your disciples [i.e., to prevent them from honoring Jesus].
The Expanded Bible	Some of the Pharisees in the crowd said to Jesus, "Teacher, tell your followers not to say these things [rebuke your disciples]."
Jonathan Mitchell NT	Then some of the Pharisees from the crowd said to Him, "Teacher, at once give [your] valued advice to your disciples [to restrain and silence them]!"
Syndein/Thieme	"And certain ones of the Pharisees in the crowd said face to face with Him, "Teacher {didaskalos - recognizes His skill as a teacher, but not believers}, rebuke Your students/disciples {an order}."
Translation for Translators	Some of the Pharisees who were in the crowd said to Jesus, "Teacher, rebuke your disciples for saying things like that!"
The Voice	Pharisees (who were in the crowd): Teacher, tell these people to stop making these wild claims and acting this way!

Bible Translations with Many Footnotes:

NET Bible®	But ¹⁰⁸ some of the Pharisees ¹⁰⁹ in the crowd said to him, "Teacher, rebuke your disciples." ¹¹⁰ ¹⁰⁸ tn Here καί (kai) has been translated as "but" to indicate the contrast present in this context. Not all present are willing to join in the acclamation. ¹⁰⁹ sn See the note on Pharisees in 5:17. ¹¹⁰ sn Teacher, rebuke your disciples. The Pharisees were complaining that the claims were too great.
The Spoken English NT	Some of the Pharisees from the crowd said to him, your followers not to say such things! ^w
Wilbur Pickering's New T.	^w Or, "Rebuke your followers!" (for saying what has just been being said). A sour note Some of the Pharisees said to Him from the crowd, "Teacher, rebuke your disciples!"

Literal, almost word-for-word, renderings:

Charles Thomson NT	Upon this, some of the Pharisees who were in the crowd, said to him, Teacher, rebuke these disciples of thine.
Context Group Version	And some of the Pharisees from the multitude said to him, Teacher, rebuke your apprentices.
Modern Literal Version 2020	And some of the Pharisees from the crowd said to him, Teacher, rebuke your disciples.
New Matthew Bible	And some of the Pharisees in the company said to him, Teacher, rebuke your disciples.
A Voice in the Wilderness	And some of the Pharisees called to Him from the crowd, Teacher, rebuke Your disciples.
Webster's Translation	And some of the Pharisees from among the multitude said to him, Master, rebuke thy disciples.

The gist of this passage: The pharisees ask Jesus to stop His disciples from what they were doing and saying.

Luke 19:39a			
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
tines (τινες) [pronounced <i>tihn-ehs</i>]; tina (τινα) [pronounced <i>tihn-ah</i>]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	masculine plural, enclitic, indefinite pronoun; adjective; nominative case	Strong's #5100
tôn (τῶν) [pronounced <i>tohn</i>]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
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 plural noun; genitive/ablative case	Strong's #5330
από (ἀπό) [pronounced <i>aw-PO</i>]	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
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
ochlos (ὄχλος) [pronounced <i>OKH-loss</i>]	<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
légō (λέγω) [pronounced <i>LEH-goh</i>]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	3 rd person plural, aorist active indicative	Strong's #3004
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
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: Some of the pharisees from the crowd said directly to Jesus [lit., *Him*],...

At some point along the way, the presence of pharisees become greater and greater. As Jesus and His followers moved towards Jerusalem, it is reasonable to assume that many pharisees came into this group, but not with the intention of revealing that they were this great following of the Lord. Some may have become followers of the Lord; others may be there as observers.

Luke 19:39b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
didaskalos (διδάσκαλος) [pronounced <i>did-AS-kal-oss</i>]	<i>teacher, instructor; doctor, master</i>	masculine singular noun; vocative	Strong's #1320
epitimaô (ἐπιτιμάω) [pronounced <i>ehp-ee-tee-MAH-oh</i>]	<i>rebuke; admonish; charge; censure; forbid</i>	2 nd person singular, aorist active imperative	Strong's #2008
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
mathêtês (μαθητής) [pronounced <i>math-ay-TAYÇ</i>]	<i>disciple, a learner, pupil, student, follower</i>	masculine plural noun; dative, locative or instrumental case	Strong's #3101
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)

Translation: ...“Teacher, censure your disciples.”

The pharisees understand what is going on. By saying these things, the crowd of disciples are recognizing that Jesus is the Messiah, the **Greater Son of David**. In their view, if He wants to continue teaching and doing what He is doing, that is one thing. However, even He should know that it is wrong for them to carry on as if He is the Messiah (recall that Jesus has not publically declared Himself to be the Messiah, except in Nazareth).

He knows that He is; His disciples know that this is Who He is. But the pharisees don't know this; they don't believe this; and they don't believe that Jesus, the teacher of the Scriptures, believes this to be true.

Luke 19:39 **Some of the pharisees from the crowd said directly to Jesus [lit., Him], “Teacher, censure your disciples.”** (Kukis mostly literal translation)

The pharisees are aware of what is happening, and, as I suggested earlier, these prophetic passages may have recently been taught in all of the synagogues in hopes of showing that Jesus is not the Messiah. But, suddenly, Jesus shows Himself in Jerusalem acting as the Messiah.

The pharisees talk directly to Jesus, telling Him, “Look, your disciples need to stop this! They need to back off.”

Luke 19:39 **Some of the pharisees in the crowd confronted Jesus directly, saying, “Teacher, You need to censure Your disciples.”** (Kukis paraphrase)

The pharisees obviously do not believe that Jesus is the Christ (= the Messiah); and they believe that Jesus knows this as well. Therefore, He ought to stop them from what they are doing here.

And answering, He said, "I say to you [all], if these would be silent, the stones would cry out."

Luke
19:40

Answering, Jesus [lit., He] said, "I tell you, if these stayed silent, [then] the stones would cry out."

Answering them, Jesus said, "Point of doctrine: if these, My disciples, were silent, then the stones themselves would cry out."

Here is how others have translated this verse:

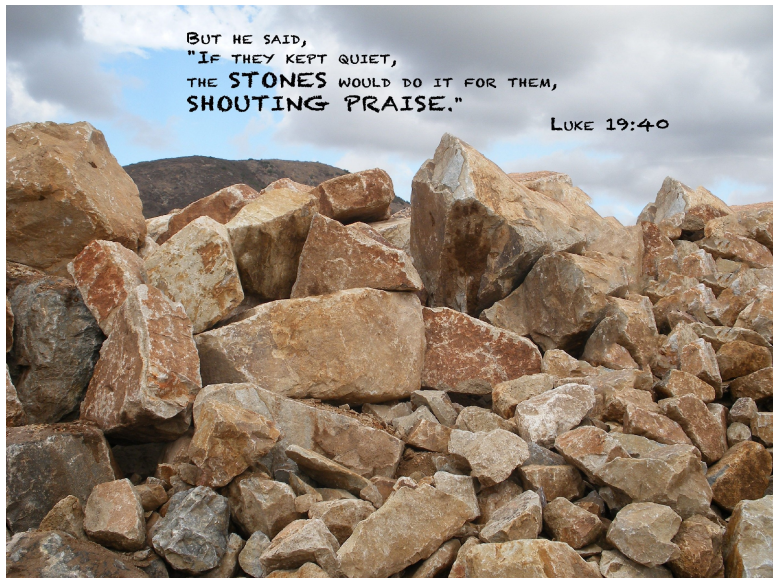
Ancient texts:

Westcott-Hort Text (Greek)	And answering, He said, "I say to you [all], if these would be silent, the stones would cry out."
Complete Apostles Bible	But He answered and said to them, "I tell you that if these should keep silent, the stones would immediately cry out."
Douay-Rheims 1899 (Amer.)	To whom he said: I say to you that if these shall hold their peace, the stones will cry out.
Holy Aramaic Scriptures	He said unto them, "I say unto you, that if these should be quiet, the kephe {the rocks} would cry out!"
James Murdock's Syriac NT Original Aramaic NT	He said to them: I tell you, that, if these should be silent, the stones would cry out. He said to them, "I say to you that if these would be silent, the stones would be crying out loud."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he said in answer, I say to you, if these men keep quiet, the very stones will be crying out.
Bible in Worldwide English Easy English	Jesus answered, I tell you, if they do not speak like this the stones will call out. 'Let me tell you this,' Jesus replied. 'If these people were quiet, the stones of the city would shout out instead!'
Easy-to-Read Version–2008	But Jesus answered, "I tell you, if my followers didn't say them, these stones would shout them."
God's Word™	Jesus replied, "I can guarantee that if they are quiet, the stones will cry out."
Good News Bible (TEV)	Jesus answered, "I tell you that if they keep quiet, the stones themselves will start shouting."
J. B. Phillips	To which he replied, "I tell you that if they kept quiet, the very stones in the road would burst out cheering!"



The Message

Luke 19:40 (The Message) (a graphic); from [Pinterest](#); accessed June 13, 2021.

NIRV "I tell you," he replied, "if they keep quiet, the stones will cry out."
New Life Version Jesus said to them, "I tell you that if these did not speak, the very stones would call out."

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

Luke 19:40 (NLT) (a graphic); from [Heart Light](#); accessed June 13, 2021.

Casual English Bible

Jesus said, "I'll tell you this instead: If the people don't shout for joy, the rocks will do it for them."

Contemporary English V.

But Jesus answered, "If they keep quiet, these stones will start shouting."

New Berkeley Version
New Living Translation

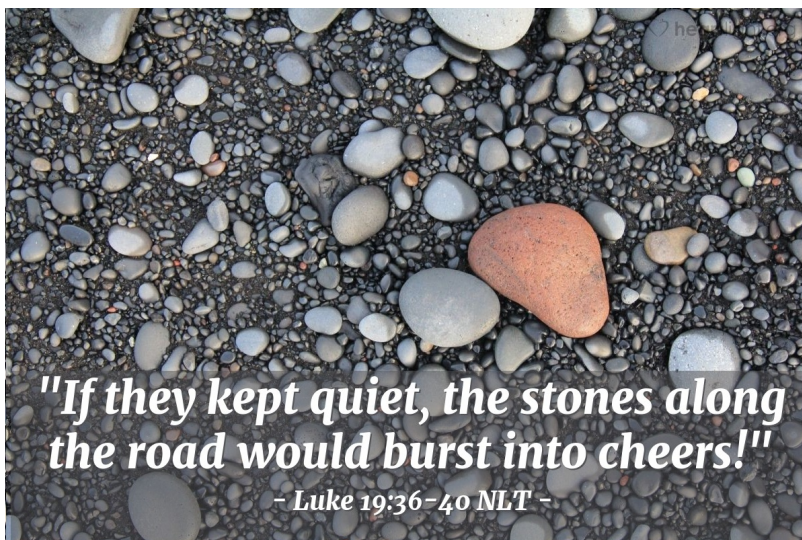
He replied, "If they kept quiet, the stones along the road would burst into cheers!"

The Passion Translation

Jesus responded, "Listen to me. If my followers were silenced, the very stones would break forth with praises!"

UnfoldingWord Simplified T.

He replied, "I tell you this: if these people were silent, the stones themselves would shout to praise me!"



Partially literal and partially paraphrased translations:

American English Bible

But Jesus replied:

'I tell you this: If they were to remain silent, these stones would be doing the shouting!'

Beck's American Translation .

Breakthrough Version

And when He responded, He said, "I tell you, if these people will be silent, the stones will yell."

New Advent (Knox) Bible

Some of the Pharisees who were among the multitude said to him, Master, rebuke thy disciples; but he answered, I tell you, if they should keep silence, the stones will cry out instead. V. 39 is included for context.

NT for Everyone

'Let me tell you,' replied Jesus, 'if they stayed silent, the stones would be shouting out!'

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation

But He answered them, "If these people were silent, the stones themselves would immediately cry out."

Revised Ferrar-Fenton Bible

"I tell you," was His reply, "that even if they were to be silent, the stones would shout out!"

International Standard V

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Montgomery NT	"I tell you," he answered, "that if these should hold their peace, the very stones would cry out."
Urim-Thummim Version	But he answered and said to them, I tell you that, if these should hold their peace, the stone [Urim-Thummim] would immediately cry out.
Weymouth New Testament	"I tell you," He replied, "that if *they* became silent, the very stones would cry out."
Wikipedia Bible Project	But Jesus answered them, tell you that if they say nothing then the stones will shout aloud!"

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	But Jesus answered, "I tell you, if they were to remain silent, the stones would cry out." Acts 2:11
New Jerusalem Bible	Some Pharisees in the crowd said to him, 'Master, reprove your disciples,' but he answered, 'I tell you, if these keep silence, the stones will cry out.' V. 39 is included for context.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But he answered them, "I tell you that if they keep quiet, the stones will shout!"
Holy New Covenant Trans.	But Jesus answered, "I am telling you, these things must be said. If my students don't say them, then these very stones will shout!"
Tree of Life Version	But answering, Yeshua said, "I tell you that if these keep silent, the stones will shout out!"

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and Answering [He] says [I] say [to] you* if These will continue (silently) The Stones will shout...
Awful Scroll Bible	But resolving-away, He said to them, "I confirm to yous that, if- these -shall keep silent, the stones will cry out!"
Concordant Literal Version	And answering, He said to them, "I am saying to you that if ever these will be silent, the stones will be crying."
exeGesés companion Bible	And he answers them, saying, I word to you that whenever these hush, the stones immediately cry out.
Orthodox Jewish Bible	And in reply he said, I say to you, if these will be silent, the avanim (stones) will cry out. [CHABAKUK 2:11]
Rotherham's Emphasized B.	And he answered and said— I tell you— <If [these] shall hold their peace> [The stones] will cry out.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Jesus replied, "I tell you, if these [people] keep silent, the stones will cry out [in praise]!"
An Understandable Version	But He answered them, tell you, if these people remain quiet [about me], [then] the stones will shout [about it].
The Expanded Bible	But Jesus answered, "I tell you, if ·my followers didn't say these things [·they remained silent], then the stones would ·cry out [start shouting]."
Jonathan Mitchell NT	And yet, giving discerning and decided response, He said, "I am now saying to you folks, If these people will proceed to be silent and continue keeping quiet, the

	stones will proceed crying out, screaming and exclaiming (or: breaking into cheers)!"
P. Kretzmann Commentary	And He answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.
Syndein/Thieme	Kretzmann's commentary on Luke 19:36–40 has been placed in the Addendum . ` He 'had an answer for'/'gave a discerning answer from the ultimate source of Himself' {apokrinomai} . . . saying to them, "I tell you, if {ean} these keep silent -maybe they will, maybe they will not - the very stones would cry out."
Translation for Translators	He replied, "I tell you this: If these people would be silent, the stones themselves would shout <i>to praise me!</i> "
The Voice	Jesus: Listen—if they were silent, the very rocks would start to shout!

Bible Translations with Many Footnotes:

Lexham Bible	And he answered and [*Here "and" is supplied because the previous participle ("answered") has been translated as a finite verb] said, "I tell you that [Some manuscripts omit "that"] if these keep silent, the stones will cry out!"
NET Bible®	He answered, ¹¹¹ "I tell you, if they ¹¹² keep silent, the very stones ¹¹³ will cry out!" ^{111tn} Grk "and answering, he said." This has been simplified in the translation to "He answered." Here kai (kai) has not been translated because of differences between Greek and English style. ^{112tn} Grk "these." ^{113sn} This statement amounts to a rebuke. The idiom of creation speaking means that even creation knows what is taking place, yet the Pharisees miss it. On this idiom, see Gen 4:10 and Hab 2:11.
The Spoken English NT	But he said back to them, telling you, if they go quiet, the rocks will cry out." ^x
Wilbur Pickering's New T.	^x See Hab_2:11. In answer He said to them, "I tell you that if these should keep silent, the very stones would cry out!"

Literal, almost word-for-word, renderings:

Bond Slave Version	And he answered and said to them, I tell you that, if these should hold their peace, the stones would immediately cry out.
Charles Thomson NT	In reply to which, he said to them, I tell you, If these keep silence, those stones would exclaim.
Context Group Version	And he answered and said, Amen [I tell] you (pl), if these shall hold their peace, the stones will cry out.
Far Above All Translation	But he answered and said to them, tell you that if these go quiet, the stones will cry out.
Modern Literal Version 2020	And he answered and said to them, I say to you, that if these disciples should be silent, then the stones will be crying out.
New American Standard New Matthew Bible	Jesus replied, "I tell you, if these stop speaking, the stones will cry out!" He answered and said to them, I tell you, if these held their peace, the stones would cry out.
Webster's Translation	And he answered and said to them, I tell you, that if these should hold their peace, the stones would immediately cry out.

The gist of this passage: Jesus has been told to censure His disciples, and He told them that, even if He did, the very stones themselves would cry out.

Luke 19:40a			
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
αποκρινομαι (ἀποκρίνομαι) [pronounced <i>ahp-oh-KREE-noh-mai</i>]	<i>answering, responding; a reply; speaking [after someone else]; continuing [speaking, a discourse]</i>	masculine singular, aorist (deponent) passive participle, nominative case	Strong's #611
εἶπὼ (ἔπω) [pronounced <i>EHP-oh</i>]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036

Translation: Answering, Jesus [lit., He] said,...

Jesus responded to what the pharisees said to Him. He did not ignore them.

Luke 19:40b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
λέγῳ (λέγω) [pronounced <i>LEH-goh</i>]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	1 st person plural, present active indicative	Strong's #3004
ὑμῖν (ὕμῖν) [pronounced <i>hoo-MEEN</i>]	<i>you [all]; in you; to you; in you; by you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
εἰάν (εἰάν) [pronounced <i>eh-AHN</i>]	<i>if, in case, suppose, let's suppose [for the sake of an argument]; in case that, provided [that]; but, except</i>	conditional particle; conjunction affixed to a subjunctive verb	Strong's #1437
houtoi (οὗτοι) [pronounced <i>HOW-toy</i>]	<i>these [things], those</i>	intermediate demonstrative masculine plural pronoun; nominative case	Strong's #3778
σιῶπαὸ (σιωπάω) [pronounced <i>see-oh-PAH-oh</i>]	<i>to be silent, hold one's peace; used of one's silence because dumb; metaphorically of a calm, quiet sea</i>	3 rd person plural, future active indicative	Strong's #4623

Translation: ..."I tell you, if these stayed silent,...

We have a conditional statement. The protasis is, "Suppose these [disciples of Mine] stayed silent..." What would that result in.

Luke 19:40c

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
lithos (λίθος) [pronounced LEE-thos]	<i>a stone; of small stones; of building stones; metaphorically of Christ</i>	masculine plural noun, nominative case	Strong's #3037
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 plural, future active indicative	Strong's #2896

Translation: ...[then] the stones would cry out."

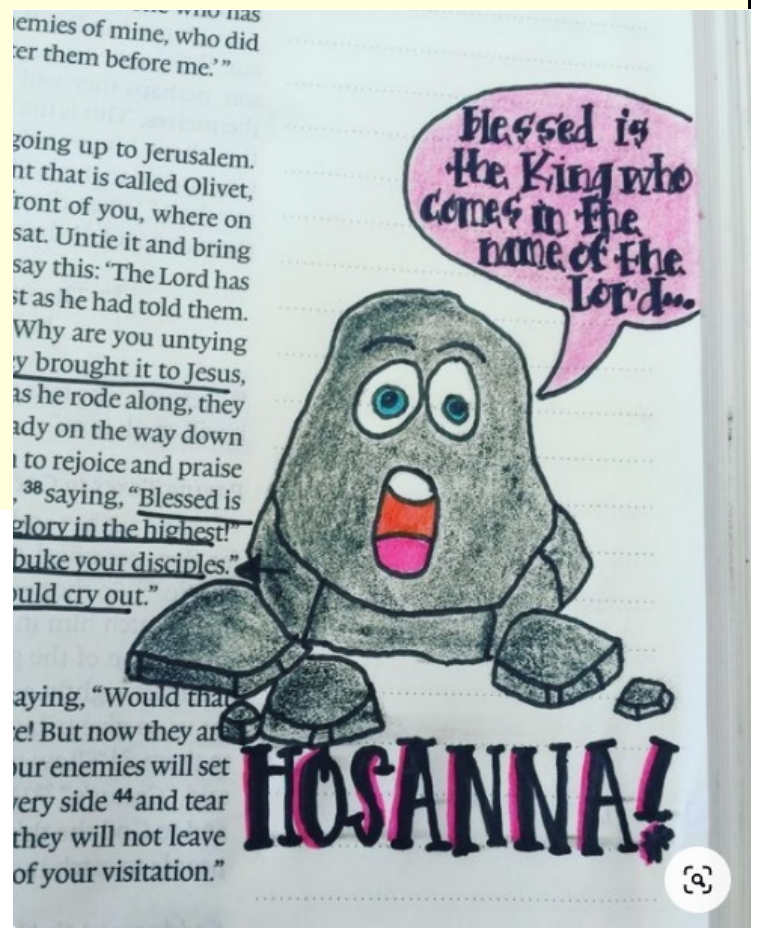
Jesus says, "These very stones here would cry out."

This does not mean that the stones would make literal sounds and call out. The idea is, what is happening cannot be denied. Who Jesus is cannot be denied. Reality trumps their opinions and prejudices.

By the way, this is where repentance becomes a part of the picture. The pharisees see Jesus as some sort of an itinerant preacher, perhaps a cult leader, and perhaps as competition for them. They try to reason with Jesus, saying, "Surely You should stop them from saying these things. You know Who they think You are, don't You?"

Jesus does know who these people think He is and He is not denying it. It is the pharisees *who must repent!* They have to change their minds about Who they *think* Jesus is. Although repentance can be related to sin, most of the time, in the New Testament, that is not how the word is used. By itself, *repentance* means *to change one's mind*. This is exactly what the pharisees must do. *They must change their minds about Jesus* and (this is the flip-side of that coin), *they must believe in Him*.

Let me remind you of what previous stones in Israel's history have cried out. When Moses led the people to the **land of promise**, he was told by God to write the words of the **Torah** on the stones in the land (Deuteronomy 27:8). Moses did not actually enter into the land, but Joshua did, and he followed this mandate given by God (Joshua 8:32). The entire law was written on the stones in **Canaan**. The **Law of Moses** proclaims the Person of the Lord; and no matter what the people did, the Lord's identify could be found in the Law of Moses, as well as in the rest of



the Old Testament Scriptures. Since it was the Law of Moses which was written on these stones, those stones cried out to condemn all Israel (and all mankind).

Luke 19:40 **Answering, Jesus [lit., He] said, “I tell you, if these stayed silent, [then] the stones would cry out.”** (Kukis mostly literal translation)

Luke 19:40 (Bible journaling from Les Feldick); from [Pinterest](#); accessed June 13, 2021.

Luke 19:40 **Answering them, Jesus said, “Point of doctrine: if these, My disciples, were silent, then the stones themselves would cry out.”** (Kukis paraphrase)

As has been noted throughout this biography, Jesus did not publically state, “I am the Messiah of God sent from God to save you.” But even if He did not say this and even if His followers did not state this, this is a truth which cannot be suppressed. The very stones would cry out, “Jesus is Messiah, sent by God, fulfilling God’s promises to Israel.” Again, this is not a literal statement. Jesus is saying, “The Truth of Who I am cannot be denied!”

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Jesus Weeps Over Jerusalem

Bear in mind that Jesus is speaking to Jerusalem (metaphorically); so the 2nd person singular is used throughout. However, this applies to the inhabitants of Jerusalem.

This is one of the saddest passages in the New Testament.

