

Luke 20

written and compiled by Gary Kukis

Luke 20:1–47

Jesus Teaching in Jerusalem Before the Passover (Part I)

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 20 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: In these final chapters, there are teachings which have been interspersed with some limited narrative. This particular chapter is all about the Religious Hierarchy of Jerusalem challenging Jesus and His authority. Jesus cleansed the Temple in the previous chapter, and now He is teaching in the Temple courtyard, and the religious leaders are having difficulties countering this assault on their authority. The existing religious hierarchy believes that the administration of Temple affair belongs solely to them; and they do not recognize Jesus as even a valid teacher. Their problem is, Jesus is very popular with the people, so the religious leaders do not want to alienate them. The general plan is to show up Jesus as being a phony leader or as an ill-prepared one. This approach will backfire on the religious hierarchy.

Bible Summary: *The elders questioned Jesus' authority. Jesus said, "A man's tenants killed his son." So they asked about taxes and the resurrection.*¹

This should be the most extensive examination of Luke 20 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 June 11, 2021.

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Luke 20:17–18 (GNB) (a graphic)

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A Complete Translation of Luke 20

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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 it 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	
5th Stage of National Discipline	This is the stage of discipline God brings upon Israel when the people are removed from their own land and taken into slavery by some foreign power. Thieme called this the 5 th Cycle of Discipline. The Five Cycles of Discipline (R. B. Thieme, Jr.) (Ken Ford) (Joe Griffin chart) (Lee Griffith) (Wisdom and Knowledge) (L. G. Merritt).
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).

Definition of Terms	
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) 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);
Client Nation	A client nation, is a national entity in which a certain number of spiritually mature Christians (the salt of the earth) have formed a pivot sufficient to sustain the nation and through which God specifically protects this nation so that believers can fulfill the divine mandates of evangelism, communication and custodianship of Bible doctrine, providing a haven for Jews, and sending missionaries abroad. The United States is a client-nation to God. A client nation must have freedom: Freedom to seek God, freedom to use one’s own volition and self-determination to succeed or fail, freedom from anarchy and tyranny, freedom for evangelism, freedom for believers to hear Bible teaching without government interference and, therefore, to grow spiritually, and freedom to send missionaries to other nations. Doctrine of the Client Nation (HTML) (PDF) (WPD).
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).
Dispensation	A period of time wherein God’s plan for that period of time is very specific and different from other periods of time. That is, the rules for the Church Age are different than rules for the Age of Israel . See the doctrine of Dispensations (HTML) (PDF) (WPD).

Definition of Terms	
Divine institutions	A <i>divine institution</i> is an absolute social structure instituted by God for the entire human race—for believers and unbelievers alike. The term <i>divine</i> emphasizes the fact that they have their origin in God. These are social structures that have been built into creation and into the nature of man by God. These are (1) the volitional function of the human soul; (2) work; (3) marriage; (4) family; and (5) human government. These divine institutions provide protection, perpetuation, orderly function, survival and blessing of the human race, and allow for the teaching of the gospel of Jesus Christ. ² For more information, see Divine Institutions (HTML) (PDF) (WPD) .
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.
Human Viewpoint	Man’s thinking apart from Bible doctrine and apart from divine establishment thinking. See Human Viewpoint versus Divine Viewpoint (HTML) (PDF) (WPD) .
In Christ	<i>In Christ</i> describes the position of the believer in the Church Age. Therefore, when God looks at us, He does not see us with our many flaws and sins, but He sees His Son instead (because we are in Christ). R. B. Thieme, Jr. often described this as <i>being in the top circle</i> (“You never get out of the top circle,” as he was wont to say). This is the permanent position for all believers at salvation.
Israel	Israel can refer to a number of different things: (1) <i>Israel</i> is the name given to Jacob; and sometimes, these two names contrast his character and spiritual growth. (2) <i>Israel</i> can refer to the people descended from Abraham, Isaac, and Jacob. (3) <i>Israel</i> can refer to the nation made up of the people descended from Abraham, Isaac, and Jacob. (4) <i>Israel</i> can refer specifically to the northern kingdom, after the nation under Solomon split into a northern and southern nation (the southern nation being called <i>Judah</i>). Context determines which thing is meant.
Jew, Jews, Jewish	Genetically, Jews are those with the genes of Abraham, Isaac, and Jacob. Religiously, those who follow the faith of Abraham (and today, those who follow a distorted version of the faith of Moses). Hebrew is the term used in the Old Testament; Jew/Jewish is used in the New. See Jews, Gentiles and Christians; Jewish Civilization; The Jewish Religious Systems; The Jews and Hellenism; Jews and Judaism; and Jews and Gentiles in Bible Times .
Legalism , Legalistic	Legalism is the idea or philosophy that you might earn or gain something from God by means of your works or sincere efforts. Legalism is the polar opposite of grace. (Grace Notes on Legalism) (Spokane Bible Church on Legalism) The Doctrine of Legalism (HTML) (PDF) (WPD) .

² A portion of this definition comes from: <http://www.phrasearch.com/Trans/DBM/setup/Genesis/Gen026.htm>

Definition of Terms	
Levi, Levite, Levites, Levitical	<p>Levi, one of the tribes of Israel, was entrusted with the spiritual responsibilities of Israel. One branch of Levites, the descendants of Aaron, would make up what is called the Levitical Priesthood. When obeying the mandates of Scripture, the Levitical worship is legitimate. After the Lord’s burial, resurrection, and ascension, Levitical worship is no longer of God. See the Priesthoods of God and the Priesthoods of Man (HTML) (PDF) (WPD).</p>
Messiah	<p>The Messiah is one of the terms found in the Old Testament (and New) which refers to Someone Who would come and deliver the Jews. There was the true foundation of the Hebrew faith, and that was the Messiah-to-come; there was the false foundation of the bastardized Hebrew faith, and that was legalism. The Messiah is known by several titles in the Old Testament, including David’s Greater Son and the Suffering Servant. Jesus Christ fulfilled all of the prophecies related to the Jewish Messiah, even though He was, for the most part, rejected by His people. Jesus will return to a much more appreciative people in the future. The Messiah (HTML) (PDF) (WPD). The Jewish Messiah (HTML) (PDF) (WPD). The Promised Messiah (HTML) (PDF) (WPD). (Grace Notes: Messiah in the Old Testament) (Spokane Bible Church: Messiah; Messiah's Birth was Unique; Messianic Prophecies 1; Messianic Prophecies2)</p>
The Mosaic Law	<p>The Mosaic Law is the Law which God gave orally to Moses, which Moses wrote down. It is found at the beginning of Exodus 20 and continues through the book of Numbers (with some narrative integrated into the text of the Law). The book of Deuteronomy summarizes and reviews much of the Mosaic Law and adds in some additional applications (Deuteronomy is actually a series of sermons given by Moses to the people of Israel—Moses himself wrote these sermons.</p> <p>Often the words <i>the Law</i> refer back to the books specifically written by Moses (Exodus, Leviticus, Numbers and Deuteronomy). See also (the Spokane Bible Church on the Mosaic Law.) (Maranatha Church on the Mosaic Law).</p>
Negative Volition	<p>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).</p>
Northern Kingdom, Southern Kingdom	<p>After Solomon died, having taken Israel to its largest and most prosperous state (based upon his father David’s reign and upon the spiritual factor of the nation); the nation divided itself into Israel (the northern kingdom; later called Samaria and Galilee) and Judah (the southern kingdom; later called Judæa).</p> <p>God treated these as separate nations. The northern kingdom was taken out under the 5th cycle of discipline in 721 B.C. and the southern kingdom was taken out under the 5th cycle of disciplines in 586 B.C. The southern kingdom was restored in 516 B.C., but not as an independent nation. At the time of our Lord, there were large pockets of Jews in both regions; and these regions were ruled over by Rome.</p> <p>The 5th cycle of discipline means that a nation is defeated militarily and the people, for the most part, removed from the land.</p>

Definition of Terms	
Passover	The Passover is a ritual observed by the Hebrew people, going back to the period of time that God, through Moses, led them out of Israel. For the first Passover, the people had to put blood on the header and side doorposts so that their firstborn would not be taken. See the Passover : (HTML) (PDF) (WPD); Grace Notes (HTML) (PDF); Grace Doctrine 7 Feasts of Israel ; Maranatha Church Doctrine of the Passover .
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).
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, Priests	<p>During the Age of Israel, only those descended from Aaron were priests. Priests represent man before God (whereas, a prophet represents God to man). Because priests are men, they can be a corrupt group.</p> <p>In the Church Age, every believer is a priest and there is no specialized priesthood. Every priest-believer can represent himself directly to God. See the Priesthoods of God and of Man: (HTML) (PDF) (WPD).</p>
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The Doctrine of Rebound (HTML) (PDF).
Religion, Religious	Strictly speaking, <i>religion</i> is man earning God's approbation through man's efforts, works and/or piety. This is the basis of all religions. <i>Christianity</i> is a relationship with God through Jesus Christ. We are saved because we stand upon the merit of Jesus Christ; not because of any good thing in us. See the Doctrine of Religion (Philip. 1:21) (Chart from Middletown Bible Church) (Christian Ministries International).
The Revealed God (or, the Revealed Lord)	We all come to a time of God-consciousness where we understand the concept and possibility of the existence of God. At that point, we face 2 great questions: (1) do we want to know this God and (2) are will willing to believe in God as He has revealed Himself or do we make a god in our own image and worship that? In both the Old and New Testaments, God will make Himself known (He reveals Himself) to those who will believe in Him and to others as well. We know Him firmly and concretely as Jesus Christ; and in the Old Testament, He is known as the God of the Jews, the Creator of the Universe, the God of Moses (or of Abraham), etc.
Reversionism	Reversionism is getting out of fellowship through sinning, and then remaining out of fellowship for a long time. Often, such a believer reverts to his behavior as an unbeliever (like the dog who returns to his vomit). This is called <i>reversionism</i> ; or <i>spiritual regression</i> ; or <i>spiritual retrogression</i> . This is going further than simple <i>carnality</i> , which is being out of fellowship; this is a person staying out of fellowship for long periods of time, losing his spiritual focus, and beginning to think like an unbeliever. He is a believer who is off course, walking backwards, or has fallen into a ditch (Reversionism —Ken Reed) (Reversionism —Jim Rickard) (Reversionism —divine viewpoint)

Definition of Terms	
The Sabbath	The Sabbath Day is Saturday, and this was a day of rest for the Hebrew people, during which they would not work but contemplate the finished work of God. This became a repository of legalism over the years, where this day became more and more tightly regulated with new laws and regulations not found in Scripture. Believers in the Church Age are not under any Sabbath day restrictions. (Spokane Bible Church Sabbath Summary) (Grace Notes: Jewish Teaching on the Sabbath) Kukis—Doctrine of the Sabbath Day (HTML) (PDF) (WPD).
Scar tissue	Scar tissue is what develops on the soul as a result of negative volition toward God and/or Bible Doctrine. The heart becomes hardened toward God. Tyree uses the term <i>soul cauterization</i> . See (Bible News) (Robert R. McLaughlin) (Makarios) (Grace Notes)
Scribe, scribes	A scribe is one who transcribes the Law, replacing old and worn out manuscripts with newer ones; or preparing manuscripts for distribution. Scribes also taught the Mosaic Law, and, apparently, with a legalistic bias (Matt. 7:29 17:10 23:2–3). They conspired against Jesus (Matt. 26:3, 57 27:41).
Sin nature	The sin nature is that part of man, passed down from father to his children, which is in rebellion to God. In the Church Age, we are either controlled by the sin nature or by the Holy Spirit. The sin nature has an area of weakness and an area of strength, as well as a lust pattern. The Doctrine of the Sin Nature (Grace Notes); Doctrine of the Old Sin Nature (Buddy Dano); Old Sin Nature (James Allen) (Michael Lemmon ³) (L. G. Merritt) (The origin of the old sin nature—McLaughlin) (Doctrine of the Old Sin Nature—Makarios —Word document) (Sin Nature)
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>
The Tabernacle, Tent of Meeting	The Tabernacle was the original place of worship designed by God. It was constructed in the desert wilderness where the Jews lives before entering the Land of Promise; and it was the focal point of their worship up to the monarchy. The design of the Tabernacle, the furniture, and the way its furniture was arranged, all spoke of the first advent of Jesus Christ and His death on the cross. For instance, the Ark of God was made of wood overlain with gold, speaking of the Lord’s Deity and humanity. The Tabernacle represented the 1 st Advent of the Lord, as it was moveable. The Temple (a permanent structure) represented the Lord in the Millennium as the King of Israel. See the Ark of God (HTML) (PDF) (WPD); and the Model of the Tabernacle (which represents Jesus Christ and the cross) (HTML) (PDF) (WPD); the Tabernacle (Redeeming Grace); Jesus—the Golden Lampstand (Grace Bible Church).

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

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

Definition of Terms	
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).
The Trinity	God exists in three Persons (God the Father, God the Son, God the Holy Spirit), All with the same divine essence. Doctrine of the Trinity in the Old Testament (HTML) (PDF) (WPD); Grace Notes (HTML) (PDF); Jack Ballinger (Maranatha Church); Grace Bible Church (Trinity ; Trinity Diagram ; Trinity Expressed); Doctrine of the Trinity (Grace Bible Church).
The Way; the Way of God; the Ancient Way, the Way of Y^ehowah	<i>The way (the way of God, the way of Y^ehowah)</i> is a designation of the faith practiced in the Jewish Age and, to some degree, in the Age of the Hypostatic Union. This was the spiritual life of the believer prior to the giving of the Holy Spirit. During the Church Age, this same walk would be called <i>the Christian way of life</i> or <i>the Christian walk</i> . The Way of God (HTML) (PDF) (WPD)
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/	

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An Introduction to Luke 20

Introduction: Jesus has entered into Jerusalem previous to Luke 20. He would go to the **Temple** and teach in the Temple courtyard. Although the **Jewish** leaders did not appreciate this (believing the Temple to be their domain); yet Jesus was there, surrounded by interested followers. They approach Jesus and ask Him, “By whose authority are you here teaching?” (Implying, we did not give you permission to be here.) Jesus responds with a simple question, “Sure, just answer Me this one question: was John’s baptism from God or from man?” That was something that these **religious** scholars could not answer. There was the true answer; there was the answer that they believed; but what answer could they give under these circumstances?

Surrounded by the religious leaders and by the Lord’s followers, Jesus then tells a parable of the wicked tenant farmers. They make an agreement with the landowner, who then leaves and attends to business elsewhere. He then sends a servant to get his promised share, and the servant is beaten and sent on his ways. Two more servants are sent and received in the same way. So the owner is going to send his beloved son and the plan of the tenant farmers is to kill the son. Then Jesus quotes some Scripture, asking these experts in the Scriptures to explain what He just quoted.

At one point, men who were antagonistic toward the Lord pretended to be among His followers and asked Him about paying taxes. No matter which way the Lord answered, it would be problematic.

The Sadducees, another religious group—Jewish men who were willing to relegate a portion of the **Mosaic Law** to the past; and to repudiate all things supernatural—asked the Lord about the resurrection, and what happened with women who had multiple husbands.

When these various sects ran out of question, Jesus asked them a question about something that David wrote in the Psalms. As was often the case, they could not give a good, rational answer.

Jesus concludes this chapter by warning the people about the **scribes** and **pharisees**.

There are eight incidents from Luke 20 which match up with eight incidents from Matthew and Mark. Two additional incidents match up in pairs of **gospels**.

Luke 20 Harmony of the Gospel Chart from Life of Christ (Palmer/Kukis)			
Event	Matthew	Mark	Luke
Authority challenged in the Temple	21:23-27	11:27-33	20:1-8
Parable of the two sons	21:28-32		
Parable of the vine growers	21:33-41	12:1-9	20:9-18
Jesus speaks of the chief cornerstone that the builders rejected (Psalm 118)	21:42-44	12:10-11	20:17-18
The pharisees know that these parables are about them	21:45-46	12:12	20:19
Parable of the wedding feast	22:1-14		
Jews question on paying taxes	22:15-22	12:13-17	20:20-26
Sadducees question the resurrection	22:23-32	12:18-27	20:27-38
The scribes and crowd are impressed with Jesus answer	22:33		20:39-40
Scribes and pharisees question Jesus	22:34-40	12:28-34	
Jesus then asks about David's son	22:41-46	12:35-37	20:41-44
Warnings about Scribes and Pharisees	23:1-36	12:38-40	20:45-47

This continues incidents which should match up; and do match up. This clear match up of events begin in the middle of Luke 18.

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A title or one or two sentences which describe Luke 20.

Titles and/or Brief Descriptions of Luke 20 (by Various Commentators)

Kretzmann: *Jesus defends His authority, tells the parable of the wicked husbandmen with its application, eludes the craftiness of the Pharisees, rebukes the ignorance of the Sadducees, by a counter-question silences all opposition, and warns against the scribes.*⁵

⁵ From <https://www.studydrive.org/commentaries/eng/kpc/luke-20.html> accessed May 15, 2023.

Titles and/or Brief Descriptions of Luke 20 (by Various Commentators)

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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 20 (various commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

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

Fundamental Questions About Luke 20

Some of these questions may not make sense unless you have read Luke 20. There are **two translations** at the very end of this chapter if you wanted to do that before proceeding any further in this study.

[Chapter Outline](#)

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It is important to understand what has gone before.

The Prequel of Luke 20

[Chapter Outline](#)

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

The Principals of Luke 20

Characters

Biographical Material

The Principals of Luke 20

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 20

Place

Description

Chapter Outline

Charts, Graphics and Short Doctrines

By the Numbers

Item

Date; duration; size; number

Chapter Outline

Charts, Graphics and Short Doctrines

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

A Synopsis of Luke 20

A Synopsis of Luke 20

[Chapter Outline](#)

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The ESV (capitalized) is used below:

Outlines and Summaries of Luke 20 (Various Commentators)

[Chapter Outline](#)

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Note Especially the Three Attempts to Trap Jesus. The public ministry of the Son of Man concluded (Luke 20:1-21:38)

Hannah's Bible Outline

- 1) The opposition of the priests (Lk 20:1-26)
 - a) Over authority (Lk 20:1-19)
 - i). The question of authority (Lk 20:1-2)
 - ii). Jesus' reply: a silencing question (Lk 20:3-8)
 - iii). The parable of His rejection and the promise of His triumph (Lk 20:9-19)
 - b) Over tribute (Lk 20:20-26)
 - i) The question of taxes (Lk 20:20-22)
 - ii) Jesus' reply (Lk 20:23-26)
- 2) The opposition of the Sadducees (Lk 20:27-38)
 - a) The question (Lk 20:27-33)
 - b) The reply (Lk 20:34-38)
- 3) The opposition of the Scribes (Lk 20:39-21:4)
 - a) Their statement (Lk 20:39-40)
 - b) Jesus' question (Lk 20:41-44)
 - c) Jesus' condemnation of the Scribes (Lk 20:45-47)
 - d) The widow's contrast to the Scribes (Lk 21:1-4)

From <https://www.preceptaustin.org/luke-20-commentary> accessed June 15, 2021.

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

A Synopsis of Luke 20 from the Summarized Bible

Contents: Jesus' authority questioned. Parable of the vineyard. Question of the tribute money. Answer

A Synopsis of Luke 20 from the Summarized Bible

to Sadducees about resurrection. Jesus questions Scribes.

Characters: Jesus, priests, Scribes, John the Baptist, Caesar, Sadducees, Moses, Abraham.

Conclusion: Those who question Christ's authority, if they would but catechize themselves in the most evident principles of religion, will have their folly made manifest, for the evidence of His authority is complete and convincing. Those who are resolved not to recognize His authority, disowning Him as Lord of the Vineyard, will find themselves eventually thrown out of their lease, and stripped of all their title, for He will yet become the headstone of the corner.

Key Word: Christ's authority, Luke 20:2, Luke 20:13, Luke 20:44.

Strong Verses: Luke 20:17, Luke 20:25, Luke 20:38.

Striking Facts: Luke 20:44. Christ as God was David's Lord, but Christ as man was David's son.

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

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

The Big Picture (Luke 18–22)

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 Zacchaeus
Luke 19B	Jesus Teaches the Parable of the Ten Minas
Luke 19C	Jesus Triumphant Entry into Jerusalem
Luke 19D	Jesus Weeps Over Jerusalem
Luke 19E	Jesus Cleanses the Temple
Luke 20A	Many Challenge the Lord's Authority
Luke 20B	Jesus Teaches the Parable of the Wicked Tenants
Luke 20C	Jesus on Payment of Taxes
Luke 20D	The Sadducees Ask About the Resurrection
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

The Big Picture (Luke 18–22)

Scripture	Text/Commentary
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
Luke 22A	The Lord's Supper/Judas Betrays the Lord
Luke 22B	Who is the Greatest in the Kingdom?
Luke 22C	Jesus Predicts Peter's Denial
Luke 22D	Supplies Needed by Jesus' Disciples
Luke 22E	Prayer in the Garden
Luke 22F	Betrayal and Arrest of Jesus
Luke 22G	Peter's Denials
Luke 22H	Jesus is Mocked and Beaten
Luke 22I	Jesus Before the Sanhedrin

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Changes—additions and subtractions:

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

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

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

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

I used to include the Shmoop summary with each chapter, but I had the following problems with nearly every summary they provided: (1) the summary was longer than the text of the chapter itself; (2) the summary made an attempt to be funny and hip, but it came off as irreverent to me; (3) the summary was not really accurate. For those reasons, I just did not see the Shmoop summary as being helpful in any way.

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.

Chapter Outline

Charts, Graphics and Short Doctrines

The Religious Types Question Jesus' Authority to Teach

Matthew 21:23-27 Mark 11:27-33

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

Kukis slavishly literal:

And it becomes in one of the days, teaching of Him the people in the Temple and announcing (the good news), stood the priests and the scribes with the elders. And they spoke face to face with Him, saying, "Tell us in what authority these things You keep on doing, or who is the [person] giving to you the authority this."

Luke
20:1-2

Kukis mostly literal translation:

It came to pass during one of those days, (when) Jesus [lit., He] is teaching the people in the Temple [courtyard], proclaiming the good news [to them], [that] the priests and the scribes, along with the elders, took a stand [against Jesus]. They spoke directly to Him, saying, "Tell us by what authority [that] you keep on doing these things, or who is the [person] giving you this authority."

Kukis paraphrase

It happened during one of the days that Jesus was teaching the people in the Temple courtyard, proclaiming the good news to them, that the priests, scribes and elders gathered against Him to take a stand. They spoke directly to Him, saying, "Tell us by what authority do you keep on doing these things; or tell us, who gives you this authority."

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:

Westcott-Hort Text (Greek)	And it becomes in one of the days, teaching of Him the people in the Temple and announcing (the good news), stood the priests and the scribes with the elders. And they spoke face to face with Him, saying, "Tell us in what authority these things You keep on doing, or who is the [person] giving to you the authority this."
Complete Apostles' Bible	Now it came to pass on one of those days, as He taught the people in the temple and preached the gospel, that the priests and the scribes, together with the elders, confronted Him and they spoke to Him, saying, "Tell us, by what authority are You doing these things? Or who is he who gave You this authority?"
Douay-Rheims 1899 (Amer.)	And it came to pass that on one of the days, as he was teaching the people in the temple and preaching the gospel, the chief priests and the scribes, with the ancients, met together, And spoke to him, saying: Tell us, by what authority dost thou these things? Or, who is he that hath given thee this authority?
Holy Aramaic Scriptures	And it happened on one of the days when He was teaching, and was preaching unto the Ama {the People} in The Haykla {The Temple}, the Rabay Kahne {the Priest's Chiefs}, and the Saphre {the Scribes} with the Qashishe {the Elders}, rose up against Him. And they were saying unto Him, "Tell us by what shultana {authority} you do these things? And who is that one who gave this shultana {authority} unto you?"
James Murdock's Syriac NT	And on one of those days, as he was teaching the people in the temple, and preaching, the chief priests and Scribes, with the Elders, came upon him, and said to him: Tell us, by what authority thou doest these things? And who is it, that gave thee this authority?
Original Aramaic NT ⁷	And it happened on one of the days while he was teaching the people in The Temple and evangelizing, there stood about him Chief Priests* and Scribes with Elders.

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

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

They were saying to him, "Tell us by what authority do you do these things, and who is he who has given you this authority?"

Significant differences:

English Translations: I have included translations which I disagree with and footnotes that I do not necessarily agree with. If I believe that the author is too far from the truth, I may even address that at the footnote. However, nearly all of the correct commentary will be found following the Greek text box and the translation of each phrase.

Limited Vocabulary Translations:

Bible in Basic English And it came about on one of those days, when he was teaching the people in the Temple and preaching the good news, That the chief priests and the scribes and the rulers of the people came to him and said, Make clear to us by what authority you do these things and who gave you this authority.

Bible in Worldwide English One day Jesus was teaching the people in the temple. He was telling them Gods good news. The chief priests and the scribes came to him with the leaders. They said to him, Tell us what right you have to do these things. Who gave you the right to do them?

Easy English **Jesus talks about his authority**
One day, Jesus was teaching people in the yard of the temple. He was telling people the good news about God. Then the leaders of the priests and the teachers of God's Law came to him. With them were some other important Jews. They asked him, 'Tell us what authority you have to do these things? Who gave you the authority to do them?'

Easy-to-Read Version–2008 One day Jesus was in the Temple area teaching the people. He was telling them the Good News. The leading priests, teachers of the law, and older Jewish leaders came to talk to Jesus. They said, "Tell us what authority you have to do these things. Who gave you this authority?"

God's Word™ One day Jesus was teaching the people in the temple courtyard and telling them the Good News. The chief priests, scribes, and leaders came up to him. They asked him, "Tell us, what gives you the right to do these things? Who told you that you could do this?"

Good News Bible (TEV) One day when Jesus was in the Temple teaching the people and preaching the Good News, the chief priests and the teachers of the Law, together with the elders, came and said to him, "Tell us, what right do you have to do these things? Who gave you such right?"

J. B. Phillips Then one day as he was teaching the people in the Temple, and preaching the Gospel to them, the chief priests, the scribes and elders confronted him in a body and asked him this direct question, "Tell us by whose authority you act as you do—who gave you such authority?"

The Message One day he was teaching the people in the Temple, proclaiming the Message. The high priests, religion scholars, and leaders confronted him and demanded, "Show us your credentials. Who authorized you to speak and act like this?"

NIRV **The Authority of Jesus Is Questioned**
One day Jesus was teaching the people in the temple courtyard. He was announcing the good news to them. The chief priests and the teachers of the law came up to him. The elders came with them. "Tell us by what authority you are doing these things," they all said. "Who gave you this authority?"

New Life Version **They Ask Jesus Who Gave Him the Power to Do These Things**

As He was teaching and preaching the Good News, the religious leaders and the teachers of the Law and the elders came. They said to Him, "Tell us, by what right and power are You doing these things? Who gave You the right and the power?"

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

Casual English Bible⁸

TARGETING JESUS IN JERUSALEM SCHOLARS GANGING UP ON JESUS

One day Jesus was teaching in the Temple and telling people the good news. Some Jewish leaders approached him. They were some of the top priests, along with elders and some scholars known as scribes. They asked him, "What makes you think you have a right to do this? Who gave you permission?"

Contemporary English V.

One day, Jesus was teaching in the temple and telling the good news. So the chief priests, the teachers, and the nation's leaders asked him, "What right do you have to do these things? Who gave you this authority?"

The Living Bible

On one of those days when he was teaching and preaching the Good News in the Temple, he was confronted by the chief priests and other religious leaders and councilmen. They demanded to know by what authority he had driven out the merchants from the Temple.

New Berkeley Version
New Living Translation

The Authority of Jesus Challenged

One day as Jesus was teaching the people and preaching the Good News in the Temple, the leading priests, the teachers of religious law, and the elders came up to him. They demanded, "By what authority are you doing all these things? Who gave you the right?"

The Passion Translation

One day Jesus was teaching in the temple courts and sharing with the people the wonderful news of salvation. The high priest and the experts of the law were there with the prominent men of the city. They confronted Jesus and asked him, "We want to know right now by what authority you're doing this. Who gave you the authority to teach these things here in the temple?"

UnfoldingWord Simplified T.

One day during that week Jesus was teaching the people in the temple courtyard and telling them God's good message. As he was doing that, the chief priests, the teachers of the Jewish laws, and other elders came to him. They said to him, "Tell us, what right do you have to do these things? And who gave you this right?"

Williams' New Testament⁹

One day while He was teaching the people in the temple and preaching the good news, the high priests and the scribes, together with the elders, took a stand against Him, and said to Him, "Tell us what sort of authority you have for doing as you do, or who is it that gave you such authority?"

Partially literal and partially paraphrased translations:

American English Bible

Then one day, while he was teaching the people in the Temple and preaching the Good News, the Chief Priests, Scribes, and elders came up to him and said:

'Tell us where you got the authority to do these things!

'Who told you that you could this?'

Beck's American Translation
Breakthrough Version

And it happened during one of the days; as He was teaching the group on the temple grounds and sharing good news, the head priests and the *Old Testament* transcribers stood over *Him* together with the older *men*. And they said (saying to Him), "Tell us by what kind of authority You are doing these *things* or who is the *one* who gave You this authority?"

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

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

Common English Bible	Controversy over authority On one of the days when Jesus was teaching the people in the temple and proclaiming the good news, the chief priests, legal experts, and elders approached him. They said, "Tell us: What kind of authority do you have for doing these things? Who gave you this authority?"
A. Campbell's Living Oracles	One of those days, as he was teaching the people in the temple, and publishing the good tidings, the chief priests, and the scribes, with the elders, came upon him, saying, Tell us by what authority you do these things; or who is he that empowered you?
NT for Everyone	The Question about Jesus' Authority On one of those days, while Jesus was teaching the people in the Temple, and announcing the good news, the chief priests and the scribes came up with the elders, and said to him, 'Tell us: by what authority are you doing these things? Or who gave you this authority?'
20 th Century New Testament	On one of these days, when Jesus was teaching the people in the Temple Courts and telling the Good News, the Chief Priests and the Teachers of the Law, joined by the Councillors, confronted him, And addressing him, said: "Tell us what authority you have to do these things. Who is it that has given you this authority?"

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	One day, as He taught the gospel to people in the temple, the high priests and scribes came to Him, surrounded by politicians, And said to Him, "On whose authority are you doing these things? Who gave you this authority?"
Ferrar-Fenton Bible	The Skeptics Puzzled. One of those days, while He was teaching and evangelizing the people in the temple, the chief priests and professors came to Him with the elders, and questioning Him, they asked, "Tell us by what kind of authority You act; and who gave You that authority?"
Free Bible Version ¹⁰	One time when Jesus was teaching the people in the Temple, telling them the good news, some of the chief priests and religious teachers came with the elders. They asked him, "Tell us: by whose authority are you doing what you do? Who gave you the right to do this?"
God's Truth (Tyndale)	And it fortun'd in one of those days, as he taught the people in the temple and preached the gospel: the high Priests and the Scribes came with the elders and spoke unto him saying: Tell us by what authority you do these things? Either who is he that gave you this authority?.
International Standard V	Jesus' Authority is Challenged (Matthew 21:23-27; Mark 11:27-33) One day, while Jesus [Lit. he] was teaching the people in the Temple and telling them the good news, the high priests and the scribes came with the elders and asked him, "Tell us: By what authority are you doing these things, and who gave you this authority?"

Catholic Bibles (those having the imprimatur):

Christian Community (1988) ¹¹	One day, when Jesus was teaching the people in the Temple and proclaiming the good news, the chief priests and the teachers of the Law came with the elders of the Jews, and said to him, "Tell us, what right have you to act like this? Who gives you authority to do all this?" 21:38; Mt 22:33 Mt 21: 23-27; Mk 11: 27-33
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¹⁰ From www.freebibleversion.org Copyright © 2011, Free Bible Ministry.

¹¹ From <https://www.bibliacatolica.com.br/christian-community-bible/luke/>

The Heritage Bible

And it was, in one of those days, as he was teaching the people in the temple and announcing the good news, the head priests and the scribes stood up with the elders,

And spoke to him, saying, Tell us, in what sort of authority do you do these things, or who is the one giving you this authority?

New American Bible (2002)

One day as he was teaching the people in the temple area and proclaiming the good news, the chief priests and scribes, together with the elders, approached him and said to him, "Tell us, by what authority are you doing these things? Or who is the one who gave you this authority?"

[1-47] The Jerusalem religious leaders or their representatives, in an attempt to incriminate Jesus with the Romans and to discredit him with the people, pose a number of questions to him (about his authority, 2; about payment of taxes, = Luke 20:22; about the resurrection, = Luke 20:28-33).

New American Bible (2011)

The Authority of Jesus Questioned.

^aOne day as he was teaching the people in the temple area and proclaiming the good news, the chief priests and scribes, together with the elders, approached him and said to him, "Tell us, by what authority are you doing these things? Or who is the one who gave you this authority?"^b

a. [20:1–8] Mt 21:23–27; Mk 11:27–33.

b. [20:2] Acts 4:7.

New Catholic Bible

Verbal Clashes^[a]

Chapter 20

The Authority of Jesus Questioned.^[b] One day as Jesus was teaching in the temple and proclaiming the good news, the chief priests and scribes, accompanied by the elders, approached and said to him, "Tell us by what authority you are doing these things. Or who is it that gave you this authority?"

[a] Luke 20:1 "Who gave you this authority?" Sooner or later, such a question was bound to be asked of Jesus. However, coming from the members of the Jewish high tribunal, it is nothing more than a snare. Jesus places himself in solidarity with John the Baptist, the envoy of God. If they do not have the courage to speak about the dead prophet, how can they be ready to loyally confront the response of Christ? He reduces them to silence, debate being useless.

[b] Luke 20:1 See note on Mk 11:27-33.

New English Bible–1970

The Authority of Jesus Questioned Passover, c.30ce (Jerusalem)

[Lk.20.1-8 -] - Mt.21.23-27, Mk.11.27-33

ONE DAY, as he was teaching the people in the temple and telling them the good news, the priests and lawyers, and the elders with them, came upon him and accosted him. 'Tell us', they said, 'by what authority you are acting like this; who gave you this authority?'

New Jerusalem Bible

Now it happened that one day while he was teaching the people in the Temple and proclaiming the good news, the chief priests and the scribes came up, together with the elders, and spoke to him. 'Tell us,' they said, 'what authority have you for acting like this? Or who gives you this authority?'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

One day, as Yeshua was teaching the people at the Temple, making known the Good News, the head *cohanim* and the *Torah*-teachers, along with the elders, came up to him and said, "Tell us, what *s'mikhah* do you have that authorizes you to do these things? Who gave you this *s'mikhah*?"

exeGesés companion Bible

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Hebraic Roots Bible

And it happened on one of those days, as He was teaching the people and proclaiming the good news in the sanctuary, the chief priests and the scribes rose

Holy New Covenant Trans.	against Him, and spoke to Him, saying, Tell us by what authority You do these things, or who is it who gave to You this authority?
The Scriptures 2009	One day Jesus was in the temple courtyard teaching the people. Jesus told them the Good News. The most important priests, teachers of the law, and Jewish elders came. They said to Jesus, "Tell us! What sort of authority do you have to do these things? Who gave you this authority?"
Tree of Life Version	And it came to be, on one of those days, as He was teaching the people in the Set-apart Place and bringing the Good News, that the chief priests and the scribes, together with the elders, came up and spoke to Him, saying, "Say to us, by what authority are You doing these? Or who is he who gave You this authority?" On one of the days while Yeshua was teaching the people in the Temple and proclaiming the Good News, the ruling kohanim and the Torah scholars, together with the elders, confronted Him. And they spoke, saying to Him, "Tell us by what authority are You doing these things? Or who is the one who gave You this authority?"

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ¹²	...and [It] becomes in one [one] [of] the days teaching him the people in the temple and announcing stand The Priests (Chief) and The Clerics with the [men] older and [Men] say Saying to him say! {him} [to] us in whom? authority these [You] make or Who? is The [One] Giving [to] you the authority this...
Alpha & Omega Bible	ON ONE OF THE DAYS WHILE HE WAS TEACHING THE PEOPLE IN THE TEMPLE AND PREACHING THE GOSPEL, THE CHIEF PRIESTS AND THE SCRIBES WITH THE ELDERS CONFRONTED HIM, AND THEY SPOKE, SAYING TO HIM, "TELL US BY WHAT AUTHORITY YOU ARE DOING THESE THINGS, OR WHO IS THE ONE WHO GAVE YOU THIS AUTHORITY?"
Awful Scroll Bible	And it occurred, from-within one of those days, He teaching the people, from-within the temple, and Himself heralding-the-Good-Tidings, the chief-priests and the scribes stood-before Him, with the elders, and spoke, with respects to Him, speaking out, "Be told us, by-within what-manner- of existence-by -then, You perform these-same things? Or who is he commissioning to You, this-same existence-by?"
Concordant Literal Version	And it occurred on one of those days, at His teaching the people in the sanctuary and bringing the evangel, the chief priests and the scribes, together with the elders, stand by." And they say, speaking to Him, "Tell us, by what authority are you doing these things, or who is giving you this authority?"
exeGesés companion Bible	<u>THE AUTHORITY OF YAH SHUA QUESTIONED</u> And so be it, on one of those days, as he doctrinates the people in the priestal precinct and evangelizes, the archpriests and the scribes stand by him with the elders, and say to him, wording, Say to us, By what authority do you these? Or who gave you this authority?
Orthodox Jewish Bible	And it came about on one of the yamim Rebbe, Melech HaMoshiach was saying shiurim to HaAm (the People) in the Beis Hamikdash and was preaching the Besuras HaGeulah, the Rashei Hakohanim and the Sofrim with the Ziknei HaAm stood by;

¹² The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. www.lookhigher.com

They spoke, saying to him, Tell us by what shlita (authority) you do these things, or who is the one having given to you this shlita?

Rotherham's Emphasized B.

§ 77. "By what Authority?"

Mt. xxi. 23–27; Mk. xi. 27–33.

And it came to pass, on one of the days, <as he was teaching the people in the temple, and telling the good tidings>^d that the High-priests and the Scribes, with the Elders, came upon him,—and spake, saying, unto him—

Tell us ||by what' authority|| |these things| thou art doing,

And |who| is it, that gave thee this authority.

^d NB: Even now—in spite of all that has happened—the joyful message is not withdrawn.

Expanded/Embellished Bibles:

The Amplified Bible

Jesus' Authority Questioned

On one of the days, as Jesus was instructing the people in the temple [area] and preaching the good news (gospel), the chief priests and the scribes along with the elders [i.e. various members of the Sanhedrin, Jewish High Court.] confronted Him, and said to Him, "Tell us by what kind of authority You are doing these things? Or who is the one who gave You this authority?"

An Understandable Version

And it happened on one of the days that Jesus was teaching people in the Temple and preaching the good news, that the leading priests and the experts in the Law of Moses, [along] with the [Jewish] elders, came to Him.

They said to Him, "Tell us, by what authority are you doing these things [i.e., miracles and teaching]? Or, who is the one who gave you this authority?"

The Expanded Bible

Jewish Leaders Question Jesus

One day Jesus was in the Temple, teaching the people and telling them the Good News [preaching the Gospel]. The leading [^T chief] priests, teachers of the law [scribes], and elders came up to talk with him, saying, "Tell us what authority you have to do these things? [^L Or] Who gave you this authority?"

Jonathan Mitchell NT

On one of the days during His continuing in teaching the people within the Temple courts (or: grounds), as well as declaring the good news of ease and wellbeing, it then happened [that] the chief (or: leading; ranking) priests and the theologians (scribes; Torah-teachers; scholars) – together with the elders – suddenly took a stand upon the scene.

And they spoke up to Him, one after another saying, "Tell us at once in what sort of authority you keep on doing these things, or who is the person giving to you this right?"

P. Kretzmann Commentary

Verses 1-2

The Authority of Jesus.

The challenge of the Jewish leaders:

And it came to pass that on one of those days, as He taught the people in the Temple, and preached the Gospel, the chief priests and the scribes came upon Him with the elders,

and spake unto Him, saying, Tell us, by what authority doest Thou these things, or who is he that gave Thee this authority?

Syndein/Thieme

Kretzmann's **commentary** on Luke 20:1–2 is in the **Addendum** of this document.

``And it came to pass {new subject} on one of the days while He {Jesus} was teaching the people in the temple courts and "proclaiming the gospel/'good news' " {euaggelizo}, the chief priests and the scribes/'experts in the law' with the elders came upon Him suddenly `` and spoke to Him saying, "Tell us by whose authority {exousia} You do these things? Or who it is who gave You this authority?"

Translation for Translators

Jesus refused to answer a question about his authority.

Luke 20:1-8

One day *during that week*, Jesus was teaching the people in the Temple courtyard and telling them God's good message. As he was doing that, the chief priests, the men who taught the Jewish laws, and other Jewish elders came to him. They asked him, "Tell us, by what authority are you doing these things? Who authorized you to do things *like you did here yesterday?*"

The Voice

One day when He was teaching the people in the temple and proclaiming the good news, the chief priests, religious scholars, and elders came up and questioned Him

Elders: Tell us by what authority You march into the temple and disrupt our worship. Who gave You this authority?

Bible Translations with a Lot of Footnotes:

Lexham Bible

Jesus' Authority Challenged

And it happened that on one of the days while [*Here "while " is supplied as a component of the temporal genitive absolute participle ("was teaching")] he was teaching the people in the temple courts [*Here "courts " is supplied to distinguish this area from the interior of the temple building itself] and proclaiming the gospel, the chief priests and the scribes approached together with the elders and said, saying to him, "Tell us, by what authority you are doing these things , or who is the one who gave you this authority?"

NET Bible®

The Authority of Jesus

Now one¹ day, as Jesus² was teaching the people in the temple courts³ and proclaiming⁴ the gospel, the chief priests and the experts in the law⁵ with the elders came up⁶ and said to him,⁷ "Tell us: By what authority⁸ are you doing these things?⁹ Or who it is who gave you this authority?"

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

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

³tn Grk "the temple."

⁴tn Or "preaching."

⁵tn Or "and the scribes." See the note on the phrase "experts in the law" in 5:21.

⁶sn The chief priests and the experts in the law with the elders came up. The description is similar to Luke 19:47. The leaders are really watching Jesus at this point.

⁷tn Grk "and said, saying to him." This is redundant in English and has been simplified in the translation.

⁸tn On this phrase, see BDAG 844 s.v. πρὸς 2.a.γ.

⁹sn The leadership is looking back to acts like the temple cleansing (19:45-48). How could a Galilean preacher do *these things*?

The Spoken English NT¹³

One day Jesus was teaching in the Temple and preaching the good news. And the chief priests and scripture experts, together with the elders, came up. They said to him, "Tell us: by what authority are you doing these things? Who gave you the authority to do all this?"^a

a. Lit. "Or who gave you this authority, so that you do these things?" But they don't intend to grant that he actually has "this authority." The "Or" at the beginning of the sentence is short for, "Let me put it another way."

Wilbur Pickering's New T.

Jesus' authority questioned

Now it happened on one of those days, as He was teaching and evangelizing the people in the temple, that the priests¹ and scribes came to Him with the elders and addressed Him, saying, "Tell us by what authority you are doing these things; or who is he who gave you this authority?"

¹³ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

(1) Some 16% of the Greek manuscripts have 'high priests' (as in most versions).

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	And it happened, on one of those days, as He [was] teaching the people in the temple and proclaiming the Gospel, the priests and the scribes, with the elders, approached [Him] and spoke to Him, saying, "Tell us by what authority You are doing these [things]? Or who is the one having given this authority to You?"
Charles Thomson NT	Soon one of those days when he was teaching the people in the temple, and proclaiming the glad tidings, the chief priests, and the Scribes, and the elders, came up to him and accosted him, saying, Tell us, by what authority thou dost these things? Or who hath given thee this authority?
Context Group Version	On one of the days, as he was teaching the people in the temple, and proclaiming the Imperial News, there came on him the chief priests and the scribes with the elders; and they spoke, saying to him, Tell us: By what authority do you do these things? Or who is he who gave you this authority?
Far Above All Translation ¹⁴	Now it came to pass in one of those days as he was teaching the people in the temple, and preaching the gospel, <i>that</i> the priests and scribes came up <i>to him</i> , as <i>did</i> the elders, and spoke to him, and said, "Tell us by what authority you do these <i>things</i> , or who it is <i>who has</i> given you this authority."
Modern English Version	The Question of Jesus' Authority One day, as He taught the people in the temple and preached the gospel, the chief priests and the scribes with the elders came up to Him, and said to Him, "Tell us, by what authority are You doing these things? Who is he who gave You this authority?"
Modern Literal Version 2020	{Mar 11:27-33 & Mat 21:23-27 & Luk 20:1-8 Courtyard of the Temple, Tues.} And it happened on one of those days, while he himself is teaching the people in the temple and proclaiming the good-news, the priests and the scribes, together-with the elders stood by; and they spoke to him, saying, Tell us, by what authority are you doing* these things? Or who is he who gave you this authority?
Modern KJV	And on one of those days, as He taught the people in the temple and proclaimed the gospel, it happened that the chief priests and the scribes along with the elders came on Him. And they spoke to Him, saying, Tell us, by what authority do you do these things? Or who is he who gave you this authority?
New American Standard B.	Jesus' Authority Questioned On one of the days while He was teaching the people in the temple and preaching the gospel, the chief priests and the scribes with the elders confronted Him, and they declared, saying to Him, "Tell us by what authority You are doing these things, or who is the one who gave You this authority?"
New European Version	The question of authority And it came to pass, on one of the days he was teaching the people in the temple and preaching the gospel, there came to him the chief priests and the scribes with the elders. And they spoke, saying to him: Tell us. By what authority do you do these things? Or, who is he that gave you this authority?
New King James Version New Matthew Bible	. They ask Christ one question, and he asks them another. The parable of the vineyard. Of tribute to be given to Caesar, and how Christ stops the mouths of the Sadducees. And it happened in one of those days, as he taught the people in the temple and preached the gospel, the high priests and the scribes came with the elders 2 and spoke to him, saying, Tell us by what authority you do these things. Or who is it that gave you this authority?

¹⁴ Online: <http://www.faraboveall.com/> by Graham Thomason.

Niobi Study Bible

Disputes in Jerusalem

And it came to pass that on one of those days, as He taught the people in the temple and preached the Gospel, the chief priests and the scribes came upon Him with the elders

Jesus' Authority Questioned

and spoke unto Him, saying, "Tell us by what authority do you these things? Or who is he that gave you this authority?"

Revised Young's Lit. Trans.

And it came to pass, on one of those days, as he is teaching the people in the temple, and proclaiming good news, the chief priests and the scribes, with the elders, came upon him, and spake unto him, saying, 'Tell us by what authority you do these things? or who is he that gave to you this authority?'

The gist of this passage:

A number of religious leaders banded together and came up to Jesus and asked Him who gave Him the authority to do and teach what He is doing and teaching.

1-2

Luke 20:1a			
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, <i>and it came to pass, and it was, and so it was; and here is what happened next.</i>			
ἐν (ἐν) [pronounced <i>en</i>]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
ἓς, μία, ἓν (εἷς, μία, ἓν) [pronounced <i>hice, MEE-ah, ehn</i>]	<i>one [in number, in terms of unity]; emphatic use: even one, each one, one single, only one; with one accord, with one voice; one and the same</i>	feminine singular numeral adjective; dative, locative or instrumental case	Strong's #1520
τῶν (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>	feminine plural definite article; genitive and ablative cases	Strong's #3588
ἡμέραι (ἡμέραι) [pronounced <i>hay-MEH-rai</i>]	<i>days; time; years, age, life</i>	feminine plural noun; genitive/ablative case	Strong's #2250

Translation: *It came to pass during one of those days,...*

In the previous chapter, Jesus rode upon a colt, as would royalty, when entering into the city of Jerusalem. He wept over Jerusalem, foretelling her terrible future. He also went into the Temple and chased out the money changers.

Now note, Jesus does not present an opposing voice, shouting down the money changers. He flat threw them out. Now that the Temple has been cleansed, He will teach there.

What we are studying takes place after He cleansed the Temple.

Luke 20:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
didaskô (διδάσκω) [pronounced <i>did-AS-koh</i>]	<i>teaching, instructing, imparting knowledge, the one instilling doctrine</i>	masculine singular, present active participle; genitive/ablative case	Strong's #1321
autou (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
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
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; accusative case	Strong's #2992
en (ἐν) [pronounced <i>en</i>]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tô (τῷ) [pronounced <i>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
hieron (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: ...*(when)* Jesus [lit., *He*] *is teaching the people in the Temple [courtyard],...*

The participle allows us to include the word *when* (or, *while*).

Jesus is teaching the people in the Temple courtyard. The Greek text does not have *courtyard*, as that is understood. No one but specific **priests** (and possibly **Levites**) could actually enter into the Temple. It was not a **church** in the way that we understand a church. People did not go inside of it. But, the various temples, as built by Solomon, Zerubbabel and by Herod the Great, provided many areas around the Temple where the gathering of people and teaching could take place.

Luke 20:1c			
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
euaggelizō (εὐαγγελίζω) [pronounced yoo-ang-ghel-EED-zo]	<i>announcing [speaking, declaring, bringing] the good news, evangelizing, proclaiming the gospel; bringing [declaring] glad [good] tidings [news, information]</i>	masculine singular; present middle participle, genitive/ablative case	Strong's #2097

Translation: ...proclaiming the good news [to them],...

Jesus is proclaiming the **gospel message** (or the good news of the kingdom) to the people; and He is able to do this, because He is the King. However, what is key in God's plan is volition. If the people do not accept the Lord, then He will not become their King.

Even though we are propagandized to treat all monarchies the same, as terrible governments, they are not necessarily so. There have been many wonderful and great monarchies in human history; and many terrible ones. It all depends upon the integrity of this one person. In fact, one of the arguments for a monarchy is, the greatness of the country depends very much upon the greatness of one man. If the leader has integrity and takes his responsibilities seriously, a nation might find itself to be very blessed.

Some reign through fear, executed their worst political enemies; and others do what is good by the people, to win and keep their favor.

Luke 20:1d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ephistēmi (ἐφίτημι) [pronounced eternity future-ISS-tay-mee]	<i>to stand [before, by, near, over], to take a stand; to be present; to come [to, upon, near; to assault</i>	3 rd person plural, aorist active indicative	Strong's #2186
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
archiereus (ἀρχιερεύς) [pronounced ar-khee-er-YUCE]	<i>chief priest, high priest</i>	masculine plural noun, nominative case	Strong's #749
As per the Westcott Hort text and Scrivener Textus Receptus; instead, the Robinson/Pierpont Byzantine Greek text has:			
hiereus (ἱερεύς) [pronounced hee-er-YOOCE]	<i>a priest, high priest; one who offers sacrifices and in general is busied with sacred rites; referring to priests of Gentiles or the Jews; metaphorically of Christians, because, purified by the blood of Christ and brought into close intercourse with God</i>	masculine plural noun; nominative case	Strong's #2409

Luke 20:1d			
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 (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
grammateus (γραμματεὺς) [pronounced <i>gram-mat-YOOCE</i>]	<i>scribe; writer; secretary; religious teacher/expert; town-clerk</i>	masculine plural noun, nominative case	Strong's #1122
sun (σύν) [pronounced <i>soon</i>]	<i>with, beside, in association with, along with</i>	preposition	Strong's #4862
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
presbuteros (πρεσβύτερος) [pronounced <i>pres-BOO-ter-oss</i>]	<i>elder, a senior; specifically an Israelite Sanhedrist (also figuratively, member of the celestial council) or Christian presbyter; old</i>	masculine plural noun; dative, locative or instrumental case	Strong's #4245

Translation: ...[that] the priests and the scribes, along with the elders, took a stand [against Jesus].

The priests, scribes and elders take a stand against Jesus. They view Him as being on their property. They see themselves not only as caretakers of the Temple, but as the bosses of the Temple, so to speak. They are not going to accept Jesus teaching right here, in the Temple courtyard. Obviously, they do not like that what He does and teaches often contradicts them.

Luke 20:1 It came to pass during one of those days, (when) Jesus [lit., He] is teaching the people in the Temple [courtyard], proclaiming the good news [to them], [that] the priests and the scribes, along with the elders, took a stand [against Jesus]. (Kukis mostly literal translation)

Luke 20:2a			
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
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

These next two words are found here in the Robinson/Pierpont Byzantine Greek text. In the Westcott Hort text, they follow the participle.

Luke 20:2a			
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
λέγῳ (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

Translation: They spoke directly to Him, saying,...

The priests, scribes and elders go to Jesus and speak to Him. They do this *while* He is teaching and proclaiming the good news.

Luke 20:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εἶπῳ (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 plural, aorist active indicative	Strong's #2036
The Robinson/Pierpont Byzantine Greek text has, instead of εἶπῳ, the following:			
λέγῳ (λέγω) [pronounced LEH-goh]	<i>speak (of, out), say; teach; tell; exhort, advise, command, direct; call, name; mention</i>	2 nd person singular, aorist active imperative	Strong's #3004
ἡμῖν (ἡμῖν) [pronounced hay-MEEN]	<i>to us, of us, by us; for us</i>	1 st person plural pronoun; locative, dative or instrumental case	Strong's #2254 (from Strong's #1473)
ἐν (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
ποῖος (ποῖος) [pronounced POY-os]	<i>of what sort, of what nature; which [one]; what manner of</i>	feminine singular pronoun; interrogative of character; genitive/ablative case	Strong's #4169

Luke 20:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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, dative, locative or instrumental case	Strong's #1849
tauta (ταῦτα) [pronounced <i>TAU-taw</i>]	<i>these, these things</i>	intermediate demonstrative pronoun; neuter plural; nominative case	Strong's #3778 (also known as Strong's #5023)
poieō (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 singular, present active indicative	Strong's #4160

Translation: ...“Tell us by what authority [that] you keep on doing these things,...

They demand to know, “By what authority do you keep doing these things!” Jesus has gone into the Temple courtyard and thrown out the moneychangers; and now He is teaching in the Temple courtyard.

In their thinking, they are not simply caretakers of the Temple, they run the place (which would have been pretty much accepted throughout Jerusalem). Exactly what did Jesus think He was doing here?

Luke 20:2c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ê (ἢ) [pronounced <i>ā</i>]	<i>or; either, rather; than; but; save; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
tīs (τίς) [pronounced <i>tihç</i>]	<i>who, what [one], which, how; whether, why</i>	masculine singular interrogative pronoun; nominative case	Strong's #5101
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)
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588

Luke 20:2c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
didōmi (δίδωμι) [pronounced dihd-OH-mee]	<i>giving, granting; supplying, furnishing; entrusting; paying wages; appointing to office; permitting; giving up, yielding; giving back; sacrificing</i>	masculine singular, aorist active participle, nominative case	Strong's #1325
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)
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)
exousia (ἐξουσία) [pronounced ex-oo-SEE-ah]	<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
tautên (ταύτην) [pronounced TAOW-tayn]	<i>this, to this one, towards this thing</i>	intermediate demonstrative pronoun; feminine singular, accusative case	Strong's #3778

Translation: ...or who is the [person] giving you this authority.”

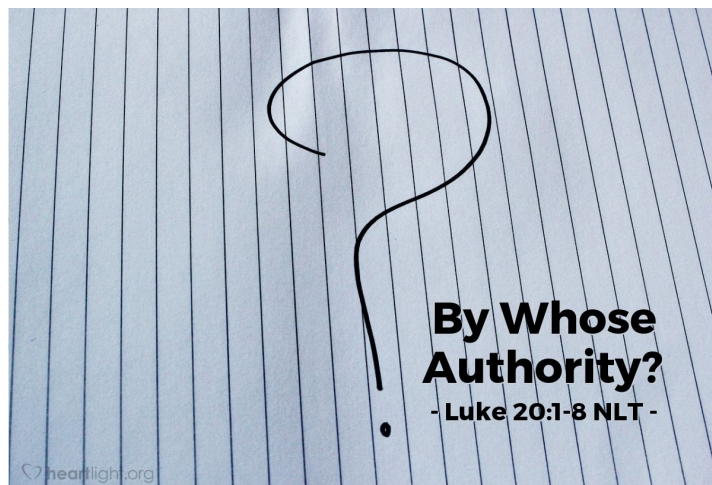
Another of them asks a similar question. “Who gave You the authority to do these things? Who said you could throw out the moneychangers? Who told you that You could just plant Yourself here and start teaching?”

As far as these religious leaders are concerned, they did not give Jesus this permission. Therefore, what right has He to be there? They do not realize that Jesus is the **Messiah** and that everything in the Temple is, in some way or another, representative of the Lord.

Luke 20:2 They spoke directly to Him, saying, “Tell us by what authority [that] you keep on doing these things, or who is the [person] giving you this authority.” (Kukis mostly literal translation)

By Whose Authority? (A graphic); from **Heartlight**; accessed June 15, 2021.

Jesus is in the Temple courtyard teaching, and His



followers are soaking up His every word. The religious hierarchy in Jerusalem do not get such an enthusiastic response.

As those in charge of teaching the Scriptures, the religious hierarchy of Jerusalem should have been the first to recognize their Messiah. Because of their superior knowledge of the Scriptures, they should know that Jesus is their Messiah, fulfilling all of the prophecies. However, they did not see it that way. They saw Jesus as an interloper, as an interrupter, as a false prophet.

Luke 20:1–2 It came to pass during one of those days, (when) Jesus [lit., *He*] is teaching the people in the Temple [courtyard], proclaiming the good news [to them], [that] the priests and the scribes, along with the elders, took a stand [against Jesus]. They spoke directly to Him, saying, “Tell us by what authority [that] you keep on doing these things, or who is the [person] giving you this authority.” (Kukis mostly literal translation)



The **Tabernacle** and then the Temple spoke of the Lord, foretelling many things about Him. Therefore, Jesus is able to do such things.

Luke 20:1–2 It happened during one of the days that Jesus was teaching the people in the Temple courtyard, proclaiming the good news to them, that the priests, scribes and elders gathered against Him to take a stand. They spoke directly to Him, saying, “Tell us by what authority do you keep on doing these things; or tell us, who gives you this authority.” (Kukis paraphrase)

Jesus interacting with the Religious Authorities in the Temple (a graphic); from [Facebook](#); accessed May 8, 2023. I could not find another source for this work, as I would prefer to give credit to the original artist.

But answering, He said, face to face with them, “I will ask you [all], even I, a word, and you [all] tell me: the baptism of John, from heaven it was or from men?”

Luke
20:3–4

Answering, Jesus [lit., *He*] said directly to them, “I will [first] ask [all of] you, even I, [about this particular] thing, and you tell Me: the baptism of John—was it from heaven or from men?”

By way of answering, Jesus said directly to them, “Let me ask you one thing first. Tell Me, was John’s baptism by the authority of heaven or was this just some idea that he came up with himself?”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But answering, He said, face to face with them, “I will ask you [all], even I, a word, and you [all] tell me: the baptism of John, from heaven it was or from men?”
Complete Apostles Bible	But He answered and said to them, “I also will ask you one thing, and so tell Me: The baptism of John—was it from heaven or from men?”
Douay-Rheims 1899 (Amer.)	And Jesus answering, said to them: I will also ask you one thing. Answer me: The baptism of John, was it from heaven, or of men?
Holy Aramaic Scriptures	Eshu {Yeshua} answered and said unto them, “And I also will ask you a matter, and you tell me. The Immersion {Baptism} of Yukhanan {John}, was it from the Shmaya {the Heavens}, or from the sons of men.”

James Murdock’s Syriac NT Jesus answered, and said to them: I also will ask you a word, and tell ye me. The baptism of John, was it from heaven, or from men ?

Original Aramaic NT Yeshua* answered and he said to them, "I shall also ask you a question and you answer me."
"Was the baptism of Yohannan from Heaven, or from men?"

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English And in answer he said to them, I will put a question to you, and do you give me an answer:
The baptism of John, was it from heaven or of men?

Bible in Worldwide English He answered, I will ask you a question also. Tell me this.
Who gave John the right to baptise people? Did God or did men give it to him?

Easy English Jesus replied, 'I also will ask you a question. Tell me the answer. John baptized people. Did God give him the authority to do this? Or did men tell him to do it?'

Easy-to-Read Version–2008 Jesus answered, "I will ask you a question too. Tell me: When John baptized people, did his authority come from God or was it only from other people?"

God’s Word™ Jesus answered them, "I, too, have a question for you. Tell me, did John's right to baptize come from heaven or from humans?"

Good News Bible (TEV) Jesus answered them, "Now let me ask you a question. Tell me, did John's right to baptize come from God or from human beings?"

J. B. Phillips "I have a question for you, too," replied Jesus. "John’s baptism, now—tell me, did it come from Heaven or was it purely human?"

The Message Jesus answered, "First, let me ask you a question: About the baptism of John—who authorized it, heaven or humans?"

NIRV Jesus replied, "I will also ask you a question. Tell me, was John’s baptism from heaven? Or did it come from people?"

New Life Version Jesus said to them, "I will ask you one question also. You answer Me. Was the baptism of John from heaven or from men?"

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

Casual English Bible Jesus answered them, "I have a question for you too. Where did John the Baptist get his permission to baptize? Did it come from God in heaven or from humans on earth?"

Contemporary English V. Jesus replied, "I want to ask you a question. Who gave John the right to baptize? Was it God in heaven or merely some human being?"

The Living Bible "I'll ask you a question before I answer," he replied. "Was John sent by God, or was he merely acting under his own authority?"

New Berkeley Version .

The Passion Translation Jesus responded, "First, let me ask you a question and you tell me right now. Did John baptize because of a mandate from heaven or merely from men?"

UnfoldingWord Simplified T. He replied, "I will also ask you a question. Tell me, about John baptizing people: Did God command him to baptize or did humans command him?"

Partially literal and partially paraphrased translations:

American English Bible So he replied:
'Let me ask you a question... Tell me:
'Did John’s baptism come from heaven or from men?'

Beck’s American Translation .

Breakthrough Version	When He answered, He said to them, "I also will ask you a saying, and you must tell it to Me. The submersion of John, was it from heaven or from people?"
A. Campbell's Living Oracles	He answering, said to them, I also have a question to put to you. Tell me, then, Was the commission which John had to immerse, from heaven, or from men?
NT for Everyone	'I've got a question for you, too,' said Jesus, 'so tell me this: was John's baptism from God, or was it merely human?'
20 th Century New Testament	"I, too," said Jesus in reply, "will ask you one question. Give me an answer to it. It is about John's baptism--was it of divine or of human origin?"

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	"I will also ask you a question," Jesus replied. "Tell Me: John's baptism—was it from heaven, or from men?"
Conservapedia Translation	He answered them, "I will answer you with a question: Was the baptism of John from heaven, or of men?"
Revised Ferrar-Fenton Bible	"I Myself will ask you one question," He said, in reply; "and you can answer Me: 'The baptism of John—was it from heaven, or from men?'"
Free Bible Version	"Let me ask you a question too," Jesus replied. "Tell me: the baptism of John—was it from heaven, or was it just human?"
International Standard V	He answered them, "I, too, will ask you a question. [Lit. word] Tell me: Was John's authority to baptize [Lit. John's baptism] from heaven or from humans?"
Montgomery NT	"I will also ask you a question," he replied. "Was John's baptism from heaven or from man?"
NIV, ©2011	.
Riverside New Testament	He answered them, "I too will ask you a question and you must tell me: the baptism of John, was it from heaven or from men?"
The Spoken English NT	Jesus said back to them, "I'll ask you one thing too, and you answer me. John's baptism—was it from heaven, or did it just come from human beings?"
Urim-Thummim Version	And he answered and said to them, I will also ask you one thing; and answer me: The baptism of John, was it from the cosmos, or of men?
Weymouth New Testament	"I also will put a question to you," He said; "was John's baptism of Heavenly or of human origin?"
Wikipedia Bible Project	"I'll also ask you a question," Jesus replied. "Tell me, the baptism of John—did it come from heaven, or was it just human?"

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Jesus said to them, "I also will ask you a question. Tell me: was John's preaching and baptism a work of God, or was it merely something human?"
The Heritage Bible	And answering, he said to them, I also will ask you one word, and you tell me; The baptism of John, was it out of heaven, or out of men?
New American Bible (2011)	He said to them in reply, "I shall ask you a question. Tell me, was John's baptism of heavenly or of human origin?" ^c c. [20:4] 3:3, 16.
New Catholic Bible	He said to them in reply, "I will also ask you one question. Tell me: Did John's baptism originate from heaven or from men?"
New English Bible—1970	He answered them, 'I have a question to ask you too: tell me, was the baptism of John from God or from men?'
New Jerusalem Bible	In reply he said to them, 'And I will ask you a question, just one. Tell me: John's baptism: what was its origin, heavenly or human?'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	He answered, "I too will ask you a question. Tell me, the immersion of Yochanan — was it from Heaven or from a human source?"
Holy New Covenant Trans.	Jesus answered, "I will also ask you a question. Tell me: when John immersed people, did that authority come from God or from man?"
The Scriptures 2009	And He answering, said to them, "I shall ask you one question too, and answer Me: "The immersion of Yoħanan – was it from heaven or from men?"
Tree of Life Version	But answering, Yeshua said to them, "I also will ask you a question, and you tell Me: the immersion of John—was it from heaven or from men?"

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...Answering but [He] says to them will ask you* (And) I word and say! {someone} [to] me The Washing [of] john from heaven was or from men...
Alpha & Omega Bible	JESUS ANSWERED AND SAID TO THEM, "I WILL ALSO ASK YOU A QUESTION, AND YOU TELL ME: "WAS THE IMMERSION/BAPTISM OF JOHN FROM HEAVEN OR FROM MANKIND?"
Awful Scroll Bible	And resolving-away, He said, with regards to them, "I- will -also ask yous one consideration, even be told Me. (")The baptism of John, was it out of the Expanse, or from men?"
Concordant Literal Version	Now answering, He said to them, "I also shall be asking you one word, and you tell Me:" The baptism of John-was it of heaven or of men?
exeGesés companion Bible	And he answers them, saying, I also ask you one word; and you say to me: The baptism of Yahn - is it from the heavens, or of humanity?
Orthodox Jewish Bible	In reply, Rebbe, Melech HaMoshiach said to them, I will also confront you will a she'elah, and you tell me: The tevilah of teshuva of Yochanan--was it from Shomayim or from Bnei Adam?
Rotherham's Emphasized B.	And, answering, he said unto them— I too will question you as to a matter,—and tell me! <The immersion of John> Of heaven was it or of men ? ° Or: "tell me, then."

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Jesus replied, "I will also ask you a question. You tell Me: The baptism of John [the Baptist]—was it from heaven [that is, ordained by God] or from men?"
An Understandable Version	And Jesus answered them; "Let me also ask you a question. Tell me, was the immersion of John [authorized] from heaven or from men?"
The Expanded Bible	Jesus answered, "I will also ask you a question. Tell me: When John baptized people, was that authority from ·God [heaven; ^C a reverent Jewish way of referring to God] or just from ·other people [human beings]?"
Jonathan Mitchell NT	So making a discerning reply, He said to them, "I, too, will myself proceed asking (or: interrogating) you men a [other MSS: one] question, and you tell Me (and then you folks reply to Me): "The immersion conducted by John (or: John's baptism) – was it from heaven (or: of [the] atmosphere), or of human source?"
P. Kretzmann Commentary	Verses 3-8 The answer of Jesus: And He answered and said unto them, I will also ask you one thing; and answer Me: The baptism of John, was it from heaven or of men?

Syndein/Thieme	“He had an answer for”/gave a discerning answer from the ultimate source of Himself {apokrinomai} and said face to face with them, “I too will interrogate you concerning one matter and you tell Me: “ Did the baptism of John keep on being from heaven or from men?”
Translation for Translators	He replied, “I will also ask you a question. Tell me, where did John <i>the Baptizer</i> get <i>his authority</i> to baptize those who came to him? Did he get it from God [MTY/EUP] or from people?”
The Voice	Jesus: Let Me ask you a question first. Tell Me this: was the ritual cleansing of baptism John did from God, or was it merely a human thing?

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 to them, “I also will ask you a question, and you tell me: The baptism of John—was it from heaven or from men?
NET Bible®	He answered them, ¹⁰ “I will also ask you a question, and you tell me: John’s baptism ¹¹ – was it from heaven or from people?” ¹² ^{10tn} Grk “answering, he said to them.” This is redundant in English and has been simplified in the translation. ^{11sn} John, like Jesus, was not a part of the official rabbinic order. So the question “John’s baptism – was it from heaven or from men?” draws an analogy between John the Baptist and Jesus. See Luke 3:1-20; 7:24-27. The phrase John’s baptism refers to the baptism practiced by John. ^{12tn} The plural Greek term ἄνθρω πων (anqrwpwn) is used here (and in v. 6) in a generic sense, referring to both men and women (cf. NAB, NRSV, “of human origin”; TEV, “from human beings”; NLT, “merely human”). ^{sn} The question is whether John’s ministry was of divine or human origin.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	And answering, He said to them, “I also will ask you, one word [or, one thing], and tell Me: “The baptism of John—was it from heaven or from people?”
Charles Thomson NT	In answer to which, he said to them, Let me also ask you one question, and do you tell me. Was the baptism of John from heaven, or of men?
Context Group Version	And he answered and said to them, I also will ask you (pl) a question; and tell me: The immersion of John, was it from the sky, or from men?
English Standard Version	He answered them, “I also will ask you a question. Now tell me, was the baptism of John from heaven or from man?”
Far Above All Translation	So he answered and said to them, “I will for my part ask you one question, so you tell me, John’s baptism – was it from heaven or from men?”
Legacy Standard Bible	And Jesus answered and said to them, “I will also ask you a question [Lit word], and you tell Me: Was the baptism of John from heaven or from men?”
Modern Literal Version 2020	But he answered and said to them, I will also ask you° one question, and tell° me. The immersion* of John, was it from heaven or from men?

The gist of this passage: Jesus first demands an answer from these religious experts.
3-4

Luke 20:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
αποκρίνομαι (ἀποκρίνομαι) [pronounced <i>ahp-oh-KREE-noh-mai</i>]	<i>answering, responding; a reply; speaking [after someone else]; continuing [speaking, a discourse]</i>	masculine singular, aorist (deponent) passive participle, nominative case	Strong's #611
δέ (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
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

Translation: *Answering, Jesus [lit., He] said directly to them,...*

Jesus takes them head-on. He is in the midst of teaching and proclaiming the good news, and these religious types have interrupted Him. They did not take Him aside, they did not wait until He was finished and then approach Him then; He is teaching and they interrupt Him.

These religious types obviously believe that they have the right to call the shots about what takes place in and around the Temple. They are more than simple caretakers; they run the place.

We may think, *well, they asked you first!* However, these men put themselves out there as the experts in all things Jewish; therefore, no question from Jesus should stump all of them—yet He did over and over again.

Luke 20:3b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εῴταῶ (ἔρωτάω) [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>	1 st person singular, future active indicative	Strong's #2065
ὑμᾶς (ύμάς) [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)
καγὼ/καμοί/κάμέ (κἀγώ/κἀμοί/κἀμέ) [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, nominative case	Strong's #2504

Luke 20:3b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
logos (λόγος, ου, ό) [pronounced LOHG-ohss]	<i>a word; conception, idea; matter; thing; decree, mandate; doctrine, teaching; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, accusative case	Strong's #3056

Translation: ...“I will [first] ask [all of] you, even I, [about this particular] thing,...

Since the religious types interrupted Jesus, He demands that they answer His question first.

Luke 20:3c			
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
εἶπὼ (ἔπρω) [pronounced EHP-oh]	<i>speak, say [in word or writing]; answer, bring word, call, command, grant, tell</i>	2 nd person plural, aorist active imperative	Strong's #2036
μοί (μοί) [pronounced moy]	<i>I, to [for, by] me, mine, my</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427

Translation: ...and you tell Me:...

They demand to know Jesus' authority; so He asks them a simple question, demanding their answer.

Luke 20:3 Answering, Jesus [lit., He] said directly to them, “I will [first] ask [all of] you, even I, [about this particular] thing, and you tell Me:... (Kukis mostly literal translation)

Luke 20:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
το (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
baptisma (βάπτισμα) [pronounced BAP-tis-mah]	<i>baptism (real or figurative); immersion; identification, association, relation</i>	neuter singular noun; nominative case	Strong's #908
Ἰωάννης (Ἰωάννης) [pronounced ee-oh-AHN-nace]	<i>Jehovah is a gracious giver; transliterated, John, Yoḥanan, Joḥanan</i>	proper singular masculine noun; genitive/ablative case	Strong's #2491

Translation: ...the baptism of John—...

His question is about John’s baptism.

Recall that John had a very short ministry out in the sticks—he was out there for maybe 6 months—but all the people knew about him. They knew what he taught and they knew what happened to him.

John had been arrested and then executed, at the request of Herodias’s daughter (Herodias is the second wife of Herod Antipas, formerly the wife of Herod’s brother; and John spoke against this union).

See the [Line of Herod](#) below.

Luke 20:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong’s #1537
Here, spelled ex (ἐξ) [pronounced ehks], because it comes before a vowel.			
ouranos (οὐρανός) [pronounced oo-ran-OSS]	<i>the sky; by extension heaven (as the abode of God); by implication happiness, power, eternity; specifically the Gospel (Christianity)</i>	masculine singular noun; genitive/ablative case	Strong’s #3772
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: ...was it from heaven...

Jesus gives the religious types two simple alternatives. The first is, *did his authority to baptize come from heaven?*

Luke 20:4c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
ê (ἢ) [pronounced ā]	<i>or; either, rather; than; but; save; when used twice, it can mean, either, or</i>	disjunctive particle	Strong’s #2228
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong’s #1537
Here, spelled ex (ἐξ) [pronounced ehks], because it comes before a vowel.			
anthrôpoi (ἄνθρωποι) [pronounced ANTH-row-poy]	<i>men [in the generic sense], mankind, human beings; men [in reference to gender]; people</i>	masculine plural noun; dative, locative or instrumental case	Strong’s #444

Translation: ...or from men?”

In the alternative, Jesus asks, “Did some man or men give John the permission to baptize? Did he just decide to go out and do it one day of his own initiative?”

Luke 20:4 Answering, Jesus said directly to them, “I will [first] ask [all of] you, even I, [about this particular] thing, and you tell Me: the baptism of John—was it from heaven or from men?” (Kukis mostly literal translation)

Luke 20:3–4 Answering, Jesus [lit., *He*] said directly to them, “I will [first] ask [all of] you, even I, [about this particular] thing, and you tell Me: the baptism of John—was it from heaven or from men?” (Kukis mostly literal translation)

The religious types do not try to give Jesus the correct answer; they try to figure out what answer works for them right now.

Luke 20:3–4 By way of answering, Jesus said directly to them, “Let me ask you one thing first. Tell Me, was John’s baptism by the authority of heaven or was this just some idea that he came up with himself?” (Kukis paraphrase)

John, like Jesus, did not receive authorization from the Jewish religious class or the Roman political class. Therefore, he either was guided by God to do this; or he just decided on his own to start baptizing people.

The religious leaders do not try to figure out what the true answer to Jesus’ question is; they try to figure out which answer works for this particular situation. In other words, they try to come up with the politically correct answer to the question posed by Jesus.

But the [religious types] reasoned face to face with themselves, saying that, “If we said, ‘from heaven,’ He will say, ‘Because of why did you [all] not believe in him?’ But if we said, ‘from men,’ the people together would stone us, for they have been persuaded is John a prophet to be.”

Luke
20:5–6

The [religious types] reasoned with one another, saying that, “If we said, ‘from heaven,’ He will say, ‘Why did you [all] not believe in him?’ But if we say, ‘from men,’ [then] the people would all stone us, for they have been persuaded [that] John is a prophet.”

The religious types discussed this amongst themselves. “On the one hand,” they reasoned, “if we say that John’s baptism has divine origins, then He will ask, ‘Why didn’t you believe in him?’ On the other hand, if we say that John simply did this of his own accord, the people would stone us, because they are convinced that John is a prophet.”

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) But the [religious types] reasoned face to face with themselves, saying that, “If we said, ‘from heaven,’ He will say, ‘Because of why did you [all] not believe in him?’ But if we said, ‘from men,’ the people together would stone us, for they have been persuaded is John a prophet to be.”
- Complete Apostles Bible And they debated among themselves, saying, "If we say, 'From heaven,' He will say, 'Why then did you not believe him?' But if we say, 'From men,' all the people will stone us, for they are persuaded that John was a prophet."
- Douay-Rheims 1899 (Amer.) But they thought within themselves, saying: If we shall say, From heaven: he will say: Why then did you not believe in him? But if we say, of men: the whole people will stone us. For they are persuaded that John was a prophet.

Holy Aramaic Scriptures	But, they were reasoning among themselves and were saying, "If we say "from the Shmaya {the Heavens}," he will say unto us, 'And therefore why didn't you believe him?' But, if we say "from the sons of men," all the Ama {the People} will stone us, for, they are persuaded that Yukhanan {John} is a Nabiya {a Prophet}!"
James Murdock's Syriac NT	And they reasoned with themselves, and said: If we say, From heaven; he will say to us, And why did ye not believe him? But if we say, From men; all the people will stone us; for they are persuaded that John was a prophet.
Original Aramaic NT	But they were counseling among themselves and they were saying, "If we say, 'From Heaven', he will say to us, 'And why did you not believe him?' " "But if we say, 'From men', all the people will stone us, for they are convinced that Yohannan is a Prophet."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And they said among themselves, If we say, From heaven; he will say, Why did you not have faith in him? But if we say, Of men; we will be stoned by the people, for they are certain that John was a prophet..
Bible in Worldwide English	They talked it over together. They said, If we say, "God gave John the right to do it," he will say, "Then why did you not believe him?" But if we say, "Men gave him the right to do it," then the people will kill us with stones. They believe that John was a prophet of God.
Easy English	The Jewish leaders talked to each other about Jesus' question. 'We could say that God gave John his authority. But if we say that, Jesus will say to us, "Then you should have believed John." But we do not want to say that only men gave John his authority. Then all the people would throw stones at us to kill us. They are sure that John really was a prophet from God.'
Easy-to-Read Version–2008	The priests, the teachers of the law, and the Jewish leaders all talked about this. They said to each other, "If we answer, 'John's baptism was from God,' then he will say, 'Then why did you not believe John?' But if we say that John's baptism was from someone else, the people will stone us to death. They all believe that John was a prophet."
<i>God's Word</i> ™	They talked about this among themselves. They said, "If we say, 'from heaven,' he will ask, 'Why didn't you believe him?' But if we say, 'from humans,' everyone will stone us to death. They're convinced that John was a prophet."
Good News Bible (TEV)	They started to argue among themselves, "What shall we say? If we say, 'From God,' he will say, 'Why, then, did you not believe John?' But if we say, 'From human beings,' this whole crowd here will stone us, because they are convinced that John was a prophet."
J. B. Phillips	At this they began arguing with each other, saying, "If we say, 'from Heaven,' he will say to us, 'Then why didn't you believe in him?' but if we say it was purely human, this mob will stone us to death, for they are convinced that John was a prophet."
<i>The Message</i>	They were on the spot, and knew it. They pulled back into a huddle and whispered, "If we say 'heaven,' he'll ask us why we didn't believe him; if we say 'humans,' the people will tear us limb from limb, convinced as they are that John was God's prophet."
NIRV	They talked to one another about it. They said, "If we say, 'From heaven,' he will ask, 'Why didn't you believe him?' But if we say, 'From people,' all the people will throw stones at us and kill us. They believe that John was a prophet."

New Life Version They said to themselves, "If we say, 'From heaven,' He will say, 'Then why did you not believe him?' But if we say, 'From men,' then all the people will throw stones at us because they believe John was one who spoke for God."

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

Casual English Bible The Jewish leaders talked about this among themselves. They said to each other, "If we say John got his permission from heaven, Jesus will ask us why we didn't believe him. But if we say John got his permission from humans, this crowd of people will stone us to death because they are absolutely convinced John was a prophet."

Contemporary English V. They talked this over and said to each other, "We can't say that God gave John this right. Jesus will ask us why we didn't believe John. And we can't say that it was merely some human who gave John the right to baptize. The crowd will stone us to death, because they think John was a prophet."

The Living Bible They talked it over among themselves. "If we say his message was from heaven, then we are trapped because he will ask, 'Then why didn't you believe him?' But if we say John was not sent from God, the people will mob us, for they are convinced that he was a prophet."

New Berkeley Version
New Living Translation . They talked it over among themselves. "If we say it was from heaven, he will ask why we didn't believe John. But if we say it was merely human, the people will stone us because they are convinced John was a prophet."

The Passion Translation His interrogators pulled aside to discuss this among themselves. "What should we say? If we say that John's mandate was from heaven, he will ask us, 'Then why didn't you believe him and get baptized?' But if we say, 'John's mandate was merely from men,' then all the people around him will stone us, for they believe John was a prophet of God."

UnfoldingWord Simplified T. They discussed this among themselves. They said, "If we answer, 'God commanded him,' then he will say, 'So why did you not believe him?' But if we say, 'It was only humans who told him to baptize,' the people will stone us to death, because they all believe that John was a prophet that God sent."

Partially literal and partially paraphrased translations:

American English Bible Then they got together and reasoned among themselves, saying:
'If we say, From heaven, he'll ask, Then, why didn't you believe him?
'But if we say, From men, all the people will stone us, because they believe that John was a Prophet.'

Beck's American Translation .
Breakthrough Version Together the men considered to themselves, saying, "If we say from heaven, He will state, 'Why didn't you trust him?' But if we say from people, absolutely all of the group will take us down by throwing stones at us. You see, it is a group that has been confident for John to be a preacher."

New Advent (Knox) Bible Whereupon they cast about in their minds; If we tell him it was from heaven, they said, he will ask, Then why did you not believe him? And if we say it was from men, all the people will be ready to stone us; they will have it that John was a prophet.

NT for Everyone 'If we say it was from God,' they said among themselves, 'he'll say, So why didn't you believe him? But if we say "merely human", all the people will stone us, since they're convinced that John was a prophet.'

20th Century New Testament But they began arguing together: "If we say 'divine,' he will say 'Why did not you believe him?' But, if we say 'human,' the people will all stone us, for they are persuaded that John was a Prophet."

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	They deliberated among themselves and said, "If we say, 'From heaven,' He will ask, 'Why did you not believe him?' But if we say, 'From men,' all the people will stone us, for they are convinced that John was a prophet."
Revised Ferrar-Fenton Bible	They accordingly discussed privately among themselves, saying, "If we say 'from heaven,' He will ask, 'Why then did you not believe in him?' But if we should say, 'from men,' all the people will stone us; for they are firmly convinced that John was a prophet."
Free Bible Version	They talked about it among themselves: "If we say it was from heaven, he'll ask, 'Then why didn't you believe him?' And if we say it was just human, everybody will stone us for they're sure John was a prophet."
The Spoken English NT	And they discussed it amongst themselves. They were saying, "If we say it was from heaven, he'll say, 'Why didn't you believe him?' But if we say it was just from human beings, then the whole population will stone us to death. Because they're convinced that John is a prophet."
Urim-Thummim Version	Then they reasoned with themselves saying, if we will say, from the cosmos; he will say, why then did you not believe him? But if we say, of men; all the people will stone us because they are persuaded that John was a prophet.
Weymouth New Testament	So they debated the matter with one another. "If we say 'Heavenly,'" they argued, "he will say, 'Why did you not believe him?' And if we say, 'human,' the people will all stone us; for they are thoroughly convinced that John was a Prophet."
Wikipedia Bible Project	They discussed this among themselves. "If we say it was from heaven, he'll ask 'so why didn't you believe him?' And if we say it was just human, then all the people will stone us, because they're convinced John was a prophet," they concluded.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	And they argued among themselves, "If we answer that it was a work of God, he will say, 'Why then did you not believe him?' But if we answer that it was merely something human, the people will stone us, for they all regard John as a prophet." 7:39; Mt 21:32
The Heritage Bible	And they deliberated to themselves, saying that, If we shall say, Out of heaven, he will speak, Why did you absolutely not believe him? And if we say, Out of men, all the people will stone us, because they are convinced John was a prophet.
New American Bible (2011)	They discussed this among themselves, and said, "If we say, 'Of heavenly origin,' he will say, 'Why did you not believe him?'" ^d But if we say, 'Of human origin,' then all the people will stone us, for they are convinced that John was a prophet." d. [20:5] Mt 21:32.
New Catholic Bible	The question caused them to discuss it among themselves, saying, "If we say: 'From heaven,' he will say, 'Why did you not believe him?' But if we say: 'From men,' all the people will stone us, for they are convinced that John was a prophet."
New Jerusalem Bible	And they debated this way among themselves, 'If we say heavenly, he will retort, "Why did you refuse to believe him?"; and if we say human, the whole people will stone us, for they are convinced that John was a prophet.'
Revised English Bible—1989	This set them arguing among themselves: "If we say, 'From God,' he will say, 'Why did you not believe him?' And if we say, 'From man,' the people will all stone us, for they are convinced that John was a prophet."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	They discussed it among themselves, saying, "If we say, 'From Heaven,' he will say, 'Then why didn't you believe him?' But if we say, 'From a human source,' all the people will stone us, because they're convinced that Yochanan was a prophet."
Holy New Covenant Trans.	They all talked about this. They said to each other, "If we answer, 'From God', then Jesus will say, 'Then why didn't you believe John?' But if we say, 'It was from man', then all of the people will stone us to death, because they believe John was a prophet."
The Scriptures 2009	And they debated among themselves, saying, "If we say, 'From heaven,' He shall say, 'Then why did you not believe him?' "But if we say, 'From men,' all the people shall stone us, for they are persuaded that Yohanan was a prophet."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...The [Men] but discuss {him} to themselves Saying for if [We] may say from heaven [He] will say because of what? not [You*] believe him if but [We] may say from men The People Every will stone us Having Been Convinced for [He] is john forecaster to be...
Alpha & Omega Bible	THEY REASONED AMONG THEMSELVES, SAYING, "IF WE SAY, 'FROM HEAVEN,' HE WILL SAY, 'WHY DID YOU NOT BELIEVE HIM?' "BUT IF WE SAY, 'FROM MANKIND,' ALL THE PEOPLE WILL STONE US TO DEATH, FOR THEY ARE CONVINCED THAT JOHN WAS A PROPHET."
Awful Scroll Bible	And they reckon-together, with regards to themselves, confirming that, "If- we -shall say, 'Out of the Expanse', He will say, 'Because-of-what then, yous confide not on him?' "But if- we -shall say, 'From men', all the people will stone- us -down, for they are having been persuaded, John is to be an exposer-to-light-beforehand."
Concordant Literal Version	Now they reckon together among themselves, saying that "If we should be saying, 'Of heaven,' he will be declaring, 'Wherefore, then, do you not believe him?'" Yet, if we should be saying, 'Of men,' the people all will be stoning us, for they are persuaded that John is a prophet."
exeGesés companion Bible	And they reckon with themselves, wording, Whenever we say, From the heavens; he says, So why trust you him not? But when ever we say, Of humanity; all the people stone us: for they are convinced that Yahn is a prophet.
Orthodox Jewish Bible	And they reasoned to themselves saying, If we say, from Shomayim, he will say, why did you not believe him? But if we say, from Bnei Adam, HaAm (the People) all will subject us to sequilah (stoning), for HaAm Yisroel are all convinced that Yochanan is a navi.
Rotherham's Emphasized B.	And they deliberated together by themselves, saying— <If we say, Of heaven he will say Wherefore did ye not believe him? But <if we say, Of men> [the people, one and all] will stone us, for [persuaded] they are, that [John] was [a prophet].