And as He drew near, having seen the city, He wept aloud before her, saying, “If you had known in the day this [one] and you the [things] face to face with peace; but now hidden from eyes of you. For will come days upon you and will throw (all around) the enemies a rampart for you [for your disadvantage]; and they will encircle you on all sides. And they will raze you and the children of you [and] in you; and they will not permit a stone upon a stone in you, because of which, you did not know the time of the visitation of you.”

Luke
19:41–44

As Jesus [lit., He] drew near, seeing the city, He wept aloud before her, saying [to the city], “If [only] you had known in this day and [if you knew] these [historical events] for peace, but [these things] are hidden from your eyes. For days [of destruction] will come upon you: your enemies will array a blockade [against] you. They will surround you on all sides. They will level you—and your children within you—they will not allow [one] stone [to remain] upon [another] stone in you, because you did not understand the time of your visitation.”

As Jesus drew near to the city, He began to weep aloud, speaking to the city of Jerusalem and its inhabitants: “If only you knew today what was taking place and the peace being offered to you; but these things are hidden from your eyes. Therefore, days of destruction will come upon you: your enemies will set up a blockade against you. They will surround you on all sides before they attack. All the city and all the people in the city will be crushed into the dirt. They will not even allow one stone to remain on top of another, because you do not understand today, the time of God’s visitation!”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And as He drew near, having seen the city, He wept aloud before her, saying, "If you had known in the day this [one] and you the [things] face to face with peace; but now hidden from eyes of you. For will come days upon you and will throw (all around) the enemies a rampart for you [for your disadvantage]; and they will encircle you on all sides. And they will raze you and the children of you [and] in you; and they will not permit a stone upon a stone in you, because of which, you did not know the time of the visitation of you."
Complete Apostles Bible	And as He drew near, seeing the city, He wept over it, saying, "If you had known, even you, especially in this your day, the things pertaining to your peace! But now they have been hidden from your eyes. For days will come upon you when your enemies will build an embankment around you, surround you and hem you in from every side, and they will level you to the ground, and your children with you; and they will not leave in you one stone upon another, because you did not know the season of your visitation."
Douay-Rheims 1899 (Amer.)	And when he drew near, seeing the city, he wept over it, saying: If thou also hadst known, and that in this thy day, the things that are to thy peace: but now they are hidden from thy eyes. For the days shall come upon thee: and thy enemies shall cast a trench about thee and compass thee round and straiten thee on every side, And beat thee flat to the ground, and thy children who are in thee. And they shall not leave in thee a stone upon a stone: because thou hast not known the time of thy visitation.
Holy Aramaic Scriptures	And when He had come near and saw the city, He wept over her. And He said, "If perhaps you had known those things which are for your peace, even if now, in this your day, but, they are hidden from your eyes. Now unto you will come the days that your enemies will surround you, and will oppress you from all sections, and will overthrow you, and your sons within you, and they will not leave in you a stone upon a stone, for, you didn't know the time of your visitation."
James Murdock's Syriac NT	And as he drew near, and beheld the city, he wept over it: and said: O, hadst thou known the things that are of thy peace, at least in this thy day: but now they are hidden from thy eyes. For the days will come upon thee, when thy enemies will encompass thee, and besiege thee on every side. And they will destroy thee, and thy children within thee; and will not leave in thee one stone upon another; because thou knewest not the time of thy visitation.
Original Aramaic NT	And when he came near and he saw the city, he wept over it. And he said, "If only now you had known those things that are of your peace, if even in this your day! But now these things are hidden from your eyes." "The days shall come to you when your enemies shall surround you and they shall press you in from every side." "And they shall destroy you and your children within you and they shall not leave you one stone standing on another, because you did not know the time of your visitation."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And when he got near and saw the town, he was overcome with weeping for it, Saying, If you, even you, had knowledge today, of the things which give peace! but you are not able to see them.
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For the time will come when your attackers will put a wall round you, and come all round you and keep you in on every side, and will make you level with the earth, and your children with you; and there will not be one stone resting on another in you, because you did not see that it was your day of mercy.

Bible in Worldwide English

When Jesus came near, he saw the city. His heart was very sad and he cried. He said, I wish you knew today what things would give you peace! But now you do not see what they are.

The time will come when the people who hate you will put a wall all around you. They will shut you up and keep you in on every side.

They will break you down to the ground. They will kill the people within you. They will not leave one stone of your houses on top of another. That will happen because you did not know the time when God was ready to help you.

Easy English

When Jesus got near to the city, he looked at it. He cried because he felt very sorry for the people in it. He said, 'You need to know what would really help you. Then you could have lived without trouble. But now, you are unable to understand properly. As a result, days of trouble will come to you. Your enemies will build a wall round you. They will shut you in completely, and they will not let you leave. So your enemies will knock you down. They will completely destroy your city and all the people who live in it. They will not leave even one stone on top of another stone. You did not understand that God had come to save you at this time. That is why these bad things will happen to you.'

The people did not understand that Jesus had come from God with his authority. He had come to save them. Because they did not understand this, enemies would destroy their city. This happened about 40 years later. The Romans destroyed Jerusalem in the year AD 70.

Easy-to-Read Version—2008

Jesus came near Jerusalem. Looking at the city, he began to cry for it and said, "I wish you knew today what would bring you peace. But it is hidden from you now. A time is coming when your enemies will build a wall around you and hold you in on all sides. They will destroy you and all your people. Not one stone of your buildings will stay on top of another. All this will happen because you did not know the time when God came to save you."

God's Word™

When he came closer and saw the city, he began to cry. He said, "If you had only known today what would bring you peace! But now it is hidden, so you cannot see it. The time will come when enemy armies will build a wall to surround you and close you in on every side. They will level you to the ground and kill your people. One stone will not be left on top of another, because you didn't recognize the time when God came to help you."

Good News Bible (TEV)

He came closer to the city, and when he saw it, he wept over it, saying, "If you only knew today what is needed for peace! But now you cannot see it! The time will come when your enemies will surround you with barricades, blockade you, and close in on you from every side. They will completely destroy you and the people within your walls; not a single stone will they leave in its place, because you did not recognize the time when God came to save you!"

J. B. Phillips

The sight of the city moves him to tears

And as he came still nearer to the city, he caught sight of it and wept over it, saying, "Ah, if you only knew, even at this eleventh hour, on what your peace depends—but you cannot see it. The time is coming when your enemies will encircle you with ramparts, surrounding you and hemming you in on every side. And they will hurl you and all your children to the ground—yes, they will not leave you one stone standing upon another—all because you did not know when God Himself was visiting you!"

The Message

When the city came into view, he wept over it. "If you had only recognized this day, and everything that was good for you! But now it's too late. In the days ahead your enemies are going to bring up their heavy artillery and surround you, pressing in

from every side. They'll smash you and your babies on the pavement. Not one stone will be left intact. All this because you didn't recognize and welcome God's personal visit."

NIRV

He approached Jerusalem. When he saw the city, he began to weep. He said, "I wish you had known today what would bring you peace! But now it is hidden from your eyes. The days will come when your enemies will arrive. They will build a wall of dirt up against your city. They will surround you and close you in on every side. You didn't recognize the time when God came to you. So your enemies will smash you to the ground. They will destroy you and all the people inside your walls. They will not leave one stone on top of another."

New Life Version

Jesus Cried as He Saw Jerusalem

When Jesus came near the city, He cried as He saw it. He said, "If you had only known on this great day the things that make peace! But now they are hidden from your eyes. The time is coming when those who hate you will dig earth and throw it up around you making a wall. They will shut you in from every side. They will destroy you and your children with you. There will not be one stone on another. It is because you did not know when God visited you."

New Simplified Bible

When he came close to the city he wept over it. He said: »If you only knew today the things needed to bring peace! But they are hidden from your eyes. »The time is coming when your enemies will surround you and blockade you with a rampart wall on all sides. They will close in on you. »They will knock you and your children down to the ground. They will not leave one stone upon another. What s more you do not know when this visit will take place.«

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

Casual English Bible

JESUS CRIES

As Jesus got closer to Jerusalem, he started to cry.

He said, "How I wish you knew where you could find peace today. But it's too late now. The path to peace is hidden, and you couldn't find it now if you wanted to. The day is coming when your enemies will surround you with a siege wall. Then they'll level this city and kill the people, adults and children alike. They will not leave one stone on top of another. This is going to happen because when God came to save you, you didn't recognize him."

Contemporary English V.

When Jesus came closer and could see Jerusalem, he cried and said: It is too bad that today your people don't know what will bring them peace! Now it is hidden from them. Jerusalem, the time will come when your enemies will build walls around you to attack you. Armies will surround you and close in on you from every side. They will level you to the ground and kill your people. Not one stone in your buildings will be left on top of another. This will happen because you did not see that God had come to save you.

The Living Bible

But as they came closer to Jerusalem and he saw the city ahead, he began to cry. "Eternal peace was within your reach and you turned it down," he wept, "and now it is too late. Your enemies will pile up earth against your walls and encircle you and close in on you, and crush you to the ground, and your children within you; your enemies will not leave one stone upon another—for you have rejected the opportunity God offered you."

New Berkeley Version

New Living Translation

Jesus Weeps over Jerusalem

But as he came closer to Jerusalem and saw the city ahead, he began to weep. "How I wish today that you of all people would understand the way to peace. But now it is too late, and peace is hidden from your eyes. Before long your enemies will build ramparts against your walls and encircle you and close in on you from every side. They will crush you into the ground, and your children with you. Your

The Passion Translation	<p>enemies will not leave a single stone in place, because you did not recognize it when God visited you. [Greek <i>did not recognize the time of your visitation</i>, a reference to the Messiah's coming.]</p> <p>When Jesus caught sight of the city, he burst into tears with uncontrollable weeping over Jerusalem, saying, "If only you could recognize that this day peace is within your reach! But you cannot see it. For the day is soon coming when your enemies will surround you, pressing you in on every side, and laying siege to you. They will crush you to pieces, and your children too! And when they leave, your city will be totally destroyed. Since you would not recognize God's day of visitation, your day of devastation is coming!"</p>
UnfoldingWord Simplified T.	<p>When Jesus came near to Jerusalem and saw the city, he cried about its people. He said, "I wish that today you people knew how to have God's peace. But now you are unable to know it. I want you to know this: Soon your enemies will come and will set up a barricade around your city. They will surround the city and attack it on all sides. They will break through the walls and destroy everything. They will destroy it and you and all your children. When they finish destroying everything, there will not be one stone left on top of another. All this will happen because you did not recognize the time when God came to save you!"</p>
William's New Testament	<p>As He approached it, just as soon as He saw the city, He burst into tears over it, and said: "If today you yourself had only known the conditions of peace! But now they are hidden from you. For a time is coming upon you when your enemies will throw up earthworks around you and surround you and hem you in on all sides, and they will throw you and your children within you to the ground, and they will not leave one stone upon another in you, because you did not know when God visited you."</p>

Partially literal and partially paraphrased translations:

American English Bible	<p>Well, as he was approaching the city, he looked at it and shed tears over it, saying: 'If you just knew this today... The things that [would have led you] to peace... But now they've been hidden from your eyes.</p> <p>'For the days are coming when your enemies will come here and build a fort of pointed stakes around you. Yes, they'll completely surround you and come at you in force from all sides! Then they'll toss you and your young to the ground, and they won't leave a stone on top of a stone here, because you failed to recognize the time of your being inspected.'</p>
Beck's American Translation . Breakthrough Version	<p>And as He came near, when He saw the city, He cried over it, saying, "If you knew in this day, even you, the things toward peace. But now it was hidden from your eyes because days will arrive on you and your enemies will put a blockade around you, surround you, and hold you in on all sides. And they will level you and your children in you down to terra firma, and they will not leave a stone on a stone in you for the times that you did not know the appointed time of your supervision."</p>
Common English Bible	<p>Jesus predicts Jerusalem's destruction</p> <p>As Jesus came to the city and observed it, he wept over it. He said, "If only you knew on this of all days the things that lead to peace. But now they are hidden from your eyes. The time will come when your enemies will build fortifications around you, encircle you, and attack you from all sides. They will crush you completely, you and the people within you. They won't leave one stone on top of another within you, because you didn't recognize the time of your gracious visit from God."</p>
Len Gane Paraphrase	<p>When he had come near, he saw the city and wept over it, saying, "If you had known, even you, at least in this your day, the things [which are] for your peace, but now they are hidden from your eyes.</p>

"For the days will come to you that your enemies will dig a trench around you and surround you and isolate you completely.

"They will level you to the ground and your children with you. They will not leave in you one stone on another, because you didn't know the time of your visitation."

NT for Everyone

Jesus Cleanses the Temple

When he came near and saw the city, he wept over it.

'If only you'd known,' he said, 'on this day – even you! – what peace meant. But now it's hidden, and you can't see it. Yes, the days are coming upon you when your enemies will build up earthworks all round you, and encircle you, and squeeze you in from every direction. They will bring you crashing to the ground, you and your children within you. They won't leave one single stone on another, because you didn't know the moment when God was visiting you.'

20th Century New Testament

When he drew near, on seeing the city, he wept over it, and said: "Would that you had known, while yet there was time--even you--the things that make for peace! But now they have been hidden from your sight. For a time is coming upon you when your enemies will surround you with earthworks, and encircle you, and hem you in on all sides; They will trample you down and your children within you, and they will not leave in you one stone upon another, because you did not know 'the time of your visitation.'"

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible

Jesus's Love for Jerusalem

As he approached and saw the city, he wept for it, saying, "If you knew this day what would bring peace—but now it is hidden from your eyes. For the days will come on you when your enemies will build a barricade around you, surround you, and hem you in on every side. They will crush you and your children among you to the ground, and they will not leave one stone on another in your midst, because you did not recognize the time when God visited you."

Conservapedia Translation

When He came near, He gazed upon the city and wept, Saying, "If only you already knew what could bring you peace! But now that truth is hidden from you. For a day will come when your enemies will dig a trench around you, and surround you and lay siege to you, And will raze the city, and the children within it, and they will not leave a single stone upon another, because you did not realize when you had been visited." Visited by Him, that is.

Revised Ferrar-Fenton Bible

Then, as He approached, seeing the city, He wept on account of it; exclaiming, "Oh that you had known, even at last, in this your day, what would bring you peace! But now it is hidden from your eyes; because the days shall come upon you, when your enemies shall rear a rampart about You, hem you in upon every side, and raze you to the ground, and your children within you; and they will not leave in you one stone upon another, because you would not recognize the time for your preservation."

Free Bible Version

But as he got closer, he saw the city and wept over it. "I really wish today that you, even you, had known the path that leads to peace!" he said. "But now it's hidden from your eyes. The time is coming upon you when your enemies will besiege you, building ramps to attack you, encircling you and closing you in from every side. They will smash you to the ground, you and your children within you. They won't leave one stone on another within you, for you refused to accept salvation when it came to you."

International Standard V

When he came closer and saw the city, he began to grieve over it: "If you [i.e. the city of Jerusalem personified; and so throughout the paragraph] had only known today what could have brought you peace! But now it is hidden from your sight, because the days will come [Lit. come on you] when your enemies will build walls around you, surround you, and close you in on every side. They will level you to the ground—you and those who live [Lit. and your children] within your city limits. [The Gk. lacks city limits] They will not

Montgomery NT	leave one stone on another within your walls, [Lit. within you] because you didn't recognize the time when God came to help you." [Lit. the time of your visitation] And when he came into view of the city, as he approached it he broke into loud weeping, exclaiming. "Oh that at this time you knew, yes, even you, on what your peace depends! But now it is hidden from your eyes. "The time will come for you when your enemies will throw ramparts around you, and encompass you, and shut you in on every side, and raze you to the ground, "you and your children within you. And they will not leave in you one stone upon the another. Because you knew not the time of your visitation."
Riverside New Testament	As he drew near and looked at the city, he wept over it, saying, "If this day you also knew the things that make for peace! But now they are hidden from your eyes! For days will come when your enemies will throw up a palisade against you and encircle you and hem you in on every side and level you to the ground, and your children within you, and they will not leave one stone upon another in you, because you did not know the time when you were visited."
Weymouth New Testament	When He came into full view of the city, He wept aloud over it, and exclaimed, "O that at this time thou hadst known--yes even thou--what makes peace possible! But now it is hid from thine eyes. For the time is coming upon thee when thy foes will throw up around thee earthworks and a wall, investing thee and hemming thee in on every side. And they will dash thee to the ground and thy children within thee, and will not leave one stone upon another within thee; because thou hast not recognized the time of thy visitation."
Wikipedia Bible Project	As he got closer, Jesus saw the city and cried over it. "If you had realized, yes, you Jerusalem, what really leads to peace!" he said. "But now they are hidden from your sight. For the time is coming when your enemies will besiege you, and build attack ramps, and encircle you and shut you in from every direction. They will raze you to the ground with your children within, and they will not leave one stone on another, because you refused to accept the time of divine visitation.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	When Jesus had come in sight of the city, he wept over it, and said, "If only today you knew the ways of peace! But now they are hidden from your eyes. Yet days will come upon you, when your enemies will surround you with barricades, and shut you in, and press on you from every side. And they will dash you to the ground, and your children with you, and not leave stone upon stone within you, for you did not recognize the time and the visitation of your God." 13:34-35
The Heritage Bible	And as he drew near, seeing the city, he sobbed over it, Saying that, If you knew, even you, even at least in this your day, the things for your peace! But now they are hid from your eyes, Because days will come upon you, and those hating you will throw up a rampart about you, and surround you, and press you on all sides, And raze you and your children in you, and will absolutely not leave in you a stone upon a stone, because you absolutely did not know the time of your Overseer. ⁴⁴ ⁴⁴ 19:44 Overseer, episkope, the same word translated as overseer in 1 Tim 3:1 (bishop in KJV), referring to the one who oversees a congregation. God is the Overseer of Israel, and when Jesus came they did not understand that He came from the One who was the Overseer of Israel from the day God chose Israel to be His people.
New American Bible (2011)	The Lament for Jerusalem.* ° As he drew near, he saw the city and wept over it, ^p saying, "If this day you only knew what makes for peace—but now it is hidden from your eyes. ^q * For the days

are coming upon you when your enemies will raise a palisade against you; they will encircle you and hem you in on all sides.^f They will smash you to the ground and your children within you, and they will not leave one stone upon another within you because you did not recognize the time of your visitation.”^s

* [19:41–44] The lament for Jerusalem is found only in Luke. By not accepting Jesus (the one who mediates peace), Jerusalem will not find peace but will become the victim of devastation.

* [19:43–44] Luke may be describing the actual disaster that befell Jerusalem in A.D. 70 when it was destroyed by the Romans during the First Revolt.

o. [19:41–44] 13:34–35.

p. [19:41] 2 Kgs 8:11–12; Jer 14:17; 15:5.

q. [19:42] 8:10; Is 6:9–10; Mt 13:14; Mk 4:12; Acts 28:26–27; Rom 11:8, 10.

r. [19:43] Is 29:3.

s. [19:44] 1:68; 21:6; Ps 137:9; Mt 24:2; Mk 13:2.

New Catholic Bible

The Lament over Jerusalem.^[f] As Jesus drew near and beheld the city, he wept over it, saying, “If only you had recognized on this day what would bring you peace! But now it is hidden from your sight. Indeed, the days will come upon you when your enemies will raise up fortifications all around you and hem you in on every side. They will smash you to the ground, you and your children with you, and they will not leave one stone upon another in you, because you did not recognize the time of your visitation.”

[f] Luke alone records the incident of Jesus weeping over Jerusalem—here and in Lk 13:34, although Mt 23:21 does show Jesus grieving over it. The method mentioned by which Israel’s enemies will conquer and level Jerusalem is precisely the one used by the Romans in A.D. 70.

New Jerusalem Bible

As he drew near and came in sight of the city he shed tears over it and said, ‘If you too had only recognised on this day the way to peace! But in fact it is hidden from your eyes! Yes, a time is coming when your enemies will raise fortifications all round you, when they will encircle you and hem you in on every side; they will dash you and the children inside your walls to the ground; they will leave not one stone standing on another within you, because you did not recognise the moment of your visitation.’

Revised English Bible—1989

When he came in sight of the city, he wept over it and said, “If only you had known this day the way that leads to peace! But no; it is hidden from your sight. For a time will come upon you, when your enemies will set up siege-works against you; they will encircle you and hem you in at every point; they will bring you to the ground, you and your children within your walls, and not leave you one stone standing on another, because you did not recognize the time of God’s visitation.”

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

When Yeshua had come closer and could see the city, he wept over it, saying, “If you only knew today what is needed for *shalom*! But for now it is hidden from your sight. For the days are coming upon you when your enemies will set up a barricade around you, encircle you, hem you in on every side, and dash you to the ground, you and your children within your walls, leaving not one stone standing on another — and all because you did not recognize your opportunity when God offered it!”

Hebraic Roots Bible

And as He drew near, seeing the city, He wept over it, saying, If you had known, even you, even at least in this day of yours, the things for your peace! But now they were hidden from your eyes. But to you will come the days when your enemies will surround you, and will oppress you from all sides. And will overthrow you and your children within you, and they will not leave in you a stone upon another, because you did not know the time of your visitation.

Holy New Covenant Trans.	Jesus came near to Jerusalem and saw it. He began to cry over the city. Jesus spoke to Jerusalem, "I wish you knew today what would bring you peace but it is hidden from your eyes! A time is coming when your enemies will build a wall around you. Your enemies will hold you in on all sides. They will completely destroy you and all of your children. Not one stone will remain on top of another. All this will happen because you didn't know the time when God came to save you."
The Scriptures 2009	And as He came near, He saw the city and wept over it, saying, "If you only knew even today, the <i>matters</i> for your peace! But now they are hidden from your eyes. "Because days shall come upon you when your enemies shall build a rampart around you, and surround you and press you on all sides, and dash you to the ground, and your children within you. And they shall not leave in you one stone upon another, because you did not know the time of your visitation."
Tree of Life Version	As He drew near and saw Jerusalem, He wept over her, saying, "If only you had recognized this day the things that lead to shalom! But now they are hidden from your eyes. For the days will come upon you when your enemies will surround you with barricades and hem you in on all sides. And they will smash you to the ground—you and your children within you. And they won't leave within you one stone upon another, because you did not recognize the time of your visitation."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and as [He] approaches Seeing the city [He] cries to her Saying for if know in the day this and You the [things] to peace now but [They] is~ hidden from eyes [of] you for will come Days to you and will put (on) The [Men] Adverse [of] you embankment [to] you and [They] will surround you and [They] will hold you around and [They] will tear (down) you and the children [of] you in you and not [They] will release stone to stone in you for whom* not [You] know the time [of] the visitation [of] you...
Alpha & Omega Bible	WHEN HE APPROACHED Jerusalem, HE SAW THE CITY AND CRIED OVER IT, SAYING, "IF YOU HAD KNOWN IN THIS DAY, EVEN YOU, THE THINGS WHICH MAKE FOR PEACE! BUT NOW THEY HAVE BEEN HIDDEN FROM YOUR EYES. FOR THE DAYS WILL COME UPON YOU WHEN YOUR ENEMIES WILL THROW UP A BARRICADE AGAINST YOU, AND SURROUND YOU AND HEM YOU IN ON EVERY SIDE, AND THEY WILL LEVEL YOU TO THE GROUND AND YOUR CHILDREN WITHIN YOU, AND THEY WILL NOT LEAVE IN YOU ONE STONE UPON ANOTHER, BECAUSE YOU DID NOT RECOGNIZE THE TIME OF YOUR VISITATION."
Awful Scroll Bible	And as He nears, perceiving the city, He weeps over it, speaking out that, "If you came to know, even you, indeed-certainly, from-within surely this your day, the things with regards to your peace, but at this time, they are being concealed from your eyes since, (")the days will arrive upon you, even your hostile ones will cast- a rampart -around you, and will besiege- you -around, and will hold- you -together on every side, (")and they will level you and your children from-within you, and they will not let alone, from-within you, a stone upon a stone, over against that, you came not to know the due time, of your observing-upon."
Concordant Literal Version	And as He draws near, perceiving the city, He laments over it, saying that, "If you knew, even you, and surely in this day, what is for your peace-! Yet now it was hid from your eyes, for the days will be arriving on you, and your enemies will be casting up a rampart about you, and will be surrounding you, and will be pressing you everywhere, and will be leveling you and your children in you, and they will not be leaving a stone on a stone in you, because you knew not the era of your visitation."
exeGesés companion Bible	And as he approaches he sees the city and weeps over it,

wording, If you had known, even you,
yet indeed in this, your day,
all these that be for your shalom!
But now they are secreted from your eyes.

For days come upon you,
that your enemies envelop a palisade around you,
and surround you and hold you in on every side,
and raze you and your children within you;
and they allow not stone upon stone in you;
because you know not the season of your visitation.

Orthodox Jewish Bible

And as he came near, having seen the Ir (City [of Yerushalayim]), Rebbe, Melech HaMoshiach wept over it, [YESHAYAH 22:4]

Saying, If you had only had daas in HaYom HaZeh of the things leading to shalom, but now it was nistar from your eyes.

Because yamim (days) will come upon you when your oyevim (enemies) will construct a siege against you and they will surround you and will hem you in from all directions.[Isa 29:3; Jer 6:6; Ezek 4:2; 28:6]

And they will dash you to the ground, you and your yeladim with you. And they will not leave an even (stone) upon an even (stone) within you, because you did not have daas of the zman (time) of your YOM PEKUDDAH (visitation, reckoning [YESHAYAH 10:3]).

Rotherham's Emphasized B. And when he drew near, beholding the city he wept over it, saying—

<If thou hadst got to know, in this day ||even thou|| the conditions of peace>...

But |now| are they hid from thine eyes:

Because days will have come upon thee,

That thine enemies will throw around a rampart against thee,

And enclose thee,

And hem thee in from every side,—

And will level thee with the ground,

And thy children within thee;^a

And will not leave |stone on stone| within thee:

Because thou didst not get to know the season of thy visitation.

^a Cp. Ps. cxxxvii. 7–9.

Expanded/Embellished Bibles:

The Amplified Bible

As He approached Jerusalem, He saw the city and wept over it [and the spiritual ignorance of its people], saying, "If [only] you had known on this day [of salvation], even you, the things which make for peace [and on which peace depends]! But now they have been hidden from your eyes. For a time [of siege] is coming when your enemies will put up a barricade [with pointed stakes] against you, and surround you [with armies] and hem you in on every side, and they will level you to the ground, you [Jerusalem] and your children within you. They will not leave in you one stone on another, all because you did not [come progressively to] recognize [from observation and personal experience] the time of your visitation [when God was gracious toward you and offered you salvation]."

An Understandable Version

And when Jesus got close and saw the city [of Jerusalem], He cried over it, saying, "If [only] you people realized today those things which [could] lead [you] to peace! But now they are [being] hidden from your sight. For the days will come upon you when your enemies will build a dirt wall around you, surrounding you, and hemming you in on every side. They will throw you and your children, [who are] within your walls, to the ground and they will not allow one stone to remain on top of another in your city because you did not recognize that [God was] visiting you." [Note: This

“visitation” refers either to the redemption which they had rejected or to the punishment of the siege and destruction of Jerusalem in A.D. 70].

The Expanded Bible

Jesus Cries for Jerusalem

As Jesus came near Jerusalem, he saw the city and ·cried for [wept over] it, saying, “·I wish you [^L If you, even you,] ·knew [recognized] today what would bring you peace. But now it is hidden from ·you [^L your eyes]. ·The time is coming [^L For the days will come upon you] when your enemies will build ·a wall around you [ramparts against your walls] and will ·hold you in [^L surround and close you in] on all sides. They will ·destroy you [level you; smash you to the ground] and all your ·people [^L children within your walls], and not one stone will be left on another. All this will happen because you did not recognize the time ·when God came to save you [^L of your visitation; ^C the failure to recognize God’s “visit” in Jesus (see 1:68, 78) will result in a divine “visit” in judgment].”

Jonathan Mitchell NT

And then, as He came near, upon seeing (or: viewing and perceiving) the City, He wept (or: wailed; or: lamented; or: cried, shedding tears as an expression of grief) upon it (= over its condition and situation),

then saying, "If you, even you yourself, knew by intimate experience or had discerned in this day the things [leading, moving or tending] toward peace (= shalom; [other MSS: your peace])! – but at this time it is (or: has been) hidden from your eyes –

"that days will proceed arriving upon you, and your enemies will be progressively setting up an encampment beside you and will continue casting up a mound beside [you and] a staked fortification (or: rampart) on (or: next to) you, and next will proceed to encircle and surround you, then continue bringing and enclosing pressure on you from every side!

"Later, they will proceed in dashing you to the ground and razing you, as well as your children within the midst of you – then they will continue not leaving stone upon stone (or: a stone on a stone) within you – in return for what things? Because you do not know the season (or: had no intimate or personal awareness so as to recognize the occasion; have no insights about the fertile moment) of your visitation and inspection."

P. Kretzmann Commentary

Verses 41-44

Christ's lament over Jerusalem:

And when He was come near, He beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes.

For the days shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground and thy children within thee; and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation.

Kretzmann's [commentary](#) on this passage is in the [Addendum](#).

Syndein/Thieme

“And, when He {Jesus} approached perceiving the city {Jerusalem}, He wept over it, “ saying, "If {ei} - and it is true - you had 'known from study or experience' {ginosko} in this day, even you . . . the things that make for peace/'inner happiness' {eirene} . . . but now they are hidden from your eyes {they are part of the Church Age Mystery doctrine not yet revealed}.

“ "The days will come upon you and your enemies will build an embankment against you {Jerusalem} and surround you and close in on you from every side.

“They will 'demolish you {Jerusalem}'/ 'raze your city to the ground' . . . you {Jerusalem} and your citizens/'children' {teknon} within you . . . and they will absolutely not leave within you one stone on top of another . . . because you absolutely did not 'know from experience or study' {ginosko} the time of your visitation {from God}."

Translation for Translators

Jesus prophesied that Jerusalem would be destroyed.*Luke 19:41-44*

When *Jesus* came near to Jerusalem and saw the city, he cried about *its people*. He said, “*My disciples know what they need to do to have peace with God; I wish that even today the rest of you people knew it. But now you are unable to know [MTY] it. I want you to know this: Soon your enemies will come and will set up a barricade around your city. They will surround the city and attack it on all sides. They will break through the walls and destroy everything. They will smash you and your people/children. When they finish destroying everything, there will not be one stone left on top of another. All this will happen because you did not recognize the time when God sent his Messiah to save you!*”

The Voice

When Jerusalem came into view, He looked intently at the city and began to weep. **Jesus:** How I wish you knew today what would bring peace! But you can't see. Days will come when your enemies will build up a siege ramp, and you will be surrounded and contained on every side. [Ezekiel 4:2; 26:8] Your enemies will smash you into rubble and not leave one stone standing on another, and they will cut your children down too, because you did not recognize the day when God's Anointed One visited you.

In this powerful scene as Jesus comes into the city, echoing the words of Zechariah 9:9, Jesus shows how His kingdom is upside down compared to the kingdoms of this world. Caesar enters a town riding a white stallion, accompanied by dignitaries and soldiers with weapons. Jesus comes on a little donkey, cheered by common people tossing their coats in the donkey's path. The contrast between the two ways, He suggests through tears, is the difference between violent destruction and peace.

Bible Translations with Many Footnotes:

Lexham Bible

Jesus Weeps over Jerusalem

And when he approached and [*Here “and ” is supplied because the previous participle (“approached”) has been translated as a finite verb] saw the city, he wept over it, saying, “If you had known on this day—even you—the things that make for peace! But now they are hidden from your eyes. For days will come upon you and your enemies will put up an embankment [Or “a palisade” (the term can refer to either a wooden or an earthen barricade)] against you, and will surround you and press you hard from all directions. And they will raze you to the ground, you and your children within you, and will not leave a stone upon a stone within you, because [Literally “in return for which”] you did not recognize the time of your visitation.”

NET Bible®

Jesus Weeps for Jerusalem under Judgment

Now¹¹⁴ when Jesus¹¹⁵ approached¹¹⁶ and saw the city, he wept over it, saying, “If you had only known on this day,¹¹⁷ even you, the things that make for peace!¹¹⁸ But now they are hidden¹¹⁹ from your eyes. For the days will come upon you when your enemies will build¹²⁰ an embankment¹²¹ against you and surround you and close in on you from every side. They will demolish you¹²² – you and your children within your walls¹²³ – and they will not leave within you one stone¹²⁴ on top of another,¹²⁵ because you did not recognize the time of your visitation from God.”¹²⁶

¹¹⁴tn Here *kai* (*kai*) has been translated as “now” to indicate the transition to a new topic.

¹¹⁵tn Grk “he.”

¹¹⁶sn When Jesus approached and saw the city. This is the last travel note in Luke's account (the so-called Jerusalem journey), as Jesus approached and saw the city before entering it.

¹¹⁷sn On this day. They had missed the time of Messiah's coming; see v. 44.

^{118tn} Grk “the things toward peace.” This expression seems to mean “the things that would ‘lead to,’ ‘bring about,’ or ‘make for’ peace.”

^{119sn} But now they are hidden from your eyes. This becomes an oracle of doom in the classic OT sense; see Luke 13:31-35; 11:49-51; Jer 9:2; 13:7; 14:7. They are now blind and under judgment (Jer 15:5; Ps 122:6).

^{120sn} Jesus now predicted the events that would be fulfilled in the fall of Jerusalem in A.D. 70. The details of the siege have led some to see Luke writing this after Jerusalem’s fall, but the language of the verse is like God’s exilic judgment for covenant unfaithfulness (Hab 2:8; Jer 6:6, 14; 8:13-22; 9:1; Ezek 4:2; 26:8; Isa 29:1-4). Specific details are lacking and the procedures described (build an embankment against you) were standard Roman military tactics.

^{121sn} An embankment refers to either wooden barricades or earthworks, or a combination of the two.

^{122tn} Grk “They will raze you to the ground.”

^{sn} The singular pronoun you refers to the city of Jerusalem personified.

^{123tn} Grk “your children within you.” The phrase “[your] walls” has been supplied in the translation to clarify that the city of Jerusalem, metaphorically pictured as an individual, is spoken of here.

^{124sn} (Not) one stone on top of another is an idiom for total destruction.

^{125tn} Grk “leave stone on stone.”

^{126tn} Grk “the time of your visitation.” To clarify what this refers to, the words “from God” are supplied at the end of the verse, although they do not occur in the Greek text.

^{sn} You did not recognize the time of your visitation refers to the time God came to visit them. They had missed the Messiah; see Luke 1:68-79.

Jesus Cries in Grief over Jerusalem (Mt. 23:37; Lk. 13:34-35)

When Jesus got close enough to see the city of Jerusalem, he cried over it. He was saying, “If you knew on this day—yes, you!—what leads to peace!^y But now it’s hidden from your eyes. Because days are coming towards^z you when your enemies will set up siege works around you—and they’ll surround you and crush in on you from all sides. They’ll level you to the ground—you and your children in you. They won’t leave one stone on another^{aa} in you, because you didn’t recognize it when God visited you.^{bb}”

^{y.} With the words “yes, you!” (lit. “even you!”), Jesus appears to be marveling at the fact that the city whose name means “City of Peace” knows so little about what leads to peace.

^{z.} Lit. “upon.”

^{aa.} Lit. “they won’t leave stone on stone.”

^{bb.} Lit. “because you didn’t know the time of your visitation.” Jesus is announcing God’s visitation, and he knows that it is not going to be recognized.

The Spoken English NT

Literal, almost word-for-word, renderings:

Analytical-Literal Translation And as He drew near, having seen the city, He wept over it, saying, "If [only] you knew, even you, at least in this your day, the [things] for your peace! But now they were hid from your eyes. "Because days will come upon you, and your enemies will throw up a barricade around you and will surround you and will hem you in on every side, and they will level you to the ground and your children within you, and they will not leave in you a stone on a stone, because you did not know the time of your visitation."

Context Group Version And when he drew near, he saw the city and wept over it, saying, If you had known in this day, even you, the things which belong to peace! but now they are hid from your eyes. For the days shall come on you, when your enemies shall cast up a embankment about you, and encompass you round, and keep you in on every side, and shall dash you to the ground, and your children inside you; and they shall not

leave in you one stone on another; because you didn't know the time of your visitation.

Far Above All Translation

And as he approached, and saw the city, he wept over it, and said, "If only you had known, and of all times on this day of yours, the things pertaining to your peace. But as it is, they are hidden from your eyes, because the days will come upon you when your enemies will throw up a rampart round you, and will surround you, and enclose you from all sides. And they will dash you and your children in you to the ground, and they will not leave stone on stone in you, because you did not know the occasion of your visitation."

Legacy Standard Bible

Lament over Jerusalem

And as He approached Jerusalem and saw the city, He cried over it, saying, "If you knew in this day, even you, the things which make for peace! But now they have been hidden from your eyes. For the days will come upon you when [Lit *and*] your enemies will throw up a barricade [A dirt wall or mound for siege purposes] against you, and surround you and hem you in on every side, and they will level you to the ground and your children within you, and they will not leave in you one stone upon another, because you did not recognize [Lit *know*, cf. 19:42] the time of your visitation."

Modern Literal Version 2020

And as he drew near, having seen the city, he wept over it, saying, If you knew in this day, even you, for-sure, the things which are for your peace! But now they were hidden from your eyes. Because the days will be coming upon you, and your enemies will put a military-barrier around you and will surround you, and will be crowding you together on every-side, and will be leveling you to the bedrock, and your children among you, and they will not be leaving in you one stone upon another stone, because you did not know the time of your visitation.

New Matthew Bible

And when he came near, he beheld the city and wept on it, saying, If only you had known those things that belong to your peace, at this your very time! But now they are hid from your eyes. For the days will come upon you that your enemies will cast up a siege-mound about you, and compass you around, and hem you in on every side, and lay you level with the ground, with your children who are in you. And they will not leave in you one stone upon another, because you did not acknowledge the time of your visitation.

Revised Young's Lit. Trans.

And when he came near, having seen the city, he wept over it, saying -- 'If you did know, even you, at least in this your day, the things for your peace; but now they were hid from your eyes.

'Because days shall come upon you, and your enemies shall cast around you a rampart, and compass you round, and press you on every side, and lay you low, and your children within you, and they shall not leave in you a stone upon a stone, because you did not know the time of your inspection.'

The gist of this passage:
41-44

Jesus warns of destruction that will come to Jerusalem.

Luke 19:41a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kāi</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
ὡς (ὡς) [pronounced <i>hohç</i>]	<i>like, as; how; about; in such a way; even as</i>	comparative particle, adverb	Strong's #5613
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>	3 rd person singular, aorist active indicative	Strong's #1448

Luke 19:41a			
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
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)
polis (πόλις, εως, ἡ) [pronounced <i>POH-liss</i>]	<i>city, city-state; inhabitants of a city</i>	feminine singular noun; accusative case	Strong's #4172

Translation: *As Jesus* [lit., *He*] *drew near, seeing the city,...*

One of the great differences between the Koine Greek and the English is, when we begin a new paragraph in the English, we usually state the principals of the paragraph at the beginning (even if these were the principals of the previous 20 paragraphs). In the Greek, there are no paragraphs. So we have been talking about Jesus all this chapter. Therefore, when we come across a masculine singular verb, that is automatically understood to apply to Jesus. In the Greek, the word *Jesus* has occurred in four verses already in this chapter: Luke 19:3, 5, 9, 35. So, in the Koine Greek, that is way more times than is necessary for us to realize that it is *Jesus* drawing near to Jerusalem. Therefore, it is legitimate for an English translation to use *Jesus* (and not *He*) as the subject of this sentence, because this is what is customary in the English language. Nevertheless, there is such an adherence to the Greek that only one of six²¹ English translations have *Jesus* here rather than *He*.

Jesus knows what He is facing in Jerusalem. He also understands the **cycles of national discipline**, which Israel faces. He understands what destruction God the Father will bring upon Jerusalem, if she rejects her Savior.

These things are in the mind of the humanity of Jesus as he comes near to the city.

On many occasions, and possibly from various directions, Jesus has come to the city of Jerusalem. He has memories of these times coming to Jerusalem, with His family, with His disciples, to enjoy the celebration of His Father.

Jesus, because He is uncorrupted humanity, has a perfect memory. He knows every event which He has experienced; and He knows all the history of Jerusalem as preserved in the Scriptures.

Luke 19:41b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
klaîō (κλαίω) [pronounced <i>KLAH-yoh</i>]	<i>to bewail, to weep [aloud], to sob, to wail aloud</i>	3 rd person singular, aorist active indicative	Strong's #2799

²¹ I made a quick count of the English translations which I use in e-sword for this statistic.

Luke 19:41b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπί (ἐπί) [pronounced eh-PEE]	to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
αὐτήν (αὐτήν) [pronounced ow-TAYN]	her, to her, towards her; it; same	3 rd person feminine singular pronoun, accusative case	Strong's #846

Translation: ...He wept aloud before her,...

It was a very rare event for the Lord to show great emotion, but as He came near to Jerusalem, Jesus wept. It is a very powerful thing to see any man weep; but far more to see the Lord weep.

Jesus knows the future of Jerusalem; and He knows her past. Putting all of that together, Jesus weeps.

The Lord Wept (Le Seigneur pleura) (a water color by James Tissot); from the [Brooklyn Museum](#); accessed June 13, 2021.

CAPTION James Tissot (French, 1836-1902). The Lord Wept (Le Seigneur pleura), 1886-1894. Opaque watercolor over graphite on gray wove paper, Image: 7 13/16 x 5 in. (19.8 x 12.7 cm). Brooklyn Museum

Chapter Outline

Charts, Graphics and Short Doctrines

Luke 19:41 As Jesus [lit., He] drew near, seeing the city, He wept aloud before her,... (Kukis mostly literal translation)t



Luke 19:42a

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
ei (εἰ) [pronounced 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]... or if [and we are assuming that this is true]...</i>			
ginōskō (γινώσκω) [pronounced gih-NOH-skoh]	<i>to know, to learn to know, to come to know, to gain knowledge of; to feel; to become known; to understand, to perceive, to have knowledge of; to understand; a Jewish idiom for sexual intercourse between a man and a woman; to become acquainted with</i>	2 nd person singular, aorist active indicative	Strong's #1097
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
hēmera (ἡμέρα) [pronounced hay-MEH-raw]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun; dative, locative or instrumental case	Strong's #2250
tautê (ταύτη) [pronounced TAO-tay]	<i>this, this one, this thing; to this, in this one, by this thing</i>	intermediate demonstrative pronoun; feminine singular, dative, locative or instrumental case	Strong's #3778
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
su (σύ) [pronounced soo]	<i>you, your</i>	2 nd person singular personal pronoun; nominative case	Strong's #4771
ta (τά) [pronounced taw]	<i>the; to this, towards that</i>	neuter plural definite article; accusative case	Strong's #3588

Luke 19:42a

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
eirênê (εἰρήνη, ης, ἡ) [pronounced <i>eye-RAY-nay</i>]	<i>peace, harmony, order, welfare</i>	feminine singular noun; accusative case	Strong's #1515

Translation: ...saying [to the city], "If [only] you had known in this day and [if you knew] these [historical events] for peace,..."

Jesus speaks aloud to the city. Obviously, His words are meant for those within the city—even those who are negative towards Him.

The Lord's words stand as a condemnation of Jerusalem, which stoned the prophets and rejected her Messiah.

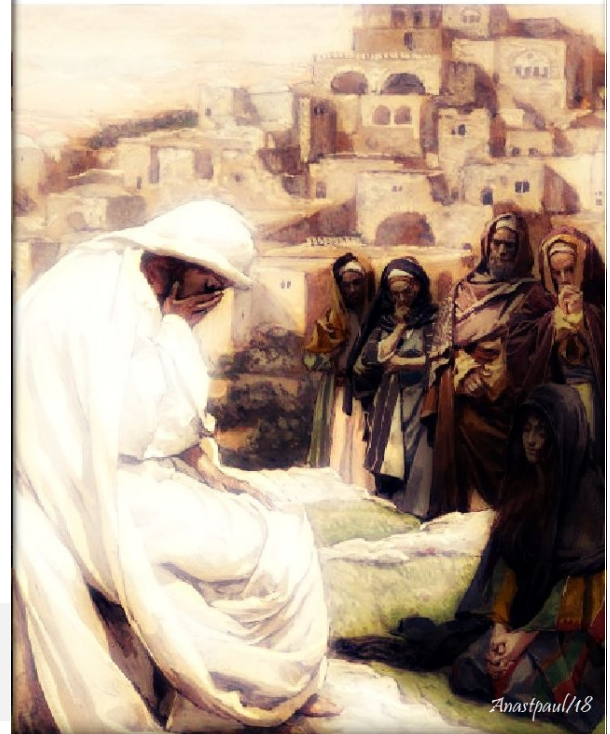
Luke 19:41–42 (a graphic); from [Anaspaul](#); accessed June 13, 2021. I am not sure who *Anaspaul* refers to, but the name is in the corner of this graphic and another one. I don't know if that person did the entire graphical work or put things together.

The site itself is definitely Catholic. I certainly do not endorse a great many of their doctrines, such as distinguishing people they call *saints* from others (all believers are saints); or any sort of deification of Mary. Seeing Mary as anyone but a normal person is problematic.

On the other hand, I did not expect to come across a graphic for these verses anywhere else.

***And when he drew near
and saw the city
he wept over it, saying,
"Would that even today you knew
the things that make for peace!"***

Luke 19:41-42



[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Luke 19:42b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
nun (νῦν) [pronounced noon]	<i>now, at this time, the present</i> (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate: <i>henceforth, hereafter, from hereon in; from here forward; of late, soon, present, this (time)</i>	adverb; a primary particle of present time	Strong's #3568
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
kruptô (κρύπτω) [pronounced KROOP-toh]	<i>to hide, conceal, to be hid; escape notice; metaphorically to conceal (that it may not become known)</i>	3 rd person singular, aorist passive indicative	Strong's #2928
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
ophthalmoi (ὀφθαλμοί) [pronounced opf-thahl-MOI]	<i>eyes; gaze; perception, knowledge, understanding</i>	masculine plural noun; genitive/ablative case	Strong's #3788
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

Translation: ...but [these things] are hidden from your eyes.

Because of **negative volition**, the people of Jerusalem have no idea what is coming. They cannot understand the times and the seasons; they cannot even see their own negative volition and how it impacts their lives. This is because there is a build up of scar tissue on their souls which blocks out the truth.