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	They discussed <i>and</i> debated it among themselves, saying, "If we say, 'From heaven,' He will say, 'Why did you not believe him?' But if we say, 'From men,' all the people will stone us to death, for they are <i>firmly</i> convinced that John was a prophet."
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An Understandable Version	And they discussed this among themselves, saying, "If we say 'from heaven,' He will say 'Why [then] did you not believe him [i.e., believe his message]?' But if we say 'from men,' all the people will stone us, for they are convinced that John was a prophet."
The Expanded Bible	They argued about this [discussed this among themselves], saying, "If we answer, 'John's baptism was from God [heaven],' Jesus will say, 'Then why did you not believe him?' But if we say, 'It was from other people [human beings],' all the people will stone us to death, because they believe [are convinced that] John was a prophet."
Jonathan Mitchell NT	So then they reasoned together to each other, and drew conclusions, saying, "If we should say (reply), 'From heaven,' he will continue saying, 'Why did you not trust and believe in him?' "Yet if we should say (or: reply), 'From humans,' all the people will proceed in hurling stones down on us, for they have been persuaded and remain confident that John is to be permanently [held as and reckoned] a prophet."
Syndein/Thieme	"So they 'discussed it among themselves' {sullogizomai}, saying, "If {ean} we say -maybe we will say, maybe we will not say this - 'From heaven,' He will say, 'Why did you absolutely not {ouk} believe him?' "But if {ean} we say, -maybe we will say, maybe we will not say this - 'From men,' all the people will 'overwhelm us with stones' {killing them}, because they are convinced that John was a prophet."
Translation for Translators	They discussed this among themselves. They said, "If we (inc) say, 'It was from God [MTY/EUP],' he will say to us, 'Then <you should have believed John's message!/why did you not believe what John preached?> [RHQ]' But if we say, 'It was from people,' the people here will kill us by throwing stones at us, because they all believe that John was a prophet from God."
The Voice	Chief Priests, Religious Scholars, and Elders (conferring together): If we say it was from God, then He'll ask us why we didn't believe John. If we say it was merely human, all the people will stone us because they are convinced that John was a true prophet.

Bible Translations with Many Footnotes:

NET Bible®	So ¹³ they discussed it with one another, saying, "If we say, 'From heaven,' he will say, 'Why did you not believe him?' But if we say, 'From people,' all the people will stone us, because they are convinced that John was a prophet." ^{13tn} Here δέ (de) has been translated as "so" to indicate the implied result of Jesus' question.
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Literal, almost word-for-word, renderings:

Analytical-Literal Translation	And they debated among themselves, saying, "If we say, 'From heaven,' He will say, 'Why did you not believe him?' "But if we say, 'From people,' all the people will stone us, for they have been persuaded John is a prophet."
Charles Thomson NT	Upon this they reasoned among themselves, saying, If we say from heaven, he will say, Why then did you not believe him? And if we say, Of men; all the people will stone us; for they are all firmly persuaded that John was a prophet.
Context Group Version	And they reasoned with themselves, saying, If we shall say, From the sky; he will say, Why didn't you (pl) trust him? But if we shall say, From men; all the people will stone us: for they are persuaded that John was a prophet.
Modern Literal Version 2020	Now they reasoned with themselves, saying, If we should say, From heaven; he will say, Why did you° not believe him? But if we should say, From men; all the people will be stoning us; for* they have confidence that John is a prophet.

Revised Young's Lit. Trans. *And they reasoned with themselves, saying -- 'If we may say, From heaven, he will say, Therefore, then, did you not believe him? and if we may say, From men, all the people will stone us, for they are having been persuaded John to be a prophet.'*

The gist of this passage: The religious hierarchy discuss this question among themselves, and neither answer will give them the end result that they want.

5-6

Luke 20:5a			
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
sullogízomai (συλλογίζομαι) [pronounced sool-lohg-IHD-zohm-ahée]	<i>to reason; to reckon together (with oneself), to deliberate, to bring together (accounts), to compute</i>	3 rd person plural, aorist (deponent) middle indicative	Strong's #4817
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
heautous (ἑαυτοῦς) [pronounced heh-ow-TOOÇ]	<i>ourselves, yourselves; themselves</i>	reflexive pronoun; sometimes used in the reciprocal sense; 3 rd person masculine plural, accusative case	Strong's #1438

Translation: *The [religious types] reasoned with one another,...*

This is a fascinating discussion, because these religious authorities do not really concern themselves with the truth. They do not discuss, "Was John here from God? Or was he a nutcase out in the desert for too long?" That would be the thing to discuss, if truth to them was important.

What they discuss is, what the logical reaction will be to the answer that they give.

Luke 20:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légô (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine plural, present active participle, nominative case	Strong's #3004

Luke 20:5b			
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
eán (ἐάν) [pronounced eh-AHM]	<i>if, in case, suppose, let's suppose [for the sake of an argument]; in case that, provided [that]; but, except</i>	conditional particle; conjunction affixed to a subjunctive verb	Strong's #1437
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>	1 st person plural, aorist active subjunctive	Strong's #2036
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
Here, spelled ex (ἐξ) [pronounced ehks], because it comes before a vowel.			
ouranos (οὐρανός) [pronounced oo-ran-OSS]	<i>the sky; by extension heaven (as the abode of God); by implication happiness, power, eternity; specifically the Gospel (Christianity)</i>	masculine singular noun; genitive/ablative case	Strong's #3772

Translation: ...saying that, "If we said, 'from heaven,'..."

Instead of pondering which answer is correct and true, they look at the two alternatives and ask themselves, "What would be the result of saying this or that?"

The first consideration is, "John's baptism is from heaven." This means that John baptized by divine authority. He was not a nut out in the desert, but a man doing God's work.

Luke 20:5c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eréô (ἔρῶ) [pronounced eh-REH-oh]	<i>to say, to declare</i>	3 rd person singular, future active indicative	Strong's #2046
diá (διὰ) [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
pisteúô (πιστεύω) [pronounced pis-TOO-oh]	<i>to believe; to think to be true, to be persuaded of, to place confidence in; to put trust in; to commit to</i>	2 nd person plural, aorist active indicative	Strong's #4100

Luke 20:5c

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

Translation: ...He will say, 'Why did you [all] not believe in him?'

The religious hierarchy had been dismissive of John. They certainly checked him out, but they gave him no credence. If they now say, "John baptized with God's authority," then Jesus will say, "Why didn't you all believe in him? Why did you not accept his prophetic authority?"

This automatically means that they would have to accept the Lord's authority as well, as John spoke of Jesus. They do not discuss this aspect, but this is something they may not even want to say out loud.

Luke 20:5 The [religious types] reasoned with one another, saying that, "If we said, 'from heaven,' He will say, 'Why did you [all] not believe in him?'" (Kukis mostly literal translation)

This is the true and correct answer. But, if these religious types said it, they would be admitting that they were wrong about John from the beginning.

Luke 20:6a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eán (ἐάν) [pronounced eh-AHN]	<i>if, in case, suppose, let's suppose [for the sake of an argument]; in case that, provided [that]; but, except</i>	conditional particle; conjunction affixed to a subjunctive verb	Strong's #1437
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
epō (ἔπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	1 st person plural, aorist active subjunctive	Strong's #2036
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
Here, spelled ex (ἐξ) [pronounced ehks], because it comes before a vowel.			
anthrōpoi (ἄνθρωποι) [pronounced ANTH-row-poy]	<i>men [in the generic sense], mankind, human beings; men [in reference to gender]; people</i>	masculine plural noun; dative, locative or instrumental case	Strong's #444

Translation: But if we say, 'from men,'...

The other option is, the religious types say that John's baptism was from man. That is, there was no divine authority involved here. He simply decided, on his own, to go out into the middle of a deserted region and start baptizing people. His authority came from those who went to him and submitted to a baptism—from men.

Luke 20:6b			
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
hapas (ἅπας) [pronounced HAP-as]	<i>absolutely all or (singular) every one; all (things), every (one), whole, all together</i>	masculine singular adjective, nominative case	Strong's #537
katalitházō (καταλιθάζω) [pronounced kat-al-ihth-AHD-zoh]	<i>to stone to death, to overwhelm with stones</i>	3 rd person singular, future active indicative	Strong's #2642
This is a hapax legomena.			
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: ...[then] the people would all stone us,...

The religious types are worried how the people would respond. The people saw John as a prophet, so they might go so far as to stone the religious types for denying his divine authority.

Luke 20:6c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
peithō (πείθω) [pronounced PIE-thoh]	<i>convincing (by argument, true or false), persuading; agreeing, assuring, believing, having confidence in, trusting; obeying; being contented; being yielded to</i>	masculine singular, perfect passive participle; nominative case	Strong's #3982
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
estí (ἐστί) [pronounced ehs-TEE] or estín (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)

Luke 20:6c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Ἰωάννης (Ἰωάννης) [pronounced ee-oh-AHN-nace]	<i>Jehovah is a gracious giver;</i> transliterated, <i>John, Yoḥanan,</i> <i>Joḥanan</i>	proper singular masculine noun; accusative case	Strong's #2491
προφήτης (προφήτης) pronounced <i>prohf-AY-tace</i>	<i>prophet, one who foretells events; one</i> <i>who spoke via divine inspiration</i>	masculine singular noun; accusative case	Strong's #4396
εἶναι (εἶναι) [pronounced ī-nī or ī- <i>nah-ee</i>]	<i>to be, is, was, will be; am; to exist; to</i> <i>stay; to occur, to take place; to be</i> <i>present [available]</i>	present infinitive of Strong's #1510	Strong's #1511 (a form of Strong's #1510)

Translation: ...for they have been persuaded [that] John is a prophet.”

The grammar here is somewhat difficult, as the verb *to be* is found twice in this phrase. I believe that part of the confusion is based upon the fact that the Greek word for *people* is a singular noun and takes a singular verb; but our word takes plural verbs. My understanding of this verse is, *the people keeps on being persuaded [that] John is a prophet*. I have bolded the verbs *to be* and found a place for both of them. My only problem is, I don't know what the second use of this verb is an infinitive. Most translations simply ignore this problem (I don't know any which address it head on).

In any case, the people believe John to be a prophet. They believe that his authority is from God.

Luke 20:6 But if we say, 'from men,' [then] the people would all stone us, for they have been persuaded [that] John is a prophet.” (Kukis mostly literal translation)

Luke 20:5–6 The [religious types] reasoned with one another, saying that, “If we said, 'from heaven,' He will say, 'Why did you [all] not believe in him?' But if we say, 'from men,' [then] the people would all stone us, for they have been persuaded [that] John is a prophet.” (Kukis mostly literal translation)

Luke 20:5–6 The religious types discussed this amongst themselves. “On the one hand,” they reasoned, “if we say that John's baptism has divine origins, then He will ask, 'Why didn't you believe in him?' On the other hand, if we say that John simply did this of his own accord, the people would stone us, because they are convinced that John is a prophet.” (Kukis paraphrase)

This is ultimately the political answer that they come up with. By that I mean, they are not looking to reply with honesty or even respond, “Well, this is what I personally believe.” They want to find the answer which (1) puts the Lord down but also (2) does not endanger them. Talking among one another, they were unable to come up with that answer.

Jesus had these men figured out; so He knew that such a question would stump them. A person responsible for teaching divine thinking and motivation should be striving for truth above all other considerations; and this was not a part of the thinking of the religious men who have challenged the Lord.

And they answered, not knowing from where. Luke 20:7 **They answered [that they] did not know from where [John's baptism was].**

They answered, “We do not know the origin of John's baptism.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And they answered, not knowing from where.
Complete Apostles Bible	So they answered that they did not know where it was from.
Douay-Rheims 1899 (Amer.)	And they answered that they knew not whence it was.
Holy Aramaic Scriptures	And they said unto Him, "We don't know from where it is."
James Murdock's Syriac NT	And they said to him: We do not know, whence it was.
Original Aramaic NT	And they said to him, "We do not know from where it was."*

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And they made answer that they had no idea where it came from.
Bible in Worldwide English	So they answered Jesus, We do not know who gave him the right to do it.
Easy English	So the Jewish leaders answered Jesus, 'We do not know who gave John his authority.'
Easy-to-Read Version–2008	So they answered, "We don't know the answer."
<i>God's Word</i> ™	So they answered that they didn't know who gave John the right to baptize.
Good News Bible (TEV)	.
J. B. Phillips	.
<i>The Message</i>	They agreed to concede that round to Jesus and said they didn't know.
NIRV	So they replied that they did not know where it came from.
New Simplified Bible	So they answered: »We do not know.«

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

Casual English Bible	So they simply told Jesus they didn't know where John got the authority to baptize people.
Contemporary English V.	So they told Jesus, "We don't know who gave John the right to baptize."
The Living Bible	Finally they replied, "We don't know!"
New Berkeley Version	.
The Passion Translation	So they answered Jesus, "We cannot tell where John's authority came from."
UnfoldingWord Simplified T.	So they replied that they did not know who told John to baptize.

Partially literal and partially paraphrased translations:

American English Bible	So they came back and told him that they didn't know where it came from.
Beck's American Translation	.
Breakthrough Version	And they responded not to know where it is from.
NT for Everyone	So they replied that they didn't know where John and his baptism came from.
20 th Century New Testament	So they answered that they did not know its origin.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	So they answered that they did not know its origin.
Conservapedia Translation	So they answered that they could not know from where John's power came.
Lexham Bible	And they replied <i>that they</i> did not know where <i>it was</i> from.
Weymouth New Testament	And they answered that they did not know the origin of it.
Wikipedia Bible Project	"We don't know where it came from," they answered.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	So they answered Jesus, "We don't know," and Jesus said to them, "Neither will I tell you what right I have to act like this." V. 8 is included for context.
The Heritage Bible	And they answered that they did not see from where.
New English Bible–1970	So they replied that they could not tell.

Jewish/Hebrew Names Bibles:

Holy New Covenant Trans.	So they decided to give this answer: "We don't know where John's immersion came from."
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Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and [They] answer not {them} to have seen wherefrom {He was}...
Awful Scroll Bible	And they resolve-out, "We are to have not perceived from where."
Concordant Literal Version	And they answered, "We are not aware whence."
exeGesés companion Bible	...- and they answer that they know not whence it is.
Orthodox Jewish Bible	And they answered that they did not have daas of the origin of the tevilah of teshuva of Yochanan.
Rotherham's Emphasized B.	And they answered, that they knew not whence.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	So they replied that they did not know from where <i>it came</i> .
An Understandable Version	Then they answered Jesus that they did not know [<i>who authorized John's immersion</i>].
Jonathan Mitchell NT	And so they gave the decided answer not to have seen and thus not to know from where (= its source).
Syndein/Thieme	``So they 'answered'/'gave a discerning answer from the ultimate source of themselves' {apokrinomai} that they did not know where it came from.
Translation for Translators	So they replied, "We (exc) do not know where <i>John got his authority</i> ."
The Voice	So they said they didn't know where John's ritual washing came from.

Bible Translations with Many Footnotes:

NET Bible®	So ¹⁴ they replied that they did not know ¹⁵ where it came from. ^{14tn} Here καί (kai) has been translated as "so" to indicate the implied result of the dilemma Jesus' opponents faced. ^{15sn} Very few questions could have so completely revealed the wicked intentions of the religious leaders. Jesus' question revealed the motivation of the religious leaders and exposed them for what they really were – hypocrites. They indicted themselves when they cited only two options and chose neither of them. The point of Luke 20:1-8 is that no matter what Jesus said in response to their question they were not going to believe it and would in the end use it against him.
The Spoken English NT	And they answered that they didn't know where John's baptism came from.

Literal, almost word-for-word, renderings:

Modern Literal Version 2020	And they answered claiming not to know from where.
Revised Young's Lit. Trans.	And they answered, that they knew not whence <i>it was</i> ,...
Webster's Translation	And they answered, that they could not tell whence it was.

The gist of this passage: The religious hierarchy admitted to Jesus that they could not say from where John received his authority.

Luke 20:7			
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
αποκρίνομαι (ἀποκρίνομαι) [pronounced ahp-oh-KREE-noh-mai]	<i>to answer, to reply, to respond; to speak [after someone else]; to continue [speaking, a discourse]</i>	3 rd person plural, aorist (deponent) middle indicative	Strong's #611
μη̄ (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
εἰδῶ (εἶδω) [pronounced Ī-doh]	<i>to see, to perceive, to discern, to know</i>	perfect active infinitive	Strong's #1492
ποθεν (πόθεν) [pronounced POHTH-ehn]	<i>how, from which; [from] what [place, state, source or cause], from whence</i>	adverb	Strong's #4159

Translation: They answered [that they] did not know from where [John's baptism was].

The religious hierarchy could not present an answer, because either answer had problematic consequences. Again, the truthfulness of the answer was not an issue for them. They did not discuss that. They were concerned only with the results of their answer.

Application: This is the very definition of a political answer. What is right or wrong is not a consideration; one's honest opinion is not considered. Only what the results of giving this or that answer are a concern to these religious types.

Illustration: I recall seeing a so-called moderate Democrat field questions from a rather inquisitive news host, and I could not help but think to myself, "He has not said a single thing that he could not take back." This is the man that the religious leaders should have made their front man. He might have given the perfect non-answer possible.

Luke 20:7 They answered [that they] did not know from where [John's baptism was]. (Kukis mostly literal translation)

Luke 20:7 They answered, "We do not know the origin of John's baptism." (Kukis paraphrase)

The original question put to Jesus was, "By what authority are you doing these things? Who has given you the authority to teach here?" Their honest answer to the question asked by Jesus would answer the question which they posed here in this situation. John baptized by the Lord's authority; Jesus taught by God's authority.

And the Jesus said to them, "Nor [will] I keep on saying to you [all] in what authority these things I keep on doing."

Luke
20:8

Then Jesus said to them, "Nor [will] I tell you [all] by what authority I do these things."

Then Jesus answered them, "Neither will I tell you by what authority I do these things."

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And the Jesus said to them, "Nor [will] I keep on saying to you [all] in what authority these things I keep on doing."
Complete Apostles Bible	And Jesus said to them, "Neither will I tell you by what authority I do these things."
Douay-Rheims 1899 (Amer.)	And Jesus said to them: Neither do I tell you by what authority I do these things.
Holy Aramaic Scriptures	Eshu {Yeshua} said unto them, "And neither will I tell you by what shultana {authority} I do these things."
James Murdock's Syriac NT	Jesus said to them: Neither do I tell you, by what authority I do these things.
Original Aramaic NT	Yeshua said to them, "Neither do I say to you by what authority I do these things."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Jesus said, And I will not make clear to you by what authority I do these things.
Bible in Worldwide English	Then Jesus said to them, Neither will I tell you what right I have to do these things.
Easy English	Jesus said to them, 'You will not answer my question. So I will not tell you what authority I have to do these things.'
Easy-to-Read Version–2008	So Jesus said to them, "Then I will not tell you who gave me the authority to do these things."
God's Word™	Jesus told them, "Then I won't tell you why I have the right to do these things."
Good News Bible (TEV)	And Jesus said to them, "Neither will I tell you, then, by what right I do these things."
J. B. Phillips	"Then," returned Jesus, "neither will I tell you by what authority I do what I am doing."
The Message	Jesus said, "Then neither will I answer your question."
NIRV	Jesus said, "Then I won't tell you by what authority I am doing these things either."
New Life Version	Jesus said to them, "And I will not tell you where I get the right and the power to do these things."

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

Casual English Bible	Jesus said, "Well, then I won't tell you where I get my authority from either."
Contemporary English V.	Jesus replied, "Then I won't tell you who gave me the right to do what I do."
The Living Bible	And Jesus responded, "Then I won't answer your question either."
New Berkeley Version	.
UnfoldingWord Simplified T.	Then Jesus said to them, "Neither will I tell you who sent me to do those things."
William's New Testament	Then Jesus said to them, "Nor am I going to tell you what sort of authority I have for doing as I do."

Partially literal and partially paraphrased translations:

American English Bible	And Jesus said: 'Then I'm not telling you where I got the authority to do these things.'
Beck's American Translation	.
Breakthrough Version	And Jesus said to them, "Neither am I telling you by what kind of authority I do these things."
Common English Bible	Then Jesus replied, "Neither will I tell you what kind of authority I have to do these things."
New Advent (Knox) Bible	Jesus said to them, And you will not learn from me what is the authority by which I do these things.[1]

[1] vv. 1-8: Mt. 21.23; Mk. 11.27.

NT for Everyone 'Very well, then,' said Jesus. 'Nor will I tell you by what authority I do these things.'
20th Century New Testament "Then I," said Jesus, "refuse to tell you what authority I have to do these things."

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation And Jesus said to them, "In the same way, I can't tell you by what authority I do what I do."
Revised Ferrar-Fenton Bible They accordingly replied that they did not know from where, "Neither will I tell you," Jesus answered them, "by what authority I act." V. 7 is included for context.
Free Bible Version Jesus replied, I won't tell you by whose authority I do what I do."
Lexham Bible And Jesus said to them, "Neither will I tell you by what authority I am doing these things."
Montgomery NT "Nor will I tell you," Jesus answered, "by whose authority I do these things."
NIV, ©2011 .
Weymouth New Testament "Nor will I tell you," said Jesus, "by what authority I do these things."
Wikipedia Bible Project "In that case I'm not telling you by whose authority I act," Jesus told them.

Catholic Bibles (those having the imprimatur):

The Heritage Bible And Jesus said to them, And I absolutely do not say to you in what sort of authority I do these things.
New Jerusalem Bible And Jesus said to them, 'Nor will I tell you my authority for acting like this.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Yeshua said to them, "Then I won't tell you by what *s'mikhah* I do these things."
Hebraic Roots Bible And Yahshua said to them, Neither do I tell you by what authority I do these things.
Holy New Covenant Trans. So Jesus said to them, "Then I won't tell you what sort of authority I have to do these things!"
The Scriptures 2009 And עשוה said to them, "Neither do I say to you by what authority I do these."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...and The Jesus says [to] them not I say [to] you* in whom authority these [I] make...
Awful Scroll Bible And Jesus said to them, "And- I confirm -not to yous, by-within what-manner- of existence-by -then, I perform these-same things."
exeGesés companion Bible And Yah Shua says to them,
Neither word I you by what authority I do these.
Orthodox Jewish Bible And Rebbe Melech HaMoshiach said to them, Neither am I telling you by what shlita (authority) I do these things.
Rotherham's Emphasized B. And |Jesus| said unto them—
Neither do ||||| tell |you| ||by what' authority|| |these things| I am doing.

Expanded/Embellished Bibles:

The Amplified Bible Then Jesus said to them, "Nor am I telling you by what [kind of] authority I do these things."
An Understandable Version So, Jesus said to them, "[Then] neither will I tell you by what authority I am doing these things."
Jonathan Mitchell NT Then Jesus replied to them, "As for me, neither am I laying it out and saying to you folks in what sort of authority (in union with what privilege) I continue doing these things."

- P. Kretzmann Commentary *And Jesus said unto them, Neither tell I you by what authority I do these things.*
Kretzmann's commentary on Luke 20:3–8 is in the **Addendum**.
- Syndein/Thieme
Translation for Translators *Then Jesus said to them, "Because you did not answer my question, I will not tell you who authorized me to do those things here yesterday."*
- The Voice **Jesus:** *Well then, if you won't answer My question, I won't tell you by what authority I have acted.*

Bible Translations with Many Footnotes:

- NET Bible® *Then¹⁶ Jesus said to them, "Neither will I tell you¹⁷ by whose authority¹⁸ I do these things."*
^{16tn} Here καί (kai) has been translated as "then" to indicate the implied sequence of events within the narrative.
^{17sn} Neither will I tell you. Though Jesus gave no answer, the analogy he used to their own question makes his view clear. His authority came from heaven.
^{18tn} On this phrase, see BDAG 844 s.v. πρὸς 2.a.γ. This is exactly the same phrase as in v. 2.
- The Spoken English NT *And Jesus said to them, "Then I'm not^b going to tell you by what authority I'm doing these things."*
^{b.} Lit. "Nor am I."
- Wilbur Pickering's New T. *And Jesus said to them, "Neither will I tell you by what authority I do these things."² (2) Well, of course, they knew that both John and Jesus were of God—they just didn't want to repent and change their way of life.*

Literal, almost word-for-word, renderings:

- Modern Literal Version 2020 *And Jesus said to them, Neither do I tell you^o by what authority I am doing* these things.*
- Revised Young's Lit. Trans. *...and Jesus said to them, 'Neither do I say to you by what authority I do these things.'*

The gist of this passage: Jesus tells the religious types, "Neither am I explaining Myself to you, then."

Luke 20:8a			
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
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Iêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, nominative case	Strong's #2424
epô (ἔπω) [pronounced <i>EHP-oh</i>]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036

Luke 20:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>in them, by them; to them, for them; by means of them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: Then Jesus said to them, ...

Jesus then gives the answer to the religious types who have challenged Him.

Luke 20:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oude (οὐδέ) [pronounced oo-DEH]	<i>but not, neither, never, nor, not even, no more, not yet</i>	negative conjunction	Strong's #3761
egó (ἐγώ) [pronounced ehg-OH]	<i>I, me, my; primarily used as an emphatic</i>	1 st person singular, personal pronoun; nominative case	Strong's #1473
légō (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	1 st person singular, present active indicative	Strong's #3004
humin (ὑμῖν) [pronounced hoo- MEEN]	<i>you [all]; in you; to you; in you; by you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
poios (ποῖος) [pronounced POY-os]	<i>of what sort, of what nature; which [one]; what manner of</i>	feminine singular pronoun; interrogative of character; genitive/ablative case	Strong's #4169
exousia (ἐξουσία) [pronounced ex-oo- SEE-ah]	<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, dative, locative or instrumental case	Strong's #1849
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)

Luke 20:8b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ποιεῖν (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 singular, present active indicative	Strong's #4160

The final 5 words come directly from v. 2b (the final verb is changed to a 1st person).

Translation: ...“Nor [will] I tell you [all] by what authority I do these things.”

Jesus essentially says, “If you cannot answer My question, then I will not answer yours.”

Luke 20:8 Then Jesus said to them, “Nor [will] I tell you [all] by what authority I do these things.” (Kukis mostly literal translation)

The correct answers are, John got his authority from God; and Jesus receives His authority from God the Father.

Luke 20:8 Then Jesus answered them, “Neither will I tell you by what authority I do these things.” (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

Jesus Tells the Parable of the Horrid Tenant Farmers

Matthew 21:33-41 Mark 12:1-9

It appears that this was one of the things which Jesus taught while in the Temple courtyard. This parable speaks to the spiritual custodianship awarded to the Levites (now a religious hierarchy), which they are abusing. In a wider sense, God placed great responsibility with the Jewish people, giving them His Word and His great blessing. Their abuse is chronicled in this great parable.

Given what the religious leaders were saying and doing, this would be the perfect parable to describe their responsibilities and how they have failed to do them.



A Vineyard (a photograph); from [Piercing the Heart](#); accessed June 14, 2021.

But He began, face to face with the people, to speak the parable this: “A man planted a vineyard and he leased it to farmers and he went on a journey times long.

Luke
20:9

Jesus [lit., He] then began to speak this parable directly to the people: “A man planted a vineyard and then leased it to [some tenant] farmers while he went on a long journey.”

Jesus then spoke this parable directly to the people: “There was a man who planted a vineyard but then decided to go on a long journey. During his absence, he leased his vineyard to some tenant-farmers.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But He began, face to face with the people, to speak the parable this: "A man planted a vineyard and he leased it to farmers and he went on a journey times long.
Complete Apostles Bible	Then He began to tell the people this parable: "A man planted a vineyard, leased it to farmers, and went on a journey for a long time.
Douay-Rheims 1899 (Amer.)	And he began to speak to the people this parable: A certain man planted a vineyard and let it out to husbandmen: and he was abroad for a long time.
Holy Aramaic Scriptures	And He began to speak unto the Ama {the People} this Mathla {Parable}; "A certain Gabra {Man} planted a Karma {a Vineyard}, and let it out to phalakhe {laborers}, and went away for a long time.
James Murdock's Syriac NT	And he began to utter this similitude to the people: A certain man planted a vineyard, and leased it to cultivators, and went abroad for a long time.
Original Aramaic NT	And he began to tell the people this parable: "A certain man planted a vineyard and handed it over to laborers and he went abroad for a long time.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he gave the people this story: A man made a vine-garden and gave the use of it to some field-workers and went into another country for a long time.
Bible in Worldwide English	Then Jesus began to tell the people this story. A man planted a farm. He let some men use the farm. They paid him money for the rent. Then he went to a country far away and stayed a long time.
Easy English	Jesus tells a story about farmers Then Jesus began to tell this story to the people. He said, 'A man planted vines in his garden to grow grapes there. He found some farmers to work in the garden for him. Then he went away to another country and he stayed there for a long time.
Easy-to-Read Version–2008	Then Jesus told the people this story: "A man planted a vineyard. He leased the land to some farmers. Then he went away for a long time.
God's Word™	Then, using this illustration, Jesus spoke to the people: "A man planted a vineyard, leased it to vineyard workers, and went on a long trip.
Good News Bible (TEV) J. B. Phillips	. He tells the people a pointed story Then he turned to the people and told them this parable: "There was once a man who planted a vineyard, let it out farm-workers, and went abroad for some time.
The Message	The Story of Corrupt Farmhands Jesus told another story to the people: "A man planted a vineyard. He handed it over to farmhands and went off on a trip. He was gone a long time.
NIRV	The Story of the Renters Jesus went on to tell the people a story. "A man planted a vineyard," he said. "He rented it out to some farmers. Then he went away for a long time.
New Life Version	The Picture-Story of the Grape-Field Jesus began to tell the people a picture-story, saying, "There was a man who planted a grape-field. He rented it to farmers. Then he went to a country far away for a long time.

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

Casual English Bible	TALE OF FARMERS WHO MURDERED THEIR BOSS'S SON
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	After that, Jesus launched into a parable. "A farmer planted a vineyard and then leased it to sharecroppers who would take care of the vineyard and share the crop with the landowner. The landowner left the area for a while.
Contemporary English V.	Jesus told the people this story: A man once planted a vineyard and rented it out. Then he left the country for a long time.
New Berkeley Version New Living Translation	.
	Parable of the Evil Farmers
	Now Jesus turned to the people again and told them this story: "A man planted a vineyard, leased it to tenant farmers, and moved to another country to live for several years.
The Passion Translation	Jesus taught the people this story: "Once there was a man who planted a vineyard, then leased it out to tenants and left to go abroad and was away for a long time.
UnfoldingWord Simplified T.	Then Jesus told the people this parable, "A man planted a vineyard. He rented the vineyard to some men to care for it. Then he went to another country and stayed there for a long time.
William's New Testament	Then He went on to tell the people the following story: "Once upon a time a man planted a vineyard and leased it to tenant farmers, and then went abroad for a long stay.

Partially literal and partially paraphrased translations:

American English Bible	Well after that, he gave the people this parable: 'A man once planted a vineyard And contracted it out to some farmers; Then he traveled abroad for a very long time.
Beck's American Translation Breakthrough Version	. He began to be telling this illustration to the group, "A certain person planted a vineyard, leased it out to farmers, and left the area for an adequate amount of time.
Len Gane Paraphrase	He then started to speak to the people this parable: "A certain man planted a vineyard and rented it to farmers and went into a distant country for a long time.
A. Campbell's Living Oracles	Then he spoke to the people this parable: A man planted a vineyard, and farmed it out, and having traveled, continued long abroad.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	Then He proceeded to tell the people this parable: "A man planted a vineyard, rented it out to some tenants, and went away for a long time.
Conservapedia Translation	Then He began to tell the people a parable: "A certain man planted a vineyard, and entrusted it to unionized farmers, and left the country for a long time.
Revised Ferrar-Fenton Bible	Parable of the Vineyard. He also began to relate this parable to the people: "There was once a man who planted a vineyard, let it out to farmers, and went abroad for a long time.
Free Bible Version	Then he began to tell the people a story: there was a man who planted a vineyard, leased it to some farmers, and went to live in another country for a long while.
International Standard V	<i>The Parable about the Tenant Farmers</i> <i>(Matthew 21:33-46; Mark 12:1-12)</i> Then he began to tell the people this parable: "A man planted a vineyard, leased it to tenant farmers, and went abroad for a long time.
Riverside New Testament	He began and gave the people this illustration: "A man planted a vineyard and let it out to grape-growers and went abroad for a long time.
The Spoken English NT	<i>The Parable of the Evil Tenant Farmers (Mt. 21:33-46; Mk 12:1-12)</i> And Jesus started telling the people this parable: "A man planted a vineyard. He leased it out to farmers, and left the country for a long time.

Weymouth New Testament	Then He proceeded to speak a parable to the people. "There was a man," He said, "who planted a vineyard, let it out to vine-dressers, and went abroad for a considerable time.
Wikipedia Bible Project	Then he began telling them a story. "Once there was a man who planted a vineyard and leased it to farmers, and traveled away from home for a long time.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	<p>The murderous tenants (Mk 12:1; Mt 21:33)</p> <ul style="list-style-type: none"> • Jesus went on to tell the people this parable, "A man planted a vineyard, and let it out to tenants, before going abroad for a long time. • 20.9 How many confrontations between Jesus and the leaders of Jerusalem! In 20:19, Luke says: They feared the people. Is it a fact that the Jews of that time, their teachers of the Law and their priests were any worse than we are today? Or are we mistaken when we dream of a Church without persecutions and controversies? Not all of us must experience the oppositions Jesus met. He chose for himself this crucifying way because it is the highway to God.
The Heritage Bible	And he began to say to the people this parable: A certain man planted a vineyard, and gave it out to landworkers, and went abroad for an appropriate time.
New American Bible (2011)	<p>The Parable of the Tenant Farmers.*</p> <p>^e Then he proceeded to tell the people this parable. "[A] man planted a vineyard, leased it to tenant farmers, and then went on a journey for a long time.^f</p> <p>* [20:9–19] This parable about an absentee landlord and a tenant farmers' revolt reflects the social and economic conditions of rural Palestine in the first century. The synoptic gospel writers use the parable to describe how the rejection of the landlord's son becomes the occasion for the vineyard to be taken away from those to whom it was entrusted (the religious leadership of Judaism that rejects the teaching and preaching of Jesus; Lk 20:19).</p> <p>e. [20:9–19] Mt 21:33–46; Mk 12:1–12.</p> <p>f. [20:9] Is 5:1–7.</p>
New Catholic Bible	<p>The Parable of the Tenants.^[c] Then Jesus began to tell the people this parable: "A man planted a vineyard, leased it to tenants, and went off on a journey for a long period.</p> <p>[c] When we read ch. 5 of Isaiah, we understand that it is God who puts the authorities of this people on trial. The parable sums up in a few words the entire history of conflict between the leaders and God's messengers; is not the last messenger, that is, the heir, Jesus himself? See also note on Mt 21:33-46.</p>
New English Bible–1970	<p>The Parable of the Vineyard and the Tenants (Jerusalem) [Lk.20.9-19 –] - Mt.21.33-46, Mk.12.1-12, Is.5.1</p> <p>He went on to tell the people this parable: 'A man planted a vineyard, let it out to vine-growers, and went abroad for a long time.</p>

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Next Yeshua told the people this parable: "A man planted a vineyard, rented it to tenant-farmers and went away for a long time.
Holy New Covenant Trans.	Then Jesus began to give this example to the people: man planted a vineyard. He rented the land to some farmers. Then he went away on a trip for a long time.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...[He] begins but to the people to say the comparison this Man Someone plants vineyard and [He] rents him [to] farmers and [He] travels times considerable...
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Awful Scroll Bible	And He begins to speak out, with regards to the people, this putting-beside, "A certain man plants a vineyard, and himself commits- it -out to vinedressers, and goes-away-from-the-community, a considerable amount of time.
Concordant Literal Version	Now He begins to be telling to the people this parable, "A certain man plants a vineyard and leased it to farmers, and travels a considerable time."
exeGesés companion Bible	<u>YAH SHUA ON THE CULTIVATORS</u> And he begins to word this parable to the people; A human plants a vineyard and leases it to cultivators and goes abroad for an ample time:...
Orthodox Jewish Bible	And he began to tell this mashal to HaAm Yisroel. A certain ish planted a kerem and leased it to koremim (vine keepers) and he went away for a long time. [YESHAYAH 5:1-7]

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Parable of the Vineyard Owner Then He began to tell the people this parable: "A man planted a vineyard and leased it to tenant farmers, and went on a journey for a long time [to another country].
An Understandable Version	Then Jesus began speaking to the people. [Note: And perhaps to the religious leaders as well. See Mark 11:18 with 12:1]. He told them this parable: "A man planted a vineyard, then leased it out to tenant farmers and went to another country for a long time.
The Expanded Bible	The Story of the Evil Farmers Then Jesus ·told [^L began/proceeded to tell] the people this ·story [parable]: "A man planted a vineyard and leased it to some [^C tenant] farmers [^C Jesus builds on Is. 5:1–7; the owner represents God; the farmers are Israel's religious leaders]. Then he ·went away [took a journey] for a long time.
Jonathan Mitchell NT	Now after that, He began to tell this illustration (parable) to the people: "A person planted a vineyard and then let it out to tenant-farmers (or: leased it to vinedressers). Next he left home on a journey (or: travels abroad) for an extended period (a considerable time that is sufficient [for the vineyard to produce fruit]).
P. Kretzmann Commentary	Verses 9-12 The parable of the wicked husbandmen: Then began He to speak to the people this parable: A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.
Syndein/Thieme	``Then He {Jesus} began to speak face to face with the people this parable: "A certain man planted a vineyard, leased it to {tenant} farmers {georges}, and went away to another country for a long time.
Translation for Translators	Jesus told a parable about how God would punish those who reject him. <i>Luke 20:9-18</i> Then Jesus told the people this parable to illustrate what God would do to the Jews who rejected the former prophets and himself: "A certain man planted a vineyard. He rented the vineyard to some men to care for it and to give him some of the grapes in return. Then he went to another country and stayed there several years. He told the people another parable: Jesus: A man planted a vineyard. He rented it to tenants and went for a long trip to another country.
The Voice	

Bible Translations with Many Footnotes:

Lexham Bible	<i>The Parable of the Tenant Farmers in the Vineyard</i>
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And he began to tell the people this parable: “A man [Some manuscripts have “A certain man”] planted a vineyard, and leased it to tenant farmers, and went on a journey for a long time.

NET Bible®

The Parable of the Tenants

Then¹⁹ he began to tell the people this parable: “A man²⁰ planted a vineyard,²¹ leased it to tenant farmers,²² and went on a journey for a long time.

^{19tn} Here δέ (de) has been translated as “then” to indicate the implied sequence of events within the narrative. The parable Jesus tells here actually addresses the question put to him by the leaders.

^{20tc} † There are several variants here, most of which involve variations in word order that do not affect translation. However, the presence or absence of τις (ti) after ἄνθρωπος (anqrwpō), which would be translated “a certain man,” does affect translation. The witnesses that have τις include A W Θ Ē13 1241 2542 al sy. Those that lack it include x B C D L Ψ Ē1 33 Ī it. Externally, the evidence is significantly stronger for the omission. Internally, however, there is some pause. A feature unique to Luke-Acts in the NT is to use the construction ἄνθρωπος τις (cf. 10:30; 12:16; 14:2, 16; 15:11; 16:1; 19:12; Acts 9:33). However, scribes who were familiar with this idiom may have inserted it here. In light of the overwhelming external support for the omission of τις, the shorter reading is preferred. NA27 places τις in brackets, indicating some doubts as to its authenticity.

^{21sn} The vineyard is a figure for Israel in the OT (Isa 5:1-7). The nation and its leaders are the tenants, so the vineyard here may well refer to the promise that resides within the nation. The imagery is like that in Rom 11:11-24.

^{22sn} The leasing of land to tenant farmers was common in this period.

Rotherham’s Emphasized B.

§ 78. The Vineyard and the Husbandmen.

Mt. xxi. 33–46; Mk. xii. 1–12.

And he began ||unto the people|| to be speaking this parable:—
 |A man| planted a vineyard,^f
 And let it out to husbandmen,
 And went from home for a long time.

^fIs. v. 1.

Wilbur Pickering’s New T.

Parable of some perverse tenants

Then He began to tell the people this parable: “A man planted a vineyard, leased it to farmers, and went away on a long journey.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	Then He began to be telling the people this allegory: "A man planted a vineyard and leased it to vineyard keepers and went on a journey [for] a long time.
Charles Thomson NT	Then he addressed to the people this parable. A certain man planted a vineyard and let it to husbandmen, and went abroad for many seasons.
Far Above All Translation	He then went on to speak this parable to the people: man planted a vineyard, and put it under hired labour with farmers and went abroad for a considerable time.
Green’s Literal Translation	And He began to speak this parable to the people: A certain man planted a vineyard and let it out to vinedressers. And he left the country for long periods of time. Isa. 5:1, 2
Modern English Version	The Parable of the Vineyard and the Vinedressers He began to tell the people this parable: “A man planted a vineyard, and leased it to vinedressers, and went to a distant country for a long time.
Modern Literal Version 2020	Now he began to speak to the people this parable: A man planted a vineyard and rented it out to farmers, and went-abroad for considerable times a long time.
New American Standard	Parable of the Vine-growers

But He began to tell the people this parable: "A man planted a vineyard and leased it to vine-growers [Or *tenant farmers*, also vv 10, 14, 16], and went on a journey for a long time.

New King James Version

The Parable of the Wicked Vinedressers

Then He began to tell the people this parable: "A certain man planted a vineyard, leased it to vinedressers [*tenant farmers*], and went into a far country for a long time.

New Matthew Bible

Then he began and put forth to the people this similitude: A certain man planted a vineyard and let it out to farmers, and went himself into a far country for a great season.

Niobi Study Bible

The Parable of the Wicked Vinedressers

Then He began to speak to the people this parable: "A certain man planted a vineyard and let it out to husbandmen, and went into a far country for a long time.

Revised Young's Lit. Trans.

And he began to speak unto the people this simile: 'A certain man planted a vineyard, and gave it out to husbandmen, and went abroad for a long time.

The gist of this passage: Jesus begins to tell the parable of the problematic tenant-farmers.

Luke 20:9a			
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
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
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
laos (λαός) [pronounced lah-OSS]	<i>people, people group, tribe, nation, all those who are of the same stock and language; of a great part of the population gathered together anywhere</i>	masculine singular noun; accusative case	Strong's #2992
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>	present active infinitive	Strong's #3004
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)

Luke 20:9a			
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, accusative case	Strong's #3850
tautên (ταύτην) [pronounced <i>TAOW-tayn</i>]	<i>this, to this one, towards this thing</i>	intermediate demonstrative pronoun; feminine singular, accusative case	Strong's #3778

Translation: Jesus [lit., He] then began to speak this parable directly to the people:...

Jesus has just interacted with the religious hierarchy. They are still standing there, off to the side or in the back. Many are there still observing Him; still trying to determine their next move. This parable is about them; but, more widely, about the Jewish people.

Luke 20:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
phuteúō (φυτεύω) [pronounced <i>foot-YOO-oh</i>]	<i>to plant, to put into the earth</i>	3 rd person singular, aorist active indicative	Strong's #5452
ampelōn (ἀμπελών) [pronounced <i>am-pehl-OHM</i>]	<i>vineyard</i>	masculine singular noun, accusative case	Strong's #290

Translation: ..."A man planted a vineyard..."

This begins with a man who plants a vineyard.

In the ISV, the word *vineyard* occurs over 60 times. This is a word filled with meaning for the people of that era. I counted 14 books in the Bible which this word was used, both in its normal everyday use (for that era) and representative of something else (most of the time, the owner/planter of the vineyard is God and the vineyard is **Israel**).

I may even want to do a doctrine of this word.

Luke 20:9c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kí</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532

Luke 20:9c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ekdidōmi (ἐκδίδωμι) [pronounced ehk-dihd-OH-mee]	<i>to give forth, (especially) to lease, to let out for hire; to farm out</i>	3 rd person singular, aorist middle indicative	Strong's #1554
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
geōrgós (γεωργός) [pronounced gheh-ore-GOSS]	<i>farmer, husbandman, land-worker, tiller of the soil, a vine dresser</i>	masculine plural noun; dative, locative or instrumental case	Strong's #1092

Translation: ...and then leased it to [some tenant] farmers...

The man chooses to lease his vineyard to some tenant-farmers.

Luke 20:9d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<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
apodēméō (ἀποδημέω) [pronounced ap-ohd-ayMEH-oh]	<i>to go on a journey, to travel to a far country, to go away into foreign parts, go abroad</i>	3 rd person singular, aorist active indicative	Strong's #589
chronos (χρόνος) [pronounced CHROHN-oss]	<i>time; time as a succession of events</i>	masculine plural noun, accusative case	Strong's #5550

Chronos can denote *a succession of events, the passage or passing of time, the passing of moments, or a period of measured time*. Hence, this word is brought into the English as *chronology*. In contrast, a similar word, *kairos* (καιρός) [pronounced kī-ROSS], means, *a season, a time period characterized by the influence or prevalence of something, a period of time during which something is accomplished*.¹⁵ Strong's #2540.

Interestingly enough, *chronos* is found 54 time in the New Testament; 24 times in the books of Luke and Acts.

hikanos (ἰκανός) [pronounced hik-an-OSS]	<i>able, good [enough], competent (as if coming in season), fit (in character), enough, great, large, long (while), many, meet, much, security, sufficient, worthy</i>	masculine plural adjective, accusative case	Strong's #2425
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¹⁵ Mostly taken from Spiros Zodhiates, *The Complete Word Study Dictionary New Testament*; AMG Publishers; ©1992, p. 1487.

Translation: ...while he went on a long journey.”

The man is going to go on a long journey. This is why he would lease his land out.

Luke20:9 Jesus [lit., He] then began to speak this parable directly to the people: “A man planted a vineyard and then leased it to [some tenant] farmers while he went on a long journey.” (Kukis mostly literal translation)

Luke20:9 Jesus then spoke this parable directly to the people: “There was a man who planted a vineyard but then decided to go on a long journey. During his absence, he leased his vineyard to some tenant-farmers. (Kukis paraphrase)

The man here is God and the vineyard that He planted was Israel. He placed His people there. Some of them are in charge of providing accurate spiritual information to the whole. The Levites are in charge of the spiritual aspects of their society (the priests, descendants of Aaron, are all Levites). The people of Israel in general are responsible for writing and preserving God’s Word.

And in time, he sent, face to face with the farmers, a slave, that from the fruit of the vineyard, they will give to him. But the farmers sent him away, having beaten [him], empty. And he adds again another [one] to send a slave. But the [farmers] also him had beat and, dishonoring him, sent [him] away empty. And he adds again a third [man] to send out. But the [farmers] even this one, wounding [him], they threw [him] out.

Luke
20:10–12

And in [the proper] season, the owner of the land [lit., he] sent a servant directly to the tenant-farmers, so that they would give to him [some of the] fruit from the vineyard. But, having beaten him, the tenant-farmers sent him away, empty [-handed]. So the owner [lit., he] sends [lit., adds] another servant [back to his land]. But the [tenant-farmers] also beat and dishonored him, sending [him] away empty [-handed]. So he sent a third [servant back to his property], but the [tenant-farmers] [beat him until he was] wounded [and then] they threw [him] out.

When it came time for the harvest, the owner of the land sent a trusted slave to his property to take some fruit from his vineyard. But the tenant-farmers there refused. They beat the slave and sent him back empty-handed. So the owner sent a second slave, but the tenant-farmers also beat and dishonored him, sending him away empty-handed. Finally, the landowner sent a third slave back to his property, but the tenant-farmers beat him until he was injured, and then they threw him off the property.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) And in time, he sent, face to face with the farmers, a slave, that from the fruit of the vineyard, they will give to him. But the farmers sent him away, having beaten [him], empty. And he adds again another [one] to send a slave. But the [farmers] also him had beat and, dishonoring him, sent [him] away empty. And he adds again a third [man] to send out. But the [farmers] even this one, wounding [him], they threw [him] out.

Complete Apostles Bible Now at vintage-time he sent a servant to the farmers, that they might give him some of the fruit of the vineyard. But the farmers flogged him and sent him away empty-handed.

And again he sent another servant; and they flogged him also, treated him shamefully, and sent him away empty-handed.

Douay-Rheims 1899 (Amer.)	<p>And again he sent a third; and they wounded him also and threw him out. And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard. Who, beating him, sent him away empty. And again he sent another servant. But they beat him also and, treating him reproachfully, sent him away empty.</p>
Holy Aramaic Scriptures	<p>And again he sent the third: and they wounded him also and cast him out.. And in time, He sent abdeh {His servant} unto the phalakhe {the laborers}, so that they might give unto Him from the phire d’Karma {the fruits of the Vineyard}. But, the phalakhe {the laborers} beat him, and sent him away while empty handed. And additionally, He sent another servant, but, they also beat that one, and disgraced him, and sent him away while empty handed. And additionally, He sent a third, but, that one they also wounded him and cast him out.</p>
James Murdock’s Syriac NT	<p>And in time, he sent his servant to the cultivators, that they might give him of the fruits of the vineyard. But the cultivators beat him, and sent him away empty. And again he sent another servant; and him also they beat, and treated with rudeness, and sent empty away.</p>
Original Aramaic NT	<p>And again he sent the third. And they wounded him, and cast him out. And at the season he sent his servant to the workers to give him some of the fruits of the vineyard, but the workers beat him and they sent him away stripped. And he added and sent another servant, but they beat that one also and they abused him and they sent him away naked. But he added and sent a third, but they also wounded that one and cast him out.</p>

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>And at the right time he sent a servant to the workers to get part of the fruit from the vines; but the workmen gave him blows and sent him away with nothing. And he sent another servant, and they gave blows to him in the same way, and put shame on him, and sent him away with nothing. And he sent a third, and they gave him wounds and put him out.</p>
Bible in Worldwide English	<p>At harvest time the owner sent one of his servants to the men who used the farm. He wanted to have some fruit from the farm. But the men beat the servant and sent him away without any fruit. So he sent another servant. They beat this one also, and did wrong things to him. And they sent him away without any fruit. He sent a servant the third time. They hurt this one also and threw him out of the farm.</p>
Easy English	<p>At the time for the harvest, the man sent a servant to speak to the farmers. He wanted them to give him some fruit from the garden. But the farmers hit the servant with sticks and they sent him away with nothing. The master sent another servant to go to the farmers. They hit him with sticks too, and they did other bad things to him. They also sent him away with nothing. The master then sent a third servant to the farmers. They hurt him badly too, and they threw him out of the garden.</p>
Easy-to-Read Version–2008	<p>Later, it was time for the grapes to be picked. So the man sent a servant to those farmers so that they would give him his share of the grapes. But they beat the servant and sent him away with nothing. So the man sent another servant. They beat this servant too and showed no respect for him. They sent the servant away with nothing. So the man sent a third servant to the farmers. They hurt this servant badly and threw him out.</p>

<i>God's Word™</i>	"At the right time he sent a servant to the workers to obtain from them a share of the grapes from the vineyard. But the workers beat the servant and sent him back with nothing. So he sent a different servant. The workers beat him, treated him shamefully, and sent him back with nothing. Then he sent a third servant. But they injured this one and threw him out of the vineyard.
Good News Bible (TEV)	When the time came to gather the grapes, he sent a slave to the tenants to receive from them his share of the harvest. But the tenants beat the slave and sent him back without a thing. So he sent another slave; but the tenants beat him also, treated him shamefully, and sent him back without a thing. Then he sent a third slave; the tenants wounded him, too, and threw him out.
J. B. Phillips	Then, when the season arrived, he sent a servant to the farm-workers so that they could give him the proceeds of the vineyard. But the farm-workers beat him up and sent him back empty-handed. So he sent another servant, and they beat him up as well, manhandling him disgracefully, and sent him back empty-handed. Then he sent a third servant, but after wounding him severely they threw him out
<i>The Message</i>	In time he sent a servant back to the farmhands to collect the profits, but they beat him up and sent him off empty-handed. He decided to try again and sent another servant. That one they beat black-and-blue, and sent him off empty-handed. He tried a third time. They worked that servant over from head to foot and dumped him in the street.
NIRV	At harvest time he sent a slave to the renters. They were supposed to give him some of the fruit of the vineyard. But the renters beat the slave. Then they sent him away with nothing. So the man sent another slave. They beat that one and treated him badly. They also sent him away with nothing. The man sent a third slave. The renters wounded him and threw him out.
New Life Version	At the time of gathering fruit he sent one of his servants to the farmers to get some of the fruit. But the farmers beat him and sent him away without fruit. He sent another servant. The farmers beat him also. They made it very hard for him and sent him away without fruit. He sent a third servant. They hurt him and threw him out of the grape-field.

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

Casual English Bible	"When it came time for the autumn harvest, the landowner sent one of his slaves to meet with the sharecroppers and collect his share of the grapes. The sharecroppers beat him up and chased him off without giving him any of the harvest. The landowner sent another slave. The sharecroppers beat him up too. They humiliated him as well and sent him back with nothing. The landowner sent a third slave. The sharecroppers hurt him and threw him out.
Contemporary English V.	When it was time to harvest the crop, he sent a servant to ask the renters for his share of the grapes. But they beat up the servant and sent him away without anything. So the owner sent another servant. The renters also beat him up. They insulted him terribly and sent him away without a thing. The owner sent a third servant. He was also beaten terribly and thrown out of the vineyard.
The Living Bible	When harvest time came, he sent one of his men to the farm to collect his share of the crops. But the tenants beat him up and sent him back empty-handed. Then he sent another, but the same thing happened; he was beaten up and insulted and sent away without collecting. A third man was sent and the same thing happened. He, too, was wounded and chased away.
New Berkeley Version New Living Translation	. At the time of the grape harvest, he sent one of his servants to collect his share of the crop. But the farmers attacked the servant, beat him up, and sent him back empty-handed. So the owner sent another servant, but they also insulted him, beat

him up, and sent him away empty-handed. A third man was sent, and they wounded him and chased him away.

The Passion Translation

When the harvest season arrived, the owner sent one of his servants to the tenants to collect the landowner's share of the harvest. But the tenants sent him away, beaten and empty-handed. So the owner dispatched another one of his servants to collect his portion. But the tenants treated him the same way. They cursed him, beat him, and sent him away empty-handed. Then the owner sent a third servant, but they brutalized him also with the same treatment.

UnfoldingWord Simplified T.

When it was time to harvest the grapes, he sent a servant to the men who were taking care of the vineyard, so they would give him his share of the grapes that the vineyard had produced. But after the servant arrived, they beat him and sent him away without any grapes. Later, the owner sent another servant. But they beat and shamed him also. They sent him away without any grapes. Still later, the owner sent another servant. This third servant they wounded and threw out of the vineyard.

Partially literal and partially paraphrased translations:

American English Bible

'So, when it came time for the harvest,
He sent a slave to the farmers
To ask for some fruit from his vineyard.
But the farmers then had [that slave] whipped,
And sent him away empty-handed.
'Thereafter, [the man] did the same thing again,
But sending a different slave.
This one, they whipped and dishonored,
And they sent him away empty-handed.
'Thereafter, he sent them a 3rd slave,
Whom they wounded and then threw him out.

Beck's American Translation .
Breakthrough Version

And at *the* right time, he sent a slave out *on a mission* to the farmers so that they will give him from the vineyard's fruit, but the farmers sent him away empty after beating *him* up.
And he added *to this* to send a different slave. The *farmers* also, after beating and belittling that one, sent *him* away empty.
And he added *to this* to send a third. The *farmers* also, after wounding this *one*, threw *him* out.

New Advent (Knox) Bible

And when the season came, he sent one of his servants on an errand to the vine-dressers, bidding them pay him his share of the vineyard's revenues. Whereupon the vine-dressers beat him, and sent him away empty-handed. Then he sent another servant; and him too they sent away empty-handed, beating him first, and insulting him. Then he sent a third; and they drove him away wounded, like the others.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible

At harvest time, he sent a servant to the tenants to collect his share of the fruit of the vineyard. But the tenants beat the servant and sent him away empty-handed. So he sent another servant, but they beat him and humiliated him, sending him away empty-handed. Then he sent a third, but they wounded him and threw him out.

Conservapedia Translation

When it was time for harvest, he sent one of his servants to the union farmers, instructing them to gather and give him the harvest. But the farmers beat the servant, and sent him away empty handed. The man sent another servant, and the

- farmers beat him too, and mocked him, and sent him away empty handed as well. And he sent a third, and the farmers wounded him, and sent him away.
- Revised Ferrar-Fenton Bible At the proper season, he sent a servant to the tenants, so that they might pay him the rent of the vineyard; but the farmers flogged him, and sent him back with nothing. He then proceeded to send another servant; and him they also flogged, assaulted him disgracefully, and sent him back with nothing. And a third one being sent, they wounded him, and kicked him out!
- Weymouth New Testament At vintage-time he sent a servant to the vine-dressers, for them to give him a share of the crop; but the vine-dressers beat him cruelly and sent him away empty-handed. Then he sent a second servant; and him too they beat and ill treated and sent away empty-handed. Then again he sent a third; and this one also they wounded and drove away.

Catholic Bibles (those having the imprimatur):

- Christian Community (1988) In due time he sent a servant to the tenants to get some fruit from the vineyard. But the tenants beat him, and sent him back emptyhanded. Again the man sent another servant; they beat him as well, and treated him shamefully, and finally sent him back empty-handed. The owner then sent a third servant, but him they injured and threw out of the vineyard.
- The Heritage Bible And in the set time he set apart and sent a servant to the farmers, in order that they might give him from the fruit of the vineyard, but the farmers having scourged *him*, sent *him* away empty.
And additionally he sent another servant, and they scourging that one also, and rendering *him* infamous, sent *him* away empty.
And additionally he sent a third, and they also wounding him, threw *him* out.
- New English Bible—1970 At harvest time he sent a servant^g to the tenant farmers to receive some of the produce of the vineyard. But they beat the servant and sent him away empty-handed. So he proceeded to send another servant, but him also they beat and insulted and sent away empty-handed. Then he proceeded to send a third, but this one too they wounded and threw out.
g. [20:10–12] 2 Chr 36:15–16.
- Revised English Bible—1989 When the season came, he sent a servant to the tenants to collect from them his share of the produce; but the tenants thrashed him and sent him away empty-handed. He tried again and sent a second servant; but they thrashed him too, treated him outrageously, and sent him away empty-handed. He tried once more and sent a third; him too they wounded and flung out.

Jewish/Hebrew Names Bibles:

- Hebraic Roots Bible And in season, He sent a servant to the vinedressers, that they might give him the fruit of the vineyard. But the vinedressers sent him away empty, beating him. And He again sent another servant. But they also sent that one away empty, beating and insulting him. And He again sent a third. But they also threw this one out, wounding him.
- Holy New Covenant Trans. At harvest time the man sent a slave to those farmers. They were supposed to give the owner of the land some of the grapes, but the farmers beat the slave and sent him away with nothing. So the man sent a different slave. They also beat this slave. They showed no respect for him and sent the slave away with nothing. The man sent a third slave to the farmers. The farmers wounded this slave and kicked him out

The Scriptures 2009	<p>“And at harvest time he sent a servant to the farmers, to give him some of the fruit of the vineyard. But the farmers beat him and sent him away empty-handed. “And again he sent another servant. And they beat him too and maltreated him, and sent him away empty-handed.</p>
Tree of Life Version	<p>“And again he sent a third. And they wounded him too and cast him out. And at the season, he sent a servant to the tenants so that they would give him part of the vineyard’s fruit. But the tenants beat him up and sent him away empty-handed. So he proceeded to send another servant. They beat him too and treated him shamefully, and they sent him away empty-handed. And he proceeded to send a third one. They wounded this one too, and they threw him out.</p>

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	<p>...and [in] time [He] sends to the farmers servant that from the fruit [of] the vineyard [They] will give {someone} [to] him The but Farmers send him Beating {him} empty and [He] adds another to send servant The [Men] but (and) that Beating and Dishonoring {him} send [him] empty and [He] adds [man] third to send The [Men] but and this Wounding remove {him}...</p>
Alpha & Omega Bible	<p>“AT THE HARVEST TIME HE SENT A SERVANT TO THE VINE-GROWERS, SO THAT THEY WOULD GIVE HIM SOME OF THE PRODUCE OF THE VINEYARD; BUT THE VINE-GROWERS BEAT HIM AND SENT HIM AWAY EMPTY HANDED. “AND HE PROCEEDED TO SEND ANOTHER SERVANT; AND THEY BEAT HIM ALSO AND TREATED HIM SHAMEFULLY AND SENT HIM AWAY EMPTY HANDED. “AND HE PROCEEDED TO SEND A THIRD; AND THIS ONE ALSO THEY WOUNDED AND CAST OUT.</p>
Awful Scroll Bible	<p>(“)And from-within the due season, he segregates-out a devoted slave, with regards to the vinedressers, in order that, they should give to him, out of the fruit of the vineyard. But the vinedressers beating him, withdraws- him -away empty handed. (“)And he himself placed-besides it, he is to direct another devoted slave, and they are beating him-also, and dis-honoring him, they withdraw- him -away empty handed. (“)And he himself placed-besides it, he is to direct a third, and they wounding this one also, threw- him -out.</p>
Concordant Literal Version	<p>And in season he dispatches to the farmers a slave, that they shall give him of the fruit of the vineyard. Yet the farmers, lashing him, send him away empty." And, in addition, he sent a different slave. Yet that one also, lashing and dishonoring, those men send away empty." And, in addition, he sent a third. Yet wounding this one also, those men cast him out."</p>
exeGesés companion Bible	<p>...and at the season he apostolizes a servant to the cultivators to give him of the fruit of the vineyard; but the cultivators flog him and apostolize him forth empty: and again he adds to send another servant; and they also flog him and dishonor him and apostolize him empty: and again he adds to send a third; and they also traumatize him and cast him.</p>
Orthodox Jewish Bible	<p>And in season he sent to the koremim (vine keepers) an eved (servant) that from the pri of the kerem they will give to him. But the koremim (vine keepers) sent the eved away empty, having beaten him.</p>

And he proceeded to send another eved. But him also, when they had beaten and dishonored him, they sent him away empty.

And he proceeded to send an eved shlishi (a third servant). And also this one, having wounded, they threw out.

Rotherham's Emphasized B. And [in due season] he sent unto the husbandmen [a servant],

That [of the fruit of the vineyard] they might give him;

But [the husbandmen] having beaten him, sent him away empty.

And he [further] sent another' servant;

But [they] <beating [that one also] and dishonouring him> sent him away [empty].

And he [further] sent [a third];

But [they] bruising [this one also] thrust him out..

Expanded/Embellished Bibles:

The Amplified Bible

At *harvest* time he sent a servant [as his representative] to the tenants, so that they would give him *his share* of the fruit of the vineyard; but the tenants beat the servant and sent him away empty-handed. So he again sent another servant; they also beat him and dishonored *and* treated him disgracefully and sent him away empty-handed. And he sent yet a third; and this one too they wounded and threw out [of the vineyard].

An Understandable Version

And when the [*grape harvest*] season came, the owner of the farm sent a slave to the tenant farmers, asking them for the grape harvest [*to be delivered to him*]. But the tenant farmers beat the slave and sent him away empty handed. Then he sent out another slave [*i.e., to arrange for receiving the crop*], but the tenant farmers beat him also, shamefully abused him and sent him away empty handed [*as well*]. So, he sent a third [*slave*] and they wounded him also and threw him out [*of the vineyard*].

The Expanded Bible

·When it was time for the grapes to be picked [^LAt the (harvest) time], he sent a ·servant [slave] to the farmers to get some of the grapes [^Cthe portion of the harvest to pay the rent]. But they beat him and sent him away empty-handed. Then he sent another ·servant [slave]. They beat him also, and ·showed no respect for [humiliated; dishonored] him, and sent him away empty-handed. So the man sent a third. The farmers wounded him and threw him out [^Cthe servants represent the prophets God sent to Israel].

Jonathan Mitchell NT

"And then, in the appropriate season, he sent off a slave to the tenant-farmers (vine-dressers) with the purpose that they will proceed giving to him [his portion] from the fruit (or: crop) of the vineyard. But the tenants (vineyard workers; cultivators), after whipping (lashing) and beating [him] to the point of removing skin, sent him forth (or: out) and away empty-handed.

"So next, he put forth a different slave to send. Yet that one also, after lashing and beating [him] – as well as dishonoring [him] – they sent forth and away empty-handed.

"Then he put forth a third one to send – but, after wounding, injuring and traumatizing this one, they threw [him] out.

P. Kretzmann Commentary

And at the season he sent a servant to the husbandmen that they should give him of the fruit of the vineyard. But the husbandmen beat him, and sent him away empty.

And again he sent another servant; and they beat him also, and entreated him shamefully, and sent him away empty.

And again he sent a third; and they wounded him also, and cast him out.

Kretzmann's [commentary](#) on Luke 19:9–12 has been placed in the [Addendum](#).

Syndein/Thieme

“When the season {harvest time} came, he 'sent on a mission under his authority' {apostello} a slave to the {tenant} farmers for the purpose that they would give him some of the produce from the vineyard.

But, the {tenant} farmers beat him up and 'sent him away' {exapostello} empty-handed. {Note: This parable refers to the prophets to Israel God sent in the past and were killed by their own people.}

“And in addition to this, he sent {pempo} {another} slave. And, they beat that one too, and treated him shamefully {atimazo}, and sent {exapostello} him away empty-handed.

“And again he sent {pempo} still a third . . . but wounding {traumatize} this one too, they threw him out.

Translation for Translators

When *the vines started producing* grapes, he sent a servant to the men who were taking care of the vineyard. He expected that they would give him some of the grapes that the vineyard had produced. But *after the servant arrived*, they beat him and they did not give him any grapes. They *just* sent him away. *Later, the owner* sent another servant. But they beat him and mistreated him also. They sent him away without giving him any grapes. *Still later, the owner* sent another servant. That one they wounded and threw him out of *the vineyard*.

The Voice

Jesus: At the harvest time, he sent a servant to the tenants so he could be paid his share of the vineyard's fruit, but the tenants beat the servant and sent him away empty-handed. The man sent another servant, and they beat him and treated him disgracefully and sent him away empty-handed too. He sent a third servant who was injured and thrown out.

Bible Translations with Many Footnotes:

Lexham Bible

And at the proper time he sent a slave to the tenant farmers, so that they would give him some of the fruit of the vineyard. But the tenant farmers sent him away empty-handed after [*Here “after ” is supplied as a component of the participle (“beating”) which is understood as temporal] beating him . [*Here the direct object is supplied from context in the English translation]

And he proceeded to send another slave, but they beat and dishonored that one also, and [*Here “and ” is supplied because the two previous participles (“beat” and “dishonored”) have been translated as finite verbs] sent him [*Here the direct object is supplied from context in the English translation] away empty-handed.

And he proceeded to send a third, but they wounded and [*Here “and ” is supplied because the previous participle (“wounded”) has been translated as a finite verb] threw out this one also.

NET Bible®

When harvest time came, he sent a slave²³ to the tenants so that they would give²⁴ him his portion of the crop.²⁵ However, the tenants beat his slave²⁶ and sent him away empty-handed. So²⁷ he sent another slave. They beat this one too, treated him outrageously, and sent him away empty-handed.²⁸ So²⁹ he sent still a third. They even wounded this one, and threw him out.

^{23sn} This slave (along with the next two) represent the prophets God sent to the nation, who were mistreated and rejected.

^{24tc} Instead of the future indicative δ σουσιν (dwsousin, “they will give”), most witnesses (C D W Θ Ψ Ē1 İ) have the aorist subjunctive δ σιν (dwsin, “they might give”). The aorist subjunctive is expected following ἵνα (ina, “so that”), so it is almost surely a motivated reading. Further, early and excellent witnesses, as well as a few others (κ A B Ē13 33 579 1241 2542 al), have δ σουσιν. It is thus more likely that the future indicative is authentic. For a discussion of this construction, see BDF §369.2.

^{25tn} Grk “from the fruit of the vineyard.”

^{26tn} Grk “him”; the referent (the slave sent by the owner) has been specified in the translation for clarity.

^{sn} The image of the tenants beating up the owner’s slave pictures the nation’s rejection of the prophets and their message.

^{27tn} Here καί (kai) has been translated as “so” to indicate the implied result of the tenants’ mistreatment of the first slave.

^{28sn} The slaves being sent empty-handed suggests that the vineyard was not producing any fruit – and thus neither was the nation of Israel.

^{29tn} Here καί (kai) has been translated as “so” to indicate the implied result of the tenants’ mistreatment of the first two slaves.

The Spoken English NT

In time, he sent the farmers a slave, so that they’d give him a portion of the harvest^c of the vineyard. But the farmers sent him away empty-handed, after beating him up. And the man went on to send another slave to them. That one they also beat up and humiliated, and they sent him away empty-handed. And the man proceeded to send a third. But they wounded that one too, and threw him out.

^c Lit. “some of the fruits.”

Wilbur Pickering’s New T.

At the proper time he sent a slave to the farmers, that they might give him some of the fruit of the vineyard. But the farmers flogged him and sent him away empty-handed. Again he sent a different slave; so they flogged him also, treated him shamefully, and sent him away empty-handed. And again he sent a third; but they wounded him also and threw him out.

Literal, almost word-for-word, renderings:

A Faithful Version

And in the harvest season he sent a servant to the husbandmen, so that they might give him some of the fruit from the vineyard; but the husbandmen beat him and sent him away empty. And after that he sent another servant; but they also beat him and scorned him and sent him away empty. And after that he sent a third servant; but they also wounded him and cast him out.

Analytical-Literal Translation

"And at [harvest] time, he sent a slave to the vineyard keepers, so that they should give to him from the fruit of the vineyard. But the vineyard keepers having repeatedly beat him, sent [him] away empty-handed.

"And again he sent another slave, but that [one] also, having repeatedly beaten [him] and having treated [him] shamefully, they sent [him] away empty-handed.

"And he again sent a third, and this [one] also, having wounded, they threw [him] out.

Charles Thomson NT

And at one season he sent a servant to the husbandmen that they might give him some of the product of the vineyard. But the husbandmen beat him and sent him away empty. Again he sent another servant; and him also they beat, and abused shamefully, and sent away empty. Again he sent a third, and this one they wounded and cast out.

Context Group Version

And at the season he sent to the vine-dressers a slave, that they should give him of the fruit of the vineyard: but the vine-dressers beat him, and sent him away empty. And he sent yet another slave: and him also they beat, and handled him shamefully, and sent him away empty. And he sent yet a third: and him also they wounded, and cast him out.

Far Above All Translation

And in due course, he sent a servant to the farmers for them to give him some of the fruit of the vineyard. But the farmers flogged *him* and sent him away empty-handed. Then he sent another servant. But they also flogged that one and treated *him* with indignity and sent *him* away empty-handed. Then he sent again – a third one. But they also wounded this one and threw *him* out.

Literal New Testament

AND IN [THE] SEASON HE SENT TO THE HUSBANDMEN A BONDMAN, THAT FROM THE FRUIT OF THE VINEYARD THEY MIGHT GIVE TO HIM; BUT THE HUSBANDMEN HAVING BEAT HIM SENT [HIM] AWAY EMPTY.

AND HE ADDED TO SEND ANOTHER BONDSMAN; BUT THEY ALSO HIM HAVING BEAT AND DISHONOURED [HIM] SENT [HIM] AWAY EMPTY. AND HE ADDED TO SEND A THIRD; AND THEY ALSO HIM HAVING WOUNDED CAST [HIM] OUT.

Modern Literal Version 2020 And he sent out a bondservant in the harvest season to the farmers, in-order-that they might give to him from the fruit of the vineyard, but the farmers whipped him and sent *him* away empty handed. And he added a different bondservant to send, and they also whipped and dishonored *him*, and sent *him* out empty. And he added a third to send, and they also traumatized this one and cast *him* forth.

New Matthew Bible And when the time came, he sent a servant to his tenants, so that they would give him some of the fruits of the vineyard. But the tenants beat him, and sent him away empty-handed. And again he sent yet another servant. And they beat him and grievously used him also, and sent him away empty-handed. Moreover he sent a third too, and him they wounded and cast out.

Revised Young's Lit. Trans. ...and at the season he sent unto the husbandmen a servant, that from the fruit of the vineyard they may give to him, but the husbandmen having beat him, did send him away empty.

'And he added to send another servant, and they that one also having beaten and dishonoured, did send away empty; and he added to send a third, and this one also, having wounded, they did cast out.

The gist of this passage: The owner of the vineyard sends a slave to take some of the produce, but he is beaten and sent away. The owner sends two more slaves, but they are each beaten by the tenant-farmers and sent away. The third was seriously injured.

Luke 20:10a

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
καιρος (καιρός) [pronounced <i>kī-ROSS</i>]	<i>time, as a chunk or definite period of time; an epoch; season; due time; awhile</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2540
apostellō (ἀποστέλλω) [pronounced <i>ap-os-TEHL-low</i>]	<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
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
τους (τούς) [pronounced <i>tooç</i>]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588

Luke 20:10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
geōrgós (γεωργός) [pronounced <i>gheh-ore-GOSS</i>]	<i>farmer, husbandman, land-worker, tiller of the soil, a vine dresser</i>	masculine plural noun; accusative case	Strong's #1092
doulos (δούλος) [pronounced <i>DEW-loss</i>]	<i>slave (s); servant (s); attendant (s)</i>	masculine singular noun; accusative case	Strong's #1401

Translation: And in [the proper] season, the owner of the land [lit., he] sent a servant directly to the tenant-farmers,...

The proper season is harvest time. The owner of the land has all of the rights to the land, so he sends a slave to pick up some of the produce. The servant speaks directly to the tenant-farmers.

Luke 20:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina (ἵνα) [pronounced <i>HEE-na</i>]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
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
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
karpos (καρπός) [pronounced <i>kahr-POSS</i>]	<i>fruit [plucked], production; figuratively for fruit of the womb, fruit [of production, remuneration]</i>	masculine singular noun; genitive/ablative case	Strong's #2590
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
ἀμπελῶν (ἀμπελών) [pronounced <i>am-pehl-OHM</i>]	<i>vineyard</i>	masculine singular noun, genitive/ablative case	Strong's #290
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 plural, future active indicative	Strong's #1325
αὐτῷ (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

Luke 20:10b

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

Translation: ...so that they would give to him [some of the] fruit from the vineyard.

The intent was to procure some of the produce from the vineyard. This is something that the owner has a right to do.

The way that this is supposed to work is, the slave will be given some of the produce and the tenant farmers have the rest for themselves (to keep, consume, or trade with). This sort of arrangement was a common ancient practice.

Luke 20:10c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
δέ (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
γεωργός (γεωργός) [pronounced <i>gheh-ore-GOSS</i>]	<i>farmer, husbandman, land-worker, tiller of the soil, a vine dresser</i>	masculine plural noun; nominative case	Strong's #1092
εξαποstellō (ἐξαποstellō) [pronounced <i>ex-ap-oss-TEHL-loh</i>]	<i>to send forth [on a mission], to send [away, out], to dispatch, to dismiss</i>	3 rd person plural, aorist active indicative	Strong's #1821
αυτον (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
δέρω (δέρω) [pronounced <i>DEHR-oh</i>]	<i>flaying, skinning, (by implication) scourging, thrashing, beating, smiting</i>	masculine plural, aorist active participle, nominative case	Strong's #1194
kenos (κενός) [pronounced <i>keh-OSS</i>]	<i>empty, vain; destitute [of goods, of spiritual truth]; without wealth</i>	masculine singular adjective; accusative case	Strong's #2756

Translation: But, having beaten him, the tenant-farmers send him away, empty [-handed].

The tenant-farmers beat the servant instead and sent him away, without any of the produce.

This sort of action on the part of the tenant-farmers reveals great instability in them, as well as a lack of integrity.

Luke 20:10 And in [the proper] season, the owner of the land [lit., he] sent a servant directly to the tenant-farmers, so that they would give to him [some of the] fruit from the vineyard. But, having beaten him, the tenant-farmers send him away, empty [-handed]. (Kukis mostly literal translation)

Luke 20:11a			
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
prostithēmi (προστίθημι) [pronounced pros-TITH-ay-meef]	<i>to add, again, to give more, to increase, to place additionally, to lay beside, to annex, to repeat; to proceed further, to speak to any more</i>	3 rd person singular, aorist middle indicative	Strong's #4369
hēteros (ἕτερος) [pronounced HEH-ter-os]	<i>another [of a different kind], other; different, altered</i>	correlative pronoun; mental attitude adjective, accusative case	Strong's #2087
pepōdō (πέμπω) [pronounced PEHM-poh]	<i>to send, to dispatch; to bid a thing to be carried to one; to send (thrust or insert) a thing into another</i>	aorist active infinitive	Strong's #3992
doulos (δοῦλος) [pronounced DEW-loss]	<i>slave (s); servant (s); attendant (s)</i>	masculine singular noun; accusative case	Strong's #1401

Translation: So the owner [lit., he] sends [lit., adds] another servant [back to his land].

The owner sends a second servant to his property to do the same thing.

Luke 20:11b			
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
kakeinōs (κακεῖνος) [pronounced kahk-I-noss]	<i>and he, he also, and him (other, them), even he, him also, them (also), (and) they</i>	masculine singular demonstrative pronoun; contraction; accusative case	Strong's #2548
dérō (δέρω) [pronounced DEHR-oh]	<i>flaying, skinning, (by implication) scourging, thrashing, beating, smiting</i>	masculine plural, aorist active participle, nominative case	Strong's #1194
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532

Luke 20:11b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
atimázō (ἀτιμάζω) [pronounced <i>at-ihm-AHD-zoh</i>]	<i>dishonoring, rendering infamous, (by implication) contemning, maltreating, despising, suffering shame, treating shamefully, insulting, treating with contempt</i>	masculine plural, aorist active participle, nominative case	Strong's #818
exapostellō (ἐξαποστέλλω) [pronounced <i>ex-ap-oss-TEHL-loh</i>]	<i>to send forth [on a mission], to send [away, out], to dispatch, to dismiss</i>	3 rd person plural, aorist active indicative	Strong's #1821
kenos (κενός) [pronounced <i>keh-n-OSS</i>]	<i>empty, vain; destitute [of goods, of spiritual truth]; without wealth</i>	masculine singular adjective; accusative case	Strong's #2756

Translation: But the [tenant-farmers] also beat and dishonored him, sending [him] away empty [-handed].

The tenant-farmers did not just beat this servant, but they dishonored him and sent him away empty-handed.

Luke 20:11 So the owner [lit., he] sends [lit., adds] another servant [back to his land]. But the [tenant-farmers] also beat and dishonored him, sending [him] away empty [-handed]. (Kukis mostly literal translation)

Luke 20:12a			
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
prostithēmi (προστίθημι) [pronounced <i>pros-TITH-ay-meef</i>]	<i>to add, again, to give more, to increase, to place additionally, to lay beside, to annex, to repeat; to proceed further, to speak to any more</i>	3 rd person singular, aorist middle indicative	Strong's #4369
tritos (τρίτος, -η, -ον) [pronounced <i>TREE-toss</i>]	<i>third; a third part, or (as adverb) a (or the) third time, thirdly</i>	feminine singular adjective; accusative case	Strong's #5154
πεμπῶ (πέμπω) [pronounced <i>PEHM-poh</i>]	<i>to send, to dispatch; to bid a thing to be carried to one; to send (thrust or insert) a thing into another</i>	aorist active infinitive	Strong's #3992

Translation: So he sent a third [servant back to his property],...

The owner of the property tries a third time, sending a third servant to his property.

So that you understand the parallel, the field is Israel; the tenant-farmers are the Israelites; and the slaves being sent to them are prophets. God is the Owner of the property.

Luke 20:12b			
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
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
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)
traumatízō (τραυματίζω) [pronounced trow-maht-IHD-zoh]	<i>wounding, inflicting a wound</i>	masculine plural, aorist active participle, nominative case	Strong's #5135
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>	3 rd person plural, aorist active indicative	Strong's #1544

Translation: ...but the [tenant-farmers] [beat him until he was] wounded [and then] they threw [him] out.

The tenant farmers beat this third servant so much that he is serious wounded. Then they throw him off the land.

Luke 20:12 So he sent a third [servant back to his property], but the [tenant-farmers] [beat him until he was] wounded [and then] they threw [him] out. (Kukis mostly literal translation)

Luke 20:10–12 And in [the proper] season, the owner of the land [lit., he] sent a servant directly to the tenant-farmers, so that they would give to him [some of the] fruit from the vineyard. But, having beaten him, the tenant-farmers send him away, empty [-handed]. So the owner [lit., he] sends [lit., adds] another servant [back to his land]. But the [tenant-farmers] also beat and dishonored him, sending [him] away empty [-handed]. So he sent a third [servant back to his property], but the [tenant-farmers] [beat him until he was] wounded [and then] they threw [him] out. (Kukis mostly literal translation)

Luke 20:10–12 When it came time for the harvest, the owner of the land sent a trusted slave to his property to take some fruit from his vineyard. But the tenant-farmers there refused. They beat the slave and sent him back empty-handed. So the owner sent a second slave, but the tenant-farmers also beat and dishonored him, sending him away empty-handed. Finally, the landowner sent a third slave back to his property, but the tenant-farmers beat him until he was injured, and then they threw him off the property. (Kukis paraphrase)

The parallel here is, God is the owner of the land. Those who are tenant-farmers are the Jews. They are given the land of **Canaan** on which to live. But they are supposed to be producing additional believers—not just their sons but they were to evangelize the people all around them.

When they failed to do so, God would send them a prophet (that is, one of the servants), but the tenant-farmers (the Jews) would beat and persecute God's prophet, sending him away. God sent prophet after prophet, but each time, he received the same treatment.

The Wicked Husbandmen from the Bowyer Bible (An etching by Jan Luyken, 19th century); from [Wikipedia](#); accessed June 15, 2021. Phillip Medhurst - Photo by Harry Kossuth.



apud: phillip medhurst

THE WICKED HUSBANDMEN, MATTHEW 21:33-39. JAN LUYKEN

e×cudit: harry kossuth

But said the lord of the vineyard, 'What should I do? I will send the son of mine, the beloved [one]. Perhaps this one they will have regard for.' But seeing him, the farmers deliberated face to face with one another, saying, 'He is the heir. Let us kill him that for us has become the inheritance.' And having thrown him outside of the vineyard, they killed [him]. What, therefore, will do to them the lord of the vineyard? He will come and destroy the farmers these [ones] and he will give the vineyard to another."

Luke
20:13–16b

Then the lord of the vineyard said, 'What should I do? I will send my son, [my] beloved [one] [to them]. Perhaps they will have respect for him [lit., *this one*].' But when they saw him, the tenant-farmers deliberated among themselves, concluding [lit., *saying*], 'He is the heir. Let us kill him so that the inheritance will become ours.' Then, having thrown him outside of the vineyard, they killed [him]. What, therefore, will the lord of the vineyard do to them? He will come and he will destroy these tenant-farmers and then give the vineyard to someone else [or, *another (of the same kind)*]."

The lord of the vineyard then said, 'What should I do about this situation? They keep on beating down my trusted servants. I will try sending my beloved son to them; perhaps they will have some respect for him.' But when the tenant-farmers saw the son, they began to deliberate among one another, deciding, 'This man coming is clearly the heir of this land. Let us kill him so that his inheritance becomes ours.' Then, they took him outside of the vineyard and killed him. So, what will the lord of the vineyard do to them? He will come and destroy these tenant-farmers and then give his vineyard to some other caretakers."

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) But said the lord of the vineyard, 'What should I do? I will send the son of mine, the beloved [one]. Perhaps this one they will have regard for.' But seeing him, the farmers deliberated face to face with one another, saying, 'He is the heir. Let us kill him that for us has become the inheritance.' And having thrown him outside of the

	vineyard, they killed [him]. What, therefore, will do to them the lord of the vineyard? He will come and destroy the farmers these [ones] and he will give the vineyard to another."
Complete Apostles Bible	Then the owner of the vineyard said, 'What shall I do? I will send my beloved son. Perhaps when they see him they will respect him.' But when the farmers saw him, they reasoned among themselves, saying, 'This is the heir. Come, let us kill him, so that the inheritance may be ours.' And casting him out of the vineyard, they killed him. What then will the owner of the vineyard do to them? He will come and destroy those farmers and give the vineyard to others."
Douay-Rheims 1899 (Amer.)	Then the lord of the vineyard said: What shall I do? I will send my beloved son. It may be, when they see him, they will reverence him. Whom, when the husbandmen saw, they thought within themselves, saying: This is the heir. Let us kill him, that the inheritance may be ours. So casting him out of the vineyard, they killed him. What therefore will the lord of the vineyard do to them? He will come and will destroy these husbandmen and will give the vineyard to others.
Holy Aramaic Scriptures	The Mare karma {The Vineyard Lord} said, 'What should I do? I will send My beloved Son. Perhaps they will see Him, and they will be ashamed.' But, when they saw Him, the phalakhe {the laborers}, they were reasoning in their souls {themselves} and saying, 'This is The Heir, come, let us kill him, and the inheritance will be ours!' And they cast Him outside of the Karma {the Vineyard}, and they killed Him! What therefore will The Mare karma {The Vineyard Lord} do unto them?" "He will come and destroy those phalakhe {laborers}, and He will give the Karma {the Vineyard} unto others!"
James Murdock's Syriac NT	The lord of the vineyard said: What shall I do? I will send my dear son. Perhaps they will look upon him, and be ashamed. But when the cultivators saw him, they reasoned with themselves, and said: This is the heir; come, let us kill him, and the inheritance will be ours. And they cast him out of the vineyard, and slew him. What therefore will the lord of the vineyard do to them? He will come, and destroy those cultivators, and will lease the vineyard to others.
Original Aramaic NT	The owner of the vineyard said, 'What shall I do? I shall send my beloved son. Doubtless they will see him and they will be ashamed.' But when the workers saw him, they were counseling among themselves and they were saying, 'This is the heir; come let us kill him, and the inheritance shall be ours.' And they cast him out of the vineyard and murdered him. What therefore will the owner of the vineyard do to them? He shall come and destroy those workers, and he shall give the vineyard to others";...