Luke 19:42 ...saying [to the city], "If [only] you had known in this day and [if you knew] these [historical events] for peace, but [these things] are hidden from your eyes. (Kukis mostly literal translation)

Now, even though these words are directed towards the city of Jerusalem, this is a **metonym**, where the city stands in for the population of the city—particularly the religious class whose presence loomed large over Jerusalem. If anyone should have been able to recognize the times and the King, it should have been them. Because of their negative volition towards God (revealed by their legalism and negative volition towards the Son of God), the truth of the Scriptures are hidden from them. The very things that they taught, they did not understand. As I have suggested, probably many of these people had recently taught all about the Messiah, and things which the Messiah would do. Their intent would have been to show that Jesus is not the true Messiah—but then, Jesus reveals Who He is by fulfilling these various prophecies, which include riding into Jerusalem on the foal of a donkey and then having the cloaks of various supporters thrown before Him and under the legs of the foal.

Luke 19:43a			
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
hêkō (ἦκω) [pronounced HAY-koe]	<i>to arrive, to come; to be present (literally or figuratively)</i>	3 rd person plural, future active indicative	Strong's #2240
hêmerai (ἡμέραι) [pronounced hay-MEH-ra]	<i>days; time; years, age, life</i>	feminine plural noun; nominative case	Strong's #2250
epí (ἐπί) [pronounced eh-PEE]	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
se (σέ) [pronounced seh]	<i>you, to you, towards you</i>	2 nd person singular personal pronoun; accusative case	Strong's #4771 (Strong's #4571)

Translation: For days [of destruction] will come upon you:...

Because of the negative volition of the inhabitants of Jerusalem—because they will slay the Lord of Glory—they will face great discipline.

Jerusalem, the great bastion of Judaism, will be completely destroyed.

Luke 19:43b			
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
peribállō (περιβάλλω) [pronounced per-ee-BAHL-loh]	<i>literally, to throw all around, to cast about, that is, to array, to clothe, to put on, to invest (with a palisade or with clothing)</i>	3 rd person plural, future active indicative	Strong's #4016
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
echthros (ἐχθρός) [pronounced ehkh-THROSS]	<i>enemy, adversary, foe; hostile, hated, hating; from the verb to hate</i>	masculine plural adjective, used as a substantive; nominative case	Strong's #2190
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

Luke 19:43b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
chárax (χάραξ) [pronounced KHAHR-ax]	<i>stake; rampart (military mound for circumvolution in a siege), a palisade</i>	masculine singular noun, accusative case	Strong's #5482
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: ...your enemies will array a blockade [against] you.

The Romans would surround Jerusalem. They would set up ramparts all around the city.

Luke 19:43c

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
perikuklóō (περικυκλώω) [pronounced per-ee-koo-KLOW-oh]	<i>to encircle (all around), to blockade completely, to surround, to compass about; [of a city] to besiege</i>	3 rd person plural, future active indicative	Strong's #4033
se (σέ) [pronounced seh]	<i>you, to you, towards you</i>	2 nd person singular personal pronoun; accusative case	Strong's #4771 (Strong's #4571)
pantóthen (πάντοθεν) [pronounced pan-TOHTH-ehh]	<i>from all directions; on all sides, from all sides, on every side, round about</i>	adverb	Strong's #3840

Translation: They will surround you on all sides.

The Roman army, before attacking, will completely surround the city. The people of Jerusalem had become unmanageable. Despite being conquered by Rome, they refused to submit to Rome's authority.

Throughout the Lord's entire earthly ministry, He never spoke of revolting against Rome. He never made any moves to organize the Jewish people against Rome. This approach would have violated the laws of divine establishment.

Application: This is something that every person should consider when interacting with your government. Your government may or may not be legitimate in your eyes, but they are the authority over you.

Application: At this point in time in the United States, it is clear that our government is the most corrupt that it has ever been; and the intent of most members of Congress is to raid our treasury to take care of themselves. Nevertheless, despite this awful corruption, we are not called upon by God to revolt against this government.

Application: Imagine if you are a missionary and you take your family to another country in order to tell them about Jesus Christ. Is your first move to become entrenched in the local politics? Do you think it would be your job to promote one political candidate over another? If their government is corrupt (and it probably is), do you think God put you there to overthrow it? Of course not! The same thing is true here at home.

Luke 19:43 **For days [of destruction] will come upon you: your enemies will array a blockade [against] you. They will surround you on all sides.** (Kukis mostly literal translation)

Luke 19:44a			
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
edaphízō (ἐδαφίζω) [pronounced <i>ed-af-IHD-zoh</i>]	<i>to raze to the ground, to throw to the ground; level with the earth [both of cities and buildings; metaphorically used for people]</i>	3 rd person plural, future active indicative; attic form	Strong's #1474
σε (σέ) [pronounced <i>seh</i>]	<i>you, to you, towards you</i>	2 nd person singular personal pronoun; accusative case	Strong's #4771 (Strong's #4571)
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
τα (τά) [pronounced <i>taw</i>]	<i>the; to this, towards that</i>	neuter plural definite article; accusative case	Strong's #3588
tekna (τέκνα) [pronounced <i>TEK-na</i>]	<i>children, daughters, sons; metaphorically, citizens; those produced</i>	neuter plural noun; accusative case	Strong's #5043
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)
en (ἐν) [pronounced <i>en</i>]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
soi (σοι) [pronounced <i>soy</i>]	<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: **They will level you—and your children within you—...**

The city of Jerusalem will be leveled. It will be destroyed so that no one would look at it and think, let's rebuild it. It will be destroyed beyond that.

The *children within Jerusalem* are simply the Jewish people living there.

Luke 19:44b			
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
αφίημι (ἀφίημι) [pronounced <i>af-EE-ay-mee</i>]	<i>to pardon, to forgive; to send [forth, away], to dismiss; to let go [free]; to permit, to allow; metaphorically, to release from an obligation, to forgive a debt [to let go of a debt]</i>	3 rd person plural, future active indicative	Strong's #863
λίθος (λίθος) [pronounced <i>LEE-thos</i>]	<i>a stone; millstone, stone of stumbling; a building stones; metaphorically of Christ</i>	masculine singular noun, accusative case	Strong's #3037
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
λίθος (λίθος) [pronounced <i>LEE-thos</i>]	<i>a stone; millstone, stone of stumbling; a building stones; metaphorically of Christ</i>	masculine singular noun, accusative case	Strong's #3037
ἐν (ἐν) [pronounced <i>en</i>]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
σοι (σοι) [pronounced <i>soy</i>]	<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: ...they will not allow [one] stone [to remain] upon [another] stone in you,...

The Romans would so thoroughly destroy Jerusalem as to destroy every building, so that there is not even a single building stone laid on top of another.

The destruction of Jerusalem is one of the most well-reported historical events from this era.

Luke 19:44c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anti (ἀντί) [pronounced an-TEE]	<i>over against, opposite to, before, in the presence of; for, instead of, in place of (something); instead of, in lieu of, in addition to [rare]; for that, because; wherefore, for this cause; therefore, so that; for the benefit of, for the sake of</i>	appositional preposition	Strong's #473
hōn (ὧν) [pronounced hown]	<i>from whom, of which, from what, of that; wherein, whose</i>	masculine plural relative pronoun; genitive/ablative case	Strong's #3739
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
ginōskō (γινώσκω) [pronounced gih-NOH-skoh]	<i>to know, to learn to know, to come to know, to gain knowledge of; to feel; to become known; to understand, to perceive, to have knowledge of; to understand; a Jewish idiom for sexual intercourse between a man and a woman; to become acquainted with</i>	2 nd person singular, aorist active indicative	Strong's #1097
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
kairos (καιρός) [pronounced kī-ROSS]	<i>time, as a chunk or definite period of time; an epoch; season; due time; awhile</i>	masculine singular noun, accusative case	Strong's #2540
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
episkopê (ἐπισκοπή) [pronounced eh-pih-skop-AY]	<i>investigation, inspection, visitation; that act by which God looks into and searches out the ways, deeds character, of men, in order to adjudge them their lot accordingly, whether joyous or sad; oversight; overseership, office, charge, the office of an elder; the overseer or presiding officers of a Christian church</i>	feminine noun, genitive/ablative case	Strong's #1984
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

Translation: ...because you did not understand the time of your visitation.”

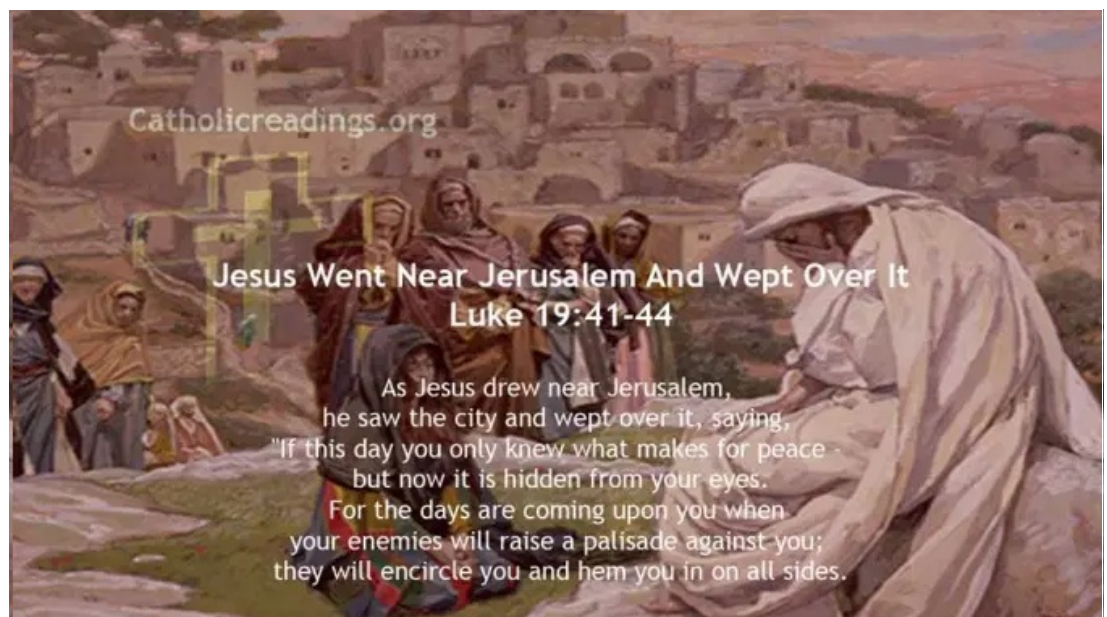
The time of the visitation of Jerusalem is now and it has been for the previous 3 years. Jesus has been teaching all over northern Israel and He has taught in Jerusalem. This is the visit from God. This is God showing His love to Jerusalem. All they had to do was listen; all they had to do was compare the Scriptures to what they saw and heard. That Jesus was the Son of God could not be more clear.

Luke 19:44 They will level you—and your children within you—they will not allow [one] stone [to remain] upon [another] stone in you, because you did not understand the time of your visitation.” (Kukis mostly literal translation)

Luke 19:41–44 As Jesus [lit., He] drew near, seeing the city, He wept aloud before her, saying [to the city], “If [only] you had known in this day and [if you knew] these [historical events] for peace, but [these things] are hidden from your eyes. For days [of destruction] will come upon you: your enemies will array a blockade [against] you. They will surround you on all sides. They will level you—and your children within you—they will not allow [one] stone [to remain] upon [another] stone in you, because you did not understand the time of your visitation.” (Kukis mostly literal translation)

Luke 19:41–44 As Jesus drew near to the city, He began to weep aloud, speaking to the city of Jerusalem and its inhabitants: “If only you knew today what was taking place and the peace being offered to you; but these things are hidden from your eyes. Therefore, days of destruction will come upon you: your enemies will set up a blockade against you. They will surround you on all sides before they attack. All the city and all the people in the city will be crushed into the dirt. They will not even allow one stone to remain on top of another, because you do not understand today, the time of God’s visitation!” (Kukis paraphrase)

Jesus Went Near Jerusalem and Wept Over it (a graphic); from [Catholic Readings](#); accessed June 13, 2021.



This is a short article from Encyclopedia Britannica.

Siege of Jerusalem; the Jewish-Roman war [70 CE] (Kate Lohnes)

Siege of Jerusalem, (70 CE), Roman military blockade of Jerusalem during the First Jewish Revolt. The fall of the city marked the effective conclusion of a four-year campaign against the Jewish insurgency in Judaea. The Romans destroyed much of the city, including the Second Temple. The majority of information on the siege comes from the copious notes of the Jewish historian Flavius Josephus.

Context

Siege of Jerusalem; the Jewish-Roman war [70 CE] (Kate Lohnes)

In 63 BCE the Roman general Pompey captured Jerusalem. The Romans ruled through a local client king and largely allowed free religious practice in Judaea. At times, the divide between monotheistic and polytheistic religious views caused clashes between Jews and Gentiles. This friction, combined with oppressive taxation and unwanted imperialism, culminated in 66 CE in the First Jewish Revolt. The revolt was successful at first: Jewish forces quickly expelled the Romans from Jerusalem, and a revolutionary government was formed that extended its influence into the surrounding area. In response, the Roman emperor Nero sent the general Vespasian to meet the Jewish forces, an endeavour that pushed the majority of the rebels into Jerusalem by the time Vespasian was proclaimed emperor in 69 CE.

The fall of Jerusalem

In April 70 CE, about the time of Passover, the Roman general Titus besieged Jerusalem. Since that action coincided with Passover, the Romans allowed pilgrims to enter the city but refused to let them leave—thus strategically depleting food and water supplies within Jerusalem. Within the walls, the Zealots, a militant anti-Roman party, struggled with other Jewish factions that had emerged, which weakened the resistance even more. Josephus, a Jew who had commanded rebel forces but then defected to the Roman cause, attempted to negotiate a settlement, but,

because he was not trusted by the Romans and was despised by the rebels, the talks went nowhere. The Romans encircled the city with a wall to cut off supplies to the city completely and thereby drive the Jews to starvation.



The destruction of the temple of Jerusalem (a graphic by Francesco Hayez); from [Wikipedia](#); accessed May 6, 2023

By August 70 CE the Romans had breached the final defenses and massacred much of the remaining population. They also destroyed the Second Temple. The Western Wall, the only extant trace of the Second Temple, remains a site of prayer and pilgrimage. The loss of the Temple for a second time is still mourned by Jews during the fast of Tisha be-Av. Rome celebrated the fall of Jerusalem by erecting the triumphal Arch of Titus.

There is a lengthier article here:

<https://warfarehistorynetwork.com/article/the-fall-of-jerusalem-in-70-ce-a-story-of-roman-revenge/>

It is my understanding that this is one of the most well-documented ancient events in human history.

From <https://www.britannica.com/event/Siege-of-Jerusalem-70> accessed May 6, 2023.

Chapter Outline

Charts, Graphics and Short Doctrines

Chapter Outline

Charts, Graphics and Short Doctrines

Jesus Cleanses the Temple (Again)

Matthew 21:12–13 Mark 11:15–17

And entering into the Temple, He began to drive out those selling [and buying]; saying to them, “It has been written, and will be the house of Mine a house of prayer; but you [all] have made him a cave of thieves.”

Luke
19:45–46

Having entered into the Temple [courtyard], the Lord [lit., *He*] began to drive out those [buying and] selling, saying to them, “It stands written, My house will be a house of prayer; but you have made it [into] a den of thieves.”

Jesus walked into the Temple courtyard and began to drive out all of those buying and selling acceptable animal sacrifices, saying to them, “It stands written that My house will be a house of prayer; but you have turned it into a den of thieves.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And entering into the Temple, He began to drive out those selling [and buying]; saying to them, “It has been written, and will be the house of Mine a house of prayer; but you [all] have made him a cave of thieves.”
Complete Apostles Bible	And when He entered into the temple, He began to drive out those buying and selling in it, saying to them, "It is written, 'My house is a house of prayer,' but you have made it a 'den of thieves.' "
Douay-Rheims 1899 (Amer.)	And entering into the temple, he began to cast out them that sold therein and them that bought. Saying to them: It is written: My house is the house of prayer. But you have made it a den of thieves.
Holy Aramaic Scriptures	And when He went into The Haykla {The Temple}, He began to cast out those who were buying and selling in it. And He said unto them, “It is written that Baythi {My House} is a Beth Tslutha {a Prayer House}, but, you have made it a den of bandits!”
James Murdock’s Syriac NT	And when he entered the temple, he began to expel those who bought and sold in it. And he said to them: It is written, My house is a house of prayer; but ye have made it a den of robbers.
Original Aramaic NT	And when he entered The Temple he began to cast out those who bought and sold in it. And he said to them, "It is written: 'My house is the house of prayer', but you have made it a den of robbers."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he went into the Temple and put out those who were trading there, Saying to them, It has been said, My house is to be a house of prayer, but you have made it a hole of thieves.
Bible in Worldwide English	Jesus went into the temple. He began to drive out the people who were buying and selling in the temple. He said to them, It is written, "My house shall be a place where people talk with God." But you have made it a place for people who steal!
Easy English	Jesus teaches in the temple Jesus went into the yard of the temple. Some people were selling things there. He began to make them all leave that place. He said to them, 'The Bible says, "God's house will be a place where people come to pray." But you have changed it into a place where robbers meet.'
Easy-to-Read Version–2008	Jesus went into the Temple area. He began to throw out the people who were selling things there. He said, "The Scriptures say, 'My Temple will be a house of prayer.' But you have changed it into a 'hiding place for thieves.'"
God's Word™	Jesus went into the temple courtyard and began to throw out those who were selling things there. He said to them, "Scripture says, 'My house will be a house of prayer,' but you have turned it into a gathering place for thieves."
J. B. Phillips	Then he went into the Temple, and proceeded to throw out the traders there. "It is written," he told them, "'My house is a house of prayer', but you have turned it into a 'den of thieves!'"
The Message	Going into the Temple he began to throw out everyone who had set up shop, selling everything and anything. He said, "It's written in Scripture, My house is a house of prayer; You have turned it into a religious bazaar."
NIRV	Jesus Clears Out the Temple Then Jesus entered the temple courtyard. He began to drive out those who were selling there. He told them, "It is written that the Lord said, 'My house will be a house where people can pray.' (Isaiah 56:7) But you have made it a 'den for robbers.' " (Jeremiah 7:11)
New Life Version	Jesus Stops the Buying and Selling in the House of God Jesus went into the house of God. He made those leave who were buying and selling there. He said to them, "It is written, 'My house is a house of prayer.' 'But you have made it a place of robbers.'"

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

Casual English Bible	JESUS GETS VIOLENT IN THE TEMPLE When Jesus got to the Temple, he saw merchants selling their products. He drove them out, saying, "It's written, 'My house is a place to pray, but you've made it a place to steal.'"[9] ⁹ 19:46 Isaiah 56:7; Jeremiah 7:11
Contemporary English V.	When Jesus entered the temple, he started chasing out the people who were selling things. He told them, "The Scriptures say, 'My house should be a place of worship.' But you have made it a place where robbers hide!"
New Berkeley Version New Living Translation	Jesus Clears the Temple Then Jesus entered the Temple and began to drive out the people selling animals for sacrifices. He said to them, "The Scriptures declare, 'My Temple will be a house of prayer,' but you have turned it into a den of thieves." [Isa 56:7; Jer 7:11.]
The Passion Translation	Jesus entered the temple area and forcibly threw out all the merchants from their stalls. He rebuked them, saying, "The Scriptures declare, 'My Father's house is to be filled with prayer—a house of prayer, not a cave of bandits!'"

UnfoldingWord Simplified T.	Jesus entered Jerusalem and went into the temple courtyard. He saw in that place the people who were selling things, and he began to chase them out. He said to them, "It has been written in the scriptures, 'I want my house to be a place where people pray,' but you have made it a hideout for thieves!"
William's New Testament	Then He went into the temple and began to drive out those who were selling things in it, and He said to them, "The Scripture says, 'And my house shall be a house of prayer,' but you have made it a cave for robbers."

Partially literal and partially paraphrased translations:

American English Bible	Then from there he entered the Temple and started throwing out the vendors, saying to them: 'Despite it being written, <i>My house will be a house of prayer</i> , you've made it a den of thieves!'
Beck's American Translation . Breakthrough Version	And when He went onto the temple grounds, He began to be throwing out the people who were selling, saying to them, "It has been written <i>in Isaiah 56:7</i> , 'And My house will be a house of prayer,' but you made it a cave of bandits."
Common English Bible	Jesus clears the temple When Jesus entered the temple, he threw out those who were selling things there. He said to them, "It's written, <i>My house will be a house of prayer, but you have made it a hideout for crooks.</i> " Isa 56:7; Jer 7:11
Len Gane Paraphrase	He went into the temple and started to throw out those who sold in it and those who bought. He said to them, "It is written: 'My house is the house of prayer,' but you have made it a den of thieves."
NT for Everyone	He went into the Temple and began to throw out the traders. 'It's written,' he said, 'my house shall be a house of prayer; but you've made it a brigands' cave.'
20 th Century New Testament	Jesus went into the Temple Courts and began to drive out those who were selling, Saying as he did so: "Scripture says--'My House shall be a House of Prayer'; but you have made it 'a den of robbers.'"

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	He went into the temple, and cast out anybody buying or selling inside it, Saying, "It is written, 'My house is the house of prayer', but you have made it a den of thieves." The kind of buying and selling going on was not ordinary commerce, but trade in sacrifices and special coins which exploited religious values for personal gain by non-believers.
Revised Ferrar-Fenton Bible	Jesus Purifying the Temple. Then entering the temple, He began to drive out the dealers,— saying to them, "It is written My HOUSE IS A HOUSE OF PRAYER; ² but you have made it A DEN OF THIEVES. " ³ 2. Isa 56:7 3. Jer 7:11
God's Truth (Tyndale) International Standard V	. Confrontation in the Temple over Money (Matthew 21:12-17; Mark 11:15-19; John 2:13-22)

Then Jesus [Lit. he] went into the Temple and began to throw out those who were selling things. He told them, "It is written, 'My house is to be called a house of prayer,' [Isa 56:7] but you have turned it into a hideout [Lit. cave] for bandits!"

Montgomery NT	Then Jesus went into the Temple and began to drive out dealers, saying, "It is written, "The house of God shall be called a house of prayer, but you have made it a den of robbers."
Urim-Thummim Version	And he went into the Temple, and began to cast out them that sold there, and them that purchased, saying to them, <i>It is written, my house is the House of Prayer: but you have made it a den of thieves.</i>
Weymouth New Testament	Then Jesus entered the Temple and proceeded to drive out the dealers. "It is written," He said, "'AND MY HOUSE SHALL BE THE HOUSE OF PRAYER,' but you have made it A ROBBERS' CAVE."
Wikipedia Bible Project	Jesus went into the Temple and started throwing out all the people selling sacrificial animals. "It is written," he told them, "my house will be a house of prayer, but you've turned into a robber's den."

Catholic Bibles (those having the imprimatur):

New American Bible (2011)	<p>The Cleansing of the Temple.</p> <p>^tThen Jesus entered the temple area* and proceeded to drive out those who were selling things,^u saying to them, "It is written, 'My house shall be a house of prayer, but you have made it a den of thieves.'"^v</p> <p>* [19:45–46] Immediately upon entering the holy city, Jesus in a display of his authority enters the temple (see Mal 3:1–3) and lays claim to it after cleansing it that it might become a proper place for his teaching ministry in Jerusalem (Lk 19:47; 20:1; 21:37; 22:53). See Mt 21:12–17; Mk 11:15–19; Jn 2:13–17 and the notes there.</p> <p>* [21:12] These activities were carried on in the court of the Gentiles, the outermost court of the temple area. Animals for sacrifice were sold; the doves were for those who could not afford a more expensive offering; see Lv 5:7. Tables of the money changers: only the coinage of Tyre could be used for the purchases; other money had to be exchanged for that.</p> <p>* [2:13–22] This episode indicates the post-resurrectional replacement of the temple by the person of Jesus.</p> <p>t. [19:45–46] Mt 21:12–13; Mk 11:15–17; Jn 2:13–17.</p> <p>u. [19:45] 3:1 / Hos 9:15.</p> <p>v. [19:46] Is 56:7; Jer 7:11.</p>
New Catholic Bible	<p>Jesus Cleanses the Temple.^[g] Then he entered the temple and began to drive out those who were engaging in selling, saying to them, "It is written, 'My house shall be a house of prayer,' but you have made it a den of thieves."</p> <p>[g] Jesus demands respect for the temple and installs himself in it to proclaim the message of God. It is thus that he conceives and exercises the royal authority of the Messiah. Like the Prophets, he refuses to allow religion to deteriorate into a business affair.</p>
New English Bible–1970	<p><i>The Cleansing of the Temple (Jerusalem)</i> [Lk.19.45-48 →] - Mt.21.12-17, Mk.11.15-19, Jn.2.13-22</p> <p>Then he went into the temple and began driving out the traders, with these words: [Is.56.7, Jr.7.11.] 'Scripture says, "My house shall be a house of prayer", but you have made it a robbers' cave.'</p>
New Jerusalem Bible	Then he went into the Temple and began driving out those who were busy trading, saying to them, 'According to scripture, my house shall be a house of prayer but you have turned it into a bandits' den.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Then Yeshua entered the Temple grounds and began driving out those doing business there, saying to them, "The <i>Tanakh</i> says, ' My House is to be a house of prayer, ' [Isaiah 56:7] but you have made it into a den of robbers! " [Jeremiah 7:11]
Holy New Covenant Trans.	Jesus went into the temple courtyard. He began to throw out the people who were selling things there. Jesus said, "It is written, 'My house will be a place for praying.' But you have changed it into a hiding place for thieves!"
The Scriptures 2009	And having entered into the Set-apart Place, He began to drive out those selling and buying in it, saying to them, "It has been written, 'My House is a house of prayer,' Isaiah 56:7 but you have made it a 'den of robbers.'" Jer. 7:11
Tree of Life Version	Then Yeshua entered the Temple and began to drive out the merchants, saying to them, "It is written, 'My house shall be a house of prayer,' but you have made it a 'den of thieves.'"

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and Entering to the temple [He] begins to remove the [men] selling Saying [to] them [It] has been written and will be The House [of] me House [of] prayer You* but him make {to be} cave [of] robbers...
Awful Scroll Bible	And coming towards, into the temple, He begins to throw-out, they selling from-within it and they buying, instructing to them, "It has been written, 'My house is a house of wishing-with-regards-to', but you make it a den of robbers!"
Concordant Literal Version	And, entering into the sanctuary, He begins to cast out those who are selling and buying in it, saying to them, "It is written, My house shall also be a house of prayer,' yet you make it a burglars' cave."
exeGesés companion Bible	<u>YAH SHUA ENTERS THE PRIESTAL PRECINCT</u> And he enters the priestal precinct, and begins to cast them who sell therein and them who buy; wording to them, It is scribed, My house is the house of prayer: but you make it a grotto of robbers.
Orthodox Jewish Bible	And having entered into the Beis HaMikdash, Moshiaich began to throw out the sellers, Saying to them, It has been written, BEITI BEIT TEFILLAH YIKAREI, but you made it a MEARAT PARITZIM. [YESHAYAH 56:7; YIRMEYAH 7:11]
Rotherham's Emphasized B. .	

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Traders Driven from the Temple Jesus went into the temple [enclosure] and began driving out those who were selling, saying to them, "It is written, 'MY HOUSE SHALL BE A HOUSE OF PRAYER'; but you have made it a ROBBERS' DEN."
An Understandable Version	Then Jesus entered the Temple and began to drive out those who sold [<i>things there</i>], saying to them, "It is written [<i>Isa. 56:7</i>], 'And my house [<i>i.e., the Temple</i>] will be a house for prayer, but [<i>Jer. 7:11</i>] 'You have made it a hideout for thieves.'"
The Expanded Bible	Jesus Goes to the Temple Jesus went into the Temple and began to ·throw [drive] out the people who were selling things there. He said, "It is written in the Scriptures, 'My ·Temple [·House] will be a house for prayer [<i>Is. 56:7</i>].' But you have ·changed [made] it into a 'hideout for robbers' [^T den of thieves; Jer. 7:11]!"

Jonathan Mitchell NT

And next, after entering into the Temple courts and grounds, He started to progressively throw out (or: chase and drive out; eject) the folks engaged in selling in it – as well as those presently buying, [comment: these actions were prophetic of the soon-coming overthrow by the Romans]

while saying to them, "It has been written and presently stands on record, 'And My House will continue being a house of prayer,' [Isa. 56:7] yet you people make it a 'cave of robbers (or: a den for highwaymen).'" [Jer. 7:11; comment: this is the reason for the prophecy of vss. 43-44]

P. Kretzmann Commentary

Verses 45-48

The purging of the Temple:

And He went into the Temple, and began to cast out them that sold therein, and them that bought,

saying unto them, It is written, My house is the house of prayer; but ye have made it a den of thieves.

Syndein/Thieme

``And, having gone into the temple, He {Jesus} began to throw out {ekballo - like a ball - He picked them up and tosses them right out} those selling therein `` saying to them, "It was written in the past with results that last forever {grapho - perfect tense}, 'My house keeps on being a house of 'set apartness for the offering of prayer' {proseuche} but you have made it a den of robbers/plunderers'/bandits {lestes}."

{Note: Again we need to remember this is NOT the Church Age. In the Church age, all believers in Christ are in Union with Him. He is our High Priest and we are His Royal Family of Priests. A priest is one who represents mankind before God. We represent ourselves. But at this time, the Levitical Priesthood represented man before God. A temple was a place set apart for the offering of communication with God.}

Translation for Translators

Jesus expelled the merchants from the Temple courtyard, and taught there.

Luke 19:45-48

Jesus entered Jerusalem and went into the Temple courtyard. He saw the people who were selling things there, and he began to chase them out. He said to them, "It has been written {A prophet wrote} in the Scriptures that God said, 'I want my house to be a place where people pray'; but you bandits have made it a cave where you can hide!"

The Voice

He entered Jerusalem and went into the temple. He began driving out the temple merchants.

Jesus: The Hebrew Scriptures say, "My house shall be a house of prayer," [Isaiah 56:7] but you have turned it into a shelter for thieves. [Jeremiah 7:11]

Bible Translations with Many Footnotes:

Lexham Bible

The Cleansing of the Temple

And he entered into the temple courts [*Here "courts" is supplied to distinguish this area from the interior of the temple building itself] and [*Here "and" is supplied because the previous participle ("entered") has been translated as a finite verb] began to drive out those who were selling, saying to them, "It is written, 'And my house will be a house of prayer,' [A quotation from Isa 56:7] but you have made it a cave of robbers!"

NET Bible®

Cleansing the Temple

Then¹²⁷ Jesus¹²⁸ entered the temple courts¹²⁹ and began to drive out those who were selling things there,¹³⁰ saying to them, "It is written, 'My house will be a house of prayer,'¹³¹ but you have turned it into a den¹³² of robbers!"¹³³

¹²⁷tn Here καί (kai) has been translated as "then" to indicate the implied sequence of events within the narrative.

¹²⁸tn Grk "he."

¹²⁹tn Grk "the temple" (also in v. 47).

^{sn}The merchants (those who were selling things there) would have been located in the Court of the Gentiles.

^{130sn} Matthew (21:12-27), Mark (11:15-19) and Luke (here, 19:45-46) record this incident of the temple cleansing at the end of Jesus' ministry. John (2:13-16) records a cleansing of the temple at the beginning of Jesus' ministry. See the note on the word temple courts in John 2:14 for a discussion of the relationship of these accounts to one another.

^{131sn} A quotation from Isa 56:7.

^{132tn} Or "a hideout" (see L&N 1.57).

^{133sn} A quotation from Jer 7:11. The meaning of Jesus' statement about making the temple courts a den of robbers probably operates here at two levels. Not only were the religious leaders robbing the people financially, but because of this they had also robbed them spiritually by stealing from them the opportunity to come to know God genuinely. It is possible that these merchants had recently been moved to this location for convenience.

Rotherham's Emphasized B.

§ 76. Cleanses the Temple.

Mt. xxi. 12, 13; Mk. xi. 15-17; cp. Jn. ii. 13-17.

And [entering into the temple] he began to be casting out them who were selling; 46 saying unto them—

It is written And [my house] shall be [a house of prayer];^b

But [||ye|| have made [it] a den of robbers.^c

^b Is. lvi. 7.

^c Jer. vii. 11.

The Spoken English NT

Jesus Goes to the Temple-And Knocks Over Some Tables (Mt. 21:12-17; Mk 11:15-19; Jn 2:12-25)

When Jesus went into the Temple, he started kicking out the people who were selling things.

He was saying to them, "Scripture says:^{cc} 'My house is going to be called a house of prayer.'^{dd} But you've made it a hideout for armed robbers!"^{ee}

^{cc.} Lit. "It is written."

^{dd.} Isaiah 56:7.

^{ee.} Or "a thieves' cave." Jer. 7:11.

Wilbur Pickering's New T.

Jesus cleanses the temple

And upon entering the temple He began to drive out those who were selling and buying in it,¹⁰

saying to them, "It is written: 'My house is a house of prayer',¹¹ but you have made it a 'den of robbers!'"¹²

(10) Comparing the parallel accounts, this happened the next day. Perhaps 1% of the Greek manuscripts, of objectively inferior quality, omit "and buying in it" (as in NIV, NASB, LB, TEV, etc.).

(11) See Isaiah 56:7.

(12) See Jer. 7:11.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

And having entered into the temple, He began to throw out the ones selling and buying in it, saying to them, "It has been written, 'My house is a house of prayer. But you made it a hideout for robbers!'" [Isaiah 56:7; Jer 7:11]

Charles Thomson NT

Then he went into the temple and began driving out thence them who were selling and buying in it, saying to them, It is written,? My house is a house of prayer:" but you have made it a den of robbers.

Context Group Version	And he entered into the temple, and began to cast out those that sold, saying to them, It is written, And my house shall be a house of prayer: but you (pl) have made it a den of bandits.
Far Above All Translation	Then when he had gone into the temple, he went on to throw out those who sold things in it, and those who bought <i>them</i> , saying to them, "It stands written, 'My house is a house of prayer, but you have made it a robber's cave.' "
Green's Literal Translation	And entering into the temple, He began to throw out those selling and buying in it, saying to them, It has been written, "My house is a house of prayer," but you made it "a den of plunderers." Isa. 56:7; Jer. 7:11
Modern Literal Version 2020	{Mar 11:12-18 & Mat 21:18-19, Mat 21:12-13 & Luk 19:45-48 Road from Bethany to Jerusalem Mon.} And having entered into the temple, he began to cast forth the ones selling and buying in it, saying to them, It has been written, 'My house is a house of prayer, but you ^o made* it a den of robbers.' {Isa 56:7 & Jer 7:11}
New American Standard	Jesus Drives Merchants from the Temple And Jesus entered the temple and began to drive out those who were selling, saying to them, "It is written, 'AND MY HOUSE SHALL BE A HOUSE OF PRAYER,' but you have made it a ROBBERS' DEN [Lit cave]."
NT (Variant Readings)	And he entered into the temple, and began to cast out ^o them that sold, saying unto them, It is written: And my house shall be a house of prayer; but ye have made it a den of robbers!
Revised Geneva Translation	^o Byz.-them that sold therein, and them that bought, saying..; Isa. 56:7; Jer. 7:11 He also went into the Temple and began to cast out those inside who sold and bought, saying to them, "It is written! 'My house is the house of prayer!' But you have made it a den of thieves!"
Revised Young's Lit. Trans.	And having entered into the temple, he began to cast forth those selling in it, and those buying, saying to them, 'It has been written, My house is a house of prayer -- but you made it a den of robbers.'
The gist of this passage:	Jesus removes from the Temple courtyard those who are buying and selling on the Temple grounds.

45-46

Luke 19:45a

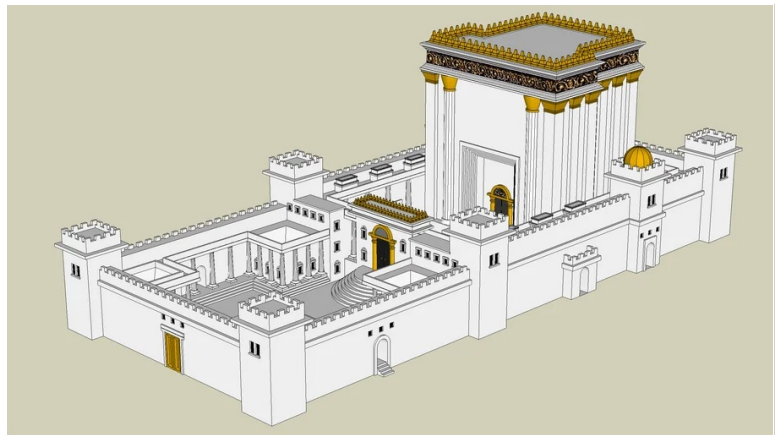
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
eiserchomai (εἰσερχομαι) [pronounced <i>ice-ER-khom-ahee</i>]	<i>entering [in]; going in [through]; coming in [through]</i>	masculine singular, aorist active participle; nominative case	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
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588

Luke 19:45a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hieron (ἱερόν) [pronounced hee-er-ON]	<i>a sacred place; the Temple, a temple</i>	neuter singular noun; accusative case	Strong's #2411

Translation: Having entered into the Temple [courtyard],...

Almost anywhere that we find someone going into the Temple, they are really going onto the Temple grounds; or into the Temple complex, but not into the Temple proper. This was reserved only for certain priests and Levites. A person had to have a specific job in order to enter into the Temple itself.

When people came to the Temple, they gathered either outside of its walls; or they went into one of the courtyards or meeting places inside the overall courtyard.



Herod's Temple (a graphic); from from [3D Warehouse](#); accessed May 7, 2023. The Temple is the large building in back; and Jesus would have gone into the front courtyard area.

Luke 19:45b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
archomai (ἀρχομαι) [pronounced AR-khom-ah-ee]	<i>to begin; to be the first [to do something], to commence (in order of time); to rehearse [from the beginning]</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #756
ekballō (ἐκβάλλω) [pronounced ehk-BAHL-loh]	<i>to throw out; to drive out; to cast out; to send out; to lead forth with force; to expel [pluck out]; to take out [extract, remove]</i>	present active infinitive	Strong's #1544
tous (τοὺς) [pronounced tooz]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
polēō (πωλέω) [pronounced poh-LEH-oh]	<i>selling, bartering; being sold; seller; that which is sold</i>	masculine plural, present active participle, accusative case	Strong's #4453

In the Robinson/Pierpont Byzantine text and the Scrivener Textus Receptus:

Luke 19:45b			
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
agorazô (ἀγοράζω) [pronounced ag-ohr-AD-zoh]	<i>buying, going to market, purchasing, redeeming; doing business in the market place (to buy or sell)</i>	masculine plural, present active participle, accusative case	Strong's #59

Translation: ...the Lord [lit., He] began to drive out those [buying and] selling,...

In one section, there were sanctified sacrifices being offered for sale. People could not simply bring their own sacrifices from home. Whether this was a tradition or something which was strictly enforced, I could not say.

God allowed some very common and accessible animals to be offered up as a sacrifice. Charging for such an animal defeats the purpose of the very poor coming to the Temple for **redemption**.



Jesus, as He did at the beginning of His public ministry, tossed these people out of the courtyard.

I don't know that we have people buying when on the Temple grounds, but there were probably men who sold sacrifices which met the Mosaic criteria. People were apparently not allowed to bring animals from home to offer up (as was the case from the beginning). This was a moneymaking enterprise, and having such an exclusive booth, inside to the Temple would mean that those running the Temple received their own share of the profits.

Moneychanger (a graphic); from **Bible Study Tools**; accessed May 7, 2023.

Luke 19:45 **Having entered into the Temple [courtyard], the Lord [lit., He] began to drive out those [buying and] selling,...** (Kukis mostly literal translation)

Luke 19:46a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
λέγω (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
αὐτοῖς (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

Luke 19:46a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
graphô (γράφω) [pronounced GRAF-oh]	<i>to write, to commit to writing; to compose; in reference to Old Testament Scripture: it is written, it stands written</i>	3 rd person singular, perfect passive indicative	Strong's #1125

Translation: ...saying to them, "It stands written,..."

As Jesus is throwing these people out, He quotes Scripture to them.

Luke 19:46b

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
esomai (ἔσομαι) [pronounced EHS-om-ahēe]	<i>future tense of "to be"</i>	3 rd person singular, future indicative	Strong's #2071 (a form of #1510)
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
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
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)
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
proseuchê (προσευχή) [pronounced pros-yoo-KHAY]	<i>prayer (worship); earnestly praying; by implication an oratory (chapel)</i>	feminine singular noun; genitive/ablative case	Strong's #4335

Translation: ...My house will be a house of prayer;...

Although the quotation is from Isa. 56:7, allow me to give the greater context of Isaiah 56:6–8 "And the foreigners who join themselves to the LORD, to minister to him, to love the name of the LORD, and to be His servants, everyone who keeps the Sabbath and does not profane it, and holds fast my covenant—these I will bring to My holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices will be accepted on My altar; for **My house shall be called a house of prayer** for all peoples." The Lord GOD, who gathers the outcasts of Israel, declares, "I will gather yet others to him besides those already gathered." ESV (capitalized)

A different emphasis is being made in this passage (that God's Temple is for both Israelites and others; but what the house is supposed to be is quite clear.

Luke 19:46 (Bible journaling by Danielle Fisher); from [Pinterest](#); accessed June 13, 2021.

This is a quote from Isaiah 56:7.

I am assuming that is Danielle Fisher's thumb.



Chapter Outline
Charts, Graphics and Short Doctrines

Luke 19:46c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humeis (ὑμεῖς) [pronounced hoo-MICE]	<i>you [all]</i>	2 nd person plural personal pronoun; nominative case	Strong's #5210, which is a form of Strong's #4771
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
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

Luke 19:46c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ποιεῶ (ποιέω) [pronounced <i>poi-EH-oh</i>]	<i>to do, to make, to construct, to produce; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	2 nd person plural, aorist active indicative	Strong's #4160
σπήλαιον (σπήλαιον) [pronounced <i>SPAY-lie-on</i>]	<i>cave, a grotto; a cavern; by implication, a hiding-place or resort</i>	neuter singular noun, accusative case	Strong's #4693
λῆστες (ληστές) [pronounced <i>lace-TEHÇ</i>]	<i>thieves, robbers, plunderers, freebooters; band of thieves</i>	masculine plural noun; genitive/ablative case	Strong's #3027

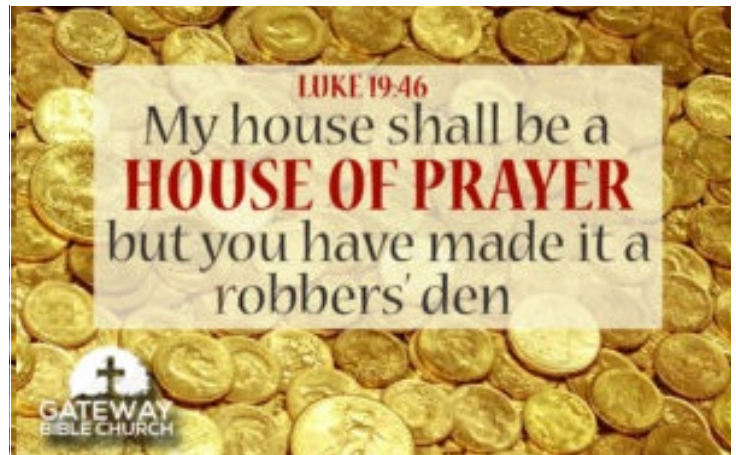
Translation: ...but you have made it [into] a den of thieves.”

Let's look at the wider context of what is quoted from: Jeremiah 7:8–11 Behold, you trust for yourself on lying words without being of use. Will you steal, murder, and commit adultery, and swear falsely, and burn incense to Baal, and walk after other gods whom you do not know? And will you then come and stand before Me in this house on which My name is called, and say, We are delivered in order to do all those detestable things. Has this house on which My name is called become a den of violent ones in your eyes? Behold, even I have seen, declares Jehovah. (Green's literal translation)

Jeremiah is speaking of a very degenerate time where the people had degenerate practices going on. Jesus tells the people, “This is what is happening right now as well.”

Luke 19:46 ...saying to them, “It stands written, My house will be a house of prayer; but you have made it [into] a den of thieves.” (Kukis mostly literal translation)

Luke 19:46 (NASB) (a graphic); from Gateway Bible Church; accessed June 14, 2021.



Luke 19:45–46 Having entered into the Temple [courtyard], the Lord [lit., He] began to drive out those [buying and] selling, saying to them, “It stands written, My house will be a house of prayer; but you have made it [into] a den of thieves.” (Kukis mostly literal translation)

Luke 19:45–46 Jesus walked into the Temple courtyard and began to drive out all of those buying and selling acceptable animal sacrifices, saying to them, “It stands written that My house will be a house of prayer; but you have turned it into a den of thieves.” (Kukis paraphrase)

And He was teaching the [thing] according to a day in the Temple [courtyard]. But the chief priests and the scribes were seeking after Him to destroy [Him] (and the first of the people [as well]). And they could not find the what they might do, for the people all hung on Him, those hearing [Him].

Luke
19:47–48

Jesus [lit., *He*] was teaching [Bible doctrine] each day in the Temple [courtyard]. Nevertheless, the chief priests and the scribes were desiring to destroy Him, along with the prominent people. But they were unable to determine [lit., *to find*] what they might do, as all the people were listening to Him [very] attentively [lit., *hung upon Him*].