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the lord of the garden said, What am I to do? I will send my dearly loved son; they may give respect to him. But when the workmen saw him, they said to one another, This is he who will one day be the owner of the property: let us put him to death and the heritage will be ours. And driving him out of the garden they put him to death. Now what will the lord do to these workmen?
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Bible in Worldwide English	<p>He will come and put them to destruction and give the garden to others.</p> <p>Then the man who owned the farm said, "What shall I do? I will send my dear son. Maybe they will respect him."</p> <p>But when the men saw him they said to each other, "This is the one who will have everything when his father dies. Let us kill him. Then everything will belong to us." They dragged him off the farm and killed him. What will the man who owned the farm do to them?</p>
Easy English	<p>He will come back and kill those men. And he will give the farm to other men to use.</p> <p>Then the master of the garden said to himself, "I know what I will do. I will send my own son to go to them. I love him very much. Perhaps they will respect him." But the farmers saw him coming. They said to each other, "This is the son of our master. When our master dies, the garden will belong to his son. So we should kill the son and then the garden will be ours."</p> <p>So they threw the son out of the garden and they killed him.'</p> <p>Jesus went on to ask, 'Then what will the master of the garden do to those farmers? I tell you, he will come to those farmers and he will kill them. Then he will give the garden to other people to take care of it.'</p>
Easy-to-Read Version—2008	<p>"The owner of the vineyard said, 'What will I do now? I will send my son. I love my son very much. Maybe the farmers will respect my son.' When the farmers saw the son, they said to each other, 'This is the owner's son. This vineyard will be his. If we kill him, it will be ours.' So the farmers threw the son out of the vineyard and killed him. "What will the owner of the vineyard do? He will come and kill those farmers. Then he will lease the land to some other farmers."</p>
God's Word™	<p>"Then the owner of the vineyard said, 'What should I do? I'll send my son, whom I love. They'll probably respect him.'</p> <p>"When the workers saw him, they talked it over among themselves. They said, 'This is the heir. Let's kill him so that the inheritance will be ours.' So they threw him out of the vineyard and killed him. "What will the owner of the vineyard do to them? He will destroy these workers and give the vineyard to others."</p>
Good News Bible (TEV)	<p>Then the owner of the vineyard said, 'What shall I do? I will send my own dear son; surely they will respect him!' But when the tenants saw him, they said to one another, 'This is the owner's son. Let's kill him, and his property will be ours!' So they threw him out of the vineyard and killed him. "What, then, will the owner of the vineyard do to the tenants?" Jesus asked. "He will come and kill those men, and turn the vineyard over to other tenants."</p>
J. B. Phillips	<p>Then the owner of the vineyard said, 'What shall I do now? I will send them my son who is so dear to me. Perhaps they will respect him.' But when the farm-workers saw him, they talked the matter over with each other and said, 'This man is the heir—come on, let's kill him, and we shall get everything that he would have had!' And they threw him outside the vineyard and killed him. What do you suppose the owner will do to them? He will come and destroy the men who were working his property, and hand it over to others."</p>
The Message	<p>"Then the owner of the vineyard said, 'I know what I'll do: I'll send my beloved son. They're bound to respect my son.'</p> <p>"But when the farmhands saw him coming, they quickly put their heads together. 'This is our chance—this is the heir! Let's kill him and have it all to ourselves.' They killed him and threw him over the fence.</p> <p>"What do you think the owner of the vineyard will do? Right. He'll come and get rid of everyone. Then he'll assign the care of the vineyard to others."</p>
NIRV	<p>"Then the owner of the vineyard said, 'What should I do? I have a son, and I love him. I will send him. Maybe they will respect him.'</p> <p>"But when the renters saw the son, they talked the matter over. 'This is the one who will receive all the owner's property someday,' they said. 'Let's kill him. Then everything will be ours.' So they threw him out of the vineyard. And they killed him.</p>

“What will the owner of the vineyard do to the renters? He will come and kill them. He will give the vineyard to others.”

New Life Version

“Then the owner of the grape-field said, ‘What should I do? I will send my much-loved son. They might respect him.’ The farmers saw the son. They said to themselves, ‘This is the one who will get everything when the owner dies. Let us kill him, and we will get everything.’ They put him out of the grape-field and killed him. Now what will the owner of the grape-field do to them? He will come and kill those farmers. Then he will rent the grape-field to other farmers.”

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

Casual English Bible

“This man who owned the vineyard said to himself, ‘What am I going to do? I’m going to send my son. They’ll know I love him. So maybe they’ll show him the respect he deserves.’

“When the sharecroppers saw him, they talked with each other about what to do. They said, ‘He’s the one who will inherit this vineyard. If we kill him, there’s no one to inherit it. So we’ll get to keep it.’

“That’s what they did. They killed him and threw him out of the vineyard. What do you think the man who owns the vineyard will do to these people? He will come to them. And he will kill them. Then he will give the vineyard to other farmers.”

Contemporary English V.

The owner then said to himself, “What am I going to do? I know what. I’ll send my son, the one I love so much. They will surely respect him!” When the renters saw the owner’s son, they said to one another, “Someday he will own the vineyard. Let’s kill him! Then we can have it all for ourselves.” So they threw him out of the vineyard and killed him. Jesus asked, “What do you think the owner of the vineyard will do? I’ll tell you what. He will come and kill those renters and let someone else have his vineyard.”

The Living Bible

“‘What shall I do?’ the owner asked himself. ‘I know! I’ll send my cherished son. Surely they will show respect for him.’

“But when the tenants saw his son, they said, ‘This is our chance! This fellow will inherit all the land when his father dies. Come on. Let’s kill him, and then it will be ours.’ So they dragged him out of the vineyard and killed him.

“What do you think the owner will do? I’ll tell you—he will come and kill them and rent the vineyard to others.”

New Berkeley Version
New Living Translation

“‘What will I do?’ the owner asked himself. ‘I know! I’ll send my cherished son. Surely they will respect him.’

“But when the tenant farmers saw his son, they said to each other, ‘Here comes the heir to this estate. Let’s kill him and get the estate for ourselves!’ So they dragged him out of the vineyard and murdered him.

“What do you suppose the owner of the vineyard will do to them?” Jesus asked. “I’ll tell you—he will come and kill those farmers and lease the vineyard to others.”

The Passion Translation

Finally the owner of the vineyard said to his son, ‘Perhaps if I send you, my own cherished son, they will be ashamed of what they’ve done.’

“But when the tenants saw the son coming, they schemed among themselves. ‘This is the heir of the vineyard! If we kill him, the inheritance will be ours.’ So they threw the son off the property and killed him. “I ask you, what do you think the owner of the vineyard will do to those who murdered his son? He will come and destroy them and give his vineyard to another.”

UnfoldingWord Simplified T.

So the owner of the vineyard said to himself, ‘What should I do now? I will send my son, whom I love very much. They will probably respect him.’ So he sent his son, but when the men who were caring for the vineyard saw him coming, they said to each other, ‘Here comes the man who will some day inherit the vineyard! Let us kill him so that this vineyard might become ours!’ So they dragged him outside the

vineyard and they killed him. So I will tell you what the owner of the vineyard will do to them! He will come and kill those men who were taking care of the vineyard. Then he will arrange for other people to take care of it."

William's New Testament

Then the owner of the vineyard said, 'What shall I do? I will send my dearly loved son. They will, I should think, respect him.' But when the tenants saw him, they argued among themselves, 'This is the heir; let us kill him, so that what he inherits may be ours.' So they drove him out of the vineyard and killed him. What then will the owner of the vineyard do to them? He will come and put those tenants to death and give the vineyard to others."

Partially literal and partially paraphrased translations:

American English Bible

'So the owner asked himself what else he could do...
Then he said:
 'I'll send my dearly-loved son,
 For I'm sure that they'll respect him!'
'But when those farmers saw him arriving,
They discussed it, and then they said this:
 'This is the heir, so let us kill him,
 And then his inheritance will be ours!'
'So they threw him out of the vineyard,
 And thereafter, they put him to death.'
So now, what do you think the owner will do?
 Won't he come and destroy those [bad] farmers,
 Then entrust his vineyard to others?'

Beck's American Translation
Breakthrough Version

The master of the vineyard said, 'What should I do? I will send my loved son. They will likely be embarrassed around this one.' But when the farmers saw him, they were discussing to each other, saying, 'This is the inheritor. We should kill him so that the inheritance will become ours.' And after they threw him outside of the vineyard, they killed him. So what will the master of the vineyard do to them? He will come and ruin these farmers and give the vineyard to others."

A. Campbell's Living Oracles

Then the proprietor of the vineyard said, What shall I do? I will send my beloved son; they will surely reverence him, when they see him. But when then husbandmen saw him, they reasoned thus among themselves, This is the heir, come, let us kill him, that the inheritance may be our own. And having thrust him out of the vineyard, they killed him. What, therefore, will the proprietor of the vineyard do to them? He will come and destroy those husbandmen, and give the vineyard to others

New Advent (Knox) Bible

So the owner of the vineyard said, What am I to do? I will send my well-beloved son, perhaps they will have reverence for him. But the vine-dressers, on seeing him, debated thus among themselves; This is the heir, let us kill him, so that his inheritance may pass into our hands. And they thrust him out of the vineyard and killed him. And now, what will the owner of the vineyard do to them? He will come and make an end of those vine-dressers, and give his vineyard to others.

NT for Everyone

'So the master of the vineyard said, "What shall I do? I'll send my beloved son. They will certainly respect him!" But when the farmers saw him they said to each other, "This is the heir! Let's kill him, and then the inheritance will belong to us!" And they threw him out of the vineyard and killed him.
'So what will the master of the vineyard do? He will come and wipe out those farmers, and give the vineyard to others.'

20th Century New Testament

'What shall I do?' said the owner of the vineyard. 'I will send my son, who is very dear to me. Perhaps they will respect him.' But, on seeing him, the tenants consulted with one another. 'Here is the heir!' they said. 'Let us kill him, and then the

inheritance will become ours.' So they threw him outside the vineyard and killed him. Now what will the owner of the vineyard do to them? He will come and put those tenants to death, and will let the vineyard to others."

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	<p>"Then the owner of the vineyard said, 'What should I do? I will send my beloved son. Perhaps [Other mss add <i>when they see him</i>] they will respect him.'</p> <p>"But when the tenant farmers saw him, they discussed it among themselves and said, 'This is the heir. Let's kill him, so that the inheritance will be ours.' So they threw him out of the vineyard and killed him.</p> <p>"What then will the owner of the vineyard do to them? He will come and kill those farmers and give the vineyard to others."</p>
Conservapedia Translation	<p>The owner of the vineyard said, 'What shall I do? I will send my beloved son; perhaps the union will treat him with reverence.'</p> <p>But when the farmers saw him, they thought to themselves, 'This is the owner's heir - if we kill him, we shall inherit the vineyard!' So the union threw him out of the vineyard, and killed him. What, then, should the owner of the vineyard do to the union? He will come and bust the union, and hire others to work his vineyard."</p>
Revised Ferrar-Fenton Bible	<p>"Then the owner of the vineyard, upon reflection, said, 'What shall I do? I will send my own dear son; perhaps, on seeing him, they will respect him.'</p> <p>But the tenants, seeing him, consulted among themselves, saying, 'This is the heir; come on, let us murder him, so that the estate may become our own.'</p> <p>Flinging him accordingly out of the vineyard, they murdered him!</p> <p>"What therefore," He asked, "will the owner of the vineyard do to them?"</p> <p>"He will come and execute those tenants, and will give the vineyard to others."</p>
Free Bible Version	<p>"The owner of the vineyard asked himself, 'What shall I do? I know, I'll send my son whom I love. Perhaps they will respect him.' But when they saw him coming, the farmers discussed among themselves and said, 'This is the owner's heir. Let's kill him! That way we can take his inheritance.' They threw him out of the vineyard and killed him. Now what will the owner of the vineyard do to them? He will come and kill these farmers and let others have the vineyard."</p>
God's Truth (Tyndale)	<p>Then said the lord of the vineyard: what shall I do? I will send my dear son, him peradventure they will reverence, when they see him.</p> <p>But when the farmers saw him, they thought in themselves saying: this is the heir, come let us kill him, that the inheritance may be ours. And they cast him out of the vineyard: and killed him. Now what shall the lord of the vineyard do unto them? He will come and destroy those farmers, and will let out his vineyard to other.</p>
Riverside New Testament	<p>The owner of the vineyard said, 'I will send my son, my beloved. Perhaps they will reverence him.' But when the grape-growers saw him, they conferred with one another and said, 'This is the heir. Let us kill him so that the inheritance may be ours.' So they threw him outside of the vineyard and killed him. What now will the owner of the vineyard do? He will come and destroy those grape-growers and will give the vineyard to others." doubtless vine growers</p>
Urim-Thummim Version	<p><i>Then said the master of the vineyard, what will I do? I will send my esteemed son: it may be they will honor him when they see him. But when the vine dressers saw him, they reasoned among themselves saying, this is the heir: come, let us kill him so that the inheritance may be ours. So they cast him out of the vineyard and killed him. What therefore will the master of the vineyard do to them? He will come and destroy these vine dressers, and will give the vineyard to others.</i></p>
Weymouth New Testament	<p>Then the owner of the vineyard said, "'What am I to do? I will send my son--my dearly-loved son: they will probably respect him.'</p> <p>"But when the vine-dressers saw him, they discussed the matter with one another, and said, "'This is the heir: let us kill him, that the inheritance may be ours.'</p>

"So they turned him out of the vineyard and murdered him. What then will the owner of the vineyard do to them? He will come and put these vine-dressers to death, and give the vineyard to others."

Wikipedia Bible Project

"The owner of the vineyard wondered, 'What shall I do? I know, I'll send my son, the one I love—they will surely respect him.' But when they saw him coming, the farmers talked among themselves and decided, 'This is the owner's heir—let's kill him so we can take his inheritance.' They threw him out of the vineyard and killed him. So what will the owner of the vineyard do to them? He will come and kill these farmers and lease the vineyard to others."

Catholic Bibles (those having the imprimatur):

Christian Community (1988) The owner then thought, 'What shall I do? I will send my beloved son; surely they will respect him.' However the tenants, as soon as they saw him, said to one another, 'This is the one who will inherit the vineyard. Let us kill him, and the property will be ours!' So they threw him out of the vineyard, and killed him. Now, what will the owner of the vineyard do to them? He will come and destroy those tenants and give the vineyard to others."

Mt 3:17

Hebrews 13:12

The Heritage Bible

And the lord of the vineyard said, What shall I do? I will send my beloved son; perhaps having seen this one, they will be confounded by him.

But the farmers seeing him reasoned thoroughly to themselves, saying, This is the heir; come, let us kill him, that the inheritance may become ours.

And throwing him outside of the vineyard, they killed him. What therefore will the lord of the vineyard do to them?

He will come and destroy these farmers, and will give the vineyard to others.

New American Bible (2011) The owner of the vineyard said, 'What shall I do? I shall send my beloved son; maybe they will respect him.'^h But when the tenant farmers saw him they said to one another, 'This is the heir. Let us kill him that the inheritance may become ours.' So they threw him out of the vineyard and killed him.* What will the owner of the vineyard do to them? He will come and put those tenant farmers to death and turn over the vineyard to others."

* [20:15] They threw him out of the vineyard and killed him: cf. Mk 12:8. Luke has altered his Marcan source and reports that the murder of the son takes place outside the vineyard to reflect the tradition of Jesus' death outside the walls of the city of Jerusalem (see Heb 13:12).

h. [20:13] 3:22.

New English Bible—1970

Then the owner of the vineyard said, "What am I to do? I will send my own dear son; Or: my only son. perhaps they will respect him." But when the tenants saw him they talked it over together. "This is the heir," they said; "let us kill him so that the property may come to us." So they flung him out of the vineyard and killed him. What then will the owner of the vineyard do to them? He will come and put these tenants to death and let the vineyard to others.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

"Then the owner of the vineyard said, 'What am I to do? I will send my son, whom I love; maybe they will respect him.' But when the tenants saw him, they discussed it among themselves and said, 'This is the heir; let's kill him, so that the inheritance will be ours!' And they threw him out of the vineyard and killed him.

"Now what will the owner of the vineyard do to them? He will come and put an end to those tenants and give the vineyard to others!"

Hebraic Roots Bible	And the Master of the vineyard said, What shall I do? I will send My beloved Son. Perhaps they will see Him and be ashamed. And having seen Him, the vine-dressers reasoned with themselves, saying, This is the heir. Come let us kill Him so that the inheritance may become ours. And throwing Him out of the vineyard, they killed Him. Therefore, what will the Master of the vineyard do to them? He will come and will destroy these vinedressers and will give the vineyard to others.
Holy New Covenant Trans.	The owner of the vineyard said, 'What will I do now? I will send my son, to whom I give myself. Perhaps the farmers will show respect for him!' When the farmers saw the son, they began to think to themselves, 'This is the owner's son. If we kill him, then this field will be ours!' So the farmers forced the son out of the field and killed him. "What do you think the owner of this field will do to those farmers? He will come and destroy them! After that, he will give the field to some other farmers."
Tree of Life Version	"Now the master of the vineyard said, 'What shall I do? I will send my son, whom I love. Probably they will show him respect.' But when the tenants saw him, they discussed the matter among themselves, saying, 'This is the heir! Let's kill him so the inheritance will be ours.' So they threw him out of the vineyard and killed him. What then will the master of the vineyard do to them? He will come and destroy those tenants and give the vineyard to others."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...says but The Lord [of] the vineyard what? [I] may make [I] will send the son [of] me the [man] loved perhaps this [They] will be turned Seeing but him The Farmers pondered to one another Saying This is The Heir [We] may kill him that [of] us may become The Inheritance and Removing him outside the vineyard [Men] kill {him} what? so will make [to] them The Lord [of] the vineyard [He] will come and [He] will lose the farmers these and [He] will give the vineyard [to] other [men].
Awful Scroll Bible	(")Moreover, said the owner of the vineyard, 'What shall I do? I will direct my beloved son, agreeably they will be turning-from-within, perceiving this one.' (")But the vinedressers perceiving him, were thoroughly-reckoning, with regards to themselves, confirming, 'This is the lawfully-allotting one. Be Coming!, let us kill- him -away, in order that, the lawful-allotment shall be came about ours!' (")And throwing- him -out without the vineyard, they kill- him -away. What therefore, will the owner of the vineyard do to them? (")He will come, and will destroy-away these vinedressers, and will commission the vineyard to others."
Concordant Literal Version	Now the lord of the vineyard said, 'What shall I be doing? I shall be sending my son, the beloved. Him they will be respecting equally with me.' Now on perceiving him, the farmers reasoned with one another, saying, 'This is the enjoyer of the allotment. Hither! We should be killing him, that the enjoyer of the allotment may become ours.' And, casting him outside of the vineyard, they kill him. What, then, will the lord of the vineyard be doing to them? He will be coming and destroying these farmers and will be giving the vineyard to others.
exeGesés companion Bible	And the adoni of the vineyard says, What do I? I send my beloved son: perhaps they respect him when they see him. But the cultivators see him, and they reason among themselves, wording, This is the heir: come, we slaughter him, that the inheritance be ours. - so they cast him from the vineyard and slaughter him.

Orthodox Jewish Bible	<p>So what is the adoni of the vineyard to do to them? He comes and destroys these cultivators and gives the vineyard to others.</p> <p>And the Adon of the kerem, said, What should I do? I will send Beni Ahuvi. Perhaps this one they will respect.</p> <p>But having seen him, the koremim (vine keepers) were reasoning with one another saying, This one is the Bechor, the heir. Let us kill him, that the bechorah may become ours.</p> <p>And having driven him outside the kerem, they killed him. What then will the Baal HaKerem do to them? He will come and will destroy these koremim (vine keepers) and will give the kerem to others.</p>
Rotherham's Emphasized B.	<p>And the lord of the vineyard said— What shall I do? I will send my son, the beloved,— It may be that him they will respect.</p> <p>But the husbandmen, seeing him, began to deliberate one with another, saying— This is the heir : Let us slay him, that ours may be the inheritance .</p> <p>And thrusting him forth outside the vineyard they slew him.</p> <p>What, then, will the lord of the vineyard do unto them? He will come, and destroy these husbandmen, and give the vineyard unto others.</p>

Expanded/Embellished Bibles:

<p><i>The Amplified Bible</i> An Understandable Version</p>	<p>Then the owner of the vineyard said, 'What shall I do [<i>about this</i>]? I will send my dearly loved son. Hopefully, they will treat him with respect.' But when the tenant farmers saw him, they began reasoning with one another, saying, 'This is the heir [<i>to the vineyard</i>]; let us kill him so the inheritance will be ours.' So, they threw him out of the vineyard and killed him. Therefore, what will the owner of the vineyard do to them? [<i>Jesus asked</i>]. He will come and kill those tenant farmers and will give the vineyard to other people."</p>
The Expanded Bible	<p>The owner of the vineyard said, 'What will I do now? I will send my son whom I love [^C representing Jesus; see 3:22]. Maybe [<i>or Probably; or Surely</i>] they will respect him.' But when the farmers saw the son, they said to each other, 'This son will inherit the vineyard [^L is the heir]. Let's kill him so the inheritance will be ours.' So the farmers threw the son out of the vineyard and killed him.</p> <p>"What will the owner [<i>lord</i>] of the vineyard do to them? He will come and kill [<i>destroy</i>] those farmers and will give the vineyard to other farmers [^L others; ^C referring to the sinners who were responding to Jesus' call for repentance, and eventually to the Gentiles who would be saved]."</p>
Jonathan Mitchell NT	<p>"So the owner (lord) of the vineyard said, 'What shall I do?... I will proceed sending my son, the beloved one (may signify: the only one). All things being equal, chances are they will proceed being turned within so as to be showing respect to this one.'</p> <p>"Now upon seeing him, the tenant-farmers (vineyard cultivators) began reasoning and deliberating with one another, one after another saying, 'This one is the heir! We should (or: Let us) at once kill him off, so that the inheritance can (or: may) come to be ours!'</p> <p>"And so, after throwing him outside the vineyard, they killed [him]. What, therefore, will the owner (lord) of the vineyard proceed doing to them?..."</p> <p>"He will proceed in coming and will be progressively destroying these tenant-farmers, and then he will be progressively giving the vineyard to other folks."</p>
P. Kretzmann Commentary	<p>Verses 13-18 The climax of the story and its application:</p>

Then said the lord of the vineyard, What shall I do? I will send my beloved son; it may be they will reverence him when they see him.

But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir; come, let us kill him, that the inheritance may be ours.

So they cast him out of the vineyard and killed him. What therefore shall the lord of the vineyard do unto them?

He shall come and destroy these husbandmen, and shall give the vineyard to others.

Syndein/Thieme

“Then said the lord/owner {kurios} of the vineyard, ‘What should I possibly do? I will send {pempo} my own dear/beloved {agapetos} son {huios}. . perhaps they will be showing respect seeing him.’

“But the {tenant} farmers seeing him {the son - of course referring now to Jesus Christ}, they kept on reasoning face to face with one another, ‘This is the heir {kleronomos}; let’s kill him however we can {apokteino}, so the inheritance may become ours.’

“And, throwing him out of the vineyard, they killed him. What then will the lord/owner of the vineyard do to them?

“He will come and destroy those {tenant} farmers and give the vineyard to ‘others of the same kind’ {allos}!”

Translation for Translators

So the owner of the vineyard thought to himself, ‘I do not know what to do!/What shall I do? [RHQ]’ *Then he had an idea. He thought to himself, ‘I will send my son, whom I love very much. Perhaps they will respect him and give him my share of the grapes.’ So he sent his son, but when the men who were caring for the vineyard saw him coming, they said to each other, ‘Here comes the man who will some day inherit the vineyard. Let’s kill him so that this vineyard will be ours!’ So they dragged him outside the vineyard and they killed him. So I will tell you what the owner of the vineyard will do to them!/do you know what the owner of the vineyard will do to them? [RHQ] He will come and kill those men who were taking care of the vineyard. Then he will arrange for other people to take care of it.”*

The Voice

Jesus: Then the vineyard owner said, “Now what am I going to do? I’ll send my much-loved son. They should treat him with respect.”

But when the tenants recognized the owner’s son, they said, “Here’s our chance to actually own this vineyard! Let’s kill the owner’s heir so we can claim this place as our own!” So they threw him out of the vineyard and murdered him. What do you think the owner will do to these scoundrels?

I’ll tell you what he’ll do; he’ll come and wipe those tenants out, and he’ll give the vineyard to others.

Bible Translations with Many Footnotes:

Lexham Bible

So the owner of the vineyard said, ‘What should I do? I will send my beloved son; perhaps they will respect him.’

But when [*Here “when ” is supplied as a component of the participle (“saw”) which is understood as temporal] the tenant farmers saw him, they began to reason [*The imperfect tense has been translated as ingressive here (“began to reason”)] with one another, saying, ‘This is the heir. Let us kill him so that the inheritance will become ours!’

And they threw him out of the vineyard and [*Here “and ” is supplied because the previous participle (“threw”) has been translated as a finite verb] killed him . [*Here the direct object is supplied from context in the English translation] What then will the owner of the vineyard do to them? He will come and destroy those tenant farmers and give the vineyard to others.”

NET Bible®

Then³⁰ the owner of the vineyard said, ‘What should I do? I will send my one dear son;³¹ perhaps they will respect him.’ But when the tenants saw him, they said to one another, ‘This is the heir; let’s kill him so the inheritance will be ours!’ So³² they threw him out of the vineyard and killed³³ him. What then will the owner of the

vineyard do to them? He will come and destroy³⁴ those tenants and give the vineyard to others.”³⁵

^{30tn} Here δέ (de) has been translated as “then” to indicate the implied sequence of events within the narrative.

^{31tn} Grk “my beloved son.” See comment at Luke 3:22.

^{sn} The owner’s decision to send his one dear son represents God sending Jesus.

^{32tn} Here καί (kai) has been translated as “so” to indicate the implied result of the tenants’ decision to kill the son.

^{33sn} Throwing the heir out of the vineyard pictures Jesus’ death outside of Jerusalem.

^{34sn} The statement that the owner will come and destroy those tenants is a promise of judgment; see Luke 13:34-35; 19:41-44.

^{35sn} The warning that the owner would give the vineyard to others suggests that the care of the promise and the nation’s hope would be passed to others. This eventually looks to Gentile inclusion; see Eph 2:11-22.

The Spoken English NT

The owner of the vineyard thought,^d ‘What am I going to do? I’m going to send my son, that I love. Maybe they’ll respect him.’

But when they saw him, the farmers started discussing it amongst themselves. They were saying, “This is the heir! Let’s kill him, so the inheritance will be ours!”

And they threw him out of the vineyard and killed him. So what will the owner of the vineyard do to them?

He’ll come and kill those farmers and give the vineyard to somebody else.”

^{d.} Lit. “said.”

Wilbur Pickering’s New T.

Then the owner of the vineyard said: ‘What shall I do? I will send my beloved son; hopefully they will respect him when they see him.’¹³

But when the farmers saw him, they reasoned among themselves, saying: ‘This is the heir. Come, let’s kill him, so that the inheritance may become ours.’

So they threw him out of the vineyard and killed him. What therefore will the owner of the vineyard do to them?

He will come and destroy those farmers and give the vineyard to others.”

(3) Presumably this would never occur in real life, but the Lord was aiming this directly at them, knowing what they would do to Him and what the Owner would do to them.

Literal, almost word-for-word, renderings:

Context Group Version

And the lord of the vineyard said, What shall I do? I will send my beloved son; it may be they will be shamed [into obedience] by him. But when the vine-dressers saw him, they reasoned one with another, saying, This is the heir; let us kill him, that the inheritance may be ours. And they cast him out of the vineyard, and killed him. What therefore will the lord of the vineyard do to them? He will come and destroy these vine-dressers, and will give the vineyard to others.

Modern Literal Version 2020

But the lord of the vineyard said, What should I do*? I will be sending my beloved son; perchance when they have seen this one, they will revere him. But after the farmers saw him, they were reasoning with themselves, saying, This is the heir. Come-here°. We should kill him, in-order-that the inheritance may become ours. And having cast him forth, outside the vineyard, they killed him. Therefore, what will the lord of the vineyard do* to them? He will be coming and will be destroying these farmers, and will be giving the vineyard to others.

Revised Young's Lit. Trans.

‘And the owner of the vineyard said, What shall I do? I will send my son -- the beloved, perhaps having seen this one, they will do reverence; and having seen him, the husbandmen reasoned among themselves, saying, This is the heir; come, we may kill him, that the inheritance may become ours; and having cast him outside of the vineyard, they killed him; what, then, shall the owner of the vineyard do to

them? He will come, and destroy these husbandmen, and will give the vineyard to others.'

The gist of this passage: The land owner decides to send his son, expecting the tenants to respect him. The tenants decide to kill the son.

13-16a

Luke 20:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εἶπὼ (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
δέ (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ὁ (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
κύριος (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; nominative case	Strong's #2962
τοῦ (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
ἀμπελῶν (ἀμπελών) [pronounced am-pehl-OHM]	<i>vineyard</i>	masculine singular noun, genitive/ablative case	Strong's #290
τί (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
ποιεῖω (ποιέω) [pronounced poi-EH-oh]	<i>to do, to make, to construct, to produce; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	1 st person singular, aorist active subjunctive	Strong's #4160

Translation: Then the lord of the vineyard said, 'What should I do?

We continue with the parable that Jesus is giving.

The owner of the vineyard is at the end of his rope. He has sent 3 servants to these tenant-farmers and they have beaten and sent them back. The third one was considerably hurt. The owner is wondering what to do.

Luke 20:13b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
πεμπῶ (πέμπω) [pronounced PEHM-poh]	<i>to send, to dispatch; to bid a thing to be carried to one; to send (thrust or insert) a thing into another</i>	1 st person singular, future active indicative	Strong's #3992
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
huios (υἱός, οὐ, ὁ) [pronounced hwee-OSS]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, genitive/ablative case	Strong's #5207
μου (μοῦ) [pronounced moo]; also ἐμοῦ (ἐμοῦ) [pronounced eh-MOO]	<i>me; of me; from me; my, mine</i>	1 st person singular personal pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
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
αγαπῆτος (ἀγαπητός) [pronounced ag-ap-ay-TOSS]	<i>[dearly, well] beloved, esteemed, dear, favourite, worthy of love</i>	masculine singular adjective, accusative case	Strong's #27

Translation: I will send my son, [my] beloved [one] [to them].

The owner decides to send his son to the tenant-farmers. This is the son whom the owner loves.

Luke 20:13c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἰσῶς (ἰσως) [pronounced EE-soce]	<i>perhaps, equally, in like manner; agreeably to expectation, it may be, likely</i>	adverb	Strong's #2481
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)
ἐντρέπῳ (ἐντρέπω) [pronounced en-TREP-oh]	<i>to have regard for, to respect, to reverence a person; to shame [one], to be ashamed; to turn about</i>	3 rd person plural, future passive indicative	Strong's #1788

Translation: Perhaps they will have respect for him [lit., this one].'

The owner concludes that these tenant-farmers ought to have respect for his son.

Luke 20:13 Then the lord of the vineyard said, 'What should I do? I will send my son, [my] beloved [one] [to them]. Perhaps they will have respect for him [lit., *this one*].' (Kukis mostly literal translation)

The vineyard is the land of Israel. The lord or owner of the vineyard is God. The servants which He sent are prophets. The people to whom the Lord is sending these prophets are the people of Israel. The thinking is, "If I send My Own Son, won't the people joyfully accept Him?"

Perhaps they will respect my son (Luke 20:13) (a graphic); from [Ocean View Baptist Church](#); accessed June 14, 2021.



Luke 20:14a			
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
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
auton (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
hoi (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
geōrgós (γεωργός) [pronounced <i>gheh-ore-GOSS</i>]	<i>farmer, husbandman, land-worker, tiller of the soil, a vine dresser</i>	masculine plural noun; nominative case	Strong's #1092
dialogizomai (διαλογίζομαι) [pronounced <i>dee-al-og-IHD-zohm-ī</i>]	<i>to deliberate (by reflection or discussion); to cast in mind, to consider, to dispute, to muse, to reason, to think; to revolve in one's mind, to bring together different reasons</i>	3 rd person plural, imperfect {deponent} middle or passive indicative	Strong's #1260
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 20:14a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allēlōn (ἀλλήλων, ἀλλήλους, ἀλλήλοις) [pronounced al-LAY-lohn]	<i>one another, each other, another; reciprocally, mutually</i>	masculine plural reciprocal pronoun; accusative case	Strong's #240

Translation: *But when they saw him, the tenant-farmers deliberated among themselves,...*

The tenant-farmers saw the son coming, and they began to discuss this situation among themselves. They know what they have done up to this point; and their decision is, *do we back off or do we take this further?*

Luke 20:14b

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
houtos (οὗτος) [pronounced HOO-tos]	<i>he; this, the one, this one, this thing</i>	masculine singular, intermediate demonstrative pronoun; nominative	Strong's #3778
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
klêronomos (κληρονόμος) [pronounced klay-roh-OHM-oss]	<i>an heir; inheritor (literally or figuratively); by implication, a possessor; one who receives by lot; in Messianic usage, one who receives his allotted possession by right of sonship; one who has acquired or obtained the portion allotted to him</i>	masculine singular noun, nominative case	Strong's #2818

Translation: *...concluding [lit., saying], 'He is the heir.*

They first of all concluded that this man coming towards them is the heir of the vineyard.

Luke 20:14c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apokteinô (ἀποκτείνω) [pronounced ap-ok-TEE-no]	<i>to put to death, to kill, to slay; figuratively to destroy</i>	1 st person plural, present active subjunctive	Strong's #615
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
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
hēmōn (ἡμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
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 subjunctive	Strong's #1096
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
klēronomía (κληρονομία) [pronounced klay-rohn-ohm-EE-ah]	<i>an inheritance, property received (or to be received) by inheritance; what is given to one as a possession; heirship</i>	feminine singular noun, nominative case	Strong's #2817

Thayer adds: *The eternal blessedness of the consummated kingdom of God which is to be expected after the visible return of Christ; the share which an individual will have in that eternal blessedness.*

Translation: *Let us kill him so that the inheritance will become ours.'*

The solution of these farmers is to kill the son, so that the inheritance becomes theirs.

Their reasoning might be, *what exactly can the owner do? Will he show up himself?*

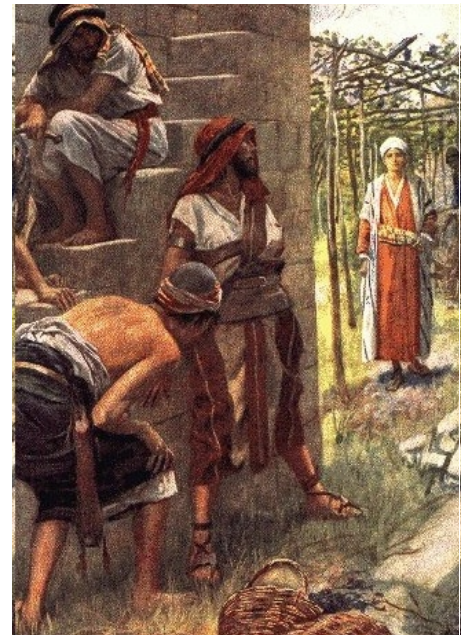
Luke 20:14 *But when they saw him, the tenant-farmers deliberated among themselves, concluding [lit., saying], 'He is the heir. Let us kill him so that the inheritance will become ours.'* (Kukis mostly literal translation)

Jesus is now prophesying. He is the Son Whom the Father sent to Israel. The tenant-farmers are the Levites and the priests and the religious class. They will plot to kill the Lord. What Jesus describes here is going to take place over the next week.

The wicked tenant-farmers lie in wait for the son of the landowner (a graphic); from [Word Press](#); accessed June 15, 2021. This is by Harold Copping (1863-1932) "Wicked Husbandmen."

This art contrasts the deviousness of the tenant-farmers with the innocence of the son.

Interestingly enough, many, many artists chose this as their inspiration for artwork. I could have found 20+ graphics simply related to the beating up or killing of the servants and son from this parable. Perhaps the contrast of good and evil here is the sort of thing an artist enjoys creating.



Luke 20:15a

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
ekballō (ἐκβάλλω) [pronounced <i>ehk-BAHL-loh</i>]	<i>throwing out; driving out; casting out; leading forth with force; expelling [plucking out]; taking out [extracting, removing]</i>	masculine plural, aorist active participle, nominative case	Strong's #1544
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
ἐξῶ (ἐξῶ) [pronounced <i>EHX-oh</i>]	<i>outside, without, out of doors; outward</i>	adverb	Strong's #1854
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
ἀμπελῶν (ἀμπελών) [pronounced <i>am-pehl-OHM</i>]	<i>vineyard</i>	masculine singular noun, genitive/ablative case	Strong's #290
ἀποκτείνω (ἀποκτείνω) [pronounced <i>ap-ok-TEE-no</i>]	<i>to put to death, to kill, to slay; figuratively to destroy</i>	3 rd person plural, aorist active indicative	Strong's #615

Translation: Then, having thrown him outside of the vineyard, they killed [him].

The tenant-farmers throw the son outside of the vineyard and they kill him. The motivation here (in the parable) to take him outside of the vineyard is to not have any traces of this killing on the land owned by his father.

Obviously, this prophetically looks at the religious leaders turning on Jesus. They will take part in condemning the Lord to His death.

Luke 20:15b			
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
oun (οὖν) [pronounced <i>oon</i>]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
ποιεῖ (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, future active indicative	Strong's #4160
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
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
kurios (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; nominative case	Strong's #2962
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
ampelōn (ἀμπελών) [pronounced <i>am-pehl-OHM</i>]	<i>vineyard</i>	masculine singular noun, genitive/ablative case	Strong's #290

Most of v. 13a is repeated here.



Translation: What, therefore, will the lord of the vineyard do to them?

Jesus then asks, “What will the owner of the vineyard do to these men?”

Luke 20:15 Then, having thrown him outside of the vineyard, they killed [him]. What, therefore, will the lord of the vineyard do to them? (Kukis mostly literal translation)

This aspect of the parable is interesting. Obviously, the killing of the son is the crucifixion of Jesus. But what does it mean to throw Him outside of the vineyard? The parallel is, they put the Lord before the Roman authorities.

The wicked tenant-farmers kill the son (a graphic); from [Word Press](#); accessed June 15, 2021.

Luke 20:16a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
έρchomai (ἔρχομαι) [pronounced AIR-khoh-my]	to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter	3 rd person singular, future (deponent) middle indicative	Strong's #2064
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with	conjunction	Strong's #2532
apollumi (ἀπόλλυμι) [pronounced ap-OL-loo-mee]	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	3 rd person singular, future active indicative	Strong's #622
tous (τοὺς) [pronounced tooç]	the; these, to those; towards them	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588

Luke 20:16a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
geōrgós (γεωργός) [pronounced <i>geh-ore-GOSS</i>]	<i>farmer, husbandman, land-worker, tiller of the soil, a vine dresser</i>	masculine plural noun; accusative case	Strong's #1092
toutous (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)

Translation: He will come and he will destroy these tenant-farmers...

The owner of the vineyard will come and he will destroy these tenant-farmers.

Jesus continues to speak prophetically, about how God will deal with the Hebrew leaders; and with all of the religious stuff which is in Jerusalem (the Temple and all of its artifacts).

Luke 20:16b			
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
didōmi (δίδωμι) [pronounced <i>dihd-OH-mee</i>]	<i>to give, to grant; to supply, to furnish; to entrust; to pay wages; to appoint to office; to permit; to give up, to yield; to give back; to sacrifice</i>	3 rd person singular, future active indicative	Strong's #1325
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
ampelōn (ἀμπελών) [pronounced <i>am-peh-OHN</i>]	<i>vineyard</i>	masculine singular noun, accusative case	Strong's #290
allos (ἄλλος) [pronounced <i>AL-lohs</i>]	<i>another [of the same kind], other; an additional person</i>	masculine singular adjective; dative, locative or instrumental case	Strong's #243

Translation: ...and then give the vineyard to someone else [or, another (of the same kind)]."

The owner will then give the vineyard to someone else to work.

Luke 20:16a-b He will come and he will destroy these tenant-farmers and then give the vineyard to someone else [or, another (of the same kind)]."

God will destroy Israel and the religious class which has grown up in Israel. This is one of the few parables which appears to address the church. Those outside of Israel, those who believe in Jesus, will be given the

responsibilities once placed upon the Jewish people. Nation Israel will no longer produce and preserve Scripture; they will no longer act as intermediaries between God and man.

Luke 20:13–16b Then the lord of the vineyard said, ‘What should I do? I will send my son, [my] beloved [one] [to them]. Perhaps they will have respect for him [lit., *this one*].’ But when they saw him, the tenant-farmers deliberated among themselves, concluding [lit., *saying*], ‘He is the heir. Let us kill him so that the inheritance will become ours.’ Then, having thrown him outside of the vineyard, they killed [him]. What, therefore, will the lord of the vineyard do to them? He will come and he will destroy these tenant-farmers and then give the vineyard to someone else [or, *another (of the same kind)*].” (Kukis mostly literal translation)



Luke 20:13–16b The lord of the vineyard then said, ‘What should I do about this situation? They keep on beating down my trusted servants. I will try sending my beloved son to them; perhaps they will have some respect for him.’ But when the tenant-farmers saw the son, they began to deliberate among one another, deciding, ‘This man coming is clearly the heir of this land. Let us kill him so that his inheritance becomes ours.’ Then, they took him outside of the vineyard and killed him. So, what will the lord of the vineyard do to them? He will come and destroy these tenant-farmers and then give his vineyard to some other caretakers.” (Kukis paraphrase)

The Parable of the Wicked Tenants (a graphic); from the **Busybody**; accessed June 15, 2021.

The parable of the Wicked Tenants is an allegory of judgment against the Jerusalem leadership.

The etching combines 3 of the incidents given by Jesus in this parable.

This may have come from the Bowyer Bible.

<p>But those hearing said, “[I wish] not [for this to] happen.”</p> <p>Those listening to the words of Jesus suddenly said, “Let this not happen!”</p>	<p>Luke 20:16c</p>	<p>Those hearing [this parable] said, “[This] should not happen.”</p>
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Here is how others have translated this verse:

Ancient texts:

<p>Westcott-Hort Text (Greek) Complete Apostles Bible Douay-Rheims 1899 (Amer.) Holy Aramaic Scriptures James Murdock’s Syriac NT Original Aramaic NT</p>	<p>But those hearing said, “[I wish] not [for this to] happen.” And when they heard it they said, "May it never be!" Which they hearing, said to him: God forbid. Now, when they had heard this, they said, “This will not happen!” And when they heard [it], they said: This shall not be. ...but when they heard, they said, "May this not be!"</p>
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Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And when he said this, they said, May it not be so.
Bible in Worldwide English	When the chief priests and scribes heard this, they said, May it not be so!
Easy English	When the people heard this, they replied, 'That must never happen!'
	In this story, God is the master of the field and Jesus is his Son. The people are like the vines. And their leaders who refused to obey God are like the farmers. The servants are the men that received messages from God for his people. Jesus said that God would destroy those important leaders. Those leaders did not like it when he said that.
Easy-to-Read Version–2008	When the people heard this story, they said, "This should never happen!"
<i>God's Word</i> ™	Those who heard him said, "That's unthinkable!"
Good News Bible (TEV)	When the people heard this, they said, "Surely not!"
J. B. Phillips	When they heard this, they said, "God forbid!"
<i>The Message</i>	Those who were listening said, "Oh, no! He'd never do that!"
NIRV	When the people heard this, they said, "We hope this never happens!"
New Life Version	When they heard this, they said, "May this never be done!"

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

Casual English Bible	The people who heard this parable said, "No way. This could never happen."
Contemporary English V.	When the people heard this, they said, "This must never happen!"
The Living Bible	"But they would never do a thing like that," his listeners protested.
New Berkeley Version	.
New Living Translation	"How terrible that such a thing should ever happen," his listeners protested.
The Passion Translation	When the people heard this story, they all agreed, "This should never happen!"
UnfoldingWord Simplified T.	When the people listening to Jesus heard this, they said, "May a situation like this never happen!"

Partially literal and partially paraphrased translations:

American English Bible	Well when they heard this, the [Pharisees] said: 'Nothing like that is ever going to happen!'
Beck's American Translation	.
Breakthrough Version	When they heard this, they said, "It could not happen."
Len Gane Paraphrase	When they heard [this], they said, "May it never be."
A. Campbell's Living Oracles	And some of his hearers said, God forbid.
New Advent (Knox) Bible	God forbid, they said, when they heard that.
20 th Century New Testament	"Heaven forbid!" they exclaimed when they heard it

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	And when the people heard this, they said, "May such a thing never happen!"
Revised Ferrar-Fenton Bible	On hearing this, some said, "Never let it happen."
Free Bible Version	When they heard the story, they said, "May this never happen!"
Riverside New Testament	When they heard this, they exclaimed, "May it never be!"
Leicester A. Sawyer's NT	And hearing this, they said, By no means.
Urim-Thummim Version	And when they heard it they said, Elohim forbid.
Weymouth New Testament	"God forbid!" exclaimed the hearers.
Wikipedia Bible Project	When they heard the story, they said, "That's really bad—it shouldn't happen like that!"

Catholic Bibles (those having the imprimatur):

Christian Community (1988) **On hearing this, some said, "God forbid!"**
 New American Bible (2011) **When the people heard this, they exclaimed, "Let it not be so!"**
 Revised English Bible–1989 [Ps.118.22.] **When they heard this, they said, 'God forbid!'**

Jewish/Hebrew Names Bibles:

Complete Jewish Bible **When the people heard this, they said, "Heaven forbid!"**
 Hebraic Roots Bible **And hearing this, they said, This will not happen!**
 Holy New Covenant Trans. **The people heard this story. They said, "No! May this never happen!"**

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament **...Hearing but {him} [Men] say not [It] may become...**
 Awful Scroll Bible **But giving ear, they said, "Would it not come about!"**
 Concordant Literal Version **Now those hearing say, "May it not be coming to that!"**
 exeGesés companion Bible **...- and they hear; and they say, So be it not.**
 Orthodox Jewish Bible **And having heard this, HaAm Yisroel said, Chas vShalom!**
 Rotherham's Emphasized B. **But [when they heard it] they said—
 Far be it!**

Expanded/Embellished Bibles:

The Amplified Bible **When the chief priests, the scribes, and the elders heard this, they said, "May it never be!"**
 An Understandable Version **And when the people heard [Him say] this, they said, "May that never happen."**
 The Expanded Bible **When the people heard this story [parable], they said, "Let this never happen [God forbid; May it not happen]!"**
 Jonathan Mitchell NT **Now upon hearing [this], they said, "May it not happen (or: come to that)!"**
 Syndein/Thieme **Now having heard this, they said, "May this never happen!"**
 {Note: Israel was soon to lose its status as the client nation to God. The privilege and responsibility of being a client nation to God would become that of Gentile Nations. Israel will not be a client nation again until the Millennium.}
 Translation for Translators **When the people listening to Jesus heard that, they said, "We would not do anything like those wicked men did!"**
 The Voice **Crowd: No! God forbid that this should happen!**

Bible Translations with Many Footnotes:

Lexham Bible **And when they** [*Here "when " is supplied as a component of the participle ("heard") which is understood as temporal] **heard this** , [*Here the direct object is supplied from context in the English translation] **they said, "May this never happen!"**
 NET Bible® **When the people³⁶ heard this, they said, "May this never happen!"³⁷**
³⁶tn Grk "they"; the referent (the people addressed in v. 9) has been specified in the translation for clarity.
³⁷sn May this never happen! Jesus' audience got the point and did not want to consider a story where the nation would suffer judgment.
 The Spoken English NT **And when the people heard that, they said, "Never!"^e**
^e The expression here implies a kind of collective gasp, as though it is risking God's anger even to say such a thing.

Literal, almost word-for-word, renderings:

A Faithful Version	Now after hearing this, they said, "MAY IT NEVER BE!"
Analytical-Literal Translation	But having heard, they said, "Absolutely not!"
Berean Literal Bible	And having heard it, they said, "Never may it be!"
Bond Slave Version	And when they heard it, they said, God forbid.
Context Group Version	And when they heard it, they said, Absolutely not.
English Standard Version	When they heard this, they said, "Surely not!"
Far Above All Translation	And when they had heard <i>it</i> , they said, "May it not take place."
Literal New Testament	AND HAVING HEARD [IT] THEY SAID, NOT MAY IT BE!
Modern Literal Version 2020	But having heard this, they said, Let it not happen!
New King James Version	And when they heard it they said, "Certainly not!"
Revised Young's Lit. Trans.	And having heard, they said, 'Let it not be!'

The gist of this passage: Those listening exclaim, "May it not happen like this."

Luke 20:16c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
akoúō (ἀκούω) [pronounced ah-KOO-oh]	those hearing; hearing and paying attention to; listeners; those who hear and understand	masculine plural, aorist active participle; nominative case	Strong's #191
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong's #1161
légō (λέγω) [pronounced LEH-goh]	to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention	3 rd person plural, aorist active indicative	Strong's #3004
mē (μή) [pronounced may]	not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]	adverb; a qualified negation	Strong's #3361
gínomai (γίνομαι) [pronounced GIN-oh-mī]	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	3 rd person singular, aorist (deponent) middle optative	Strong's #1096

Translation: Those hearing [this parable] said, "[This] should not happen."

In the narrative, Jesus has stopped speaking and those listening to Him suddenly remark, "Let this not happen."

As you can see by the words about, *God forbid* is not at all a reasonable translation. In fact, such a translation strikes me as bordering on blasphemy.

There are some people who may not care for the entire parable; there are others perhaps who did not like the way that it ended.

Quite frankly, what is interesting to me is, those listening understood enough to have an opinion. If this is just a story, then there is less to be concerned about. Certainly, I can see the actions of the tenant-farmers as being horrendous.

Do some of the religious hierarchy recognize that they are the tenant-farmers? Do some of the people understand that, in a sense, they are the tenant-farmers.

Luke 20:16c **Those hearing [this parable] said, “[This] should not happen.”** (Kukis mostly literal translation)

It is fascinating that, the people of that era understood what was right and wrong; and they immediately understood that killing the son would be wrong. How about today? How many today would have been on the side of the tenant farmers? This tells us just how far our society has fallen.

Luke 20:16c **Those listening to the words of Jesus suddenly said, “Let this not happen!”** (Kukis paraphrase)

There is a great deal of privilege and blessing associated with being a **client nation**. However, when this is being taken away, that nation suffers great pain and destruction.

Application: If the United States does not change its downward plunge, we will be destroyed as Israel was.

Chapter Outline

Charts, Graphics and Short Doctrines

The Chief Cornerstone (Quoted from Psalm 118)

Matthew 21:42–44 Mark 12:10–11

But the [Jesus], looking on them, said, “What therefore is the written, this [thing]: A stone which rejected the builders, this has become to a head of a corner. Anyone who falls upon him, the stone will break [into pieces]. But upon whomever it falls upon, it will crush him.”

Luke
20:17–18

But looking at them [the religious hierarchy who had assembled there], Jesus said, “What therefore is this [that] stands written? The stone which the builders rejected, this [stone] has come the chief corner (stone). Anyone who falls upon the stone [lit., he, it], it [lit., the stone] will break [him] into pieces. But whomever the stone [lit., he, it] falls upon, it will crush him.”

Jesus looked them right in the eye and said, “What exactly does this Scripture mean? The stone which the builders rejected is now become the chief cornerstone. Anyone who falls upon the stone will be broken into pieces; and whomever the stone falls upon will be crushed by the stone.”

Here is how others have translated this verse:

Ancient texts:

- | | |
|----------------------------|---|
| Westcott-Hort Text (Greek) | But the [Jesus], looking on them, said, “What therefore is the written, this [thing]: A stone which rejected the builders, this has become to a head of a corner. Anyone who falls upon him, the stone will break [into pieces]. But upon whomever it falls upon, it will crush him.” |
| Complete Apostles Bible | Then He looked at them and said, "What then is this which is written: 'The stone which the builders rejected Has become the chief cornerstone'?
"Everyone who falls on that stone will be broken to pieces; but on whomever it falls, it will grind him to powder." |
| Douay-Rheims 1899 (Amer.) | But he looking on them, said: What is this then that is written, The stone, which the builders rejected, the same is become the head of the corner? |

Holy Aramaic Scriptures	Whosoever shall fall upon that stone shall be bruised: and upon whomsoever it shall fall, it will grind him to powder. But, He looked at them, and said, "And what is that which is written? 'The Kepha {The Rock} that the builders rejected, it has become the head horn of the corner.' And all who might fall upon that Kepha {Rock}, will be broken, and all whomever that it should fall upon, it will scatter him."
James Murdock's Syriac NT	And he looked upon them, and said: What is that which is written, The stone, which the builders rejected, is become the chief corner stone? And whoever shall fall upon this stone, will be broken; and on whomsoever it shall fall, it will crush him in pieces.
Original Aramaic NT	But he gazed upon them and he said, "And what is this that is written: 'The stone which the builders rejected has become the head of the corner'?" "And everything that falls on that stone shall be broken, and it will scatter everything whatsoever upon which it will fall."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But he, looking on them, said, Is it not in the Writings, The stone which the builders put on one side, the same has become the chief stone of the building? Everyone falling on that stone will be broken, but the man on whom the stone comes down will be crushed to dust.
Bible in Worldwide English	But Jesus looked right at them. He said, What about this writing then? "The stone which the builders would not use is now the chief corner stone." Everyone who falls on that stone will be broken to pieces. But if that stone falls on anyone, it will crush him.
Easy English	Jesus then looked at the people and he said, 'You say that this must not happen. But you have read this in the Bible and you should know what it means: "The builders refused to use a certain stone. They thought that it had no value. But now that stone has become the most important stone at the corner of the building. See Psalms 118:22. The special stone means Jesus himself. 'The builders' means the Jewish leaders who would not let Jesus rule them.
Easy-to-Read Version–2008	When a person falls onto that stone, it will break his body into pieces. When that stone falls on top of someone, it will destroy him completely."' But Jesus looked into their eyes and said, "Then what does this verse mean: 'The stone that the builders refused to accept became the cornerstone'? Everyone who falls on that stone will be broken. If that stone falls on you, it will crush you!"
God's Word™	Then Jesus looked straight at them and asked, "What, then, does this Scripture verse mean: 'The stone that the builders rejected has become the cornerstone'? Everyone who falls on that stone will be broken. If that stone falls on anyone, it will crush that person."

Good News Bible (TEV)

Jesus looked at them and asked, "What, then, does this scripture mean? 'The stone which the builders rejected as worthless turned out to be the most important of all.' Everyone who falls on that stone will be cut to pieces; and if that stone falls on someone, that person will be crushed to dust."



Luke 20:17–18 (GNB) (a graphic); from **Cross Roads Ministries**; accessed June 14, 2021.

J. B. Phillips

But he looked them straight in the eyes and said, "Then what is the meaning of this scripture—'The

stone which the builders rejected has become the chief cornerstone?'

The man who falls on that stone will be broken, and the man on whom it falls will be crushed to powder."

The Message

But Jesus didn't back down. "Why, then, do you think this was written:

That stone the masons threw out—

It's now the cornerstone!?"

"Anyone falling over that stone will break every bone in his body; if the stone falls on anyone, he'll be smashed to smithereens."

NIRV

Jesus looked right at them and said, "Here is something I want you to explain the meaning of. It is written,

" 'The stone the builders didn't accept

has become the most important stone of all.' (Psalm 118:22)

Everyone who falls on that stone will be broken to pieces. But the stone will crush anyone it falls on."

New Life Version

Jesus looked at them and said, "What does this writing mean, 'The Stone that was put aside by the workmen has become the most important Stone in the building'? Whoever falls on this Stone will be broken. And on the one it falls, it will make him like dust."

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

Casual English Bible

But Jesus looked the people right in the eyes and said, "If this could never happen, then could you explain this scripture to me?"

"The stone that the builders said wasn't good enough to use

has now become the most important stone of all: the cornerstone.'^[1]

"Anyone who trips and falls over that stone is going to get busted to pieces. And anyone it falls on is going to get crushed."

¹20:17 Jesus is referring to Psalm 118:22.

Contemporary English V.	But Jesus looked straight at them and said, "Then what do the Scriptures mean when they say, 'The stone that the builders tossed aside is now the most important stone of all'? Anyone who stumbles over this stone will get hurt, and anyone it falls on will be smashed to pieces."
New Berkeley Version New Living Translation	. Jesus looked at them and said, "Then what does this Scripture mean? 'The stone that the builders rejected has now become the cornerstone.' [Ps 118:22.] Everyone who stumbles over that stone will be broken to pieces, and it will crush anyone it falls on."
The Passion Translation	Jesus looked straight at the people and said, "What do you think this verse means: 'The worthless, rejected stone has become the cornerstone, the most important stone of all'? Everyone who falls in humility upon that stone will be broken. But if that stone falls on you, it will grind you to pieces!"
UnfoldingWord Simplified T.	But Jesus looked directly at them and said, "You can say that, but think about the meaning of these words that are written in the scriptures, 'The stone which the builders rejected has become the most important stone in the building. Everyone who falls on this stone will be broken to pieces, and it will crush anyone on whom it falls.'"
William's New Testament	But He glanced at them and said, "Then what does this Scripture mean: 'That stone which the builders threw away has now become the cornerstone'? Everyone who falls upon that stone will be shattered, and he on whom it falls will be crushed to dust."

Partially literal and partially paraphrased translations:

American English Bible	But he looked at them and said: 'Then, what's the meaning of what was written, which says: <i>'The stone that the builders rejected Has become the foundation cornerstone? [Psalm 118:22]</i> 'I tell you; all who fall on this stone will be broken, and it'll smash everyone it falls on.'
Beck's American Translation Breakthrough Version	. After looking at them, He said, "So, what is this <i>thing</i> that has been written <i>in Psalm 118:22</i> , 'A stone that the builders rejected, this became for a corner's head'? Everyone who falls on that stone will be shattered, and on whomever it falls, it will grind him up."
Len Gane Paraphrase	And he looked at them closely and said, "What is this then, what is written, 'The stone which the builders rejected, the same has become the head of the corner?' "Whosoever will fall on that stone will be broken, but on whomever it will fall, it will grind him to powder."
A. Campbell's Living Oracles	Jesus, looking on them, said, What, then, means that expression of scripture, "A stone which the builders rejected, is made the head of the corner. Whosoever shall fall upon that stone, shall be bruised; but on whomsoever it shall fall, it will crush him to pieces"?
New Advent (Knox) Bible	But he fastened his eyes on them, and said, Why then, what is the meaning of those words which have been written, The very stone which the builders rejected has become the chief stone at the corner?[2] If ever a man falls against that stone, he will break his bones; if it falls upon him, it will grind him to powder.[3] [2] Ps. 117.22; cf. Rom. 9.33, and I Pet. 2.7. [3] See p. 30, note 2.

NT for Everyone

But Jesus looked round at them and said, 'What then does it mean in the Bible when it says,

The very stone the builders refused
now for the corner's top is used?

'Everyone who falls on that stone will be smashed to smithereens; but if it falls on anyone, it will crush them.'

20th Century New Testament

But Jesus looked at them and said: "What then is the meaning of this passage?-- 'The very stone which the builders despised has now itself become the corner-stone.'

Every one who falls on that stone will be dashed to pieces, while any one on whom it falls--it will scatter him as dust."

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation

He said to them, "Why, then, is it written, 'The stone which the builder rejected has become the capstone?' Those who fall upon that stone will may break a bone, but those whom the stone falls upon will be ground to powder." Psalm 118:22

Revised Ferrar-Fenton Bible

But gazing fixedly at them, He said, "What then is this which is written?—

**THE STONE WHICH THE BUILDERS REJECTED,
HAS BEEN CHOSEN FOR THE CHIEF KEystone.¹**

"Every one falling over that Stone will be bruised; but upon whoever it may fall, it will crush him to dust."

1. Psa 118:22

International Standard V

But Jesus [Lit. *he*] looked at them and asked, "What does this text mean:

'The stone that the builders rejected
has become the cornerstone'? [Or *capstone*; Ps 118:22]

Everyone who falls on that stone will be broken to pieces, and it will crush anyone on whom it falls."

Luke 20:17–18 (NIV) (a graphic); from [Pinterest](#); accessed June 14, 2021.

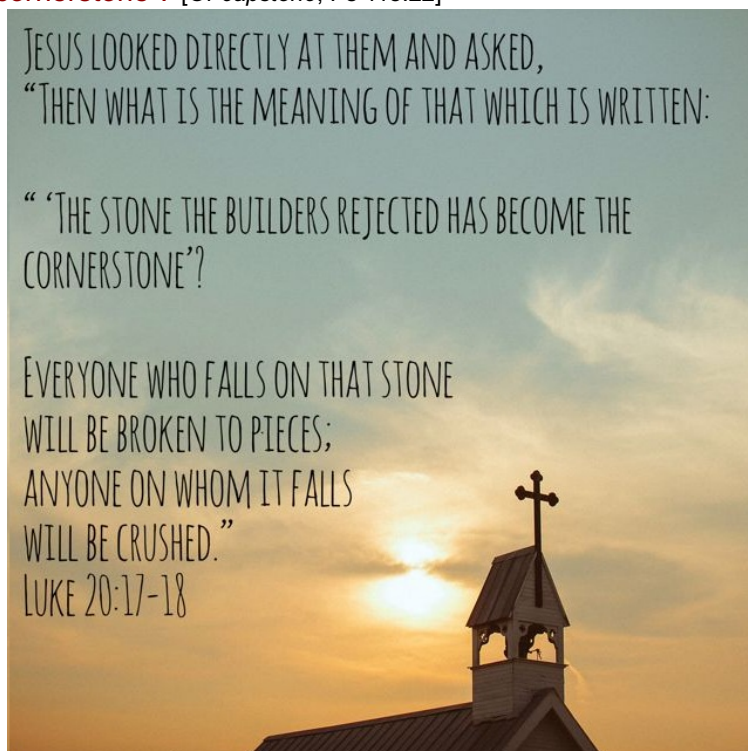
NIV, ©2011

Riverside New Testament

And he looked at them and said, What, then, is this which is written? The stone which the builders rejected has become the head of a corner; every one that falls on that stone shall be bruised; but on whomsoever it shall fall it shall crush him to atoms.

Urim-Thummim Version

Then he observed them and said, What is this then that is written, The stone (Urim Thummim) that the restorers rejected, the same appears in history as the head of the secret place (internal corner) [breastplate of the High Priest]? Whoever will fall upon that (Urim



Thummim) stone will be shattered; but on whoever it will fall, it will grind him to powder.

- Weymouth New Testament He looked at them and said, "What then does that mean which is written, "THE STONE WHICH THE BUILDERS REJECTED HAS BEEN MADE THE CORNERSTONE'? Every one who falls on that stone will be severely hurt, but on whomsoever it falls, he will be utterly crushed."
- Wikipedia Bible Project But Jesus looked at them and told them, "Why then does it say in the scriptures, 'The stone the builders rejected is now used as the chief cornerstone'? Everyone who falls on that stone will be dashed to pieces, but whoever it falls on will be ground to dust."

Catholic Bibles (those having the imprimatur):

- Christian Community (1988) Then Jesus looked directly at them and said, "What does this text of the Scriptures mean: The stone which the builders rejected has become the keystone? Everyone who falls on that stone will be broken to pieces, and anyone that stone falls on will be crushed."
Person singular 118:22; Is 28:16; Acts 4:11
Is 8:14; Dn 2:45; Romans 9:33; 1P 2:8
- The Heritage Bible
New American Bible (2011) .
But he looked at them and asked, "What then does this scripture passage mean: 'The stone which the builders rejected has become the cornerstone'?
Everyone who falls on that stone will be dashed to pieces; and it will crush anyone on whom it falls."
i. [20:17] Ps 118:22; Is 28:16.
- New English Bible—1970 But he looked hard at them and said, 'Then what does this text in the scriptures mean: The stone which the builders rejected has become the cornerstone? Anyone who falls on that stone will be dashed to pieces; anyone it falls on will be crushed.'
- Revised English Bible—1989 But he looked straight at them and said, "Then what does this text of scripture mean: 'The stone which the builders rejected has become the main corner-stone'? Everyone who falls on that stone will be dashed to pieces; anyone on whom it falls will be crushed."

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible But Yeshua looked searchingly at them and said, "Then what is this which is written in the Tanakh,
'The very rock which the builders rejected has become the cornerstone'? [Psalm 118:22]
Whoever falls on that stone will be broken in pieces; but if it falls on him, he will be crushed to powder!"
- Hebraic Roots Bible But He stared at them and said, And what is that which is written, "The stone that the builders rejected has become the cornerstone." (Psalm 118:22)
Everyone falling on that Stone will be broken in pieces but on whomever It falls, It will destroy him. (Dan. 2:44)
- Holy New Covenant Trans. But Jesus looked into their eyes and said, "Then what does this verse mean: 'The stone that the builders did not want became the cornerstone.'?
Everyone who falls on that stone will be broken. If that stone falls on you, it will crush you!"
- The Scriptures 2009 But He looked at them and said, "What then is this that has been written, '**The stone which the builders rejected has become the chief corner-stone'?**
Psalm 118:22.

“Everyone who falls on that stone shall be broken, but on whomever it falls, he shall be pulverised.”

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...The [Man] but Looking [to] them says why? so is The [Thing] Having Been Written This stone whom reject The [Men] Building This becomes to head [of] corner Every The [One] Falling to that the stone will be shattered to whom but ever [He] may fall [He] will winnow him...
Alpha & Omega Bible	BUT JESUS LOOKED AT THEM AND SAID, “WHAT THEN IS THIS THAT IS WRITTEN: ‘THE STONE WHICH THE BUILDERS REJECTED, THIS BECAME THE CHIEF CORNER STONE’? †(Psalm 118:22) “EVERYONE WHO FALLS ON THAT STONE WILL BE BROKEN TO PIECES; BUT ON WHOMEVER IT FALLS, IT WILL SCATTER HIM LIKE DUST.”
Awful Scroll Bible	And discerning-from-among them, He said, "What is this then having been written, 'The Stone which those building-the-house deem-away, this-same becomes the Head of a corner?' "Everyone falling on that Stone, will be crushed-together, but on whom it shall fall, it will powderize him."
Concordant Literal Version	Yet He, looking at them, said, "What, then, is this that is written, 'The stone which is rejected by the builders, This came to be for the head of the corner?' Everyone falling on that stone shall be shattered, yet on whomever it should be falling, it will be scattering him like chaff."
exeGesés companion Bible	And he looks at them, and says, So what is this that is scribed, The stone the builders disapproved, this becomes the head of the corner? Whoever falls upon that stone is crushed; and on whomever it falls is pulverized. Psalm 118:22, 23
Orthodox Jewish Bible	But having looked at them, Rebbe, Melech HaMoshiach said, What then is this which has been written: EVEN MAASU HAYTAH LEROSH PINAH (The Stone they rejected became the capstone)? [TEHILLIM 118:22] Everyone having fallen upon that even (stone) will be DAKU (broken into pieces, DANIEL 2:34), and upon whomever it falls, it will crush him [YESHAYAH 8:14,15; DANIEL 2:34f].
Rotherham's Emphasized B.	But he looking at them said— What, then, is this that is written,— <A stone which the builders' rejected> The same hath become, head of the corner? ^a <Every one who falleth on that' stone> Will be sorely bruised, But <on whomsoever it shall fall> It will utterly destroy him. ^a Ps. cxviii. 22.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	But Jesus looked at them and said, “What then is [the meaning of] this that is written: ‘THE [very] STONE WHICH THE BUILDERS REJECTED, THIS BECAME THE CHIEF CORNERSTONE’? Everyone who falls on that stone will be broken and shattered in pieces; and on whomever it falls, it will crush him.”
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- An Understandable Version But Jesus looked at them and said, "Then what does it mean that is written [Psa. 118:22], 'The building block rejected by the builders [is] the same [one] that was made the principal stone by which the entire building was aligned?' Every person who falls on that stone will be broken to pieces, but whoever it falls on will be scattered like dust."
- The Expanded Bible But Jesus looked [directly; intently] at them and said, "Then what does this Scripture passage mean:
 'The stone that the builders rejected
 became the ·cornerstone [or capstone; or keystone; ^L head of the corner]?' [^CThis is the most important stone in the building; Jesus is the rejected stone; Ps. 118:22.]
 Everyone who falls on that stone will be broken [Is. 8:14], and the person on whom it falls, that person will be crushed [cf. Dan. 2:34]!"
- Jonathan Mitchell NT But He, looking intently at them (or: staring in their [faces]), said, "What, then, is the [meaning of] this having been written, 'A stone which the builders rejected – after examining it – has come to be [placed] into [the] head (= source) of [the] corner (or: ended up as the keystone)'? [Ps. 118:22]
 "Every person falling upon that stone will be progressively crushed together and shattered, yet upon whom it may (or: should) fall, it will continue winnowing him [like grain]."
- P. Kretzmann Commentary And He beheld them and said, What is this, then, that is written, The stone which the builders rejected, the same is become the head of the corner?
 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.
 Kretzmann's **commentary** has been placed in the **Addendum**.
- Syndein/Thieme ``But glancing at them {emblepo} He {Jesus} said, "Then what is the meaning of that which is written in the past with results that last forever: "The stone that the builders rejected, the same has become the cornerstone/'head of the corner' ? "
 ``All falling on that stone will be broken {sunthlao}. but on whom it falls . . . it will crush him to pieces."
- Translation for Translators But Jesus looked directly at them and said, "You can say that, *but think about* the meaning of these words that are written {which a prophet wrote} [RHQ] *in the Scriptures*,
 The men who were building a house rejected a certain stone. But others put that same stone in its proper place, and it has become the most important stone in the building [MET].
That stone represents me, the Messiah, and those who reject me are like people who fall on this stone. Everyone who falls on this stone will be broken to pieces {This stone will break to pieces everyone who falls on it}, and it will crush anyone on whom it falls."
- The Voice **Jesus:** Why then do the *Hebrew* Scriptures contain these words:
 The stone that the builders rejected
 has become the very stone
 that holds together the entire foundation? [Psalm 118:22]
 Everyone who falls on that stone will be broken to fragments, and if that stone falls on anyone, he will be ground to dust.

Bible Translations with Many Footnotes:

- Lexham Bible But he looked intently at them and [*Here "and" is supplied because the previous participle ("looked intently at") has been translated as a finite verb] said, "What then is this that is written:
 'The stone which the builders rejected,
 this has become the cornerstone.' [Literally "the head of the corner"]

NET Bible®	Everyone who falls on that stone will be broken to pieces, and the one on whom it falls—it will crush him!”
	But Jesus ³⁸ looked straight at them and said, “Then what is the meaning of that which is written: ‘ The stone the builders rejected has become the cornerstone ’? ³⁹ Everyone who falls on this stone will be broken to pieces, ⁴⁰ and the one on whom it falls will be crushed.” ⁴¹
	^{38tn} Grk “he”; the referent (Jesus) has been specified in the translation for clarity.
	^{39tn} Or “capstone,” “keystone.” Although these meanings are lexically possible, the imagery in Eph 2:20-22 and 1 Cor 3:11 indicates that the term κεφαλὴ γωνίας (kefalh gwnia) refers to a cornerstone, not a capstone.
	sn The stone the builders rejected has become the cornerstone. The use of Ps 118:22-23 and the “stone imagery” as a reference to Christ and his suffering and exaltation is common in the NT (see also Matt 21:42; Mark 12:10; Acts 4:11; 1 Pet 2:6-8; cf. also Eph 2:20). The irony in the use of Ps 118:22-23 here is that in the OT, Israel was the one rejected (or perhaps her king) by the Gentiles, but in the NT it is Jesus who is rejected by Israel.
	^{40tn} On this term, see BDAG 972 s.v. συνθλάω.
	^{41tn} Grk “on whomever it falls, it will crush him.”
	sn This proverb basically means that the stone crushes, without regard to whether it falls on someone or someone falls on it. On the stone as a messianic image, see Isa 28:16 and Dan 2:44-45.
Lexham Bible	But Jesus looked right at them and said, “Then what’s this scripture? This stone, which the builders rejected, Became the cornerstone! This was from the Sovereign One, And it’s amazing to us! ^f
	Everybody that falls on that stone will be broken in pieces; and if it falls on somebody, it will crush them to powder.”
	^f Lit. “And it’s an amazing thing in our eyes.” Psalm 118:22.
Wilbur Pickering’s New T.	Then He looked directly at them and said: “What then is this that is written: ‘A stone that the builders rejected, the same became the cornerstone’? ⁴
	Everyone who falls on that stone will be broken to pieces, but on whomever it should fall—it will crush him!” ⁵
	(4) See Psalm 118:22.
	(5) Those are our two options: fall on Jesus and be broken, or be crushed in judgment.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	Then having looked with care upon them, He said, "What then is this [which] has been written: 'A stone which the ones building rejected, this [one] became for [the] head of a corner'? [Psalm 118:22] "Every [one] having fallen on that stone will be broken to pieces, but on whomever it falls, it will crush him."
Far Above All Translation	But he looked straight at them and said, “What does this scripture mean: The stone which the builders rejected is what has become the keystone? Everyone who falls on that stone will be shattered, and on whomever it falls, it will crush to powder.”
Modern English Version	He looked at them and said, “What then is this that is written: ‘The stone which the builders rejected has become the cornerstone’ [Ps 118:22.]? Whoever falls on that stone will be broken. But he on whom it falls will be crushed to powder.” [Isa 8:14–15.]

Modern Literal Version 2020 But he looked at them and said, Therefore what is this which has been written, 'The stone which the builders rejected*', this one became the head of the corner'? {Psalm 118:22} Everyone who has fallen upon that stone will be shattered, but upon whomever it falls, it will be smashing him.

New European Version But he looked upon them, and said: What then is this that is written: The stone which the builders rejected, the same was made the headstone of the corner? Everyone that falls on that stone shall be broken to pieces, but on whoever it shall fall, it will grind him to dust.

New King James Version
New Matthew Bible .
And he looked upon them and said, What then does this mean that is written: The stone that the builders refused, the same is made the head cornerstone; whosoever stumbles at that stone will be broken, but on whomever it falls, it will grind him to powder?

Revised Geneva Translation And He looked at them, and said, "What, then, is the meaning of that which is written, 'The stone that the builders refused, is made the head cornerstone?' "Whoever shall fall upon that stone, shall be broken. And whomever it shall fall upon will be ground into powder."

The gist of this passage: Jesus questions those there, asking what does the Scripture mean, when it reads, *the Stone which the builders rejected has become the chief cornerstone?* Jesus appears to quote something else, but the origin of the second quote requires discussion.

17-18

Luke 20:17a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
emblérō (ἐμβλέπω) [pronounced em-BLEEP-oh]	<i>looking (at, on, upon), observing fixedly, discerning clearly, beholding, gazing up, seeing; metaphorically, looking at with the mind, considering</i>	masculine singular, aorist active participle, nominative case	Strong's #1689
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>in them, by them; to them, for them; by means of them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
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
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

Luke 20:17a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
graphô (γράφω) [pronounced GRAF-oh]	<i>being written, committed to writing; composing; in reference to Old Testament Scripture: it is written, it stands written</i>	neuter singular, perfect passive participle; nominative case	Strong's #1125
τούτο (τούτο) [pronounced TOO-toh]	<i>this [thing], that [thing], this one</i>	demonstrative singular pronoun; neuter singular; nominative case	Strong's #5124 (neuter, singular, nominative or accusative of #3778)

Translation: But looking at them [the religious hierarchy who had assembled there], Jesus said, “What therefore is this [that] stands written?”

Jesus has just told a parable which some of the people understood, it appears. They understood that they had been the ones to kill the prophets (inasmuch as, they were Israelites). Some of them were plotting at this time to kill Jesus.

Jesus looks at them directly—and I believe by *them*, the reference is to the religious hierarchy which is there. They are found in v. 1. There is no reason to think that they suddenly folded up their tents and went back home.

These people being addressed by Jesus *are* the evil tenant-farmers. They were the subject of the previous parable and now Jesus speaks to them directly.

It is fair for Jesus to address these men and ask them for their understanding and interpretations, because they put themselves out there as experts in the Law. Therefore, they should be able to explain a simple passage.

Luke 20:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
lithos (λίθος) [pronounced LEE-thos]	<i>a stone; millstone, stone of stumbling; a building stones; metaphorically of Christ</i>	masculine singular noun, accusative case	Strong's #3037
hon (ὃν) [pronounced hawn]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	masculine singular relative pronoun; accusative case	Strong's #3739

Luke 20:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apodokimazō (ἀποδοκιμάζω) [pronounced <i>ahp-odd-ok-ee-MAHD-zoh</i>]	<i>to disapprove, to reject, to repudiate; to put out of office [place]</i>	3 rd person plural, aorist active indicative	Strong's #593
hoi (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
oikodomeō (οἰκοδομέω) [pronounced <i>oy-koh-doh-MEH-oh</i>]	<i>building (constructing, erecting) [a house or building]; restoring (rebuilding, repairing) [a building]; builders; metaphorically used to mean founding, establishing, edifying, building up [a church, individual believers in spiritual growth], establishing, confirming</i>	masculine singular, present active participle; nominative case	Strong's #3618

Translation: The stone which the builders rejected,...

The stone which the builders rejected is Jesus. The builders or the founders are those religious class that, over the years, believed that they were building up this great system of thought. But, what they were doing is perverting the teachings of Scripture.

Luke 20:17d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
houtos (οὗτος) [pronounced <i>HOO-tos</i>]	<i>he; this, the one, this one, this thing</i>	masculine singular, intermediate demonstrative pronoun; nominative	Strong's #3778
gínomai (γίνομαι) [pronounced <i>GIN-oh-mī</i>]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, aorist (deponent) middle/passive indicative	Strong's #1096
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
kephalê (κεφαλή) [pronounced <i>kehf-ahl-AY</i>]	<i>head [literal or figurative use]; headship, leadership, authority</i>	feminine singular noun; accusative case	Strong's #2776
gōnía (γωνία) [pronounced <i>go-NEE-ah</i>]	<i>angle, corner; an external angle; internal corner, a secret place</i>	feminine singular noun, genitive/ablative case	Strong's #1137

Translation: ...this [stone] has come the chief corner (stone).

Jesus is the stone that the builders rejected. He will become the chief cornerstone.

From a building perspective, there were a number of stones designed for the foundation of a building, but the builders looked at one stone and decided not to use it at all. However, in some way or fashion, it turned out that this very stone would be used as the primary cornerstone, which is the stone which is the beginning of the building; the first stone put into place into the earth.

The religious types have examined Jesus, Who is doing amazing things, but they are rejecting Him. In fact, they want to reject Him so much that, they are ready to devise a way to kill Him.

Despite all of this, Jesus will be foundational to all relationships with God. Without Him, we have no relationship with God or to God.

Luke 20:17 But looking at them [the religious hierarchy who had assembled there], Jesus said, "What therefore is this [that] stands written? The stone which the builders rejected, this [stone] has come the chief corner (stone). (Kukis mostly literal translation)

Luke 20:18a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pás (πάς) [pronounced pahs]	each, every, any; all, entire; anyone, everyone	masculine singular adjective, nominative case	Strong's #3956
ho (ὁ) [pronounced hoh]	the; this, that; who, which	definite article for a masculine singular noun, nominative case	Strong's #3588
riptō (πίπτω) [pronounced PIHP-toh]	falling [down, from, upon]; being thrust down; falling under judgment [or, condemnation]; being cast down [from a higher state]; one falling [from a more virtuous state]	masculine singular, aorist active participle; nominative case	Strong's #4098
epí (ἐπί) [pronounced eh-PEE]	on, upon; at, by, over; during, at (in) the time of; about; in addition to, besides; against; on the basis of; because; with	preposition of superimposition; a relation of rest and distribution with the dative, locative or instrumental case	Strong's #1909
ekeinon (ἐκεῖνον) [pronounced ehk-INE-on]	him, it; that, this (one)	3 rd person masculine singular pronoun or remote demonstrative; accusative case	Strong's #1565
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	the, to [or towards] the	masculine singular definite article in the accusative case	Strong's #3588

Luke 20:18a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
lithos (λίθος) [pronounced LEE-thos]	<i>a stone; millstone, stone of stumbling; a building stones; metaphorically of Christ</i>	masculine singular noun, accusative case	Strong's #3037
sunthlāō (συνθλάω) [pronounced soon-THLAH-oh]	<i>to crush together, to dash together, to shatter, to break (into pieces)</i>	3 rd person singular, future passive indicative	Strong's #4917

Translation: *Anyone who falls upon the stone [lit., he, it], it [lit., the stone] will break [him] into pieces.*

There are two ways for a negative person to deal with the stone. He can try to fall upon the stone, to do it harm. That is, there were men there who would plot against Jesus, to harm Him. The stone that they fall upon will break them into pieces.

Luke 20:18b

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
ὃν (ὄν) [pronounced hawn]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	masculine singular relative pronoun; accusative case	Strong's #3739
δέ (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ἄν (ἄν) [pronounced ahn]	<i>whomever, whichever, whatever; (what-, where-, wither-, who-) ever</i>	particle often found with the relative pronoun	Strong's #302
πίπτω (πίπτω) [pronounced PIHP-toh]	<i>to fall [down, from, upon]; to be thrust down; to fall under judgment [or, condemnation]; to be cast down [from a higher state]; to fall [from a more virtuous state]</i>	3 rd person singular, aorist active subjunctive	Strong's #4098
λικμάω (λικμάω) [pronounced lihk-MAH-oh]	<i>to crush, to grind to powder, to scatter; to winnow, cleanse away the chaff from the grain by winnowing</i>	3 rd person singular, future active indicative	Strong's #3039
αὐτόν (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Translation: *But whomever the stone [lit., he, it] falls upon, it will crush him."*

The stone falling upon someone else means, Jesus will judge and administer justice upon them. Jesus will crush all such people.

Luke 20:18 *Anyone who falls upon the stone [lit., he, it], it [lit., the stone] will break [him] into pieces. But whomever the stone [lit., he, it] falls upon, it will crush him.*" (Kukis mostly literal translation)

Luke 20:17–18 *But looking at them [the religious hierarchy who had assembled there], Jesus said, "What therefore is this [that] stands written? The stone which the builders rejected, this [stone] has come the chief corner (stone). Anyone who falls upon the stone [lit., he, it], it [lit., the stone] will break [him] into pieces. But whomever the stone [lit., he, it] falls upon, it will crush him."* (Kukis mostly literal translation)

Luke 20:17–18 *Jesus looked them right in the eye and said, "What exactly does this Scripture mean? The stone which the builders rejected is now become the chief cornerstone. Anyone who falls upon the stone will be broken into pieces; and whomever the stone falls upon will be crushed by the stone."* (Kukis paraphrase)

Interestingly enough, the religious leaders understand the parable about the tenant-farmers. They know exactly who Jesus is talking about. This does not cause them to change course or to rethink their position (although it is apparent that, throughout the Lord's ministry, a few pharisees believed in the Lord).



Luke 20:17–18 (NKJV) (a graphic); from Why B Mad on [Twitter](#); accessed June 15, 2021.

This is one of the better graphics, as we actually see the cornerstone of a rock building.

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The Pharisees Know These Parables Are About Them

Matthew 21:45–46 Mark 12:12

I originally placed vv. 19–20 together because they seemed to be very similar to me. Almost every translation I looked at made a clear division between these two verses, where v. 19 ends the previous section and v. 20 begins the next. As a result, I went back and split these verses up.

And sought the scribes and the chief priests to lay upon Him the hands in her the hour and they feared the people, for they knew that, face to face with them He spoke the parable this.

Luke
20:19

The scribes and the chief priests sought to lay hands on Jesus [lit., He] in that very hour, but they feared the people, for they know that Jesus [lit., He] spoke this parable directly to them.

The scribes and the chief priest desired to seize Jesus right then and there, but they feared the people who followed Him, for they knew that Jesus spoke this parable against them.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And sought the scribes and the chief priests to lay upon Him the hands in her the hour and they feared the people, for they knew that, face to face with them He spoke the parable this.
Complete Apostles Bible	And the chief priests and the scribes sought to lay hands on Him that very hour, but they were afraid--for they knew that He had spoken this parable against them.
Douay-Rheims 1899 (Amer.)	And the chief priests and the scribes sought to lay hands on him the same hour: but they feared the people, for they knew that he spoke this parable to them.
Holy Aramaic Scriptures	Now, the Rabay Kahne {the Priest's Chiefs} and the Saphre {the Scribes} had sought to lay hands on Him in that hour, for, they knew that He had spoken this Mathla {Parable} against them, but, they were afraid of the Ama {the People}.
James Murdock's Syriac NT	And the chief priests and Scribes sought to lay hands on him, at that time; but they were afraid of the people; for they knew, that he spoke this similitude against them.
Original Aramaic NT	But the Chief Priests and the Scribes were seeking to lay hands upon him at that hour, and they were afraid of the people, for they knew that he had spoken this parable against them.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the chief priests and the scribes made attempts to get their hands on him in that very hour; and they were in fear of the people, for they saw that he had made up this story against them.
Bible in Worldwide English	The scribes and the chief priests wanted to catch Jesus right then but they feared the people. They understood that he had told this story against them.
Easy English	The leaders ask Jesus a question The teachers of God's Law and the leaders of the priests knew that Jesus had told this story about them. They were the bad farmers in the story. So they wanted to take hold of Jesus immediately. But they did not do it, because they were afraid of the people.
Easy-to-Read Version--2008	When the teachers of the law and the leading priests heard this story, they knew it was about them. So they wanted to arrest Jesus right then, but they were afraid of what the people would do.
God's Word™	The scribes and the chief priests wanted to arrest him right there, but they were afraid of the people. They knew that he had directed this illustration at them.
Good News Bible (TEV)	The teachers of the Law and the chief priests tried to arrest Jesus on the spot, because they knew that he had told this parable against them; but they were afraid of the people.
J. B. Phillips	The authorities resort to trickery

The scribes and chief priests longed to get their hands on him at that moment, but they were afraid of the people. They knew well enough that his parable referred to them.