When in Jerusalem, Jesus taught in the Temple courtyard each and every day. The chief priests, scribes and other prominent people desired to destroy Him, but they found themselves frustrated in this endeavor. Because all of the people listened attentively to the Lord, the religious hierarchy found it difficult to determine what they could do against the Lord.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And He was teaching the [thing] according to a day in the Temple [courtyard]. But the chief priests and the scribes were seeking after Him to destroy [Him] (and the first of the people [as well]). And they could not find the what they might do, for the people all hung on Him, those hearing [Him].
Complete Apostles Bible	And He was teaching daily in the temple. But the chief priests, the scribes, and the leaders of the people were seeking to destroy Him, and were unable to do anything; for all the people were very attentive to hear Him.
Douay-Rheims 1899 (Amer.)	And he was teaching daily in the temple. And the chief priests and the scribes and the rulers of the people sought to destroy him. And they found not what to do to him: for all the people were very attentive to hear him.
Holy Aramaic Scriptures	And He was teaching everyday in The Haykla {The Temple}. Then, the Rabay Kahne {the Priest's Chiefs}, and the Saphre {the Scribes}, and Qashishe d'Ama {the Elders of the People}, were seeking to destroy Him. And they were not finding what they should do unto Him, for, all the Ama {the People} were hanging around Him, to hear Him.
James Murdock's Syriac NT	And he taught daily in the temple: and the chief priests and Scribes and Elders of the people, sought to destroy him. But they found not, what they could do to him; for all the people hung upon him to hear him.
Original Aramaic NT	He was teaching everyday in The Temple, but the Chief Priests and the Scribes and the Elders of the people were seeking to destroy him. And they could not find what they might do to him, for all the people were hanging on him to hear him.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And every day he was teaching in the Temple. But the chief priests and the scribes and the rulers of the people were attempting to put him to death; But they were not able to do anything, because the people all kept near him, being greatly interested in his words.
------------------------	--

Bible in Worldwide English	He taught in the temple every day. The chief priests, scribes and the leaders of the people wanted to kill him. But they did not find any way they could do it. All the people stayed around to hear what Jesus said.
Easy English	Jesus was teaching every day in the temple. The leaders of the priests and teachers of God's Law wanted to kill him. Some other important people also wanted to kill him. But all the people were listening to him very carefully. They wanted to hear everything that he was saying. So those leaders did not know how they could kill him.
Easy-to-Read Version–2008	Jesus taught the people in the Temple area every day. The leading priests, the teachers of the law, and some of the leaders of the people wanted to kill him. But they did not know how they could do it, because everyone was listening to him. The people were very interested in what Jesus said.
God's Word™	Jesus taught in the temple courtyard every day. The chief priests, the scribes, and the leaders of the people looked for a way to kill him. But they could not find a way to do it, because all the people were eager to hear him.
Good News Bible (TEV)	Every day Jesus taught in the Temple. The chief priests, the teachers of the Law, and the leaders of the people wanted to kill him, but they could not find a way to do it, because all the people kept listening to him, not wanting to miss a single word.
J. B. Phillips	Jesus teaches daily in the Temple Then day after day he was teaching inside the Temple. The chief priests, the scribes and the national leaders were all the time trying to get rid of him, but they could not find any way to do it since all the people hung upon his words.
<i>The Message</i>	From then on he taught each day in the Temple. The high priests, religion scholars, and the leaders of the people were trying their best to find a way to get rid of him. But with the people hanging on every word he spoke, they couldn't come up with anything.
NIRV	Every day Jesus was teaching at the temple. But the chief priests and the teachers of the law were trying to kill him. So were the leaders among the people. But they couldn't find any way to do it. All the people were paying close attention to his words.
New Life Version	Jesus taught each day in the house of God. But the religious leaders and the teachers of the Law and other leaders of the people tried to think of some way they could kill Him. They could not find a way because the people were always near Him listening to Him teach.
New Simplified Bible	Everyday he taught in the temple. The chief priests, scribes and other important men of the people looked for ways to destroy him. They could not find a way for the people listened to every thing he said.

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

Casual English Bible	Jesus started teaching in the Temple every day. Top Jewish leaders started plotting to kill him. These included the chief priests, the scholars known as scribes, and other leading men in the city. They couldn't come up with a plan, however, because Jesus was so popular. All the people loved listening to him teach.
Contemporary English V.	Each day, Jesus kept on teaching in the temple. So the chief priests, the teachers of the Law of Moses, and some other important people tried to have him killed. But they could not find a way to do it, because everyone else was eager to listen to him.
The Living Bible	After that he taught daily in the Temple, but the chief priests and other religious leaders and the business community [literally, "the leading men among the people."] were trying to find some way to get rid of him. But they could think of nothing, for he was a hero to the people—they hung on every word he said.
New Berkeley Version	.

New Living Translation	After that, he taught daily in the Temple, but the leading priests, the teachers of religious law, and the other leaders of the people began planning how to kill him. But they could think of nothing, because all the people hung on every word he said.
The Passion Translation	From then on Jesus continued teaching in the temple area, but all the while, the high priests, the experts of the law, and the prominent men of the city kept trying to find a way to accuse Jesus, for they wanted him dead. They could find no reason to accuse him, for he was a hero to the people and the crowds were awestruck by every word he spoke.
UnfoldingWord Simplified T.	Each day during that week Jesus was teaching people in the temple courtyard. The chief priests, the teachers of religious laws, and other Jewish leaders were trying to find a way to kill him. But they did not find any way to do it, because all the people were eager to hear him.

Partially literal and partially paraphrased translations:

American English Bible	So he taught in the Temple every day after that. And although the Chief Priests, Scribes, and prominent people were looking to destroy him, they couldn't come up with a just reason to do it, since all the people were gathering around and listening to him.
Beck's American Translation . Breakthrough Version	And He was teaching the "daily" thing on the temple grounds, but the head priests, the Old Testament transcribers, and the primary men of the ethnic group were looking to ruin Him, and they were not finding what they would do. You see, absolutely all of the group were hanging on to His every word as they listened.
Common English Bible	Jesus was teaching daily in the temple. The chief priests, the legal experts, and the foremost leaders among the people were seeking to kill him. However, they couldn't find a way to do it because all the people were enthralled with what they heard.
Len Gane Paraphrase	He taught daily in the temple. The chief priests, the scribes, and the high ranking people looked for ways to kill him. They could not find a way to do it, for all the people were very attentive to hear him.
A. Campbell's Living Oracles	And he taught daily in the temple, while the chief priests and the scribes, and persons of principal note, sought his destruction; but could not devise how to effect it: for all the people heard him with the greatest attention.
New Advent (Knox) Bible	And he taught in the temple daily. The chief priests and scribes and the leading men among the people were eager to make away with him, but they could not find any means to do it, because all the people hung upon his words.[4] [4] vv. 45-48: Mt. 21.12; Mk. 11.15.
20 th Century New Testament	Jesus continued to teach each day in the Temple Courts; but the Chief Priests and Teachers of the Law were eager to take his life, and so also were the leading men. Yet they could not see what to do, for the people all hung upon his words.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	Every day he was teaching in the temple. The chief priests, the scribes, and the leaders of the people were looking for a way to kill him, but they could not find a way to do it, because all the people were captivated by what they heard.
Conservapedia Translation	Jesus taught in the temple every day, but the high priests and scribes and the governor all wished Him dead. They could not figure out their plan of action, for the people were eager to listen to Jesus.
Revised Ferrar-Fenton Bible	And in the temple He continued to teach daily. The chief priests, professors, and leading men, however, sought to murder Him; but they could not find an opportunity of effecting it; because all the people hung upon Him with the greatest attention.

Free Bible Version	He was teaching in the Temple every day. The chief priests, the religious teachers, and the leaders of the people were trying to kill him. But they couldn't find a way to do it because everyone appreciated him, hanging on his every word.
International Standard V Montgomery NT	. Day after day he continued to teach in the Temple. The high priests and scribes tried to have him put to death, so did the rulers of the people. But they could not find how to do it, for the people all hung upon him, listening to him.
Riverside New Testament	He was teaching every day in the Temple courts. But the high priests and the scribes were bent on destroying him, and so were the first citizens. But they could find no way to do it; for all the people hung upon him listening.
Leicester A. Sawyer's NT	AND he taught daily in the temple; and the chief priests, and scribes, and the first of the people sought to destroy him. And they found nothing that they could do; for all the people were attentive to hear him.
Weymouth New Testament	And day after day He taught in the Temple, while the High Priests and the Scribes were devising some means of destroying Him, as were also the leading men of the people. But they could not find any way of doing it, for the people all hung upon His lips.
Wikipedia Bible Project	He taught every day in the Temple. But the chief priests and the religious teachers and the civic leaders kept on trying to find a way to get rid of him. However they didn't find any way to do it because everyone was listening attentively to what he told them.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Jesus was teaching every day in the Temple. The chief priests and teachers of the Law wanted to kill him, and the elders of the Jews as well, but they were unable to do anything, for all the people were listening to him and hanging on his words. 21:37; 22:53; Jn 18:20; Mk 11:18
The Heritage Bible	And he was teaching daily in the temple, and the head priests, and the scribes, and the foremost of the people sought to destroy him; And they absolutely did not find what they might do, because all the people were hanging on him, listening.
New American Bible (2011)	And every day he was teaching in the temple area. ^w The chief priests, the scribes, and the leaders of the people, meanwhile, were seeking to put him to death, ^x but they could find no way to accomplish their purpose because all the people were hanging on his words. w. [19:47–48] 20:19; 22:2; Mt 21:46; Mk 11:18; 12:12; 14:1–2; Jn 5:18; 7:30. x. [19:47] 21:37; 22:53; Jn 18:20.
New Catholic Bible	Every day he was teaching in the temple. But the chief priests, the scribes, and the leaders of the people plotted to kill him. However, they were unable to do so because all the people hung on his every word.
New English Bible–1970	Day by day he taught in the temple. And the chief priests and lawyers were bent on making an end of him, with the support of the leading citizens, but found they were helpless, because the people all hung upon his words.
New Jerusalem Bible	He taught in the Temple every day. The chief priests and the scribes, in company with the leading citizens, tried to do away with him, but they could not find a way to carry this out because the whole people hung on his words.
NRSV (Anglicized Cath. Ed.)	Every day he was teaching in the temple. The chief priests, the scribes, and the leaders of the people kept looking for a way to kill him; but they did not find anything they could do, for all the people were spellbound by what they heard.
Revised English Bible–1989	Day by day he taught in the temple. The chief priests and scribes, with the support of the leading citizens, wanted to bring about his death, but found they were helpless, because the people all hung on his words.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Every day he taught at the Temple. The head <i>cohanim</i> , the <i>Torah</i> -teachers and the leaders of the people tried to find a way of putting an end to him; 48 but they couldn't find any way of doing it, because all the people were hanging onto his every word.
Hebraic Roots Bible	And He was teaching day by day in the sanctuary. But the chief priests and the scribes and the chief men of the people sought to kill Him. And they did not find what they might do; for all the people were clinging to hear Him.
Holy New Covenant Trans.	Every day, Jesus was teaching the people in the temple courtyard. The most important priests, the teachers of the law, and some of the leaders of the people were trying to kill Jesus, but they didn't know how they could do it because all of the people were listening closely to Jesus. The people were very interested in what Jesus had to say.
The Scriptures 2009	And He was teaching daily in the Set-apart Place. But the chief priests and the scribes and the leaders of the people were seeking to destroy Him, but they did not find what they might do, for all the people were hanging upon Him, listening.
Tree of Life Version	And He was teaching every day in the Temple. The ruling kohanim and the Torah scholars, even the leaders of the people, were trying to destroy Him; but they could not find any way to do it, because all the people were hanging on His words.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and [He] was Teaching the [thing] in day in the temple The but Priests (Chief) and The Clerics sought him to lose and The [Men] First [of] the people and not [They] found the something [They] may make The People for Every hung (on) him Hearing...
Awful Scroll Bible	And He was teaching along the days, from-within the temple. But the chief-priests and the scribes, and they principal of the people, were seeking to destroy- Him - away. And they were not finding, what they shall prepare, for all the people themselves were hanging-from, giving ear to Him.
Concordant Literal Version	And He was teaching daily in the sanctuary, yet the chief priests and the scribes and the foremost of the people sought to destroy Him." And they found not what they should be doing, for all the people, hearing, hung on Him."
exeGesés companion Bible	And he doctrinates daily in the priestal precinct: but the archpriests and the scribes and the preeminent of the people seek to destroy him, and cannot find what to do: for all the people hear him with suspense.
Orthodox Jewish Bible	And he was saying shiurim yom yom in the Beis Hamikdash. But the Rashei Hakohanim and the Sofrim were seeking to kill him, and also the Rashei HaAm, And they were not finding what they might do, for HaAm were all hanging on his every dvar.
Rotherham's Emphasized B.	And he was teaching day by day in the temple; but [the High-priests and the Scribes] [also the chiefs of the people] were seeking to destroy him,—and could not find what they might do, for [the people, one and all] were hanging upon him, as they hearkened.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	He was teaching day after day in the temple [porches and courts]; but the chief priests and scribes and the leading men among the people were seeking [a way] to put Him to death, and they could not find anything that they could do, for all the people [stayed close to Him and] were hanging on to every word He said [Lit Him, listening].
An Understandable Version	And Jesus was teaching in the Temple every day. But the leading priests and the experts in the Law of Moses and the leading men of the people were looking [for a way] to kill Him, but they could not find a way to do it, because all the people were listening to Him attentively.
The Expanded Bible	Jesus taught [was teaching] in the Temple every day. The leading [chief] priests, the experts on the law [scribes], and some of the leaders of the people wanted [were looking for a way] to kill [destroy] Jesus. But they did not know how they could [could not find a way to] do it, because all the people were listening closely to him [hanging on his every word].
Jonathan Mitchell NT	Later, He was repeatedly teaching, daily, within the midst of the Temple courts and grounds. But the chief (or: ranking) priests and the scribes (scholars; Torah experts; theologians) – along with the foremost folks (or: leaders) of the people – kept on trying to find [a way] to destroy Him, and yet they were not finding the [solution for] what they could do, for you see, all the people – continuously listening – kept hanging on His [words].
P. Kretzmann Commentary	And He taught daily in the Temple. But the chief priests and the scribes and the chief of the people sought to destroy Him, and could not find what they might do; for all the people were very attentive to hear Him.
Syndein/Thieme	Kretzmann's commentary for Luke 19:45–48 is in the Addendum . ``And He {Jesus} kept on teaching daily in the temple courts. {Jesus now demonstrates a second use for the temple - a place to gather and teach and be taught the Word of God - see Isaiah 28:10 for the mechanics} But, the chief priests and the scribes/'experts in the law' and the prominent leaders among the people kept on seeking to assassinate Him . . . `` and they absolutely could not {ouk} discover a way to do it . . . for all the people kept on clinging close to Him . . . hearing Him {concentrating on His Doctrines}.
Translation for Translators	Each day <i>during that week</i> Jesus was teaching people in the Temple <i>courtyard</i> . The chief priests and the men who taught the <i>Jewish</i> laws and <i>other Jewish</i> leaders tried to find a way to kill him. But they did not find any way to do it, because all the people there listened eagerly to him <i>and would have resisted them if they had tried to hurt him</i> .
The Voice	He came back day after day to teach in the temple. The chief priests, the religious scholars, and the leading men of the city wanted to kill Him, but because He was so popular among the people—who hung upon each word He spoke—they were unable to do anything.

Bible Translations with Many Footnotes:

Lexham Bible	And he was teaching every day in the temple courts , [*Here "courts " is supplied to distinguish this area from the interior of the temple building itself] and the chief priests and the scribes and the most prominent men of the people were seeking to destroy him. And they did not find anything they could do, because all the people were paying close attention to what they were hearing from him.
NET Bible®	Jesus ¹³⁴ was teaching daily in the temple courts. The chief priests and the experts in the law ¹³⁵ and the prominent leaders among the people were seeking to assassinate ¹³⁶ him, but ¹³⁷ they could not find a way to do it, ¹³⁸ for all the people hung on his words. ¹³⁹

^{134tn} Grk “And he”; the referent (Jesus) has been specified in the translation for clarity. Here *καί* (*kai*) has not been translated because of differences between Greek and English style.

^{135tn} Grk “and the scribes.” See the note on the phrase “experts in the law” in 5:21.

^{136tn} Grk “to destroy.”

^{sn} The action at the temple was the last straw. In their view, if Jesus could cause trouble in the holy place, then he must be stopped, so the leaders were seeking to assassinate him.

^{137tn} Here *καί* (*kai*) has been translated as “but” to indicate the contrast present in this context.

^{138tn} Grk “they did not find the thing that they might do.”

^{139sn} All the people hung on his words is an idiom for intent, eager listening. Jesus’ popularity and support made it unwise for the leadership to seize him.

The Spoken English NT

The Religious Leaders Question Jesus’ Authority (Mt. 21:23-27; Mk 11:27-33)
 Jesus was teaching every day in the Temple. And the chief priests, the scripture experts, and the most powerful people in the country^f were looking for a way to kill him. But they weren’t finding a way to do it, because the whole population was intent on listening to him.

^f Lit. “the first ones of the people” (sg.). I think this expression extends not just to people in formal leadership positions, but also to wealthy, “influential” people. figure out how

Literal, almost word-for-word, renderings:

A Faithful Version

Now He was teaching day by day in the temple; and the chief priests and the scribes and the chief of the people were seeking to destroy Him, But could not find what they might do; for all the people were listening intently, hanging on His every word.

Analytical-Literal Translation

And He was teaching daily in the temple. But the chief priests and the scribes were seeking to destroy Him, also the leading [men] of the people. And they could not find [out] what they should do, for all the people were hanging on His [words] as they [were] hearing [Him].

Charles Thomson NT

Now while he was daily in the temple teaching, the chief priests, and the Scribes, and the chiefs of the people were contriving his destruction; but could not find the means of effecting it. For all the people were bent upon hearing him.

Context Group Version

And he was teaching daily in the temple. But the chief priests and the scribes and the principal men of the people sought to destroy him: and they could not find what they might do; for the people all hung on him, listening.

English Standard Version

And he was teaching daily in the temple. The chief priests and the scribes and the principal men of the people were seeking to destroy him, but they did not find anything they could do, for all the people were hanging on his words.

Far Above All Translation

And he taught in the temple each day, but the senior priests and the scribes were looking for a way to dispose of him, as *were* the *leading* men of the people, but they did not find anything they *could* do, for all the people were completely enraptured listening to him.

Literal New Testament

AND HE WAS TEACHING DAY BY DAY IN THE TEMPLE; AND THE CHIEF PRIESTS AND THE SCRIBES WERE SEEKING HIM TO DESTROY, AND THE FIRST OF THE PEOPLE, AND FOUND NOT WHAT THEY MIGHT DO, FOR THE PEOPLE ALL WERE HANGING ON HIM LISTENING.

Modern Literal Version 2020

{Mar 11:27-33 & Mat 21:23-27 & Luk 20:1-8 Courtyard of the Temple, Tues.}
 Now he was teaching daily in the temple. But the high-priests and the scribes and the foremost ones of the people were seeking to destroy him. And they were not finding what they might do*; for* the people were all hanging on him, listening.

New Matthew Bible

And he taught daily in the temple. The high priests and the scribes and the chief men of the people went about to destroy him, but could not find what to do, because all the people stayed close by him, and listened attentively to him.

Revised Young's Lit. Trans.

And he was teaching daily in the temple, but the chief priests and the scribes were seeking to destroy him -- also the chiefs of the people -- and they were not finding what they shall do, for all the people were hanging on him, hearing him.

A Voice in the Wilderness

And He was teaching daily in the temple. But the chief priests, the scribes, and the chief of the people sought to destroy Him, and were unable to figure out anything to do; for all the people hung on to hear Him.

The gist of this passage:

Jesus teaches in the Temple complex. The pharisees would have grabbed Him up, but the people who attend would certainly not allow it.

47-48

Luke 19:47a

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
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)
didaskō (διδάσκω) [pronounced <i>did-AS-koh</i>]	<i>teaching, instructing, imparting knowledge, the one instilling doctrine</i>	masculine singular, present active participle; nominative case	Strong's #1321
το (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
κατά (κατά) [pronounced <i>kaw-TAW</i>]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by</i>	preposition with the accusative case	Strong's #2596
ἡμέρα (ἡμέρα) [pronounced <i>hay-MEH-raw</i>]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun; accusative case	Strong's #2250
This is variously translated, <i>daily, day-by-day, every day, each day.</i>			
ἐν (ἐν) [pronounced <i>en</i>]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
τῷ (τῷ) [pronounced <i>toe</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
ἱερόν (ἱερόν) [pronounced <i>hee-er-ON</i>]	<i>a sacred place; the Temple, a temple</i>	neuter singular noun; dative, locative or instrumental case	Strong's #2411

Translation: Jesus [lit., He] was teaching [Bible doctrine] each day in the Temple [courtyard].

We have a neuter singular definite article, which generally implies that there is a neuter singular noun nearby that we can snatch up and place here (this could also be seen as a masculine singular definite article). I did not see exactly what should be attached to it, but what Jesus teaches it the Word of God. He carefully taught the Law, but He taught prophecy and even Church Age doctrine. So I filled in the blank with the words *Bible doctrine*.

He taught in the Temple courtyard, and a number of people would come to see Him teach.

Luke 19:47b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
archiereus (ἀρχιερεύς) [pronounced ar-khee-er-YUCE]	<i>chief priest, high priest</i>	masculine plural noun; nominative case	Strong's #749
καί (καί) [pronounced kai]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
grammateus (γραμματεὺς) [pronounced gram-mat-YOOCE]	<i>scribe; writer; secretary; religious teacher/expert; town-clerk</i>	masculine plural noun, nominative case	Strong's #1122
zêteō (ζητέω) [pronounced zay-TEH-oh]	<i>to seek after [to find], to look for; to seek by thinking [reasoning, inquiring]; to seek for, to aim at, to strive after; to require [demand]; to crave, to desire from someone</i>	3 rd person plural, imperfect active indicative	Strong's #2212
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
apollumi (ἀπόλλυμι) [pronounced ap-OL-loo-mee]	<i>to destroy; to put out of the way entirely, abolish, put an end to ruin; render useless; to kill; to declare that one must be put to death; metaphorically to devote or give over to eternal misery in hell; to perish, to be lost, ruined, destroyed; to lose</i>	aorist active infinitive	Strong's #622

Translation: Nevertheless, the chief priests and the scribes were desiring to destroy Him,...

At this point, the chief priests and scribes wanted to kill the Lord.

Luke 19:47c			
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
hoi (οί) [pronounced <i>hoy</i>]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
πρῶτος (πρῶτος) [pronounced <i>PROT-oss</i>]	<i>first [in place, order or time; in any succession of things or persons]; first [in rank]; influence, honour; chief; prominent, principal, foremost; at the first</i>	masculine plural adjective; nominative case	Strong's #4413
του (του) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
laos (λαός) [pronounced <i>lah-OSS</i>]	<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; genitive/ablative case	Strong's #2992

Translation: ...along with the prominent people.

There were other prominent people in the Jewish kingdom who also wanted to see Jesus dead.

Bear in mind, Jesus is just a teacher, insofar as they are concerned.

Application: When you are speaking the truth, there will be people who want to stop you. There are even some, if you are prominent enough, who want to stop you permanently.

Luke 19:47 Jesus [lit., He] was teaching [Bible doctrine] each day in the Temple [courtyard]. Nevertheless, the chief priests and the scribes were desiring to destroy Him, along with the prominent people. (Kukis mostly literal translation)

Luke 19:48a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
οὐχ (οὐχ) [pronounced <i>ookh</i>]	<i>no, not, nothing, none, no one</i>	negation; used before an aspirate	Strong's #3756
heuriskō (εὕρισκω) [pronounced <i>hyoo-RIHS-ko</i>]	<i>to find (literally or figuratively); to discover, to get, to obtain; to perceive, to see</i>	3 rd person plural, imperfect active indicative	Strong's #2147

Luke 19:48a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
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
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 plural, aorist active subjunctive	Strong's #4160

Translation: But they were unable to determine [lit., to find] what they might do,...

However, these groups of men were unable to figure out what to do. Jesus was too much of a celebrity to simply kill outright. There would be too many problems with that. Or, at least this is their initial assessment. These religious types certainly could not seize the Lord while He is teaching in the Temple courtyard, surrounded by hundreds of followers.

Luke 19:48b			
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
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; nominative case	Strong's #2992
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
hapas (ἅπας) [pronounced HAP-as]	<i>absolutely all or (singular) every one; all (things), every (one), whole, all together</i>	masculine singular adjective, accusative case	Strong's #537
ekkrémamai (ἐκκρέμαμαι) [pronounced ek-krem'-am-ahee]	<i>to hang on (upon the lips of a speaker), to listen closely, to be very attentive</i>	3 rd person singular, imperfect middle indicative	Strong's #1582

Luke 19:48b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
αυτου (αὐτοῦ) [pronounced ow-TOO]	his, of him; from him, him; same	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
ακούῳ (ἀκούω)[pronounced ah-KOO-oh]	those hearing; hearing and paying attention to; listeners; those who hear and understand	masculine singular, present active participle; nominative case	Strong's #191

Translation: ...as all the people were listening to Him [very] attentively [lit., hung upon Him].

The chief problem was, many people came to hear Jesus speak. They learned a great deal from His teaching. He did not seem to be alone.

Luke 19:48 But they were unable to determine [lit., to find] what they might do, as all the people were listening to Him [very] attentively [lit., hung upon Him]. (Kukis mostly literal translation)

Luke 19:47–48 Jesus [lit., He] was teaching [Bible doctrine] each day in the Temple [courtyard]. Nevertheless, the chief priests and the scribes were desiring to destroy Him, along with the prominent people. But they were unable to determine [lit., to find] what they might do, as all the people were listening to Him [very] attentively [lit., hung upon Him]. (Kukis mostly literal translation)

Luke 19:47–48 When in Jerusalem, Jesus taught in the Temple courtyard each and every day. The chief priests, scribes and other prominent people desired to destroy Him, but they found themselves frustrated in this endeavor. Because all of the people listened attentively to the Lord, the religious hierarchy found it difficult to determine what they could do against the Lord. (Kukis paraphrase)

The religious hierarchy was going to have to determine a plan, which took into consideration, during the day, Jesus was teaching and He was surrounded by disciples.

The ESV (capitalized) is used below.

Jesus Cleanses the Temple a Second Time (comparing the synoptics)			
Matthew	Mark	Luke	Text/Commentary
Matthew 21:12 And Jesus entered the temple and drove out all who sold and bought in the temple, and He overturned the tables of the money-changers and the seats of those who sold pigeons.	Mark 11:15 And they came to Jerusalem. And he entered the temple and began to drive out those who sold and those who bought in the temple, and He overturned the tables of the money-changers and the seats of those who sold pigeons.	Luke 19:45 And He entered the temple and began to drive out those who sold,...	Jesus' first order of business was to cleanse the Temple of those selling allowable sacrifices at jacked-up prices.

Jesus Cleanses the Temple a Second Time (comparing the synoptics)

Matthew	Mark	Luke	Text/Commentary
	Mark 11:16 And He would not allow anyone to carry anything through the temple.		These animals to be used as sacrifices were not allowed by Jesus to be taken to the altar.
Matthew 21:13 He said to them, "It is written, 'My house shall be called a house of prayer,' but you make it a den of robbers."	Mark 11:17 And He was teaching them and saying to them, "Is it not written, 'My house shall be called a house of prayer for all the nations'? But you have made it a den of robbers."	Luke 19:46 ...saying to them, "It is written, 'My house shall be a house of prayer,' but you have made it a den of robbers."	If you have eaten a meal at the airport, you know that prices are higher and that they pay in order to have a small restaurant there. This was the same thing that took place in the Temple.
Matthew 21:14 And the blind and the lame came to Him in the temple, and He healed them.			Only Matthew tells us that Jesus healed the lame and the blind while in the Temple teaching.
Matthew 21:15–16 But when the chief priests and the scribes saw the wonderful things that He did, and the children crying out in the temple, "Hosanna to the Son of David!" they were indignant, and they said to Him, "Do you hear what these are saying?" And Jesus said to them, "Yes; have you never read, "'Out of the mouth of infants and nursing babies you have prepared praise'?"			Apparently the people said, "Hosanna to the Son of David!" on several occasions. We know that this was done when the Lord was on the colt entering into Jerusalem; and that this also took place when He was teaching and healing at the Temple.
	Mark 11:18 And the chief priests and the scribes heard it and were seeking a way to destroy Him, for they feared Him, because all the crowd was astonished at His teaching.	Luke 19:47–48 And He was teaching daily in the temple. The chief priests and the scribes and the principal men of the people were seeking to destroy Him, but they did not find anything they could do, for all the people were hanging on his words.	The religious leaders had determined that they needed to kill the Lord, but it was impossible to seize Him on their own ground, as He was surrounded by believers and followers.

Jesus Cleanses the Temple a Second Time (comparing the synoptics)			
Matthew	Mark	Luke	Text/Commentary
Matthew 21:17 And leaving them, He went out of the city to Bethany and lodged there.	Mark 11:19 And when evening came they went out of the city.		Jesus apparently found a place outside the main city to stay, making it difficult for the religious leaders to track Him down.

Chapter Outline	Charts, Graphics and Short Doctrines
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First Verse	Chapter Summary
www.kukis.org	Addendum
	Exegetical Studies in Luke

A Set of Summary Doctrines and Commentary

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

Why Luke 19 is in the Word of God
1.
2.

Chapter Outline	Charts, Graphics and Short Doctrines
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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 19
1.

Chapter Outline	Charts, Graphics and Short Doctrines
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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 19

[Chapter Outline](#)

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Addendum

This footnote is tied to [Luke 19:1](#).

THE POWER OF JESUS (from the Christian Community Bible)

• 19.1 Everyone in Jericho was pointing a finger at Zaccheus: how could a man involved in dirty deals, (like he was) be converted? What punishment would God send to him? Instead of punishing him, God comes to his home.

Jesus shows that he is guided by the Spirit when he spots Zaccheus among so many people, and when he understands at that very moment, that on that day he has come to Jericho, above all, to save a rich man.

Zaccheus knows that he is the object of envy and hatred. He is not all bad: although his hands are dirty, he has not lost the sense of what is good and he admires the prophet Jesus secretly. God is able to save him because of his good desires. The favor Jesus does to him compels him to manifest the human and good qualities hidden in him.

It is said that he received Jesus joyfully: a joy that shows the transformation that has taken place in him. After that, he will have no trouble in rectifying his evil deeds. Then he will share and reestablish justice.

The people are indignant, and in that they imitate the Pharisees; they believe that the prophet Jesus should share their prejudice and even their resentments. Jesus is not a demagogue; the crowd's lack of understanding does not matter to him any more than that of the Pharisees. Once again, Jesus shows his power; he destroys evil by saving the sinner.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This original reference is [Luke 19:1–4](#).

Kretzmann's Commentary on Luke 19:1–4

Having healed the blind man at the city gate, Jesus continued his way into the city with the intention of passing through, for he was on His way to Jerusalem. But there came an interruption. A man called by name Zacchaeus (pure), who held the position of head man or overseer over the local collectors of taxes, and who had become rich through the extortions connected with his work, was the cause of the delay. The business of publican, or tax collector, in Jericho must have been especially lucrative, for the city was known for its balsam trade, and Jericho was on the main road of traffic between Joppa, Jerusalem, and the country east of the Jordan. So it had been a comparatively easy matter for Zacchaeus, by the use of a little graft, to amass a fortune. Now he had heard much of Jesus and was filled with great curiosity concerning this Prophet of Galilee, what He might look like, what His appearance was. It was an eager and persistent curiosity which took hold of the man; he tried again and again, but for some time without success, for his small size hindered him from seeing over the shoulders of the many people that were crowding around the Lord. And who knows but what the message concerning Jesus had awakened and created the first longings for the mercy of the Savior? "He desired impetuously and diligently, with a devout, humble heart, only to see Christ. That was his sanctuary, that was his snow-white ornament before God's eyes, which ornament the Lord especially commended to His disciples

Kretzmann's Commentary on Luke 19:1–4

when He said: Be harmless as doves. " Finally Zacchaeus hit upon a plan by which he hoped to realize his desire. He took notice of the direction in which Jesus was heading, probably along the main street of the city, and then ran ahead, in front of the crowd, and climbed on a sycamore fig tree, such as are common in the valley of the Jordan. In that way he could easily look over the heads of the people and see the Lord when He would reach that point

From <https://www.studylight.org/commentaries/eng/kpc/luke-19.html> accessed May 1, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This original reference is [Luke 19:5–7](#).

Kretzmann's Commentary on Luke 19:5–7

Although this entire proceeding was done without commotion, in silence and with haste, yet Jesus, the omniscient Lord, was very well aware of all that was going on, just as He knew the name of the man in whose heart such feelings had been aroused. The saving grace of Christ planned all with tactful kindness. He came to the spot opposite or beneath the tree with its strange burden; He looked up and saw the publican; He called to him with friendly frankness. He at once fathomed the heart of the man with the same look of revealing omniscience which once followed Nathanael to his position under the fig tree, John 1:48, and read his heart's longing. The Lord bids Zacchaeus hurry and come down, since it was necessary for Him to make a visit at his house that same day. With this invitation the Master conveyed His complete understanding of the situation to the heart of the man in the tree, so that the latter was now disposed to pay the most cheerful and hurried obedience to the call. Even so today a heart that may be filled with thoughts of doubt, and yet desires to know the Lord more closely, is cheered by the many gracious invitations which come in the Gospel, which are transmitted through the means of grace, and pays joyful obedience to the friendly call of the Savior. Zacchaeus lost no time in climbing down from the tree, for his heart was filled with ecstatic joy, and he welcomed the Lord into his house with grateful hospitality. But the Lord, by this action, again provoked the great mass of the people, for their hatred of the publicans was almost inherent, and they murmured, saying: With a sinful man He has gone to be guest. Human nature has not changed to this day; it is scandalized even now when some person whose special transgressions in the past were well known turns to the Lord and is received into the Christian congregation.

From <https://www.studylight.org/commentaries/eng/kpc/luke-19.html> accessed May 1, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This original reference is [Luke 19:8–10](#).

Kretzmann's Commentary on Luke 19:8–10

Out of the abundance of the heart the mouth speaketh. Faith is bound to show itself in works of repentance and mercy. It had been no mere curiosity, but desire for salvation which had prompted Zacchaeus to seek the Savior, and now the personal impression created by the Lord in word and deed made his heart sure of its trust. He did not slink into a corner and make half-hearted promises, but made an open confession of his sins and an equally open statement as to his manner of making amends. He promises the Lord to give half of his goods to the poor; as a proof of his entire change of heart he makes restitution. And wherever he has defrauded any man in any manner whatsoever, he is willing to restore the unjust gain fourfold. See Exodus 22:1. He did this of his own accord; it showed the sincerity of his conversion. "He had been a publican and a usurer; but now that he has the Lord as his guest, matters are changed with him, and he is ready to restore all where he has cheated any man; he also gives half of his goods to the poor. For he believes that they are all his equals and members of Christ; of which he formerly, before Christ came to him, did the opposite, taking money from the poor, grafting

Kretzmann's Commentary on Luke 19:8–10

and harming wherever he could graft and harm. At once the matter is changed with him; he cares no more for such things; his riches are no longer his treasure, but Christ; he makes use of his goods without discrimination, not that he alone may have a full supply, but that he also may give food and assistance to the poor. " Therefore Jesus also, seeing this proof of the faith which He knew to be present in his heart, proclaims this publicly: Today salvation is come to this house, in the conversion of Zacchaeus by the advent and influence of Christ. Zacchaeus was now in truth a son of Abraham, spiritually considered, a child of the promise. Although the personal ministry of Jesus was confined principally to the children of Israel, He is come to seek and save that which was lost. All poor sinners throughout the wide world are included in His gracious counsel of redemption. That is the purpose of His coming. His seeking of the lost must be done if salvation, rescue, is to come to them all; there is none excepted.

From <https://www.studylight.org/commentaries/eng/kpc/luke-19.html> accessed May 1, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This footnote is tied to [Luke 19:11](#).

Note for Luke 19:11 (from the Christian Community Bible)

- 11. Galileans go to Jerusalem to celebrate the Passover and Jesus goes with them. He knows that death awaits him: they, none - theless, are convinced that he will be proclaimed king and liberator of Israel.

In his parable Jesus invites them to hold onto another hope. He will rule on his return from a faraway land (his own death) at the end of history. Meanwhile, his people are in charge of riches, which he has given them and which they must multiply. They should not wait in idleness for his return, since his enemies will take advantage of his absence to struggle against his influence. Jesus' servants will participate in his triumph to the degree that they have worked.

This page is closely connected with the parable of the talents (Mk 25:14). Two differences are pointed out in what follows.

For one thing, in the introduction and in the conclusion Jesus refers to his country's political life. The country depended on the Roman Empire and its kings had to be acceptable to the Roman government that protected them.

On the other hand, the parable insists on God's justice: everyone receives according to his merit. Heavenly happiness is not something that can be distributed equally. Everyone will know God and will share his riches to the degree that one has been able to love throughout life. Every step we take by way of obedience, sacrifice and humility, develops our capacity to receive God and to be transformed by him.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This original reference is [Luke 19:11–14](#).

Kretzmann's Commentary on Luke 19:11–14

To seek and save that which was lost, this, as Jesus had just stated, was the purpose of His coming. As the Messiah of the world He could have no other object, according to the prophecies of old. And therefore He wanted to impress this fact upon all His hearers, especially His disciples, once more. At the same time He wanted to indicate to them in just what way He expected His servants, His disciples and the believers of all time,

Kretzmann's Commentary on Luke 19:11–14

to continue His work. He wanted to impress upon them the sense of responsibility in their position as followers of the Lord. He was nearing Jerusalem; the last act of the great drama was about to begin; He would soon be removed from their midst as their visible Leader. They must give up the foolish idea with which they were obsessed, as though Christ would still have a temporal rule, an earthly kingdom. Some of the disciples even now had the idea that He would be proclaimed king at Jerusalem at this time. So He wanted to make it clear to them that He was going away, and that they were, in the meantime, to continue the work which He had begun, in the upbuilding of the Church by the preaching of the Gospel. A certain man of noble birth, a prince, took a journey into a far country in order to take possession of a kingdom which belonged to him. He had the definite purpose and intention to return. But before going, he called ten of his servants to him and gave to them ten pounds, or minae (the value of each being somewhat less than twenty dollars). His instructions were brief and to the point: Do business until I come. The servants were to invest the money profitably, and gain for the master as much as possible. No sooner had the lord left than the citizens of his country sent an embassy after him with the message: We do not want this man to be king over us. They declared a state of open revolt against him.

From <https://www.studylight.org/commentaries/eng/kpc/luke-19.html> accessed May 2, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This original reference is [Luke 19:15–21](#).

Kretzmann's Commentary on Luke 19:15–21

The prince pursued his intention in spite of all the hatred and enmity of his rebellious subjects; he did not change his plans in one particle; at the appointed time he returned to his country. His first official act upon his return was to summon the servants before him to whom he had entrusted the silver. This was the most important business: it had to be settled before anything else was undertaken. He wanted to know what business they had done and what success they had had, for the object had been to test their fidelity and capacity. The first servant came before him with a modest report. Successful he had been indeed, but he ascribed this to the mina of the lord: it had gained ten further pounds. That was a splendid increase, showing the hard and faithful work of the servant. The lord therefore praised the servant as good, noble, devoted, and rewarded him far beyond his hopes and deserts, giving him authority over ten cities. It was a gracious reward of faithfulness. A second servant had had similar success and reported on it with the same modesty. He was also praised highly and placed in charge of five cities. But with a third servant things did not look well from the start. With slinking gait he approached, with whining voice he attempted to excuse his failure. He brought back the one piece of money which the lord had entrusted to him, having had it wrapped up and carefully laid away in a napkin. As in the case of the average useless servant, his excuse contained an accusation against the master. He had been afraid on account of the austerity of the lord, literally, because he was such an exacting employer. Besides, he took things which he had not laid down, and harvested where he had not sowed. The servant had, from the start, despaired of pleasing the master, since he was afraid of an exorbitant demand for profit. This was a feeble and unjust accusation, merely calculated to cover over the servant's laziness. It was his business to serve the master to the best of his ability.

From <https://www.studylight.org/commentaries/eng/kpc/luke-19.html> accessed May 3, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This original reference is [Luke 19:26–27](#).

Kretzmann's Commentary on Luke 19:22–27

The useless servant was condemned by his own words; by them he was convicted as lazy and wicked. If he

Kretzmann's Commentary on Luke 19:22–27

had that honest conviction that the master was actually so strict and exacting that he expected to get blood out of a stone, he should have remembered his station and acted in accordance with his conviction. It would have been a perfectly simple matter for him to have taken the money which he feared to invest of his own responsibility and put it into the bank. With sarcastic emphasis the lord says that he, upon his arrival, might have taken his own with interest. Then the servant would have kept his fingers and his conscience unsoiled. Incidentally, he would have saved himself the punishment which now descended upon him. His one lonely piece of money was given to him that had ten pounds. And when those that were present, probably some of the other servants, faintly remonstrated, saying that that servant was already well provided, the master told them: To everyone that hath there will be given; but from him that hath not even that which he hath will be taken. Every one that has a gain to show because he has faithfully managed the affairs entrusted to him will be rewarded with more and greater things than he originally received. But he that has no gain to show, through his own fault, because he has not used the gifts and goods entrusted to him, will be deprived of all that he has. But so far as the citizens of that country were concerned; the lord's sentence upon them is that they should be punished in proportion to their crime of rebellion. They should be brought before him and there be slaughtered, thus paying the full penalty for their crime.

The meaning of the parable is evident. Christ is the noble-born Prince. Though born a true man, He was and is at the same time God, blessed forever. He left His country, His people, the chosen nation of God, through Passion, death, and resurrection, Php_2:8-9 ; Hebrews 1:3-14; Hebrews 2:1-18; Hebrews 3:1-19; Hebrews 4:1-16; Hebrews 5:1-14; Hebrews 6:1-20; Hebrews 7:1-28; Hebrews 8:1-9, in order to sit at the right hand of God the Father Almighty and thus to receive, also according to His human nature, the kingly power and glory of His Father. The citizens of His country are the Jews, the children of Israel. They openly declared themselves against the Lord; they were a rebellious, stiff-necked people. They wanted nothing of the rule of the exalted Christ. And with them all unbelievers cry: We will not have this man to reign over us. The servants of the Lord are the believers, the Christians. To them Christ has entrusted, in the interval between His ascension and His coming to Judgment, many splendid gifts and goods, both spiritual and temporal, out of free kindness and grace. "Here human merits are rejected; for thou hearest that the servants take the money from the lord, in order to do business and gain with it. And the lord, because they were faithful, gives them the money and the gain, and, in addition, the cities, all for grace and goodness. " Above all, the Lord has given to His Christians, to the Church on earth, His Gospel. With this, with the means of grace, they are to do business, they are to gain souls for the kingdom of heaven. And those Christians in whom faith is mighty to drive them onward are glad to serve the Lord to the best of their ability. They serve in church, in school, in the various organizations which aid the spread of the Gospel; they give time, money, work, with never a thought of sacrifice, some with more ability and success, some with less. There are some, however, that bear the name of Christians, but know nothing of the power of Christianity, that neglect the work of the Lord, that are never interested when they are approached, that are always too busy with their own affairs. Such people are useless servants, hypocrites. The day of reckoning is coming. Then the Lord will reward the faithful servants far above their work, with the reward of grace; He will give them glory and bliss without end. But the useless, lazy servants will receive their reward according as they have merited it. They will have no part in the eternal kingdom of Christ. And as for the open enemies of Christ, the rebels against His rule of kindness, the great Judgment Day will bring them everlasting shame and condemnation. With the Jews that called down the blood of Jesus upon themselves and their children, they will be punished with everlasting death and destruction.

From <https://www.studylight.org/commentaries/eng/kpc/luke-19.html> accessed May 4, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This original reference is [Luke 19:29–31](#).

Kretzmann's Commentary on Luke 19:28–31

See Matthew 21:1-11; Mark 11:1-11. Not so strongly as Mark, Luke 10:32, and yet with considerable emphasis,

Kretzmann's Commentary on Luke 19:28–31

Luke places Jesus at the head of the little company that was going up to Jerusalem. He was their Hero, their Leader, their Champion, going into the face of danger for the sake of the redemption of the world. From the low country in the neighborhood of Jericho, Jesus, His disciples, and other pilgrims that were with them, ascended to the highlands, to the mountains, on one of which Jerusalem was situated. Jesus stayed in Bethany on the Sabbath, continuing His journey on the next day. Both Bethany and Bethphage were situated on the southeastern slope of the Mount of Olives, the latter being hardly more than a hamlet or crossroads, with a number of farm-buildings. When Jesus had reached a point on the outskirts of Bethany where the road led toward Bethphage, He sent two of His disciples with the order to go quickly ahead of the slowly moving procession into the hamlet over against them, into the suburban country-place. Upon entering, they would find there a colt tied in a certain place, which had never been ridden, no man having ever sat upon it. This they should loose and bring to Him. If there should be opposition on the part of any man, either the owner or some of the laborers that might be near, as to why they were untying the animal, their answer should be that the Lord had need of the animal.

From <https://www.studylight.org/commentaries/eng/kpc/luke-19.html> accessed May 4, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This original reference is [Luke 19:35](#).

Kretzmann's Commentary on Luke 19:32–35

What the omniscience of Jesus had seen at a distance, the disciples found true as they came to the indicated spot. And when they were loosing the colt from the post or doorway where it was tied, the masters of the animal actually did ask why they were taking this liberty. But when the disciples answered according to the instructions of Jesus, that the Lord had need of the animal, no further objection was raised. So they brought the colt to Jesus, and, quickly throwing upon it their mantles, or upper garments, instead of a saddle, set Jesus upon the unbroken animal. The entire incident is charged with the miraculous. The Lord here sent forth a few rays of divine glory through the veil of His humanity. He knew where the colt and the mother animal were standing. A word from Him sufficed to make the owners willing to let Him have the foal. It was His attitude that inspired the disciples to act as they did, thereby unconsciously aiding in the fulfillment of a prophetic saying. Note: Even as the disciples trusted in the instruction of Jesus, even though the keeping of this might bring them into trouble, so all Christians should be willing to trust in the Word of God at all times and to follow its precepts without hesitation, even if the keeping of them may call down upon their heads difficulties and persecutions. It is better to be on the side of the omniscient, almighty God than upon that of the powerless world.

From <https://www.studylight.org/commentaries/eng/kpc/luke-19.html> accessed May 5, 2023.

[Chapter Outline](#)

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This footnote refers back to [Luke 19:36–38](#).

God's Name in the Christian Era: Categories A, B, and E

The source manuscripts say Lord here. However, this could be a euphemism for YHWH (Yahweh, or Jehovah), which was a common practice at the time. Therefore, we translate it as Jehovah. We suspect it is a euphemism here because:

- A. In the Greek source, this verse has the grammar ‘error’ that says ‘Lord’ instead of ‘the Lord,’ treating the title Lord as if it were a proper noun. This was the normal way in which the Greek Septuagint would indicate that Lord was a euphemism for YHWH, which had been replaced in the text. [Learn more](#).
- B. In the Aramaic source, this verse uses the full spelling for Lord, maryah, instead of the more normal mara. In other Aramaic texts, this was an accepted euphemism for YHWH. [Learn more](#).
- E. This appears to be an expression, perhaps a common one, which also appears in the Old Testament. If you look such expressions in the Hebrew source text, it includes YHWH. So when they rephrased it to say Lord instead, listeners likely understood that YHWH was meant. [Learn more](#).