The Message

The religion scholars and high priests wanted to lynch him on the spot, but they were intimidated by public opinion. They knew the story was about them.

NIRV

The teachers of the law and the chief priests looked for a way to arrest Jesus at once. They knew he had told that story against them. But they were afraid of the people.

New Life Version

They Try to Trap Jesus

At this time the religious leaders and the teachers of the Law tried to take Jesus, but they were afraid of the people. These leaders knew Jesus had told this picture-story against them.

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

Casual English Bible

Jewish scholars and leading priests wanted to arrest him right there. That's because they were sure the parable was about them. But they were afraid of what the crowd would do to them.

Contemporary English V.

The chief priests and the teachers of the Law of Moses knew that Jesus was talking about them when he was telling this story. They wanted to arrest him right then, but they were afraid of the people.

The Living Bible

When the chief priests and religious leaders heard about this story he had told, they wanted him arrested immediately, for they realized that he was talking about them. They were the wicked tenants in his illustration. But they were afraid that if they themselves arrested him, there would be a riot. So they tried to get him to say something that could be reported to the Roman governor as reason to arrest him.

New Berkeley Version

New Living Translation

The teachers of religious law and the leading priests wanted to arrest Jesus immediately because they realized he was telling the story against them—they were the wicked farmers. But they were afraid of the people's reaction.

The Passion Translation

When the high priests and experts of the law realized that this story was about them, they wanted to have Jesus arrested that very moment, but they were afraid of all the people.

UnfoldingWord Simplified T.

The chief priests and the teachers of the Jewish laws realized that he was accusing them when he told the story about those wicked men. So they immediately tried to find a way to arrest him, but they did not arrest him, because they were afraid of what the people would do if they did so.

William's New Testament

Then the scribes and the high priests tried to arrest Him at that very hour, but they were afraid of the people, for they knew that He meant this story for them.

Partially literal and partially paraphrased translations:

American English Bible

Well after that, the Scribes and Chief Priests started looking for ways to arrest him, for they realized that his parable was about them. However, they were still afraid of the people, so they just kept on watching him closely. V. 20a is included for context.

Beck's American Translation

Breakthrough Version

And the Old Testament transcribers and the head priests looked for an opportunity to put their hands on Him in the same hour. And they feared the group. You see, they knew that He told this illustration to them.

Common English Bible

The legal experts and chief priests wanted to arrest him right then because they knew he had told this parable against them. But they feared the people.

- New Advent (Knox) Bible At this, the chief priests and scribes would gladly have laid hands on him there and then, but they were afraid of the people. They saw clearly that this parable of his was aimed at them.[4]
[4] vv. 9-19: Mt. 21.33; Mk. 12.2.
- 20th Century New Testament After this the Teachers of the Law and the Chief Priest were eager to lay hands on Jesus then and there, but they were afraid of the people; for they saw that it was at them that he had aimed this parable.

Mostly literal renderings (with some occasional paraphrasing):

- Conservapedia Translation Immediately the high priests and scribes began looking for a way to harm Him, and they feared the people, for they knew He had spoken this parable to rebuke them.
- Revised Ferrar-Fenton Bible **Plotting Frustrated.**
The professors and the chief priests then attempted to seize Him at that very moment; for they perceived that He had related this parable against themselves, yet they dreaded the people.
- Free Bible Version Immediately the religious teachers and the chief priests wanted to arrest him because they realized that the story Jesus told was aimed at them, but they were afraid of what the people would do.
- International Standard V When the scribes and the high priests realized that Jesus [Lit. he] had told this parable about them, they wanted to arrest him right then, but they were afraid of the crowd.
- Riverside New Testament The scribes and the high priests were eager to lay hands on him at that very time, for they knew that he had aimed the illustration at them; but they were afraid of the people.
- Weymouth New Testament At this the Scribes and the High Priests wanted to lay hands on Him, then and there; only they were afraid of the people. For they saw that in this parable He had referred to them.
- Wikipedia Bible Project Right then the religious teachers and the chief priests tried to arrest Jesus. They realized that Jesus had told this story about them, and they were afraid of what the people might do.

Catholic Bibles (those having the imprimatur):

- Christian Community (1988) The teachers of the Law and the chief priests would have liked to arrest him right there, for they realized that Jesus meant this parable for them, but they were afraid of the crowd. So they left, looking for another opportunity. V. 20a is included for context.
19:48; Acts 5:26
Mt 22: 15-22; Mk 12: 13-17
- The Heritage Bible
New American Bible (2011) .
The scribes and chief priests sought to lay their hands on him at that very hour, but they feared the people, for they knew that he had addressed this parable to them.^j
j. [20:19] 19:47–48; 22:2; Mt 21:46; Mk 11:18; 12:12; 14:1–2; Jn 5:18; 7:30.
- New Catholic Bible The scribes and the chief priests realized that this parable was directed at them, and they wanted to seize him at that very hour, but they feared the people.
- New English Bible–1970 **Paying Taxes to Caesar [Lk.20.19-26 →] - Mt.22.15-22, Mk.12.13-17**
The lawyers and chief priests wanted to lay hands on him there and then, for they saw that this parable was aimed at them; but they were afraid of the people.
- New Jerusalem Bible And the scribes and the chief priests would have liked to lay hands on him that very moment, because they realised that this parable was aimed at them, but they were afraid of the people.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The <i>Torah</i> -teachers and the head <i>cohanim</i> would have seized him at that very moment, because they knew that he had aimed this parable at them, but they were afraid of the people.
Holy New Covenant Trans.	The Jewish leaders heard this. They knew that this story was about them. They wanted to arrest Jesus right then but they were afraid of what the people would do to them if they did.
Tree of Life Version	The Torah scholars and the ruling kohanim tried to grab Him that very hour, because they realized that He spoke this parable against them—but they feared the people.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and seek The Clerics and The Priests (Chief) to lay to him the hands in her the hour and [They] fear the people [They] know for for to them [He] says the comparison this... understood
Awful Scroll Bible	And the chief-priests and the scribes, from-within that hour, seek to cast- their hands -upon Him, but they fear the people, for they came to know that, He spoke this putting-beside, with regards to them.
Concordant Literal Version	And the scribes and the chief priests seek to lay hands on Him in this hour, and they were afraid of the people, for they know that He told this parable in regard to them."
exeGesés companion Bible	And the same hour the archpriests and the scribes seek to lay hands on him; and they awe the people: for they know he says this parable against them.
Orthodox Jewish Bible	And the Sofrim and the Rashei Hakohenim sought to lay their hands upon him in the same hour, but they were afraid of HaAm Yisroel, for they knew that he spoke this mashal (parable) against them.
Rotherham's Emphasized B.	And the Scribes and the High-priests sought to thrust on him their hands, [in that very' hour]; and feared the people; for they perceived that [against them] spake he this parable.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Tribute to Cæsar The scribes and the chief priests tried to [find a way to] arrest Him at that very hour, but they were afraid of the people; because they understood that He spoke this parable against them.
An Understandable Version	Then the experts in the Law of Moses and the leading priests attempted to arrest Jesus right away, [but hesitated] because they feared [what] the people [might do], since they perceived that He had spoken this parable against them.
The Expanded Bible	The ·teachers of the law [scribes] and the ·leading [^T chief] priests ·wanted [tried/sought] to ·arrest [seize; ^L lay hands on] Jesus at once, because they knew the ·story [parable] was ·about [told against] them. But they were afraid of what the people would do.
Jonathan Mitchell NT	At this, the scribes (scholars and theologians) and the chief priests sought (tried to find [some way]) to throw [their] hands on Him in that very hour, and yet they feared the people. You see, they realized that He spoke this illustration (parable) [with an aim] toward them.
P. Kretzmann Commentary	Verses 19-22 The Pharisees and Sadducees Confuted. The question of the Pharisees: And the chief priests and the scribes the same hour sought to lay hands on Him; and they feared the people, for they perceived that He had spoken this parable against them.

Syndein/Thieme ``And the scribes/'experts in the law' and the chief priests sought/trying to arrest Him at that very hour, because they realized/'knew from study or experience' He had told this parable against them . . . and they were afraid of the people.

Translation for Translators **Jesus foiled their attempts to trap him when they asked a question about paying taxes.**

Luke 20:19-26

The Voice The chief priests and the men who taught the Jewish laws realized that he was accusing them when he told the parable *about what those wicked men did*. So they immediately tried to find a way to seize [MTY] him, but *they did not seize him, because they were afraid of what the people there would do if they did that*. *That was the last straw* for the religious scholars and the chief priests; they were ready to attack Him right then and there. But they couldn't for fear of public opinion, and they realized that Jesus, through this parable, had exposed their violent intentions.

Bible Translations with Many Footnotes:

Lexham Bible And the scribes and the chief priests sought to lay their [*Literally "the"; the Greek article is used here as a possessive pronoun] hands on him at that same hour, and they were afraid of the people, for they knew that he had told this parable with reference to them.

NET Bible® Then⁴² the experts in the law⁴³ and the chief priests wanted to arrest⁴⁴ him that very hour, because they realized he had told this parable against them. But⁴⁵ they were afraid of the people.

⁴²tn Here καί (kai) has been translated as "then" to indicate the implied sequence of events within the narrative.

⁴³tn Or "The scribes" See the note on the phrase "experts in the law" in 5:21.

⁴⁴tn Grk "tried to lay hands on him."

⁴⁵tn Here καί (kai) has been translated as "but" to indicate the contrast present in this context

The Spoken English NT And the scripture experts and the chief priests looked for a way to get their hands on Jesus at that very moment,⁹ but they were afraid of the people. Because they knew he'd told that parable against them.

⁹ Lit. "in the same hour."

Wilbur Pickering's New T. The chief priests and the scribes wanted to lay hands on Him right then, but they were afraid⁶—they knew He had spoken this parable against them.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation And the chief priests and the scribes sought to lay hands on Him in that very hour, and they were afraid, for they knew that He spoke this allegory against them.

Charles Thomson NT Upon this the chief priests and the Scribes sought to lay hands on him that very hour, (but they were afraid of the people,) for they knew that he had spoken this parable with a view to them.

English Standard Version The scribes and the chief priests sought to lay hands on him at that very hour, for they perceived that he had told this parable against them, but they feared the people.

Far Above All Translation Then the senior priests and the scribes looked for a way to lay hands on him at that very time, but they were afraid, for they knew that he had levelled that parable against them.

Literal New Testament AND SOUGHT THE CHIEF PRIESTS AND THE SCRIBES TO LAY ON HIM HANDS IN THAT HOUR, AND THEY FEARED THE PEOPLE; FOR THEY KNEW THAT AGAINST THEM THIS PARABLE HE SPEAKS.

Literal Standard Version	And the chief priests and the scribes sought to lay hands on Him in that hour, and they feared the people, for they knew that He spoke this allegory against them.
Modern Literal Version 2020	And the high-priests and the scribes sought to put hands upon him in the same hour and yet they feared the people; for* they knew that he spoke this parable to them.
New American Standard	Paying Taxes to Cæsar The scribes and the chief priests tried to lay hands on Him that very hour, and yet they feared the people; for they were aware that He had spoken this parable against them.
New European Version	The Jews try to catch out Jesus And the scribes and the chief priests sought to arrest him in that very hour, but they feared the people. For they perceived that he spoke this parable against them.
New Matthew Bible	And the high priests and the scribes in that same hour went about to lay hands on him, but they feared the people. For they perceived that he had spoken this similitude against them.
NT (Variant Readings)	And the scribes and the chief priests sought to lay hands on him in that very hour; °and they feared the people: for they perceived that he spoke this parable against them. °MT-and they were afraid: for...
Revised Young's Lit. Trans.	And the chief priests and the scribes sought to lay hands on him in that hour, and they feared the people, for they knew that against them he spake this simile.

The gist of this passage:

Luke 20:19a			
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
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 plural, aorist active indicative	Strong's #2212
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
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
archiereus (ἀρχιερεὺς) [pronounced ar-khee-er-YUCE]	<i>chief priest, high priest</i>	masculine plural noun, nominative case	Strong's #749

Luke 20:19a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epiballô (ἐπιβάλλω) [pronounced ep-ee-BALL-low]	<i>to throw upon; to cast upon, to lay upon; to fall; used of seizing one to lead him off as a prisoner; to put [one's hand or mind] upon a thing; to reflect; to belong to</i>	aorist active infinitive	Strong's #1911
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
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
τάς (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
χειρ (χείρ) [pronounced khire]	<i>hand (s); power; help; by the hand [help or agency] of any one, by means of any one; by the instrumentality of</i>	feminine plural noun; dative, locative or instrumental case	Strong's #5495
ἐν (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
αὐτῇ (αὐτῇ) [pronounced ow-TAY]	<i>her, it; to her, for her, by her; same</i>	3 rd person feminine singular, pronoun; locative, dative or instrumental case	Strong's #846
τῇ (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
ἥρα (ώρα) [pronounced HO-rah]	<i>day, hour, instant, season, time</i>	feminine singular noun; dative, locative or instrumental case	Strong's #5610

Translation: The scribes and the chief priests sought to lay hands on Jesus [lit., *He*] in that very hour,...

Jesus was teaching at the Temple and the religious hierarchy did not like that. However, the text here suggests more than simply asking Jesus to leave and teach elsewhere. They wanted to lay hands on Him, indicating that they wanted to harm Him.

It is one thing to tell a person that they are not welcome here or there; it is quite another to beat that person and then tell them they are not welcome.

We often picture these various religious and political groups as allies, but, for the most part, they weren't. The Romans, the pharisees and the Sadducees have many areas of disagreement. They perhaps had one area of agreement that was, the Jesus fellow has got to go. Jesus had not broken any laws or clearly violated any laws in Moses' four books. He had not assaulted, harmed or robbed anyone. He taught the Scriptures better than anyone else and, at any time, He could tie these religious types up in knots because they could not explain anything that He asked them about.

Throughout the Lord's ministry, He has gone to Jerusalem for the **Passover**. However, most of Jesus' ministry took place in what would have been considered *the northern kingdom*. By that day and age, there were a great many peoples living in the northern kingdom besides the Jews, so it had less of a national identity than did the **southern kingdom** (called *Judæa*). There was still a powerful Jewish religious organization in the southern kingdom, although it had gone far afield from the faith delivered to their fathers.

Jesus could have spent all of His time teaching in Judæa, but He did not, and I will offer two reasons: (1) the **positive volition** is up in the north and (2) Jesus knew that there would be repeated attempts on His life if He remained in the southern region.

God goes where there is positive volition. The United States should know this and be fearful. It is clear that positive volition towards the **gospel** and towards **Bible doctrine** are in short supply in client nation USA. The further that we go from Bible doctrine the further our nation will sink into the depths of national **reversionism**.

40 years hence in Jerusalem, the Romans would come in and destroy them. This would be the application of the final **5th Stage of National Discipline** (also called the 5th Cycle of Discipline) to Israel.

Luke 20:19b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
phobeō (φοβέω) [pronounced <i>fohb-EH-oh</i>]	<i>to frighten, to strike with fear, passive: to be frightened, afraid, alarmed, scared; to fear; metaphorically: to be in awe of, to revere; to have reverence for</i>	3 rd person plural; aorist (deponent) passive indicative	Strong's #5399
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
λαός (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; accusative case	Strong's #2992

Also the Scrivener Textus Receptus. The Greek Byzantine text lacks *the people*.

Translation: ...but they feared the people,...

There is not all **negative volition** in Judæa. Jesus has hundreds of followers with Him. The religious hierarchy fears these people.

We do not know if there are many people from Judæa listening to the Lord teach. As discussed previously, there is a rather large group of people with Jesus, following Him into Jerusalem, numbered probably in the hundreds.

Bear in mind that, even though the priests and scribes have a great deal of power, there are a large number of people with Jesus, listening to Him teach. The religious hierarchy does not want to kick the sleeping bear.

Luke 20:19c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ginōskō (γινώσκω) [pronounced <i>gih-NOH-skoh</i>]	<i>to know, to learn to know, to come to know, to gain knowledge of; to feel; to become known; to understand, to perceive, to have knowledge of; to understand; a Jewish idiom for sexual intercourse between a man and a woman; to become acquainted with</i>	3 rd person plural, aorist active indicative	Strong's #1097
gár (γάρ) [pronounced <i>gahr</i>]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
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
prós (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
autous (αὐτούς) [pronounced <i>ow-toose</i>]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846
epō (ἔπω) [pronounced <i>EHP-oh</i>]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
tên (τήν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
parabolê (παραβολή) [pronounced <i>par-ab-ol-AY</i>]	<i>a parable, proverb, similitude; a fictitious narrative (of common life conveying a moral), apothegm, adage; a comparison, figure</i>	feminine singular noun, accusative case	Strong's #3850
tautên (ταύτην) [pronounced <i>TAOW-tayn</i>]	<i>this, to this one, towards this thing</i>	intermediate demonstrative pronoun; feminine singular, accusative case	Strong's #3778

Translation: ...for they know that Jesus [lit., He] spoke this parable directly to them.

The chief priests and scribes understood the parable spoken by Jesus and they knew it was directed at them. They understood what Jesus was saying, and this upset them.

Luke 20:19 The scribes and the chief priests sought to lay hands on Jesus [lit., He] in that very hour, but they feared the people, for they know that Jesus [lit., He] spoke this parable directly to them. (Kukis mostly literal translation)

How much they understood is open for debate. As the tenant farmers, they are portrayed quite negatively. I think that they could not miss that. They may have had issues with being tenant-farmers not really appreciating what their role actually was. Finally, they were portrayed as murderous. Even though they discussed this amongst one another, this still would have been very insulting.

Luke 20:19 The scribes and the chief priest desired to seize Jesus right then and there, but they feared the people who followed Him, for they knew that Jesus spoke this parable against them. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

The Religious Types Try to Trap Jesus with a Question About Paying Taxes

Matthew 22:15-22 Mark 12:13-17

The religious types tried to come up with difficult questions for Jesus to answer. Asking Him about paying taxes to the Romans would logically pay off in one of two ways: (1) If Jesus supporting paying taxes, then many of His Jewish followers would be upset with Him; and (2) if Jesus was against paying taxes, He could then be accused of subverting Roman law. So, you see, this was a very clever question.

And observing [Him], they send spies, pretending themselves righteous to be, that they might take of Him of a word, to deliver Him over to the domain and to the authority of the governor. And they question Him, saying, "We see that rightly You keep on speaking and You keep on teaching and you are not taking a face but upon truth, the way of God, You keep on teaching. Is it lawful to us tribute to give or not?"

Luke
20:20–22

Having observed [Jesus], the religious hierarchy [lit., they] sent spies who themselves pretended to be righteous, so that they might lay hold of a word of His, to deliver Him over to the domain and authority of the governor. So they question Him, saying, "We see that You keep on speaking what is right and you keep on teaching [what is right] and [that] you do not receive [another's] look, but [that] You keep on teaching the truth, the way of God. Is it lawful for us to give tribute or not?"

Having observed Jesus for a time, the religious hierarchy decided to infiltrate His followers with provocateurs, who themselves pretended to be righteous, according to the teachings of Jesus. Their intention was to find anything wrong that Jesus might say in order to deliver Him over to the authority of the governor. So they questioned Him, but first they said, "We know that You keep on speaking the truth and teaching that which is right and that you are not a respecter of persons. We know You teach the way of God." Finally they ask their question: "Is it lawful for the faithful Jew to pay taxes to Rome?"

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And observing [Him], they send spies, pretending themselves righteous to be, that they might take of Him of a word, to deliver Him over to the domain and to the authority of the governor. And they question Him, saying, "We see that rightly You keep on speaking and You keep on teaching and you are not taking a face but upon truth, the way of God, You keep on teaching. Is it lawful to us tribute to give or not?"
Complete Apostles Bible	And having watched Him closely, they sent spies who pretended to be righteous, that they might seize on His words, in order to deliver Him to the rule and the authority of the governor. Then they asked Him, saying, "Teacher, we know that You say and teach rightly, and You do not show favoritism, but teach the way of God in truth: Is it lawful for us to pay taxes to Caesar or not?"
Douay-Rheims 1899 (Amer.)	And being upon the watch, they sent spies, who should feign themselves just, that they might take hold of him in his words, that they might deliver him up to the authority and power of the governor. And they asked him, saying: Master, we know that thou speakest and teachest rightly: and thou dost not respect any person, but teachest the way of God in truth. Is it lawful for us to give tribute to Caesar, or no?
Holy Aramaic Scriptures	And they sent spies to Him, who appeared to be righteous, so that they might catch Him in discourse, and might deliver Him unto the Dayana {the Judge}, and unto the authority of the Higmuna {the Governor}. And they asked Him and said unto Him, "Malphana {Teacher}, we know that you speak and teach rightly, and you don't favor faces {i.e. persons}, but rather, you teach The Urkha d'Alaha {The Way of God} in truth. Is it lawful for us to give the kesph risha {the tribute tax i.e. poll taxes} unto Qasar {Caesar}, or not?"
James Murdock's Syriac NT	And they sent to him spies, who feigned themselves righteous men, that they might insnare him in discourse, and deliver him up to a court, and to the authority of the president. And they questioned him, and said to him: Teacher, we know that thou speakest and teachest correctly, and hast no respect of persons, but teachest the way of God in truth. Is it lawful for us to pay head-money to Caesar, or not?
Original Aramaic NT	And they sent spies who imitated righteous men to catch him in discourse and to deliver him to the Judge and to the authority of the Governor. And they asked him, and they were saying to him, "Teacher, we know that you are speaking and teaching correctly, and you do not show favoritism, but you teach the way of God in truth." "Is it legal for us to give poll tax* to Caesar or not?"

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And they kept watch on him, and sent out secret representatives, who were acting the part of good men, in order that they might get something from his words, on account of which they might give him up to the government and into the power of the ruler. And they put a question to him, saying, Master, we are certain that your teaching and your words are right, and that you have no respect for a man's position, but you are teaching the true way of God: Is it right for us to make payment of taxes to Caesar or not?
Bible in Worldwide English	So they watched for a chance to catch him. And they sent men to spy on him. These men acted as if they were good men. They did this because they wanted to

catch him in something that he said. They wanted to give him over to the ruler who would judge and punish him.

So they asked Jesus, Teacher, we know that you talk and teach what is right. You do not fear any person. But you teach the true way of God.

Is it right to pay money as taxes to Caesar or is it not?

Easy English

So this is what they did to catch Jesus. They sent people to ask him difficult questions. These people pretended to be honest, but they wanted to deceive Jesus. They wanted to make him say something wrong. Then they would take him to the ruler of the city to punish him. So these people went to Jesus. They said, 'Teacher, everything that you say and everything that you teach is right. We know that. You teach everyone the same true message about what God wants us to do. You do not say something different to an important person to make him happy. So tell us your answer to this question: Should we pay our taxes to the Roman ruler, Caesar? Is it right to give that money to him, or not?'

Easy-to-Read Version—2008

So the Jewish leaders waited for the right time to get Jesus. They sent some men to him, who pretended to be sincere. They wanted to find something wrong with what Jesus said. (If they found something wrong, then they could hand him over to the governor, who had the authority to arrest him.)

So the men said to Jesus, "Teacher, we know that what you say and teach is true. It doesn't matter who is listening--you teach the same to all people. You always teach the truth about God's way. Tell us, is it right for us to pay taxes to Caesar or not?"

God's Word™

So they watched for an opportunity to send out some spies. The spies were to act like sincere religious people. They wanted to catch him saying the wrong thing so that they could hand him over to the governor.

They asked him, "Teacher, we know that you're right in what you say and teach. Besides, you don't play favorites. Rather, you teach the way of God truthfully. Is it right for us to pay taxes to the emperor or not?"

Good News Bible (TEV)

So they looked for an opportunity. They bribed some men to pretend they were sincere, and they sent them to trap Jesus with questions, so that they could hand him over to the authority and power of the Roman Governor.

These spies said to Jesus, "Teacher, we know that what you say and teach is right. We know that you pay no attention to anyone's status, but teach the truth about God's will for people. Tell us, is it against our Law for us to pay taxes to the Roman Emperor, or not?"

J. B. Phillips

They watched him, however, and sent some spies into the crowd, pretending that they were honest men, to fasten on something that he might say which could be used to hand him over to the authority and power of the governor.

These men asked him, "Master, we know that what you say and teach is right, and that you teach the way of God truly without fear or favour. Now, is it right for us to pay taxes to Caesar or not?"

The Message

Paying Taxes

Watching for a chance to get him, they sent spies who posed as honest inquirers, hoping to trick him into saying something that would get him in trouble with the law. So they asked him, "Teacher, we know that you're honest and straightforward when you teach, that you don't pander to anyone but teach the way of God accurately. Tell us: Is it lawful to pay taxes to Caesar or not?"

NIRV

Is It Right to Pay the Royal Tax to Cæsar?

The religious leaders sent spies to keep a close watch on Jesus. The spies pretended to be sincere. They hoped they could trap Jesus with something he would say. Then they could hand him over to the power and authority of the governor. So the spies questioned Jesus. "Teacher," they said, "we know that you speak and teach what is right. We know you don't favor one person over another. You teach the way of God truthfully. Is it right for us to pay taxes to Caesar or not?"

New Life Version	They watched Jesus and they sent men who pretended to be good people to watch Him. They wanted to trap Him in something He said. Then they could give Him over to the leader of the people who had the right and the power to say what to do with Him. These men who were sent asked Jesus, "Teacher, we know what You say and teach is right. We know You do not show more respect to one person than to another. We know You teach the truth about God. Is it right for us to pay taxes to Caesar or not?"
New Simplified Bible	They watched him and sent out spies, who pretended to be righteous. The spies listened for something in his speech to deliver him up to the authority of the governor. »Teacher,« they said, »we know that you are right in what you say and teach. You are not partial and do not play favorites. Rather you teach the way of God truthfully.« »Is it right for us to pay taxes to Caesar or not?«

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

Casual English Bible	TRICK QUESTION ABOUT TAXES So they planted moles in the crowd—spies who pretended to be good souls, interested in what he had to say. But they were there only to catch him saying something illegal so they could arrest him and take him to the governor. They asked him a question: "Teacher, we know that you tell it like it is—true, fair, and balanced. You say what God wants you to say. Is it legal to pay taxes to Caesar? What does our law say about that?"
Contemporary English V.	Jesus' enemies kept watching him closely, because they wanted to hand him over to the Roman governor. So they sent some men who pretended to be good. But they were really spies trying to catch Jesus saying something wrong. The spies said to him, "Teacher, we know that you teach the truth about what God wants people to do. And you treat everyone with the same respect, no matter who they are. Tell us, should we pay taxes to the Emperor or not?"
The Living Bible	Watching their opportunity, they sent secret agents pretending to be honest men. They said to Jesus, "Sir, we know what an honest teacher you are. You always tell the truth and don't budge an inch in the face of what others think, but teach the ways of God. Now tell us—is it right to pay taxes to the Roman government or not?"
New Berkeley Version New Living Translation	. Taxes for Cæsar Watching for their opportunity, the leaders sent spies pretending to be honest men. They tried to get Jesus to say something that could be reported to the Roman governor so he would arrest Jesus. "Teacher," they said, "we know that you speak and teach what is right and are not influenced by what others think. You teach the way of God truthfully. Now tell us—is it right for us to pay taxes to Caesar or not?"
The Passion Translation	So they sent spies who pretended to be honest seekers, but who watched closely for an opportunity to entangle Jesus by his words. Their plan was to catch him saying something against the government, and then they could hand him over to the jurisdiction of the Roman authorities to be killed. At the right time they asked him this question: "Teacher, we know that all you say is straightforward and what you teach us is right, giving us the true ways of God. You're one who doesn't show favoritism to anyone's status. So we ask you— is it proper or not to pay taxes to a corrupt government?"
UnfoldingWord Simplified T.	So they watched him carefully. They also sent spies who pretended to be sincere. But they really wanted to get Jesus to say something wrong for which they could accuse him. They wanted to be able to turn him over to the governor of the province. So one of the spies asked him, "Teacher, we know that you speak and teach what is right. You tell the truth even if important people do not like it. You

William's New Testament teach truthfully what God wants us to do. So tell us what you think about this matter: Is it right that we pay taxes to the Roman government, or not?"

So they closely watched and sent spies who pretended to be upright men, to catch Him in His conversation, so as to turn Him over to the power and authority of the governor. They asked Him, "Teacher, we know that you speak and teach what is right, and show no favors to anyone, but teach the way of God honestly. Is it right for us to pay taxes to Caesar, or not?"

Partially literal and partially paraphrased translations:

American English Bible Then they sent men who pretended to be righteous so they could trick him into saying something that would give them a reason to hand him over to the government and to the power of its governor.
So they came up to him and said:
'Teacher, we know that what you say and teach is right, and that you aren't swayed by a man's appearance... For you truthfully teach the ways of God. 'So now, tell us... Should we pay the taxes to Caesar or shouldn't we?' A portion of v. 20 was placed with the previous passage for context.

Beck's American Translation .
Breakthrough Version And after they watched Him closely, they sent spies out *on a mission* (as they themselves were faking to be people who do what is right) so that they might attack His answer in such a way to turn Him over to the top rank and the authority of the leader. And they asked Him, saying, "Teacher, we realize that you are talking and teaching correctly and You do not receive an appearance, but You teach God's way based on truth. Is it permitted for us to give a protection fee to Caesar or not?"

Common English Bible **An attempt to trap Jesus**
The legal experts and chief priests were watching Jesus closely and sent spies who pretended to be sincere. They wanted to trap him in his words so they could hand him over to the jurisdiction and authority of the governor. They asked him, "Teacher, we know that you are correct in what you say and teach. You don't show favoritism but teach God's way as it really is. Does the Law allow people to pay taxes to Caesar or not?"

Len Gane Paraphrase They kept a close eye [on him] and sent out spies, pretending to be righteous, so that they could turn him over to the power and authority of the governor. They asked him, saying, "Teacher, we know that you speak and teach correctly, and also you do not show favoritism but truly teach God's way. "Is it lawful for us to pay taxes to Caesar or not?"

A. Campbell's Living Oracles And they watched him, and set spies upon him, instructing them to personate conscientious men, and surprise him in his words, that they might deliver him to the power and authority of the procurator. These accosted him with this question, Rabbi, we know that you speak and teach uprightly, and that, without respect of persons, you faithfully recommend the way of God. Is it lawful for us to pay taxes to Cesar, or not?

New Advent (Knox) Bible And so, watching for their opportunity, they sent agents of their own, who pretended to be men of honest purpose, to listen on his words; then they would hand him over to the supreme authority of the governor. These put a question to him; Master, they said, we know that thou art direct in thy talk and thy teaching; thou makest no distinction between man and man, but teachest the way of God in all sincerity. Is it right that we should pay tribute to Caesar, or not?

NT for Everyone **On Paying Taxes to Cæsar**
So the authorities watched Jesus, and sent people to lie in wait for him. They pretended to be upright folk, but were trying to trap him in something he said, so that they could hand him over to the rule and authority of the governor. So they asked him this question.

'Teacher,' they said, 'we know that you speak and teach with integrity. You are completely impartial, and you teach God's way and God's truth. So: is it right for us to give tribute to Caesar, or not?'

20th Century New Testament Having watched their opportunity, they afterwards sent some spies, who pretended to be good men, to catch Jesus in the course of conversation, and so enable them to give him up to the Governor's jurisdiction and authority. These men asked Jesus a question. They said: "Teacher, we know that you are right in what you say and teach, and that you do not take any account of a man's position, but teach the Way of God honestly; Are we right in paying tribute to the Emperor or not?"

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible Then plotting, they sent spies, who personated themselves to be good men, so that they might entrap Him by His speech; with the object of handing Him over to the magistracy, and to the jurisdiction of the Governor. They accordingly said to Him, "Teacher, we know that You speak and teach rightly, and You are not bound by appearances; on the contrary, You teach the way of God in truth: 'Is it legal for us to pay tribute to the Emperor, or not?'"

Free Bible Version Watching for an opportunity they sent spies who pretended to be sincere. They tried to catch Jesus out in something he said so they could hand him over to the power and authority of the governor. They said, "Teacher, we know that you speak and teach what is right, and that you're not swayed by the opinions of others. You truly teach the way of God. So should we pay taxes to Caesar or not?"

God's Truth (Tyndale) And they watched him, and sent forth spies, which should feign themselves perfect, to take him in his words, and to deliver him unto the power and authority of the debite (deputy). And they asked him saying: Master, we know that you say and teach right, neither consider you any mans degree, but teach the way of God truly. Is it lawful for us to give Cesar tribute or no?

International Standard V

A Question about Paying Taxes (Matthew 22:15-22; Mark 12:13-17)

So they watched him closely and sent spies who pretended to be honest men in order to trap him in what he would say. They wanted to hand him over to the jurisdiction [Lit. the power and authority] of the governor.

So they asked him, "Teacher, we know that you are right in what you say and teach, and that you don't favor any individual, but teach the way of God truthfully. Is it lawful for us to pay taxes to Caesar or not?"

Montgomery NT

So they watched him, and sent spies who pretended to be honest men, in order to seize on his speech, and to deliver him up to authority and jurisdiction of the governor.

So they put a question to him saying. "Rabbi, we know that you speak and teach what is right, and that you do not regard any man's person, but teach the way of God honestly.

"Is it lawful for us to pay tribute to Caesar or not?"

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Riverside New Testament

So watching insidiously for an opportunity they sent spies, who pretended to be honest men, to seize upon anything he might say, so as to hand him over to the authorities and to the power of the Governor.

They asked him, "Teacher, we know that you speak and teach correctly and that you do not regard personal influences, but you teach the way of God according to truth. Is it right for us to give tribute to Caesar or not?"

Leicester A. Sawyer's NT

And they sent spies to watch him, who pretended to be righteous men, that they might take advantage of his speech, to deliver him to the power and authority of the procurator. And they asked him saying, Teacher, we know that you speak and

UnfoldingWord Literal Text	<p>teach correctly, and respect no person, but teach the way of God in truth. Is it lawful for us to pay tribute to Caesar, or not?</p> <p>Watching him carefully, they sent out spies who pretended to be righteous, that they might find fault with his speech, so as to deliver him up to the rule and to the authority of the governor.</p>
Urim-Thummim Version	<p>They asked him, saying, "Teacher, we know that you say and teach rightly, and are not influenced by anyone's position, but you teach the truth about the way of God. Is it lawful for us to pay taxes to Caesar, or not?"</p> <p>And they watched him and sent out spies, that should feign themselves as righteous men, so that they might take hold of his Words, attempting to deliver him to the power and authority of the governor. Then they asked him saying, Teacher, we know that you say and teach rightly, neither accept you the person of anyone, but teach the way of Elohim truly: Is it lawful for us to give tribute to Caesar or not?</p>
Weymouth New Testament	<p>So, after impatiently watching their opportunity, they sent spies who were to act the part of good and honest men, that they might fasten on some expression of His, so as to hand Him over to the ruling power and the Governor's authority.</p> <p>So they put a question to Him. "Rabbi," they said, "we know that you say and teach what is right and that you make no distinctions between one man and another, but teach God's way truly. Is it allowable to pay a tax to Caesar, or not?"</p>
Wikipedia Bible Project	<p>So they watched him and sent spies who pretended to be sincere people, to try and find something in what Jesus said so they could hand him over to the governor to be put on trial. They asked Jesus, "Teacher, we know that speak and teach correctly, and that you don't care what others think. You teach the truth about God's way. So is it right for us to pay taxes to Caesar or not?"</p>

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	<p>Paying taxes to Cæsar (Mk 12:13; Mt 22:15)</p> <p>They sent spies who pretended to be honest men, in order to trap him in his words, and deliver him to the authority and power of the Roman governor. They said to him, "Master, we know that you are true in your words and in your teaching, and your answers do not vary according to who is listening to you; for you truly teach the way of God. Tell us: are we allowed to pay taxes to Caesar or not?"</p> <p>Gal 2:6; Col 3:25; Eph 6:9</p>
The Heritage Bible	<p>And scrupulously watching, they set apart and sent out spies to falsely present themselves to be righteous, so that they might seize on a word in order to give him over to the head ruler and authority of the governor.</p> <p>And they asked him, saying, Teacher, we see that you correctly speak and teach, and you absolutely do not accept the face of any, but upon truth you teach the way of God.</p> <p>Is it right for us to give tax to Caesar, or not?.</p>
New American Bible (2011)	<p>Paying Taxes to the Emperor.</p> <p>^{k*} They watched him closely and sent agents pretending to be righteous who were to trap him in speech,^l in order to hand him over to the authority and power of the governor. They posed this question to him, "Teacher, we know that what you say and teach is correct, and you show no partiality, but teach the way of God in accordance with the truth.^m Is it lawful for us to pay tribute to Caesar or not?"[*]</p> <p>[*] [20:20] The governor: i.e., Pontius Pilate, the Roman administrator responsible for the collection of taxes and maintenance of order in Palestine.</p> <p>[*] [20:22] Through their question the agents of the Jerusalem religious leadership hope to force Jesus to take sides on one of the sensitive political issues of first-century Palestine. The issue of nonpayment of taxes to Rome becomes one of</p>

the focal points of the First Jewish Revolt (A.D. 66–70) that resulted in the Roman destruction of Jerusalem and the temple. See also note on Mt 22:15–22.

k. [20:20–26] Mt 22:15–22; Mk 12:13–17.

l. [20:20] 11:54.

m. [20:21] Jn 3:2.

New Catholic Bible

God or Caesar.^[d] So they watched him closely and sent spies who pretended to be honorable men. They intended to trap Jesus in something he might say so that they could hand him over to the authority and jurisdiction of the governor. They posed this question to him: “Teacher, we know that you say and teach what is right. Moreover, you show no partiality to anyone but teach the way of God in accordance with the truth. Is it lawful or not for us to pay taxes to Caesar?”

The tribute was a tax collected by the Roman occupiers. To justify its payment meant collaborating with the enemy of the people; to disallow its payment meant labeling oneself as rebellious in the eyes of the Romans. The snare seems to be inescapable, but Jesus foils the plan by loudly proclaiming the absolute primacy of God (see Lk 12:31). See also note on Mt 22:15-22.

Matthew 22:15 Here the series of controversies between Jesus and the religious authorities is resumed, beginning with the question of paying taxes to the Roman emperor. For over twenty years, the Roman emperor had been levying a tax on Palestine; the Jewish people regarded it as a sign of unjust oppression. To pay it was regarded as a denial of Jewish hopes; to challenge it meant taking the side of revolutionary agitators. Only the elderly and children were exempt; the Zealots forbade their members to pay it.

New Jerusalem Bible

So they awaited their opportunity and sent agents to pose as upright men, and to catch him out in something he might say and so enable them to hand him over to the jurisdiction and authority of the governor. They put to him this question, 'Master, we know that you say and teach what is right; you favour no one, but teach the way of God in all honesty. Is it permissible for us to pay taxes to Caesar or not?'

Revised English Bible–1989

So they watched their opportunity and sent agents in the guise of honest men, to seize on some word of his that they could use as a pretext for handing him over to the authority and jurisdiction of the governor. They put a question to him: “Teacher,” they said, “we know that what you speak and teach is sound; you pay deference to no one, but teach in all sincerity the way of life that God requires. Are we or are we not permitted to pay taxes to the Roman emperor?”

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

So they kept a close watch on the situation. They sent spies who hypocritically represented themselves as righteous, so that they might seize hold of something Yeshua said, as an excuse to hand him over to the jurisdiction and authority of the governor. They put to him this *sh'eilah*: “Rabbi, we know that you speak and teach straightforwardly, showing no partiality but really teaching what God’s way is. Does *Torah* permit us to pay taxes to the Roman Emperor or not?”

Hebraic Roots Bible

And they sent spies to Him who appeared to be righteous men to catch Him in discourse and to deliver Him to the judge and to the authority of the governor. And they asked Him and said to Him, Teacher we know that you speak and teach rightly, and You are not a hypocrite. Rather, You teach the way of Elohim in truth. Is it lawful to give the head tax to Caesar, or not?

Holy New Covenant Trans.

So the teachers and priests waited for the right time. They sent some men to Jesus and told them to act as if they were good men. They wanted to find something wrong with the words that Jesus said. (If they found anything wrong, then they could hand Jesus over to the high priest and the governor to be punished.) So the men asked Jesus, "Teacher, we know what you say and teach is right. You don't care

how important or unimportant a person is. You always teach the truth about God's way. Now tell us, is it right that we should pay taxes to Caesar or not?"

Tree of Life Version Now they watched Him and sent spies who pretended to be righteous, in order to trap Him in His words so they could hand Him over to the power and authority of the governor. And they asked Him, saying, "Teacher, we know that You tell it straight and You teach it straight. You show no partiality, but teach the way of God according to the truth. Is it permitted for us to pay taxes to Caesar, or not?"

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...and Watching {him} [Men] send [men] spying pretending themselves right to be that [They] may take [of] him word that {them} to give (over) him [to] the beginning and [to] the authority [of] the ruler and [Men] ask him Saying Teacher [We] have seen for properly [You] say and [You] teach and not [You] receive face but on [of] truth the way [of] the god [You] teach is (permissible) us [to] caesar tax to give or not?...

Alpha & Omega Bible SO THEY WATCHED HIM, AND SENT SPIES WHO PRETENDED TO BE RIGHTEOUS, IN ORDER THAT THEY MIGHT CATCH HIM IN SOME STATEMENT, SO THAT THEY COULD DELIVER HIM TO THE RULE AND THE AUTHORITY OF THE GOVERNOR. THEY QUESTIONED HIM, SAYING, "TEACHER, WE KNOW THAT YOU SPEAK AND TEACH CORRECTLY, AND YOU ARE NOT PARTIAL TO ANY, BUT TEACH THE WAY OF THEOS (*The Alpha & Omega*) IN TRUTH. "IS IT LAWFUL FOR US TO PAY TAXES TO CAESAR, OR NOT?"

Awful Scroll Bible And watching-over-before Him, they segregate-out they sent-down-from-among, determining- themselves, -underhandedly, to be righteous, in order that, they may take-hold-upon His words, for to give- Him -over-before, the principality and existence-by, of the governor. And they ask-before Him, speaking out, "Teacher, we have perceived that, You speak out and teach uprightly, and You accept not that, with-regards-to-the-face, however, You teach the way, of God, in that Un-concealed. (")Is it by- our -existence, to give tribute to Cæsar or not?"

Concordant Literal Version And scrutinizing Him, they dispatch eavesdroppers, feigning themselves to be just, that they may get hold of a word of His, so as to give Him up to the sovereignty and the jurisdiction of the governor." And they inquire of Him, saying, "Teacher, we are aware that you are saying and teaching correctly, and are not taking the surface view, but of a truth the way of God you are teaching." Is it allowed us to give a tax to Caesar, or not?

exeGesés companion Bible **YAH SHUA ON TRIBUTE**
 And they observe him,
 and apostolize liars in waiting
 who hypocrite themselves as just men;
 to take hold of his words
 and to betray him
 to the hierarchy and authority of the governor.
 And they ask him, wording,
 Doctor, we know that you word
 and doctrinate straightforwardly,
 and you take not the face,
 but doctrinate the way of Elohim in truth:
 Are we allowed to give tribute to the Kaisar?
 Or no?

Orthodox Jewish Bible And having watched carefully, they sent spies pretending themselves to be tzaddikim, that they might catch him in his dvar, so as to deliver him to the rulers and the manhigim under the Moshel (Governor).
And they set a she'elah (question) before him, saying, Rabbi, we have daas that you speak beemes in the shiurim you say and you show no deference toward anyone, but on the basis of HaEmes you give torah about HaDerech Hashem.
Is it mutar for us to pay tax to Caesar or not?

Rotherham's Emphasized B.

§ 79. Of Tribute to Cæsar.

Mt. xxii. 16–22; Mk. xii. 13–17.

And [watching narrowly] they sent forth suborned men, feigning themselves to be [righteous], that they might lay hold of a word of his, so as to deliver him up unto the rule and the authority of the governor.

And they questioned him, saying—

Teacher! we know that [rightly] thou speakest and teachest, and respectest no person, but [in truth] [the way of God] dost teach:

Is it allowable for us to give [unto Cæsar] tribute, or not?

Expanded/Embellished Bibles:

The Amplified Bible

So they watched [for a chance to trap] Him. They sent spies who pretended to be upright and sincere, in order that they might catch Him in some statement [that they could distort and use against Him], so that they could turn Him over to the control and authority of [Pilate] the governor. They asked Him, "Teacher, we know that You speak and teach correctly, and that You show no partiality to anyone, but teach the way of God truthfully. Is it lawful [according to Jewish law and tradition] for us to pay taxes (tribute money) to [b]Caesar or not?"

[b] See note Matt 22:17.

Matthew 22:17 Every Jew was required to pay the poll-tax. It was considered a sign of subservience to Rome.

An Understandable Version

And they kept watching Him, [even] sending informants who pretended to be good [men], in order to get hold of something He said so they could turn Him over to the ruling authority of the governor. And they asked Him, "Teacher, we know that you speak and teach correctly and that you do not show partiality to anyone, but [rather] teach the truth about God's way. Is it lawful to pay taxes to Caesar, or not?"

The Expanded Bible

Is It Right to Pay Taxes or Not?

So they watched Jesus and sent some spies who acted as if they were ·sincere [honest; righteous]. They wanted to trap Jesus in saying something wrong so they could hand him over to the ·authority [jurisdiction; rule] and ·power [authority] of the governor. So the spies asked Jesus, "Teacher, we know that what you say and teach is ·true [right; correct]. You ·pay no attention to who people are [play no favorites; are impartial; aren't swayed by appearances], and you always teach ·the truth [with sincerity/honesty] about God's way. Tell us, is it ·right [permissible; lawful] for us to pay taxes to Caesar or not?" [C Saying yes would anger Jews who hated Roman rule; saying no could result in being charged with insurrection.]

Jonathan Mitchell NT

Then, while watching [Him] closely from the side, they dispatched men [who were to be] let down within the midst [of His teaching] as spies and eavesdroppers, manifesting their own opinions and interpreting themselves to be in accord with the way pointed out (or: critically judging themselves to be honest and upright), with the purpose that could lay hold upon (or: catch) and seize His word (or: message), so as to hand Him over to the rule (or: domain) and authority of the governor.

And so they questioned Him, saying, "Teacher, we have seen and so know that you habitually speak and are repeatedly teaching correctly (or: straightly), and you consistently do not receive folks or show partiality based on peoples' faces or

appearances, but to the contrary you continuously teach the Way of God (or: God's path) based on truth and reality.

"[Therefore tell us:], is it allowed by our custom and the Law for us to give (= pay) [the] annual land tax to Caesar (i.e., the Roman Emperor), or not?"

P. Kretzmann Commentary

And they watched Him, and sent forth spies, which should feign themselves just men, that they might take hold of His words, that so they might deliver Him unto the power and authority of the governor.

and they asked Him, saying, Master, we know that Thou sayest and teachest rightly, neither acceptest Thou the person of any, but teachest the way of God truly.

Is it lawful for us to give tribute unto Caesar, or no?

Kretzmann's **commentary** is placed in the **Addendum**.

Syndein/Thieme

{Paying Taxes to Cæsar}

``And, carefully observing Him {Jesus}, they {the scribes and chief priests} 'sent on a mission under their authority' spies 'playing the part'/pretending {hupokrinomai} themselves to be 'just men' . . . for the purpose that they might 'take hold of/'take possession of' {epilambanomai} His Words/Doctrines {logos} so they could betray/'deliver' {paradidomi} Him {Jesus} to the 'first place'/rule {arche} and authority {exousia} of the 'governor of the province' {hegemony}.

{Sucking Up in an Attempt to Get Jesus Off Guard}

``And they interrogated {eperotao} Him saying, "Teacher {didaskalos}, we 'perceived in the past with results that last forever' {oida - perfect tense - but in their case this is a lie} that You speak and teach correctly {arthus}, and absolutely do not {ouk} 'show partiality based on the outward look of a person' {idiom: literally 'take to yourself the outer appearance of a person' Principal is the outer 'tent' means nothing - it is the viewpoint of the soul that matters} rather {You} teach the 'Way of God' . . . with truth {aletheia}.

{Note: In this dispensation, the positive believers were taught how to 'Walk the Righteous Way of God'. Jesus not only taught His students this, but also, for the Church Age coming soon at this point, how to 'Walk in the More Excellent Way' that was prototyped by Jesus Christ. That is part of the Church Age Mystery doctrine.}

{Note: In the David series, RBT taught that there are three basic 'Truths' - 1) for believer and unbeliever alike - the Truth of the Laws for Establishment. If a society adopts these laws - do not murder, do not steal, etc. - it can prosper even if they are unbelievers (then die and go to hades); 2) the gospel/'good news' of Christ - this Truth again can be understood by unbelievers. God the Holy Spirit replaces the absent human spirit and makes this Truth available for all human beings who have ever lived, to understand and accept Him; 3) Bible doctrine - this Truth is for believers only. After salvation, God has provided in writing His Written Word. All He wants us to know about Him is learnable to those who are positive to His Word.}

Is it lawful for us to pay tribute/'the tribute tax' to Cæsar, or absolutely not {ouk}?"

Translation for Translators

So they watched him carefully. They also hired «spies/secret agents» who pretended to be sincere. But they really wanted to get him to say something for *which they could accuse him*. They wanted to be able to turn him over to the authority of the governor of the province. *But they also knew that the Jews were disgusted with having to pay taxes to the government.* So one of them asked Jesus, "Teacher, we (exc) know that you (sg) speak and teach what is right. You tell the truth even if important people do not like it. You teach truthfully what God wants us to do. *So tell us what you think about this matter.* Is it right that we pay taxes to the Roman government [MTY], or not?"

The Voice

Since they can't use overt violence against Him, they develop a covert plan.

They would keep Him under constant surveillance. They would send spies, pretending to ask sincere questions, listening for something they could seize upon that would justify His arrest and condemnation under the governor's authority.

In addition to the Pharisees, there is a religious sect in Roman-occupied Israel called the Sadducees. They are religious conservatives holding to an ancient tradition in Judaism that doesn't believe in an afterlife. Their disbelief in an afterlife seems to make them conclude, "There's only one life, and this is it, so you'd better play it safe." That means they are very happy to collaborate with the Romans—and make a healthy profit—rather than risk any kind of rebellion or revolt. For this reason, they are closely allied with another group called the Herodians, allies of Caesar's puppet king Herod. Their contemporaries, the Pharisees, who believe in an afterlife, are more prone to risk their lives in a rebellion since they hope martyrs will be rewarded with resurrection. For this reason, the Pharisees are closely allied with the Zealots, who are more overtly revolutionary. Each group tries to trap Jesus, but He turns the tables on them, using each encounter to shed more light on the message of the kingdom of God. In case after case, Jesus brings His hearers to the heart of the matter; and again and again, the bottom-line issue is money.

Chief Priests, Religious Scholars, and Elders: *Teacher, we respect You because You speak and teach only what is right, You show no partiality to anyone, and You truly teach the way of God. So—is it lawful for us to pay taxes to Caesar's occupying regime, or should we refuse?*

Bible Translations with Many Footnotes:

Lexham Bible

Paying Taxes to Cæsar

And they watched him [*Here the direct object is supplied from context in the English translation] **closely and** [*Here "and" is supplied because the previous participle ("watched closely") has been translated as a finite verb] **sent spies who pretended they were upright, in order that they could catch him in a statement, so that they could hand him over to the authority and the jurisdiction of the governor. And they asked him, saying, "Teacher, we know that you speak and teach rightly, and do not show partiality, [Literally "receive face"] but teach the way of God in truth. Is it permitted for us to pay taxes [Or "the tribute tax"] to Caesar or not?"**

NET Bible®

Paying Taxes to Cæsar

Then⁴⁶ they watched him carefully and sent spies who pretended to be sincere.⁴⁷ They wanted to take advantage of what he might say⁴⁸ so that they could deliver him up to the authority and jurisdiction⁴⁹ of the governor. Thus⁵⁰ they asked him, "Teacher, we know that you speak and teach correctly,⁵¹ and show no partiality, but teach the way of God in accordance with the truth.⁵² Is it right⁵³ for us to pay the tribute tax⁵⁴ to Caesar⁵⁵ or not?"

⁴⁶tn Here καί (kai) has been translated as "then" to indicate the implied sequence of events within the narrative.

⁴⁷tn Grk "righteous," but in this context the point is their false sincerity.

⁴⁸tn Grk "so that they might catch him in some word."

⁴⁹tn This word is often translated "authority" in other contexts, but here, in combination with ἀρχ (arch), it refers to the domain or sphere of the governor's rule (L&N 37.36).

⁵⁰tn Here καί (kai) has been translated as "thus" to indicate the implied result of the plans by the spies.

⁵¹tn Or "precisely"; Grk "rightly." Jesus teaches exactly, the straight and narrow.

⁵²sn Teach the way of God in accordance with the truth. Very few comments are as deceitful as this one; they did not really believe this at all. The question was specifically designed to trap Jesus.

⁵³tn Or "lawful," that is, in accordance with God's divine law. On the syntax of ἐξεστίν (exestin) with an infinitive and accusative, see BDF §409.3.

^{54th}This was a “poll tax.” L&N 57.182 states this was “a payment made by the people of one nation to another, with the implication that this is a symbol of submission and dependence – ‘tribute tax.’”

^{55th} Or “to the emperor” (“Caesar” is a title for the Roman emperor).

The Spoken English NT

Jesus Answers a Trick Question about Paying Taxes to Caesar (Mt. 22:15-22; Mark 12:13-17)

They looked for an opportunity,^h and sent spies who pretended to be people of integrity.ⁱ They were hoping to catch him in something he said. That way, they could turn him over to the government and the authority of the Roman governor. And they asked Jesus this question: “Teacher, we know that you speak and teach things straight-that you don’t give anyone special treatment. Far from it: you truly teach the ways of God. Is it allowed for us to pay taxes to Caesar, or not?”

^{h.} Or “They kept a close watch on him.”

^{i.} More literally: “who pretended themselves to be righteous people.”

Wilbur Pickering’s New T.

To Caesar, Caesar’s; to God, God’s

Keeping a close watch on Him, they sent spies, who pretended to be innocent, so that they might latch on to some thing He said, so as to hand Him over to the power and the authority of the governor. So they questioned Him, saying: “Teacher, we know that you speak and teach what is right, and you do not show favoritism but teach the way of God in truth.⁷ Is it lawful for us to pay taxes to Caesar, or not?”
(7) They were really almost too obvious.

Literal, almost word-for-word, renderings:

A Faithful Version

And they kept Him under surveillance, and sent out secret agents who pretended that they were righteous, so that they might catch Him in His words, in order to deliver Him up to the power and authority of the governor. And they questioned Him, saying, "Master, we realize that You speak and teach rightly, and do not accept any man's person, but teach the way of God in truth. Is it lawful for us to give tribute to Caesar, or not?"

Analytical-Literal Translation

And having watched [Him] closely, they sent spies, pretending themselves to be righteous, so that they should seize on His word [fig., catch Him in some statement] in order to hand Him over to the rule and the authority of the governor. And they questioned Him, saying, "Teacher, we know that You say and teach correctly, and You do not accept a face [fig., show favoritism], but You teach the way of God in truth. "Is it lawful for us to give tribute [or, a tax] to Caesar or not?"

Berean Literal Bible

And having watched *Him*, they sent spies, feigning themselves to be righteous, that they might catch Him in His word, in order to deliver Him to the rule and to the authority of the governor. And they questioned Him, saying, “Teacher, we know that You speak and teach rightly, and do not receive any person, but teach the way of God on the basis of truth. Is it lawful for us to give tribute to Caesar, or not?”

Bond Slave Version

So they watched Him closely and sent spies who pretended to be sincere. They were hoping to catch Him in His words in order to hand Him over to the rule and authority of the governor. “Teacher,” they inquired, “we know that You speak and teach correctly. You show no partiality, but teach the way of God in accordance with the truth. Is it lawful for us to pay taxes to Caesar or not?”

Charles Thomson NT

Therefore, having watched him diligently, they sent to him spies who should feign themselves to be righteous men, that they might lay hold of some word of his, in order to deliver him up to the jurisdiction and authority of the governor.

So they asked him, saying, Teacher, we know that thou speakest and teachest uprightly, and that thou art not a respecter of persons, but teachest the way of God with truth.

Is it lawful for us to pay tribute to Caesar, or is it not?

Context Group Version	And they watched him, and sent out spies, who feigned themselves to be vindicated, that they might take hold of his speech, so as to hand him over to the rule and to the authority of the governor. And they asked him, saying, Teacher, we know that you say and teach rightly, and do not accept the face [of any], but of a truth teach the way of God: Is it lawful for us to give taxes to Caesar, or not?
Far Above All Translation	And they watched <i>him</i> closely, and sent infiltrators pretending to be sincere in order to seize on his remarks, with a view to informing on him to the administration and authority of the governor. And they questioned him, and asked, "Teacher, we know that you speak and teach rightly, and do not show partiality, but teach the way of God in truth. Is it permissible for us to pay tax to Caesar, or not?"
Green's Literal Translation	And watching carefully, they sent spies, pretending themselves to be righteous, in order that they might seize upon a word of His, so as to deliver Him to the power and to the authority of the governor. And they questioned Him, saying, Teacher, we know that You say and teach rightly, and do not receive a face, but You teach the way of God with truth. Is it lawful to give tribute to Caesar, or not?
Legacy Standard Bible	So they watched Him, and sent spies who pretended to be righteous [Lit <i>falsely represented themselves</i>], so that they might catch Him [Lit <i>take hold of His word</i>] in some statement, in order to deliver Him to the rule and the authority of the governor. And they questioned Him, saying, "Teacher, we know that You speak and teach correctly, and You are not partial to any [Lit <i>do not receive a face</i>], but teach the way of God in truth. Is it lawful [Or <i>permissible</i>] for us to pay taxes to Caesar, or not?"
Literal New Testament	AND HAVING WATCHED [HIM] THEY SENT SECRET AGENTS, FEIGNING THEMSELVES RIGHTEOUS TO BE, THAT THEY MIGHT TAKE HOLD OF HIM IN DISCOURSE, TO THE [END] TO DELIVER UP HIM TO THE POWER AND TO THE AUTHORITY OF THE GOVERNOR. AND THEY QUESTIONED HIM, SAYING, TEACHER, WE KNOW THAT RIGHTLY THOU SAYEST AND TEACHEST, AND ACCEPTEST NOT [ANY MAN'S] PERSON, BUT WITH TRUTH THE WAY OF GOD TEACHEST : IS IT LAWFUL FOR US TO CAESAR TRIBUTE TO GIVE OR NOT?
Modern Literal Version 2020	{Mar 12:13-17 & Mat 22:15-22 & Luk 20:20-26 Courtyard of the Temple, Tues.} And having observed him, they sent forth agents, who themselves pretend to be righteous, in-order-that they might grab him from his speech, *that* they might give him to the rule and the authority of the governor. And they asked him, saying, Teacher, we know that you say and teach correctly, and you do not receive the countenance of men, but in truth, are teaching the way of God. Is it legal for us to give tax to Caesar or not?
New King James Version	The Pharisees: Is It Lawful to Pay Taxes to Cæsar? So they watched Him, and sent spies who pretended to be righteous, that they might seize on His words, in order to deliver Him to the power and the authority of the governor. Then they asked Him, saying, "Teacher, we know that You say and teach rightly, and You do not show personal favoritism, but teach the way of God in truth: Is it lawful for us to pay taxes to Caesar or not?"
Niobi Study Bible	The Pharisees: Is It Lawful to Pay Taxes to Caesar? And they watched Him and sent forth spies, who should feign themselves to be just men, that they might take hold of His words and so they might deliver Him unto the power and authority of the governor. And they asked Him, saying, "Master, we know that you sayest and teachest rightly, neither acceptest you the person of any, but teachest the way of God truly. Is it lawful for us to give tribute unto Caesar or no?"
Revised Young's Lit. Trans.	And, having watched <i>him</i> , they sent forth liars in wait, feigning themselves to be righteous, that they might take hold of his word, to deliver him up to the rule and to the authority of the governor, and they questioned him, saying, 'Teacher, we have

A Voice in the Wilderness

known that you do say and teach rightly, and do not accept a person, but in truth the way of God do teach; Is it lawful to us to give tribute to Caesar or not?

So they watched Him, and sent spies who pretended to be righteous, that they might seize on one of His words, in order to deliver Him to the power and the authority of the governor. Then they asked Him, saying, Teacher, we know that You say and teach rightly, and You do not show personal regard, but teach the way of God in truth: Is it lawful for us to give tribute to Caesar or not?

The gist of this passage:

Several men of the religious class pretended to be followers of Jesus, and observed Him and what He said. When the time was right, they asked if Jews should pay taxes to Cæsar.

Luke 20:20a			
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
paratêreō (παρατηρέω) [pronounced <i>par-at-ay-REH-oh</i>]	<i>observing, watching; lit., inspecting alongside, that is, noting insidiously or scrupulously</i>	masculine plural, aorist active participle, nominative case	Strong's #3906
apostellō (ἀποστέλλω) [pronounced <i>ap-os-TEHL-low</i>]	<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
enkáthetoi (ἐγκάθετοι) [pronounced <i>eng-kath-et-oy</i>]	<i>spies, those hired to lie in wait, surreptitiously suborned as a lying-in-wait; one who is bribed by others to entrap a man by crafty words</i>	masculine plural adjective, accusative case	Strong's #1455

Translation: Having observed [Jesus], the religious hierarchy [lit., they] sent spies...

The religious hierarchy sent people to infiltrate the followers of Jesus (as if these are new followers from Judæa), but they would listen carefully to what Jesus says, in case they might use that against Him.

They were going to use well thought-out set-up questions, which would possible elicit a response from Jesus that they could use against Him.

How exactly was this different from before? Before, these religious types might get in a group and brainstorm some tough questions to ask Jesus. Prior to that, they would confront Jesus as a group, and fire away questions, one after another. However, so far, neither of these methods worked. This time they were going to be more circumspect. They would carefully listen to Jesus and carefully watch His followers; and try to determine what questions might separate Him from his followers and what questions might get Him in trouble with the Roman authorities.

Luke 20:20b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hupokrinomai (ὑποκρίνομαι) [pronounced hoop-ok-RIHN-ohm-ah-ee]	<i>pretending, deciding (speaking or acting) under a false part, feigning; simulating; impersonating</i>	masculine plural, present (deponent) middle/passive participle, accusative case	Strong's #5271
heautous (ἑαυτοῦς) [pronounced heh-ow-TOOŶ]	<i>ourselves, yourselves; themselves</i>	reflexive pronoun; sometimes used in the reciprocal sense; 3 rd person masculine plural, accusative case	Strong's #1438
dikaios (δίκαιος, αἴα, ον) [pronounced DIH-kai-oss]	<i>righteous, just, upright; perfect righteousness; law-abiding, faultless, guiltless, innocent; approved by [or acceptable to] God</i>	masculine plural adjective, accusative case	Strong's #1342
einai (εἶναι) [pronounced Ī-nī or Ī-nah-ee]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	present infinitive of Strong's #1510	Strong's #1511 (a form of Strong's #1510)

Translation: ...who themselves pretended to be righteous,...

These people pretended to be righteous. That is, they pretended to be followers of the Lord. Insofar as anyone there knew, these two 2 or 3 or 4 more **disciples** who were there to learn from Jesus the Master. They would know one another; but no one would know them (Jesus no doubt figured them out).

Luke 20:20c			
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
epilambanomai (ἐπιλαμβάνομαι) [pronounced eh-p-ee-lahm-BAHN-ohm-ah-ee]	<i>to take in addition, to lay (take) hold of, to take possession of, to overtake, to attain [to]; to seize upon anything with the hands; metaphorically to rescue one from peril, to help</i>	3 rd person plural, aorist (deponent) middle/passive subjunctive	Strong's #1949
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
logos (λόγος, ου, ό) [pronounced LOHG-ohss]	<i>a word; conception, idea; matter; thing; decree, mandate; doctrine, teaching; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, genitive/ablative case	Strong's #3056

Translation: ...so that they might lay hold of a word of His,...

One reason for these interlopers to be there is so that they might grab a phrase or sentence uttered by Jesus and use it against Him. Therefore, they begin to listen carefully to what He is teaching.

You may ask, *well, how exactly is this different from before?* There are two chief differences. In most previous confrontations, the religious leaders were often on defense and often responding to accusations or questions laid at their feet. This way, they believed that they would avoid such attacks by the Lord. In other words, they could avoid, “You want Me to answer this question of yours? Then first answer this simple question...”

Secondly, they were not involved in a back-and-forth, so they could better concentrate on what Jesus said and determine just how His words might be used against Him. Even better if they could come up with a question that exposed elements of His *faulty* thinking (*faulty* in their eyes, of course).

Credit where credit is due: this is a much better approach for those who oppose Jesus. Unfortunately, their own hearts were covered with **scar tissue**, so they would not have appreciated the teaching that Jesus did before them.

Luke 20:20d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōste (ὥστε) [pronounced HOH-teh]	<i>so that, accordingly, thus; therefore, wherefore; in order to, to</i>	conjunction	Strong's #5620
paradídōmai (παραδίδωμαι) [pronounced pah-rah-DIH-doh-my]	<i>to give up, to deliver over [to the power of someone else], to hand [give, deliver, turn] over, to give up a person [to the police or courts]; to deliver, to deliver oneself [into the hands of others]; to entrust</i>	aorist active infinitive	Strong's #3860
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
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
archê (ἀρχή) [pronounced ar-KHAY]	<i>beginning; elementary, basic; origin, first cause; ruler, authority; rule, domain, sphere of influence</i>	feminine singular; dative, locative or instrumental case	Strong's #746
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
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

Luke 20:20d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
exousia (ἐξουσία) [pronounced ex-oo-SEE-ah]	<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, dative, locative or instrumental case	Strong's #1849
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
hêgemôn (ἡγεμῶν) [pronounced hayg-em-OWN]	<i>prince, governor, leader, chief</i>	masculine singular noun, genitive/ablative case	Strong's #2232

Translation: ...to deliver Him over to the domain and authority of the governor.

The intent is to deliver the Lord over to a Roman leader so that the leader might have reason to punish Jesus. Perhaps even execute Him for treason.

These fake followers were certain that they might find something that Jesus said which could be seen as inflammatory to Roman authorities; so they figured with the right quote, they could get the Roman authorities to side with them against Jesus.

Luke 20:20 Having observed [Jesus], the religious hierarchy [lit., *they*] sent spies who themselves pretended to be righteous, so that they might lay hold of a word of His, to deliver Him over to the domain and authority of the governor. (Kukis mostly literal translation)

Luke 20:21a			
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
επερωτάω (ἐπερωτάω) [pronounced ep-er-o-AH-oh]	<i>to question, to ask for, to inquire, to seek; to ask (after, questions), to demand, to desire</i>	3 rd person plural, aorist active indicative	Strong's #1905
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: So they question Him,...

The pseudo-followers begin to question Jesus. But notice, it takes them a long time to get to the actual question.

Luke 20:21b			
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
didaskalos (διδάσκαλος) [pronounced did-AS-kal-oss]	<i>teacher, instructor; doctor, master</i>	masculine singular noun; vocative	Strong's #1320
eidō (εἶδω) [pronounced Ī-doh]	<i>to see, to perceive, to discern, to know</i>	1 st person plural, perfect active indicative	Strong's #1492
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
orthōs (ὀρθῶς) [pronounced or-THOCE]	<i>rightly, correctly, plainly, morally</i>	adverb	Strong's #3723
légō (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	2 nd person singular, present active indicative	Strong's #3004
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
didaskō (διδάσκω) [pronounced did-AS-koh]	<i>to teach, to instruct, to impart knowledge, to instill doctrine</i>	2 nd person singular, present active indicative	Strong's #1321

Translation: ...saying, “We see that You keep on speaking what is right and you keep on teaching [what is right]...”

First these false-followers begin to butter Jesus up. Now, based upon what these people say, Jesus knows immediately that He is being set up. Even if Jesus were a false prophet, the approach of these interlopers is so foolish as to be laughable.

They tell Jesus, “We know that You keep on speaking rightly and that You teach rightly as well.”

These are not looking for information; they have another agenda. Jesus knows this immediately.

Luke 20:21c			
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 20:21c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ου (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
lambánô (λαμβάνω) [pronounced lahmbAHN-oh]	<i>to take, to receive, to have, to hold; to obtain; to get a hold of; to remove; to claim for oneself; to take in marriage</i>	2 nd person singular, present active indicative	Strong's #2983
prósôpon (πρόσωπον, ου, τό) [pronounced PROS-oh-pon]	<i>face, front of the human head, countenance, look, presence; (outward, external) appearance (of persons, things)</i>	neuter singular noun; accusative case	Strong's #4383

Translation: ...and [that] you do not receive [another's] look,...

I believe that this expression has a meaning beyond the surface understanding of these words. The idea is, Jesus does not look at someone and make a judgment about that person from the beginning. That is, He does not prejudge anyone. Nor does Jesus play favorites—this is what they are saying.

Let me suggest that Jesus is evaluating these men; and He no doubt has a read on them.

Because Jesus is not hampered by a **sin nature**, I would suggest to you that He has a photographic memory, that He remembers everything, and He can read perfectly almost anyone speaking to Him.

Let me suggest that, at this point, Jesus has picked everyone out of the crowd who is a part of this charade, whether it is two or three men, or more; hanging together, or standing separately.

Luke 20:21d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced ahl-LAH]	<i>but, but rather, but on the contrary, nay (rather); yea, yes, in fact, moreover</i>	adversative particle	Strong's #235
epí (ἐπί) [pronounced eh-PEE]	<i>on, close by, at; at the time of, during, in; [of sovereignty or oversight] over</i>	preposition of superimposition; used of motion and rest; with the genitive/ablative case	Strong's #1909
alêtheia (ἀλήθεια, ας, ῆ) [pronounced ahl-Ā-thi-ah]	<i>[absolute, unimpeachable, divine] truth, divine viewpoint, veracity, verity; reality; of a truth, in reality, in face, certainly; conduct which is in accordance with truth/divine viewpoint</i>	feminine singular noun; genitive/ablative case	Strong's #225
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)

Luke 20:21d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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, accusative case	Strong's #3598
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
didaskō (διδάσκω) [pronounced did-AS-koh]	<i>to teach, to instruct, to impart knowledge, to instill doctrine</i>	2 nd person singular, present active indicative	Strong's #1321

Translation: ...but [that] You keep on teaching the truth, the way of God.

They acknowledge that Jesus continues to teach truth, the **way of God** (which was a technical term from the Old Testament for the doctrines and teachings of the **Revealed God**).

Luke 20:21 So they question Him, saying, "We see that You keep on speaking what is right and you keep on teaching [what is right] and [that] you do not receive [another's] look, but [that] You keep on teaching the truth, the way of God. (Kukis mostly literal translation)

These things that these religious types are saying are true; but Jesus reads then as if they had stood before Him and said, "We are spies from the Jewish leadership, and we are here to trip you up."

Luke 20:22			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
exesti (ἔξειστι) [pronounced EX-es-tee]	<i>to be lawful, to be right; to be permitted</i>	3 rd person singular, aorist impersonal active indicative	Strong's #1832
hēmas (ἡμᾶς) [pronounced hay-MASS]	<i>us; to us</i>	1 st person plural pronoun; accusative case	Strong's #2248 (accusative plural of Strong's #1473)
Kaisar (Καῖσαρ) [pronounced KAHee-sahr]	<i>severed; transliterated Cæsar</i>	masculine singular noun; originally a proper noun which became a title; dative, locative or instrumental case	Strong's #2541
pharos (φόρος) [pronounced FOR-oss]	<i>tribute, a load (as borne), (figuratively) a tax (properly, an individual assessment on persons or property)</i>	masculine singular noun, accusative case	Strong's #5411

Luke 20:22			
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>	aoist active infinitive	Strong's #1325
ê (ἢ) [pronounced <i>ā</i>]	<i>or; either, rather; than; but; save; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
ou (οὐ) [pronounced <i>oo</i>]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756

Translation: *Is it lawful for us to give tribute or not?"*

Finally, in v. 22, this person (or persons) arrives at an actual question.

Here is the idea. If Jesus says the popular thing, that they not pay taxes to Cæsar, then this can be revealed to the powers that be, to show that Jesus cheats on His taxes and encourages others to do so.

Although they do not expect Jesus to do so, but Jesus could also say, "Certainly, you need to all pay your taxes to the Romans." If He said this, then Me might lose some credibility among His followers. Paying taxes to Rome was very unpopular with the Jewish people. Anyone stating wholeheartedly that they should do this is going to lose some support.

If Jesus spoke out against paying taxes, then they would have something which they could use against Jesus before the Romans. They could allege sedition, and they would have many witnesses to this.

In other words, no matter what Jesus answered, this could be used against Him.

Luke 20:22 *Is it lawful for us to give tribute or not?"* (Kukis mostly literal translation)

Luke 20:20–22 *Having observed [Jesus], the religious hierarchy [lit., they] sent spies who themselves pretended to be righteous, so that they might lay hold of a word of His, to deliver Him over to the domain and authority of the governor. So they question Him, saying, "We see that You keep on speaking what is right and you keep on teaching [what is right] and [that] you do not receive [another's] look, but [that] You keep on teaching the truth, the way of God. Is it lawful for us to give tribute or not?"* (Kukis mostly literal translation)

Luke 20:20–22 *Having observed Jesus for a time, the religious hierarchy decided to infiltrate His followers with provocateurs, who themselves pretended to be righteous, according to the teachings of Jesus. Their intention was to find anything wrong that Jesus might say in order to deliver Him over to the authority of the governor. So they questioned Him, but first they said, "We know that You keep on speaking the truth and teaching that which is right and that you are not a respecter of persons. We know You teach the way of God." Finally they ask their question: "Is it lawful for the faithful Jew to pay taxes to Rome?"* (Kukis paraphrase)

The whole purpose of this line of questioning was to put Jesus at odds with the Roman government. There are things that Jesus might potentially say (in the minds of these religious types) which would brand Him as a revolutionary (which He was *not*).



The Roman Empire AD 30 (a map); from the [Casual English Bible](#); accessed June 15, 2021.

Illustration: Just to give you an updated illustration of this, there were demonstrators at the Capitol building January 6th, 2021. They have been branded *insurrectionists* in the media, even though they were not. This is what is being done to Jesus (well, they are attempting to do this). What they need is just the right quote from Him to condemn Him.

But noticing of them the craftiness, He said face to face with them, "Why Me do you keep on testing? Show Me a denarius. Who does it have [for] an image and an inscription?" But the [provocateurs] said, "Cæsar."

Luke
20:23–24

Having noticed their cunning, Jesus [lit., He] said directly to them, "Why do you keep on testing Me? Show Me a denarius. Whose image and inscription does it have? The [provocateurs] answered, "Cæsar."

The act put on by these men made Jesus speak directly to them: "Why are you testing Me with this question? Show Me a denarius," He said. "Whose image and inscription is on that coin?" The provocateurs answered, "Both Cæsar's image and name are on this coin."

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) But noticing of them the craftiness, He said face to face with them, "Why Me do you keep on testing? Show Me a denarius. Who does it have [for] an image and an inscription?" But the [provocateurs] said, "Cæsar."
- Complete Apostles Bible But perceiving their craftiness, He said to them, "Why do you test Me? Show Me a denarius. Whose image and inscription does it have?" They answered and said, "Caesar's."
- Douay-Rheims 1899 (Amer.) But he, considering their guile, said to them: Why tempt you me? Shew me a penny. Whose image and inscription hath it? They answering, said to him: Caesar's.

Holy Aramaic Scriptures	But, He understood their craftiness, and said, "Why do you test Me? Show me a dinara {denarius}. Whose image and inscriptions are on it? Then they said, "Qasar's {Caesar's}."
James Murdock's Syriac NT	But he perceived their craftiness, and said: Why tempt ye me? Show me a denarius. Whose is this image and superscription upon it? They said to him, Caesar's.
Original Aramaic NT	"But he perceived their cunning and he said, "Why are you testing me?" "Show me a denarius*. Whose image and inscription is on it?" They said, "Caesar's."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But he saw through their trick and said to them, Let me see a penny. Whose image and name are on it? And they said, Caesar's.
Bible in Worldwide English	He knew they were trying to get him into trouble. So he said, Show me a piece of money. Whose picture and name are on it? They said, Caesars.
Easy English	Jesus knew that those men were not really honest. They wanted to make him say the wrong thing. So he said to them, 'Show me a coin. Tell me, whose picture is on this coin? Whose name is on it?'
Easy-to-Read Version–2008	But Jesus knew that these men were trying to trick him. He said to them, "Show me a silver coin. Whose name and picture are on it?" They said, "Caesar's."
God's Word™	He saw through their scheme, so he said to them, "Show me a coin. Whose face and name is this?" They answered, "The emperor's."
Good News Bible (TEV)	But Jesus saw through their trick and said to them, "Show me a silver coin. Whose face and name are these on it?" "The Emperor's," they answered.
J. B. Phillips	But Jesus saw through their cunning and said to them, "Show me one of the coins. Whose face is this, and whose name is in the inscription?" "Caesar's," they said.
The Message	He knew they were laying for him and said, "Show me a coin. Now, this engraving, who does it look like and what does it say?" "Caesar," they said. That final phrase is v. 25a in the Message.
NIRV	Jesus saw they were trying to trick him. So he said to them, 24 "Show me a silver coin. Whose picture and words are on it?" "Caesar's," they replied.
New Life Version	Jesus knew they were trying to trap Him. He said, 24 "Show Me a piece of money. Whose picture is this? Whose name is on it?" And they said, "Caesar's."

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

Casual English Bible	Jesus knew what they were up to. He told them, "Show me a coin.[2] Now tell me this. Whose picture and name are engraved on it?" They said, "Caesar's."
Contemporary English V.	² 20:24The coin was a denarius. That's a day's wage for a common worker. Jesus knew that they were trying to trick him. So he told them, "Show me a coin." Then he asked, "Whose picture and name are on it?" "The Emperor's," they answered.
The Living Bible	He saw through their trickery and said, "Show me a coin. Whose portrait is this on it? And whose name?" They replied, "Caesar's—the Roman emperor's."
New Berkeley Version	.
The Passion Translation	Jesus saw right through their cunning ploy and said, "Why are you testing me? Show me one of the Roman coins. Whose head is on the coin? Whose title is stamped on it?" They answered, "Why, it's Caesar's."

UnfoldingWord Simplified T.	But he knew that they were trying to trick him to get him into trouble, either with the Jews, who hated to pay those taxes, or with the Roman government. So he said to them, "Show me a Roman coin. Then tell me whose picture is on on it. And tell me whose name is on it." So they showed him a coin and said, "It has the picture and name of Caesar, the head of the Roman government."
William's New Testament	But He detected their cunning, and said to them, "Show me a twenty-cent coin. Whose picture and title does it bear?" They answered, "Caesar's."

Partially literal and partially paraphrased translations:

American English Bible	Well, recognizing what they were up to, he said: 'Show me a coin... Whose image and inscription is on it?' And they replied: 'Caesar's.'
Beck's American Translation Breakthrough Version	. After taking a closer look at their slyness, He said to them, "Show me a denarius (a fifty-dollar coin). Whose image and inscription does it have?" The spies said, "Caesar's."
Common English Bible	Since Jesus recognized their deception, he said to them, "Show me a coin.[b] Whose image and inscription does it have on it?" "Caesar's," they replied.
A. Campbell's Living Oracles	He perceiving their subtlety, answered, Why would you entangle me? Show me a denarius. Whose image and inscription has it? They answered, Cesar's.
New Advent (Knox) Bible	And he, aware of their malice, said to them, Why do you thus put me to the test? Shew me a silver piece. Whose likeness, whose name does it bear inscribed on it? When they answered, Caesar's.
NT for Everyone	Jesus knew they were playing a trick. 'Show me a tribute-coin,' he said. 'This image . . . and this inscription . . . who do they belong to?' 'Caesar,' they said.
20 th Century New Testament	Seeing through their deceitfulness, Jesus said to them: "Show me a florin. Whose head and title are on it?"

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	But detecting their craftiness, he said to them, [Other mss add " <i>Why are you testing me?</i> "] "Show me a denarius. [A denarius = one day's wage] Whose image and inscription does it have?"
Conservapedia Translation	But He caught their trick, and said to them, "Why do you try to trick me? Show me a penny. Whose image and inscription is on it?" They answered, "Caesar's."
Revised Ferrar-Fenton Bible	But perceiving their rascality, He answered them, "Show me a denarius. ¹ Whose portrait and motto has it?" "Caesar's," was their reply. 1 Equivalent to about half-a-crown
International Standard V	But he discerned their craftiness and responded to them, "Show me a denarius. Whose face and name does it have?" "Caesar's," they replied.
Montgomery NT	But he perceived their knavery and answered. "Show me a shilling. Whose image and superscription does it bear?" "Caesar's," they replied.
NIV, ©2011 Riverside New Testament	. He saw through their cunning and said to them, "Show me a coin. Whose head and inscription does it have on it?" They said, "Caesar's."

Leicester A. Sawyer's NT And perceiving their craftiness, he said to them, Show me a denarius [14 cents]. Whose figure and inscription has it? And they answered and said, Caesar's.

Wikipedia Bible Project But Jesus saw through their trick question, and said to them, "Show me a denarius coin. Whose picture and title is on it?" "Caesar's," they replied.

Catholic Bibles (those having the imprimatur):

The Heritage Bible And fully exercising his mind on their shrewdness, he said to them, Why do you tempt me?
Show me a denarion. Whose icon and inscription does it have? And they answering, said, Caesar's.

New American Bible (2011) Recognizing their craftiness he said to them, "Show me a denarius;* whose image and name does it bear?" They replied, "Caesar's."
* [20:24] Denarius: a Roman silver coin (see note on Lk 7:41).

New Catholic Bible Jesus saw through their duplicity and said to them, "Show me a coin. [i.e., a *denarius*, the normal day's wage for a laborer at that time.] Whose image is this, and whose inscription?" They replied, "Caesar's."

New Jerusalem Bible But he was aware of their cunning and said, 'Show me a denarius. Whose portrait and title are on it?' They said, 'Caesar's.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible But he, spotting their craftiness, said to them, "Show me a denarius! Whose name and picture does it have?" "The Emperor's," they replied.

Hebraic Roots Bible But Jesus knew that these men were trying to trick him. Jesus said to them, "Show me a coin. Whose name and picture is on it?" They said, "Caesar's."

Tree of Life Version But carefully considering their treachery, Yeshua said to them, "Show me a denarius. Whose image and inscription does it have?" And they said, "Caesar's."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...Observing but [of] them the craftiness [He] says to them show! [to] me denarius [of] whom? [It] has image and inscription The [Men] but say [of] caesar...

Alpha & Omega Bible BUT HE DETECTED THEIR TRICKERY AND SAID TO THEM,
"SHOW ME A DENARIUS. WHOSE LIKENESS AND INSCRIPTION DOES IT HAVE?" THEY SAID, "CAESAR'S."

Awful Scroll Bible But He thinking-accordingly-to their entire-work, said with regards to them, "Why you test Me?
(")Be showing-before Me a denarius. Whose likeness and writing-on holds it?" They resolving-out, even said, "Cæsar's."

Concordant Literal Version Now, considering their craftiness, He said to them, "Why are you trying Me? Show Me a denarius. Now they show Him one, and He said, "Whose image and inscription has it? Now answering, they say, "Caesar's."

exeGesés companion Bible But he perceives their cunning and says to them,
Why test you me?
Show me a denarion.
Whose icon and epigraph has it?
They answer, saying, Of the Kaisar.

Orthodox Jewish Bible But having noticed the ORMAH (cunning, craftiness, BERESHIS 3:1) in their manner, Rebbe, Melech HaMoshiach said to them,
Show me a denarius. Whose demut (likeness) has it? And whose inscription? And they said, Caesar's.

Rotherham's Emphasized B. But [observing their' villainy] he said unto them—
Shew me a denary. [Of whom] hath it an image and inscription?

And [they] said—
Of Cæsar.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	But He saw through their trickery and said to them, “Show Me a [Roman] denarius. Whose image and inscription does the coin have?” They answered, “[the Emperor Tiberius] Caesar’s.”
An Understandable Version	But Jesus perceived their trickery, and said to them, “Show me the coin [used for paying the taxes]. [Note: This coin was equivalent to one twelve-hour day of a farm laborer’s pay, or about \$108 in 2005]. Whose image and inscription are on this coin?” And they answered Him, “Caesar’s.”
The Expanded Bible	But Jesus, knowing they were trying to trick him [their craftiness/duplicity], said, “Show me a coin [denarius]. Whose image [likeness; portrait] and name [inscription; title] are on it?” They said, “Caesar’s.” [Ironically, the religious leaders carry coins bearing the idolatrous image of Caesar.]
Jonathan Mitchell NT	Now mentally pinning down their capabilities and contemplating what they were up to, He said to them, "Why are you now testing Me? Show Me a denarius." So they showed [one] to Him, and He said, "Whose image and inscription does it have?" So they replied, "Caesar's."
P. Kretzmann Commentary	Verses 23-26 The answer of Jesus: But He perceived their craftiness and said unto them, Why tempt ye Me? Show Me a penny. Whose image and superscription hath it? They answered and said, Caesar's.
Syndein/Thieme	“ But, having perceived {katanoeo} their deceit/cunning {panourgia}, He {Jesus} said face to face with them, “ Show/Exhibit to {epideiknumi} Me a denarius {denarion -the principal silver coin of the Roman empire. From the parable of the laborers in the vineyard, it would seem that a denarius was then the ordinary pay for a day's wages}. Whose likeness {eikon} and inscription {epigraphe} are on it?” They 'had an answer for/'gave a discerning answer from the ultimate source of themselves' {apokrinomai} moreover said, "Caesar's."
Translation for Translators	But Jesus knew that they were trying to trick him <i>to get him into trouble, either with the Jews, who hated to pay those taxes, or with the Roman government.</i> So he said to them, “Show me a Roman coin. Then tell me whose picture is on it. And tell me whose name is on it.” They showed him a coin and said, “It has the picture and name of Caesar, the head of the Roman government.”
The Voice	He saw through their transparent trick. Jesus: [Why are you trying to trick Me?] [The earliest manuscripts omit this portion.] Show Me a coin. Whose image and name are on this coin? Chief Priests, Religious Scholars, and Elders: Caesar’s.

Bible Translations with Many Footnotes:

Lexham Bible	But seeing through their craftiness, he said to them, “Show me a denarius! Whose image and inscription does it have?” And they answered and [*Here “and” is supplied because the previous participle (“answered”) has been translated as a finite verb] said, [Some manuscripts have “And they said”] “Caesar’s.”
NET Bible®	But Jesus ⁵⁶ perceived their deceit ⁵⁷ and said to them, “Show me a denarius. ⁵⁸ Whose image ⁵⁹ and inscription are on it?” ⁶⁰ They said, “Caesar’s.” ^{56tn} Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

^{57tn} Or “craftiness.” The term always has negative connotations in the NT (1 Cor 3:19; 2 Cor 4:2; 11:3; Eph 4:14).

^{58tn} Here the specific name of the coin was retained in the translation, because not all coins in circulation in Palestine at the time carried the image of Caesar. In other places δηνάριον (dhnarion) has been translated simply as “silver coin” with an explanatory note.

^{sn} A denarius was a silver coin worth approximately one day’s wage for a laborer. The fact that the leaders had such a coin showed that they already operated in the economic world of Rome. The denarius would have had a picture of Tiberius Caesar, the Roman emperor, on it.

^{59tn} Or “whose likeness.”

^{sn} In this passage Jesus points to the image (Grk εἰκ ν, eikwn) of Caesar on the coin. This same Greek word is used in Gen 1:26 (LXX) to state that humanity is made in the “image” of God. Jesus is making a subtle yet powerful contrast: Caesar’s image is on the denarius, so he can lay claim to money through taxation, but God’s image is on humanity, so he can lay claim to each individual life.

^{60tn} Grk “whose likeness and inscription does it have?”

The Spoken English NT

But he knew just what their trick was. He said to them, “Show me a denarius.^j Whose image and name^k does it have on it?” They said, “Caesar’s.”

^{j.} Prn. din-nahr-ee-us. This was a Roman coin that people used to pay taxes.

^{k.} Lit. “inscription.”

Wilbur Pickering’s New T.

But He perceived their craftiness and said to them: “Why are you testing me?⁸ Show me a denarius—whose image and inscription does it have?” In answer they said, “Caesar’s”.

(8) Perhaps 1.5% of the Greek manuscripts, of objectively inferior quality, omit “Why are you testing me?” (as in NIV, NASB, LB, TEV, etc.).

Literal, almost word-for-word, renderings:

A Faithful Version

But perceiving their craftiness, He said to them, “Why do you tempt Me? Show Me a silver coin. Whose image and inscription does it have?” And they answered and said, “Caesar’s.”

Analytical-Literal Translation

But having perceived their craftiness, He said to them, “Why do you_p test Me? “Show to Me a denarius [i.e., a Roman, silver coin]. Whose image and inscription does it have?” Then answering, they said, “Caesar’s.”

English Standard Version

At this, having perceived their trickery, he said to them, “Why are you testing me? Show me a denary. Whose image and inscription does it have?” They answered and said, “Caesar’s.”

Green’s Literal Translation

But perceiving their slyness, He said to them, Why do you tempt Me? Show Me a denarius. Whose image and superscription does it have? And answering, they said, Caesar’s.

Modern Literal Version 2020

But he perceived their craftiness and said to them, Why are you^o testing me? Show^o me a denarius. Whose image and inscription has it? But they answered and said, Caesar’s.

The gist of this passage:

Jesus knows that these men are testing Him, and says as much. Then He asks for them to show Him a denarius (a Greek coin) and identify the face on it and the name in the inscription. The men answer, “Cæsar.”

Luke 20:23a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katanoeô (κατανοέω) [pronounced <i>kat-an-oh-EH-oh</i>]	<i>noticing, observing carefully, looking at (and reflecting upon), considering, contemplating; beholding, perceiving</i>	masculine singular, aorist active participle, nominative case	Strong's #2657
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
autôn (αὐτῶν) [pronounced <i>ow-TOHN</i>]	<i>their, theirs; of them; from them; same</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846
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)
panourgía (πανουργία) [pronounced <i>pan-oorg-EE-ah</i>]	<i>craftiness, adroitness; (in a bad sense) trickery sophistry; cunning, craftiness, subtlety</i>	feminine singular noun, accusative case	Strong's #3834

Translation: *Having noticed their cunning,...*

Just reading the words that we read—which do not appear to have ever been uttered by an actual **disciple** of Jesus' before—they were just oozing with fake adoration.

Jesus understands the subtlety of the question posed to Him. If He says that the Jewish people should pay taxes to Cæsar, that is going to rub some people following Him the wrong way (after all, many believe that He is going to lead them to successfully throw off the yoke of Rome). This would remove some of Jesus' followers from Him. Now, this was not a problem for Jesus, but these religious leaders assumed that it would be.

The answer that these provocateurs want to hear is, "Serve God, not Cæsar, with your money." This answer would be relayed directly to the Roman authorities, so that Jesus could be pinched for tax evasion and stirring up rebellion among the people.

The inclusion of this observation by Luke is interesting. Remember that Luke was not there, so he did not see any of what took place. Would a witness to this event have added, "But Jesus knew what was going on with these fake supporters"? My opinion is this: Luke came to this conclusion in probably the same way that I did. It was a matter of simple logic. The phony approach that they started with—"We know that You are a great teacher and never wrong"—would have tipped off even the least observant man in the world. So both Luke and the one giving this account to Luke would have been aware that Jesus knew what was going on.

Luke 20:23b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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

Luke 20:23b			
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
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
The Scrivener Textus Receptus and the Byzantine Greek text both add the following phrase:			
τί (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
ἐμέ, με	<i>me</i>	1 st person singular pronoun; accusative case	Strong's #1473
πειράζω (πειράζω) [pronounced <i>pi-RAD-zoh</i>]	<i>to tempt, to entice; to test (objectively), to scrutinize, to assay, to examine, to go about, to prove; to try; to endeavor</i>	2 nd person plural, present active indicative	Strong's #3985

Translation: ...Jesus [lit., He] said directly to them, “Why do you keep on testing Me?”

You will notice that Jesus asks them, *why do you keep on testing Me?* According to Wilbur Pickering, only a small number of manuscripts of an inferior quality have this in them. However, it is more like for text to be dropped out than added in.

We do not lose a lot by thinking that this phrase does not belong here; we do not gain much by assuming that it belongs here. Like most textual problems, it is of very little consequence. Would Jesus say out loud, “Look, I know that you are testing Me and hoping to trap Me”? Quite frankly, I am not sure.

Luke 20:23 **Having noticed their cunning, Jesus [lit., He] said directly to them, “Why do you keep on testing Me?... (Kukis mostly literal translation)**

Luke 20:24a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
δεικνύω (δεικνύω) [pronounced <i>dike-NOO-oh</i>]	<i>show, expose to the eyes; metaphorically; give evidence or proof of a thing; show by words, teach</i>	2 nd person plural, aorist active imperative	Strong's #1166
μοί (μοί) [pronounced <i>moy</i>]	<i>I, to [for, by] me, mine, my</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427

Luke 20:24a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dênarion (δηνάριον) [pronounced day-NAR-ee-on]	<i>containing ten, a day's wages, dime, penny, money, most often transliterated, denarius</i>	neuter singular noun; accusative case	Strong's #1220

Thayer: A Roman silver coin in NT time. It took its name from it being equal to ten "asses", a number after 217 B.C. increased to sixteen (about 3.898 grams or .1375 oz.). It was the principal silver coin of the Roman empire. From the parable of the labourers in the vineyard, it would seem that a denarius was then the ordinary pay for a day's wages. (Matt. 20:2-13).¹⁶

Translation: Show Me a denarius. ...

Jesus asks for one of them to produce a denarius. As you have probably read above or in the list of translations, a denarius is a single coin which represented a day's wages.

Luke 20:24b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tinos (τίνος) [pronounced TEE-noss],	<i>from whom, of what [one], from which, how; whether, why</i>	masculine singular interrogative pronoun; genitive/ablative case	Strong's #5101
echô (ἔχω) [pronounced EHKKH-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
eikôn (εἰκών) [pronounced ī-KOHN]	<i>image, figure, likeness, statue, profile, or (figuratively) representation, resemblance; the exact image, the real likeness</i>	feminine singular noun, accusative case	Strong's #1504
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
epigraphê (ἐπιγραφή) [pronounced ep-ihg-raf-AY]	<i>inscription, superscription, title, black letters on a whitened tablet</i>	feminine singular noun, accusative case	Strong's #1923

Translation: ...Whose image and inscription does it have?

He asks them a simple question as they hold the coin up. Whose face is on the coin and whose name is in the inscription?

¹⁶ Thayer's Greek English Lexicon of the Old Testament (©1889), edited version for e-sword, Strong's. #1220.

Luke 20:24c			
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
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
Kaisar (Καῖσαρ) [pronounced KAHee-sahr]	<i>severed; transliterated Cæsar</i>	masculine singular noun; originally a proper noun which became a title; dative, locative or instrumental case	Strong's #2541

Translation: The [provocateurs] answered, “Cæsar.”

The answer is obvious. The name and face are *Cæsar*.

Luke 20:24 “Show Me a denarius. Whose image and inscription does it have? The [provocateurs] answered, “Cæsar.” (Kukis mostly literal translation)

A Silver Denarius (an informative graphic); from **Refreshing Hope**; accessed June 15, 2021.

I think that his graphic tells us all kinds of things, like the actual look of these coins along with their size.

Luke 20:23–24 **Having noticed their cunning, Jesus [lit., He] said directly to them, “Why do you keep on testing Me? Show Me a denarius. Whose image and inscription does it have? The [provocateurs] answered, “Cæsar.”** (Kukis mostly literal translation)

SILVER DENARIUS
 The denarius was considered a fair day's pay for a common laborer in the first century. Jesus asked to see this coin when asked if it were lawful to pay taxes to Caesar (Matt 22:18).

What one coin could buy:
 15 lbs. of wheat (in a basket).

Translation of coin text: "Tiberius Caesar, son of the divine [Augustus], [himself now] Augustus"

A Silver Denarius

When the Pharisees asked Jesus if it was lawful to pay taxes to Caesar, Jesus asked to see a coin for the tax. They gave Him a denarius like this. The motto on this coin proclaims Tiberius to be the son of the divine Caesar who preceded him. Jesus, the true Son of God, would have recognized the irony of Tiberius' claim (Matt 22:17–22; Mark 12:14–17; Luke 20:21–26).

Size comparison

GRAPHIC BY KARBEL MULTIMEDIA. COPYRIGHT 2011 LOGOS BIBLE SOFTWARE

These men had set Jesus up, so He will return the favor. He will set them up. The result will be an answer which is blatantly obvious.

Luke 20:23–24 The act put on by these men made Jesus speak directly to them: “Show Me a denarius,” He said. “Why are you testing Me with this question? Whose image and inscription is on that coin?” The provocateurs answered, “Both Cæsar’s image and name are on this coin.” (Kukis paraphrase)

But the [Jesus] said face to face with them, “Accordingly, give the [things] of Cæsar to Cæsar and the [things] of the God to the God.”

Luke
20:25

So Jesus [lit., He] said directly to them, “Accordingly, give the [things] of Cæsar to Cæsar and [give] to God the [things] of God.”

So Jesus said directly to them, “As logic would dictate, give to Cæsar that which belongs to him; and give to God that which is due Him.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But the [Jesus] said face to face with them, “Accordingly, give the [things] of Cæsar to Cæsar and the [things] of the God to the God.”
Complete Apostles Bible	And He said to them, "Render therefore to Caesar the things that are Caesar's, and to God the things that are God's."
Douay-Rheims 1899 (Amer.)	And he said to them: Render therefore to Caesar the things, that are Caesar's: and to God the things that are God's.
Holy Aramaic Scriptures	Eshu {Yeshua} said unto them, “Give therefore that which is Qasar’s, unto Qasar {Caesar}, and that which is Alaha’s, unto Alaha {God}.”
James Murdock’s Syriac NT	Jesus said to them: Then, give to Caesar what is Caesar's, and to God what is God's.
Original Aramaic NT	Yeshua* said to them, "Give therefore to Caesar what is Caesar's, and to God what is God's."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	.
Bible in Worldwide English	Then he said to them, So give to Caesar what belongs to Caesar, and give to God what belongs to God.
Easy English	The men replied, ‘It is Caesar's picture and Caesar's name.’ Jesus then said to them, ‘So you should give to Caesar the things that belong to him. And give to God the things that belong to God.’
Good News Bible (TEV)	So Jesus said, "Well, then, pay to the Emperor what belongs to the Emperor, and pay to God what belongs to God."
J. B. Phillips	“Then give to Caesar,” he replied, “what belongs to Caesar, and to God what belongs to God.”
<i>The Message</i>	Jesus said, “Then give Caesar what is his and give God what is his.”
NIRV	He said to them, “Then give back to Caesar what belongs to Caesar. And give back to God what belongs to God.”
New Life Version	Jesus said to them, “Pay to Caesar the things that belong to Caesar. Pay to God the things that belong to God.”

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

Casual English Bible	"Well, then," Jesus answered, "give Caesar what belongs to Caesar. And give God what belongs to God."
Contemporary English V.	Then he told them, "Give the Emperor what belongs to him and give God what belongs to God."
The Living Bible	He said, "Then give the emperor all that is his—and give to God all that is his!"
New Berkeley Version	.
New Living Translation	"Well then," he said, "give to Caesar what belongs to Caesar, and give to God what belongs to God."
The Passion Translation	Jesus said, "Precisely. The coin bears the image of the Emperor Caesar, and you should give back to Caesar all that belongs to him. But you bear the image of God. So give back to God all that belongs to him."
UnfoldingWord Simplified T.	He said to them, "In that case, give to the government what belongs to them, and give to God what belongs to him."
William's New Testament	He said to them, "Then pay Caesar what belongs to Caesar, and pay God what belongs to God!"

Partially literal and partially paraphrased translations:

American English Bible	Then he said: 'You should pay Caesar's things to Caesar, and God's things to God.'
Beck's American Translation	.
Len Gane Paraphrase	Then he said to them, "So then give to Caesar the things that are Caesar's and to God the things which are God's."
NT for Everyone	'Well, then,' replied Jesus, 'you'd better give Caesar back what belongs to him! And give God back what belongs to <i>him</i> .'
20 th Century New Testament	"The Emperor's," they said; and Jesus replied: "Well then, pay to the Emperor what belongs to the Emperor, and to God what belongs to God."

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	So Jesus told them, "Give to Caesar what is Caesar's, and to God what is God's."
Revised Ferrar-Fenton Bible	"Give then," He told them, "Caesar's own property to Caesar; and to God what belongs to God."
Free Bible Version	"Then give back to Caesar what belongs to Caesar, and give back to God what belongs to God," he told them
God's Truth (Tyndale)	And he said unto them: Give then unto Cesar, that which belongs unto Cesar: and to God that which pertains to God.
International Standard V	So he told them, Then give back to Caesar the things that are Caesars, and to God the things that are Gods
Lexham Bible	So he said to them, "Well then, give to Caesar the things of Caesar, and to God the things of God!"
Montgomery NT	"Then give to Caesar what belongs to him," he said, "to God give what is God's."
NIV, ©2011	.
Riverside New Testament	He said to them, "Then pay to Caesar what belongs to Caesar and pay to God what belongs to God."
The Spoken English NT	And he said to them, "Well then, give what's Caesar's to Caesar, and give what's God's to God."
Weymouth New Testament	"Pay therefore," He replied, "what is Caesar's to Caesar--and what is God's to God."
Wikipedia Bible Project	"So then give back to Caesar what belongs to Caesar, and to God what belongs to God," he told them

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	And Jesus said to them, "Return to Caesar the things that are Caesar's, and to God what is God's." Romans 13:7
The Heritage Bible	And he said to them, Accordingly give over to Caesar the things of Caesar, and to God the things of God.
New American Bible (2011)	So he said to them, "Then repay to Caesar what belongs to Caesar and to God what belongs to God." ⁿ n. [20:25] Rom 13:6–7.
New English Bible–1970	'Very well then,' he said, 'pay Caesar what is due to Caesar, and pay God what is due to God.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"Then," he said to them, "give the Emperor what belongs to the Emperor. And give God what belongs to God!"
Holy New Covenant Trans.	Jesus said to them, "Then give to Caesar the things which are Caesar's. And give to God the things which belong to God.
The Scriptures 2009	And He said to them, "Then give to Caesar what is Caesar's, and to Elohim what is Elohim's."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...The [Man] but says to them then give! the [things] [of] caesar [to] caesar and {give!} the [things] [of] the god [to] the god...
Alpha & Omega Bible	AND HE SAID TO THEM, THEN REPAY TO CAESAR THE THINGS THAT ARE CAESAR'S, AND TO THEOS (<i>The Alpha & Omega</i>) THE THINGS THAT ARE THEOS' (<i>The Alpha & Omega's</i>)."
Awful Scroll Bible	Moreover, He said to them, "Be extended-out certainly-now, to Cæsar that Cæsar's, and to God that God's."
Concordant Literal Version exeGesés companion Bible	Now He said to them, "Now then, be paying Caesar's to Caesar, and God's to God." And he says to them, So give that of the Kaisar to the Kaisar and that of Elohim to Elohim.
Orthodox Jewish Bible	And he said to them, Then give the things of Caesar to Caesar and the things of Hashem to Hashem.
Rotherham's Emphasized B.	And [he] said unto them— Well then! render the things of Cæsar [unto Cæsar], And the things of God [unto God].

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	Jesus said to them, "Then ·give [give back; ^T render] to Caesar the things that are Caesar's, and ·give [give back; ^T render] to God the things that are God's."
Jonathan Mitchell NT	And so He said to them, "Well then, give back Caesar's thing to Caesar – and God's things to God."
Syndein/Thieme	``So He {Jesus} said to them, "Render/'give to' {apodidomi} Cæsar the things that are Caesar's . . . and to God the things that are God's."
Translation for Translators	He said to them, "In that case, give to the government [MTY] what they <i>require</i> , and give to God what he <i>requires</i> ."
The Voice	Jesus: Well then, you should give to Caesar whatever is Caesar's, and you should give to God whatever is God's.

Bible Translations with Many Footnotes:

NET Bible®

So⁶¹ he said to them, “Then give to Caesar the things that are Caesar’s, and to God the things that are God’s.”⁶²

^{61tn} Here δέ (de) has been translated as “so” to indicate that Jesus’ pronouncement results from the opponents’ answer to his question.

^{62sn} Jesus’ answer to give to Caesar the things that are Caesar’s and to God the things that are God’s was a both/and, not the questioners’ either/or. So he slipped out of their trap.

Wilbur Pickering’s New T.

So He said to them, “Then render to Caesar the things that are Caesar’s, and to God the things that are God’s”.

Literal, almost word-for-word, renderings:

- An Understandable Version He replied, “Then pay to Caesar the things that belong to Caesar and pay to God the things that belong to God.”
- Analytical-Literal Translation Then He said to them, "So render the [things] of Caesar to Caesar and the [things] of God to God."
- Far Above All Translation Then he said to them, then, render to Caesar the things due to Caesar, and to God the things due to God.
- Modern Literal Version 2020 But he said to them, Now-then, give to Caesars, and to God the things which are Gods.

Luke 20:25 (NASB) (a graphic); from RCC CDSR Campus Ministry on [Facebook](#); accessed June 14, 2021.

Revised Young's Lit. Trans.

...and he said to them, 'Give back, therefore, the things of Caesar to Caesar, and the things of God to God;'



The gist of this passage:

Jesus responds by saying, “Then give to Cæsar what is his and give to God what is His.”

Luke 20:25a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
ho (ὁ) [pronounced hoh]	the; this, that; who, which	definite article for a masculine singular noun, nominative case	Strong’s #3588
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong’s #1161
epô (ἔπω) [pronounced EHP-oh]	to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell	3 rd person singular, aorist active indicative	Strong’s #2036
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 20:25a

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: So Jesus [lit., He] said directly to them,...

Jesus has some provocateurs in the crowd, and they believe that they have Jesus trapped by their question, no matter which way He answers. So He answers them directly.

Luke 20:25b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
τοίνυν (τοίνυν) [pronounced TOY-noon]	<i>hence; accordingly, truly now, then, therefore</i>	disjunctive particle	Strong's #5106
apodidōmi (ἀποδίδωμι) [pronounced ap-od-EED-oh-mee]	<i>give [away, up, over, back]; deliver (again), give (again), (re-) pay (-ment be made), perform, recompense, render, requite, restore, reward, sell, yield</i>	2 nd person plural, aorist active imperative	Strong's #591
ta (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
Kaisar (Καῖσαρ) [pronounced KAHee-sahr]	<i>severed; transliterated Cæsar</i>	masculine singular noun; originally a proper noun which became a title; genitive/ablative case	Strong's #2541
Kaisar (Καῖσαρ) [pronounced KAHee-sahr]	<i>severed; transliterated Cæsar</i>	masculine singular noun; originally a proper noun which became a title; dative, locative or instrumental case	Strong's #2541
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532

Translation: ...“Accordingly, give the [things] of Cæsar to Cæsar...

The coin which they showed Jesus has a picture of Cæsar on it and an inscription bearing his name. Therefore, this earthly good—whatever part of it Cæsar wants—belongs to Cæsar.

One of the things a government provides for the people is some sort of monetary system. All monetary systems will be flawed due to the old sin nature, and some more than others. The monetary system is representative of the other things which government does—again, imperfectly, because men have sin natures.

Luke 20:25c			
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
τα (τά) [pronounced <i>taw</i>]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
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
θεος (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
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
θεος (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, dative, locative or instrumental case	Strong's #2316

Translation: ...and [give] to God the [things] of God.”

God is concerned with a great many things; not just the coins in our pockets. We owe God, as believers, our reasonable service. The unbeliever owes God a hearing and then he owes God faith in His Son.

Luke 20:25 So Jesus [lit., He] said directly to them, “Accordingly, give the [things] of Cæsar to Cæsar and [give] to God the [things] of God.” (Kukis mostly literal translation)

Luke 20:25 So Jesus said directly to them, “As logic would dictate, give to Cæsar that which belongs to him; and give to God that which is due Him.” (Kukis paraphrase)

<p>And they were not able to take hold of the word before the people. And, marveling upon the answer of Him, they were silent.</p>	<p>Luke 20:26</p>	<p>They were unable to take hold of this word in the presence of the people [there]. Having been astonished by His answer, they were silent.</p>
<p>The provocateurs where unable to seize and exploit what Jesus said in front of the people there. They were momentarily caught off guard by His answer, and fell silent.</p>		

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And they were not able to take hold of the word before the people. And, marveling upon the answer of Him, they were silent.
Complete Apostles Bible	But they could not catch Him in His words in front of the people. And marveling at His answer, they kept silent.
Douay-Rheims 1899 (Amer.)	And they could not reprehend his word before the people: and wondering at his answer, they held their peace.
Holy Aramaic Scriptures	And they were not able to get a word from Him in front of the Ama {the People}. And they wondering about His answer, and they were silent.
James Murdock's Syriac NT	And they could not catch from him a word [of accusation] before the people: and they were surprised at his answers, and were silent.
Original Aramaic NT	And they could not lay hold of any word from him before the people, and they were amazed at his answer, and they kept silent.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And they were not able to get anything from these words before the people: but they were full of wonder at his answer, and said nothing.
Bible in Worldwide English	They were not able to catch him in anything he said in front of the people. They were surprised at his answer and they could not say anything.
Easy English	So the Jewish leaders could not make Jesus say anything wrong. They were very surprised at his answer to their question. They could not say anything more against him. All the people who were there saw this.
Easy-to-Read Version–2008	The men were amazed at his wise answer. They could say nothing. They were not able to trick Jesus there in front of the people. He said nothing they could use against him.
God's Word™	They couldn't make him say anything wrong in front of the people. His answer surprised them, so they said no more.
Good News Bible (TEV)	There before the people they could not catch him in a thing, so they kept quiet, amazed at his answer.
J. B. Phillips	So his reply gave them no sort of handle that they could use against him publicly. And in fact they were so taken aback by his answer that they had nothing more to say.
<i>The Message</i>	Try as they might, they couldn't trap him into saying anything incriminating. His answer caught them off guard and left them speechless.
NIRV	They were not able to trap him with what he had said there in front of all the people. Amazed by his answer, they became silent.
New Life Version	They could find nothing wrong with what He taught. They were surprised and wondered about what He told the people, so they said nothing more.
New Simplified Bible	They were not able to apprehend him in front of the people. They were amazed by his answer and kept quiet.

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

Casual English Bible	The Jews couldn't trap him as he taught the people. In fact, they marveled at his answer, which left them speechless.
Contemporary English V.	Jesus' enemies could not catch him saying anything wrong there in front of the people. They were amazed at his answer and kept quiet.
The Living Bible	Thus their attempt to outwit him before the people failed; and marveling at his answer, they were silent.
New Berkeley Version	.

The Passion Translation	The imposters were left speechless and amazed in the presence of all the people, unable to trap Jesus with his words.
UnfoldingWord Simplified T.	The spies were amazed at his answer, so much that they could not answer him. There was nothing that Jesus said before the people standing around him that the spies could find anything wrong with.

Partially literal and partially paraphrased translations:

American English Bible	6Well as a result, they weren't able to catch him in anything that he said there in front of the people, and they were amazed by his answers. So they didn't say anything more to him after that.
Beck's American Translation	.
Breakthrough Version	And they couldn't attack His statement directly in front of the group, and, amazed based on His response, they kept quiet.
A. Campbell's Living Oracles	Thus they could not surprise him in his discourses before the people; wherefore, admiring his answer, they kept silence.
New Advent (Knox) Bible	And they said no more; they were full of admiration at his answer, finding no means of discrediting his words in the eyes of the people.
NT for Everyone	They couldn't catch him in anything he said in front of the people. They were amazed at his answer, and had nothing more to say.
20 th Century New Testament	They could not lay hold of this answer before the people; and, in their wonder at his reply, they held their tongues.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	And they could not find issue with His answers to the people: and they were impressed with his response, and offered no objection.
Revised Ferrar-Fenton Bible	So they were not able to entrap Him by His speech in the presence of the people; and wondering at His answer, they were silent.
Free Bible Version	They weren't able to trap him by what he told the people. They were stunned at his reply, and fell silent.
God's Truth (Tyndale)	And they could not reprove his saying before the people. But they marvelled at his answer, and held their peace.
International Standard V	So they couldnt catch him before the people in what he said. Amazed at his answer, they became silent.
Montgomery NT	So they could not lay hold of his sayings before the people; and marveling at his answer, they held their peace.
NIV, ©2011	.
Riverside New Testament	They could not seize upon his words before the people, and in astonishment at his answer they were silent.
Leicester A. Sawyer's NT	And they were not able to take advantage of his word before the people; and they wondered at his answer, and were silent.
The Spoken English NT	And they weren't able to catch him in what he said in front of the people. They were amazed at his answer, <i>and</i> went silent.
UnfoldingWord Literal Text	They were not able to find fault with what he had said in front of the people, but marveling at his answer, they were silent.
Wikipedia Bible Project	They weren't able to catch him out in what he said publicly. They were amazed at his response, and kept quiet.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And they absolutely did not have the strength to seize his words in the presence of the people, and they marveled at his answer, and kept silent.
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New American Bible (2002)	They were unable to trap him by something he might say before the people, and so amazed were they at his reply that they fell silent.
New Jerusalem Bible	They were unable to catch him out in anything he had to say in public; they were amazed at his answer and were silenced.
Revised English Bible–1989	Thus their attempt to catch him out in public failed, and, taken aback by his reply, they fell silent.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	They were unable to trap him by anything he said publicly; indeed, amazed at his answer, they fell silent.
Hebraic Roots Bible	And they were not able to get one word from Him before the people. And they marveled at His answer, and they kept silent.
Holy New Covenant Trans.	The men were amazed at his wise answer; they could say nothing. The men were not able to trick Jesus in front of the people.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and not [They] have (ability) to take [of] him word before the people and Wondering at the answer [of] him [Men] continue (silently)...
Alpha & Omega Bible	AND THEY WERE UNABLE TO CATCH HIM IN A SAYING IN THE PRESENCE OF THE PEOPLE; AND BEING AMAZED AT HIS ANSWER, THEY BECAME SILENT.
Awful Scroll Bible	And they prevail not, to take-hold-upon His saying, from-among-opposite the people, and wondering at His resolving-away, they keep silent.
Concordant Literal Version	And they are not strong enough to get hold of a declaration of His in front of the people. And, marveling at His answer, they hush."
exeGesés companion Bible	And they cannot take hold of his rhema in front of the people: and they marvel at his answer and hush.
Orthodox Jewish Bible	And they were not able to catch him in his dvar before the people and, having been mishpoyel (marveled) at his teshuva (answer), they were silent.
Rotherham's Emphasized B.	And they could not lay hold of the saying, before the people; and [marvelling at his answer] they held their peace.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	They were not able to seize on anything He said in the presence of the people; and being unnerved at His reply, they were silent.
An Understandable Version	And they were not able to get hold of anything Jesus said in front of the people. And they marveled at His answer and did not say anything [further].
The Expanded Bible	So they were not able to trap [catch] Jesus in anything he said in the presence of the people. And being amazed at his answer, they became silent [kept quiet].
Jonathan Mitchell NT	But they had no strength to get a grasp on [so as to comprehend] or to take a firm hold upon [so as to control or make use of] that which He spoke (or: the effect of the flow of His spoken words) in front of the people – and so they remained silent (kept still), while wondering in amazement, and marvelling on His discerning response.
P. Kretzmann Commentary	And they could not take hold of His words before the people; and they marveled at His answer, and held their peace. Kretzmann's commentary for Luke 20:23–26 is placed in the Addendum .
Syndein/Thieme	“And, they were absolutely not {ouk} able to catch hold of His utterance/'series of words' {rhea} 'over against/'opposed to/'in the presence of' {enantion} the people. And, having marveled at His answer, they fell silent.

Translation for Translators While the people were there, the *spies* were unable to find fault with him for what he said. And they were amazed at his answer. So they said nothing.
 The Voice Once again they failed to humiliate Him in public or catch Him in a punishable offense. They were confounded by His reply and couldn't say anything in response.

Bible Translations with Many Footnotes:

Lexham Bible **And they were not able to catch him** [*Here the direct object is supplied from context in the English translation] [Some manuscripts explicitly state "him"] **in a statement in the sight of the people, and astonished at his answer, they became silent.**
 NET Bible® **Thus⁶³ they were unable in the presence of the people to trap⁶⁴ him with his own words.⁶⁵ And stunned⁶⁶ by his answer, they fell silent.**
^{63tn} Here καί (kai) has been translated as "thus" to indicate the implied result of Jesus' unexpected answer.
^{64tn} On this term, see BDAG 374 s.v. ἐπιλαμβάνομαι 3.
^{65tn} Grk "to trap him in a saying."
^{66tn} Or "amazed."
 Wilbur Pickering's New T. **They were unable to latch on to His word in front of the people; and marveling at His answer they kept silent.**

Literal, almost word-for-word, renderings:

Analytical-Literal Translation **And they were not able to seize on His saying [fig., catch Him in some statement] before the people, and having marveled at His answer, they kept silent.**
 Charles Thomson NT **So they were not able to take advantage of his decision before the people. Therefore, having expressed admiration at his answer, they held their peace.**
 English Standard Version **And they were not able in the presence of the people to catch him in what he said, but marveling at his answer they became silent.**
 Legacy Standard Bible **And they were unable to catch Him in a word [Lit *catch His statement*] in the presence of the people; and marveling at His answer, they became silent.**
 Literal New Testament **AND THEY WERE NOT ABLE TO TAKE HOLD OF HIS SPEECH BEFORE THE PEOPLE; AND WONDERING AT HIS ANSWER THEY WERE SILENT.**
 Modern Literal Version 2020 **And they were not strong-enough to grasp his declaration in front of the people, and they marveled at his answer and were silent.**
 Revised Young's Lit. Trans. **...and they were not able to take hold on his saying before the people, and having wondered at his answer, they were silent.**
 Webster's Translation **And they could not take hold of his words before the people: and they marveled at his answer, and held their peace.**

The gist of this passage: These spies could not catch Jesus in any of their traps, so they stopped trying to.

Luke 20:26a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</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
ισχύω (ἰσχύω) [pronounced <i>is-KHOO-oh</i>]	<i>to be able, to be of the strength [to], to have, to exercise, to force, to avail, to prevail, be whole, can do, could, might</i>	3 rd person plural, aorist active indicative	Strong's #2480

Luke 20:26a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
With the negative, this means, <i>is unable to</i> .			
epilambanomai (ἐπιλαμβάνομαι) [pronounced ehp-ee-lahm-BAHN-ohm-ahēe]	<i>to take in addition, to lay (take) hold of, to take possession of, to overtake, to attain [to]; to seize upon anything with the hands; metaphorically to rescue one from peril, to help</i>	aorist (deponent) middle/passive infinitive	Strong's #1949
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
hrēma (ῥῆμα, ατος, τό) [pronounced HRAY-mah]	<i>speech, discourse, utterance; words, that which is spoken; command, order, direction proclamation; thing, object, matter, event; idea</i>	neuter singular noun; genitive/ablative case	Strong's #4487
enantion (ἐναντίον) [pronounced en-an-TEE-on]	<i>before, in the presence of; over against, opposite; metaphorically: opposed as an adversary, hostile, antagonistic; an opponent</i>	preposition/adverb	Strong's #1726
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
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; genitive/ablative case	Strong's #2992

Translation: They were unable to take hold of this word in the presence of the people [there].

As previously discussed, the provocateurs there were ready to seize upon Jesus' answer, no matter what it was, and use that against Him. They were going to either present Him as a tax evader to the authorities or as a supporter of Rome before the people. This was a nearly foolproof plan, designed by fools.

The provocateurs were unable to use the Lord's words against Him as they had planned. What Jesus said and how He said it was on target.

Luke 20:26b

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 20:26b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
thaumázō (θαυμάζω) [pronounced <i>thau-MAUd-zoh</i>]	<i>wondering, marveling, being struck with admiration, amazement or astonishment; the ones being struck with wonder</i>	masculine plural, aorist active participle; nominative case	Strong's #2296
ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]	<i>on, upon; at, by, over; during, at (in) the time of; about; in addition to, besides; against; on the basis of; because; with</i>	preposition of superimposition; a relation of rest and distribution with the dative, locative or instrumental case	Strong's #1909
τῆ (τῆ) [pronounced <i>tay</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
ἀποκρίσις (ἀπόκρισις) [pronounced <i>ap-OK-ree-sis</i>]	<i>a response, a replying, an answer</i>	feminine singular noun; dative, locative or instrumental case	Strong's #612
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
σιγάω (σιγάω) [pronounced <i>see-GAH-oh</i>]	<i>to be silent, to be still, to keep silence; to cease talking; to be concealed</i>	3 rd person plural, aorist active indicative	Strong's #4601

Translation: *Having been astonished by His answer, they were silent.*

I believe what caused these provocateurs to be amazed is: (1) they had not foreseen the Lord answering as He did (and my guess is, they discussed their approach for an hour or more); and (2) they found themselves agreeing with His logic and approach (even though they were not going to admit this to one another).

We don't know how many were there. It does not take a lot. My guess would be anywhere from 2 or 3 (because the verbs are plural) to maybe as many as 10. They were not trying to infiltrate and take over; they just needed enough people there to ask the right questions and to hear and remember the answers.

We do not know if this was their only question, but it is the only one recorded.

The final verb is the aorist active indicative of *σιγάω* (σιγάω) [pronounced *see-GAH-oh*], which means, *to be silent, to be still, to keep silence; to cease talking*. Strong's #4601. The aorist tense is for a point in time. This did not mean that this particular group of men (high priests and scribes) were done trying to get Jesus. But that ones who attended this public teaching were done, at this point in time. They did not bring up any more questions.

Luke 20:26 *They were unable to take hold of this word in the presence of the people [there]. Having been astonished by His answer, they were silent.* (Kukis mostly literal translation)

Luke 20:26 The provocateurs were unable to seize and exploit what Jesus said in front of the people there. They were momentarily caught off guard by His answer, and fell silent. (Kukis paraphrase)

The spies, at this point, stopped trying to catch Jesus at anything. His answer was too brilliant. However, soon after, the Sadducees would try to catch Jesus again.

Chapter Outline

Charts, Graphics and Short Doctrines

The Sadducees Try to Trip Jesus Up with a Question About the Resurrection

Matthew 22:23-32 Mark 12:18-27

While the translation or the understanding of this passage is not difficult, there are a few minor things which need to be considered (most of these are revealed in the nearly literal translation).

I must admit, I had a lot more to say about this old-style tradition of a levirate marriage than I expected to.

But coming near are ones of the Sadducees, those saying a standing up is not, questioned Him, saying, "Teacher, Moses wrote to us, if one from a brother dies, [and he] is having a woman and this one childless is; that she might take the brother of his, the woman, and she might raise up seed by the brother to him.

Luke
20:27–28

Some from the Sadducees [next] approached [Him]—those alleging [that there] is no resurrection—asking Him, saying, "Teacher, Moses wrote [the following] to us: if one of our fellow Israelites [lit., a brother] dies [and he] keeps on having a wife yet he [or, *this one*] is childless; that the wife might take his brother and raise up a child [lit., *seed*] by [his] brother to the [deceased] husband [lit., to *him*].

Next, some from the Sadducees approached the Lord with a question. Now, they do not believe in the resurrection (or in many other of the tenets of Scripture). Nevertheless, they posed this question to Jesus: "Teacher, Moses told us to do the following. If a brother, who has a wife but no child, dies; his wife is encouraged to marry his brother so that, the first child that they have will be considered the child of the deceased brother.

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) But coming near are ones of the Sadducees, those saying a standing up is not, questioned Him, saying, "Teacher, Moses wrote to us, if one from a brother dies, [and he] is having a woman and this one childless is; that she might take the brother of his, the woman, and she might raise up seed by the brother to him.
- Complete Apostles Bible Then some of the Sadducees, those who deny that there is a resurrection, coming to Him and asked Him, saying: "Teacher, Moses wrote to us that if a man's brother dies, having a wife, and this man dies childless, that his brother should take his wife and raise up offspring for his brother.
- Douay-Rheims 1899 (Amer.) And there came to him some of the Sadducees, who deny that there is any resurrection: and they asked him,

Saying: Master, Moses wrote unto us: If any man's brother die, having a wife, and he leave no children, that his brother should take her to wife and raise up seed unto his brother.

Holy Aramaic Scriptures	Then, some from the Zaduqaye {the Sadducees} drew near, (those who say that there is no resurrection), and asked Him and said unto him, "Malphana {Teacher}, Mushe {Moses} wrote unto us that if a nash {a man} should die, his brother who has {lit. whom there is for him} a wife, without sons, should take his brother's wife, and raise up a seed for his brother.
James Murdock's Syriac NT	And some of the Sadducees, who say there is no resurrection, came and questioned him, and said to him: Teacher, Moses wrote to us, that if a man's brother die, who had a wife without children, his [surviving] brother shall take his wife, and raise up seed to his [deceased] brother.
Original Aramaic NT	But some of the Sadducees came, those who say that there is no resurrection, and they asked him, And they were saying to him, "Teacher, Moses wrote to us that if a man dies and his brother has a wife without sons*, his brother shall take his wife, and he shall raise up a son* to his brother."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And some of the Sadducees came to him, who say that there is no coming back from the dead; and they said to him, Master, Moses said that if a man's brother comes to his end, having a wife, but no children, his brother is to take the wife, and get a family for his brother.
Bible in Worldwide English	Some of the Sadducees came to Jesus. (They say that people do not rise from death.) They came to ask Jesus a question. Teacher, they said, Moses gave us this law: "If a man dies and leaves a wife but no children, then his brother must marry the wife and raise a family for his brother."
Easy English	The Sadducees ask Jesus a question Then some of the Sadducees came to see Jesus. The Sadducees do not believe that anyone becomes alive again after they die. They wanted to ask Jesus a question. 'Teacher,' they said to him, 'Moses wrote this in the Bible for us: "A man may die and leave a wife but no children. Then that man's brother must marry the woman. Then their children will be called the children of the brother who died."'
Easy-to-Read Version–2008	Some Sadducees came to Jesus. (Sadducees believe that people will not rise from death.) They asked him, "Teacher, Moses wrote that if a married man dies and had no children, his brother must marry his widow. Then they will have children for the dead brother.
God's Word™	Some Sadducees, who say that people will never come back to life, came to Jesus. They asked him, "Teacher, Moses wrote for us, 'If a married man dies and has no children, his brother should marry his widow and have children for his brother.'
Good News Bible (TEV)	Then some Sadducees, who say that people will not rise from death, came to Jesus and said, "Teacher, Moses wrote this law for us: 'If a man dies and leaves a wife but no children, that man's brother must marry the widow so that they can have children who will be considered the dead man's children.'
J. B. Phillips	Jesus exposes the ignorance of the Sadducees Then up came some of the Sadducees (who deny that there is any resurrection) and they asked him, "Master, Moses told us in the scripture, 'If a man's brother

should die without any children, he should marry the widow and raise up a family for his brother.'

The Message

All Intimacies Will Be with God

Some Sadducees came up. This is the Jewish party that denies any possibility of resurrection. They asked, "Teacher, Moses wrote us that if a man dies and leaves a wife but no child, his brother is obligated to marry her and give her children.

NIRV

Marriage When the Dead Rise

The Sadducees do not believe that people rise from the dead. Some of them came to Jesus with a question. "Teacher," they said, "Moses wrote for us about a man's brother who dies. Suppose the brother leaves a wife but has no children. Then the man must marry the widow. He must provide children to carry on his dead brother's name.

New Life Version

They Ask about Being Raised from the Dead

Some people from the religious group who believe no one will be raised from the dead came to Jesus. They asked Him, "Teacher, Moses wrote to us in the Law, 'If a man's brother dies and leaves a wife but no children, then his brother must marry her. He should have children for his brother who died.'

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

Casual English Bible

TOO MANY HUSBANDS IN HEAVEN?

Some Sadducees came up to ask him a question. They were Jews who taught there was no such thing as a resurrection.

"Teacher," they asked, "Moses wrote that if a married man dies without leaving his wife any children, the dead man's brother is supposed to marry the widow, give her children, and raise the kids as his brother's.[3]

Contemporary English V.

The Sadducees did not believe that people would rise to life after death. So some of them came to Jesus and said: Teacher, Moses wrote that if a married man dies and has no children, his brother should marry the widow. Their first son would then be thought of as the son of the dead brother.

³20:28 See Deuteronomy 25:5-6. This made sure the dead man's widow was taken care of and that his estate was inherited by his widow's children.

The Living Bible

Then some Sadducees—men who believed that death is the end of existence, that there is no resurrection—came to Jesus with this:

"The laws of Moses state that if a man dies without children, the man's brother shall marry the widow, and their children will legally belong to the dead man, to carry on his name.

New Berkeley Version

New Living Translation

Discussion about Resurrection

Then Jesus was approached by some Sadducees—religious leaders who say there is no resurrection from the dead. They posed this question: "Teacher, Moses gave us a law that if a man dies, leaving a wife but no children, his brother should marry the widow and have a child who will carry on the brother's name. [See Deut 25:5-6.]

The Passion Translation

Some of the Sadducees, a religious group that denies there is a resurrection of the dead, came to ask Jesus this question: "Teacher, the law of Moses teaches that if a man dies before he has children, his brother should marry the widow and raise up children for his brother's family line.

UnfoldingWord Simplified T.

After that, some Sadducees came to Jesus. They were a group of Jews who said that no one will rise from the dead.

They also wanted to ask Jesus a question. One of them said to him, "Teacher, Moses wrote for us Jews that if a man who has a wife but no children dies, his brother should marry the widow so that she can have a child by him. In this way, people will consider that the child is the descendant of the man who died.

Partially literal and partially paraphrased translations:

- American English Bible However, some of the Sadducees (who say there's no resurrection) went up to him and asked him this:
 'Teacher, Moses wrote that if a man dies leaving his woman childless, his brother should take the brother's woman and sire offspring for him.
- Beck's American Translation .
Breakthrough Version When some of the Sadducees came forward (the ones expressing opposition to a return back to life, for it not to exist), they asked Him, saying, "Teacher, Moses wrote to us, 'If someone's brother dies who has a wife and this one is childless, that his brother should take the wife and bring up a seed for his brother.'
- A. Campbell's Living Oracles Afterward, some of the Sadducees, who deny a future state, came to him with this question: Rabbi, Moses has enjoined in his writings, that a man whose brother dies childless, outlived by his wife, shall marry the widow, and raise issue to his brother.
- New Advent (Knox) Bible Then he was approached with a question by some of the Sadducees, men who deny the resurrection; Master, they said, Moses prescribed for us, If a man has a married brother who dies without issue, the surviving brother must marry the widow, and beget children in the dead brother's name.[5]
[5] Deut. 25.5.
- NT for Everyone **Marriage and the Resurrection**
Some of the Sadducees came to Jesus to put their question. (The Sadducees deny that there is any resurrection.)
'Teacher,' they said, 'Moses wrote for us that "If a man's brother dies, leaving a widow but no children, the man should marry the widow and raise up a family for his brother."
- 20th Century New Testament Presently there came up some Sadducees, who maintain that there is no resurrection. Their question was this-- "Teacher, Moses laid down for us in his writings that-- 'Should a man's married brother die, and should he be childless, the man should take the widow as his wife, and raise up a family for his brother.'

Mostly literal renderings (with some occasional paraphrasing):

- Conservapedia Translation The Jesus was approached by some of the Sadducees, who deny that there is any resurrection; and they asked Him, Saying, "Master, Moses wrote that if any man's brother dies and leaves behind a childless widow, then his brother should marry the widow and raise children with her in his deceased brother's name.
- Revised Ferrar-Fenton Bible **Discomfiture of the Sadducees.**
Afterwards some of the Sadducees, who deny a resurrection, came to Him with the question:
"Teacher, Moses wrote for us, that if a brother of any one dies, leaving a wife who may be childless, the brother surviving shall marry the widow, and procure issue for his brother.
- Free Bible Version Then some of the Sadducees, who deny the resurrection, came to Jesus with this question: "Teacher," they began, "Moses gave us a law that if a married man dies leaving a wife without children, then his brother should marry the widow and have children for his dead brother.
- International Standard V ***A Question about the Resurrection***
(Matthew 22:23-33; Mark 12:18-27)
Now some Sadducees, who claim there is no resurrection, came to Jesus [Lit. him] and asked him, "Teacher, Moses wrote for us that if a man's brother dies and leaves a wife but no child, the man [Lit. the brother] should marry the widow and have children for his brother.
- Montgomery NT Next came some of the Sadducees who deny that there is resurrection, and they asked him. "Teacher, Moses wrote a law for us that if a man's brother should die,

but leave no children, his brother should take up his wife and raise up his children for his brother.

Weymouth New Testament Next some of the Sadducees came forward (who deny that there is a Resurrection), and they asked Him, "Rabbi, Moses made it a law for us that if a man's brother should die, leaving a wife but no children, the man shall marry the widow and raise up a family for his brother.

Wikipedia Bible Project Then some Sadducees came to him. They don't believe in the resurrection. They asked him this question: "Teacher, Moses instructed us that if a married man dies childless, then his brother should marry his widow and have children for his dead brother.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) **Resurrection of the dead**
(Mk12:18)

- Then some Sadducees arrived. These people claim that there is no resurrection, and they asked Jesus this question, "Master, in the Law Moses told us, 'If anyone dies leaving a wife but no children, his brother must take the wife, and any child born to them will be regarded as the child of the deceased.'

The extensive [footnote](#) for v. 27 is in the [Addendum](#). The first footnote references a second related [footnote](#) as well, also found in the [Addendum](#).

The Heritage Bible And coming near to him some of the Sadducees, who argue there is no resurrection, asked him,

Saying, Teacher, Moses wrote to us, If anyone's brother dies, having a wife, and he dies childless, that his brother should take the wife, and produce seed to his brother.

New American Bible (2011) **The Question About the Resurrection.**

°Some Sadducees,* those who deny that there is a resurrection, came forward and put this question to him,^p * saying, "Teacher, Moses wrote for us, 'If someone's brother dies leaving a wife but no child, his brother must take the wife and raise up descendants for his brother.'^q

* [20:27] Sadducees: see note on Mt 3:7.

* [20:28–33] The Sadducees' question, based on the law of levirate marriage recorded in Dt 25:5–10, ridicules the idea of the resurrection. Jesus rejects their naive understanding of the resurrection (Lk 20:35–36) and then argues on behalf of the resurrection of the dead on the basis of the written law (Lk 20:37–38) that the Sadducees accept. See also notes on Mt 22:23–33.

o. [20:27–40] Mt 22:23–33; Mk 12:18–27.

p. [20:27] Acts 23:8.

q. [20:28] Gn 38:8; Dt 25:5.

New Catholic Bible **Marriage and the Resurrection.**^[f] Then some Sadducees, who assert that there is no resurrection, approached him and posed this question: "Teacher, Moses wrote down for us that if a man's brother dies, having a wife but no children, the man must marry his brother's wife and raise up children for his brother.

[f] The party of the Jewish high priests had not yet accepted the belief in the resurrection that had been proclaimed for two or three centuries (Dan 12:2-3) and that the Pharisees had accepted (see Acts 23:8). When the present life is taken as a model of the future life, the reality of the resurrection is misunderstood, since the resurrection radically transforms the human condition.

New English Bible–1970 **The Question about the Resurrection (Jerusalem)**

[Lk.20.27-40 -] - Mt.22.23-33, Mk.12.18-27

Then some Sadducees came forward. They are the people who deny that there is a resurrection. Their question was this: 'Master, Moses laid it down for us that if

there are brothers, and one dies leaving a wife but no child, then the next should marry the widow and carry on his brother's family.

New Jerusalem Bible

Some Sadducees -- those who argue that there is no resurrection -- approached him and they put this question to him, 'Master, Moses prescribed for us, if a man's married brother dies childless, the man must marry the widow to raise up children for his brother.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Some *Tz'dukim*, who say there is no resurrection, came to Yeshua and put to him a *sh'eilah*: "Rabbi, Moshe wrote for us that **if a man dies leaving a wife but no children, his brother must take the wife and have children to preserve the man's family line.** [Deuteronomy 25:5]

Hebraic Roots Bible

And some of the Sadducees coming up, those speaking against a resurrection, that it was not to be, they questioned Him, saying, Teacher, Moses wrote to us, If anyone's brother dies having a wife, and this one should die childless, that his brother should take the wife and raise up seed to his brother. (Deut. 25:5)

Holy New Covenant Trans.

Some Sadducees came to Jesus. (Sadducees believe that no one will rise from death.) They asked Jesus, "Teacher, Moses wrote to us that if a married man dies and he did not have children, his brother must marry the widow. Then they will have children for the dead brother.

The Scriptures 2009

And some of the Sadducees, who deny that there is a resurrection, came to Him and asked Him, saying, "Teacher, Mosheh wrote to us that **if a man's brother dies, having a wife, and he dies childless, his brother should take his wife and raise up offspring for his brother.** Deut. 25:5.

Tree of Life Version

Then some of the Sadducees (who deny there is a resurrection) came and questioned Yeshua.

"Teacher," they said, "Moses wrote for us that 'if a man's brother dies' having a wife 'but no children, then his brother should take the widow and father children for his brother.'

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...Approaching but (Some) Ones [of] the sadducees The [Men] Saying standing (up) not to be ask him Saying Teacher Moses writes [for] us if [of] someone Brother may die Having woman and This Childless may be that may receive The Brother [of] him the woman and [He] may raise seed [for] the brother [of] him...

Awful Scroll Bible

Furthermore, coming-near, certain of the Sadducees, they opposing-the-confirmation: "There is to be no rising-up", asks-before Him, speaking out, "Teacher, Moses writes to us, if- someone's brother -shall die-away, holding a wife, and this one shall die-away child-less, in order that, his brother should claim the wife, and shall raise-up- seed -for his brother.

Concordant Literal Version

Now approaching, some of the Sadducees, who say there is no resurrection, inquire of Him, saying, "Teacher, Moses writes to us, if anyone's brother should be dying, and having a wife, this one should be dying childless, that his brother may be getting the wife, and should be raising up seed to his brother."

exeGesés companion Bible

YAH SHUA ON MARRIAGE IN THE RESURRECTION

And some of the Sadoqiym come
- who contradict that there is any resurrection;
and they ask him,
wording, Doctor,
Mosheh scribed to us,
Whenever the brother of anyone dies,

having a woman, and he dies childless,
his brother takes his woman,
and raises sperma to his brother: .

Orthodox Jewish Bible

And some of the Tzedukim--the Tzedukim are the ones speaking against the Tchiyas HaMesim, who say there is none--approached Rebbe, Melech HaMoshiach. They set a she'elah (question) before him, Saying, Rabbi, Moshe Rabbenu laid it down in writing to us, if someone's ach dies and has an isha, and UVEN EIN LO (and there is no son to him), that he should take the almanah of his ach and he should raise up a zera (seed) to his ach. [Dt 25:5]

Rotherham's Emphasized B.

§ 80. Whose Wife, in the Resurrection?

Mt. xxii. 23–33; Mk. xii. 18–27.

But there came near certain of the Sadducees, they who say |Resurrection| there is none! and questioned him, 28 saying—

Teacher! |Moses| wrote for us
<If one's brother die, having a wife,
And |he| be |childless|>

That *his brother shall take the wife,
And raise up seed unto his brother.*^b

^b Deu. xxv. 5; Gen. xxxviii. 8.

Expanded/Embellished Bibles:

The Amplified Bible

Is There a Resurrection?

Now some of the Sadducees (who say that there is no resurrection) came to Him and they questioned Him, saying, "Teacher, Moses wrote for us [a law that] IF A MAN'S BROTHER DIES, leaving a wife AND NO CHILDREN, HIS BROTHER SHOULD ^[c]MARRY THE WIFE AND RAISE CHILDREN FOR HIS BROTHER.

[c] The purpose of this was to carry on the family line and keep property within the family.

An Understandable Version

[Then] certain Sadducees came to Jesus (they are the ones who say there is no resurrection [of the dead]). They said to Him, "Teacher, Moses wrote to us [Deut 25:5] that if a man's brother dies, leaving his widow [behind] without having had any children, his brother should marry his widow and father children [by her]. These children would then be considered his [dead] brother's.

The Expanded Bible

Some Sadducees Try to Trick Jesus

Some Sadducees, who believed people would not rise from the dead, came to Jesus. They asked, "Teacher, Moses wrote that if a man's brother dies and leaves a wife but no children, then that man must marry the widow and have children [L raise up offspring/seed] for his brother [Deut. 25:5–6].

Jonathan Mitchell NT

Now later, some of the Sadducees – folks normally saying there is to be no resurrection – upon approaching posed a question to Him, presently saying, "Teacher, Moses wrote to (or: for) us, 'If anyone's brother should die off, and having a wife, this man may be childless, that his brother should take the wife (i.e., the widow) and should be raising up out of [her] a seed (= offspring; progeny) to and for his brother (i.e., to preserve the man's family line).' [Deut. 25:5]

P. Kretzmann Commentary

Verses 27-33

The question of the Sadducees:

Then came to Him certain of the Sadducees, which deny that there is any resurrection; and they asked Him, saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

Syndein/Thieme

“Then, coming near Him, certain Sadducees - denying/“anti-speaking”/contending {antilego} there is no resurrection - interrogated Him saying, “Teacher {didaskalos}, Moses wrote for us that if {ean} a man's brother should die -maybe he will, maybe he will not die {3rd class condition} - having/leaving a wife but no children, that man should take/marry the widow and 'possibly raise up' children for his brother.

{Note: RBT said (in the Matthew or John series) that there are three political groups in Jerusalem at this time: 1) the Pharisees - they believed the Old Testament stories were true; 2) the Herodians - they supported Rome's rule under the authority of Herod; 3) the Sadducees - these were men only interested in personal power. They did not believe the stories of the Old Testament. They believed the only useful purpose of the bible was to use it as a tool in which to control and rule over the highly religious and legalistic Jews.}

Translation for Translators

Jesus foiled their attempt to trap him with a question about the resurrection.
Luke 20:27-40

Some Sadducees came to Jesus. They are a Jewish sect who do not believe that people will become alive again after they die. They wanted to ask Jesus a question *in order to discredit the idea that dead people will live again*. One of them said to Jesus, “Teacher, Moses wrote for us Jews about situations where a man who has a wife but no children. If the man dies, his brother should marry the *dead man's* widow so that she can have a child by him. People *will consider* that the child is the descendant of the man *who died, and in that way the dead man will have descendants*.

The Voice

Another group came to test Him—this time from the Sadducees, *a rival party of the Pharisees*, who believe that there is no resurrection.

Sadducees: Teacher, Moses wrote in the Hebrew Scriptures that a man must marry his brother's wife and the new couple should bear children for his brother if his brother dies without heirs. [Deuteronomy 25:5]

Bible Translations with Many Footnotes:

Lexham Bible

A Question About Marriage and the Resurrection

Now some of the Sadducees—who deny that there is a resurrection [Literally “resurrection not to exist”—came up and [*Here “and” is supplied because the previous participle (“came up”) has been translated as a finite verb] asked him, saying, “Teacher, Moses wrote for us if someone's brother dies having a wife, and this man is childless, that his brother should take the wife and father [Literally “raise up”] descendants for his brother.

NET Bible®

Marriage and the Resurrection

Now some Sadducees⁶⁷ (who contend that there is no resurrection)⁶⁸ came to him. They asked him,⁶⁹ “Teacher, Moses wrote for us that ***if a man's brother dies leaving a wife but no children, that man⁷⁰ must marry⁷¹ the widow and father children⁷² for his brother.***⁷³

67sn The Sadducees controlled the official political structures of Judaism at this time, being the majority members of the Sanhedrin. They were known as extremely strict on law and order issues (Josephus, J. W. 2.8.2 [2.119], 2.8.14 [2.164-166]; Ant. 13.5.9 [13.171-173], 13.10.6 [13.293-298], 18.1.2 [18.11], 18.1.4 [18.16-17], 20.9.1 [20.199]; Life 2 [10-11]). They also did not believe in resurrection or in angels, an important detail in v. 36. See also Matt 3:7, 16:1-12, 22:23-34; Mark 12:18-27; Acts 4:1, 5:17, 23:6-8.

⁶⁸sn This remark is best regarded as a parenthetical note by the author.

⁶⁹tn Grk “asked him, saying.” The participle λέγοντες (legontes) is redundant in contemporary English and has not been translated.

^{70tn} Grk “his brother”; but this would be redundant in English with the same phrase “his brother” at the end of the verse, so most modern translations render this phrase “the man” (so NIV, NRSV).

^{71tn} The use of ἵνα (Jina) with imperatival force is unusual (BDF §470.1).

^{72tn} Grk “and raise up seed,” an idiom for procreating children (L&N 23.59).

^{73sn} A quotation from Deut 25:5. Because the OT quotation does not include “a wife” as the object of the verb, it has been left as normal type. This practice is called levirate marriage (see also Ruth 4:1-12; Mishnah, m. Yevamot; Josephus, Ant. 4.8.23 [4.254-256]). The levirate law is described in Deut 25:5-10. The brother of a man who died without a son had an obligation to marry his brother’s widow. This served several purposes: It provided for the widow in a society where a widow with no children to care for her would be reduced to begging, and it preserved the name of the deceased, who would be regarded as the legal father of the first son produced from that marriage.

The Spoken English NT

Jesus Answers a Trick Question about the Resurrection (Mt. 22: 23-33; Mk 12:18-27)

Some Sadducees came up to Jesus—the ones who deny that there’s a resurrection. They asked him this question: “Teacher, Moses wrote us this command: Suppose somebody’s brother dies, and has a wife but he’s childless. He is to marry^l the wife, and raise up offspring for his brother.^m”

^l Lit. “take.”

^m Deut. 25:5; Gen. 38:8.

Wilbur Pickering’s New T.

Sadducees deny resurrection

Then some of the Sadducees, who deny that there is a resurrection, approached and questioned Him, saying: “Teacher, Moses wrote to us that if a man’s married brother dies childless, then his brother should take the widow and produce offspring for his brother.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

Then some of the Sadducees, the ones denying that [there] is a resurrection, having come to [Him], questioned Him, saying, “Teacher, Moses wrote to us: if anyone’s brother dies, having a wife, and this [man] dies childless, that his brother should take the wife and raise up seed [fig., offspring] for his brother. [Deut 25:5]

Charles Thomson NT

Then some of the Sadducees, who deny a future state, came and asked him, saying, Teacher, Moses hath written for us, If a man’s brother, having a wife, die; when he dieth childless, his brother must take his wife and raise up a seed for his brother.

Legacy Standard Bible

The Sadducees Ask About the Resurrection

Now some of the Sadducees (who say that there is no resurrection) came to Him, and they questioned Him, saying, “Teacher, Moses wrote for us that IF A MAN’S BROTHER DIES, having a wife, AND HE IS CHILDLESS, HIS BROTHER SHOULD MARRY [Lit take] THE WIFE AND RAISE UP SEED [Or descendant] FOR HIS BROTHER.

Modern Literal Version 2020

{Mar 12:18-27 & Mat 22:23-33 & Luk 20:27-39.}

Now some of the Sadducees came near, the ones who contradict, saying no resurrection is to be; they asked him, saying, Teacher, Moses wrote to us, in-order-that if anyone’s brother dies, having a wife, and this one should die childless, his brother should take the wife and should raise* up seed to his brother. {Deu 25:5}

Modern KJV

And certain of the Sadducees came, those speaking against a resurrection, that it was not to be. And they asked Him, saying, Teacher, Moses wrote to us, If anyone’s brother dies, having a wife, and if he dies without children, his brother should take his wife and raise up seed to his brother.

New Matthew Bible

Then there came to him certain of the Sadducees, who deny that there is any resurrection. And they asked him, saying, Teacher, Moses wrote to us that if any

man's brother dies, leaving a wife but no issue, then his brother should take his wife and raise up seed for his brother.

NT (Variant Readings)

And there came to him certain of the Sadducees, they that say that there is no resurrection; and they asked him, saying, Teacher, Moses wrote unto us, that if a man's brother die, having a wife, and he [die] childless, his brother should take the wife, and raise up seed unto his brother.

Niobi Study Bible

The Sadducees: What About the Resurrection?

Then came to Him certain of the Sadducees, who deny that there is any resurrection, and they asked Him, saying, "Master, Moses wrote unto us that if any man's brother die, having a wife, and he die without children, that his brother should take his wife and raise up seed unto his brother.

Revised Young's Lit. Trans.

And certain of the Sadducees, who are denying that there is a rising again, having come near, questioned him, saying, 'Teacher, Moses wrote to us, If any one's brother may die, having a wife, and he may die childless -- that his brother may take the wife, and may raise up seed to his brother.

The gist of this passage:

The sadducees come forward next to ask a question. Even though they do not believe in a resurrection, they have a question about levirate marriage and how it relates to the resurrection. That is, if a man dies before his wife has had a child, then his brother is to raise up a child bearing the man's name. What happens to this family after the resurrection? Whose the real husband?

27-28

Luke 20:27a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
proserchomai (προσέρχομαι) [pronounced pros-ER-khom-ah-ee]	coming to, approaching; drawing (coming) near to; visiting; giving assent to; worshiping	masculine plural, aorist active participle; nominative case	Strong's #4334
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong's #1161
tines (τινες) [pronounced tih-n-ehs]; tina (τινα) [pronounced tih-n-ah]	one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only	masculine plural; enclitic, indefinite pronoun; adjective; nominative case	Strong's #5100
tôn (τῶν) [pronounced tohn]	the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the	masculine plural definite article; genitive and ablative cases	Strong's #3588
Saddoukaïos (Σαδδουκαῖος) [pronounced sad-doo-KAH-yoss]	the righteous; follower of a certain heretical Israelite cult; transliterated, Sadducee, a Sadducæan, Tsadokian	proper masculine singular noun; genitive/ablative case	Strong's #4523

Thayer on the Sadducees: [They were] a religious party at the time of Christ among the Jews, who denied that the oral law was a revelation of God to the Israelites, and who deemed the written law alone to be obligatory on the nation, as the divine authority. They [also] denied the following doctrines:; 1a) resurrection of the body; 1b) immortality of the soul; 1c) existence of spirits and angels; 1d) divine predestination, affirmed free will.¹⁷

¹⁷ Thayer's Greek English Lexicon of the Old Testament (©1889), edited version for e-sword, Strong's. #4523.

Luke 20:27a

Greek/Pronunciation

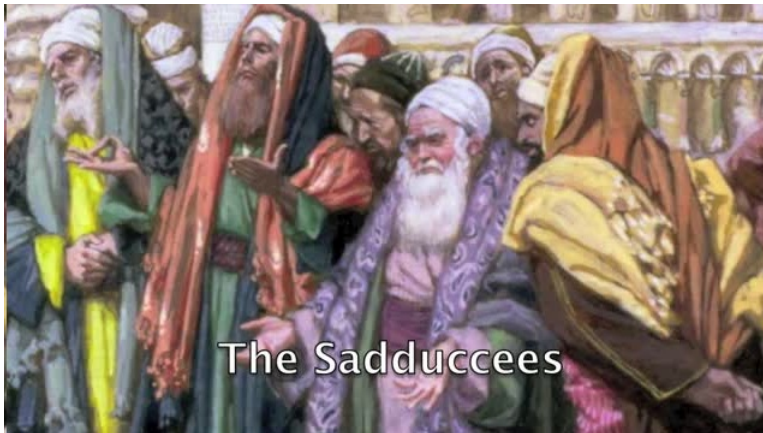
Common English Meanings

Notes/Morphology

Strong's Number

We might understand them to be rationalists or empiricists.

Translation: Some from the Sadducees [next] approached [Him]...



The Sadducees (an artist's depiction); from [Heart to Heart Blog](#); accessed June 15, 2021. The name is generally spelled with one c.

As time continued, there were a variety of groups which began to form in Judæa and, to a lesser extent, in the Galilee region. For the most part, I don't recall many from these religious groups being up in Galilee. They were there, but it seemed that most of them originated from Judæa.

There appear to have been a great many factions throughout the area populated by the Hebrew people. One of these factions was known as the Sadducees.

Like the pharisees, they appear to be more active in the southern kingdom (that is, *Judæa*).

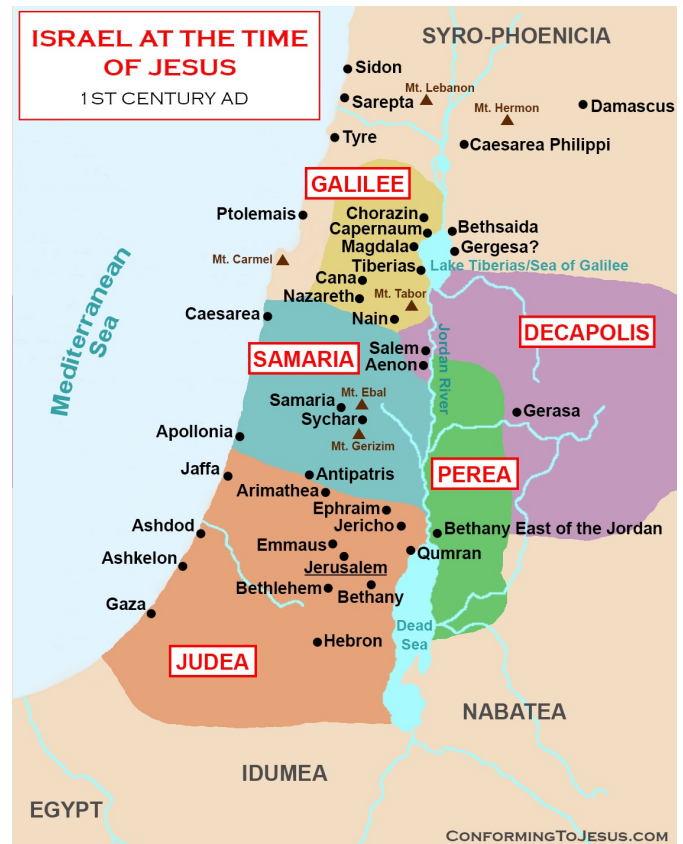
This ought to be an interesting thing here. There are a variety of groups co-existing in Judæa. They might not like one another much, but they were able to coexist. No doubt, they rubbed shoulders with one another and possibly even entered into disputes with one another, but they appear to have come to some sort of power-sharing agreement. If not one explicitly agreed to, then an unspoken treaty or agreement.

Israel at the Time of Jesus (a map); from [Conforming to Jesus](#); accessed May 16, 2023.

I have been throwing around a lot of geographical names in this section. A map is very helpful for that. Galilee and Samaria together once made up the northern kingdom. There is a large population of Jews in Galilee but mostly Samaritans (half-Jews) in Samaria. Most of Jesus' ministry took place in Galilee, but He went down to Jerusalem (in Judæa) at least three times during His public ministry (we are in Jerusalem during this chapter of Luke). The religious hierarchy was centered in Jerusalem, and they were, for the most part, hostile toward Jesus.

It is rarely appreciated that Jesus public ministry was so brief (3–4 years) and covered such a short distance (from north to south, Jesus perhaps proclaimed His message over a distance of 100 miles).

Now, let us think about the interaction between Jesus and the Sadducees (and the other groups in Judæa).



On a **human viewpoint** level, what is Jesus offering here? Perhaps He just wants to lead another cult following. Now, of course, no group wants their members poached; they do not want some other group to rise up and be more popular than them, but this is something which they have endured previously. Witness to this is the Sadducees who are now asking Jesus some questions.

Why could they not simply allow Jesus to carve out His Own little group and just let Him be? The problem is this: *He is actually from God, and there are visible proofs of this.* (See the **Deity of Jesus Christ** in the **Addendum**). Jesus appeared to require a following dedicated to Him and dedicated to God. He did not seem to ever teach, “Listen, I am providing you with one truth; and the pharisees are providing another truth. It is up to you to examine what is before you and to them make your own decision.” Instead, Jesus taught, “**I am the way, the truth and the life; no man comes to the Father except through Me.**” It is not so much His exclusivity but His absolutist claims. Jesus was not there to power-share. He expected all Israel to follow Him, if He would be their King-Messiah.

This was dangerous to all groups who coexisted in Judæa. Jesus was doing far more than carving out a piece of the following for Himself.

Cursing Jesus:

On some level—and this is hard to explain or to quantify—Jesus is far different to the unbeliever than any other religious figure. For instance, in any country where there is a sizeable Christian population, there will be, along with this, profanity which uses the words *God, Jesus, Jesus Christ*. It has always been my contention that *Jesus* is the most common proper noun to be found all of the HBO or Showtime shows. This is true in England, Ireland, Australia and even New Zealand. The most commonly used proper noun is the name of *Jesus*. We don’t find this in Muslim countries. Muslims, by the thousands, do not proclaim, “Mohammed damn you” used as simply a profanity or as an expletive. I’ve been to Thailand and they do not use the name of Buddha in a trivial manner, even among the most coarse of them. Even in mostly Catholic countries, the names of *Jesus* and *God* may be commonly used as expletives, but *Mary* is not (with a few rare exceptions, like, *Jesus, Mary and Joseph*). Somehow, without even acknowledging it, the heathen among us recognize Jesus simply through their cursing as being something beyond Mohammed, Buddha, Maimonides, Zoroaster, Confucius, Siddhartha, Krishna. These men are not cursed; Jesus is constantly cursed. There are certain television channels where, at least once an hour, if not more often, Jesus’ name is used in a trivial manner.

So, here we have the Sadducees—and they are not best buddies with the pharisees—and yet, they are trying their hand at tripping up the Lord.

Jesus and the LGBTQ Movement:

Application: If we want to see a modern version of this, the Democratic party has a great deal of pull with the LGBTQ crowd and it does with the Muslim adherents. Now, there are not two more different groups of people than these, and yet, they, for the most part, belong to the same political party. Unlike Christians, who believe that acts of homosexuality are sins; Muslims back this up with severe punishment. I certainly do not know with what fervor such a sought in Iran or Afghanistan, but homosexuals are regularly executed in Muslim majority countries. We don’t find gay pride parades occurring in Saudi Arabia.

Tangent: So, interestingly enough, those of the LGBTQ persuasion may complain bitterly of Christians who do not approve of them or their actions; but, on the other hand, ally themselves in the Democratic party with Muslims, who, given the right circumstances, would actually execute them.

Tangent: Quite obviously, Jesus died for all homosexuals. Although there are no calls for a *non-judgmental, LGBTQ-friendly* local church in the Word of God; neither are such to be forbidden from being evangelized or from growing in grace under the accurate teaching of the Word of God. To understand the local church’s proper attitude toward a plethora of sinful groups (drug users, alcoholics, prostitutes, drug dealers, etc.), they are all

welcome to come and listen. They are not welcome to come and practice their trade or their various sins in or around the church. We are all sinners. However, the local church is not designed to promote sin, but to promote the teaching of the gospel and accurate Bible doctrine. Those who attend may understand and change their behavior as a result; others may not be able to accept that the Bible classifies them as sinners or that the Bible classifies their favorite things to do as sins.

See the **Doctrine of Homosexuality** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Naming Names in the Church Age:

The Bible does not really go into any detail about the various groups, and how they certainly did not get along. But, they seemed to be willing to temporarily band together to work against the Lord Jesus Christ.

Throughout the gospels and the epistles, there are various groups which opposed the teaching of Jesus and Christian doctrine. For the most part, these various movements are never fully described and evaluated point-by-point. We know from ancient history what these movements were (the pharisees, the sadducees, the gnostics, etc.), but what they believed and stood for is not specifically laid out in Scripture. These anti-Christian movements will always exist; they will come in different forms; and sometimes they are vicious and confrontational and, at other times, they seem benign. So, we learn from the Scriptures what is true, what is right, what is just; and, on occasion, we have references to opposition groups and false doctrine.

Let me try to give a contemporary example. When I first became a Christian, I was aware of the Armstrong cult, first taught by Herbert W. Armstrong; and then even more convincingly by his son, Gardner Ted Armstrong. This group gathered quite a following for a number of reasons, not the least of which were Gardner Ted Armstrong's face to face teaching on television. He looked good, he sounded great and convincing; and, as a result, the *Worldwide Church of God* (their organization) gained a significant following for a number of decades. There were a great many problems with the doctrines which they taught and, no doubt, many fundamentalist preachers devoted a great deal of time to disputing Armstrong's teachings. The problem is, that cult came and went; and although a great deal of time and effort was put into explaining why, in detail, it was wrong; it had a specific lifespan. Now, for me to categorize every wrong teaching of this group would not be worthwhile, because people half my age would have no idea what group I am talking about. It is better to have the correct teaching; and, when necessary, a reference to related false doctrines.

There are some ministries which seem to be very much about teaching the weaknesses of this or that group of teachers (and these teachers will be listed and specifically criticized). That is a bad idea. When speaking of any pastor, personally, it is only a pastor-teacher whom I have respect for. If Charley Brown is teaching some wrong doctrines, I make reference to those wrong doctrines, but not to Charley Brown.

I made an exception above by naming the father and son Armstrong for two reasons. (1) They are dead and gone, although the does remain a ministry in place related to them (my understanding is that it is far more mainstream Christian today). (2) These two men *were* their movement. Once they were off the scene, their movement morphed into a more mainstream Christian movement. (3) Most people who read this have no idea who these two men are. They have never seen or heard them before. So making reference to them is very much like speaking of *Charley Brown*, a generic reference to nearly anyone.

I think it is both a mistake and a risk to name a current pastor-teacher today and tell everyone why he is wrong. The authority over the pastor-teacher is God; and if any pastor-teacher is out of line, then let God handle it. It is not up to you to handle it. Now, if they are wrong about, say, the Deity of Jesus Christ (that is, they do not believe in it), then there is no reason to mention their name; just correctly teach the doctrine of the Deity of Jesus Christ.

The scribes and the chief priests just had their shot at Jesus; and now the Sadducees decided to give it their attempt as well.

Luke 20:27b			
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
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
anastasia (ἀνάστασις) [pronounced an-AS-tas-is]	<i>a standing up again, that is, a resurrection from death; or (figuratively) a (moral) recovery (of spiritual truth); raised to life again, a resurrection, a rise from the dead, that should rise, rising again</i>	feminine singular noun; accusative case	Strong's #386
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
einai (εἶναι) [pronounced Ī-nī or Ī-nah-ee]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	present infinitive of Strong's #1510	Strong's #1511 (a form of Strong's #1510)

Translation: ...—those alleging [that there] is no resurrection—...

What is quite humorous about this passage is, the Sadducees are going to try to catch Jesus saying the wrong thing with regards to the resurrection, which is something that they don't even believe in. They don't believe in it, they don't subscribe to it, and they don't really care about it. Yet, they believe that they have come up with a surefire way of get Jesus off His game. They will assume the resurrection is true, in order to flummox the Lord (well, that is their intention, but not their result).

Illustration: It is like a person of either political party in the United States complaining about the golfing habits of the president of the opposite party. Whether the president golfs or not is really not a hot-button issue to them. The number of times the president golfs is not really something that they worry about. But, if it is the president of the other party who is golfing, then, for some reason, this is proposed as a great problem. Both presidents Obama and Trump golfed. How many people went after one person with great passion, but not the other? Pretty much every person who complained about one did not complain about the other, despite the fact that their golfing served very different purposes (Obama golfed to be alone and get away from it all; Trump golfed as a way to interact with some on a one-to-one basis).

Illustration: I have seen people upset over the fact that Rush Limbaugh,¹⁸ for a short time, had an addiction to drugs. But, that President Obama, in his high school and college years used drugs—not an issue to them. I have seen one group of people go after President Clinton for his sexual dalliances, but were not concerned about Trump’s; and vice versa. There is a primary difference of when these occurred; but, nevertheless, there was a huge amount of self-righteous expended against either president.

So, here we have a political/religious group who do not believe in the resurrection, yet that is going to be the assumption of their question to Jesus.

You may recall that Jesus has been accused of violating the **Sabbath** on several occasions. Now, remember who accused Him of this: the pharisees, the scribes and the experts in the Law. The Sadducees—although I am not really sure what they did on Saturdays—appear to be much more liberal in the observation of the Sabbath. It is possible that, despite all of these rules and laws which developed over the centuries were not important to the Sadducees.

What has always thrown me off here is, the high priests came out of the Sadducees. I would have pictured them as being leaning toward the more conservative, more **legalistic** of the Jewish people. However, given that they are from the Sadducees, this would suggest just the opposite.

30 Bible Verses about Resurrection (a graphic); from **Still Faith**; accessed June 15, 2021. Still Faith lists 178 verses about resurrection.

30 BIBLE VERSES
about
RESURRECTION

John 11:25-26 John 14:1-3
 Matthew 20:17-19 Luke 24:5-6
 Luke 24:2-3 Luke 24:6-7
 Matthew 28:6 John 12:23-25
 John 6:39 Romans 6:4-5
 1 Corinthians 15:26-27 2 Corinthians 5:1
 John 11:25 Luke 20:36
 1 Corinthians 15:21 Romans 4:24-25
 1 Thessalonians 4:14 Philippians 3:10
 1 Peter 1:3 Romans 8:11
 Mark 16:6 Matthew 27:33-37
 Mark 8:31 Acts 4:33
 1 Corinthians 6:14 John 6:40
 John 5:25 Philippians 3:21
 1 Corinthians 15:4 Matthew 27:53

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Luke 20:27c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
επερωτάω (ἐπερωτάω) [pronounced ep-er-o-AH-oh]	to question, to ask for, to inquire, to seek; to ask (after, questions), to demand, to desire	3 rd person plural, aorist active indicative	Strong’s #1905
αὐτόν (αὐτόν) [pronounced ow-TAHN]	him, to him, towards him; same	3 rd person masculine singular personal pronoun, accusative case	Strong’s #846

Translation: ...—asking Him,...

The Sadducees believe that they have come up with a question that Jesus will not be able to answer. My assumption is, they expect Jesus to fail so badly at explaining His point of view, that His followers will begin to peel off, saying to themselves, “Now, what exactly did He mean?”

¹⁸ When I began writing this chapter, Rush was alive.

Luke 20:27 Some from the Sadducees [next] approached [Him]—those alleging [that there] is no resurrection—asking Him,... (Kukis mostly literal translation)

Luke 20:28a			
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
didaskalos (διδάσκαλος) [pronounced did-AS-kal-oss]	<i>teacher, instructor; doctor, master</i>	masculine singular noun; vocative	Strong's #1320

Translation: ...saying, “Teacher,...

The Sadducees address Jesus as *Teacher*; but that is exactly the aspect of His ministry which they hope to disparage. Here, we seem to have a false respect given to Jesus, as the beginning of their setup.

Luke 20:28b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Mōseus/Mōsês/ Mōusês (Μωσεύς/Μωσής/Μωϋσῆς) [pronounced moce-YOOÇ, moh-SACE, mao-SACE]	<i>drawing out; transliterated Moses</i>	masculine singular proper noun	Strong's #3475
graphō (γράφω) [pronounced GRAF-oh]	<i>to write, to delineate (or form) letters on a tablet, parchment, paper, or other material, to commit to writing, to give information, directions; to fill with writing; to compose</i>	3 rd person singular, aorist active indicative	Strong's #1125
hēmin (ἡμῖν) [pronounced hay-MEEN]	<i>to us, of us, by us; for us</i>	1 st person plural pronoun; locative, dative or instrumental case	Strong's #2254 (from Strong's #1473)

Translation: ...Moses wrote [the following] to us:...

Moses has written a number of things in Scripture. Sometimes, Moses is cited as the author; and sometimes, the Scriptures are given divine authority (even if Moses wrote them).

The Sadducees do not appear to a group who would believe in the divine authority of the Old Testament. Therefore, they would quote Moses, rather than say, “And what of this, where God says...?”

Luke 20:28c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eán (ἐάν) [pronounced eh-AHN]	<i>if, in case, suppose, let's suppose [for the sake of an argument]; in case that, provided [that]; but, except</i>	conditional particle; conjunction affixed to a subjunctive verb	Strong's #1437
tinós (τινός) [pronounced tih-n-oss]	<i>of one, from someone, from a certain one; of any, from anyone, of anything; from someone, of something; of some, from some time, awhile; only</i>	masculine singular, enclitic, indefinite pronoun; adjective; genitive/ablative case	Strong's #5100
adelphos (ἀδελφός) [pronounced ad-el-FOSS]	<i>a brother (literally or figuratively)</i>	masculine singular noun, nominative case	Strong's #80
apothnêskô (ἀποθνήσκω) [pronounced op-ohth-NACE-koh]	<i>to die [naturally or violently], to perish. Used of temporal death, eternal death and the death of plants and animals.</i>	3 rd person singular, aorist active subjunctive	Strong's #599

Translation: ...if one of our fellow Israelites [lit., a brother] dies...

The background for this is known as a Levirate marriage. The idea is this: an Israelite marries a woman, but he dies before they have children. A brother or close relative is to marry the woman and raise up their first son as if he was the son of the deceased man. The rest of their children would be theirs (the relative and the dead man's widow).

Now, interestingly enough, these Sadducees are not really interested in the son to be raised up (who was raised up in the name of the deceased Israelite in order to preserve his name and line).

So, what I think happened was, a group of Sadducees got together and brainstormed and decided, "Let's explore this particular law." They will take this out to an absurd place, but that is to make their point.

One must realize that, when studying this sort of marriage, that we bear in mind, this was not mandated or required. If your older brother died, and left a childless wife behind, there may have been some social pressure for both of you to marry; but, ultimately, that was a decision to be made by the widow and the remaining brother. If all the near relatives said, "Listen, much as we like Lucy Van Pelt, none of us are going to marry her." Such a position ought to be made clear to the woman as well. And it worked both ways. If the woman seemed to have no interest, then no one would be pushing any of the brothers to become involved with her.

Now, this kind of marriage seems crazy and very remote to us, and that is because we do not understand or appreciate the morality of the ancient Jews (and Christians). Marrying a woman who is a virgin was common in that culture. Few men were willing to invest in a marriage where their fiancée was not a virgin (regardless of the way that she lost her virginity). A brother might be more willing to marry his older brother's wife and accept that fact that she is no longer a virgin. This is all a matter of culture, which was relevant to the people of that era, but not really relevant to us today.

In any case, the set up is this. A man, an Israelite, dies.

Luke 20:28d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
echô (ἔχω) [pronounced EHKh-oh]	<i>having [and/or] holding; the one who owns, the possessor, adhering to, clinging to</i>	masculine singular, present active participle; nominative case	Strong's #2192
gunê (γυνή) [pronounced goo-NAY]	<i>a woman [of any age, whether a virgin, or married, or a widow]; a wife; a betrothed woman</i>	feminine singular noun; accusative case	Strong's #1135
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
houtos (οὗτος) [pronounced HOO-tos]	<i>he; this, the one, this one, this thing</i>	masculine singular, intermediate demonstrative pronoun; nominative	Strong's #3778
áteknos (ἄτεκνος) [pronounced AHT-ehk-noss]	<i>childless, without children, without offspring</i>	masculine singular adjective, nominative case	Strong's #815
eimi (εἶμι) [pronounced eye-ME]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	3 rd person singular, present subjunctive	Strong's #1510

Translation: ...[and he] keeps on having a wife yet he [or, this one] is childless;...

The man has a wife who survives him, but she is childless.

In many cases, such a woman would never have a chance to marry again, because she is not a virgin.