We are not dogmatic about any instance of the Divine Name in our New Testament. Instances may be added or removed in later corrections. Learn more about the [Divine Name, why we use it](#), and [why we use it our New Testament](#).

From <https://2001translation.org/notes/yhwh-a-b-e> accessed May 5, 2023. I was trying to match up the formatting and graphics, but, for just about the first time ever, I could not get WordPerfect to replicate their note. I even went to WP Universe to see how to approach this problem, but I still was unable to match their graphics.

This original reference is [Luke 19:40](#).

Kretzmann’s Commentary on Luke 19:36–40

As a snowball which begins to roll at the top of a mountain soon grows to a mighty avalanche, sweeping everything before it, so the enthusiasm that took hold of the disciples soon grew to a holy ecstasy, infecting also the bands of pilgrims that were going the same way and others that came out of the city to meet the procession. As Jesus continued on His way toward Jerusalem, they took their upper garments, their festival clothes, and spread them out on the road, as for the reception of a mighty king, an emperor. As He then reached the spot where the road doubles the brow of Mount Olivet, the excitement of the multitudes rose to its greatest height. The entire company of all the disciples broke forth into an exultant doxology, praising God for all the wonderful things that they had seen. They sang with a loud voice a section of the great Hallel, Psalms 118:26, with such additions as suited the occasion. They rendered all glory to the highest God for the rich manifestation of His grace in Christ the Redeemer. They sang His praises, because through the atonement of the Messiah the enmity between God and man had now been brought to an end. As on the great festivals, the multitudes could not restrain their joy, for the disciples were not alone in their enthusiastic outburst, but were ably seconded by the people. The joyous shout rose in a triumphant chorus, until the sides of the hills and the depths of the Kidron Valley resounded with the triumphant acclaim. And when some of the ubiquitous Pharisees began their usual grumbling, asking the Lord to rebuke and silence His disciples, they received poor comfort. For He told them that the very stones would burst forth in shouting if the disciples should hold their peace. The entire demonstration was arranged by God for the sake of His beloved Son. The Spirit of the Lord had taken hold of the pilgrims for a short while. God wanted to give His Son evidence and witness of the fact that the time was coming when all tongues would have to confess that Jesus is the Lord, though it was necessary for Him first to pass through the valley of His inexpressibly bitter Passion. Yet the work which He was to perform in Jerusalem was great and glorious and worthy of being praised by all creatures.

From <https://www.studydrive.org/commentaries/eng/kpc/luke-19.html> accessed May 5, 2023.

This original reference is [Luke 19:41–44](#).

Kretzmann's Commentary on Luke 19:41–44

Jesus continued on His way, accompanied by shouts of "Hosanna!" and songs of praise, until He reached a point opposite the city. And there suddenly He burst into tears, weeping aloud, as one in the depths of grief. Note: The tears of Jesus over the reprobate city of Jerusalem are the best evidence that He is sincere in His redemption for the sins of the whole world, that He wants all men to be saved. If the inhabitants of the capital city had but known, if they had but had the right understanding, if they had not deliberately hardened their hearts! In extraordinary fullness and brightness their day of grace had come upon them, since the Son of God personally had come into their midst and brought the glorious Gospel of their redemption to them. But now the day of grace was drawing to its close, and still the understanding pertaining to their salvation was hidden before their eyes. Because of their unbelief and hard-heartedness the time of grace was rapidly coming to a close, and the salvation which they had foolishly sought by means of works was as far from them as ever. And not only the fact of their unbelief and hard-heartedness caused the bitter tears of the Lord, but also the fact that He knew the fate of the city, saw the final destruction taking place before the vision of His omniscience. There is a picture of coming ruin before His eyes: Enemies coming upon the city, like hawks upon their prey; they dig trenches and erect walls of palisades all around the capital; they draw an impenetrable ring around her; they enclose her from all sides, leaving not a loophole of escape; they cast the city down to the ground and all her inhabitants within her (raze the city, dash the people to pieces); they do not permit one stone to remain upon the other within her: and all, because Jerusalem and its inhabitants had refused to recognize the time of their visitation, when the Lord came to them in the richness of His mercy and offered full atonement, life, and salvation to all the people of Israel. If anyone despises the visitation of grace that comes upon him in time, when the Word of God is brought to his attention, when he has the use of the means of grace, then the time will come when spiritual blindness will set in, as the penalty of such contempt; and then comes the Judgment. O, that all people to whom the Word of grace is proclaimed, would remember at all times the bitter tears of the Lord over Jerusalem, and know in time the things which belong to their peace!

From <https://www.studydrive.org/commentaries/eng/kpc/luke-19.html> accessed May 6, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This original reference is [Luke 19:47–48](#).

Kretzmann's Commentary on Luke 19:45–48

It was on the next morning that Jesus carried out a plan that had occurred to Him the day before, when He had seen the abuses to which the Temple had been put by the people. Since it would have been very inconvenient, in some cases almost impossible, for every Israelite to bring his sacrificial animal from his home to Jerusalem, the Lord permitted those living at a distance to buy their sacrificial beasts and birds in Jerusalem. The consequence was that a thriving business soon developed, which seems to have been controlled by some of the religious leaders themselves, for they were not at all averse to making money. All would have been well if they had held their market somewhere down in the lower town. But the vendors had moved up into the neighborhood of the Temple, and finally into its very court. There were the stalls for the oxen, the pens for the sheep and goats, the coops for the doves. There were also the money-counters; for it was necessary to make change. The fact that their methods profaned the courts of the Lord had apparently not entered into the minds of these eager business men. But the Lord made short work of their marketing, of their buying and selling. He began to thrust out the buyers and sellers, reminding them meanwhile of the words of the prophet concerning the fact that the house of God should be considered a house of prayer for all people, Isaiah 56:7, as Solomon had said in his prayer of dedication. They had converted it into a den of robbers, where the people sat haggling over prices and pocketing excessive profits. It was not only the marketing that profaned the house of the Lord, but also the fact that many of the people came there without true repentance, intending to buy themselves free from the wrath to come with sacrifices. But all sacrifices and prayers that are made with an unrepentant heart are an abomination in the sight of God, a blasphemy of the most holy name of God. But the Lord is the Judge

Kretzmann's Commentary on Luke 19:45–48

of all such, and will, in the end, pass sentence upon all such as are guilty of hypocrisy. After Jesus had thus purged the Temple, He taught in its halls daily. The leaders of the people, the members of the Sanhedrin, were greatly embittered over His words and works, and they sought for some way of destroying Him. But they were afraid to carry out their murderous designs; they could find no way of approaching Him with an evidently hostile intention. For the common people all together, during these days, were most attentive to hear Him; they hung upon His every word as though they could not get enough of the words of salvation. The word used by Luke describes not only the most careful attention, but also the very great pleasure and gratification that was theirs because they were privileged to hear Jesus. Thus all men should at all times hang upon the Word of eternal life as it has been revealed in the Gospel, for it testifies of the Savior of the world.

From <https://www.studylight.org/commentaries/eng/kpc/luke-19.html> accessed May 7, 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 19

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

Jesus goes to the home of Zacchæus

Jesus [lit., *He*], having entered Jericho, was passing through [it]. There was [lit., *Behold*] a man [whose] name was called Zacchæus—he was a chief tax collector and [he was quite] wealthy.

Jesus had entered into Jericho and was walking through it. A man named Zacchæus heard about this and was very interested (Zacchæus was a wealthy tax collector who had a supervisory position).

He desired to know who Jesus was [so he went out to see Him]. However, he was unable [to see Him] because of the crowd [and because] he was small in stature. So, running ahead to the front, Zacchæus [lit., *he*] climbed [lit., *went*] up a sycamore tree in order to see Jesus [lit., *Him*], for He was about to pass through [that part of town].

Zacchæus wanted to know just exactly Who this Jesus was, so he went out to see Him. Unfortunately, the crowd around Jesus was quite large and Zacchæus was a rather short man; therefore he could not even see Him. Then Zacchæus had the idea to run ahead of the group and perch himself up on a sycamore tree, so that he might see Jesus as He walked through that part of town.

When Jesus [lit., *He*] came to the place [where the tree was], having looked up, He saw him and He [lit., *Jesus*] said directly to him, “Zacchæus, having moved quickly [to get up that tree], get down, for today, in your home, it is necessary for Me to lodge.”

When Jesus came to the place where Zacchæus was waiting for Him up in the tree, He looked up at him and then said directly to him, “Zacchæus, I see that you moved quickly to get up there, but now I want you to get down, because it is imperative that I lodge at your home today.”

And moving quickly, Zacchæus [lit., *he*] got down. [He went back home, preparing things] and [then] received Jesus [lit., *Him*] joyfully.

Zacchæus got down very quickly and headed back to his home where he prepared things for the Lord.

But seeing this, many [lit., *all*] were complaining [to one another about Jesus], saying, “With a sinner He [as chosen to] enter in to lodge [for the night].”

When Jesus arrived, Zacchæus received Him with great joy. However, while all this was taking place, some religious types were watching. They began to criticize what they saw, saying, “This so-called teacher has chosen to enter into the house of this sinner to stay for the night.”

A Complete Translation of Luke 19	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Taking a stand, Zacchæus said directly to the Lord, "Listen, half of my possessions, Lord, I give to the poor; and if I have defrauded someone—anyone—I will repay them fourfold."	Zacchæus thought it best to explain himself to the Lord. He spoke to Him directly, saying, "Lord, I give half of my possessions to the poor; and if ever I defraud anyone, I repay them fourfold."
Jesus said directly to him, "Today, salvation has come to this house because you are [lit., <i>he is</i>] also a son of Abraham; for the Son of Man has come to seek and to save the ones who are [lit., <i>the one who is</i>] perishing [or, <i>lost</i>]."	Jesus then spoke directly to Zacchæus, saying, "Today, salvation has come to this house, because you are also a son of Abraham. The Son of Man has come to seek and to save those who are lost."
Jesus tells the parable of the 10 investors	
As they heard these things, Jesus [lit., <i>He</i>] spoke another parable, because they [lit., <i>the (Jesus)</i>] were nearing Jerusalem and His followers [lit., <i>they</i>] had supposed that the kingdom of God would soon be made apparent.	After the Lord's followers heard these things, many of them had assumed that the kingdom of God would soon be made apparent. Therefore, Jesus decided to teach a parable, to add to the doctrine that they had.
Jesus said, '[There was] a certain noble man [who was going to] travel to a foreign country to receive his own kingdom and then to return. [Before he left,] he summoned his ten servants [and] he gave them ten minas [to invest for him]. He said directly to them, 'Engage in business [and investments] until I come [back].'	Jesus told this particular parable: "There was a certain nobleman who had planned to travel to the foreign country in order to receive benefits related to his kingdom. Afterwards he was going to return. Prior to leaving, he summoned 10 of his servants, giving them 10 minas in order for them to make investments on his behalf. He instructed them to engage in sound business practices and investment strategies until he returned. He expected them to make a profit for him in his absence.
However, his citizens hated him, and they sent out a delegation after him, saying 'We do not want this [man] to rule over us!'	There were also some of his fellow countrymen who hated him. They sent out a delegation after him with the following message: 'We refuse to have this man reign over us!'
And it was, that the [nobleman] returned, him having received the kingdom. He spoke, calling to him the slaves, the [ones] to whom he gave the money, in order that he might know what they had gained (through business and trading).	After officially receiving the kingdom, the nobleman returned to his country. First on his list of things to do was to call in those servants to whom he entrusted some of his funds. He wanted to know how much they had gained through investing.
The first [slave] arrived, saying, 'Your mina [is now] ten [minas], earned [by] the mina [you gave to me].'	The first slave came before the nobleman, telling him, 'The mina which you gave me earned 10 minas.'
The nobleman [lit., <i>he</i>] said to the first slave [lit., <i>him</i>], 'Well done, [my] good servant. Because you have been faithful in the small [things], you will have authority over 10 cities.'	The nobleman then said to this slave, 'You have done well. Because you have become faithful in the small things, I will give you authority over 10 cities.'
The second [servant] came up [and] said, 'Your mina [that you gave me] has made five minas.'	The second servant came up before the nobleman, saying, 'The mina which you gave to me has become 5 minas.'

A Complete Translation of Luke 19

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Then he said, 'Even this [applies to] you; be over five cities.'	Then the nobleman said, 'This also applies to you. You will be over 5 cities.'
Another [one] came, saying, 'Lord, look, [here is] your mina which I have kept, preserving [it] in a face-cloth, for I was frightened of you because you are a hard man. You take up what you did not set down; and you reap what you have not sown.'	Another one appeared before the nobleman, telling him, 'Lord, listen, here is your mina where I have been saving it. I am frightened of you because I have heard that you are a hard man. You take up that which you did not set down; and you reap that which you have not sown.'
The nobleman [lit., <i>He</i>] said to his servant [lit., <i>him</i>], 'From your words [lit., <i>mouth</i>], I have judged you, [you] evil servant. You knew that I am a hard man; taking up that which I did not lay down; and reaping that which I did not sow. And for why did you not place my money on a [money-changer] table so that I, upon my return [lit., <i>(my) coming</i>], could have collected it and whatever interest [it bore].'	The nobleman then said to the servant: 'I have judged you based upon your own words, you evil servant. You already knew that I was a hard man; you knew that I will take up that which I did not lay down; and that I reaped that which I did not sow. Based upon this information, why did not at least invest my money in a bank, so that, when I returned, I could have collected the money and whatever interest it produced?'
To the ones who are standing about, he said, 'Take away the mina from him and give [it] to the [one] who has ten minas.'	There are some others who are there. The nobleman looks to them and say, 'Take the one mina away from this guy and give it to the one who has ten minas.'
But they say to him, 'Lord, he keeps on having ten minas.'	And they said to him, 'But he already has 10 minas!'
[The nobleman explained:] 'I keep on saying to you [all], every one who keeps on having will be given [more]; but from the [one] who does not have, even what he has will be taken away [from him].	The nobleman explained: 'This is what I am saying to you—anyone who keeps on having and increasing, him I will give more; but the one who does not increase his holdings, the little that he has will be taken away from him and given to someone else.
Moreover, these enemies of mine, the ones who do not want me to reign over them—bring [them] here [to me] and slaughter them [right] in front of me! "	Furthermore, those enemies of mine, the ones who do not want me to reign over them—bring them directly to me and slaughter them right in front of me! "
Jesus appropriates a colt for His entry into Jerusalem	
Having said these things, Jesus [lit., <i>He</i>] departed, [going] towards the front, going up to Jerusalem.	After saying these things, Jesus moved up towards the front of His followers, ascending to Jerusalem.
And it came about, as Jesus [lit., <i>He</i>] came near to Bethphage and [to] Bethany, opposite the mountain, the [one] called [the Mount] of Olives, He sent forth two of His disciples, saying, "Go to the village ahead wherein you will find a colt tied up, [a colt] upon which no man had ever sat. After untying it, bring [it to Me]. But if anyone asks you why you are untying it [lit., <i>this one</i>], you will say, '[It is] necessary for the Lord of this colt [lit., <i>it, him</i>] to have [it].' "	As Jesus came nearer to the villages of Bethphage and to Bethany, which are opposite the Mount of Olives, He sent out two of His disciples, telling them, "Go into the village up ahead, in which you will find a colt that is tied up. This will be a colt upon which no man has ever sat. After you untie the colt, bring him to Me. If anyone questions what you are doing, simply tell them, 'It is necessary for the Lord of this colt to make use of it.' "

A Complete Translation of Luke 19	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Having gone [into the village], those sent discovered [things to be] exactly as the Lord [lit., He] had said to them. As they untied the colt, the owners [lit., lords, masters] of it said directly to them, “Why are you [both] untying [our] colt?”	When the two men entered into the village, they found exactly what the Lord said that they would find. When they began to untie the colt, its owners emerged, got right in their faces, and said, “What the hell do you think you’re doing, untying our colt?”
The [disciples] replied that, “The Lord of the colt [lit., him, it] keeps on having need [of it].”	The disciples responded, saying, “The Lord of this colt has a need for it.”
They brought the colt [lit., he, it] directly to Jesus. They placed their garments on the colt [and then] helped [or, caused] Jesus to mount [the colt].	After this interaction, the two disciples brought the colt directly to Jesus. They placed their garments upon the colt and then helped Jesus to mount it.
Jesus enters Jerusalem, riding a colt	
As Jesus [lit., He] was going forth, His followers [lit., they] were spreading out [their] garments along the road. As He is coming near, now to the lower foothills [lit., descent] of the Mount of Olives, the multitude of [His] disciples, those [who are] rejoicing, are praising God in a great voice because of the great deeds which they have seen. They are saying, “Blessed is the King, the One Coming in the name of the Lord: [there is] peace in the heavens and praise (and glory) in the most high places.”	As Jesus went forth, His followers spread out their garments along the road. As he came near to the lower foothills of the Mount of Olives, the multitude of His disciples were rejoicing and praising God with great enthusiasm because of all the marvelous works which they have witnessed. As they go along the road with the Lord, they are loudly quoting Psalm 118:26: “Blessed is the King, Who comes in the name of the Lord. There is peace in the heavens and praise and glory for Him in the most high places.”
Some of the pharisees from the crowd said directly to Jesus [lit., Him], “Teacher, censure your disciples.”	Some of the pharisees in the crowd confronted Jesus directly, saying, “Teacher, You need to censure Your disciples.”
Answering, Jesus [lit., He] said, “I tell you, if these stayed silent, [then] the stones would cry out.”	Answering them, Jesus said, “Point of doctrine: if these, My disciples, were silent, then the stones themselves would cry out.”
Jesus weeps for Jerusalem	
As Jesus [lit., He] drew near, seeing the city, He wept aloud before her, saying [to the city], “If [only] you had known in this day and [if you knew] these [historical events] for peace, but [these things] are hidden from your eyes.	As Jesus drew near to the city, He began to weep aloud, speaking to the city of Jerusalem and its inhabitants: “If only you knew today what was taking place and the peace being offered to you; but these things are hidden from your eyes.
For days [of destruction] will come upon you: your enemies will array a blockade [against] you. They will surround you on all sides. They will level you—and your children within you—they will not allow [one] stone [to remain] upon [another] stone in you, because you did not understand the time of your visitation.”	Therefore, days of destruction will come upon you: your enemies will set up a blockade against you. They will surround you on all sides before they attack. All the city and all the people in the city will be crushed into the dirt. They will not even allow one stone to remain on top of another, because you do not understand today, the time of God’s visitation!”
Jesus cleanse the Temple a second time, and then teaches in the Temple courtyard	

A Complete Translation of Luke 19	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Having entered into the Temple [courtyard], the Lord [lit., He] began to drive out those [buying and] selling, saying to them, "It stands written, My house will be a house of prayer; but you have made it [into] a den of thieves. "	Jesus walked into the Temple courtyard and began to drive out all of those buying and selling acceptable animal sacrifices, saying to them, "It stands written that My house will be a house of prayer; but you have turned it into a den of thieves. "
Jesus [lit., He] was teaching [Bible doctrine] each day in the Temple [courtyard].	When in Jerusalem, Jesus taught in the Temple courtyard each and every day.
Nevertheless, the chief priests and the scribes were desiring to destroy Him, along with the prominent people. But they were unable to determine [lit., to find] what they might do, as all the people were listening to Him [very] attentively [lit., hung upon Him].	The chief priests, scribes and other prominent people desired to destroy Him, but they found themselves frustrated in this endeavor. Because all of the people listened attentively to the Lord, the religious hierarchy found it difficult to determine what they could do against the Lord.
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time: Psalm 118.

R. B. Thieme, Jr. did not cover this chapter on any available study.

Doctrinal Teachers* Who Have Taught Luke 19			
	Series	Lesson (s)	Passage
	2010 Life of Christ	#869–919	Luke 19:1–28
R. B. Thieme, III	2010 Life of Christ	#924–932	Luke 19:36–44
	2010 Life of Christ	#944–945	Luke 19:47–48
Grace Notes by Dr. Daniel Hill (edited by Warren Doud)	Book of Luke https://www.gracenotes.info/luke/luke.pdf		Luke 19:1–48
Dr. Peter Pett	Book of Luke https://www.studylight.org/commentaries/eng/pet/luke-19.html		Luke 19:1–48
Dr. Thomas Constable	Book of Luke https://planobiblechapel.org/tcon/notes/pdf/luke.pdf https://www.studylight.org/commentaries/eng/dcc/luke-19.htm		Luke 19:1–48

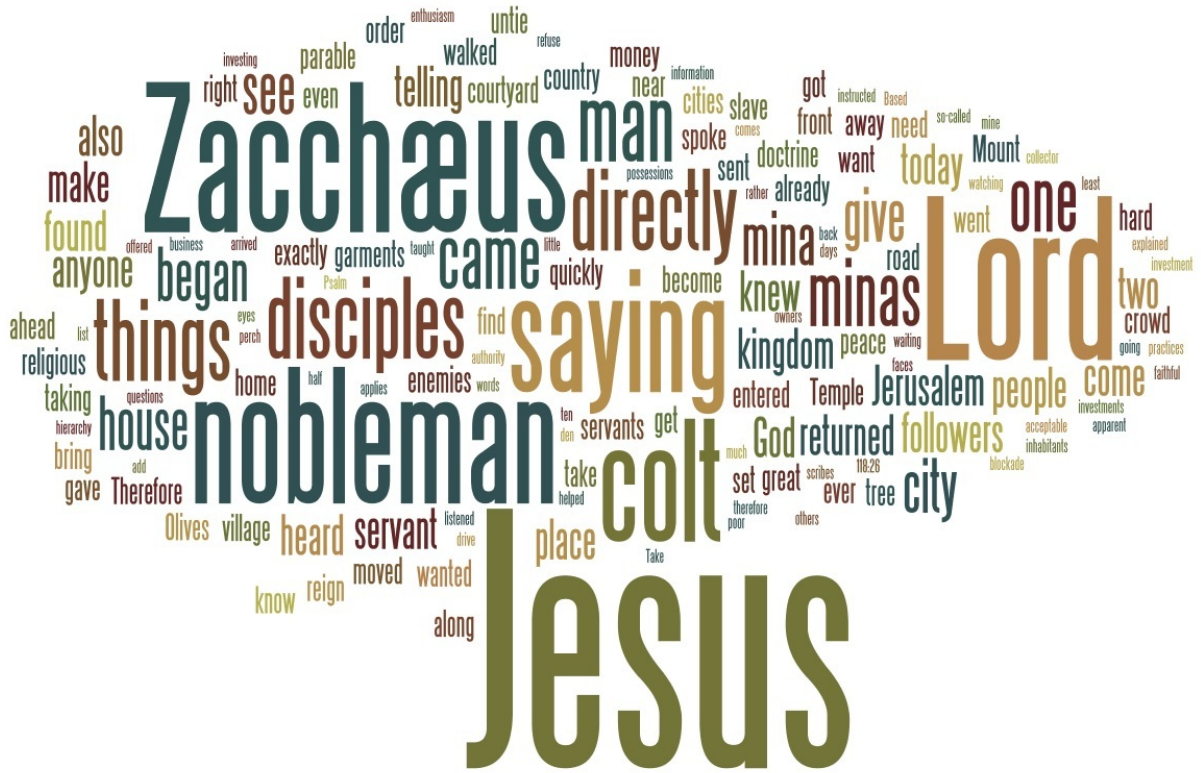
* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and rebound after less than a month in attendance.

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 19



Word Cloud from Exegesis of Luke 19²²

These two graphics should be very similar; this means that the exegesis of Luke 19 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	

²² Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.