Illustration: This may be very difficult to illustrate by today's standards, but there are many men who would not date or marry a woman who smokes (I am one of those). Automatically, if I know that Lucy Van Pelt is a smoker, I no longer have any sort of interest in her beyond friendship (during the time when she is not smoking). We all have things that we would not tolerate. The use of drugs is certainly something either gender would reject. If a man is lazy and not working, a woman might very well reject that (and vice versa). The point I am trying to make is, there are deal-breakers today in a relationship; and deal-breakers in the ancient world as well.

Luke 20:28e			
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
lambánô (λαμβάνω) [pronounced lahm-BAHN-oh]	<i>to take, to receive, to have, to hold; to obtain; to get a hold of; to remove; to claim for oneself; to take in marriage</i>	3 rd person singular, present active subjunctive	Strong's #2983

Luke 20:28e			
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
adelphos (ἀδελφός) [pronounced ad-el-FOSS]	<i>a brother (literally or figuratively)</i>	masculine singular noun, nominative case	Strong's #80
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
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)
gunê (γυνή) [pronounced goo-NAY]	<i>a woman [of any age, whether a virgin, or married, or a widow]; a wife; a betrothed woman</i>	feminine singular noun; accusative case	Strong's #1135

Translation: ...that the wife might take his brother...

One of the options open to this widow who has lost her husband is to marry the man's brother. Obviously, both of them have to be up for it. In this illustration, they both are.

Luke 20:28f			
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
exanístēmi (ἐξανίστημι) [pronounced ehx-ahn-IHS-tay-mee]	<i>to rise up, to raise up; to stand up; to produce, (figuratively) to beget; subjectively, to arise, (figuratively) to object</i>	3 rd person singular, aorist active subjunctive	Strong's #1817
sperma (σπέρμα) [pronounced SPHER-mah]	<i>seed, sperm; offspring, descendant; remnant</i>	neuter singular noun; accusative case	Strong's #4690
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 20:28f			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
adelphos (ἀδελφός) [pronounced ad-el-FOSS]	a brother (literally or figuratively)	masculine singular noun, dative, locative or instrumental case	Strong's #80
autou (αὐτοῦ) [pronounced ow-TOO]	his, of him; from him, him; same	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...and raise up a child [lit., seed] by [his] brother to the [deceased] husband [lit., to him].

The intent of this marriage, which is really an unexamined side-street in this marriage, is for the woman to raise up a son to her deceased husband. This would be the rationale for both parties marrying.

Luke 20:28 ...saying, “Teacher, Moses wrote [the following] to us: if one of our fellow Israelites [lit., a brother] dies [and he] keeps on having a wife yet he [or, this one] is childless; that the wife might take his brother and raise up a child [lit., seed] by [his] brother to the [deceased] husband [lit., to him]. (Kukis mostly literal translation)

Luke 20:27–28 Some from the Sadducees [next] approached [Him]—those alleging [that there] is no resurrection—asking Him, saying, “Teacher, Moses wrote [the following] to us: if one of our fellow Israelites [lit., a brother] dies [and he] keeps on having a wife yet he [or, this one] is childless; that the wife might take his brother and raise up a child [lit., seed] by [his] brother to the [deceased] husband [lit., to him]. (Kukis mostly literal translation)

Luke 20:27–28 Next, some from the Sadducees approached the Lord with a question. Now, they do not believe in the resurrection (or in many other of the tenets of Scripture). Nevertheless, they posed this question to Jesus: “Teacher, Moses told us to do the following. If a brother, who has a wife but no child, dies; his wife is encouraged to marry his brother so that, the first child that they have will be considered the child of the deceased brother. (Kukis paraphrase)

Seven then brothers were (present) and the first having taken a woman died childless. And the second and the third [men] took her, but likewise, even the seven did not leave behind children and they died. Afterwards, even the woman died. The woman, then, in the standing again—which of them does she become a woman [to]? For the seven have had her a woman.”

Luke 20:29–33

There were seven brothers. The first, having taken a wife, died childless. The second and the third [brother] took her (the same woman) [to wife]. Likewise, even [all] the seven [brothers all had the same wife] but they did not leave behind any children and they [all] died. After all this, even the woman died. The woman, then, in the resurrection—which of them will she be a wife [to]? For [all] seven [brothers] have had her [as] a wife.”

Now consider this. There are seven brothers. The first marries a woman, but he passes away suddenly, and has no heirs. The second and third brother step up and marry this same woman; but each man dies without a son. In fact, all seven of the brothers marry this woman and all of them die without heirs. Finally, the woman herself dies. In the resurrection, to which man will she be married, because, if you were keeping track, she had been married to all seven brothers.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	Seven then brothers were (present) and the first having taken a woman died childless. And the second and the third [men] took her, but likewise, even the seven did not leave behind children and they died. Afterwards, even the woman died. The woman, then, in the standing again—which of them does she become a woman [to]? For the seven have had her a woman."
Complete Apostles Bible	Now there were seven brothers. And the first, having taken a wife, died childless. And the second took her as wife, and this man died childless. Then the third took her, and in like manner the seven also; and they left no children, and they died. Last of all the woman died also. Therefore, in the resurrection, whose wife does she become? For all seven had her as wife."
Douay-Rheims 1899 (Amer.)	There were therefore seven brethren: and the first took a wife and died without children. And the next took her to wife: and he also died childless. And the third took her. And in like manner, all the seven: and they left no children and died. Last of all the woman died also. In the resurrection therefore, whose wife of them shall she be? For all the seven had her to wife.
Holy Aramaic Scriptures	Now, there were seven brothers, and the first took a wife, and died without sons. And the second took her for his wife, and this one died without sons. And furthermore, the third took her, and likewise also the seven of them. And they died, and didn't leave sons. And in the end, the woman died also. Therefore, in The Resurrection, who from them will she be a wife, for seven of them took her {in marriage}?"
James Murdock's Syriac NT	Now, there were seven brothers; and the first took a wife, and died without children. And the second took her to wife; and he died without children. And again, the third took her, and in like manner also all the seven; and they died, and left no children. At last, the woman likewise died. In the resurrection, therefore, of which of them will she be the wife, for the seven took her?
Original Aramaic NT	"But there were seven brothers and the first took a wife and he died without sons." "And the second took her for his wife, and he died without sons." "And the third again took her and thus also the seven of them, and they died and left no sons. And finally the woman died also."* "In the resurrection therefore, whose wife will she be, for the seven of them married her?"

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Now there were seven brothers, and the first had a wife and came to his end, having no children; And the second;
------------------------	---

And the third took her; and in the same way, all the seven, without having any children, came to their end.

And last of all, the woman came to her end.

When they come back from the dead, whose wife will she be? for all the seven had her.

Bible in Worldwide English

There were seven brothers. The first one married. He died and left no children.

The second one married the wife.

Then the third one married her. All seven brothers married her. They all had no children and they died.

Last of all, the woman died also.

Now then, when people rise from death, whose wife will she be? All seven of them had married her.

Easy English

But once there were seven brothers. The oldest brother married a woman. Then he died before they had any children. So the second brother married this woman. But he also died without children. Then the third brother married the woman. The same thing happened to all seven brothers. They all died but they had no children. After all this, the woman also died. You teach that one day dead people will become alive again. So, on that day, whose wife will the woman be? She had married all seven of those brothers.'

Easy-to-Read Version—2008

One time there were seven brothers. The first brother married a woman but died. He had no children. Then the second brother married the woman, and he died. And the third brother married the woman, and he died. The same thing happened with all the other brothers. They all died and had no children. The woman was the last to die. But all seven brothers married her. So when people rise from death, whose wife will this woman be?"

God's Word™

There were seven brothers. The first got married and died without having children. Then the second brother married the widow, and so did the third. In the same way all seven brothers married the widow, died, and left no children. Finally, the woman died. Now, when the dead come back to life, whose wife will she be? The seven brothers had married her."

Good News Bible (TEV)

Once there were seven brothers; the oldest got married and died without having children. Then the second one married the woman, and then the third. The same thing happened to all seven---they died without having children. Last of all, the woman died. Now, on the day when the dead rise to life, whose wife will she be? All seven of them had married her."

J. B. Phillips

Now, there were once seven brothers. The first got married and died childless, and the second and the third married the woman, and in fact all the seven married her and died without leaving any children. Lastly, the woman herself died. Now in the 'resurrection' whose wife is she of these seven men, for she belonged to all of them?"

The Message

Well, there once were seven brothers. The first took a wife. He died childless. The second married her and died, then the third, and eventually all seven had their turn, but no child. After all that, the wife died. That wife, now—in the resurrection whose wife is she? All seven married her."

NIRV

There were seven brothers. The first one married a woman. He died without leaving any children. The second one married her. And then the third one married her. One after another, the seven brothers married her. They all died. None left any children. Finally, the woman died too. Now then, when the dead rise, whose wife will she be? All seven brothers were married to her."

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

Casual English Bible

There was a family of seven brothers. The first one got married, but died without giving his wife any children. The second brother married her. Then the third.

Eventually, all seven married her. Every one of them died, without leaving her any children. Later, the woman died. So tell us this, in the life to come after the resurrection, which of the seven men will be the woman's husband? After all, she had been married to all seven of them."

Contemporary English V.

There were once seven brothers. The first one married, but died without having any children. The second one married his brother's widow, and he also died without having any children. The same thing happened to the third one. Finally, all seven brothers married that woman and died without having any children. At last the woman died. When God raises people from death, whose wife will this woman be? All seven brothers had married her

The Living Bible

We know of a family of seven brothers. The oldest married and then died without any children. His brother married the widow and he, too, died. Still no children. And so it went, one after the other, until each of the seven had married her and died, leaving no children. Finally the woman died also. Now here is our question: Whose wife will she be in the resurrection? For all of them were married to her!"

New Berkeley Version
New Living Translation

.
Well, suppose there were seven brothers. The oldest one married and then died without children. So the second brother married the widow, but he also died. Then the third brother married her. This continued with all seven of them, who died without children. Finally, the woman also died. So tell us, whose wife will she be in the resurrection? For all seven were married to her!"

The Passion Translation

But suppose there was a family with seven brothers, and the oldest married and died without children. Then his brother married the widow, but he too died with no children. And so it happened, one brother after another brother, until each of the seven had married the widow and died childless. Then finally, the widow died too. So here's our dilemma: Whose wife will the woman be when she's resurrected from the dead? Which of the brothers will be her husband, for all seven were once married to her?"

UnfoldingWord Simplified T.

Well, there were seven brothers in one family. The oldest one married a woman but she did not having any children. Later he died, leaving her to be a widow. The second brother followed this law and married the widow, but the same thing happened to him. Then the third brother married her, but the same thing happened again. All seven brothers, one by one, married that woman, but they had no children, and one by one they died. Afterwards, the woman died, too. Therefore, if it is true that there will be a time when people who have died will become alive again, whose wife do you think that woman will be then? Keep in mind that she was married to all seven brothers!"

Partially literal and partially paraphrased translations:

American English Bible

'Now, let's say there were seven brothers... The first took a woman, and then he died childless.

'So, the second one and then the third took her, and the same thing happened to all seven... They all died before siring children.

'Finally, the woman also died.

'So... Whose woman will she be in the resurrection, since all seven had her as theirs?'

Beck's American Translation
Breakthrough Version

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So there were seven brothers, and after the first took a wife, he died childless. And the second and the third took her. Similarly, the seven also did not leave children and died. Later the wife also died. So the wife in the return back to life — whose wife of them does she become? You see, the seven had her as a wife.

A. Campbell's Living Oracles

Now there were seven brothers; the first of whom, having taken a wife, died childless; the second married the widow, and also died childless; the third married

her, as did likewise the rest; and all seven died, leaving no children. Last of all, the woman also died. To which of them, therefore, will she be wife, at the resurrection; for she had been married to all the seven?

NT for Everyone

Well, now: there were seven brothers; the eldest married a wife, and died without children. The second and the third married her, and then each of the seven, and they died without children. Finally the woman died as well. So, in the resurrection, whose wife will the woman be? The seven all had her as their wife.'

20th Century New Testament

Well, there were once seven brothers; of whom the eldest, after taking a wife, died childless. The second and third brothers both took her as their wife; And so, too, did all seven--dying without children. The woman herself was the last to die. About the woman, then--at the resurrection, whose wife is she to be, all seven brothers having had her as their wife?"

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible

Now there were seven brothers. The first took a wife and died without children. Also the second [Other mss add *took her as wife, and he died without children*] and the third took her. In the same way, all seven died and left no children. Finally, the woman died too. In the resurrection, therefore, whose wife will the woman be? For all seven had married her."

Conservapedia Translation

There were once seven brothers: and the first of them took a wife, but died without having children. So the second brother married the widow, but he died without fathering children. And the third brother then married the widow; he died childless as well, though, as did the remaining brothers who followed him: they all left the widow without children before dying. Finally the woman herself died. Then when all are resurrected in the end, which brothers' wife would she be? For she was married seven times." Is this a reference to the final resurrection mentioned in Revelation, or simply a way of describing the afterlife?

Revised Ferrar-Fenton Bible

Now there were seven brothers, the first of whom, having taken a wife, died childless. The second married the widow, and also died childless; the third married her, as likewise did the others; all the seven dying without leaving issue. Last of all, the woman also died. In the resurrection, therefore, to which of them will she belong? for she was married to all the seven."

God's Truth (Tyndale)

There were seven brethren, and the first took a wife, and died without children. And the second took the wife, and he died childless. And the third took her, and in like wise the residue of the seven, and left no children behind them, and died. Last of all the woman died also. Now at the resurrection whose wife of them shall she be? For seven had her to wife.

Weymouth New Testament

Now there were seven brothers. The first of them took a wife and died childless. The second and the third also took her; and all seven, having done the same, left no children when they died. Finally the woman also died. The woman, then--at the Resurrection--whose wife shall she be? for they all seven married her."

Wikipedia Bible Project

Well, there were once seven brothers. The first had a wife, and died childless. The second brother, and then the third, married her too. In fact all seven married her, but had no children. Eventually the wife died too. In the resurrection whose wife will she be, because she was married to all seven brothers?"

Catholic Bibles (those having the imprimatur):

The Heritage Bible

There were therefore seven brothers, and the first having taken a wife, died childless.

And the second took the wife, and he died childless.

And the third took her; and similarly the seven also, and they absolutely did not leave behind children, and died.

Last of all the woman died also.

Therefore in the resurrection whose wife of them is she, because seven had her as wife.

New English Bible–1970

Now, there were seven brothers: the first took a wife and died childless; then the second married her, then the third. In this way the seven of them died leaving no children. Afterwards the woman also died. At the resurrection whose wife is she to be, since all seven had married her?'

New Jerusalem Bible

Well then, there were seven brothers; the first, having married a wife, died childless. The second and then the third married the widow. And the same with all seven, they died leaving no children. Finally the woman herself died. Now, at the resurrection, whose wife will she be, since she had been married to all seven?'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Now there were seven brothers. The first took a wife and died childless, then the second and third took her, and likewise all seven, but they all died without leaving children. Lastly, the woman also died. In the Resurrection, which one's wife will she be? For all seven were married to her."

Holy New Covenant Trans.

Now there were seven brothers. The first one got married, but died. He had no children. Then the second brother also married her and he died. They also had no children. The same thing happened with all the other brothers. The woman was the last to die. All seven men had married her; so when this woman rises from death, whose wife will she be?"

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...seven so Brothers were and The [Man] First Receiving woman dies Childless and The [Man] Second {dies Childless} and The [Man] Third receives her similarly but and The seven [Men] not leave children and [They] die later and The Woman dies The Woman so in the standing (up) [of] whom? [of] them becomes Woman The for seven [Men] have her woman...

Awful Scroll Bible

(")There were therefore, seven brothers. And the first taking a wife, died-away child-less.

(")And the second took her to wife, and this one died-away child-less.

(")And the third took her, moreover even as-to-the-same the seven, and left-along-down no children, indeed they died-away.

(")And last of all, the woman died-away also.

(")Consequently, from-within the rising-up, whose wife of them she becomes? For the seven held her to wife."

Concordant Literal Version

Seven brothers there were, then, and the first, getting a wife, died childless."

And the second got the wife, and this one died childless."

And the third got her. Now similarly, the seven also left no children, and they died."

Now subsequently to all, the woman also died."

The woman, in the resurrection, then, of which of them is she becoming the wife?

For the seven have had her as wife."

exeGesés companion Bible

so there are seven brothers:

and the first takes a woman,

and dies childless:

and the second takes her to woman,

and he dies childless:

and the third takes her

- and in like manner, also the seven:

and they leave no children, and die:

afterward the woman also dies:

Orthodox Jewish Bible	<p>so in the resurrection, whose woman becomes she - for seven had her to woman? Now there were shiva achim. And the first took an isha, and died UVEN EIN LO (and there is no son to him). And the second took her to be his isha, and he died childless. And the third took her; and likewise also the seventh did not leave behind a ben and they all died. And lemaskana (finally) the isha died. The isha, then, in the Techiyas HaMesim, of which of them does she become the wife? For shiva had her as isha (wife).</p>
Rotherham's Emphasized B.	<p>[Seven' brethren] therefore, there were,— And [the first] taking a wife, died childless, And [the second, and the third] took her,— Yea [likewise] [even the seven]; They left no children, and died: [Later on] [the woman also] died. <The woman, therefore, in the resurrection> [Of which of them] doth she become wife? For [the seven] had her to wife.</p>

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>Now there were seven brothers; and the first took a wife and died childless. And the second, and the third married her, and in the same way all seven died, leaving no children. Finally the woman also died. So in the [life after] resurrection, whose wife does she become? For all seven had married her.</p>
An Understandable Version	<p>[Now] there were these seven brothers; the first one got married, but when he died he did not leave any children behind. Then the second one did the same thing. Then the third one married the [surviving] widow [of the first two brothers]. And in the same way, all seven [brothers] married her, but left no children [behind when they died]. Finally, the woman also passed away. [Now] whose wife will she be in the resurrected state, for all seven [brothers] were married to her?"</p>
The Expanded Bible	<p>Once there were seven brothers. The first brother ·married [^Ltook a wife] and died, but had no children. Then the second brother married the widow, and he died. And the third brother married the widow, and he died. The same thing happened with all seven brothers; they died and had no children. Finally, the woman died also. Since all seven brothers had married her, whose wife will she be ·when people rise from the dead [^Lat the resurrection]?"</p>
Jonathan Mitchell NT	<p>"Now then, there were seven brothers; and the first, upon taking a wife, died childless. "And so the second got the wife, and this one also died childless. "Then the third took her. Now, similarly also, the seven men did not leave children behind, and also died off. "Lastly, the woman also died off. "Therefore, in the resurrection, of which of them does the woman become a wife – for you see, the seven men had her [as] a wife?"</p>
P. Kretzmann Commentary	<p>There were therefore seven brethren; and the first took a wife, and died without children. And the second took her to wife, and he died childless. And the third took her; and in like manner the seven also; and they left no children, and died. Last of all the woman died also. Therefore in the resurrection, whose wife of them is she? For seven had her to wife. Kretzmann's commentary for Luke 20:27–33 is placed in the Addendum.</p>

Syndein/Thieme	<p>“Now there kept on being seven brothers. The first, taking a woman/wife, died without children.</p> <p>“ The second . . . {married her} ” and then the third married her . . . and, in this same way, all seven . . . died, leaving no children.</p> <p>“Afterward the woman died too.</p> <p>“Therefore, in the resurrection {anastasia} whose wife will the woman become? For the seven had all married her.”</p>
Translation for Translators	<p>Well, there were seven brothers in one family. The oldest one married, but he and his wife did not bear any children. Later he died. The second <i>brother followed this law and married the widow, but the same thing happened to him.</i> Then the third <i>brother married her, but the same thing happened again.</i> All seven brothers, <i>one by one, married that woman, but they had no children, and one by one they died.</i> Afterwards, the woman died, too. Therefore, if it is true that there will be a time when dead people will become alive again, whose wife <i>do you think that woman will be then?</i> ◀<i>Keep in mind that she was married to all seven brothers!It will be impossible to decide because she was married to all seven brothers!</i>▶ [RHQ]”</p>
The Voice	<p>Sadducees: Well, once there were seven brothers, and the first took a wife and then died without fathering children. The second [took her as his wife and then he died childless,] [The earliest manuscripts omit this portion.] and then the third, and so on through the seven. They all died leaving no children. Finally the woman died too. Here’s our question: in the resurrection, whose wife will she be, since all seven had her for a while? <i>Will she be the wife of seven men at once?</i></p>

Bible Translations with Many Footnotes:

Lexham Bible	<p>Now there were seven brothers, and the first took a wife and [*Here “and ” is supplied because the previous participle (“took”) has been translated as a finite verb] died childless, and the second, and the third took her, and likewise also the seven did not leave children and died. Finally the woman also died. Therefore in the resurrection, the woman—whose wife will she be? For the seven had her as wife.”</p>
NET Bible®	<p>Now there were seven brothers. The first one married a woman⁷⁴ and died without children. The second⁷⁵ and then the third married her, and in this same way all seven died, leaving no children. Finally the woman died too. In the resurrection, therefore, whose wife will the woman be?⁷⁶ For all seven had married her.”⁷⁷</p> <p>^{74tn} Grk “took a wife” (an idiom for marrying a woman).</p> <p>^{75tc} Most mss (A W Θ Ψ Ë_{1,13} 33 İ lat) have the words, “took the wife and this one died childless” after “the second.” But this looks like a clarifying addition, assimilating the text to Mark 12:21. In light of the early and diverse witnesses that lack the expression (κ B D L 0266 892 1241 co), the shorter reading should be considered authentic.</p> <p>^{76sn} The point is a dilemma. In a world arguing a person should have one wife, whose wife will she be in the afterlife? The question was designed to show that (in the opinion of the Sadducees) resurrection leads to a major problem.</p> <p>^{77tn} Grk “For the seven had her as wife.”</p>
The Spoken English NT	<p>So then, there were seven brothers. The first married a wifen and died childless. And the second and the third married her, as did all seven. They all left no children, and died. Last of all, the woman died too. So, this woman-at the resurrection, which one’s wife will she be? Because all seven had been married to her.”^o</p> <p>^o Lit. “For the seven had had her as a wife.”</p>
Wilbur Pickering’s New T.	<p>Now there were seven brothers: the first took a wife and died childless; then the second took the widow and he died childless;⁹ then the third took her, in fact all seven in sequence—they all died childless. Finally, last of all, the woman died also. Therefore, in the resurrection, whose wife will she be, since all seven had her?”¹⁰</p>

(9) Perhaps 1% of the Greek manuscripts, of objectively inferior quality, omit “the widow and he died childless” (as in NIV, NASB, TEV, etc.).

(10) Whenever someone comes up with a hypothetical situation, be careful; there is probably a hidden agenda.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	<p>"Now [there] were seven brothers. And the first having taken a wife, died childless. And the second took the wife, and this [man] died childless. And the third took her in the same way; then in the same way also the seven. And they left no children, and they died. {But} last of all the woman also died. So in the resurrection, of which of them does she become wife? For the seven had her [as] wife."</p>
Charles Thomson NT	<p>Now there were seven brothers. And the first, having taken a wife, died childless. Then the second took the wife, and he died childless: then the third took her, and so all the seven, and died without issue. And last of all the woman also died. In the future state, therefore, whose wife of them is she, as she hath been married to all the seven? now suppose</p>
Modern Literal Version 2020	<p>Therefore, seven brothers were with us, and the first took a wife and died childless; and the second took the woman and this one died childless; and likewise* the third took her, and likewise* the seven also left no children and they all died. But after all things, the woman also died. Therefore in the resurrection, whose wife of them does she become? For* the seven had her as wife.</p>
New Matthew Bible	<p>There were seven brethren, and the first took a wife, and died without children. And the second took the wife, but he died childless. And the third took her, and so on likewise the rest of the seven, leaving no children behind them, and died. Last of all, the woman died also. Now at the resurrection, whose wife will she be of the brothers? For seven had her as wife.</p>
NT (Variant Readings)	<p>There were therefore seven brethren: and the first took a wife, and died childless; and the second [took her to wife, and he died childless]: and the third took her; and likewise the seven also left no children, and died. Afterward the woman also died. In the resurrection therefore whose wife of them shall the woman be? for the seven had her to wife.</p>

The gist of this passage: Let’s say that there are 7 brothers, and one marries a woman but then dies before having a child by her. The next brother marries the wife, but dies, and there is no child born to them. And this continues, but no one lives long enough to produce a child. Who’s husband is this woman in the resurrection? This is the question posed by the Sadducees to Jesus.

Luke 20:29-33

Luke 20:29a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
hepta (ἑπτὰ) [pronounced hep-TAH]	seven	indeclinable singular noun	Strong’s #2033
oun (οὖν) [pronounced oon]	so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so	adverbial particle	Strong’s #3767
adelphoi (ἀδελφοί) [pronounced ad-el-FOY]	brothers (literally or figuratively)	masculine singular noun, nominative case	Strong’s #80

Luke 20:29a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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 plural, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)

Translation: There were seven brothers.

So far, the Sadducees were going to ask Jesus an hypothetical question. First they confirmed that He knew about levirate marriage in v. 28.

“Okay,” they say, “I want you to consider this. Let’s say there are seven brothers.”

At this point, the Sadducees are going to propose a situation which will border on ridiculous; but that is going to make a point against the Mosaic Law; and give Jesus a question that He cannot answer (something that the pharisees could not appear to do, despite their expertise in the Law).

This would be brilliant, would it not? For the Sadducees to come up with a question that stumps Jesus and also belittles the Mosaic Law.

Luke 20:29b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
prōtos (πρῶτος) [pronounced PROT-oss]	<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 singular adjective; nominative case	Strong's #4413
lambánō (λαμβάνω) [pronounced lahm-BAHN-oh]	<i>taking, receiving, having, holding; obtaining; getting a hold of; removing; claiming for oneself, taking in marriage</i>	masculine singular, aorist active participle, nominative case	Strong's #2983
gunê (γυνή) [pronounced goo-NAY]	<i>a woman [of any age, whether a virgin, or married, or a widow]; a wife; a betrothed woman</i>	feminine singular noun; accusative case	Strong's #1135
apothnêskō (ἀποθνήσκω) [pronounced op-ohth-NACE-koh]	<i>to die [naturally or violently], to perish. Used of temporal death, eternal death and the death of plants and animals.</i>	3 rd person singular, aorist active indicative	Strong's #599

Luke 20:29b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
áteknos (ἄτεκνος) [pronounced AHT-ehk-noss]	<i>childless, without children, without offspring</i>	masculine singular adjective, nominative case	Strong's #815

Translation: *The first, having taken a wife, died childless.*

In their hypothetical, the Sadducees suggest that the first brother takes a wife, but he dies, and she has no offspring.

Since they mentioned levirate marriage, we kind of know what to expect now. So does Jesus.

Luke 20:29 *There were seven brothers. The first, having taken a wife, died childless.* (Kukis mostly literal translation)

Luke 20:30–31a

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
The Byzantine Greek text and Scrivener Textus Receptus both have the following word:			
lambánō (λαμβάνω) [pronounced lahm-BAHN-oh]	<i>to take, to receive, to have, to hold; to obtain; to get a hold of; to remove; to claim for oneself; to take in marriage</i>	3 rd person singular, aorist active indicative	Strong's #2983
The Westcott Hort text and Tischendorf's Greek text lack this word.			
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
deuteros (δεύτερος, -α, -ον) [pronounced DYOO-ter-oss]	<i>the second, the other of two; (ordinal) second (in time, place or rank; also adverbially): - afterward, again, second (-arily, time)</i>	masculine singular adjective, nominative case	Strong's #1208
The Byzantine Greek text and Scrivener Textus Receptus both have the following words:			
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)
gunê (γυνή) [pronounced goo-NAY]	<i>a woman [of any age, whether a virgin, or married, or a widow]; a wife; a betrothed woman</i>	feminine singular noun; accusative case	Strong's #1135
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532

Luke 20:30–31a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
houtos (οὗτος) [pronounced HOO-tos]	<i>he; this, the one, this one, this thing</i>	masculine singular, intermediate demonstrative pronoun; nominative case	Strong's #3778
apothnêskô (ἀποθνήσκω) [pronounced op-ohth-NACE-koh]	<i>to die [naturally or violently], to perish.</i> Used of temporal death, eternal death and the death of plants and animals.	3 rd person singular, aorist active indicative	Strong's #599
áteknos (ἄτεκνος) [pronounced AHT-ehk-noss]	<i>childless, without children, without offspring</i>	masculine singular adjective, nominative case	Strong's #815
The Westcott Hort text and Tischendorf's Greek text lack these words.			
All of these additional words are found throughout this question.			
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
tritōs (τρίτος, -η, -ον) [pronounced TREE-toss]	<i>third; a third part, or (as adverb) a (or the) third time, thirdly</i>	feminine singular adjective; nominative case	Strong's #5154
lambánō (λαμβάνω) [pronounced lahm-BAHN-oh]	<i>to take, to receive, to have, to hold; to obtain; to get a hold of; to remove; to claim for oneself; to take in marriage</i>	3 rd person singular, present active indicative	Strong's #2983
autēn (αὐτήν) [pronounced ow-TAYN]	<i>her, to her, towards her; it; same</i>	3 rd person feminine singular pronoun, accusative case	Strong's #846
I do not always include textual differences. Most of the time, they make little difference overall.			

Translation: The second and the third [brother] took her (the same woman) [to wife].

The second brother steps in, marries the wife. Third brother steps in, and marries the wife.

Luke 20:30–31a The second and the third [brother] took her (the same woman) [to wife]. (Kukis mostly literal translation)

Luke 20:31b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōsaútōs (ὡσαύτως) [pronounced HOE-SOW-tohs]	<i>likewise, the same, in the same or like manner</i>	adverb	Strong's #5615
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
hepta (ἑπτὰ) [pronounced hep-TAH]	<i>seven</i>	indeclinable singular noun	Strong's #2033
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
kataleipō (καταλείπω) [pronounced kat-al-Ī-ρo]	<i>to forsake, to leave [behind], to abandon, to reserve; to leave down</i>	3 rd person plural, aorist active indicative	Strong's #2641
tekna (τέκνα) [pronounced TEK-na]	<i>children, daughters, sons; metaphorically, citizens; those produced</i>	neuter plural noun; accusative case	Strong's #5043
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
apothnēskō (ἀποθνήσκω) [pronounced op-ohth-NACE-koh]	<i>to die [naturally or violently], to perish. Used of temporal death, eternal death and the death of plants and animals.</i>	3 rd person plural, aorist active indicative	Strong's #599

Translation: Likewise, even [all] the seven [brothers all had the same wife] but they did not leave behind any children and they [all] died.

All seven brothers marry this same woman. Each one dies without a child and they leaven behind no children.

The children thing is not pertinent to this hypothetical question, except to this degree: Moses said that the people should do this. So, they young men are simply obeying Moses.

Is it possible that these Sadducees are the *new age* Jews, who are reasonably proud of their heritage, but that also believe that a lot of it is made up.

Luke 20:31b Likewise, even [all] the seven [brothers all had the same wife] but they did not leave behind any children and they [all] died. (Kukis mostly literal translation)

Luke 20:32			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
husteron (ὕστερον) [pronounced HOOÇ-tehr-ohn]	<i>afterwards; afterward, after this, lastly, finally, later, latter, coming after, the second</i>	adverb of time	Strong's #5305
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
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)
gunê (γυνή) [pronounced goo-NAY]	<i>a woman [of any age, whether a virgin, or married, or a widow]; a wife; a betrothed woman</i>	feminine singular noun; accusative case	Strong's #1135
apothnêskô (ἀποθνήσκω) [pronounced op-ohth-NACE-koh]	<i>to die [naturally or violently], to perish. Used of temporal death, eternal death and the death of plants and animals.</i>	3 rd person singular, aorist active indicative	Strong's #599

Translation: *After all this, even the woman died.*

The woman eventually dies (her husbands all died, and there are no children).

Bear in mind, all of this is a hypothetical from people who do not believe in the resurrection.

Luke 20:32 *After all this, even the woman died.* (Kukis mostly literal translation)

Luke 20:33a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative and vocative cases	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
gunê (γυνή) [pronounced goo-NAY]	<i>a woman [of any age, whether a virgin, or married, or a widow]; a wife; a betrothed woman</i>	feminine singular noun; accusative case	Strong's #1135
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722

Luke 20:33a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
anastasia (ἀνάστασις) [pronounced an-AS-tas-is]	<i>a standing up again, that is, a resurrection from death; or (figuratively) a (moral) recovery (of spiritual truth); raised to life again, a resurrection, a rise from the dead, that should rise, rising again</i>	feminine singular noun; dative, locative or instrumental case	Strong's #386

Translation: The woman, then, in the resurrection—...

Now the question is, *what happens in the resurrection?*

Here the woman is, after being resurrected.

Luke 20:33b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tinis (τίνας) [pronounced TEE-noss],	<i>from whom, of what [one], from which, how; whether, why</i>	masculine singular interrogative pronoun; genitive/ablative case	Strong's #5101
autôn (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
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, present (deponent) middle/passive indicative	Strong's #1096
gunê (γυνή) [pronounced goo-NAY]	<i>a woman [of any age, whether a virgin, or married, or a widow]; a wife; a betrothed woman</i>	feminine singular noun; nominative case	Strong's #1135

Translation: ...which of them will she be a wife [to]?

Which man will she be married to in the resurrection?

Luke 20:33c			
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
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
hepta (ἑπτὰ) [pronounced hep-TAH]	<i>seven</i>	indeclinable singular noun	Strong's #2033
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 plural, aorist active indicative	Strong's #2192
autên (αὐτήν) [pronounced ow-TAYN]	<i>her, to her, towards her; it; same</i>	3 rd person feminine singular pronoun, accusative case	Strong's #846
gunê (γυνή) [pronounced goo-NAY]	<i>a woman [of any age, whether a virgin, or married, or a widow]; a wife; a betrothed woman</i>	feminine singular noun; accusative case	Strong's #1135

Translation: For [all] seven [brothers] have had her [as] a wife.”

Then, to make certain that Jesus understands the predicament, the person or persons questioning Him say, “Now, remember, there are seven brothers and all married her.

Luke 20:33 The woman, then, in the resurrection—which of them will she be a wife [to]? For [all] seven [brothers] have had her [as] a wife.” (Kukis mostly literal translation)

Luke 20:29–33 There were seven brothers. The first, having taken a wife, died childless. The second and the third [brother] took her (the same woman) [to wife]. Likewise, even [all] the seven [brothers all had the same wife] but they did not leave behind any children and they [all] died. After all this, even the woman died. The woman, then, in the resurrection—which of them will she be a wife [to]? For [all] seven [brothers] have had her [as] a wife.” (Kukis mostly literal translation)

Luke 20:29–33 Now consider this. There are seven brothers. The first marries a woman, but he passes away suddenly, and has no heirs. The second and third brother step up and marry this same woman; but each man dies without a son. In fact, all seven of the brothers marry this woman and all of them die without heirs. Finally, the woman herself dies. In the resurrection, to which man will she be married, because, if you were keeping track, she had been married to all seven brothers.” (Kukis paraphrase)

The Sadducees had to think themselves quite

Luke 20:27-33^(ESV)

²⁷ There came to him some Sadducees, those who deny that there is a resurrection, ²⁸ and they asked him a question, saying, “Teacher, Moses wrote for us that if a man's brother dies, having a wife but no children, the man must take the widow and raise up offspring for his brother. ²⁹ **Now there were seven brothers. The first took a wife, and died without children. ³⁰ And the second ³¹ and the third took her, and likewise all seven left no children and died. ³² Afterward the woman also died. ³³ In the resurrection, therefore, whose wife will the woman be? For the seven had her as wife.”**



clever at this point. They are certain that have a question to stump Jesus. It is also possible that they are taking a dig at conventional wisdom (referring to those who adhered to the Mosaic Law).

Now, remember these two things—that the Sadducees want to stump Jesus but they also want to make light of this portion of the Mosaic Law. Jesus is going to speak to both things. He will not be stumped by their ridiculous scenario, even though He will accept its premise. Secondly, Jesus addresses one of the most important doctrines of the Sadducees (the resurrection), and tell them how they are wrong.

The Sadducees Question Jesus

Mark 12:18-27; Matt. 22:23-33; Luke 20:27-40

- The Sadducees denied there was a resurrection
- Moses wrote about laws of marriage when death occurs to a husband
- The Sadducees posed a difficult situation and question to Jesus
- What if: there were 7 brothers and the 1st took a wife and died without children
- In like manner, the 6 left no children and died and last of all the woman died also

Luke 20:27–33 (ESV) (a graphic); from [Slide Player](#); accessed June 15, 2021.

Summary of the question put forth by the Sadducees (a graphic); from [Slide Serve](#); accessed June 15, 2021.

Anywhere on the internet, you can find someone willing to argue with you about something that they do not really care about.

And said to them the Jesus, “The sons of the age this [one] keep on marrying and keep on being married. But those worthy of the age that to attain, and of the resurrection of the out from dead neither marry nor are married. For not to die any more they are able, for like an angel they are, and children they are of God, of the resurrection sons they are.

Luke
20:34–36

Jesus then said to them, “The sons of this age marry and are given in marriage. But those [who] are worthy to attain the age [to come], the resurrection out from the dead, neither marry nor are given in marriage. Indeed, they are not able to die, for they are angel-like. They are the children of God [and] they are sons of the resurrection.

Jesus then said to them, “The people in this dispensation marry and are given in marriage. However, those who are worthy to enter the age to come, which is the resurrection from the dead, they do not marry nor are they given in marriage. In fact, they are not able to die—in that way, they are like the angels. They are the children of God and they are the sons of the resurrection.

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) And said to them the Jesus, “The sons of the age this [one] keep on marrying and keep on being married. But those worthy of the age that to attain, and of the resurrection of the out from dead neither marry nor are married. For not to die any more they are able, for like an angel they are, and children they are of God, of the resurrection sons they are.
- Complete Apostles Bible And Jesus answered and said to them, "The sons of this age marry and are given in marriage.

But those who have been counted worthy to attain that age, and the resurrection from the dead, neither marry nor are given in marriage; nor can they die anymore, for they are equal to the angels and are sons of God, being sons of the resurrection.

Douay-Rheims 1899 (Amer.) And Jesus said to them: The children of this world marry and are given in marriage: But they that shall be accounted worthy of that world and of the resurrection from the dead shall neither be married nor take wives.

Neither can they die any more for they are equal to the angels and are the children of God, being the children of the resurrection.

Holy Aramaic Scriptures Eshu {Yeshua} said unto them, "The sons of this world take neshe {women} in marriage, and neshe {women} become married unto men.

But, those who are worthy of that world, and The Resurrection that is from the place of the dead, don't take women in marriage, and also no women is given in marriage unto men.

For, they are not able to die again, for, they are as the Malake {The Heavenly Messengers}, and they are The Sons of Alaha {God}, because they have become The Sons of The Resurrection.

James Murdock's Syriac NT Jesus said to them: The children of this world take wives, and wives are given to husbands.

But they who are worthy of that world, and of the resurrection from the dead, do not take wives, nor are wives given to husbands.

Neither can they die any more; for they are as the angels, and are the children of God, because they are children of the resurrection.

Original Aramaic NT Yeshua said to them, "The sons of this world take women and women are given to men.*

But those who are worthy for that world and for the resurrection from among the dead are not taking women, neither are women taking men.*

For neither can they die again, for they are like The Angels, and they are the children of God because they are the children of the resurrection.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English And Jesus said to them, The sons of this world are married and have wives; But those to whom is given the reward of the world to come, and to come back from the dead, have no wives, and are not married; And death has no more power over them, for they are equal to the angels, and are sons of God, being of those who will come back from the dead.

Bible in Worldwide English Jesus said to them, Men and women in this world marry. But men and women who are good enough to have a place in the next world and to be raised from death do not marry.

They cannot die again. They are like angels. They are Gods children because they have been raised from death.

Easy English Jesus answered them, 'Men and women who are alive on earth are the ones who get married. But God has chosen some people to live again with him. He will raise them up after they have died. Those people will not marry. They will not have husbands or wives, and they cannot die any more. This is because they will live as the angels live in heaven. They are children of God. He has made them alive again to live with him.

Easy-to-Read Version–2008 Jesus said to the Sadducees, "On earth, people marry each other. Some people will be worthy to be raised from death and live again after this life. In that life they will not marry. In that life people are like angels and cannot die. They are children of God, because they have been raised from death.

<i>God's Word™</i>	Jesus said to them, "In this world people get married. But people who are considered worthy to come back to life and live in the next world will neither marry nor die anymore. They are the same as the angels. They are God's children who have come back to life.
Good News Bible (TEV) J. B. Phillips	. "People in this world," Jesus replied, "marry and are given in marriage. But those who are considered worthy of reaching that world, which means rising from the dead, neither marry nor are they given in marriage. They cannot die any more but live like the angels; for being children of the resurrection, they are the sons of God.
<i>The Message</i>	Jesus said, "Marriage is a major preoccupation here, but not there. Those who are included in the resurrection of the dead will no longer be concerned with marriage nor, of course, with death. They will have better things to think about, if you can believe it. All ecstasies and intimacies then will be with God. [This final sentence is hard to place; is this v. 36 or 37?]
NIRV	Jesus replied, "People in this world get married. And their parents give them to be married. But it will not be like that when the dead rise. Those who are considered worthy to take part in the world to come won't get married. And their parents won't give them to be married. They can't die anymore. They are like the angels. They are God's children. They will be given a new form of life when the dead rise.
New Life Version	Jesus said to them, "People of this earth marry and are given in marriage. But those who have the right to have that life and are raised from the dead do not marry and are not given in marriage. They cannot die anymore. They are as the angels and are sons of God. They are children who have been raised from the dead.

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

Casual English Bible	Jesus told them, "Folks in this world get married. But people judged worthy enough to make it into the next world don't get married after they rise from the dead. They don't die anymore, either. In that way, they're like the angels. They're the people of God, the people of the resurrection.
Contemporary English V.	Jesus answered: The people in this world get married. But in the future world no one who is worthy to rise from death will either marry or die. They will be like the angels and will be God's children, because they have been raised to life.
The Living Bible	Jesus replied, "Marriage is for people here on earth, but when those who are counted worthy of being raised from the dead get to heaven, they do not marry. And they never die again; in these respects they are like angels, and are sons of God, for they are raised up in new life from the dead.
New Berkeley Version New Living Translation	. Jesus replied, "Marriage is for people here on earth. But in the age to come, those worthy of being raised from the dead will neither marry nor be given in marriage. And they will never die again. In this respect they will be like angels. They are children of God and children of the resurrection.
The Passion Translation	Jesus replied, "Marriage is for the sons of this world only. But those who are worthy of the resurrection from the dead into glory become immortal, like the angels, who never die nor marry. When the dead come to life again, they will be sons of God's life—the sons of the resurrection.
UnfoldingWord Simplified T.	Jesus replied to them, "In this world, men take wives, and people give their daughters in marriage to men. But the people whom God considers worthy of being in heaven after they rise from the dead will not marry. Also, they cannot die anymore, because they are like the angels of God who live forever. They are God's children, since they are children whom God raised to new life.

Partially literal and partially paraphrased translations:

American English Bible	<p>And Jesus replied: ‘Although the sons of this age marry and are given in marriage, those who’ve been found worthy of that age and the resurrection from the dead won’t marry or be given in marriage, nor will they die anymore. ‘For they’ll have the power of the angels, since, as sons of the resurrection, they [will also be] sons of God.</p>
Beck’s American Translation Breakthrough Version	<p>A footnote for this passage about those marriage after the resurrection is in the Addendum.</p> <p>And Jesus said to them, "The sons of this span of time marry and are given away in marriage. But the people who are considered deserving to obtain that span of time and the return back to life from the dead neither marry, nor are given away in marriage. You see, neither are they able to die anymore; for they are equal to angels, and they are sons of God, being sons of the return back to life.</p>
A. Campbell's Living Oracles	<p>Jesus answering, said to them, The people of this world marry, and are given in marriage; but, among them who shall be honored to share in the resurrection, and the other world, there will be neither marrying nor giving in marriage; for they can not die any more; because, like the angels, they are children of God, being children of the resurrection.</p>
NT for Everyone	<p>‘The children of this age’, replied Jesus, ‘marry and are given in marriage. But those who are counted worthy of a place in the age to come, and of the resurrection of the dead, don’t marry, and they are not given in marriage. This is because they can no longer die; they are the equivalent of angels. They are children of God, since they are children of the resurrection</p>
20 th Century New Testament	<p>"The men and women of this world," said Jesus, "marry and are given in marriage; But, for those who are thought worthy to attain to that other world and the resurrection from the dead, there is no marrying or being married, Nor indeed can they die again, for they are like angels and, having shared in the resurrection, they are God's Sons.</p>

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	<p>And Jesus answering them, saying, "The children of this world marry, and are given in marriage: But those who have been found worthy of Heaven, and of everlasting life there, do not marry, and are not given away in marriage: They cannot die any more: for they are then equal in nature with the angels; and are the children of God, being the children of the resurrection.</p>
Revised Ferrar-Fenton Bible	<p>"The children of this age marry and are married," said Jesus, in reply to them; "but those considered worthy to attain to that period, and share the resurrection from the dead, neither marry nor are given in marriage. For neither can they die again; because they are equal to the angels, and are sons of God, being sons by means of the resurrection.</p>
Free Bible Version	<p>“Here in this age people marry and are given in marriage,” Jesus explained. “But those who are considered worthy to share in the age to come and the resurrection from the dead don’t marry or are given in marriage. They can’t die any longer; they’re like the angels and are children of God since they’re children of the resurrection.</p>
International Standard V	<p>Jesus told them, “Those who belong to this age marry and are married, but those who are considered worthy of a place in that age and in the resurrection from the dead neither marry nor are given in marriage. Nor can they die anymore, because they are like the angels and, since they share in the resurrection, are God’s children.</p>
Montgomery NT	<p>"People in this world marry and are given in marriage," said Jesus,</p>

"but those who are counted worthy to reach that world and the resurrection from the dead, neither marry, nor are given in marriage.

"For indeed they cannot die any more; they are equal to the angels, and through being sons of the resurrection are sons of God.

NIV, ©2011

Weymouth New Testament

"The men of this age," replied Jesus, "marry, and the women are given in marriage. But as for those who shall have been deemed worthy to find a place in that other age and in the Resurrection from among the dead, the men do not marry and the women are not given in marriage. For indeed they cannot die again; they are like angels, and are sons of God through being sons of the Resurrection.

Wikipedia Bible Project

"People here in this world marry and are given in marriage," Jesus told them. "But those who are considered worthy of the world to come, and the resurrection from the dead—they don't marry or are given in marriage. They can't die any more, and they are like the angels. They are children of God, and they are children of the resurrection.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) And Jesus replied, "Taking a husband or a wife is proper to people of this world, but for those who are considered worthy of the world to come, and of resurrection from the dead, there is no more marriage. Besides, they cannot die, for they are like the angels. They are sons and daughters of God, because they are born of the resurrection.

The Heritage Bible

And answering, Jesus said to them, The children of this age marry, and are given in marriage,

But those accounted worthy to reach that age and the resurrection out of the dead absolutely do not marry, and absolutely are not given in marriage,

Because they absolutely do not have the power to die any more, because they are similar to the heavenly messengers, and are the children of God, being the children of the resurrection.

New American Bible (2011)

Jesus said to them, "The children of this age marry and are given in marriage; but those who are deemed worthy to attain to the coming age and to the resurrection of the dead neither marry nor are given in marriage. They can no longer die, for they are like angels; and they are the children of God because they are the ones who will rise.*

* [20:36] Because they are the ones who will rise: literally, "being sons of the resurrection."

Revised English Bible—1989

Jesus said to them, "The men and women of this world marry; but those who have been judged worthy of a place in the other world, and of the resurrection from the dead, do not marry, for they are no longer subject to death. They are like angels; they are children of God, because they share in the resurrection.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Yeshua said to them, "In this age, men and women marry; but those judged worthy of the age to come, and of resurrection from the dead, do not get married, because they can no longer die. Being children of the Resurrection, they are like angels; indeed, they are children of God.

Hebraic Roots Bible

And answering, Yahshua said to them, The sons of this world marry and are given in marriage.

But those counted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage.

For they are not able to die any more; they are as to the cherubs, and are sons of YAHWEH, being sons of the resurrection.

Holy New Covenant Trans.	Jesus answered the Sadducees, "During this age, people marry each other. Some people will be declared worthy enough to be raised from death and live again after this life. However, in that life they will not marry or be given in marriage. They cannot die anymore because they will be like angels. When they rise from death, they will be the children of God.
The Scriptures 2009	And עֲשׂוּהוּ answering, said to them, "The sons of this age marry and are given in marriage, but those who are counted worthy of attaining that age, and the resurrection from the dead, neither marry, nor are they given in marriage, for neither is it possible for them to die any more, because they are like messengers and are sons of Elohim, being sons of the resurrection.
Tree of Life Version	Yeshua said to them, "The sons of this age marry and are given in marriage. But those considered worthy to reach the olam ha-ba and the resurrection of the dead neither marry nor are given in marriage. For they can no longer die, because they are like angels and are sons of God, being sons of the resurrection.

Weird English, 𐤀𐤋𐤁𐤀 English, Anachronistic English Translations:

Accurate New Testament	...and says [to] them The Jesus The Sons [of] the age this marry and [They] are promised (marriage) The [Men] but Being Approved the age that to obtain and the standing (up) the [one] from [men] dead neither marry neither [They] are promised (marriage) not for to die yet [They] have (ability) Angelic for [They] are and Sons [They] are [of] god [of] the standing (up) Sons Being...
Alpha & Omega Bible	JESUS SAID TO THEM, "THE SONS OF THIS WORLD MARRY AND ARE GIVEN IN MARRIAGE, BUT THOSE WHO ARE CONSIDERED WORTHY TO ATTAIN TO THAT WORLD AND THE RESURRECTION FROM THE DEAD, NEITHER MARRY NOR ARE GIVEN IN MARRIAGE; FOR THEY CANNOT EVEN DIE ANYMORE, BECAUSE THEY ARE LIKE ANGELS, AND ARE SONS OF THEOS (<i>The Alpha & Omega</i>), BEING SONS OF THE RESURRECTION.
Awful Scroll Bible	And Jesus resolving-away, said to them, "The sons of this age marry, and are being given-away-in-marriage. (")But those being along-down-worthy, to attain to that age, and the rising-up, out of the dead, even-not marry, and- are -not being given-away-in-marriage. (")For, even- they are -not able to die-away anymore, for they are like-to-the-angelic -messengers, and they are sons, of God, being sons of the rising-up.
Concordant Literal Version	And, answering, Jesus said to them, "The sons of this eon are marrying and are taking out in marriage." Yet those deemed worthy to happen upon that eon and the resurrection from among the dead are neither marrying nor taking out in marriage. For neither can they still be dying, for they are equal to messengers, and are the sons of God, being sons of the resurrection."
exeGesés companion Bible	And Yah Shua answers them, saying, The sons of this eon marry and are married off: but they who are accounted worthy to obtain that eon, and the resurrection from the dead, neither marry, nor are married off: neither indeed can they even die: for they are equal to the angels - and are the sons of Elohim, being the sons of the resurrection.

Orthodox Jewish Bible	<p>And Rebbe Melech HaMoshiach said to them, The banim of the Olam Hazeh marry and are given in marriage: But the ones having been considered worthy to attain to the Olam HaBah and the Techiyas HaMesim neither marry nor are given in marriage. For neither is it possible any longer for them to die, for they are like malachim and they are bnei haElohim, being bnei haTechiyas HaMesim.</p>
Rotherham's Emphasized B.	<p>And Jesus said unto them— <The sons of this age> Marry, and are given in marriage,— But <they who have been accounted worthy That age to obtain, And the resurrection that is from among the dead> Neither marry, nor are given in marriage; For they cannot even die any more ,— For equal unto messengers are they, And are sons of God , Of the resurrection being sons .</p>

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>Jesus said to them, "The sons of this [world and present] age marry and [the women] are given in marriage; but those who are considered worthy to gain that [other world and that future] age and the resurrection from the dead, neither marry nor are given in marriage; and they cannot die again, because they are [immortal] like the angels (equal to, angel-like). And they are children [Lit sons.] of God, being participants in [Lit sons of.] the resurrection.</p>
An Understandable Version	<p>And Jesus said to them, "The people of this age [<i>i.e., who live on earth</i>] marry and are given away in marriage, but those who are considered worthy of gaining that age [<i>i.e., the future, never ending state</i>] and the resurrection from the dead, neither marry nor are given away in marriage. For they cannot die anymore either, because they are equal to the angels and are children of God, as well as children of the resurrection [<i>i.e., people who are assured of being resurrected</i>].</p>
The Expanded Bible	<p>Jesus said to them, "On earth, people [¹The children of this age] marry and are given to someone to marry. But those who will be worthy ¹to be raised from the dead and live again [¹of the age to come and the resurrection] will not marry, nor will they be given to someone to marry. [¹For] In that life they are ¹like [or equal to] angels and cannot die. They are children of God, because they ¹have been raised from the dead [are children of the resurrection].</p>
Jonathan Mitchell NT	<p>So Jesus said to them, "The sons of this age (= those now living and having the qualities and characteristics of this present time and arrangement) are normally marrying and being given in marriage. "Yet those folks being considered worthy (of complete equal value) of that Age – even to hit the target of the resurrection, the one out from among [the] dead folks – are neither normally marrying nor are being habitually given in marriage, "for you see, neither are they any longer able to die off, for they exist being (or: are) the equivalence of agents (or: identical to and the same thing as messengers) and they are God's sons (= the offsprings of God) – being sons of the resurrection (= the offsprings of, and from, the resurrection; or: = those having the qualities and characteristic of the resurrection).</p>
P. Kretzmann Commentary	<p>Verses 34-38 The answer of the Lord: And Jesus, answering, said unto them, The children of this world marry and are given in marriage;</p>

Syndein/Thieme	<p>but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more; for they are equal unto the angels; are the children of God, being the children of the resurrection.</p> <p>“And, Jesus 'having an answer for/'gave a discerning answer from the ultimate source of Himself {apokrinomai}saying, "The sons/children {huios} of this age/'period of time' {aion} . . . marry and are given in marriage.</p> <p>“But 'those being regarded/credited as worthy' {kataxioo} to 'hit the mark'/'to obtain' {tugchano} that age/'period of time' {aion} and {regarded worthy to obtain} the resurrection from the dead . . . neither marry nor are given in marriage.</p> <p>“In fact, they do not have the power/'can no longer' to die . . . because they keep on being 'like the angels' {isaggelos} {meaning here that resurrected humans are like the angels in having everlasting life} and are the sons/children {huios} of God . . . being . . . the sons/children of the resurrection {anastasis}.</p>
Translation for Translators	<p>Jesus replied to them, “Men who live here in this world take wives, or are given wives <i>by their parents</i> {their parents choose wives for them}. But the men whom God considers worthy of being <i>in heaven after</i> they become alive again will not be married. <i>You need to know also that they cannot die any more, because they will be immortal [SIM] like angels. The fact that God has caused them to be alive again will show that they are God’s children.</i></p>
The Voice	<p>Jesus: The children of this era marry and are given in marriage, but those who are considered worthy to attain the resurrection of the dead in the coming era do not marry and are not given in marriage. They are beyond mortality; they are on the level of heavenly messengers; they are children of God and children of the resurrection.</p>

Bible Translations with Many Footnotes:

Lexham Bible	<p>And Jesus said to them, “The sons of this age marry and are given in marriage, but those who are considered worthy to attain to that age and to the resurrection from the dead neither marry nor are given in marriage, for they are not even able to die any longer, because they are like the angels and are sons of God, because they [Here “because ” is supplied as a component of the participle (“are”) which is understood as causal] are sons of the resurrection.</p>
NET Bible®	<p>So⁷⁸ Jesus said to them, “The people of this age⁷⁹ marry and are given in marriage. But those who are regarded as worthy to share in⁸⁰ that age and in the resurrection from the dead neither marry nor are given in marriage.⁸¹ In fact, they can no longer die, because they are equal to angels⁸² and are sons of God, since they are⁸³ sons⁸⁴ of the resurrection.</p> <p>^{78tn} Here καί (kai) has been translated as “so” to indicate that Jesus’ response is a result of their framing of the question.</p> <p>^{79tn} Grk “sons of this age” (an idiom, see L&N 11.16). The following clause which refers to being “given in marriage” suggests both men and women are included in this phrase.</p> <p>^{80tn} Grk “to attain to.”</p> <p>^{81sn} Life in the age to come is different than life here (they neither marry nor are given in marriage). This means Jesus’ questioners had made a false assumption that life was the same both now and in the age to come.</p> <p>^{82sn} Angels do not die, nor do they eat according to Jewish tradition (1 En. 15:6; 51:4; Wis 5:5; 2 Bar. 51:10; 1QH 3.21-23).</p> <p>^{83tn} Grk “sons of God, being.” The participle ὄντες (ontes) has been translated as a causal adverbial participle here.</p>

^{84th} Or “people.” The noun υἱός (Juios) followed by the genitive of class or kind (“sons of...”) denotes a person of a class or kind, specified by the following genitive construction. This Semitic idiom is frequent in the NT (L&N 9.4).

The Spoken English NT

And Jesus said to them, “The people^p of this age marry and get married. But those who’ve been considered worthy to take part in^q that age, and in the resurrection from among the dead-they don’t marry, and they don’t get married. And they can’t die anymore. Because they’re like angels, and they’re God’s children. They belong to the resurrection.^r”

^p. Lit. “children.”

^q. “To take part in”: lit. “to reach,” or “to attain.”

^r. Lit. “...God’s children, being children of the resurrection.”

Wilbur Pickering’s New T.

So in answer Jesus said to them: “The people of this age marry and are given in marriage; but those who are considered worthy¹¹ to attain to that age, to the resurrection from among the dead, neither marry nor are given in marriage. Because they cannot die anymore,¹² being like angels—they are sons of God, being sons of the resurrection.

(11) “Those who are considered worthy”—an interesting concept!

(12) If no one dies, there is no need to produce new generations.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

And answering, Jesus said to them, "The sons [and daughters] of this age marry and are given in marriage.

"But the ones being counted worthy to attain that age and the resurrection, the [resurrection] from [the] dead, neither marry nor are given in marriage.

"For neither are they able to die any more, for they are like angels, and they are sons [and daughters] of God, being sons [and daughters] of the resurrection.

Charles Thomson NT

In reply to this, Jesus said to them, The children of this world marry and are given in marriage; but they who shall be accounted worthy to obtain that state, and the resurrection from the dead, neither marry nor are given in marriage, For they can die no more. For angel-like they are indeed children of God, being children of the resurrection. members of

Literal New Testament

AND ANSWERING SAID TO THEM JESUS, THE SONS OF THIS AGE MARRY AND ARE GIVEN IN MARRIAGE;
BUT THOSE ACCOUNTED WORTHY THAT AGE TO OBTAIN AND THE RESURRECTION WHICH [IS] FROM AMONG [THE] DEAD NEITHER MARRY NOR ARE GIVEN IN MARRIAGE;
NEITHER FOR DIE ANY MORE THEY CAN; FOR EQUAL TO ANGELS THEY ARE, AND SONS ARE OF GOD, OF THE RESURRECTION SONS BEING.

Modern Literal Version 2020

And Jesus answered and said to them, The sons of this world marry and are betrothed. But the ones who were deemed worthy to obtain that world and the resurrection from the dead, neither marry, nor are they betrothed, for* neither are they able to die anymore; for* they are equal to the messengers, and are sons of God, being sons of the resurrection.

Revised Geneva Translation

Then Jesus answered, and said to them, “The sons of this world marry wives, and are married.

“But those who shall be counted worthy to enjoy that World, (and the resurrection from the dead) neither marry wives nor are married.

“For they can die no more, because they are equal to the angels and are the sons of God (since they are sons of the resurrection).

The gist of this passage:

Jesus points out that those resurrected into life will not marry or have children.

Luke 20:34a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
εἶπὼ (ἔπρω) [pronounced <i>EHP-oh</i>]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
αὐτοῖς (αὐτοῖς) [pronounced <i>ow-TOIC</i>]	<i>in them, by them; to them, for them; by means of them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
ὁ (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Ἰησοῦς (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, nominative case	Strong's #2424

Translation: *Jesus then said to them,...*

The Sadducees have approached Jesus and have questioned Him about the resurrection. They came up with this long hypothetical where seven sons marry the same woman, under the levirate marriage concept; and now who is married to this gal in heaven?

Jesus takes this question head-on. He does not denigrate those asking Him this question; He does not say, "Listen, you guys don't even believe in the resurrection; so why is this even an issue to you?"

Luke 20:34b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
οἱ (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
ἑπίου (υἱός, οὐ, ὁ) [pronounced <i>hwee-OSS</i>]	<i>children, sons, descendants; pupils; followers; attendants</i>	masculine plural noun; nominative case	Strong's #5207
τοῦ (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
αἰών (αἰών) [pronounced <i>ī-OHN</i>]	<i>a lifetime, a generation; forever, an unbroken age, perpetuity of time, eternal, eternity; the world, universe; (a long) period of time, age</i>	masculine singular noun; genitive/ablative case	Strong's #165

Luke 20:34b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
toutou (τούτου) [pronounced TOO-too]	<i>this, that, of this one, from this thing</i>	intermediate demonstrative pronoun; masculine singular; genitive or ablative case	Strong's #3778 (the genitive masculine or neuter is also known as Strong's #5127)
gamēō (γαμέω) [pronounced gam-EH-oh]	<i>to marry, to lead in marriage, take to wife; to get married, to give one's self in marriage; to give a daughter in marriage</i>	3 rd person plural, present active indicative	Strong's #1060
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
gamískō (γαμίσκω) [pronounced gam-IHS-koe]	<i>to give in marriage, to espouse (a daughter to a husband)</i>	3 rd person plural, present passive indicative	Strong's #1061

Translation: ...*"The sons of this age marry and are given in marriage.*

The people in this age (or **dispensation**) marry and they are given in marriage. This is fundamental to a society. From a husband and wife often come children, which continues the human race.

Marriage is the third **divine institution**; and it is fundamental to any society which wants to continue.

Luke 20:34 **Jesus then said to them,** *"The sons of this age marry and are given in marriage.* (Kukis mostly literal translation)

Luke 20:35a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οί) [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
kataxióō (καταξιόω) [pronounced kaht-ax-ee-OH-oh]	<i>considered worthy, accounting as worthy, those judged to be worthy</i>	masculine plural, aorist passive participle, nominative case	Strong's #2661
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

Luke 20:35a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aiōn (αἰών) [pronounced ī-OHN]	<i>a lifetime, a generation; forever, an unbroken age, perpetuity of time, eternal, eternity; the world, universe; (a long) period of time, age</i>	masculine singular noun; genitive/ablative case	Strong's #165
ekeinou (ἐκείνου) [pronounced ehk-ī-noo]	<i>him [it]; of him [it]; from him [it]; that</i>	3 rd person masculine singular pronoun or remote demonstrative; genitive/ablative case	Strong's #1565
tugchánō (τυγχάνω) [pronounced tooo-KHAHN-oh]	<i>to attain or secure an object or end, to hit a mark or light upon; to happen (upon) (as if meeting with); to chance to be</i>	aurist active infinitive	Strong's #5177

Translation: But those [who] are worthy to attain the age [to come],...

The age to come could be considered the Millennium; or it could be considered to be the eternal state. I think, based upon what we read here, this is the eternal state. This will be after there is a new heavens and a new earth.

On a personal note, I am not worthy of the eternal state; I am not worthy of heaven. Anyone who knows me can affirm that. My worthiness is based upon my being in **Christ**. He is worthy. I am along for the ride, being in Him.

My point is, Jesus is not describing some new state of holiness which is essentially unattainable. The necessary holiness to have a relationship with God is unattainable for anyone with a sin nature (you and me). We are worthy to attain this age only by being in Christ, which is a result of believing in Him.

Luke 20:35b			
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
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
anastasia (ἀνάστασις) [pronounced an-AS-tas-is]	<i>a standing up again, that is, a resurrection from death; or (figuratively) a (moral) recovery (of spiritual truth); raised to life again, a resurrection, a rise from the dead, that should rise, rising again</i>	feminine singular noun; genitive/ablative case	Strong's #386
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

Luke 20:35b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
nekros (νεκρός) [pronounced nehk-ROSS]	<i>dead (actually or spiritually), deceased; a corpse</i>	masculine singular adjective; genitive/ablative case	Strong's #3498

Translation: ...the resurrection out from the dead,...

What Jesus is speaking of is the resurrection from the dead, which is taught in Old and New Testaments; but not believed in by the Sadducees asking him this question.

Luke 20:35c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
οὔτε (οὔτε) [pronounced OO-the]	<i>not too, neither, nor; by analogy, not even; none, nor (yet), (no, yet) not, nothing</i>	adverb/conjunction	Strong's #3777
gamēō (γαμέω) [pronounced gam-EH-oh]	<i>to marry, to lead in marriage, take to wife; to get married, to give one's self in marriage; to give a daughter in marriage</i>	3 rd person plural, present active indicative	Strong's #1060
οὔτε (οὔτε) [pronounced OO-the]	<i>not too, neither, nor; by analogy, not even; none, nor (yet), (no, yet) not, nothing</i>	adverb/conjunction	Strong's #3777
gamískō (γαμίσκω) [pronounced gam-IHS-koe]	<i>to give in marriage, to espouse (a daughter to a husband)</i>	3 rd person plural, present passive indicative	Strong's #1061

Translation: ...neither marry nor are given in marriage.

Those worthy of this coming age, those who are resurrected from the dead, they do not marry nor are they given in marriage.

Luke 20:35 But those [who] are worthy to attain the age [to come], the resurrection out from the dead, neither marry nor are given in marriage. (Kukis mostly literal translation)

Luke 20:36a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oude (οὐδέ) [pronounced oo-DEH]	<i>but not, neither, never, nor, not even, no more, not yet</i>	negative conjunction	Strong's #3761

Luke 20:36a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
apothnêskô (ἀποθνήσκω) [pronounced op-ohth-NACE-koh]	<i>to die [naturally or violently], to perish. Used of temporal death, eternal death and the death of plants and animals.</i>	aorist active infinitive	Strong's #599
éti (ἔτι) [pronounced EH-tee]	<i>yet, still; even; now; any more</i>	adverb	Strong's #2089
dunamai (δύναμαι) [pronounced DOO-nam-ahée]	<i>to be able, to have power to; to be able to do something; to be capable, strong and powerful</i>	3 rd person plural, present (deponent) middle or passive indicative	Strong's #1410

Translation: *Indeed, they are not able to die,...*

Such a person will no longer die. We have only life; there is no death for the believer in eternity.

Luke 20:36b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
isángelos (ισάγγελος) [pronounced ee-SANG-ehl-loss]	<i>like an angel, equal to angels, angelic</i>	masculine plural adjective, nominative case	Strong's #2465
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
eisi (εἰς) [pronounced i-SEE] eisin (εἰσίν) [pronounced i-SEEN]	<i>are, be, were</i>	3 rd person plural, present indicative	Strong's #1526 (a form of #1510)

Translation: *...for they are angel-like. ...*

In this way, we will be like the **angels**, who will not die.

Luke 20:36c

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 20:36c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
huios (υἱός, οὐ, ό) [pronounced hwee-OSS]	<i>children, sons, descendants; pupils; followers; attendants</i>	masculine plural noun; nominative case	Strong's #5207
eisi (εἰσί) [pronounced i-SEE] eisin (εἰσίν) [pronounced i-SEEN]	<i>are, be, were</i>	3 rd person plural, present indicative	Strong's #1526 (a form of #1510)
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: *They are the children of God...*

We are the children of God, because we are in Christ. Jesus is the Son of God; and we are sons by being in Him.

Angels are called the sons of God because God created them directly.

Luke 20:36d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
anastasia (ἀνάστασις) [pronounced an-AS-tas-is]	<i>a standing up again, that is, a resurrection from death; or (figuratively) a (moral) recovery (of spiritual truth); raised to life again, a resurrection, a rise from the dead, that should rise, rising again</i>	feminine singular noun; genitive/ablative case	Strong's #386
huios (υἱός, οὐ, ό) [pronounced hwee-OSS]	<i>children, sons, descendants; pupils; followers; attendants</i>	masculine plural noun; nominative case	Strong's #5207
ὄν/ousa/on (ὄν/ούσα/όν) [pronounced own/OO-sah/on]	<i>being, be, is, are; coming; having</i>	masculine plural, present participle; nominative case	Strong's #5607 (present participle of Strong's #1510)

Translation: *...[and] they are sons of the resurrection.*

We are also *sons of the resurrection*. Jesus twice uses this term *resurrection*, knowing that those questioning Him do not believe in it.

Luke 20:36 **Indeed, they are not able to die, for they are angel-like. They are the children of God [and] they are sons of the resurrection.** (Kukis mostly literal translation)

Luke 20:36 (NLT) (a graphic); from [Pinterest](#); accessed June 14, 2021.

Luke 20:34–36 Jesus then said to them, “The sons of this age marry and are given in marriage. But those [who] are worthy to attain the age [to come], the resurrection out from the dead, neither marry nor are given in marriage. Indeed, they are not able to die, for they are angel-like. They are the children of God [and] they are sons of the resurrection. (Kukis mostly literal translation)

Luke 20:34–36 Jesus then said to them, “The people in this dispensation marry and are given in marriage. However, those who are worthy to enter the age to come, which is the resurrection from the dead, they do not marry nor are they given in marriage. In fact, they are not able to die—in that way, they are like the angels. They are the children of God and they are the sons of the resurrection. (Kukis paraphrase)



But because keep on being raised the dead [ones] and Moses disclosed at the bush, as he keeps on saying, ‘The God of Abraham and a God of Isaac and a God of Jacob.’ But God He is not of dead (ones) but living (ones); for all in Him keep on living.”

Luke
20:37–38

Because [men] keep on being raised from the dead and [because] Moses revealed [this] at the [burning] bush, as he keeps on saying, ‘The God of Abraham, the God of Isaac and the God of Jacob.’ But [God] is not a God of the dead, [He is the God] of the living; for all [those who are] in Him keep on living.”

Men continue being raised from the dead. Moses himself reveals the resurrection by what was revealed to him at the burning bush. The Scriptures, written by Moses, keep saying, ‘Our God is the God of Abraham, the God of Isaac and the God of Jacob.’ Therefore, our God is not a God of the dead, He is the God of the living, for everyone who is in Him keeps on living.”

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) But because keep on being raised the dead [ones] and Moses disclosed at the bush, as he keeps on saying, ‘The God of Abraham and a God of Isaac and a God of Jacob.’ But God He is not of dead (ones) but living (ones); for all in Him keep on living.”
- Complete Apostles Bible Now even Moses revealed that the dead are raised, in the passage about the burning bush, when he called the Lord ‘the God of Abraham, the God of Isaac, and the God of Jacob.’
"For He is not the God of the dead but of the living, for all are alive to Him."
- Douay-Rheims 1899 (Amer.) Now that the dead rise again, Moses also shewed at the bush, when he called the Lord: The God of Abraham and the God of Isaac and the God of Jacob.
For he is not the God of the dead, but of the living: for all live to him.

Holy Aramaic Scriptures	Now, that the dead rise, even Mushe {Moses} showed it. For, he referred to it at the Sanya {the Bush}, when he said, 'MarYa {The Lord-YHWH}, The God of Abraham, and The God of Iskhaq, and The God of Yaqub.' Now, He was not The Alaha {The God} of the dead, but rather, of the living, for, they all are alive unto him!"
James Murdock's Syriac NT	But that the dead will arise, even Moses showed; for, at the bush, he maketh mention, while he saith: The Lord, the God of Abraham, the God of Isaac, and the God of Jacob. Now God is not [the God] of the dead, but of the living; for they all live to him.
Original Aramaic NT	But that the dead rise, Moses also declared, for he recounts at the bush, when THE LORD JEHOVAH said, 'The God of Abraham and the God of Isaaq and the God of Jaqob.' But he was not the God of the dead, but of the living, for all of them were alive to him."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But even Moses made it clear that the dead come back to life, saying, in the story of the burning thorn-tree, The Lord, the God of Abraham, the God of Isaac, and the God of Jacob. Now he is not the God of the dead but of the living: for all men are living to him.
Bible in Worldwide English	Even Moses showed that people do rise from death. It is in his book where we read about the small tree which burned. Moses says that the Lord is the God of Abraham, the God of Isaac, and the God of Jacob. He is not the God of dead people, but of living people. All people are alive to him.
Easy English	It is true that God makes dead people become alive again. Moses showed us this in his report about the bush in the wilderness. He told us that our Lord God is the God of Abraham. He is the God of Isaac. And he is the God of Jacob. But God is not the God of people who are dead. He is the God of people who are alive. For God, all people continue to be alive. We can read about this in Exodus 3:1-6.
Easy-to-Read Version–2008	Moses clearly showed that people are raised from death. When Moses wrote about the burning bush, he said that the Lord is 'the God of Abraham, the God of Isaac, and the God of Jacob.' So they were not still dead, because he is the God only of living people. Yes, to God they are all still living."
<i>God's Word</i> ™	"Even Moses showed in the passage about the bush that the dead come back to life. He says that the Lord is the God of Abraham, Isaac, and Jacob. He's not the God of the dead but of the living. In God's sight all people are living."
Good News Bible (TEV)	And Moses clearly proves that the dead are raised to life. In the passage about the burning bush he speaks of the Lord as 'the God of Abraham, the God of Isaac, and the God of Jacob.' He is the God of the living, not of the dead, for to him all are alive."
J. B. Phillips	But that the dead are raised, even Moses showed to be true in the story of the bush, when he calls the Lord 'the God of Abraham, the God of Isaac, and the God of Jacob'. For God is not God of the dead, but of the living. For all men are alive to him."
<i>The Message</i>	Even Moses exclaimed about resurrection at the burning bush, saying, 'God: God of Abraham, God of Isaac, God of Jacob!' God isn't the God of dead men, but of the living. To him all are alive."
NIRV	Remember the story of Moses and the burning bush. Even Moses showed that the dead rise. The Lord said to him, 'I am the God of Abraham. I am the God of Isaac.

And I am the God of Jacob.’ (Exodus 3:6) He is not the God of the dead. He is the God of the living. In his eyes, everyone is alive.”

New Life Version

As for the dead being raised, even Moses spoke of that when he told of the burning bush. There he calls the Lord, the God of Abraham and the God of Isaac and the God of Jacob. For He is not the God of the dead. He is the God of the living. All live for Him.”

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

Casual English Bible

There is a resurrection. Moses made that clear when he wrote about meeting God at the burning bush. He calls the Lord, ‘the God of Abraham and the God of Isaac and the God of Jacob.’^[4] The Lord is not the God of the dead. He’s the God of the living. Everyone is alive to him.”

⁴20:37Exodus 3:6. It’s not that the LORD was the God of Abraham, Isaac, and Jacob. It’s that he is the God of these men. They are alive.

Contemporary English V.

In the story about the burning bush, Moses clearly shows that people will live again. He said, "The Lord is the God worshiped by Abraham, Isaac, and Jacob." So the Lord isn't the God of the dead, but of the living. This means that everyone is alive as far as God is concerned.

The Living Bible

“But as to your real question—whether or not there is a resurrection—why, even the writings of Moses himself prove this. For when he describes how God appeared to him in the burning bush, he speaks of God as ‘the God of Abraham, the God of Isaac, and the God of Jacob.’ To say that the Lord is some person’s God [Otherwise the statement would be, “that he had been that person’s God.”] means that person is alive, not dead! So from God’s point of view, all men are living.”

New Berkeley Version

New Living Translation

“But now, as to whether the dead will be raised—even Moses proved this when he wrote about the burning bush. Long after Abraham, Isaac, and Jacob had died, he referred to the Lord [Greek *when he wrote about the bush. He referred to the Lord.*] as ‘the God of Abraham, the God of Isaac, and the God of Jacob.’ [Exod 3:6.] So he is the God of the living, not the dead, for they are all alive to him.”

The Passion Translation

In fact, it was Moses who taught the resurrection of the dead when he wrote of the Lord God who was at the burning bush and described him as ‘the God of Abraham, Isaac, and Jacob.’

Don’t you agree that God is not the God of the dead, but the God of the living? For in his eyes, Abraham, Isaac, and Jacob are alive forevermore. He must be the God who raises the dead.”

UnfoldingWord Simplified T.

But in the account of the bush, even Moses wrote about how God raises the dead to life. In the place where he wrote, he calls the Lord, ‘the God of Abraham, and the God of Isaac, and the God of Jacob.’ Moses showed us that the leaders of God’s people, when they die, still worship and honor God, because they still live before God. That proves that God makes people who die, alive again.

Now he is the God of those who are alive. He is not the God of people who are dead! But all of us are given life so we can be with God, and when we are with him, we can honor him!"

Partially literal and partially paraphrased translations:

American English Bible

‘Even Moses showed that the dead will be raised! For when [he was] at the [burning] bush, he called Jehovah the God of AbraHam, the God of IsaAc, and the God of Jacob.

‘So He isn’t a God of the dead, but of the living, since they’re all living to Him!’

A **note** on *the God of the Living* is placed in the **Addendum**.

Beck’s American Translation .

Len Gane Paraphrase	"Now that the dead are raised even Moses made known at the bush, when he calls the Lord the God of Abraham and the God of Isaac, and the God of Jacob. "For he is not a God of the dead but the living, for all live to him."
A. Campbell's Living Oracles	But that the dead are raised, even Moses has suggested, calling the Lord who appeared in the bush, the God of Abraham, and the God of Isaac, and the God of Jacob. Now he is not a God of the dead, but of the living; for they are all alive to him.
New Advent (Knox) Bible	But as for the dead rising again, Moses himself has told you of it in the passage about the burning bush, where he calls the Lord the God of Abraham and the God of Isaac and the God of Jacob.[6] It is of living men, not of dead men, that he is the God; for him, all men are alive. [6] Ex. 3.6.
NT for Everyone	'But when it comes to the dead being raised, Moses too declares it, in the passage about the burning bush, where scripture describes the Lord as "the God of Abraham, the God of Isaac, and the God of Jacob". God is God, not of the dead, but of the living. They are all alive to him.'
20 th Century New Testament	As to the fact that the dead rise, even Moses indicated that, in the passage about the Bush, when he calls the Lord--'The God of Abraham, and the God of Isaac, and the God of Jacob.' Now he is not God of dead men, but of living. For in his sight all are alive."

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	Even Moses demonstrates that the dead are raised, in the passage about the burning bush. For he calls the Lord 'the God of Abraham, the God of Isaac, and the God of Jacob.' He is not the God of the dead, but of the living, for to Him all are alive."
Conservapedia Translation	Moreover, with the resurrection [suggest using "resurrection" rather than the now-disfavored passive voice "are raised"; also, better translation of δέ is "moreover" here rather than "now"; Exodus 3:6] of the dead, as Moses showed at the burning bush when he called out to the Lord as the God of Abraham, the God of Isaac, and the God of Jacob. For He is not a God of the dead, but of the living: for all live unto Him [Capitalization seems proper for any mention of God, even if it's from Jesus]."
Revised Ferrar-Fenton Bible	But that the dead are raised, even Moses reminded you at the bush, as he named the LORD, the God of Abraham, the God of Isaac, and the God of Jacob. [Exod. iii, 6] He is not, however, a God of the dead, but of the living; for they are all living with Him."
Free Bible Version	But on the question of whether the dead are raised, even Moses proved this when he wrote about the burning* bush, when he calls the Lord, 'the God of Abraham, the God of Isaac, and the God of Jacob.' He is not the God of the dead, but of the living, for to him they all are alive."
International Standard V	Even Moses demonstrated in the story about the bush that the dead are raised, when he calls the Lord, 'the God of Abraham, the God of Isaac, and the God of Jacob.' [Exod 3:6, 15, 16] He is not the God of the dead, but of the living, because he considers all people to be alive to him."
Montgomery NT	"But that the dead are raised, even Moses clearly implied in the passage about the Bush, when he calls the Lord. "The God of Abraham, the God of Isaac, the God of Jacob. "Now he is not the God of the dead, but of the living; for to him all are alive.'
NIV, ©2011 Wikipedia Bible Project	. Regarding the issue of whether the dead are raised—even Moses proved this at the burning bush, when he spoke of the Lord, the God of Abraham, the God of Isaac, and the God of Jacob.

He is not the God of the dead, but of the living, for to him everyone is alive.

Catholic Bibles (those having the imprimatur):

- Christian Community (1988) Yes, the dead will be raised, as Moses revealed at the burning bush, where he called the Lord *'the God of Abraham and the God of Isaac and the God of Jacob'*. For God is God of the living, and not of the dead, for to him everyone is alive."
3:6
Romans 6:10; Gal 2:19
- The Heritage Bible And that the dead are raised, even Moses disclosed at the bush, as he says, The Lord is the God of Abraham, and the God of Isaac, and the God of Jacob.
And he is absolutely not God of the dead, but of the living, because all live to him.
- New American Bible (2011) That the dead will rise even Moses made known in the passage about the bush, when he called 'Lord' the God of Abraham, the God of Isaac, and the God of Jacob;^f and he is not God of the dead, but of the living, for to him all are alive."^s
r. [20:37] Ex 3:2, 6, 15–16.
s. [20:38] Rom 14:8–9.
- New English Bible–1970 That the dead are raised to life again is shown by Moses himself in the story of the burning bush, when he calls the Lord, "the God of Abraham, Isaac, and Jacob". God is not God of the dead but of the living; for him all are alive.' Or: they are all.
- New Jerusalem Bible And Moses himself implies that the dead rise again, in the passage about the bush where he calls the Lord the God of Abraham, the God of Isaac and the God of Jacob. Now he is God, not of the dead, but of the living; for to him everyone is alive.'

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible "But even Moshe showed that the dead are raised; for in the passage about the bush, he calls ADONAI **'the God of Avraham, the God of Yitz'chak and the God of Ya'akov.'** [Exodus 3:6] Now he is not God of the dead, but of the living — to him all are alive."
- Holy New Covenant Trans. Moses clearly showed that people are raised from death. When Moses wrote about the burning bush, he said that the Lord is the God of Abraham, the God of Isaac, and the God of Jacob. This means that the Lord God is not a God of dead people; He is the God of people who are alive! To God, everyone is alive."
- The Scriptures 2009 "But that the dead are raised, even Mosheh showed at the bush when he called הוהי **'the Elohim of Abraham, and the Elohim of Yitshaq, and the Elohim of Ya'aqob.'** Exodus 3:6.
"Now He is not the Elohim of the dead, but of the living, for all live to Him."
- Tree of Life Version But at the burning bush even Moses revealed that the dead are raised, when he calls Adonai *'the God of Abraham, and the God of Isaac, and the God of Jacob.'* Now He is God not of the dead but of the living, for to Him they all are living."

Weird English, 𐤀𐤋𐤁𐤀 English, Anachronistic English Translations:

- Accurate New Testament ...for but are raised The [Men] Dead and Moses shows {her} on the bush as [He] says lord the god {of} abraham and god {of} isaac and god {of} Jacob God but not [He] is [of] [men] dead but {He is One} [of] [men] living All [Men] for [by] him live...
- Alpha & Omega Bible "BUT THAT THE DEAD ARE RAISED, EVEN MOSES SHOWED, CONCERNING THE [burning] BUSH, WHERE HE CALLS THE LORD THE THEOS (*The Alpha & Omega*) OF ABRAHAM, AND THE THEOS (*The Alpha & Omega*) OF ISAAC, AND THE THEOS (*The Alpha & Omega*) OF JACOB. †(Exodus 3:6)

	“NOW HE IS NOT THE THEOS (<i>The Alpha & Omega</i>) OF THE DEAD BUT OF THE LIVING; FOR ALL LIVE TO HIM.”
Awful Scroll Bible	(“)But that the dead are being raised up, even Moses imparts it, at the bush, as to he calls the Lord, 'the God of Abraham, and the God of Isaac, and the God of Jacob.'
	(“)Moreover, He is not the God of the dead, however, of the living, for all Live, to Him.”
Concordant Literal Version	Now that the dead are rousing, even Moses divulges at the thorn bush, as he is terming the Lord the God of Abraham and the God of Isaac and the God of Jacob.”
exeGesés companion Bible	Now God is He, not of the dead, but of the living, for all, to Him, are living.” But that the dead are raised, even Mosheh disclosed at the brier, when he worded Yah Veh is the Elohim of Abraham and the Elohim of Yischaq and the Elohim of Yaaqov. Exodus 3:1- 6 For he is not Elohim of the dead, but of the living: for all live to him.
Orthodox Jewish Bible	But that the Mesim are made to stand up alive, even Moshe revealed at the burning bush, as he calls Adonoi ELOHEI AVRAHAM ELOHEI YITZCHAK VELOHEI YAAKOV. [SHEMOT 3:6] But Hashem is not the G-d of Mesim but is Elohei HaChayyim, for to Hashem all are alive.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	But [as for the fact] that the dead are raised [from death], even Moses showed, in the <i>passage about the burning bush</i> , when he calls the Lord THE GOD OF ABRAHAM, THE GOD OF ISAAC, AND THE GOD OF JACOB. Now He is not the God of the dead, but of the living [so these forefathers will be among the resurrected]; for all live [in a definite relationship] to Him.”
An Understandable Version	But even Moses showed that dead people would be raised in the incident about the bush [Ex. 3:6], where he called the Lord, 'Abraham's God, and Isaac's God, and Jacob's God.' So, He is not God to those who are dead, but [<i>He is</i>] God to those who are alive, for to God, all people are alive.”
The Expanded Bible	Even Moses clearly showed that the dead are raised to life. When he wrote about the burning bush [Ex. 3:1–12], he said that the Lord is 'the God of Abraham, the God of Isaac, and the God of Jacob [Ex. 3:6; C God is still the God of the patriarchs, so they must have a continued existence after death].' God is the God of the living, not the dead, because all people are alive to him.”
Jonathan Mitchell NT	"Yet that the dead people are habitually (or: repeatedly; or: continuously) being raised up, even Moses divulged (or: discloses) at the thornbush, as he continues terming (or: speaking of) [the] Lord [= Yahweh] 'the God of Abraham and the God of Isaac, and the God of Jacob.' [Ex. 3:6] "Yet He is not a God of dead folks, but to the contrary, of continuously living ones – for you see, in Him (and: with Him; and: by Him; and: to Him) all people are continuously living.”
P. Kretzmann Commentary	Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For He is not a God of the dead, but of the living; for all live unto Him. Kretzmann's commentary on Luke 20:34–38 is placed in the Addendum .
Syndein/Thieme	“Moreover, because the dead are raised . . . even Moses revealed/indicated this at the bush {in the scripture written about the burning bush}, where he calls the Lord {kurios} . . . 'the God of Abraham' and the 'God of Isaac' and the 'God of Jacob'.”

Translation for Translators	<p>“Moreover, He absolutely is not {ouk} God of the dead, but in contrast, {God} of the living . . . for all live with respect to Him.”</p> <p>But <i>as for people</i> becoming alive again after they die, Moses wrote something about that. In the place where he wrote about the <i>burning</i> bush, he mentions the Lord as being the God whom Abraham <i>worships</i> and the God whom Isaac <i>worships</i> and the God whom Jacob <i>worships</i>. It is not dead people who worship God. It is living people who worship him. <i>Abraham, Isaac and Jacob died long before Moses lived, but God said that they were still worshipping him, so we(inc) know their spirits were still alive! All people whose spirits are alive again after they die continue to live to honor God!</i>”</p>
The Voice	<p>Jesus: <i>Since you brought up the issue of resurrection, even Moses made clear in the passage about the burning bush that the dead are, in fact, raised. After all, he calls the Lord the God of Abraham, Isaac, and Jacob. [Exodus 3:6, 15] By Moses’ time, they were all dead, but God isn’t God of the dead, but of the living. So all live to God.</i></p>

Bible Translations with Many Footnotes:

Lexham Bible	<p>But that the dead are raised, even Moses revealed in the passage about [*The words “the passage about ” are not in the Greek text but are implied; here a common form of rabbinic citation is being used to refer to an Old Testament passage] the bush, when he calls the Lord the God of Abraham and the God of Isaac and the God of Jacob.</p> <p>Now he is not God of the dead, but of the living, for all live to him!”</p>
NET Bible®	<p>But even Moses revealed that the dead are raised⁸⁵ in the passage about the bush,⁸⁶ where he calls the Lord the God of Abraham and the God of Isaac and the God of Jacob.⁸⁷ Now he is not God of the dead, but of the living,⁸⁸ for all live before him.”⁸⁹</p> <p>⁸⁵tn Grk “But that the dead are raised even Moses revealed.”</p> <p>⁸⁶sn See Exod 3:6. Jesus used a common form of rabbinic citation here to refer to the passage in question.</p> <p>⁸⁷sn A quotation from Exod 3:6.</p> <p>⁸⁸sn He is not God of the dead but of the living. Jesus’ point was that if God could identify himself as God of the three old patriarchs, then they must still be alive when God spoke to Moses; and so they must be raised.</p> <p>⁸⁹tn On this syntax, see BDF §192. The point is that all live “to” God or “before” God.</p>
Rotherham’s Emphasized B.	<p>But <that the dead do rise>^c</p> <p style="padding-left: 40px;"> Even Moses disclosed at the bush\ When he calleth the Lord— <i>The God of Abraham and God of Isaac and God of Jacob</i>^d: Now God he is not of the dead , but of the living ,— For all unto him do live.^e</p> <p>^c Or: “are to rise.”</p> <p>^d Exo. iii. 6.</p> <p>^e Or: “are to live.”</p>
The Spoken English NT	<p>But that the dead rise—Moses revealed that in the passage about the burning bush, when he says, ‘the Sovereign One, the God of Abraham and the God of Isaac and the God of Jacob.’^s</p> <p>Now, God is certainly not the God of the dead, but of the living. Because everyone lives in^t God.”</p> <p>^{s.} Exodus 3:6; Exodus 3:15-16.</p> <p>^{t.} Or “to.”</p>

Wilbur Pickering’s New T. But that the dead are raised, Moses indeed revealed about the Bush when he recorded: ‘The LORD, the God of Abraham and the God of Isaac and the God of Jacob’.¹³
 So He is not the God of the dead, but of the living—to Him all are alive.”
 (13) See Exodus 3:6.

Literal, almost word-for-word, renderings:

A Faithful Version But that the dead are raised, even Moses showed by his words at the burning bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob; For He is not the God of the dead, but of the living; for all live unto Him.”.

Analytical-Literal Translation "But that the dead are raised, even Moses revealed at the Bush, when he calls [the] Lord, 'the God of Abraham and the God of Isaac and the God of Jacob.' [Exod 3:6] "Now He is not [the] God of dead [people], but of living [people], for all are alive to Him."

Luke 20:38 (KJV) (a graphic); from [Pinterest](#); accessed June 14, 2021.

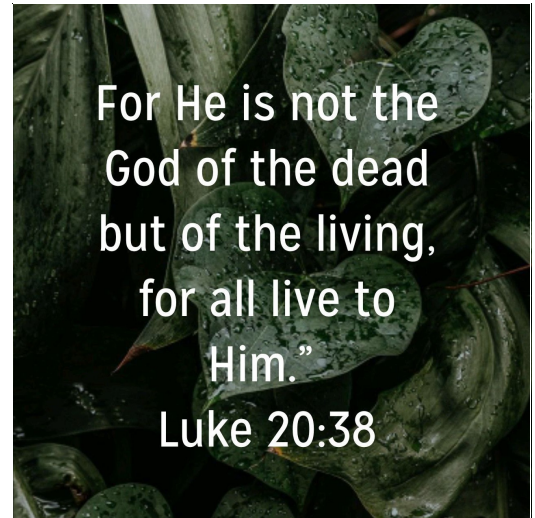
C. Thomson updated NT Now that the dead are raised up, even Moses has plainly shown; as at the bush he stills the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not the God of the dead, but of the living. For to him they are all alive

Context Group Version But that the dead are raised, even Moses showed, in [the place concerning] the bush, when he calls the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. Now he is not the God of the dead, but of the living: for all live to him.

Legacy Standard Bible But that the dead are raised, even Moses showed in the *passage about the burning bush*, where he calls the Lord [In OT, Yahweh, cf. Ex 3:6] THE GOD OF ABRAHAM, AND THE GOD OF ISAAC, AND THE GOD OF JACOB. Now He is not the God of the dead but of the living; for all live to Him.”

New King James Version But even Moses showed in the *burning bush passage* that the dead are raised, when he called the Lord ‘the God of Abraham, the God of Isaac, and the God of Jacob.’ For He is not the God of the dead but of the living, for all live to Him.”

New Matthew Bible And that the dead shall rise again, even Moses signified in his account of the bush when he calls the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not the God of the dead, but of the living. For all live in him.



The gist of this passage: Jesus makes a brilliant point about God being a God of the living and not the dead.

Luke 20:37a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
hóti (ὅτι) [pronounced HOH-tee]	that, because, for, since; as concerning that; as though	demonstrative or causal conjunction	Strong’s #3754

Luke 20:37a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dé (δέ) [pronounced deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
egeirō (ἐγείρω) [pronounced ehg-ī-row]	<i>to waken (transitively or intransitively), to wake [rouse] [up] (literally from sleep, from sitting or lying, from disease, from death; or figuratively from obscurity, inactivity, ruins, nonexistence): to awaken, to lift (up), to raise (again, up), to rear up, to (a-) rise (again, up), to stand, to take up</i>	3 rd person singular, present passive indicative	Strong's #1453
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
nekros (νεκρός) [pronounced nehk-ROSS]	<i>dead (actually or spiritually), deceased; a corpse</i>	masculine plural adjective; nominative case	Strong's #3498

Translation: Because [men] keep on being raised from the dead...

Is Jesus referring to raising others from the dead? Is He referring to resuscitations which have taken place? Is He referring to people how are raised from the dead to God?

What follows in context ought to help us better sort out the point that Jesus is making.

Luke 20:37b			
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
Mōseus/Mōsês/ Mōusês (Μωσεύς/Μωσής/Μωϋσῆς) [pronounced moce-YOOÇ, moh-SACE, mao-SACE]	<i>drawing out; transliterated Moses</i>	masculine singular proper noun; nominative case	Strong's #3475
mēnuō (μηνύω) [pronounced may-NOO-oh]	<i>to inform, to tell, to disclose (through the idea of mental effort and thus calling to mind), to report, to declare, to make known a secret; to intimate</i>	3 rd person singular, aorist active indicative	Strong's #3377
epí (ἐπί) [pronounced eh-PEE]	<i>on, close by, at; at the time of, during, in; [of sovereignty or oversight] over</i>	preposition of superimposition; used of motion and rest; with the genitive/ablative case	Strong's #1909

Luke 20:37b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
batos (βάτος) [pronounced BAT-oss]	a thorn bush, bramble bush, brier shrub	masculine singular noun; genitive/ablative case	Strong's #942

Translation: ...and [because] Moses revealed [this] at the [burning] bush,...

Moses, when writing about his meeting with God at the burning bush revealed something about God and the resurrection.

Luke 20:37c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōs (ὡς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as</i>	comparative particle, adverb	Strong's #5613
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
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; accusative case	Strong's #2962
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, accusative case	Strong's #2316
Abraam (Ἀβραάμ) [pronounced ab-rah-AHM]	<i>father of a multitude; transliterated Abraham</i>	indeclinable proper masculine noun	Strong's #11
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, accusative case	Strong's #2316
Isaak (Ἰσαάκ) [pronounced ee-sah-AHK]	<i>to laugh; laughter; transliterated Isaac</i>	indeclinable proper singular noun	Strong's #2464

Luke 20:37c			
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
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, accusative case	Strong's #2316
Iakōb (Ἰακώβ) [pronounced <i>ee-ak-OBE</i>]	<i>heel-catcher or supplanter; transliterated, Jacob</i>	indeclinable proper noun/masculine	Strong's #2384

Translation: ...as he keeps on saying, 'The God of Abraham, the God of Isaac and the God of Jacob.'

Moses is not audibly speaking these words today. Obviously, he has passed off the scene a very long time ago. But, through the Word of God, Moses continues to speak.

What God said was this: **And He said, "I am the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob."** (Exodus 3:6; ESV)

God is the God of Abraham, Isaac and Jacob. Therefore, these men must be alive. Otherwise, why would God promote Himself as a God of people who are dead and gone forever.

Luke 20:37 **Because [men] keep on being raised from the dead and [because] Moses revealed [this] at the [burning] bush, as he keeps on saying, 'The God of Abraham, the God of Isaac and the God of Jacob.'** (Kukis mostly literal translation)

Luke 20:38a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
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
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)
nekros (νεκρός) [pronounced <i>nehk-ROSS</i>]	<i>dead (actually or spiritually), deceased; a corpse</i>	masculine plural adjective; genitive/ablative case	Strong's #3498

Translation: **But [God] is not a God of the dead,...**

God cannot be a God of the dead. How would this make any sense?

It would be analogous to a person going to a cemetery and declaring himself to be the mayor of the cemetery. That would make absolutely no sense. Someone could be curator of a cemetery and oversee the maintenance of it, but there are not going to be any votes yay or nay by the residents of the cemetery.¹⁹

Luke 20:38b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced <i>ahl-LAH</i>]	<i>but, but rather, but on the contrary, nay (rather); yea, yes, in fact, moreover</i>	adversative particle	Strong's #235
zaô (ζάω) [pronounced <i>DZAH-oh</i>]	<i>living, being alive; having lived; the one enjoying life; one who is breathing; having soul life</i>	masculine plural, present active participle; genitive/ablative case	Strong's #2198.

Translation: ...[He is the God] of the living;...

God is, logically, God of the living. This would include those who have passed on. Therefore, in some way and in some form, they must still be alive.

Luke 20:38c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
gár (γάρ) [pronounced <i>gahr</i>]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
autô (αὐτῷ) [pronounced <i>ow-TOH</i>]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
zaô (ζάω) [pronounced <i>DZAH-oh</i>]	<i>to live, to be alive; to enjoy life; to breathe, to have soul life</i>	3 rd person plural, present active indicative	Strong's #2198

Translation: ...for all [those who are] in Him keep on living.”

The key is, if these people are in Him, then they are living. They keep on living.

Luke 20:38 **But [God] is not a God of the dead, [He is the God] of the living; for all [those who are] in Him keep on living.”** (Kukis mostly literal translation)

¹⁹ Apart from the Democrat ones, of course.

Luke 20:37–38 Because [men] keep on being raised from the dead and [because] Moses revealed [this] at the [burning] bush, as he keeps on saying, ‘The God of Abraham, the God of Isaac and the God of Jacob.’ But [God] is not a God of the dead, [He is the God] of the living; for all [those who are] in Him keep on living.” (Kukis mostly literal translation)

The men raised from the dead would be those believers who have passed on. God has them preserved and still alive. Not in their physical bodies, of course; but in some sort of life form.

At that point in time when God spoke to Moses, Abraham, Isaac, and Jacob were alive.

Luke 20:37–38 Men continue being raised from the dead. Moses himself reveals the resurrection by what was revealed to him at the burning bush. The Scriptures, written by Moses, keep saying, ‘Our God is the God of Abraham, the God of Isaac and the God of Jacob.’ Therefore, our God is not a God of the dead, He is the God of the living, for everyone who is in Him keeps on living.” (Kukis paraphrase)



The Resurrection (a painting by Sebastiano Ricci 1659 - 1734); from [Wikimedia](#); accessed June 15, 2021.

From the Dulwich Picture Gallery: *This painting, executed towards the end of Ricci's stay in London, around 1714-16, is one of two modelli (oil sketches) for the fresco in the apse of the chapel of the Royal Hospital, Chelsea. Some of the elements in this sketch and in the final painting seem to reference motifs by Paolo Veronese (the*

angels lifting the grave's lid), Annibale Carracci (the soldiers, the grave and the lantern) and Salvator Rosa (the cliffs in the background and the soldiers).²⁰

Chapter Outline

Charts, Graphics and Short Doctrines

The Scribes Are Impressed with Jesus' Answer

(compare Matthew 22:33)

Although we may not fully appreciate the Lord's response, some of the religious types did appreciate His words.

But answering, some of the scribes said, "Well, You spoke." For no longer dared they to keep on questioning Him nothing.

Luke
20:39–40

Responding, some of the scribes said, "You spoke well!" For no longer did they dare to continue questioning Him [about] anything.

Responding with some respect to the Lord's remarks, some of the scribes said, "You explained the situation well." They did not ask the Lord any more questions with the intent of trapping Him.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But answering, some of the scribes said, "Well, You spoke." For no longer dared they to keep on questioning Him nothing.
Complete Apostles Bible	Then some of the scribes answered and said, "Teacher, You have spoken well." But after that they dared not question Him anymore.
Douay-Rheims 1899 (Amer.)	And some of the scribes answering, said to him: Master, thou hast said well. And after that they durst not ask him any more questions.
Holy Aramaic Scriptures	And some from the Saphre {the Scribes} answered and said unto Him, "Malphana {Teacher} you have spoken well!" And they didn't dare again to ask Him about anything.
James Murdock's Syriac NT	And some of the Scribes answered, and said to him: Teacher, thou hast spoken well. And they did not again venture to question him, on any matter.
Original Aramaic NT	And some of the Scribes answered, and they were saying to him, "Teacher, you have spoken beautifully." And they dared not ask him about anything again.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And some of the scribes, in answer to this, said, Master, you have said well. And they had fear of putting any more questions to him.
Bible in Worldwide English	Some of the scribes said to him, Teacher, what you say is right. After that, people were afraid to ask him any more questions.
Easy English	Some of the teachers of God's Law agreed with Jesus. 'Teacher,' they said, 'that was a very good answer.' After that, they were all afraid to ask Jesus any more questions.
Easy-to-Read Version–2008	Some of the teachers of the law said, "Teacher, your answer was very good."

²⁰ From www.dulwichpicturegallery.org.uk/explore-the-collection/151-200/the-resurrection/ accessed June 15, 2021.

God's Word™	No one was brave enough to ask him another question. Some scribes responded, "Teacher, that was well said." From that time on, no one dared to ask him another question.
Good News Bible (TEV)	Some of the teachers of the Law spoke up, "A good answer, Teacher!" For they did not dare ask him any more questions.
J. B. Phillips	To this some of the scribes replied, "Master, that was a good answer." And indeed nobody had the courage to ask him any more questions.
The Message	Some of the religion scholars said, "Teacher, that's a great answer!" For a while, anyway, no one dared put questions to him.
NIRV	Some of the teachers of the law replied, "You have spoken well, teacher!" And no one dared to ask him any more questions.
New Life Version	One of the teachers of the Law said, "Teacher, You have spoken well." After that they were afraid to ask Him anything.

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

Casual English Bible	Some Jewish scholars known as scribes said, "Teacher, you nailed that answer." [5] After that, none of the people trying to trap him dared to match wits with him. They stopped asking questions. ⁵ 20:39 Jews debated whether or not there was a resurrection. Sadducees argued there was no such thing. Pharisees and other scholars insisted that people do rise from the dead.
Contemporary English V.	Some of the teachers of the Law of Moses said, "Teacher, you have given a good answer!" From then on, no one dared to ask Jesus any questions.
The Living Bible	"Well said, sir!" remarked some of the experts in the Jewish law who were standing there. And that ended their questions, for they dared ask no more!
New Berkeley Version	.
New Living Translation	"Well said, Teacher!" remarked some of the teachers of religious law who were standing there. And then no one dared to ask him any more questions.
The Passion Translation	The experts of the law chimed in, "Yes, Teacher, you speak the truth beautifully." From then on, the religious Sadducees never dared to ask Jesus a question again.
UnfoldingWord Simplified T.	Some of the teachers of the Jewish law replied, "Teacher, you have answered very well!" After that, no one dared to ask him any more questions like that to trap him.

Partially literal and partially paraphrased translations:

American English Bible	Then some of the Scribes came up and said: 'Teacher, that was a fine answer.' And they didn't have the courage to ask him anything more after that.
Beck's American Translation	.
Breakthrough Version	When some of the <i>Old Testament</i> transcribers responded, they said, "Teacher, nicely said." You see, no longer were they daring to be asking Him anything.
Len Gane Paraphrase	Then certain of the scribes answering said, "Master, you have well said." After that no one dared ask him any question.
A. Campbell's Living Oracles	Then some of the scribes said to him, Rabbi, you have spoken well. After that, they did not venture to ask him any more questions.
NT for Everyone	'That was well said, teacher,' commented some of the scribes, since they no longer dared ask him anything else.
20 th Century New Testament	"Well said, Teacher!" exclaimed some of the Teachers of the Law, For they did not venture to question him any further.

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible	"Teacher, You have answered admirably!" exclaimed some of the professors. But none of them dared to question Him further.
International Standard V	Then some of the scribes replied, "Teacher, you have given a fine answer." Then they no longer dared to ask him another question.
Montgomery NT	Then some of the Scribes said, "Teacher, that was nobly said," for they no longer dared to ask him any questions.
NIV, ©2011	.
The Spoken English NT	And some of the scripture experts said, "Teacher, well said." Because they didn't dare to ask him anything anymore.
Weymouth New Testament	Then some of the Scribes replied, "Rabbi, you have spoken well." From that time, however, no one ventured to challenge Him with a single question.
Wikipedia Bible Project	"Good answer, teacher," said some of the religious teachers. No one was brave enough to ask him any more questions.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Some teachers of the Law then agreed with Jesus, "Master, you have spoken well." They didn't dare to ask him anything else. Mt 22:46; k 12:34
The Heritage Bible	And some of the scribes answering, said, Teacher, you have beautifully well said. And they absolutely no longer dared to question him one thing.
New American Bible (2011)	Some of the scribes said in reply, "Teacher, you have answered well." And they no longer dared to ask him anything. ^t t. [20:40] Mt 22:46; Mk 12:34.
New English Bible—1970	At this some of the lawyers said, 'Well spoken, Master.' For there was no further question that they ventured to put to him.
New Jerusalem Bible	Some scribes then spoke up. They said, 'Well put, Master.' They did not dare to ask him any more questions.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Some of the <i>Torah</i> -teachers answered, "Well spoken, Rabbi." 40 For they no longer dared put to him a <i>sh'eilah</i> .
Holy New Covenant Trans.	Some of the teachers of the law said, "Teacher, your answer was very good." No one dared to ask him another question.
The Scriptures 2009	And some of the scribes answering, said, "Teacher, You have spoken well." And they were not bold <i>enough</i> to question Him any more.
Tree of Life Version	Some of the Torah scholars replied, "Teacher, You have said it well." For they no longer dared to question Him about anything.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...Answering but (Some) Ones [of] the clerics say Teacher well [You] say {him} no more for [They] risked to ask him no [thing]...
Awful Scroll Bible	And certain of the scribes resolving-away, said, "Teacher, You commendably spoke." And they were not daring anymore, to question-before Him, not-even-one thing.
Concordant Literal Version	Now answering, some of the scribes say to Him, "Teacher, ideally say you." For they no longer dared inquire of Him anything.
exeGesés companion Bible	Some of the scribes answer, saying, Doctor, you say well. - and yet they dare no more

Orthodox Jewish Bible to ask him \any question at all.
And, in reply, some of the Sofrim said, Rabbi, you spoke well.
For no longer were they daring to set a she'elah (question) before him regarding anything.

Expanded/Embellished Bibles:

The Amplified Bible Some of the scribes replied, "Teacher, you have spoken well [so that there is no room for blame]." And they did not dare to question Him further about anything [because of the wisdom He displayed in His answers].

The Expanded Bible Some of the teachers of the law [scribes] said, "Teacher, your answer was good [well said!]." No one was brave enough [dared] to ask him another question.

Jonathan Mitchell NT Now, giving an approving response, some of the scribes (scholars and theologians; Torah experts) said, "Well said, Teacher (or: [Rabbi], you answered beautifully and ideally)."
You see, they were no longer daring, or having courage, to continue asking Him a single question (or: anything).

P. Kretzmann Commentary **Verses 39-44**
The counter-question of Jesus:
Then certain of the scribes, answering, said, Master, Thou hast well said.
And after that they durst not ask Him any question at all.

Syndein/Thieme ``Then certain of the scribes/experts in the law' 'having an answer for/'gave a discerning answer from the ultimate source of themselves' {apokrinomai} said, "Teacher {didaskalos}, you have spoken well!"
{Note: So here the scribes line up more with the Pharisees. They believe the Old Testament is the Word of God and is to be believed. So, Jesus 'put down' their unbelieving counterparts-the Sadducees.}
``For, after that, they {the Sadducees} kept on absolutely not {ouk} having the daring to ask Him any question.

Translation for Translators Some of the men who taught the Jewish laws replied, "Teacher, you (sg) have answered very well!" After that, they no longer dared to ask him any more questions like that to try to trap him.

The Voice **Religious Scholars:** Teacher, that was a good answer.
After this no one had the courage to ask Him any more questions.

Bible Translations with Many Footnotes:

Lexham Bible And some of the scribes answered and [*Here "and " is supplied because the previous participle ("answered") has been translated as a finite verb] said, "Teacher, you have spoken well." For they no longer dared to ask him anything.

NET Bible® Then⁹⁰ some of the experts in the law⁹¹ answered, "Teacher, you have spoken well!"⁹² For they did not dare any longer to ask⁹³ him anything.
^{90tn} Here δέ (de) has been translated as "then" to indicate the implied sequence of events within the narrative.
^{91tn} Or "some of the scribes." See the note on the phrase "experts in the law" in 5:21.
^{92sn} Teacher, you have spoken well! The scribes, being Pharisees, were happy for the defense of resurrection and angels, which they (unlike the Sadducees) believed in.
^{93sn} The attempt to show Jesus as ignorant had left the experts silenced. At this point they did not dare any longer to ask him anything.

Rotherham's Emphasized B. And certain of the Scribes [answering] said—
Teacher! [well] hast thou spoken.
For [no longer] were they daring to ask him any' questions.^f
^fMt. xxii. 46; Mk. xii. 34.

Literal, almost word-for-word, renderings:

An Understandable Version	Then certain experts in the Law of Moses replied to Jesus, “Teacher, you have spoken well.” For they did not dare ask Him any more questions.
Analytical-Literal Translation Charles Thomson NT	. Upon this, some of the scribes addressing him, said, Teacher, thou hast spoken well. And after that they did not presume to ask him another question.
Green’s Literal Translation	And answering, some of the scribes said, Teacher, you speak well. And they did not dare to question Him any more, not a thing.
Literal New Testament	ANSWERING AND SOME OF THE SCRIBES SAID, TEACHER, WELL THOU HAST SPOKEN. NOT ANY MORE AND DID THEY DARE TO ASK HIM ANYTHING.(LIT. NOTHING.)
Modern Literal Version 2020	But some of the scribes answered and said, Teacher, you said well. {Mar 12:28-34 & Mat 22:34-40 & Luk 20:40.} But they were not daring anymore to ask him anything.
New Matthew Bible	Then certain of the Pharisees answered and said, Teacher, you have well said. And after that they dared not ask him any question at all.
Revised Geneva Translation	Then some of the scribes answered, and said, “Master, You have spoken well.” And after that, they did not ask Him anything at all.

The gist of this passage: The scribes are impressed with Jesus’ answer and exclaim so. No one dares to ask Jesus any more questions where the intent is to trap Him.

vv. 39-40

Luke 20:39			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
apokrinomai (ἀποκρίνομαι) [pronounced <i>ahp-oh-KREE-noh-mai</i>]	<i>answering, responding; a reply; speaking [after someone else]; continuing [speaking, a discourse]</i>	masculine plural, aorist (deponent) passive participle, nominative case	Strong’s #611
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong’s #1161
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
grammateus (γραμματεὺς) [pronounced <i>gram-mat-YOOCE</i>]	<i>scribe; writer; secretary; religious teacher/expert; town-clerk</i>	masculine plural noun, genitive/ablative case	Strong’s #1122
légô (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

Luke 20:39			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
didaskalos (διδάσκαλος) [pronounced did-AS- kal-oss]	<i>teacher, instructor; doctor, master</i>	masculine singular noun; vocative	Strong's #1320
kalōs (καλῶς) [pronounced kal-OCE]	<i>well (usually morally), good, goodly; (in a) good (place), comfortable; honestly, health recovering, becoming well</i>	adverb	Strong's #2573
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>	2 nd person singular, aorist active indicative	Strong's #2036

Translation: Responding, some of the scribes said, "You spoke well!"

My impression here is, some of the scribes were surprised, possibly even enlightened, and they liked the Lord's answer. I think that a few of them spoke up, momentarily forgetting themselves and their campaign against the Lord. There is the possibility that some of them were turned around as a result of what the Lord said.

Luke 20:39 Responding, some of the scribes said, "You spoke well!" (Kukis mostly literal translation)

Luke 20:40			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oukēti (οὐκέτι) [pronounced ook-EHT- ee]	<i>no more, no longer, no further; not as yet (now), now no more (not), yet (not)</i>	adverb	Strong's #3765
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
tolmáō (τολμάω) [pronounced tol-MAH- oh]	<i>to dare, to be bold, to venture (objectively or in act or subjective or in feeling); by implication, to be courageous; to bear, to endure, to bring oneself to do (something), to act without fear</i>	3 rd person plural, imperfect active indicative	Strong's #5111
eperōtaō (ἐπερωτάω) [pronounced ep-er-o- AH-oh]	<i>to question, to ask for, to inquire, to seek; to ask (after, questions), to demand, to desire</i>	present active infinitive	Strong's #1905
auton (αὐτόν) [pronounced ow- TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Luke 20:40			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ουδείς (οὐδεῖς, οὐδεμία, οὐδέν) [pronounced oo-DICE, oo-deh-MEE-ah; oo- DEHN]	<i>no, no one, none, not one, nothing, not a thing; not in any respect, in no way, not in any way; an invalid, senseless, useless matter;</i>	adjective; used as an absolute denial; emphatic negation; designates exclusivity	Strong's #3762

Translation: For no longer did they dare to continue questioning Him [about] anything.

It became clear to these religious groups who were trying to trap the Lord that, He was able to deal with virtually any theological question. This tricky questions actually gave the Lord more credibility before the people who heard Him.

Luke 20:40 For no longer did they dare to continue questioning Him [about] anything. (Kukis mostly literal translation)

Luke 20:39–40 Responding, some of the scribes said, “You spoke well!” For no longer did they dare to continue questioning Him [about] anything. (Kukis mostly literal translation)

Luke 20:39–40 Responding with some respect to the Lord’s remarks, some of the scribes said, “You explained the situation well.” They did not ask the Lord any more questions with the intent of trapping Him. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

Jesus Turns the Tables and Asks the Religious Crowd About David's Greater Son

Matthew 22:41-46 Mark 12:35-37

Earlier in the chapter, Jesus was asked by what authority was He teaching. He was teaching by the authority of the Word of God. He understood it; He knew it; and He could properly interpret it. In fact, His most recent response was so right on that those who questioned Him, could not help but respond by saying, “Good answer!” That is high praise from one group (the scribes) who were originally lined up against Him.

Don’t get me wrong—Jesus has not won over His opposition; but there are some indications that He possibly has picked off a few defectors.

Now Jesus takes the offensive in presenting the Word of God.

These religious types have persisted in asking the Lord tricky questions. So, since they seemed to have gotten all of their questions answered, Jesus poses a question to them. Vv. 41–43 is the setup.

As an aside, the One asking them the question is the answer to this question.

But He said face to face with them, “How do they say the Christ keeps on being of David a Son? For he, David, keeps on saying in a book of Psalms, ‘Has said a Lord to a Lord of me, *Sit at a right hand of Me until when I might set the enemies of You a footstool of the feet of You.*’

Luke
20:41–43

Jesus [lit., *He*] said directly to these religious types [lit., *them*], “How is it said [that] the Christ keeps on being the Son of David? For David himself, in the scroll of the Psalms, keeps on saying, ‘The Lord has said to my Lord, *Sit at My right hand until I make Your enemies a footstool for Your feet.*’

Jesus looked directly at the religious types who had been asking these entrapment questions, and He said, “Why is it alleged that the Messiah continues to be David’s Son? Isn’t it a problem that David himself wrote, in the book of Psalms, ‘The Lord has said this to my Lord: *Sit at My right hand until I am able to make Your enemies Your footstool.*’

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But He said face to face with them, “How do they say the Christ keeps on being of David a Son? For he, David, keeps on saying in a book of Psalms, ‘Has said a Lord to a Lord of me, <i>Sit at a right hand of Me until when I might set the enemies of You a footstool of the feet of You.</i> ’
Complete Apostles Bible	And He said to them, "How do they say that the Christ is the Son of David? Even David himself said in the Book of Psalms, 'The LORD said to my Lord, "Sit at My right hand, till I make Your enemies a footstool for Your feet." ' "
Douay-Rheims 1899 (Amer.)	But he said to them: How say they that Christ is the son of David? And David himself saith in the book of Psalms: The Lord said to my Lord, sit thou on my right hand, Till I make thy enemies thy footstool.
Holy Aramaic Scriptures	And He was saying unto them, “How say the Saphre {the Scribes} concerning Meshikha {The Anointed One}; that He is The Son of David? And He, Dawiyd {David}, said in the Book of The Psalms, ‘MarYa {The Lord-YHWH} said unto Mari {My Lord}, ‘You must sit at My right, until I shall put Your enemies under Your feet.’
James Murdock’s Syriac NT	And he said also to them: How do the Scribes say of Messiah, that he is the son of David? And David himself said, in the book of Psalms: The Lord said to my Lord, seat thyself at my right hand, until I shall place thy foes under thy feet.
Original Aramaic NT	He said to them, "How do the Scribes* say about The Messiah that he is the son of David? And David said in the book of Psalms, 'THE LORD JEHOVAH said to my Lord, "Seat yourself at my right hand, Until I put your enemies under your feet."*

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he said to them, Why do they say that the Christ is the son of David? For David himself says in the book of Psalms, The Lord said to my Lord, Take your seat at my right hand, Till I put under your feet all those who are against you.
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Bible in Worldwide English	But Jesus asked them, How can people say that Christ is Davids son? David himself says in the book of the Psalms, "The LORD said to my Lord, sit beside me until I make you master over your enemies."
Easy English	The Messiah is someone that King David calls his Lord Jesus said to them, 'Why do people say that the Messiah will be King David's son? David himself said this in the book called Psalms: See Psalm 110:1 "The Lord God said to my Lord, Sit at my right side until I win against your enemies. Then you will be able to put your feet on them." Then Jesus said, "Why do people say that the Messiah is the Son of David? In the book of Psalms, David himself says, 'The Lord God said to my Lord: Sit by me at my right side, and I will put your enemies under your power.'
Easy-to-Read Version—2008	Jesus said to them, "How can people say that the Messiah is David's son? David says in the book of Psalms, 'The Lord said to my Lord, "Take the highest position in heaven until I make your enemies your footstool.'"
God's Word™	Jesus asked them, "How can it be said that the Messiah will be the descendant of David? For David himself says in the book of Psalms, 'The Lord said to my Lord: Sit here at my right side until I put your enemies as a footstool under your feet.'
Good News Bible (TEV)	But Jesus went on to say, "How can they say that Christ is David's son? For David himself said in the book of psalms—"The Lord said to my Lord, Sit at my right hand, till I make your enemies your footstool.'
J. B. Phillips	Then he put a question to them: "How is it that they say that the Messiah is David's son? In the Book of Psalms, David clearly says, God said to my Master, "Sit here at my right hand until I put your enemies under your feet."
<i>The Message</i>	
NIRV	Whose Son Is the Messiah? Jesus said to them, "Why do people say that the Messiah is the son of David? David himself says in the Book of Psalms, " 'The Lord said to my Lord, "Sit at my right hand until I put your enemies under your control." ' (Psalm 110:1)
New Life Version	Jesus Asks the Teachers of the Law about the Christ Jesus said to them, "How do they say that Christ is the Son of David? For David himself said in the Book of Psalms, 'The Lord said to My Lord, "Sit at my right side until I make those who hate You a place to rest Your feet.'"

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

Casual English Bible	IS THE MESSIAH REALLY THE SON OF DAVID? So Jesus asked the question. "Why do people say the Messiah will be a son of David, one of his descendants? After all, David says in the book of Psalms, "The LORD God told the lord king,[6] "Sit here at my right side while I turn your enemies into a footstool so you can kick back and relax." ⁶ 20:42More literally, "the Lord said to my lord."
Contemporary English V.	Jesus asked, "Why do people say that the Messiah will be the son of King David? In the book of Psalms, David himself says, 'The Lord said to my Lord, Sit at my right side until I make your enemies into a footstool for you.'
The Living Bible	Then he presented <i>them</i> with a question. "Why is it," he asked, "that Christ, the Messiah, is said to be a descendant of King David? For David himself wrote in the

book of Psalms: 'God said to my Lord, the Messiah, "Sit at my right hand until I place your enemies beneath your feet.'"

New Berkeley Version
New Living Translation

Whose Son Is the Messiah?

Then Jesus presented them with a question. "Why is it," he asked, "that the Messiah is said to be the son of David? For David himself wrote in the book of Psalms:

'The Lord said to my Lord,
Sit in the place of honor at my right hand
until I humble your enemies,
making them a footstool under your feet.' [Ps 110:1.]

The Passion Translation

Jesus then posed this question to the people: "How can the experts of the law say that Christ the Messiah is David's son? Haven't you read in the Psalms where David himself wrote: The Lord Jehovah said to my Lord, 'Sit near me in the place of authority until I subdue all your enemies under Your feet!'"

UnfoldingWord Simplified T.

Later Jesus said to them, "I will show you that when people say that the Messiah is only a descendant of King David, they are wrong! David himself wrote in the Book of Psalms about the Messiah, God said to my Lord, 'Sit here beside me at my right, where I will highly honor you. Sit here while I completely defeat your enemies.'

Partially literal and partially paraphrased translations:

American English Bible

So [Jesus] then asked them:

'Why do they say that the Anointed One is David's son? For David himself said in the scroll of the Psalms:

*'Jehovah said this to my lord:
Sit here at My right hand,
'Til I set your enemies as a stool for your feet.'*

[Psalm 110]

Beck's American Translation
Breakthrough Version

But He said to them, "How do they say the Anointed King is to be a son of David? You see, David himself says in a scroll of Psalms *in Psalm 110:1*, 'The Master said to my Master, Sit down on the right *side* of Me until I put Your enemies as a footrest of Your feet.'

A. Campbell's Living Oracles

And he said to them, Why is it affirmed that the Messiah must be a son of David? Yet David himself says, in the book of the Psalms, "The Lord said to my Lord, Sit at my right hand, till I make thy foes thy footstool."

NT for Everyone

David's Son and the Widow's Mite

Jesus said to them, 'How can people say that the Messiah is the son of David? David himself says, in the book of Psalms,

The Lord says to the Lord of mine
sit here at my right hand;
until I place those foes of thine
right underneath thy feet.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation

And He said to them, "How can they say that Christ is David's son? As David himself said in the book of Psalms, 'The LORD said unto my Lord, sit at my right side, Until I bring your enemies under your feet'.

Revised Ferrar-Fenton Bible

David's Lord.

He then asked them, "How is it they say that the Messiah will be a Son of David? when David himself says in the Book of Psalms:

THE LORD SAID TO MY LORD,

BE SEATED AT MY RIGHT**UNTIL I MAKE YOUR ENEMIES A STOOL FOR YOUR FEET.** Psa 110:1.

Free Bible Version

Then Jesus asked them, "Why is it said that Christ is the son of David? For David himself says in the book of Psalms, 'The Lord said to my Lord, "Sit at my right hand until I make all your enemies a footstool for your feet.'"

International Standard V

A Question about David's Son
(Matthew 22:41-46; Mark 12:35-37)

Then he asked them, "How can people [Lit. they] say that the Messiah [Or Christ] is David's son?

Because David himself in the book of Psalms says,

'The Lord told my Lord,

"Sit at my right hand,

until I make your enemies a footstool for your feet.'" [Ps 110:1]

Montgomery NT

"How is it," he asked them, "that they say that Christ is David's son? "for David himself say's in the book of the Psalms, "The Lord said to my Lord. Sit at my right hand, Until I make thy enemies the footstool at thy feet.

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Urim-Thummim Version

Then he said to them, *How come you say they that Christ is David's son? And David himself said in the Scroll of Psalms, The LORD said to my LORD, Sit you on my right hand, until I make your enemies your footstool.*

Weymouth New Testament

But He asked them, "How is it they say that the Christ is a son of David? Why, David himself says in the Book of Psalms, "THE LORD SAID TO MY LORD, SIT AT MY RIGHT HAND UNTIL I HAVE MADE THY FOES A FOOTSTOOL UNDER THY FEET.'

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

So Jesus said to them, "How can people say that the Messiah is the son of David? For David himself says in the book of Psalms, '*The Lord said to my Lord: Sit at my right hand, until I put your enemies under your feet!*'

Mt 22: 41-45; Mk 12: 35-37

Ps 110:1

The Heritage Bible

And he said to them, How do they say, Christ is son of David?

And David himself says in the scroll of Psalms, The Lord said to my Lord, Sit down out from my right hand,

Until I place those hating you as your footstool. Psa 110:1

New American Bible (2011)

The Question About David's Son.*u Then he said to them, "How do they claim that the Messiah is the Son of David? For David himself in the Book of Psalms says:^v

'The Lord said to my lord,

"Sit at my right hand

till I make your enemies your footstool.'"

* [20:41–44] After successfully answering the three questions of his opponents, Jesus now asks them a question. Their inability to respond implies that they have forfeited their position and authority as the religious leaders of the people because they do not understand the scriptures. This series of controversies between the religious leadership of Jerusalem and Jesus reveals Jesus as the authoritative teacher whose words are to be listened to (see Lk 9:35). See also notes on Mt 22:41–46.

u. [20:41–44] Mt 22:41–45; Mk 12:35–37.

v. [20:42–43] Ps 110:1.

New Catholic Bible

Jesus Is Lord.^[9] Then Jesus said to them, "How can they say that the Christ is the Son of David? For David himself says in the Book of Psalms:

'The Lord said to my Lord:

“Sit at my right hand
until I make your enemies your footstool.” ’

[g] Most Jews expected the Messiah to be simply an heir of God’s chosen king (see 2 Sam 7:1-17). Citing an ancient royal psalm, Jesus conveys that the Messiah is of divine origin and that he will bring a kingdom that transcends anything we might ordinarily imagine.

New English Bible–1970

He then said to them, 'How can people maintain that the Christ is son of David? Why, David himself says in the Book of Psalms: The Lord declared to my Lord, take your seat at my right hand, till I have made your enemies your footstool.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

But he said to them, “How is it that people say the Messiah is David’s son?” For David himself says in the book of Psalms,

‘Adonai said to my Lord,

“Sit at my right hand

until I make your enemies your footstool.” ’ [Psalm 110:1]

Hebraic Roots Bible

And He said to them, How do they say the Messiah is David's son? Even David himself said in the Book of Psalms, "YAHWEH said to my Adonai, Sit at My right hand until I place the enemies to You as a footstool under Your feet." (Psa. 110:1)

Holy New Covenant Trans.

Then Jesus said to them, “How can they claim that the Messiah is the son of David? In the book of Psalms, David himself says: ‘The Lord God said to my Lord: "Sit at my right side until I put your enemies under your feet.”

The Scriptures 2009

And He said to them, “How do they say that the Messiah is the Son of Dawid? “For Dawid himself said in the Book of Tehillim, ‘יהוה said to my Master, **“sit at My right hand, until I make Your enemies a footstool of Your feet.” ’ Psalm 110:1.**

Tree of Life Version

Then Yeshua said to them, “How can they say that the Messiah is Ben-David? For David himself says in the Book of Psalms, ‘Adonai said to my Lord, “Sit at My right hand, until I make Your enemies a footstool for Your feet.”

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...[He] says but to them how? [They] say the christ to be {of} david son He for david says in book [of] songs says Lord [to] the lord [of] me sit! from [them] right [of] me until ever [I] may place the [ones] adverse [of] you footstool [of] the feet [of] you...

Awful Scroll Bible

Furthermore, He said, with regards to them, "How is it they confirm, the Anointed One is to be David's Son?

(")Even David himself speaks out, from-within the scroll of Psalms, 'The Lord said to my Lord, "Be sitting-down at My right hand, (" ' ")until I shall set down Your hostile ones, their necks under- Your -feet." ' "

Concordant Literal Version

Now He said to them, "How are some saying that the Christ is David's Son? For he, David, is saying in the scroll of the Psalms, 'Said the Lord to my Lord, "Sit at My right,

Till I should be placing Thine enemies for a footstool for Thy feet.""

exeGesés companion Bible

YAH SHUA ON THE MESSIAH

And he says to them,

How word they that the Messiah is the son of David?

And David himself words in the scroll of Psalms,

An oracle of Yah Veh to my Adonay,

Sit you at my right

until I place your enemies the stool of your feet.

Psalm 110:1

Orthodox Jewish Bible And he said to them, How do they say that the Rebbe Melech HaMoshiach is to be [merely] Dovid's ben?
For Dovid himself says in the book of Tehillim, NEUM HASHEM LADONI: SHEV LIMINI,
AD ASHIT OYVECHA L'RAGLECHA. [TEHILLIM 110:1]

Rotherham's Emphasized B. **§ 81. David's Son and David's Lord.**
Mt. xxii. 41–45; Mk. xii. 35–37.

And he said unto them—
How say they, that [the Christ] is [David's Son]?
For [David himself] saith, in {the} book Psalms:
*Said the Lord, unto my Lord,
Sit thou at my right hand,
Until I make thy foes thy footstool.^a*

^aPs. cx. 1.

Expanded/Embellished Bibles:

The Amplified Bible Then He said to them, "How is it that people say that the Christ (the Messiah, the Anointed) is David's son? For David himself says in the book of Psalms,
'THE LORD (the Father) SAID TO MY LORD (the Son, the Messiah),
'SIT AT MY RIGHT HAND,
UNTIL I MAKE YOUR ENEMIES A FOOTSTOOL FOR YOUR FEET.'"

An Understandable Version And Jesus said to them [*i.e.*, the Pharisees. See Matt. 22:41], "How is it that they [*i.e.*, the experts in the Law of Moses. See Mark 12:35] can say that the Christ [*i.e.*, God's specially chosen one] is the son of David? For David himself said in the book of Psalms [Psa. 110:1], 'The Lord [*i.e.*, God] said to my [*i.e.*, David's] Lord [*i.e.*, Jesus], sit at my right side until I make your enemies the footrest [*i.e.*, in subjection] under your feet.'

The Expanded Bible **Is the Christ the Son of David?**
Then Jesus said, "Why do people say that the Christ [Messiah] is the Son of David [2 Sam. 7:12–16]? [[†]For; Since] In the book of Psalms, David himself says:
'The Lord said to my Lord,
'Sit by me at my right side [[†]hand],
until I put your enemies under your control [[†] as a footstool for your feet; ^c meaning defeated or made subject to your authority; Ps. 110:1].'"

Jonathan Mitchell NT In turn, He said to them, "How are they normally saying [that] the Christ (the Anointed One; = the expected Messiah) is to be David's son (= a descendant of David)?
"For David himself says in the scroll of Psalms, '[The] Lord [= Yahweh] said to my Lord, "Continue sitting, from My right (= Be constantly ruling from out of My high positions of power and places of honor)
Until I should be placing (setting) those hostile to You [as] a footstool of Your feet.'
[Ps. 110:1]

Syndein/Thieme {The Messiah: David's Son and Lord}
` `Now He {Jesus} said face to face with them {the 'them' is both the Sadducees and the experts in the law}, "How can they say that the Christ is David's son?
` `For, David himself says in the book {biblos} of Psalms, 'The Lord said to my Lord, 'Be seated'/'Sit Yourself {kathemai} at My right hand, ` ` until I may make Your enemies a footstool for your feet.'
{Note: 'Footstool for Your feet is an idiom of the day. When a nation was captured, the king would be forced up to the throne of the conqueror and made to get on the ground before the conqueror and he would literally put his feet on top of this man.}

Translation for Translators **Jesus showed them that the Messiah must be greater than King David.**
Luke 20:41-44; Matthew 22:41-45; Mark 12:35-37

Then Jesus said to them, “I will show you (OR, prove to you) that people are wrong who say that the Messiah is merely a descendant of *King David!* [RHQ] Because David himself wrote *about the Messiah* in the book of Psalms, God said to my Lord,
Sit here beside me on my right, where I will highly honor you(sg) [MTY]. *Sit here while I completely defeat your enemies.*

The Voice

Jesus: How is it that people say the Anointed One is David’s descendant? Don’t you remember how David himself wrote in the psalms,
 The Master said to my master:
 “Sit here at My right hand,
in the place of honor and power.
 And I will gather Your enemies together,
lead them in on hands and knees,
 and You will rest Your feet on their backs.” [Psalm 110:1]

Bible Translations with Many Footnotes:

Lexham Bible

David’s Son and Lord

But he said to them, “In what sense do they say that the Christ is David’s son? For David himself says in the book of Psalms,
 ‘The Lord said to my Lord,
 “Sit at my right hand,
 until I make your enemies
 a footstool for your feet.”’ [A quotation from Ps 110:1]

NET Bible®

The Messiah: David’s Son and Lord

But⁹⁴ he said to them, “How is it that they say that the Christ⁹⁵ is David’s son?⁹⁶ For David himself says in the book of Psalms,
**‘The Lord said to my⁹⁷ lord,
 “Sit at my right hand,
 until I make your enemies a footstool for your feet.”’⁹⁸**

^{94sn} If the religious leaders will not dare to question Jesus any longer, then he will question them.

^{95tn} Or “Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”

^{sn} See the note on Christ in 2:11.

^{tn} Or “Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”

^{sn} The term *χριστός* (*cristos*) was originally an adjective (“anointed”), developing in LXX into a substantive (“an anointed one”), then developing still further into a technical generic term (“the anointed one”). In the intertestamental period it developed further into a technical term referring to the hoped-for anointed one, that is, a specific individual. In the NT the development starts there (technical-specific), is so used in the gospels, and then develops in Paul to mean virtually Jesus’ last name.

^{96sn} It was a common belief in Judaism that Messiah would be David’s son in that he would come from the lineage of David. On this point the Pharisees agreed and were correct. But their understanding was nonetheless incomplete, for Messiah is also David’s Lord. With this statement Jesus was affirming that, as the Messiah, he is both God and man.

^{97sn} The Lord said to my Lord. With David being the speaker, this indicates his respect for his descendant (referred to as my Lord). Jesus was arguing, as the ancient exposition assumed, that the passage is about the Lord’s anointed. The passage looks at an enthronement of this figure and a declaration of honor for him as he takes his place at the side of God. In Jerusalem, the king’s palace was

located to the right of the temple to indicate this kind of relationship. Jesus was pressing the language here to get his opponents to reflect on how great Messiah is.

^{98sn} A quotation from Ps 110:1.

The Spoken English NT

Jesus Asks a Question of his Own (Mt. 23:1-7; Mk 12:35-37)

But Jesus said to them, "How do they say that the Messiah is the son of David? After all, David himself said in the book of Psalms, The Sovereign One said to my Lord, "Sit at my right side until I place your enemies as a footstool under your feet."^u

^u Psalm 110:1.

Wilbur Pickering's New T.

Is the Christ David's Son?

Then He said to them: "How is it that they say that the Messiah¹⁴ is David's Son? Why David himself affirms in the book of Psalms, 'The LORD said to my Lord: sit at my right hand

until I make your enemies a footstool for your feet.'¹⁵

(14) The Greek Text has 'Christ', but since they were speaking Hebrew, the Lord certainly said 'Messiah'.

(15) See Psalm 110:1.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

Then He said to them, "How [is it that] they say the Christ [is] to be David's Son? "Even David himself says in a scroll of [the] Psalms, 'The LORD said to my Lord, "Be sitting at My right hand, until I make Your enemies Your footstool.'" [Psalm 110:1]

Berean Literal Bible

And He said to them, "How do they declare the Christ to be Son of David? For David himself says in the book of Psalms: 'The Lord said to my Lord, "Sit at My right hand, until I place Your enemies, as a footstool of Your feet.'"

Context Group Version

And he said to them, How do they say that the Anointed is David's son? For David himself says in the book of Psalms, The Lord said to my Lord, Sit at my right hand, Until I make your enemies the footstool of your feet. how can they

Far Above All Translation

Then he said to them, "How do they say that the Christ can be the son of David, when David himself says in the book of the Psalms, 'The Lord said to my Lord, «Sit on my right hand side until I make your enemies your footstool?» '

Green's Literal Translation

And He said to them, How do they say the Christ is David's son? Even David himself said in the Book of Psalms, "The Lord said to my Lord, Sit at My right hand until I place the ones hostile to You as a footstool of Your feet." LXX-Psa. 109:1; MT-Psa. 110:1

Legacy Standard Bible

Then He said to them, "How *is it that* they say the Christ [Messiah] is David's son? For David himself says in the book of Psalms,

'THE LORD [In OT, Yahweh, cf. Ps 110:1] SAID TO MY LORD,
"SIT AT MY RIGHT HAND,
UNTIL I PUT YOUR ENEMIES AS A FOOTSTOOL FOR YOUR FEET.'"

Modern English Version

The Question About David's Son

Then Jesus said to them, "How do they say that Christ is David's Son? David himself says in the Book of Psalms,

'The Lord said to my Lord,
"Sit at My right hand,
until I make Your enemies
Your footstool." [Ps 110:1.]'

Niobi Study Bible

Jesus: How Can David Call His Descendant Lord?

And He said unto them, "How say they that Christ is David's son?"

Revised Young's Lit. Trans. For David himself says in the book of Psalms: `The LORD said unto my Lord, "Sit You on My right hand, until I make Your enemies Your footstool." And he said unto them, 'How do they say the Christ to be son of David, and David himself said in the Book of Psalms, The Lord said to my lord, Sit you on my right hand, till I shall make your enemies your footstool;...

The gist of this passage: Jesus asks those trying to entrap Him about the Messiah. If He is David's Son, why does David call Him *Lord*?

Luke 20:41a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εἶπὼ (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
δέ (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
πρός (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
αὐτούς (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: Jesus [lit., He] said directly to these religious types [lit., them],...

Jesus has just been asked a series of questions by various religious types attempting to entrap Him. Two of those questions recorded by Luke.²¹ So now, He turns it around and asks them a very pointed question to them; which question (V. 44) has a setup (vv. 41–43, our passage).

Luke 20:41b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
πῶς (πῶς) [pronounced pohç]	<i>how, in what manner, in what way</i>	interrogative particle	Strong's #4459
λέγῳ (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, present active indicative	Strong's #3004
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
Χριστός (χριστός) [pronounced krees-TOSS]	<i>anointed, anointed one, Messiah, Christ</i>	masculine singular noun; accusative case	Strong's #5547

²¹ I don't know if there were more or not.

Luke 20:41b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
einai (εἶναι) [pronounced Ī-nī or Ī-nah-ee]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	present infinitive of Strong's #1510	Strong's #1511 (a form of Strong's #1510)
David (Δαυίδ, ó) [pronounced dow-WEED];	transliterated <i>David</i>	proper masculine indeclinable noun	Strong's #1138
huios (υἱός, oũ, ó) [pronounced hwee-OSS]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, accusative case	Strong's #5207

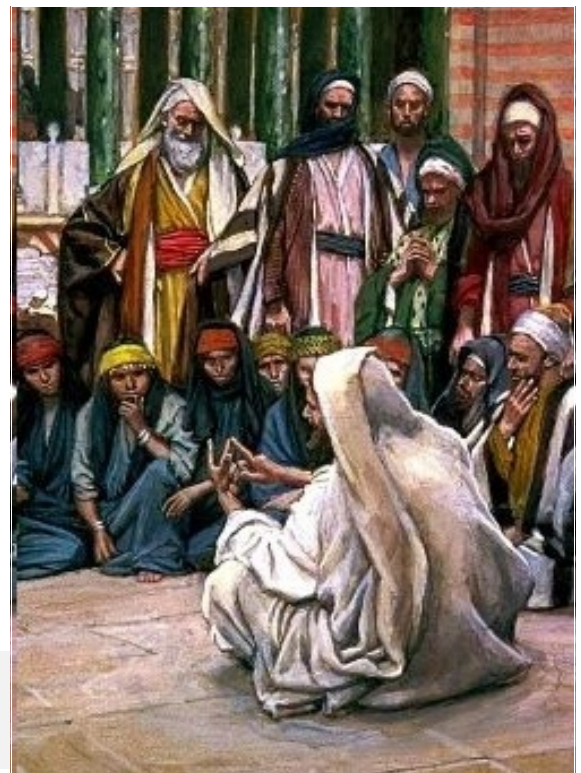
Translation: ...“How is it said [that] the Christ keeps on being the Son of David?”

It is acknowledged by the religious crowd that the Christ (or the Messiah) is the Son of David. This is going to become a subtle problem.

Luke 20:41 **Jesus** [lit., *He*] said directly to these religious types [lit., *them*], “How is it said [that] the Christ keeps on being the Son of David?” (Kukis mostly literal translation)

Jesus teaching in the Temple courtyard (an artist's rendering); from [Mount Olive Lutheran Church](#); accessed June 15, 2021.

What I quite like about this artistic approach is, we do not see the face of Jesus. Nor do we have all of this long hair going on. It also has the Lord sitting, which is often the position from which He taught.



Chapter Outline

Charts, Graphics and Short Doctrines

There are physical positions mentioned from time to time. Although the Lord is not said to be sitting every time that He taught, this is a common position for Him to teach from. However, this does not mean that teaching from a seated position is the right way to go or the accepted teaching posture. It is simply mentioned. Believers need to be careful when it comes to clear directions given in the Word of God; and some attempt to imitate what one reads. The latter rarely results in good spiritual decisions.

Luke 20:42a			
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

Luke 20:42a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gár (γάρ) [pronounced <i>gahr</i>]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
David (Δαυίδ, ó) [pronounced <i>dow-WEED</i>];	transliterated <i>David</i>	proper masculine indeclinable noun	Strong's #1138
légô (λέγω) [pronounced <i>LEH-goh</i>]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	3 rd person singular, present active indicative	Strong's #3004
en (ἐν) [pronounced <i>en</i>]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
biblos (βίβλος) [pronounced <i>BIB-loss</i>]	<i>a written book, a roll, a scroll; properly the inner bark of the papyrus plant</i>	neuter singular noun; dative, locative or instrumental case	Strong's #976
psalmoi (ψαλμοί) [pronounced <i>psahl-MOI</i>]	<i>psalms, songs of praise</i>	masculine plural noun, locative, instrumental or dative case	Strong's #5568

Translation: For David himself, in the scroll of the Psalms, keeps on saying,...

Jesus is going to quote King David writes from Psalm 110. This verse is quoted many times in the New Testament (at least 4 other times: Matt. 22:44–45 Acts 2:34–35 1Cor. 15:25 Heb. 1:13). I don't know that any other verse is deemed this important by God the Holy Spirit as to quote it this often.

The present tense is often used when referring back to the Old Testament, as its text continues to stand, even until today.

Luke 20:42a For David himself, in the scroll of the Psalms, keeps on saying,... (Kukis mostly literal translation)

Luke 20:42b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
kurios (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; nominative case	Strong's #2962

Luke 20:42b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tô (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
kurios (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2962
mou (μοῦ) [pronounced <i>moo</i>]; also emou (ἐμοῦ) [pronounced <i>eh-MOO</i>]	<i>me; of me; from me; my, mine</i>	1 st person singular personal pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

Translation: ...'The Lord has said to my Lord,...

David is speaking/writing and He seems to have two Lords here. The first is God the Father and the second is **David's Greater Son**, Who is Jesus speaking to this crowd.

In this phrase, David is represented by the word *my*.

The Lord said to my Lord (the Hebrew and Greek); from **Hampton Roads Church**; accessed June 15, 2021.

The Greek word κύριος is used both times in the Greek text. In the passage quoted (Psalm 110:1), the word *Lord* is *Y^ehowah*; and the second *Lord* is *adonai*.

Literally, to this point, the original Hebrew text reads: **A declaration of Y^ehowah to my Adonai:...**

However, Jesus is quoting from the LXX text just as it stands (this is actually Psalm 109:1 in the Greek text).



The Greek word κύριος can be used for both human and divine; however, in the Hebrew, *Y^ehowah* is only used of a member of the Godhead; and *Adonai* can be human or divine.

Luke 20:42c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kathêmai (κάθημαι) [pronounced <i>KATH-ay-mahoe</i>]	<i>remain, reside, dwell; sit [by, down]</i>	2 nd person singular, present (deponent) middle/passive imperative	Strong's #2521
ek (ἐκ) [pronounced <i>ehk</i>]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537

Luke 20:42c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dexios (δεξιός) [pronounced dex-ee-OSS]	<i>the right, the right hand [side]; metaphorically, a place of honour or authority</i>	masculine plural adjective; genitive/ablative case	Strong's #1188
mou (μοῦ) [pronounced moo]; also emou (ἐμοῦ) [pronounced eh-MOO]	<i>me; of me; from me; my, mine</i>	1 st person singular personal pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

Translation: ...*Sit at My right hand...*

God the Father will say to God the Son, "Sit at My right hand." In the Word of God, the right hand is seen as the place of honor. What could be a greater honor than God speaking to David's Lord, telling Him, "Sit (here) at My right hand"?

Luke 20:43			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
heôs (ἕως) [pronounced HEH-ocē]	<i>to, as far as, till, until; even until; up to; even; while</i>	a conjugation, preposition and adverb of continuance	Strong's #2193
άν (ὅν) [pronounced ahn]	<i>whomever, whichever, whatever; (what-, where-, wither-, who-) ever</i>	particle often found with the relative pronoun	Strong's #302
tithêmi (τίθημι) [pronounced TITH-ā- mee]	<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>	1 st person singular, aorist active subjunctive	Strong's #5087
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
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; accusative 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 20:43			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hupopodion (ὑποπόδιον) [pronounced hoop-op-OHD-ee-on]	a footstool, foot-rest	neuter singular noun, accusative case	Strong's #5286
tôn (τῶν) [pronounced tohn]	the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the	masculine plural definite article; genitive and ablative cases	Strong's #3588
pous (πούς) [pronounced pooce]	foot, feet [of men or beast]	masculine plural noun; genitive/ablative case	Strong's #4228
sou (σου) [pronounced sow]	of you, your, yours; from you	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

Translation: *...until I make Your enemies a footstool for Your feet.'*

God the Father wants God the Son to sit on His right hand until He makes all of His enemies (Satan, the **fallen angels** and those who reject Jesus Christ) His footstool. This means that they will forever be under the feet of Jesus Christ, meaning that they are completely subdued by Him.

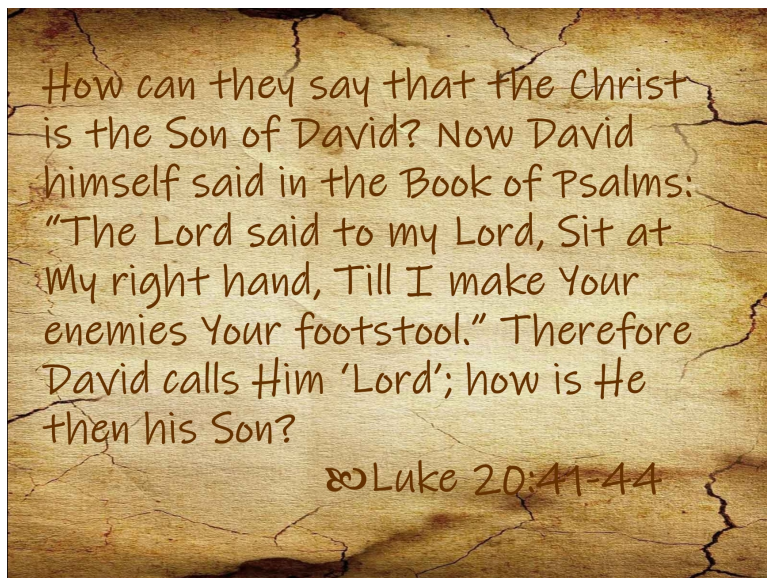
Interestingly enough, it is God the Father and His plan which make all of this come to pass.

Luke 20:42b–43 *...The Lord has said to my Lord, Sit at My right hand until I make Your enemies a footstool for Your feet.'* (Kukis mostly literal translation)

Luke 20:41–43 Jesus [lit., He] said directly to these religious types [lit., them], "How is it said [that] the Christ keeps on being the Son of David? For David himself, in the scroll of the Psalms, keeps on saying, 'The Lord has said to my Lord, Sit at My right hand until I make Your enemies a footstool for Your feet.' (Kukis mostly literal translation)

Jesus has not yet posed the question. He is setting his hearers up for the question. Many of His hearers are the religious leaders associated with the Temple.

Luke 20:41–43 Jesus looked directly at the religious types who had been asking these entrapment questions, and He said, "Why is it alleged that the Messiah continues to be David's Son? Isn't it a problem that David himself wrote, in the book of Psalms, 'The Lord has said this to my Lord: Sit at My right hand until I am able to make Your enemies Your footstool.' (Kukis paraphrase)



Luke 20:41–44 (NKJV) (a graphic); from **Wellspring Christian Ministries**; accessed June 14, 2021.

Jesus: “Given the text of Psalm 110:1, why is David addressing his own son (descendant) as *Lord*?”

David, therefore, Him Lord he keeps on calling; and how of him a Son He keeps on being?”

Luke
20:44

David, therefore, keeps on addressing Him [as] *Lord*; then in what way does He keep on being a Son of his?”

David keeps on addressing Him as *Lord*; then exactly how is the Messiah David’s son?”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	David, therefore, Him Lord he keeps on calling; and how of him a Son He keeps on being?”
Complete Apostles Bible	"Therefore David calls Him 'Lord'; how is He then his Son?"
Douay-Rheims 1899 (Amer.)	David then calleth him Lord. And how is he his son?
Holy Aramaic Scriptures	If therefore Dawiyd {David} calls Him ‘Mari’ {My Lord}, how is He His Son?”
James Murdock’s Syriac NT	If David, therefore, called him, My Lord; how is he his son?
Original Aramaic NT	If, therefore, David called him, 'my Lord', how is he his son?""*

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	David then gives him the name of Lord, so how is it possible for him to be his son?
Bible in Worldwide English	So David calls Christ his Lord. How can Christ be Davids son?
Easy English	You see here that David calls the Messiah his Lord. So can you really say that the Messiah is David's son?'
Easy-to-Read Version–2008	David calls the Messiah 'Lord.' So how can the Messiah also be David's son?"
Good News Bible (TEV)	David called him 'Lord'; how, then, can the Messiah be David's descendant?"
J. B. Phillips	David is plainly calling him 'Lord'. How then can he be his son?"
<i>The Message</i>	“David here designates the Messiah as ‘my Master’—so how can the Messiah also be his ‘son’?”
NIRV	David calls him 'Lord.' So how can he be David’s son?"

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

Casual English Bible	“David actually calls this Messiah king ‘lord.’ So how could the Messiah be his son if the Messiah is his lord and master?”
Contemporary English V.	David spoke of the Messiah as his Lord, so how can the Messiah be his son?"
New Berkeley Version	.
The Passion Translation	Jesus explained, “If David calls this one ‘my Lord,’ how can he merely be his son?”
UnfoldingWord Simplified T.	King David calls the Messiah 'my Lord'! So the Messiah cannot be just someone descended from King David! What I just said proves that he is much greater than David, right?"

Partially literal and partially paraphrased translations:

Beck’s American Translation	.
Breakthrough Version	So David calls Him a master. And how is He his son?"
New Advent (Knox) Bible	Thus David calls Christ his Master; how can he also be his son?[8]. [8] vv. 20-44: Mt. 22.15; Mk. 12.13.

NT for Everyone 'David, you see, calls him "Lord"; so how can he be his son?'

Mostly literal renderings (with some occasional paraphrasing):

Weymouth New Testament "David himself therefore calls Him Lord, and how can He be his son?"
Wikipedia Bible Project If David calls him Lord, how can he be David's son?"

Catholic Bibles (those having the imprimatur):

New American Bible (2002) Now if David calls him 'lord,' how can he be his son?"
New Jerusalem Bible David here calls him Lord; how then can he be his son?"

Jewish/Hebrew Names Bibles:

Hebraic Roots Bible Then David calls Him Adonai. And how is He His son?
Holy New Covenant Trans. Therefore, David is calling the Messiah So how can the Messiah be the son of David?"
The Scriptures 2009 "Dawid then calls Him 'Master,' how is He then his Son?"

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...david so lord him calls and how? [of] him Son [He] is...
Awful Scroll Bible (")David then, calls Him Lord, how is He also his Son?"
Concordant Literal Version David, then, is calling Him Lord. And how is He his Son?
exeGesés companion Bible So David called him Adonay:
So how is he his son?
Orthodox Jewish Bible Therefore, if Dovid calls him Adon, how is he [merely] ben Dovid?
Rotherham's Emphasized B. ||David|| therefore, calleth |him Lord|: How, then, |his son| is he?

Expanded/Embellished Bibles:

The Amplified Bible ^[f]So David calls Him (the Son) 'Lord,' and how then is He David's son?"
[f] By calling his descendant "Lord," David, Israel's greatest king, recognized that his descendant was greater than he.
An Understandable Version Since David called Him [*i.e.*, *Jesus*] Lord, how could He be his son?"
The Expanded Bible David calls ·the Christ [the Messiah; ^L him] 'Lord,' so how can ·the Christ [the Messiah; ^L he] be his son?"
Jonathan Mitchell NT "Therefore, David is habitually calling Him 'Lord (Master; Owner),' and so how is He his Son?"
P. Kretzmann Commentary David therefore calleth Him Lord, how is He, then, his Son?
Kretzmann's [commentary](#) for Luke 20: 39–44 is in the [Addendum](#).
Syndein/Thieme ``David thus calls him Lord . . . so how is He . . . his {David's} son?"
Translation for Translators King David calls *the Messiah* 'my Lord'! So *the Messiah* cannot be *just someone* descended from King David! how can the Messiah be *just someone* descended from King David?► [RHQ] *What I just said proves that he is much greater than David, isn't that right?*
The Voice **Jesus:** Did you hear that? David calls his son "Lord." *Elders don't defer to those who are younger in that way. How is David's son also "Lord"?*

Bible Translations with Many Footnotes:

NET Bible® If David then calls him 'Lord,' how can he be his son?"⁹⁹
⁹⁹tn Grk "David thus calls him 'Lord.' So how is he his son?" The conditional nuance, implicit in Greek, has been made explicit in the translation (cf. Matt 22:45).

The Spoken English NT

So David calls him ‘Lord.’ Then how is he his son?”^v

^v The word “son” in this context means “descendent.” I think the idea is, the Messiah seems to be older than David, not younger, since David looks up to him as his “Lord.” But if Messiah is younger, why is David deferential to him, rather than the Messiah being deferential to his ancestor?

Literal, almost word-for-word, renderings:

A Faithful Version	Therefore, since David calls Him Lord, how is He his Son?"
Analytical-Literal Translation	"So David calls Him 'Lord,' and how is He his Son?"
Bond Slave Version	David therefore calls him Lord, how is he then his son?
Charles Thomson NT	David therefore calleth him Lord, how then is he his son?
Far Above All Translation	So David calls him Lord. So how is it that he is his son?
Literal New Testament	DAVID THEREFORE LORD HIM CALLS, AND HOW HIS SON IS HE?
New Matthew Bible	Seeing David calls him Lord, how is he then his son?.
World English Bible	“David therefore calls him Lord, so how is he his son?”

The gist of this passage: Jesus asks the religious experts, “If David calls the Messiah *Lord*, how then could the Messiah be his son?”

Luke 20:44a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
David (Δαυίδ, ó) [pronounced <i>dow-WEED</i>];	transliterated <i>David</i>	proper masculine indeclinable noun	Strong’s #1138
oun (οὖν) [pronounced <i>oon</i>]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong’s #3767
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
kurios (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; accusative case	Strong’s #2962
kaleô (καλέω) [pronounced <i>kal-EH-oh</i>]	active: <i>to call; to call aloud, utter in a loud voice; to invite</i> ; passive: <i>to be called, to receive a call</i>	3 rd person singular, present active indicative	Strong’s #2564

Translation: David, therefore, keeps on addressing Him [as] *Lord*;...

David keeps on referring to the Messiah as *Lord*, a term of great respect.

In the context, it is actually *the Lord said to my Lord*; so the question of who is who and what the relationship is—that is much more difficult.

But, it is clear that David is addressing the Christ as *Lord*.

Luke 20:44b			
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
πὸς (πῶς) [pronounced <i>pohç</i>]	<i>how, in what manner, in what way</i>	interrogative particle	Strong's #4459
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
huios (υἱός, οὐ, ὁ) [pronounced <i>hwee-OSS</i>]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, nominative case	Strong's #5207
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: ...then in what way does He keep on being a Son of his?"

Jesus asks the question, "In what way is the Christ a son of David?" Throughout all human history, both a father and a son might be king; and the son might end up being a greater king in the long run. However, it is simply normal for the father to be considered the *lord* of the son. The father is the greater authority; the father is the first authority. That is David; David is the father. So how is the Messiah his Son? What does that mean exactly?

We understand the relationship between the God the Father and God the Son as a part of the **Trinity**. David understands that his greater son—a literal son from the loins of David—will be the Messiah of God, the Messiah sent to the Jewish people. David is therefore under His authority.

Luke 20:44 **David, therefore, keeps on addressing Him [as] Lord; then in what way does He keep on being a Son of his?"** (Kukis mostly literal translation)

Luke 20:44 **David keeps on addressing Him as Lord; then exactly how is the Messiah David's son?"** (Kukis paraphrase)

The ESV (capitalized) is used below:

Jesus Questions the Religious Leaders on Psalm 110 (comparing texts)			
Matthew	Mark	Luke	Text/Commentary
Matthew 22:41 Now while the Pharisees were gathered together, Jesus asked them a question,...	Mark 12:35a And as Jesus taught in the temple,...		Luke gives us a great deal of background of what is taking place in the previous verses; Matthew and Mark give a summary of where they are and what Jesus is doing.

Jesus Questions the Religious Leaders on Psalm 110 (comparing texts)

Matthew	Mark	Luke	Text/Commentary
Matthew 22:42 ...saying, "What do you think about the Christ? Whose Son is He?" They said to Him, "The Son of David."	Mark 12:35b ...He said, "How can the scribes say that the Christ is the Son of David?"	Luke 20:41 But He said to them, "How can they say that the Christ is David's Son?"	
Matthew 22:43-44 He said to them, "How is it then that David, in the Spirit, calls Him Lord, saying, 'The Lord said to my Lord, "Sit at My right hand, until I put Your enemies under Your feet"?"	Mark 12:36 David himself, in the Holy Spirit, declared, "'The Lord said to my Lord, "Sit at My right hand, until I put Your enemies under Your feet."'	Luke 20:42-43 For David himself says in the Book of Psalms, "'The Lord said to my Lord, "Sit at My right hand, until I make Your enemies Your footstool."'	The superquote might be: David Himself, in the Holy Spirit, calls Him Lord, declaring from the book of Psalms, 'The Lord said to my Lord, <i>Sit at My right hand until I make Your enemies Your footstool.</i> '
Matthew 22:45 If then David calls Him Lord, how is He his Son?"	Mark 12:37a David himself calls Him Lord. So how is He his son?"	Luke 20:44 David thus calls Him Lord, so how is He his Son?"	The superquote might be, "David therefore Himself calls Him Lord. If David thus calls Him Lord, how is He his son? So how is He his Son?"
Matthew 22:46 And no one was able to answer him a word, nor from that day did anyone dare to ask him any more questions.	Mark 12:37b And the great throng heard Him gladly.		When Jesus asked a tough question of the religious types, that generally shut them up. Mark tells us that the people responded favorably to the Lord.

Jesus, Who is right there standing before them, is David's Son, the Man Whom David called Lord in Psalm 110.

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Jesus Denounces the Scribes

Matthew 23:1-36 Mark 12:38-40

But of a hearing of all the people, He said to the disciples, “Listen, because of the scribes—the ones wishing to walk around in long robes and those loving a greeting in the market places and first seats in the synagogue and chief places in the suppers—these ones consume houses of the widows, and a show of long they keep on praying. These will receive extraordinary judgment.”

Luke
20:45–47

In the hearing of all the people, Jesus [lit. He] said to [His] disciples, “Listen! Because of the scribes—those who wish to walk around in long robes, those who love greetings in the market places, those [sitting] in the front seats in the synagogue and [enjoy] the chief places at the suppers. These [same ones] devour the homes of widows, but [with] a show of praying [for] a long [time]. These [men] will receive extraordinary punishment.”

Jesus spoke to His disciples, but He made certain that everyone there could hear Him. “Listen! You know what these scribes and other religious types are all about. They love to walk around in long impressive robes, hear greetings in the market places; they enjoy sitting in the front seats in the synagogue; and they enjoy sitting at the prominent places at the suppers. These same ones take the homes of widows from them, but they make a show of long, sincere prayers while doing it. These religious types will receive extraordinary punishment in the great judgment.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But of a hearing of all the people, He said to the disciples, “Listen, because of the scribes—the ones wishing to walk around in long robes and those loving a greeting in the market places and first seats in the synagogue and chief places in the suppers—these ones consume houses of the widows, and a show of long they keep on praying. These will receive extraordinary judgment.”
Complete Apostles Bible	And as all the people listened, He said to His disciples, Beware of the scribes, who desire to walk about in long robes, and love greetings in the marketplaces, and the first seats in the synagogues, and the places of honor at dinners, who devour widows' houses, and for a show make long prayers. These will receive greater condemnation."
Douay-Rheims 1899 (Amer.)	And in the hearing of all the people, he said to his disciples: Beware of the scribes, who desire to walk in long robes and love salutations in the market place and the first chairs in the synagogues and the chief rooms at feasts: Who devour the houses of widows, feigning long prayer. These shall receive greater damnation.
Holy Aramaic Scriptures	And while all of the Ama {the People} were listening, He said unto His Disciples, “Beware of the Saphre {the Scribes}, who desire to walk around with long stoles, and love a greeting in the market-places, and the chief seats in the Kenushatha {the Synagogues/the Assemblies}, and the chief seats at The Suppers, those who devour the houses of widows, in the pretext of prolonging tsluthun {their prayers}. They will receive a greater judgement!"
James Murdock's Syriac NT	And while all the people heard, he said to his disciples: Beware of the Scribes, who choose to walk in long robes, and love a salutation in the streets, and the chief seats in the synagogues, and the chief couches at suppers: who eat up the houses of widows, under pretence that they prolong their prayers. They will receive a greater condemnation.
Original Aramaic NT	And while all the people heard, he said to his disciples: "Beware the Scribes who like to walk in robes and love greetings in the markets and first class seats in the synagogues and first class rooms at banquets.

They who consume widows houses for an offering* of prolonging their prayers; those shall receive an extreme judgment."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And in the hearing of all the people he said to his disciples, Keep away from the scribes, whose pleasure it is to go about in long robes, and to have words of respect said to them in the market-places, and to take the chief seats in the Synagogues and the first places at feasts; Who take the property of widows and before the eyes of men make long prayers; they will get a greater punishment.
Bible in Worldwide English	Then Jesus talked to his disciples while all the people could hear him. He said, Take care. Do not let the scribes fool you. They like to walk about dressed in long gowns. They want people to greet them in the market. They want to have the front seats in the meeting houses. They want to sit in the best places at feasts. They take away the homes of women whose husbands are dead. They cover up their wrong ways by talking to God a long time. They will be punished more!
Easy English	Jesus speaks against the teachers of God's Law All the people were listening to Jesus. Jesus then said to his disciples, 'Be careful not to do the same as the teachers of God's Law. They want people to think that they are important. So they walk about in beautiful long clothes. They like people to praise them in the market place. They choose to sit in the best seats in the meeting place. They like to sit in the most important places at special meals. They take things away from women after their husbands have died, even their houses. Then they pray for a long time so that other people will praise them. Because they do these things, God will punish those men much more than other people.'
Easy-to-Read Version–2008	While all the people were listening to Jesus, he said to his followers, "Be careful of the teachers of the law. They like to walk around wearing clothes that look important. And they love for people to show respect to them in the marketplaces. They love to have the most important seats in the synagogues and the places of honor at banquets. But they cheat widows and take their homes. Then they try to make themselves look good by saying long prayers. God will punish them very much."
God's Word™	While all the people were listening, Jesus said to the disciples, "Beware of the scribes! They like to walk around in long robes and love to be greeted in the marketplaces, to have the front seats in the synagogues and the places of honor at dinners. They rob widows by taking their houses and then say long prayers to make themselves look good. The scribes will receive the most severe punishment."
Good News Bible (TEV)	As all the people listened to him, Jesus said to his disciples, "Be on your guard against the teachers of the Law, who like to walk around in their long robes and love to be greeted with respect in the marketplace; who choose the reserved seats in the synagogues and the best places at feasts; who take advantage of widows and rob them of their homes, and then make a show of saying long prayers! Their punishment will be all the worse!"
J. B. Phillips	Jesus warns his disciples against religious pretentiousness Then while everybody was listening, Jesus remarked to his disciples, "Be on your guard against the scribes, who enjoy walking round in long robes and love having men bow to them in public, getting front seats in the synagogue, and the best places at dinner parties—while all the time they are battenning on widow's property and covering it up with long prayers. These men are only heading for deeper damnation."

The Message

With everybody listening, Jesus spoke to his disciples. “Watch out for the religion scholars. They love to walk around in academic gowns, preen in the radiance of public flattery, bask in prominent positions, sit at the head table at every church function. And all the time they are exploiting the weak and helpless. The longer their prayers, the worse they get. But they’ll pay for it in the end.”

NIRV

Warning Against the Teachers of the Law

All the people were listening. Jesus said to his disciples, “Watch out for the teachers of the law. They like to walk around in long robes. They love to be greeted with respect in the market. They love to have the most important seats in the synagogues. They also love to have the places of honor at banquets. They take over the houses of widows. They say long prayers to show off. God will punish these men very much.”

New Life Version

False Teachers

All the people were listening. He said to His followers, “Look out for the teachers of the Law. They like to walk around in long coats. They like to have people speak words of respect to them in the center of town where people gather. They like the important seats in the places of worship. They like the important places at big suppers. They take houses from poor women whose husbands have died. They cover up their actions by making long prayers. They will be punished all the more.”

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

Casual English Bible

WARNING ABOUT RELIGION SCHOLARS

While everyone was still listening to him, Jesus turned to his disciples and said: “Watch out for those religion scholars called scribes. They like to wear their formal robes. They love it when people greet them respectfully out in public. And they sure do like those reserved seats in the synagogues and at the feasts. But doggone if they don’t cheat helpless widows out of their houses.[7] And they pray long prayers out in public—but it’s just a show. Condemnation is going to get kicked up a notch for those people.”

⁷20:47 Jesus doesn’t say how the scribes cheat the widows. Women were not allowed to inherit property. So one possibility is that the scholars acted as guardians of the estate and pilfered the property by charging fees that the widows couldn’t pay over the long haul.

Contemporary English V.

While everyone was listening to Jesus, he said to his disciples: Guard against the teachers of the Law of Moses! They love to walk around in long robes, and they like to be greeted in the market. They want the front seats in the meeting places and the best seats at banquets. But they cheat widows out of their homes and then pray long prayers just to show off. These teachers will be punished most of all.

The Living Bible

”Then, with the crowds listening, he turned to his disciples and said, “Beware of these experts in religion, for they love to parade in dignified robes and to be bowed to by the people as they walk along the street. And how they love the seats of honor in the synagogues and at religious festivals! But even while they are praying long prayers with great outward piety, they are planning schemes to cheat widows out of their property. Therefore God’s heaviest sentence awaits these men.”

New Berkeley Version
New Living Translation

Then, with the crowds listening, he turned to his disciples and said, “Beware of these teachers of religious law! For they like to parade around in flowing robes and love to receive respectful greetings as they walk in the marketplaces. And how they love the seats of honor in the synagogues and the head table at banquets. Yet they shamelessly cheat widows out of their property and then pretend to be pious by making long prayers in public. Because of this, they will be severely punished.

The Passion Translation

Within earshot of all the people, Jesus warned his disciples,

“Don’t follow the example of these pretentious experts of the law! They love to parade around in their clergy robes so that they are honored wherever they go, sitting right up front in every meeting and pushing for the head table at every banquet.

And for appearances’ sake they will pray long religious prayers at the homes of widows for an offering, cheating them out of their very livelihood. Beware of them all, for they will one day be stripped of honor, and the judgment they receive will be severe.”

- UnfoldingWord Simplified T. While all the other people were listening, Jesus said to his disciples, "Beware that you do not act like the men who teach our Jewish laws. They like to put on long robes and walk around to make people think that they are very important. They also like people to greet them respectfully in the marketplaces. They like to sit in the most important places in the synagogues. At dinner parties they like to sit in the seats where the most honored people sit. They also steal all the property of widows. Then they pray for a long time in public. God will certainly punish them very severely."
- William's New Testament While all the people were listening, He said to His disciples, "Beware of the scribes who like to go about in long robes and love to be saluted with honor in public places, to be seated in the front seats in the synagogues, and to occupy the places of honor at banquets -- men who eat up widows' houses and to cover it up make long prayers! They will receive a much heavier sentence."

Partially literal and partially paraphrased translations:

- American English Bible Well at the time, all the people were there listening to this. So then he turned and said this to his disciples:
 ‘Watch out for the Scribes who like to walk around in robes, to be greeted in the markets, to have the front seats in the synagogues, and to have the most prominent places at the suppers.
 For they swallow down the homes of widows and then cover up their wrong-doing by saying long prayers.
 ‘This is why they’ll receive a heavier judgment!’
- Beck’s American Translation .
 Breakthrough Version As the entire group was listening, He said to His students, "Be cautious of the *Old Testament* transcribers who want to be traipsing around in long robes and who are fond of greetings in the marketplaces, front benches in the synagogues, and front reclining places in the dinners, who eat up the houses of the widows and in a fake show, pray long *prayers*. These will receive much more judgment."
- Common English Bible **Jesus condemns the legal experts**
 In the presence of all the people, Jesus said to his disciples, “Watch out for the legal experts. They like to walk around in long robes. They love being greeted with honor in the markets. They long for the places of honor in the synagogues and at banquets. They are the ones who cheat widows out of their homes, and to show off they say long prayers. They will be judged most harshly.”
- Len Gane Paraphrase Then in the hearing of all the people, he said to his disciples, "Beware of the scribes who like walking around in long robes and love greetings in he markets and the most honorable seat in the synagogues and best places at feasts, who forcibly take over widow's houses and for a pretense make long prayers. The same will receive greater damnation."
- A. Campbell's Living Oracles Then, in the audience of all the people, he said to his disciples, Beware of the scribes, who love to walk in robes, and affect salutations in public places, and the principal seats in the synagogues, and the uppermost places at feasts; who devour the families of widows, and make long prayers for a disguise. These shall suffer the severest punishment.

New Advent (Knox) Bible	And he said to his disciples, in the hearing of all the people: Beware of the scribes, who enjoy walking in long robes, and love to have their hands kissed in the market-place, and to take the first seats in the synagogues, and the chief places at feasts; who swallow up the property of widows, under cover of their long prayers; their sentence will be all the heavier for that.
NT for Everyone	As all the people listened to him, he said to the disciples, 'Watch out for the scribes who like to go about in long robes, and enjoy being greeted in the market-place, sitting in the best seats in the synagogues, and taking the top table at dinners. They devour widows' houses, and make long prayers without meaning them. Their judgment will be all the more severe.'
20 th Century New Testament	While all the people were listening, Jesus said to the disciples: "Be on your guard against the Teachers of the Law, who delight to walk about in long robes, and like to be greeted in the streets with respect, and to have the best seats in the Synagogues, and places of honor at dinner. These are the men who rob widows of their houses, and make a pretense of saying long prayers. Their sentence will be all the heavier."

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	In the hearing of all the people, Jesus said to His disciples, "Beware of the scribes. They like to walk around in long robes, and they love the greetings in the marketplaces, the chief seats in the synagogues, and the places of honor at banquets. They defraud widows of their houses, and for a show make lengthy prayers. These men will receive greater condemnation."
Christian Standard Bible	Warning against the Scribes While all the people were listening, he said to his disciples, "Beware of the scribes, who want to go around in long robes and who love greetings in the marketplaces, the best seats in the synagogues, and the places of honor at banquets. They devour widows' houses and say long prayers just for show. These will receive harsher judgment."
Conservapedia Translation	Then before the entire audience He said to His disciples, "Beware of the scribes, who desire to walk in long robes, and love fawning attention in the markets, and the most prestigious seats in the synagogues, and the elite rooms at feasts; Who foreclose on widows' houses, while making lengthy prayers for show: these types shall receive greater damnation"
Revised Ferrar-Fenton Bible	Warning Against Hypocrisy. Then, when all the people were listening, He said to His disciples: "Guard yourselves from the professors, who like to march out in flowing robes, court recognition in the market-places; secure the principal seats in the synagogues, and the places of distinction at banquets; who devour the families of widows, and for a disguise offer up long prayers. Such will receive the severest punishment."
Free Bible Version	While everyone was paying attention, he said to his disciples, "Watch out for religious leaders who like to go around in long robes, and love to be greeted with respect in the markets, and to have the best seats in the synagogues and places of honor at banquets. They cheat widows out of what they own*, and cover up the kind of people they really are with long-winded prayers. They will receive severe condemnation in the judgment."
International Standard V	Jesus Denounces the Scribes (Matthew 23:1-36; Mark 12:38-40; Luke 11:37-54) While all the people were listening, he told his disciples, "Beware of the scribes! They like to walk around in long robes and love to be greeted in the marketplaces and to have the best seats in the synagogues and the places of honor at banquets. They devour widows' houses [i.e. rob widows by taking their houses] and say long prayers to cover it up. They will receive greater condemnation!"

Montgomery NT	Then, in the hearing of all the people, he said to his disciples. "Beware of the Scribes who like to walk about in long robes, and dote on salutations in the marketplaces, and on securing the front seats in the synagogues and the best places at banquets; "but they devour widows' houses and for a pretense make long prayers. These shall receive severer condemnation."
NIV, ©2011 Riverside New Testament	. While all the people were listening, he said to the disciples, "Beware of the scribes, who like to walk in long robes and love salutations in the market-places and front seats in the synagogues and the best couches at dinners, who devour widows' houses and in pretense make long prayers. These will receive unusual condemnation."
Weymouth New Testament	Then, in the hearing of all the people, He said to the disciples, "Beware of the Scribes, who like to walk about in long robes, and love to be bowed to in places of public resort and to occupy the best seats in the synagogues or at a dinner party; who swallow up the property of widows and mask their wickedness by making long prayers. They will be punished far more severely than others."
Wikipedia Bible Project	While everyone was listening, he told his disciples, "Watch out for the religious leaders, who love to walk around in long robes, and who like to be acknowledged in the markets, to get the best seats in the synagogues, and to have places of honor at banquets. They are the ones who exploit the property of widows, and to cover up their actions they pray long prayers. They will receive the greatest condemnation in the judgment."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	<ul style="list-style-type: none"> • Jesus also said to his disciples before all the people, "Beware of those teachers of the Law, who like to be seen in long robes, and love to be greeted in the marketplaces, and to take the reserved seats in the synagogues, and the places of honor at feasts. While making a show of long prayers, they even devour the property of widows. They will receive a very severe sentence!" • 45. They even devour the property of widows. Pious widows have always sought to help those who seemed to be servants of God. It is well known that they have often been exploited by unscrupulous people and by sects. <p>11:43; Mt 23: 6-7; Mk 12:38-40</p>
The Heritage Bible	<p>And all the people hearing, he said to his disciples, Hold your mind away from the scribes, those exercising their wills to walk about in robes, and loving greetings in the markets, and the first seats in the synagogues, and the first reclining places in the dinners, Those eating down widows' houses, and for an outward show pray long; these will receive greater condemnation.</p>
New American Bible (2011)	<p>Denunciation of the Scribes. "Then, within the hearing of all the people, he said to [his] disciples, "Be on guard against the scribes, who like to go around in long robes and love greetings in marketplaces, seats of honor in synagogues, and places of honor at banquets.^x They devour the houses of widows and, as a pretext, recite lengthy prayers. They will receive a very severe condemnation." w. [20:45–47] 11:37–54; Mt 23:1–36; Mk 12:38–40. x. [20:46] 14:7–11.</p>
New Catholic Bible	<p>Denunciation of the Scribes.^[h] While all the people were listening, Jesus said to his disciples, "Beware of the scribes who like to walk around in long robes and who love to be greeted respectfully in the marketplaces, and to have the best seats in the synagogues and the places of honor at banquets. They devour the houses of</p>

widows, while for the sake of appearance they recite lengthy prayers. They will receive the severest possible condemnation.”

[h] Jesus reproaches the teachers of religious thought for their vanity (Lk 11:43), greed (Lk 16:14), and artificial and ostentatious piety (Lk 18:11-12).

New English Bible–1970

The Denouncing of the Scribes

[Lk.20.45-47 →] - Mt.23.1-36, Mk.12.38-40, Lk.11.37-54

In the hearing of all the people Jesus said to his disciples: 'Beware of the doctors of the law who love to walk up and down in long robes, and have a great liking for respectful greetings in the street, the chief seats in our synagogues, and places of honour at feasts. These are the men who eat up the property of widows, while they say long prayers for appearance' sake; and they will receive the severest sentence.'

NRSV (Anglicized Cath. Ed.) **Jesus Denounces the Scribes**

In the hearing of all the people he said to the [Other ancient authorities read *his*] disciples, 'Beware of the scribes, who like to walk around in long robes, and love to be greeted with respect in the market-places, and to have the best seats in the synagogues and places of honour at banquets. They devour widows' houses and for the sake of appearance say long prayers. They will receive the greater condemnation.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Within the hearing of all the people, Yeshua said to his *talmidim*, "Watch out for the kind of *Torah*-teachers that like to walk around in robes and be greeted deferentially in the marketplaces, the kind that like to have the best seats in the synagogues and the places of honor at banquets, the kind that swallow up widows' houses while making a show of *davvening* at great length. Their punishment will be all the worse!"

Hebraic Roots Bible

And as all the people were listening, He said to His disciples, Beware of the scribes, those desiring to walk about in long robes, and liking greetings in the markets, and chief seats in the synagogues, and chief places at banquets. Those who devour the houses of widows with the pretense of prolonging their prayers, they will receive a greater judgment.

Holy New Covenant Trans.

While all of the people were listening to Jesus, he said to his students, "Watch out for the teachers of the law. They want to walk around wearing clothes which make them look important. They like the greetings of respect which people give them in the marketplaces. They always want the most important seats in the houses of worship and the best seats at the dinners, but they cheat widows and steal their homes. Then they make themselves look good by saying long prayers. Because of all this, God will punish these men so much more."

The Scriptures 2009

And in the hearing of all the people, He said to His taught ones, "Beware of the scribes, who like to walk in long robes, and love greetings in the market-places, and the best seats in the congregations, and the best places at feasts, who devour widows' houses, and for a show make long prayers. They shall receive greater judgment."

Tree of Life Version

Then with all the people listening, Yeshua said to the disciples, "Beware of the Torah scholars, who like to walk around in long robes. They love greetings in the marketplaces, the best seats in the synagogues, and places of honor at feasts. They devour widows' houses and make long prayers as a show. These men will receive greater condemnation!"

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...hearing but {him} every the people [He] says [to] the students [of] him keep! from the clerics the [men] wanting to walk in robes and liking greetings in the markets and seats (first) in the assemblies and seats (honored) in the feasts Who* devour

	the houses [of] the widows and [in] appearance (false) [things] lengthy [They] pray These will receive more judgment...
Awful Scroll Bible	Moreover, all the people hearing, He said to His disciples, "Be adjoining-to, from the scribes, the ones desiring to walk-about, from-within robes, and cherishing greetings, from-within the market places, and the first-sittings-down, from-within the drawings-together, and the first-reclining-chairs, from-within the banquets, who devour- widows' houses -down, and in shining-before, are long wishing-with-regards-to. The same-as-these will receive surpassing condemnation."
Concordant Literal Version	Now in the hearing of the entire people, He said to His disciples, Take heed of the scribes, who are wanting to walk in robes, and are fond of salutations in the markets and front seats in the synagogues and first reclining places at the dinners, who are devouring the homes of widows and, for a pretense, are prolix in praying. These will be getting more excessive judgment."
exeGesés companion Bible	And in the hearing of all the people he says to his disciples, Heed the scribes who will to walk in stoles and befriend salutations in the markets and the preeminent cathedras in the synagogues and the preeminent recliners at suppers; who devour houses of widows and for a pretext make far out prayers: these take more superabundant judgment.
Orthodox Jewish Bible	In the hearing of all the people, Rebbe, Melech HaMoshiach said to his talmidim, Beware of the Sofrim (Rabbonim), the ones wanting to strut around in long kaftans and loving [obsequious] Birkat Shalom greetings in the marketplaces and the rashei hamoshavot (chief seats) in the shuls and the places of kavod at seudos tishen, Which devour the batim (houses) of the almanot (widows) and for the sake of appearance daven lengthy tefillos (prayers): the same shall receive greater damnation.

Rotherham's Emphasized B.

§ 82. The Scribes denounced.

Mt. xxiii. 6, 7; Mk. xii. 38–40; chap. xi. 43.

And ||all the people hearing|| he said unto the disciples:

Be taking heed of the Scribes—

Who desire to walk about in long robes,

And are fond of salutations in the markets,

And first seats in the synagogues,

And first couches in the chief meals,—

Who devour the houses of widows,

And [for a show] are a long time at prayer.

[These] shall receive [a heavier' sentence].

Expanded/Embellished Bibles:

The Amplified Bible

And with all the people listening, He said to His disciples, "Beware of the scribes, who like to walk around in long robes [displaying their prominence], and love respectful greetings in the [crowded] market places, and ^[g]chief seats in the synagogues and places of honor at banquets. These [men] who confiscate and devour widows' houses, and for a pretense [to appear devout] offer long prayers. These [men] will receive the greater [sentence of] condemnation."

[g] These seats were located near the scrolls of the Law, facing the congregation in the synagogue.

An Understandable Version

Then Jesus said to His disciples in the hearing of all the people,

“Look out for the experts in the Law of Moses, who like to walk [around] in long [flowing] robes and love the special greetings they receive at the open shopping markets, and the principal seats in the synagogues, and the head places at dinner tables. They consume widows’ houses [i.e., by foreclosing on them] and [then] cover it up by offering lengthy prayers. These people will receive a heavier judgment.”

The Expanded Bible

Jesus Accuses Some Leaders

While all the people were listening, Jesus said to his followers [disciples], “Beware of the teachers of the law [scribes]. They like to walk around wearing fancy clothes [or flowing robes], and they love for people to greet them with respect in the marketplaces. They love to have the most important seats in the synagogues [11:43] and [the place of highest honor] at feasts [banquets]. But they cheat widows and steal their houses [devour widows’ homes] and then try to make themselves look good by saying [with false motives pray] long prayers. They will receive a greater punishment [condemnation].”

Jonathan Mitchell NT

Now, while all the people continued listening (or: in the hearing of all the people), He said to the disciples,

"Be habitually holding your focus and attention away from the scholars and theologians (the scribes; the Torah, or, Bible experts) – those continuously wanting to be habitually walking around in religious and stately robes and being fond of deferential greetings in the marketplaces (i.e., in public, where folks often gather), and [liking] prominent (or: front) seating in the synagogues (places of corporate worship and study of the Scriptures), as well as first places of reclining (or: prominent or best couches; = the places of honor) at banquets –

"folks who [in reality] are habitually devouring the houses (or: eating down the households) of the widows, and then in pretense (or: for a front which is put to make a show or an appearance for pretext) they are constantly making long prayers. These people will continue and progressively be receiving more excessive result of judgment (or: will get a more abundant effect of the separating and the decision)."

P. Kretzmann Commentary

Verses 45-47

A warning against the scribes:

Then in the audience of all the people He said unto His disciples, Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; which devour widows' houses, and for a show make long prayers. The same shall receive greater damnation.

Kretzmann's **commentary** on this passage is in the **Addendum**.

Syndein/Thieme

{Jesus Warns the Disciples against Pride}

“Then, while all the people were listening, He {Jesus} said to His students/disciples, “ ‘Beware of/’Be guarding yourselves against’ {prosecho} the scribes/experts in the law’ . . . who take delight in ‘walking around/’ {peripateo} in long robes {a picture of ritual without reality - emphasis on the outer appearance instead of the soul} and ‘having personal love’ {phileo} for elaborate greetings in the market places {their ‘personal love’ is toward the love of THEM by the people . . . instead of teaching the people to love God - their action is ‘approbation lust’ and is a sin} and the best seats in the synagogues and the places of honor at banquets . . . ” {here the students are warned to be careful of people who are interested in the ‘details of life’ - they are more interested in the best of everything for themselves and will distort the Word to get what they want - the ‘holy sounding crowd’ - but look at their souls to know who they are} . . . who, devouring widows’ houses . . . and, for the sake of appearance, make long prayers . . . they will receive the greater condemnation.”

{Note: So again this is ritual without reality which is always meaningless. These scribes believe in God and believe the Old Testament is the Word of God. But the Sadducees, as a group, are described as unbelievers. So, to whom much is given

much is expected. Jesus is concluding that the scribes will have more discipline for using the Word for their own purposes, than the Sadducees who do not know better.}

{Note: Next, we have hit on the principal of looking at others and being aware of who they really are. How can we do this without judging the person? How can we do this without hating the person if we perceive he is 'evil'? The answers consistently given in the bible are 1) do NOT judge anyone; 2) have impersonal love (agape) for all others. But on the other side of the coin we are commanded to 1) separate from those who speak evil and 2) 'hate' the evil ideas and deeds that others do.

First of all, the bible says we are to love everyone based on who and what WE are. From the integrity of our own souls. This means to treat them with respect, to NOT judge them personally as sinners, evil people etc. - no mental attitude sins of judging, maligning, slander, gossip, etc. But, personally . . . discern if their THINKING and DEEDS are 'good of intrinsic value' or 'evil'. If their thoughts and deeds are evil, then quietly separate yourself from them. If you are correct (remember it MAY be you who are incorrect), God will take care of their discipline - that is HIS job, not yours! And, if you DO interfere, you will take to yourself their discipline.}

Translation for Translators

Jesus warned them not to show off like the teachers of the Jewish laws did.

Luke 20:45-47; Matthew 23:1-36; Mark 12:38-40

While all the *other* people were listening, *Jesus* said to his disciples, “Beware that *you do not act like* the men who teach our Jewish laws. They like to put on long robes and walk around to *make people think that they are very important*. They also like *people to greet them respectfully* in the marketplaces. They *like to sit in* the most important places in the Jewish meeting places. At dinner parties *they like to sit in* the seats where the most honored people sit. They swindle [MET] the houses and property of widows. Then they pretend they are good, as they pray *long prayers publicly*. *God will certainly* punish them very severely.”

The Voice

Jesus turned to His disciples, speaking loudly enough for the others to hear.

Jesus: Beware of the religious scholars. They like to parade around in long robes. They love being greeted in the marketplaces. They love taking the best seats in the synagogues. They adore being seated around the head table at banquets. But *in their greed* they rob widows of their houses and *cover up their greed* with long pretentious prayers. Their condemnation will be all the worse *because of their hypocrisy*.

Bible Translations with Many Footnotes:

Lexham Bible

Warning to Beware of the Scribes

And while [*Here “while ” is supplied as a component of the temporal genitive absolute participle (“were listening”)] **all the people were listening, he said to the disciples,** [Some manuscripts have “to his disciples”] **“Beware of the scribes, who like walking around in long robes and who love greetings in the marketplaces and the best seats in the synagogues and the places of honor at banquets, who devour the houses of widows and pray lengthy prayers for the sake of appearance. These will receive more severe condemnation!”**

NET Bible®

Jesus Warns the Disciples against Pride

As¹⁰⁰ all the people were listening, Jesus¹⁰¹ said to his disciples, “Beware¹⁰² of the experts in the law.¹⁰³ They¹⁰⁴ like walking around in long robes, and they love elaborate greetings¹⁰⁵ in the marketplaces and the best seats¹⁰⁶ in the synagogues¹⁰⁷ and the places of honor at banquets. They¹⁰⁸ devour¹⁰⁹ widows’ property,¹¹⁰ and as a show make long prayers. They will receive a more severe punishment.”

^{100tn} Here δέ (de) has not been translated.

^{101tn} Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

^{102tn} Or “Be on guard against.” This is a present imperative and indicates that pride is something to constantly be on the watch against.

^{103tn} Or “of the scribes.” See the note on the phrase “experts in the law” in 5:21.

^{104tn} Grk “who,” continuing the sentence begun by the prior phrase.

^{105sn} There is later Jewish material in the Talmud that spells out such greetings in detail. See D. L. Bock, Luke (BECNT), 2:1642; H. Windisch, TDNT 1:498.

^{106sn} See Luke 14:1-14.

^{107sn} See the note on synagogues in 4:15.

^{108tn} Grk “who,” continuing the sentence begun in v. 46.

^{109sn} How they were able to devour widows’ houses is debated. Did they seek too much for contributions, or take too high a commission for their work, or take homes after debts failed to be paid? There is too little said here to be sure.

^{110tn} Grk “houses,” “households”; however, the term can have the force of “property” or “possessions” as well (O. Michel, TDNT 5:131; BDAG 695 s.v. ο κια 1.a).

The Spoken English NT

Jesus Preaches against the Scripture Experts (Mt. 23:1-7; Mk 12:38-40)

As all the people were^w listening, Jesus said to his followers, “Watch out for the scripture experts. They want to walk around in long robes-and they love respectful greetings in public places,^x the best seats in the synagogues, and the best places at banquets. These people gobble up widows’ houses-while making a show of praying long prayers! They’re going to face^y all the more judgment!

^{w.} Lit. “the whole people [sg.] was.”

^{x.} Lit. “in the marketplaces.”

^{y.} Lit. “receive.” I think he means that their bad deeds are made even worse by the fact that they do them while claiming to be spiritual leaders.

Wilbur Pickering’s New T.

Jesus denounces the scribes

Then, in the hearing of the people, He said to His disciples: “Beware of the scribes, who like to walk around in long robes, and love greetings in the marketplaces, and the best seats in the synagogues, and the best places at feasts; who ‘devour’ widows’ houses, and for a show make long prayers. These will receive more severe judgment.”

Literal, almost word-for-word, renderings:

Analytical-Literal Translation Now all the people hearing, He said to His disciples, "Be watching out for [or, Beware of] the scribes, the ones desiring to be walking about in long robes and affectionately loving greetings in the market places and [the] first seats [fig., most important places] in the synagogues and [the] first couches [fig., places of honor] at the banquets, the ones devouring the houses of the widows [fig., illegally cheating widows' out of their property], and in pretence [or, with a false show] are long [in] praying. These will receive more severe judgment [or, condemnation]."

Berean Literal Bible While all the people were listening, He said to His disciples, “Beware of the scribes, desiring to walk in long robes, and loving greetings in the marketplaces and first seats in the synagogues and first places in the banquets, who devour the houses of widows, and pray at great length as a pretext. These will receive more abundant condemnation.”

Charles Thomson NT Then in the hearing of all the people he said to his disciples, Beware of the Scribes, who are fond of walking in robes, and love salutations in places of public resort, and the first seats in the synagogues, and the uppermost places at entertainments; who devour the families of widows, and for a disguise make long prayers. They shall receive a severer sentence of judgment.

Context Group Version	And in the hearing of all the people he said to his apprentices, Beware of the scribes, who desire to walk in long robes, and give family allegiance {Gk., <i>phileo</i> } to greetings in the marketplaces, and chief seats in the community centers, and chief places at feasts; who devour widows' houses, and for a pretense make long prayers: these shall receive greater condemnation.
Far Above All Translation	Then with all the people hearing, he said to his disciples, "Beware of the scribes, who like to walk around in robes and love greetings in the market places and privileged seats in the synagogues and the privileged couches at dinners, who devour widows' houses and for show pray at length. These will receive judgment to a greater degree."
Literal Standard Version	And all the people hearing, He said to His disciples, "Take heed of the scribes, who are wishing to walk in long robes, and are cherishing salutations in the markets, and first seats in the synagogues, and first couches at the banquets, who devour the houses of the widows, and make long prayers for a pretense, these will receive more abundant judgment."
Modern English Version	The Denouncing of the Scribes Then as all the people heard, He said to His disciples, "Beware of the scribes who desire to walk in long robes and who love greetings in the marketplaces and the prominent seats in the synagogues and the seats of honor at banquets, who devour widows' houses and for a pretense make long prayers. They will receive greater condemnation."
Modern Literal Version 2020	{Mar 12:38-40 & Mat 23:1-39 & Luk 20:45-47 Courts of the Temple, Tues.} But <i>while</i> all the people were listening, he said to his disciples, Take-heed°, stay away from the scribes, who wish to walk in <i>long</i> robes and love greetings in the marketplaces and foremost seats in the synagogues and foremost-places in the suppers; who are devouring widows' houses, and are praying long <i>prayers</i> for a pretext. These will be receiving even-more condemnation.
New American Standard	And while all the people were listening, He said to the disciples, "Beware of the scribes, who like to walk around in long robes, and love personal greetings in the marketplaces, and chief seats in the synagogues and places of honor at banquets, who devour widows' houses [i.e., misappropriate their property], and for appearance's sake offer long prayers. These will receive all the more condemnation."
New King James Version	Beware of the Scribes Then, in the hearing of all the people, He said to His disciples, "Beware of the scribes, who desire to go around in long robes, love greetings in the marketplaces, the best seats in the synagogues, and the best places at feasts, who devour widows' houses, and for a pretense make long prayers. These will receive greater condemnation."
New Matthew Bible	Then, in the hearing of all the people, Jesus said to his disciples, Beware of the scribes, who desire to go around in long clothing, and love greetings in the markets, the highest seats in the synagogues, and the places of honour at feasts; who devour widows' houses, and that under a colour of long praying. The same shall receive greater damnation.
Revised Geneva Translation	Then He said to His disciples (in front of all the people), "Beware of the scribes who willingly walk in long robes, and love greetings in the markets and the highest seats in the assemblies and the chief places at feasts! "They devour widows' houses and make long prayers for show! These shall receive greater damnation!"
Webster's Translation	Then in the audience of all the people, he said to his disciples, Beware of the scribes, who desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; Who devour widows' houses, and for a show make long prayers: the same shall receive greater damnation.

The gist of this passage:

Luke 20:45a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ακούῳ (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
δέ (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
παντός (παντός) [pronounced pan- TOSS]	<i>each, every; of any; from all; an entire; of anyone, from some</i>	masculine singular adjective, genitive/ablative case	Strong's #3956
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
λαός (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; genitive/ablative case	Strong's #2992

Translation: In the hearing of all the people,...

Although Jesus is going to specifically address His disciples, He will be teaching loud enough so that everyone there is able to hear Him. This was probably a subtle action, such as the Lord turning toward His disciples, who may have been off to His right, all seated together in that particular exterior space of the Temple (it appears that there were several spaces designed for teaching on the Temple grounds).

Luke 20:45b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εἶπῳ (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
τοῖς (τοῖς) [pronounced toiç]	<i>for the; by this, in that</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
μαθητῶν (μαθητής) [pronounced math-ay- TAYÇ]	<i>disciple, a learner, pupil, student, follower</i>	masculine plural noun; gac	Strong's #3101

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

Jesus addressed His disciples (which can be more than the twelve) directly.

Luke 20:45 In the hearing of all the people, Jesus [lit. He] said to [His] disciples,... (Kukis mostly literal translation)

Luke 20:46a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
proséchô (προσέχω) [pronounced pros- EHKH-oh]	hold the mind or ear toward someone, pay attention, listen (up), give heed to, take care; beware; have regard	2 nd person plural, present active imperative	Strong's #4337
apó (ἀπό) [pronounced aw-PO]	from, away from, by; after; at; with, because of, since; before; in; of; out (from)	preposition or separation or of origin	Strong's #575
tôn (τῶν) [pronounced tohn]	the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the	masculine plural definite article; genitive and ablative cases	Strong's #3588
grammateus (γραμματεὺς) [pronounced gram-mat-YOOCE]	scribe; writer; secretary; religious teacher/expert; town-clerk	masculine plural noun, genitive/ablative case	Strong's #1122

Translation: ...“Listen! Because of the scribes—...

He tells them to *listen up*, to *pay attention*. This indicates that He has something important to teach.

This teaching is about the scribes, but it could apply to anyone in the religious class in Judæa.

It is interesting that Jesus is about to teach this, as, apparently, a few of the scribes were warming up to Him (who so it appears, when several of them responded, “Good answer, Teacher.”) Perhaps the intent is for them, who perhaps have not yet believed in Him, to consider their own motivations for doing this or that as a part of their (supposed) spiritual lives.

Luke 20:46b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tôn (τῶν) [pronounced tohn]	the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the	masculine plural definite article; genitive and ablative cases	Strong's #3588
thélô (θέλω) [pronounced THEH-loh]	wishing, having the will (or, desire), purposing that, intending to; taking delight [pleasure] in	masculine plural, present active participle, genitive/ablative case	Strong's #2309

Luke 20:46b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
peripateō (περιπατέω) [pronounced <i>per-ee-paht-EH-oh</i>]	<i>to walk [around, to and fro, all over, about]; metaphorically used to mean to conduct oneself [typically, consistently in life]; to live, to pass through life, to function [in life]</i>	present active infinitive	Strong's #4043
en (ἐν) [pronounced <i>en</i>]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
stolê (στολή) [pronounced <i>stool-AY</i>]	<i>(long) robe, (long) garment, cloak, a long-fitting gown (as a mark of dignity), loose long outer garment (worn by kings, priests)</i>	feminine plural noun, dative, locative or instrumental case	Strong's #4749

Translation: ...those who wish to walk around in long robes,...

The religious types have specific things which they enjoy. Since we live in a very secular society, what these men like doing is going to seem strange to us.

They like walking around in these long robes. This is a status symbol. We might comparatively say that someone enjoys being seen wearing a Giorgio Armani or a Brunello Cucinelli suit.

Luke 20:46c			
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
philēō (φιλέω) [pronounced <i>fil-EH-oh</i>]	<i>loving, having affection for, being a friend to, approving of; liking; sanctioning</i>	masculine plural, present active participle, genitive/ablative case	Strong's #5368
aspasmos (ἄσπασμός) [pronounced <i>as-pas-MOSS</i>]	<i>a greeting, a salutation, either oral or written</i>	masculine plural noun; accusative case	Strong's #783
en (ἐν) [pronounced <i>en</i>]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tais (ταῖς) [pronounced <i>taïç</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588
agora (ἀγορά) [pronounced <i>ag-or-AH</i>]	<i>town square (as a place of public resort); market (-place), street</i>	feminine plural noun; dative, locative, instrumental case	Strong's #58

Translation: ...those who love greetings in the market places,...

People might recognize these religious types or they may recognize their clothing. In any case, they will be greeted by random people. The perfect amount of fame (something I have experience on one occasion in my life).

For most people, some recognition or a feigning of appreciation is enjoyed.

Luke 20:46d			
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
πρῶτοκαθεδρία (πρωτοκαθεδρία) [pronounced <i>pro-tohk-ath-ehd-REE-ah</i>]	<i>sitting in the first seat, the first or chief seat, (in the front row), a place of prominence (or preeminence) in council, highest (uppermost) seat</i>	feminine plural noun, accusative case	Strong's #4110
ἐν (ἐν) [pronounced <i>en</i>]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
ταῖς (ταίς) [pronounced <i>taiç</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588
συναγωγὴ (συναγωγή) [pronounced <i>soon-ag-oh-GAY</i>]	<i>synagogue, assembly, congregation; an assemblage of persons; specifically a Jewish synagogue (the meeting or the place)</i>	feminine plural noun, genitive/ablative case	Strong's #4864

Translation: ...those [sitting] in the front seats in the synagogue...

When they are at the **synagogue**, they are placed in the front seats (or in whatever seats were considered the best).

Maybe to explain this: at your church you may have wooden benches, but perhaps there is a section for visitors which is cushioned. Well, these men always got the cushioned seats.

Luke 20:46e			
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
πρῶτοκλισία (πρωτοκλισία) [pronounced <i>pro-tohk-lihs-EE-ah</i>]	<i>the first reclining place, the chief place at table, place of honor; highest (best, chief) upper room</i>	feminine plural noun, accusative case	Strong's #4411

Luke 20:46e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tois (τοῖς) [pronounced toyce]	<i>the; these [things]; in these; to those; by all of this</i>	neuter plural definite article; dative, locative or instrumental case	Strong's #3588
deîprnon (δεῖπνον) [pronounced DIPE-nohn]	<i>dinner, supper, banquet, feast; food taken in the evening</i>	neuter plural noun, dative, locative or instrumental case	Strong's #1173

Translation: ...and [enjoy] the chief places at the suppers.

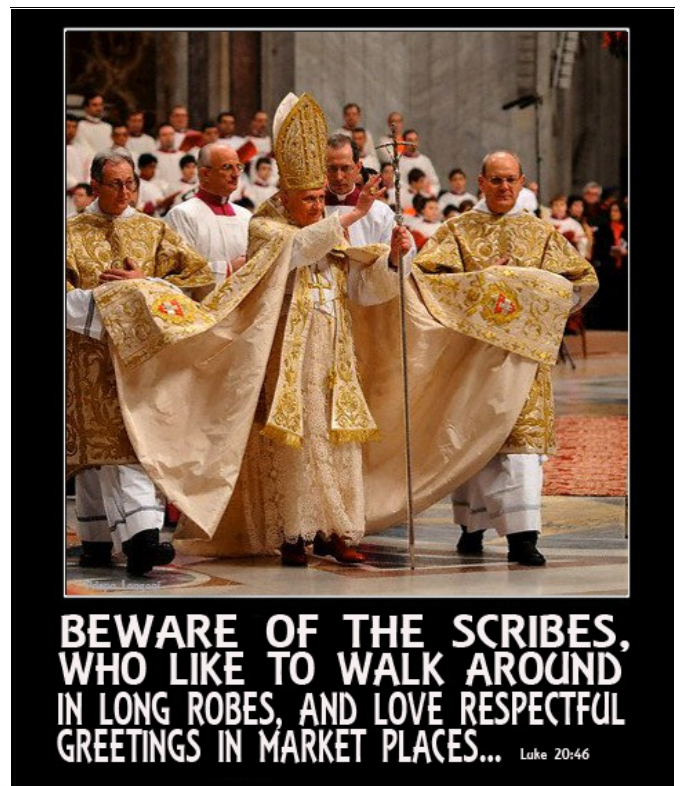
When they men went to a dinner, they were always put in a place of honor. They were often the guest of honor at any supper.

Luke 20:46 ...“Listen! Because of the scribes—those who wish to walk around in long robes, those who love greetings in the market places, those [sitting] in the front seats in the synagogue and [enjoy] the chief places at the suppers. (Kukis mostly literal translation)

If we are able to take these things they these men like, and them interpret them in such a way that we would understand the status and approbation afforded them, then we can understand why they liked these perks of their religious life.

The problem for many of these religious types is, they saw Jesus as a threat to their position and power.

Beware of the Scribes (Luke 20:46) (a graphic); from [Deviant Art](#); accessed June 14, 2021.



Luke 20:47a			
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
katesthiō (κατεσθίω) [pronounced kawt-es-THEE-oh]	<i>to consume by eating, to eat up, to devour; to waste, to squander; to destroy</i>	3 rd person plural, present active indicative	Strong's #2719

Luke 20:47a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
oikia (οικία) [pronounced oy-KEE-ah]	<i>house, home abode; household; an inhabited edifice, a dwelling; the inmates of a house, the family; property, wealth, goods</i>	feminine plural noun; accusative case	Strong's #3614
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
chêra (χήρα) [pronounced KHAY-rah]	<i>widow; lacking a husband</i>	feminine plural noun; genitive/ablative case	Strong's #5503

Translation: *These [same ones] devour the homes,...*

On the other hand, when it was advantageous to them, they might take the home of a widow from her. Whether this was through a mortgage or similar system, I don't know. But, they were able to profit from moving widows from their homes.

Luke 20:47b			
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
prôphasis (πρόφασις) [pronounced PROHF-ahs-ic]	<i>pretext, alleged reason, pretended cause, pretence, (for) show</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4392
makrós (μακρός) [pronounced mak-ROSS]	<i>distant, far away, remote; long (in place or time); long, long lasting</i>	neuter plural adjective, accusative case	Strong's #3117
proseúchomai (προσεύχομαι) [pronounced pros-YOU-khoh-mai]	<i>to pray face to face with, to pray to God</i>	3 rd person plural, present (deponent) middle/passive indicative	Strong's #4336

Translation: *...but [with] a show of praying [for] a long [time].*

These men might very publically pray, and for a considerable period of time. Whether this is related directly to them taking the homes of a widow, or just something that they did, I am not sure.

Luke 20:47c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
houtoi (οὔτοι) [pronounced HOW-toy]	<i>these [things], those</i>	intermediate demonstrative masculine plural pronoun; nominative case	Strong's #3778
lambánō (λαμβάνω) [pronounced lahm-BAHN-oh]	<i>to take, to receive, to have, to hold; to obtain; to get a hold of; to remove; to claim for oneself; to take in marriage</i>	3 rd person plural, future (deponent) middle indicative	Strong's #2983
perissos (περισσός, ή, όν) [pronounced pair-ihS-SOSS]	<i>extraordinary, remarkable; abundant, profuse, superfluous, unnecessary; superior, surpassing, more eminent [remarkable, excellent]</i>	neuter singular comparative adjective; accusative case	Strong's #4053
krima (κρίμα) [pronounced KREE-mah]	<i>a decree, judgment; condemnation of wrong; judgement of fault in another; sentence of a judge; legal punishment; condemnatory sentence; a matter to be judicially decided, a lawsuit, a court case</i>	neuter singular noun; accusative case	Strong's #2917

Translation: *These [men] will receive extraordinary punishment."*

Men like this, who were in the religious business for the perks of it (and there were many perks in the Jewish society), they led people astray and they used their power to do evil.

Luke 20:47 *These [same ones] devour the homes of widows, but [with] a show of praying [for] a long [time]. These [men] will receive extraordinary punishment."* (Kukis mostly literal translation)

Luke 20:45–47 *In the hearing of all the people, Jesus [lit. He] said to [His] disciples, "Listen! Because of the scribes—those who wish to walk around in long robes, those who love greetings in the market places, those [sitting] in the front seats in the synagogue and [enjoy] the chief places at the suppers. These [same ones] devour the homes of widows, but [with] a show of praying [for] a long [time]. These [men] will receive extraordinary punishment."* (Kukis mostly literal translation)

Luke 20:45–47 *Jesus spoke to His disciples, but He made certain that everyone there could hear Him. "Listen! You know what these scribes and other religious types are all about. They love to walk around in long impressive robes, hear greetings in the market places; they enjoy sitting in the front seats in the synagogue; and they enjoy sitting at the prominent places at the suppers. These same ones take the homes of widows from them, but they make a show of long, sincere prayers while doing it. These religious types will receive extraordinary punishment in the great judgment."* (Kukis paraphrase)

Chapter Outline	Charts, Graphics and Short Doctrines	
Beginning of Document	Verse Navigation	Introduction and Text
First Verse	Chapter Summary	Addendum
www.kukis.org	Exegetical Studies in Luke	

A Set of Summary Doctrines and Commentary

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

Why Luke 20 is in the Word of God

- 1.
- 2.

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When studying a chapter in the Bible, there are a number of topics which that study leads to.

What We Learn from Luke 20

- 1.

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Originally, I was going to remove this, as I have used it in the Old Testament to look forward. However, it is certainly reasonable to summarize how our Savior is portrayed in this chapter.

Jesus Christ in Luke 20

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[Charts, Graphics and Short Doctrines](#)

Addendum

This is the commentary for [Luke 20:1–2](#).

Kretzmann's Commentary on Luke 20:1–2

On one of those days, the last days before the great Passion, on Tuesday of Holy Week. See Luke 21:23-27; Mark 11:27-33. Jesus was teaching the people in the Temple after His custom, the content of His preaching being summarized by Luke as preaching the Gospel, the good news of salvation. To the very last Christ's great concern was for the eternal welfare of the people entrusted to His ministry, and there was no greater benefit that He could give them than that of the message of redemption, the sweet and comforting proclamation of the forgiveness of all their sins through His labor of love. But Jesus was disturbed in this occupation by the leaders of the Jews. They came upon Him, stood over against Him. It is not so much the suddenness of the coming as the deliberateness and solemnity of their appearance that is brought out by the word. It denotes the official character of their coming, for they came, chief priests, scribes, elders, either authorized representatives of the

Kretzmann's Commentary on Luke 20:1–2

great Jewish council, or the Sanhedrin in a body. They wanted Jesus to be impressed at once with the importance of their embassy. They demanded an explanation from the Lord, for He acted with such definite authority and power, in the matter of cleansing the Temple as well as in His preaching in the Temple, that they bristled with resentment. They wanted to know who it was that had given Him such power. It was in no way a humble request for truth, otherwise they would have been remarkably dense. With all the great miracles happening before their eyes and with the overwhelming power of the preaching of Christ as evidence before them, they knew beyond the shadow of a doubt that His authority was divine. But they had hardened their own hearts, and they now challenged Him before the people, to hurt His prestige, if possible.

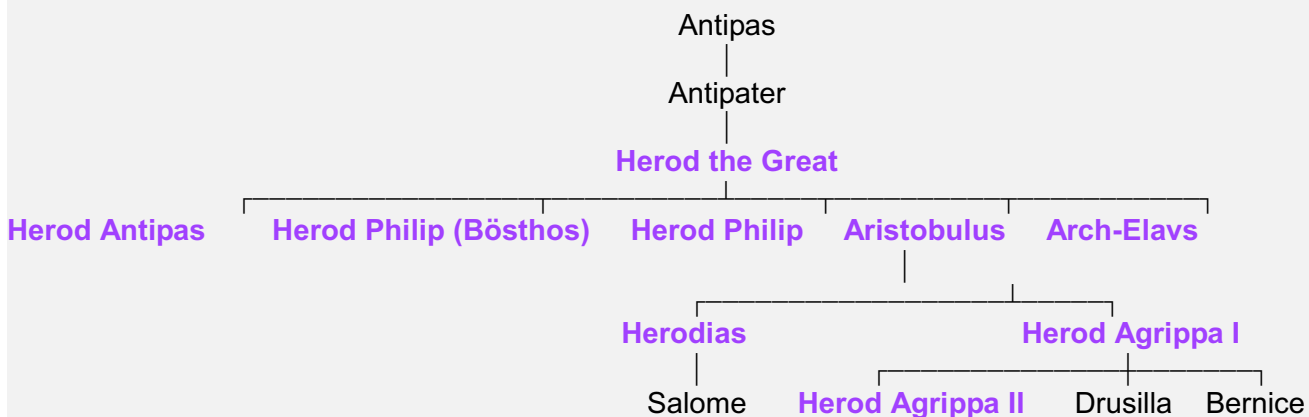
From <https://www.studylight.org/commentaries/eng/kpc/luke-20.html> accessed May 8, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This entire **Line of Herod** is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)).

The Line of Herod



The Descendants of Herod the Great

I. **Herod Antipas:** He is also known as *Antipas the Fox* and *Herod the Tetrarch*; and he is found in Matt. 14:1 Mark 6 Luke 3:1. He ruled as Tetrarch of Galilee and Peraea (which is smaller than, but roughly equivalent to Gad) from 4 B.C. to 39 A.D.

Herodias left **Herod Philip** to live with Herod Antipas as his wife instead. John the Baptizer had told him that it was unlawful for him to be married to his brother's wife (Herodias) and Herod Antipas seized John the Baptizer on behalf of Herodias (see Mark 6:17–18). Herod Antipas both feared and respected John the Baptizer, but, at the behest of his wife, he had John beheaded (see **Salome** below).

Herodias also persuaded him to request that the Roman emperor make him governor of Palestine. However, his nephew, **Herod Agrippa**, make false accusations against him, and the Roman emperor banished him to Gaul (Herod Antipas died about a year later).

II. **Herod Philip (Bösthos):** Herod Philip (Bösthos) is found in Matt. 14:3 Mark 6:17 Luke 3:19.

1. **Salome:** The daughter of Herodias and Herod Philip (not named in the New Testament, but called the daughter of Herodias) danced before Herod Antipas, her uncle. He offered her whatever she wanted, and she, an instructed by her mother, asked for the head of John the Baptizer. Matt. 14:6–11

The Descendants of Herod the Great

- III. **Herod Philip II:** Herod Philip II was the Tetrarch of Ituræa and Trachonitis (territories east of the Jordan). We find him mentioned only in Luke 3:1.
- IV. **Aristobulus:** Aristobulus is not mentioned in the New Testament; he had a son and a daughter:
1. **Herodias:** Herodias first married her uncle **Herod Philip (Bösthos)** (they had a daughter, **Salome**, called the daughter of Herodias) and later married his brother Antipas the Fox (**Herod Antipas**), one of her other uncles. She is the one who asked for the head of John the Baptizer. We find her mentioned in Matt. 14:1–14 and Mark 6.
- V. **Archelaus:** He ruled after Herod in Judea in 4 B.C.; he is found in Matt. 2:22.

These are all of Herod's children and then a few of the related sons and daughters.

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[Charts, Graphics and Short Doctrines](#)

This commentary is placed after [Luke 20:8](#).

Kretzmann's Commentary on Luke 20:3–8

The challenge of the Jews Jesus answered with a counter question, which incidentally contained the answer they demanded. For His question implied that He personally knew John's ministry to have been a divine commission. And if the Jews would concede so much to be true, they would admit also the authority of Jesus, for John had expressly testified concerning the Prophet of Galilee. The question of the Lord was therefore a poser for the members of the Sanhedrin, since Jesus made their answer the condition of His own answering. They well knew that to this question, whether the baptism of John had been done by divine authority and commission, there were only two answers possible, yes or no, from heaven or of men. They therefore conferred very earnestly among themselves in order to find some way out of the dilemma, either alternative being exceedingly distasteful to them. If they should say: From heaven, they would thereby invite the just censure of Christ on account of their refusal to believe. Should they say, on the other hand, that John had no divine commission, but acted solely on his own authority, they would incur the hatred of the people, who would probably stone them without the slightest compunction. For the people at large had the firm persuasion that John was a prophet, and would therefore have meted out quick justice upon any blasphemous denier of this truth. And so the wise leaders of the people had to acknowledge themselves outwitted and unable to answer; whereupon Jesus informed them that His answer would also be deferred. They had actually received both answer and refutation, and well they felt it. They had to admit to their own hearts: If even the baptism and ministry of John was from heaven, then Christ, whose miracles and preaching both proclaimed Him a greater than John, would have still greater authority to act as He did in the world. Note: It appears from this story how despicable, even from the standpoint of mere morality, unbelief must acknowledge itself to be. The unbelievers cannot deny the power of the truth, and yet refuse to bow to the truth. And so they try to avert disaster by making use of lies, subterfuges, and excuses. If a Christian is firmly grounded in the truth of the Scriptures, it will not even be necessary for him to know all the arguments of the opponents in advance. By simply marshaling facts of Scripture and calmly standing on the infallibility of the Bible, he can confound, even if he cannot convince, the gainsayers.

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This commentary is placed after [Luke 20:10–12](#).

Kretzmann's Commentary on Luke 20:9–12

Luke gives the beginning of this parable in a very brief form, omitting the detailed account of the planting of the vineyard. See Matthew 21:33-46; Mark 12:1-12. Jesus told this parable to the people, but in the presence of at least some of the Jewish leaders. They all would understand the reference to the vineyard, since a very similar description is found Isaiah 5:1-7. The owner, having made all the necessary arrangements, gave his vineyard into the charge of certain vine-dressers, and himself went on a long journey, to be away for a long time. At the proper time, however, at the season of fruit each year, he sent servants to the husbandmen, to whom the latter should give that part of the fruit or of its proceeds which belonged to the owner. But the wicked vine-dressers had determined, if possible, to get the vineyard into their own possession, to do therewith what they pleased; and they carried out their intention of discouraging the owner in their own way. Just as regularly as the master sent servants, so regularly did they heap indignities upon them. The first one they beat, literally, gave him a sound thrashing; the second one they not only beat, but they also treated him in a shameful manner, putting him up to disgrace before all the people; the third one they wounded severely, and then cast him out of the vineyard. It was a picture of such utter wickedness that the Lord drew that it stood before the eyes of all the hearers with great vividness and distinctness. And in every case the wicked husbandmen sent the servant away empty.

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This commentary is placed after [Luke 20:17–18](#).

Kretzmann's Commentary on Luke 20:13–18

The patience of the master of the vineyard is brought out with remarkable power. He deliberates upon the situation with himself, finally concluding to send his only, his beloved son. Surely the vine-dressers would not be so lacking in all qualities of decency and honorable dealing as to show disrespect and relevance for the son of the owner, whose authority stood second to that of his father: I should think that without doubt they will relevance him. But his kindness had not reckoned with the utter depravity of the wicked husbandmen. For, seeing the son coming, the renters immediately held a consultation, with the result that they determined to kill the heir and to put themselves into possession of the property. And, acting upon this heinous plan, they took the son, cast him out of the vineyard, and put him to death.

The explanation of the parable must have been evident to the leaders of the Jews at once. The owner of the vineyard is God. The vineyard, as Isaiah says in his song, is the kingdom of God, which He had planted in the midst of His people, the children of Israel. God had made Israel His people by the covenant of Mount Sinai. And His people had lacked nothing under His fatherly care. He had planted the hedge of His Law around them, He had given them the tower of the kingdom of David, and the wine of the Word of God flowed in streams of unchanging richness. But the great benefits which God showered upon His people were not repaid by them in kind. The vinedressers are the individual members of the Jewish congregation, especially the leaders of the nation. When God sent them His servants, the prophets, expecting from them the fruit, the obedience they owed Him, these servants were treated with contempt and every form of hatred. They were despised, derided, mistreated and even put to death, 2 Kings 17:13-14; 2 Chronicles 36:15-16. Isaiah, Amos, Micah, Jeremiah, Zechariah, the son of Jehoiadah, and others were obliged to feel the murderous hatred of the Jews, Hebrews 11:36; Acts 7:52. When all other means had failed, God sent His only-begotten Son. But against Him their enmity rose to heights hitherto untouched. They held councils against Him to kill Him. They did not want Him to rule over their nation as the King of grace and mercy. The Jewish leaders wanted to rule the people in their own selfish way, for their own sinful gain. And so the murder of Christ was the climax of their wickedness.

Instead of ending the parable in the usual narrative style, Jesus, for the sake of emphasis, put the direct question to His hearers as to what the owner of the vineyard would do to those wicked vine-dressers. And He answered Himself, saying that he would come and destroy those husbandmen, and give the vineyard to others.

Kretzmann's Commentary on Luke 20:13–18

This answer was echoed by some of the bystanders, though the chief priests and scribes felt that the parable was spoken for them. Some of them, therefore, called out in apparent horror: Let it not be done! Since the Jews rejected Christ and His Gospel, the Lord carried out His judgment against them by taking from them the proclamation of His love and giving it to the heathen, many of whom heeded His call and brought forth fruits meet for the kingdom of God. Undisturbed by their shocked objection, therefore, Jesus fixed His eyes upon the Jews and reminded them of the words of the prophet, in the very Hallel Psalm which they sang with so much show of sincerity on their great festivals, Psalms 118:22. The chosen people rejected the Chosen Stone, and were therefore rejected by God. Christ is the Corner-stone of His Church, Ephesians 2:20. By faith in His atonement there is salvation for both Jew and Gentile. But everyone that rejects the salvation through His blood must take the bitter consequences which he thus brings upon himself. It is a peculiar, a paradox judgment that falls upon the opponents of the Gospel. Foolish, mentally deranged, and spiritually blind people they are that want to run their heads, with the product of man's wisdom, against the rock of the eternal Wisdom of God. Instead of making so much as a dent in the Rock of Ages, they find themselves staggering back with badly battered heads. And their rejection, in turn, reacts upon them, for the Stone falls on them with crushing judicial effect. They have their sentence of condemnation even here in time. And they will find out, in a dreadful eternity, what it means to reject the mercy of God. These solemn words of warning may well be brought to the attention of many people in our days that think the world has outgrown the old Gospel of salvation through the redemption of the blood of Jesus.

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This commentary is placed after [Luke 20:20–22](#).

Kretzmann's Commentary on Luke 20:19–22

So embittered were the scribes and the chief priests on account of the merciless frankness of Jesus that they sought to lay violent hands upon Him in that very hour. But their fear of the people caused them to take such a step under advisement. Though they fairly ached to vent their anger upon Jesus, since they understood that the parable had been spoken against them, yet they deemed it expedient not to try extreme measures. The people at the time of Jesus, not having received the proper instruction in the Word of God, were about as fickle as the majority of the people today that live without God in the world and are driven hither and thither by every wind of doctrine, no matter from which side it is presented. But they had to do something to have an outlet for their feelings, and so they employed watchers and sent them to observe every move the Lord made and every word He spoke. The instructions of these spies were simple. They were to simulate great piety and righteousness, surely not a difficult matter for the sanctimonious hypocrites, all for the purpose of laying hold of some word of His, which might be construed in His disfavor. In that event the Jewish leaders wanted to deliver Him to the rule and authority of the Roman governor. To strike once and for always, under the semblance of honesty, in the pose of men that were sincerely anxious to know and do, their duty, that was the program of the Jewish leaders. Their ingenuousness in the entire matter seems pitiful when the omniscience of Christ is taken into account. But they earnestly try to insinuate themselves into His favor by words of honeyed flattery. There are three points which they hold up before Him in order that He may not recognize their true selves under the mask. They flattered Him that He had sound judgment, that He always said the right thing at the right time; they praised His impartiality, that it made no difference to Him whom the sentence would strike, so long as the truth prevailed; they gave due deference to His sincerity, that He always said just what He thought. All of which, in their mouths, was the basest and most hideous flattery. But what made the matter almost ghastly was the fact that every word they uttered was true, in the full sense of the word. If only they had come to Him with sincerity in their heart and with openness of mind, then He would have been but too glad to lead their steps on the right way for their soul's salvation. Their question was in the nature of an alternative, whether it was the right, the proper, the obligatory thing to pay tribute, the imperial tax to the Roman emperor, or not. Whether the answer of Jesus proved to be positive or negative, the Pharisees hoped to gain the upper

Kretzmann's Commentary on Luke 20:19–22

hand. For should He, in the presence of such notorious opponents of the Roman government, declare Himself against the payment of the tax, then they could accuse Him before the governor. But should He declare Himself in favor of paying the tax, then they could fasten the suspicion upon Him, as though He were not the true friend of the people, but an abettor of the Roman tyranny.

From <https://www.studylight.org/commentaries/eng/kpc/luke-20.html> accessed May 11, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This commentary is placed after [Luke 20:26](#).

Kretzmann's Commentary on Luke 20:23–26

Jesus, the omniscient Son of God, noticed their craft, their sly cunning, even before they started to make their request. And He is not wanting in the frankness which they have just praised in telling them what He thought of them. He plainly told them that He knew their thoughts in trying to tempt Him. He then asked for a denarius, the coin in which the imperial tax was usually paid (value, about 17 cents). Then He demanded information as to the picture and the inscription stamped upon the coin. Note: Instead of explaining to them at once what He told them afterwards, He made them give the information, making it appear that they had led Him to the conclusion, in order to confound them and win the people. Since the coin bore the emperor's picture, it presented irrefutable evidence that the emperor was the ruler of the land, for the coins of a strange country are not legal tender in the homeland. And so the conclusion of Jesus seemed the only one that was justified under the circumstances, to give the things of Caesar to Caesar and the things of God to God. That is what God demands. The people of God, the Christians, will, above all, give due honor and obedience to God. In matters which pertain to God, the Word of God, Christian worship, faith, and conscience, they are obedient only to God, and reject all interference of men. But in temporal things, in matters which concern this world only, such as money, goods, life, Christians are obedient to the government of the country in which they are living. The State is not to interfere in the matters of the Church, and the Church is not to meddle in the business and affairs of the State. This answer of Jesus, while it satisfied the people, completely baffled the questioners. They could find no point at which they might take hold of, and attack, the Lord. At the same time, they could not repress a grudging, reluctant admiration for the clear distinction made by the Lord, and so they quietly withdrew.

From <https://www.studylight.org/commentaries/eng/kpc/luke-20.html> accessed May 13, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This note on [Luke 20:27](#) was too extensive to place with the translations.

The Christian Community Bible Footnote for Luke 20:27

• 27. See commentary on Mark 12:18.

Luke has his own expressions in speaking of the resurrection in verses 34-36. It is because in those countries of Greek culture (Luke wrote for them) many people believed in the immortality of the soul as something natural. Luke clarified for them that the other life is not something natural; it is a gift of God for those who are considered worthy to enter it.

They too are sons and daughters of God. Using a Hebrew expression, the text says: they too are sons of God (at that time the sons of God were the angels) because they are sons of the resurrection. This resurrection is not like coming back to the life we know, it is the work of the Holy Spirit, who transforms and sanctifies those he resurrects. Therefore the resurrected are sons and daughters of God in a much more authentic way than those of this world: delivered from sin, they are reborn of God.

The Christian Community Bible Footnote for Luke 20:27

To him everyone is alive. They started to become alive when God knew them and called them, and they will not disappear, since God called them from this world to bring them into his own.

Faith in the resurrection contrasts with the doctrine of transmigration that says that souls come back to life in a body and social condition that befits their merits. The cycle will continue as long as purification has not been completed. It is a powerful theory capable of enticing many people in the West.

It could be said that it is convenient and leads to irresponsibility since all could be settled. Actually, however, this is not the case with the Hindus: their moral concern is often greater than ours, for they are keen to escape from these recurring beginnings. The difference is elsewhere. There are two conceptions of a human. In one, the soul is imprisoned in a body, in the second God saves the indivisible person. The body is not a clothing for the soul, which may pass from an old person to a newly born.

That is why Christian hope awaits a resurrection, that is to say, the possibility for each one to be reborn of God in God and express oneself fully in a “glorified body.” The Bible teaches us that this present life is our only opportunity. *People die only once and are judged* (Heb 9:27).

From http://kukis.org/Translations/Christian_Community_Bible/35-Luke-Large.pdf accessed May 18, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This additional note on [Luke 20:27](#) was too extensive to place with the translations.

The Christian Community Bible Footnote for Mark 12:18

• 18. Mark’s intention has been to put side by side the confrontations of Jesus with the two most important parties of the Jewish people: the Pharisees and the Sadducees. The Sadducees—the chief priests—are the managers of God’s people. They do not believe in the spiritual nor in the resurrection. According to them these are disastrous innovations that weaken the national spirit and the power of the central system. Their Bible is limited to the Pentateuch where much is said of priests and nothing at all about resurrection.

THE RESURRECTION

What is “resurrection”? When Jesus called the daughter of Jairus (Mk 5:21) and Lazarus (Jn 11:1) back to life, they only recovered the life they had before. The daughter went back to her dreams, Lazarus went to work in his garden and after this both had to die again. This was not really resurrection.

Many people think that there is “something” after death and that something in us, called “soul,” survives. This belief is partly true but it is not the most important aspect. The resurrection points, not to a survival of “something of us,” but to a transformation and raising up of our whole person.

This will be through grace and the work of God: we will be reborn of God himself.

We would like to know what we shall be once risen, but that is impossible. If we think back on what Paul tried to make us understand on this subject in 1 Corinthians 15:35-57, this we must admit: as long as we are in the present world, a world where material things and time are our natural lot, it is impossible to imagine “the new heavens and the new earth” announced by the prophets and by Jesus (Is 65:17; Rev 21:1-4).

Let us come back to Paul’s comparisons: if someone has never seen more than the seeds of plants or trees, how could she imagine the plant covered with flowers or the tree fully grown? What common feature is there in appearance between the colorless, lifeless little seed and the plant with its flowers swaying in the wind? Whoever looks at the tree or plant knows well the source of this life that she admires.

The Christian Community Bible Footnote for Mark 12:18

It is today impossible for us to imagine what we shall become, in the totality of our human being, after this transfiguration to which God calls us. When it has taken place we shall understand the vital link between what we shall be then and what we are today.

With this, we understand the double reproach of Jesus to the Sadducees:

You don't understand the power of God. They only imagine a caricature of the resurrection.

You don't understand the Scriptures. Very few books of the Hebrew Bible speak of the resurrection, but all of them refer to a living God who makes us his friends.

I am the God of Abraham, the God of Isaac and the God of Jacob (v. 26). If God committed himself to them, could he be indifferent to their death and let them disappear forever, while he enjoys himself in his glory?

From http://kukis.org/Translations/Christian_Community_Bible/34-Mark-Large.pdf accessed May 18, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This is from early on in Bob's ministry.

The Deity of Jesus Christ (by R. B. Thieme, Jr.)

1. There are three verses of scripture where the deity of Christ is presented as a syllogism [a logical progression in which the subject of the first sentence becomes the object of the second sentence, whereas the object of the first sentence becomes the subject of the second sentence, and the two are placed together in the third sentence], 1 Peter 1:2; 2 Corinthians 13:14; Matthew 28:19. The syllogism is the Trinity is eternal. Christ is a member of the Trinity, Christ is eternal.
2. The outstanding scriptures dealing with the deity of Christ, John 1:1-3; 8:58; Micah 5:2; Romans 9:5; Titus 2:13; Hebrews 1:8-10; 1 John 5:20.
3. The pre-incarnate work of Christ. This necessitates His preexistence. His preexistence obviates the concept of deity. For example, Christ created the universe, not all at one time. The heavens and the earth were created instantly; man was created on the sixth day of restoration, long after the heavens and the earth were created. The angels were created some time between the creation of the universe and the creation of man. Animal life was created in three different sections. Every act of original creation is the work of the Lord Jesus Christ, John 1:3; Colossians 1:16; Hebrews 1:10.
4. The doctrine of divine decrees. Jesus Christ had a definite part in the doctrine of divine decrees. He is so identified with the doctrine of divine decrees as to be God. For example, whenever the divine decrees is mentioned and Jesus Christ is mentioned in connection with them, He is mentioned as God. Therefore, once again, there are certain passages where the decrees are mentioned where Christ is mentioned, and Christ is identified as God. For example, Psalm 2:7-9; 22:1-6; 40; 110. In other words, Jesus Christ is so identified with the doctrine of divine decrees as to be God.
5. The Christophanies also indicate the deity of Jesus Christ. There are the Christophanies or the theophanies, there are synonymous terms because the only person in the Godhead who has ever been manifest, old Testament or incarnation, is always Jesus Christ. We are dealing with one special Christophany here. Jesus Christ often came as a man. He was the one who wrestled with Jacob. He also came as the burning bush to Moses. But we are talking about a specific Christophany which indicates that Jesus Christ is God, Jesus Christ appeared as an angel. As such in the Old Testament He is called the angel of Jehovah. He is also called Jehovah.
 - a. The angel of Jehovah is identified as Jehovah in the following passages: Genesis 16:7-13; 22:11-18; 31:11-13; 48:15,16; Exodus 3:1ff Cf Acts 7:30-35; Exodus 13:21; 14:19; Judges 6:11-23; 13:9-20. In all of these passage find Jesus Christ mentioned in context as the angel of Jehovah. That isn't conclusive until in the same context the angel of Jehovah is also called

The Deity of Jesus Christ (by R. B. Thieme, Jr.)

- b. However, the angel of Jehovah is distinguished from Jehovah. Why? Because the angel of Jehovah is always Jesus Christ. Take the word *elohim* which is plural. As a plural word translated “God” in the Old Testament it refers to the entire Trinity. Whenever one or more persons are going to be mentioned we have the word *Jehovah*. It is used for God the Father, it is used for God the Son, and it is used for God the Holy Spirit. However it is only the Son who is the angel of Jehovah, it is only the Son who is ever a theophany or Christophany. Jesus Christ is the only person of the Godhead who ever is manifest to man or to creatures in the form of a creature, or in some other form like the burning bush, the pillar of fire at night, the cloud by day. But He is still God. Jesus Christ is the angel of Jehovah, but since He is also Jehovah the passage will say somewhere in it, “Jehovah said,” indicating that the angel of Jehovah is Jehovah and that Jehovah is the angel of Jehovah, and that this is a theophany and that this is God. Obviously when some other member of the Godhead is involved in some other operation where the angel of Jehovah is functioning it will say, “Jehovah said to the angel of Jehovah.” Why? Because the Father is Jehovah too, and the Father isn’t a Christophany or theophany but He is talking to a Christophany or a theophany. Genesis 24:7,40; Exodus 23:20; 32:34; 1 Chronicles 21:15-18; Isaiah 63:9; Zechariah 1:12,13. The angel of Jehovah is distinguished from Jehovah.
- c. The angel of Jehovah is the second person of the Trinity. Two form of argument: 1. Jesus Christ is always said to be the visible God, the only member of the Trinity who is ever visible — John 1:18; 6:46; 1 Timothy 6:16; 1 John 4:12. After the incarnation of Christ the angel of Jehovah never appears again.
6. The tetragrammaton [means four letters]. This is the sacred name of God, JHWH. The Jews never pronounced that name, they always said “Adonai.” So when you come to something like that you can use the vowel points of Adonai, the vowel points of the verb to be. So we have two different theories. We started out by using Jehovah. Then someone came along and said no, that is Yaweh. The tetragrammaton is used for the Father and used for the Son and used for the Holy Spirit. The principle: Jesus Christ is called Jehovah in the following passages: Isaiah 9:6,7; 40:3; Jeremiah 23:5,6; Zechariah 12:10.
7. Certain characteristics are ascribed to deity. These characteristics are specifically ascribed to Jesus Christ. So we recognise the deity of Christ from the doctrine of divine essence. The essence box is simply describing the characteristics of God, sovereignty, absolute righteousness, justice, love, eternal life, omnipotence, omniscience, omnipresence, immutability, veracity. All of these attributes are ascribed somewhere in scripture to Jesus Christ. For example, eternal life, Isaiah 9:6; Micah 5:2; John 1:1; 8:58; Colossians 1:16,17; Ephesians 1:4; Revelation 1:11. For example, righteousness and justice [holiness] which is ascribed to God the Son, Luke 1:35; John 6:69; Hebrews 7:26. Love, John 13:1,34; 1 John 3:16. Immutability, Hebrews 13:8. Omniscient, Matthew 9:4; John 2:25; 1 Corinthians 4:5; Colossians 2:3; Revelation 2:23. Omnipotent, Matthew 24:30; 28:13; 1 Corinthians 15:28; Philippians 3:21; Hebrews 1:3; Revelation 1:8. Omnipresent — Matthew 28:20; Ephesians 1:23; Colossians 1:27. Any one of these scriptures proves the deity of Christ.

I believe that this came from notebook 1.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This commentary is placed after [Luke 20:29–33](#).

Kretzmann’s Commentary on Luke 20:27–33

See Matthew 22:23-33; Mark 12:18-27. The chief priests and scribes having ignominiously failed in their attack, the Sadducees hoped to have better luck with a catch question which they had devised upon the basis of a story, real or invented for the occasion. The chief characteristic of the Sadducees is given by the evangelist, namely, that they denied the resurrection. They also denied the existence of angels and refused to accept any books of the Old Testament as having full authority but the five books of Moses. Their question, while striking

Kretzmann's Commentary on Luke 20:27–33

at the doctrine of the resurrection of the dead which Jesus preached, had its direct concern with the institution of the so-called levirate marriage, Deuteronomy 25:5-10. The rule made by Moses required that a man marry the widow of his brother in case there was no male issue and the brothers had been residing on the same family estate. Now the case which the Sadducees presented concerned seven brothers who, in accordance with this rule, had married the same woman in succession, all of them dying without issue. And last of all the woman died also. The question of the Sadducees, which they thought very clever, was regarding the husband's rights in this case, after the resurrection had taken place. The successive marriages had purposely been so graphically described, in order that the great difficulty of the situation and its ridiculousness might appear at once. Now if there be such a thing as a resurrection, which, they sneeringly implied, could not be, how will this difficulty be solved? Is it not flatly insurmountable? With similar arguments, that lack, however, the cleverness of this story, the opponents of the Scriptural resurrection try to ridicule the hope of the Christians, and there is an interesting lesson in the manner in which Christ. handles the situation.

From <https://www.studylight.org/commentaries/eng/kpc/luke-20.html> accessed May 13, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This note is from [Luke 20:34–36](#).

This is a scriptural commentary submitted by a volunteer or a volunteer translator. It's not an official view of the 2001 Translation project. We are not a religion and we do not establish doctrine. These commentaries reflect a variety of views and some disagree with each other. Anyone can submit a commentary (see requirements).

Will Resurrected Ones Marry? (The 2001 Translation)

At Matthew 22:30, Jesus said:

‘In the resurrection, they won't marry or be given in marriage, for they'll be like the messengers in the heavens.’

This scripture is often quoted to show that those who are resurrected won't marry (as Jesus said). However, does this apply to everyone who is resurrected? We can't say for sure.

Notice that Luke's parallel account (Luke 20:34-36) tells us this:

‘Though the sons of this age marry and are given in marriage;
Those who have been found worthy of that age and the resurrection from the dead won't marry or be given in marriage, nor can they die anymore. For they'll have the power of the angels, since, as sons of the resurrection, they [will also be] sons of God.’

So from this, are we to assume that children won't be born after the resurrection?

If you believe that the prophecy found in Isaiah 65 is talking about this same period, then the answer appears to be that they will. Isaiah 65:23 says:

‘My elected won't labor for nothing,
Nor will they produce children for a curse;
Since their seed and all their descendants
Will then be blessings from God.’

Therefore, what Jesus really meant when he replied to the Sadducees is still unclear and open to interpretation.

Will Resurrected Ones Marry? (The 2001 Translation)

Are the words genuine?

Since his words about this are found in three of the four Gospel accounts, we are sure that they are authentic, not spurious additions.

Kukis note: Those who are raised up in resurrection bodies will no longer procreate or marry. However, the population of the Millennium will marry and be capable of having children.

From <https://2001translation.org/commentaries/marriage-in-the-resurrection> accessed May 14, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This commentary is placed after [Luke 20:37–38](#).

Kretzmann's Commentary on Luke 20:34–37

First of all, Jesus corrects an entirely false idea which the question of the Sadducees showed them to be holding or to be inferring from the belief of others. So long as people are in this present physical world, they are subject to the laws of the propagation of the human race, they are under the blessing which God gave to our first parents, Genesis 1:27-28. And the necessity of marriage is emphasized by the sinfulness of human nature, 1Corinthians 7:2. For that reason they marry and are given in marriage. But those that in the judgment of God will be accounted worthy of the life to come, those that will be taken up into the bliss of heaven, those that will obtain the real resurrection, that unto life, they will no longer be subject to such conditions. For in that life they will be immortal, and will no longer be dependent upon propagation and increase. There will be no marriage in heaven, because all persons will there, like the angels, be sexless. Since they are children of the resurrection, since they have become partakers of the resurrection, they are children of God. All old things that pertained to the life of the flesh will then have passed away, and all things will be new. The believers will indeed have their true bodies, but transfused with the spiritual, heavenly existence. That is one argument. And the second concerns the actual Scriptural proof for the resurrection. Jesus here very wisely refers only to the Pentateuch, to the five books of Moses, choosing His proof-text from one of these books, in order to conform to the idea of the Sadducees. That the dead actually do rise again, Moses indicates very plainly in the story of the burning bush, Exodus 3:6. For the text there calls God the Lord of Abraham and of Isaac and of Jacob. In popular belief the patriarchs may have been adjudged dead, but they could not have been, since God is called their Lord. And He is not the God of the dead, but of the living, for all live to Him. Before Him they are living, and so He accounts them. The souls of the righteous men of all times are alive and in the presence of God in eternal happiness. This is true of all believers of all times. And this view and exposition of God is infallible. Therefore we have the confidence that God will raise all those that are His, also according to the body, out of the grave, to a new, blessed, eternal life.

From <https://www.studylight.org/commentaries/eng/kpc/luke-20.html> accessed May 14, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This note is from [Luke 20:37–38](#).

The God of the Living (The 2001 Translation)

At Matthew 22:31, 32, it's recorded that Jesus said:

'Haven't you read what God told you about the resurrection of the dead [when he said], I am the God of AbraHam, the God of IsaAc, and the God of Jacob?

So He isn't the God of the dead, but of the living.'

The God of the Living (The 2001 Translation)

Notice that this is just one of several instances throughout the Bible where the faithful and righteous are referred to as 'the living.'

In the same vein, there are many instances where those that are unrighteous are referred to as '**the dead.**' For as Jesus said (at Matthew 8:22):
'Let the dead bury their dead.'

Also notice what Paul wrote of Jesus at Romans 14:9:

'And the reason why the Anointed One died and came to life again, was so that he could be the Lord of **the living and the dead.**'

Consider what Revelation 20:12 says will happen to these dead ones:

'**And thereafter, I saw the dead** – the great and the small – standing before the throne, and several scrolls were opened. Then another scroll was opened, which was **the Scroll of Life.** And the dead were judged by the things that were written in the scrolls, according to the things that they had done.'

So they were 'standing' (they had already been resurrected), and yet they were described as 'the dead.' As you can see, although God will resurrect them, He still considers them the dead, and they must thereafter stand before God's throne to be judged. For scrolls will be opened to reveal 'the things that they did.'
But when will they do these things that are written in the scrolls?

If we were to assume that the things written in the scrolls are records of things they did in their past lives (before their resurrection), we would have to ask,

'Then, why would God resurrect them just to condemn them once again?'

That makes no sense at all!

Rather, it appears as though they will be resurrected **earlier in the Millennium**, and at the end of the thousand years they will be judged for the things **that they will do during that time**, not for the sins of a past life.

For Paul wrote at Romans 6:7:

'Because those that have died have been acquitted of their sins.'

So since they have been 'acquitted' of their past sins, they will obviously not be judged for them again.

If you go back to the Bible account in Revelation 20:12, you'll see that this judging of the dead comes **immediately after the nations under Gog of Magog attack God's Holy City.**

Then the Slanderer (Devil) is destroyed, and that's when it speaks of the dead being judged.

So since the resurrection is spoken of as happening earlier in the Revelation, we must assume that such ones will also have been resurrected earlier, but that they will remain dead in God's eyes until they are judged as the living.

Then notice that (at Revelation 20:12) another scroll (**the scroll of life**) is opened, which contains the names of **those that have already been found faithful by God.** So it appears as though these faithful ones don't really have to undergo another judgment along with those that are considered 'the dead' at the end of the Millennium, as some teach. For at Philippians 4:3, Paul wrote of 'Fellow workers **whose names [had already been written] in the Scroll of Life.**'

And at Daniel 12:2 we read:

'[God] will raise all those whose [names] were written in the Scroll; and many that died and were buried will be resurrected, some to age-long life, some to disgrace, and some will be scattered and

The God of the Living (The 2001 Translation)

shamed in that age.'

So it appears as though God has already counted many as righteous and He has written their names in the Scroll of Life. Therefore, it looks like faithful men (such as AbraHam, IsaAc, and Jacob) whose names have been written there are already considered the living, so they won't have to stand before God in judgment as do those whom God considers the dead.

From <https://2001translation.org/commentaries/Hereafter> accessed May 14, 2023. There are more notes to be found at this link about the resurrection.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This commentary is placed after [Luke 20:44](#).

Kretzmann's Commentary on Luke 20:39–44

The answer of Jesus had been so convincing that even some of the scribes had to admit that He had spoken well. And all the enemies having been vanquished and no longer daring to ask any questions, the Lord, on His part, assumed the offensive. The question which He here put is one of the great questions of the ages. Its answer has become a touchstone to distinguish the believers from the unbelievers. How can people say that Christ is the Son of David? What think ye of Christ, whose son is He? How does the fact that He is called David's Son agree with the fact that David himself, in Psalms 110:1, calls Him his Lord? Though Christ therefore is truly the Son of David, the descendant of David according to the flesh, yet He is at the same time a Lord, David's Lord, the Son of God. Now, since Jesus had from the beginning claimed for Himself the Sonship of God, Christ's is the unanswerable question of the ages for all such as do not believe the Scriptures or want to modify the Bible to suit their so-called modern ideas. But for everyone that believes the old Gospel word for word, He is true God, born of the Father from eternity, and also true man, born of the Virgin Mary.

From <https://www.studylight.org/commentaries/eng/kpc/luke-20.html> accessed May 15, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This commentary is placed after [Luke 20:45–47](#).

Kretzmann's Commentary on Luke 20:45–47

In the hearing of all the people Jesus sounded this warning against the scribes, for they all should know what the situation was. The scribes among the Pharisees were the most dangerous of them all, for they were teachers of the Law and should have been examples to all the people both in doctrine and life. Instead of which they were corrupters of the people in their teaching and hypocrites in their life. See Mark 12:38-40. They dearly loved to walk around in a grand manner. As a mark of distinction they wore their robes or mantles clear down to their feet. They were flattered if anyone recognized them in public with the greeting of deference due to a person of higher station. In the synagogues they invariably chose the seats of honor, the place where the rulers of the synagogue sat, facing the people. In the homes also, they made it a point to try for the highest place at the table, the position of honor next to the host. Morally rotten they were, for they offered to make intercession for the widows in their bereavement and pretended thus to advance their interests, while in reality their own interest was their own enrichment at the expense of the poor credulous women. Thus hypocrisy, pride, and covetousness are the outstanding traits in the character of the scribes. They themselves who, as teachers, should know better, will receive the greater damnation, greater than that of those who sin in ignorance. And all disciples of Christ of all times should beware of their oily presence, since nothing good can ever come of it.

From <https://www.studylight.org/commentaries/eng/kpc/luke-20.html> accessed May 15, 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 20

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

The religious hierarchy confronts Jesus in the Temple courtyard

It came to pass during one of those days, (when) Jesus [lit., He] is teaching the people in the Temple [courtyard], proclaiming the good news [to them], [that] the priests and the scribes, along with the elders, took a stand [against Jesus].

It happened during one of the days that Jesus was teaching the people in the Temple courtyard, proclaiming the good news to them, that the priests, scribes and elders gathered against Him to take a stand.

They spoke directly to Him, saying, “Tell us by what authority [that] you keep on doing these things, or who is the [person] giving you this authority.”

They spoke directly to Him, saying, “Tell us by what authority do you keep on doing these things; or tell us, who gives you this authority.”

Answering, Jesus [lit., He] said directly to them, “I will [first] ask [all of] you, even I, [about this particular] thing, and you tell Me: the baptism of John—was it from heaven or from men?”

By way of answering, Jesus said directly to them, “Let me ask you one thing first. Tell Me, was John’s baptism by the authority of heaven or was this just some idea that he came up with himself?”

The [religious types] reasoned with one another, saying that, “If we said, ‘from heaven,’ He will say, ‘Why did you [all] not believe in him?’ But if we say, ‘from men,’ [then] the people would all stone us, for they have been persuaded [that] John is a prophet.”

The religious types discussed this amongst themselves. “On the one hand,” they reasoned, “if we say that John’s baptism has divine origins, then He will ask, ‘Why didn’t you believe in him?’ On the other hand, if we say that John simply did this of his own accord, the people would stone us, because they are convinced that John is a prophet.”

They answered [that they] did not know from where [John’s baptism was].

They answered, “We do not know the origin of John’s baptism.”

Then Jesus said to them, “Nor [will] I tell you [all] by what authority I do these things.”

Then Jesus answered them, “Neither will I tell you by what authority I do these things.”

Jesus tells a parable about the evil tenant farmers

Jesus [lit., He] then began to speak this parable directly to the people: “A man planted a vineyard and then leased it to [some tenant] farmers while he went on a long journey.”

Jesus then spoke this parable directly to the people: “There was a man who planted a vineyard but then decided to go on a long journey. During his absence, he leased his vineyard to some tenant-farmers.

And in [the proper] season, the owner of the land [lit., he] sent a servant directly to the tenant-farmers, so that they would give to him [some of the] fruit from the vineyard. But, having beaten him, the tenant-farmers send him away, empty [-handed].

When it came time for the harvest, the owner of the land sent a trusted slave to his property to take some fruit from his vineyard. But the tenant-farmers there refused. They beat the slave and sent him back empty-handed.

So the owner [lit., he] sends [lit., adds] another servant [back to his land]. But the [tenant-farmers] also beat and dishonored him, sending [him] away empty [-handed].

So the owner sent a second slave, but the tenant-farmers also beat and dishonored him, sending him away empty-handed.

A Complete Translation of Luke 20

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
So he sent a third [servant back to his property], but the [tenant-farmers] [beat him until he was] wounded [and then] they threw [him] out.	Finally, the landowner sent a third slave back to his property, but the tenant-farmers beat him until he was injured, and then they threw him off the property.
Then the lord of the vineyard said, 'What should I do? I will send my son, [my] beloved [one] [to them]. Perhaps they will have respect for him [lit., <i>this one</i>].'	The lord of the vineyard then said, 'What should I do about this situation? They keep on beating down my trusted servants. I will try sending my beloved son to them; perhaps they will have some respect for him.'
But when they saw him, the tenant-farmers deliberated among themselves, concluding [lit., <i>saying</i>], 'He is the heir. Let us kill him so that the inheritance will become ours.'	But when the tenant-farmers saw the son, they began to deliberate among one another, deciding, 'This man coming is clearly the heir of this land. Let us kill him so that his inheritance becomes ours.'
Then, having thrown him outside of the vineyard, they killed [him].	Then, they took him outside of the vineyard and killed him.
What, therefore, will the lord of the vineyard do to them? He will come and he will destroy these tenant-farmers and then give the vineyard to someone else [or, <i>another (of the same kind)</i>]."	So, what will the lord of the vineyard do to them? He will come and destroy these tenant-farmers and then give his vineyard to some other caretakers."
Those hearing [this parable] said, "[This] should not happen."	Those listening to the words of Jesus suddenly said, "Let this not happen!"
Jesus asks the religious hierarchy a Scriptural question	
But looking at them [the religious hierarchy who had assembled there], Jesus said, "What therefore is this [that] stands written? The stone which the builders rejected, this [stone] has come the chief corner (stone).	Jesus looked them right in the eye and said, "What exactly does this Scripture mean? The stone which the builders rejected is now become the chief cornerstone.
Anyone who falls upon the stone [lit., <i>he, it</i>], it [lit., <i>the stone</i>] will break [him] into pieces. But whomever the stone [lit., <i>he, it</i>] falls upon, it will crush him."	Anyone who falls upon the stone will be broken into pieces; and whomever the stone falls upon will be crushed by the stone."
The scribes and the chief priests sought to lay hands on Jesus [lit., <i>He</i>] in that very hour, but they feared the people, for they know that Jesus [lit., <i>He</i>] spoke this parable directly to them.	The scribes and the chief priest desired to seize Jesus right then and there, but they feared the people who followed Him, for they knew that Jesus spoke this parable against them.
The religious hierarchy places provocateurs among Jesus' followers to trip Him up	
Having observed [Jesus], the religious hierarchy [lit., <i>they</i>] sent spies who themselves pretended to be righteous, so that they might lay hold of a word of His, to deliver Him over to the domain and authority of the governor.	Having observed Jesus for a time, the religious hierarchy decided to infiltrate His followers with provocateurs, who themselves pretended to be righteous, according to the teachings of Jesus. Their intention was to find anything wrong that Jesus might say in order to deliver Him over to the authority of the governor.

A Complete Translation of Luke 20	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
So they question Him, saying, “We see that You keep on speaking what is right and you keep on teaching [what is right] and [that] you do not receive [another’s] look, but [that] You keep on teaching the truth, the way of God.	So they questioned Him, but first they said, “We know that You keep on speaking the truth and teaching that which is right and that you are not a respecter of persons. We know You teach the way of God.”
Is it lawful for us to give tribute or not?”	Finally they ask their question: “Is it lawful for the faithful Jew to pay taxes to Rome?”
Having noticed their cunning, Jesus [lit., He] said directly to them, “Why do you keep on testing Me? Show Me a denarius. Whose image and inscription does it have?”	The act put on by these men made Jesus speak directly to them: “Why are you testing Me with this question? Show Me a denarius,” He said. “Whose image and inscription is on that coin?”
The [provocateurs] answered, “Cæsar.”	The provocateurs answered, “Both Cæsar’s image and name are on this coin.”
So Jesus [lit., He] said directly to them, “Accordingly, give the [things] of Cæsar to Cæsar and [give] to God the [things] of God.”	So Jesus said directly to them, “As logic would dictate, give to Cæsar that which belongs to him; and give to God that which is due Him.”
They were unable to take hold of this word in the presence of the people [there]. Having been astonished by His answer, they were silent.	The provocateurs where unable to seize and exploit what Jesus said in front of the people there. They were momentarily caught off guard by His answer, and fell silent.
The bizarre question from the Sadducees which Jesus answers	
Some from the Sadducees [next] approached [Him]—those alleging [that there] is no resurrection—asking Him, saying, “Teacher, Moses wrote [the following] to us: if one of our fellow Israelites [lit., a brother] dies [and he] keeps on having a wife yet he [or, this one] is childless; that the wife might take his brother and raise up a child [lit., seed] by [his] brother to the [deceased] husband [lit., to him].	Next, some from the Sadducees approached the Lord with a question. Now, they do not believe in the resurrection (or in many other of the tenets of Scripture). Nevertheless, they posed this question to Jesus: “Teacher, Moses told us to do the following. If a brother, who has a wife but no child, dies; his wife is encouraged to marry his brother so that, the first child that they have will be considered the child of the deceased brother.
There were seven brothers. The first, having taken a wife, died childless. The second and the third [brother] took her (the same woman) [to wife]. Likewise, even [all] the seven [brothers all had the same wife] but they did not leave behind any children and they [all] died.	Now consider this. There are seven brothers. The first marries a woman, but he passes away suddenly, and has no heirs. The second and third brother step up and marry this same woman; but each man dies without a son. In fact, all seven of the brothers marry this woman and all of them die without heirs.
After all this, even the woman died. The woman, then, in the resurrection—which of them will she be a wife [to]? For [all] seven [brothers] have had her [as] a wife.”	Finally, the woman herself dies. In the resurrection, to which man will she be married, because, if you were keeping track, she had been married to all seven brothers.”

A Complete Translation of Luke 20	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Jesus then said to them, “The sons of this age marry and are given in marriage. But those [who] are worthy to attain the age [to come], the resurrection out from the dead, neither marry nor are given in marriage.	Jesus then said to them, “The people in this dispensation marry and are given in marriage. However, those who are worthy to enter the age to come, which is the resurrection from the dead, they do not marry nor are they given in marriage.
Indeed, they are not able to die, for they are angel-like. They are the children of God [and] they are sons of the resurrection.	In fact, they are not able to die—in that way, they are like the angels. They are the children of God and they are the sons of the resurrection.
Because [men] keep on being raised from the dead and [because] Moses revealed [this] at the [burning] bush, as he keeps on saying, ‘The God of Abraham, the God of Isaac and the God of Jacob.’	Men continue being raised from the dead. Moses himself reveals the resurrection by what was revealed to him at the burning bush. The Scriptures, written by Moses, keep saying, ‘Our God is the God of Abraham, the God of Isaac and the God of Jacob.’
But [God] is not a God of the dead, [He is the God] of the living; for all [those who are] in Him keep on living.”	Therefore, our God is not a God of the dead, He is the God of the living, for everyone who is in Him keeps on living.”
Responding, some of the scribes said, “You spoke well!”	Responding with some respect to the Lord’s remarks, some of the scribes said, “You explained the situation well.”
For no longer did they dare to continue questioning Him [about] anything.	They did not ask the Lord any more questions with the intent of trapping Him.
Jesus now asks the religious types a question	
Jesus [lit., He] said directly to these religious types [lit., them], “How is it said [that] the Christ keeps on being the Son of David?”	Jesus looked directly at the religious types who had been asking these entrapment questions, and He said, “Why is it alleged that the Messiah continues to be David’s Son?”
For David himself, in the scroll of the Psalms, keeps on saying, ‘The Lord has said to my Lord, <i>Sit at My right hand until I make Your enemies a footstool for Your feet.</i> ’	Isn’t it a problem that David himself wrote, in the book of Psalms, ‘The Lord has said this to my Lord: <i>Sit at My right hand until I am able to make Your enemies Your footstool.</i> ’
David, therefore, keeps on addressing Him [as] <i>Lord</i> ; then in what way does He keep on being a Son of his?”	David keeps on addressing Him as <i>Lord</i> ; then exactly how is the Messiah David’s son?”
Jesus describes the defects of Israel’s religious class	
In the hearing of all the people, Jesus [lit. He] said to [His] disciples, “Listen! Because of the scribes—those who wish to walk around in long robes, those who love greetings in the market places, those [sitting] in the front seats in the synagogue and [enjoy] the chief places at the suppers.	Jesus spoke to His disciples, but He made certain that everyone there could hear Him. “Listen! You know what these scribes and other religious types are all about. They love to walk around in long impressive robes, hear greetings in the market places; they enjoy sitting in the front seats in the synagogue; and they enjoy sitting at the prominent places at the suppers.

A Complete Translation of Luke 20	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
These [same ones] devour the homes of widows, but [with] a show of praying [for] a long [time]. These [men] will receive extraordinary punishment.”	These same ones take the homes of widows from them, but they make a show of long, sincere prayers while doing it. These religious types will receive extraordinary punishment in the great judgment.”
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time: **Psalm 110** ([HTML](#)) ([PDF](#)) ([WPD](#)) and **Psalm 118** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Doctrinal Teachers* Who Have Taught Luke 20			
	Series	Lesson (s)	Passage
R. B. Thieme, Jr.	1985 Ephesians (#412)	#642	Luke 20:25
	2010 Life of Christ	#946–	Luke 20:11–
R. B. Thieme, III	2010 Life of Christ	#962	Luke 20:34–38
	2010 Life of Christ	#969	Luke 20:42–43
Grace Notes by Dr. Daniel Hill (edited by Warren Doud)	Book of Luke https://www.gracenotes.info/luke/luke.pdf		Luke 20:1– 47
Dr. Peter Pett	Book of Luke https://www.studylight.org/commentaries/eng/pet/luke-20.html		Luke 20:1–47
Dr. Thomas Constable	Book of Luke https://planobiblechapel.org/tcon/notes/pdf/luke.pdf https://www.studylight.org/commentaries/eng/dcc/luke-20.htm		Luke 20:1–47

* 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).

